

I Introduction to Krishna Sen 'Ichhuk' and His Poetry

Krishna Sen 'Ichhuk', who is identified as the master of collective conscience among all the revolutionary literary figures especially in poetry writing, was born in Deharadun of India in 1956. The first son of Yam Bahadur Sen and Bhim Kumari Sen, Ichhuk lost his mother in his very childhood which shocked him very much in his child-hood, that might have inspired him to write sensitive thought of feeling in his primary poetry. He was not abided by father's love because his father was Indian army and his mother's death made a big difference in his life. Gradually, from his school days he was drawn into the poetic creations because of the lovely inspirations of some school teachers. He remained mainly revolutionary poet and a journalist.

Especially hardships of economics scarcity in his middle class working family and nine years long prison life, paved the way for his dedicative participation in the luculent liberation of the working class people through literary writing and journalism. The sacrifice of his life for his active involvement in revolutionary poetry creation and journalism challenged a big threat to the dictatorial rulers and coward conversant.

By the proper combination of form and content in poetry, Ichhuk germinates the white glow of societal conscience which is the better example of egalitarian thought. The indication of prouder or egocentric thought of 'I' is totally rejected in his poetry in order to form a submissive projection of societal or collective conscience. Here, different stages of collective conscience are discussed in this dissertation with the societal essence of poetry from different perspectives. Primarily, secondary and latest phases of his poetry are divided into different sorts of conscience collectively especially from the social perspectives of revolutionary path.

His creativity is mainly centered in of poetry. In this sense, he is a poet of the contemporary Nepali revolutionary literature. He has written many other kinds of writings in

prose firm. Include some editorial and some preface are also written by. His literary interviews are publicized in some papers which are also at the rate of prose creation. Furthermore, his memoirs are available in base-area of Nepalese revolution and his personal letters are signified as a resource material for the encouragement of collective identity. In his letters, there are many public and social references of revolution especially centered on matured social life with social vision, thought of proletarian revolution, communism, social power, prestige and property with ardent creative Marxist thought of revolution at burning context of transitional period of Nepalese historicity.

The deep reverence of hope with discreet commitment impresses chiefly on literary value of people's cultural revolution in lieu of pessimistic angle of thought so total his creation can be evaluated at the rate of holy sacrifice which are categorized into four major foot steps :

First Type: Literary and cultural comment

Second Type: Reminiscent memoir

Third Type: Interviews

Fourth Type: Letters

Such four levels of creation which may impact on contemporary life and struggle forever thrive to experience favourable in revolutionary creation of thought. In Marxist philosophy of life, indeed his literary thought of creation tried to understand oppressed class of people and their rural life. Significance of favour for poverty and redemption from it, it means the strict discipline for proletarian class and characteristics with future star of hope are committed significantly. Chiefly, in his poetry writing optimism is the vitalized issue of this dissertation diligently.

Speech and action are two sides of a same coin of progress which makes practically applied in Ichhuk's life. The proper combination of speech and action recognized him very

much. By this kind of balanced norms between two sides of each other impressed the Cultural Revolution. for the people and the nation become preferentially permanent. In his writing the unity of creation and life is clearly displayed. The living witnesses of such reality are the anthology of Ichhuk in itself. Cognitive and practical consciences are the bitter reality of actual world of progressive literature. We find our difficulty of life and struggle, revolutionary and anti-revolutionary, wonder and ugliness in his poetry. In this sense the hidden conscience of general thought and practicality are exposed properly in his poetry.

Students' movement of 1978/079 (2035/036) was highly supported by him, in this sense he was an activist of educational movement. His mental, social and physical aid or devotion mainly for the educational revolution once heaved the hole nation , challenging all the dictatorial ruler of bourgeois' education indeed which showed how he was highly esteemed and counted as a confide.

Actually, he was a revolutionary cadre and an idealized person of new people's revolution, cultural movement and in total Nepalese Communist Movement. His writing was aroused from the womb of Poverty, impressive by class consciousness and translucent remedy to obliterate the oppressed people from national and transnational Imperialism and expansionism.

When People's war started at the date of 2052 Falgun-1, during the primary time of war, he became the chief editor for a weekly and a daily Nepalese Paper, 'Janadesh and Janadisha' respectively. Which was the very popular paper of all people in general chiefly in base of people's war? At that time he significantly performed the role of a successful Journalist and a writer being responsible the people's revolution in inner and outer part of proletarian class conscience. Approximately he was interested in total for the people's Cultural Revolution although he was a forwarded political leader. Leading the Nepalese Cultural revolution he provided the warm guidance to all followers in each movement. It was

possible only by his fierce hate to reactionary ruler and makeshift misanthrope and it was resulted to be success by his only right responsibility.

He was arrested and released many times during the people's war process, first time in Baisakh, 2056 from Vattedanda of Kathmandu and last time in Jestha, 2059 from Baneshwor. It was the severe transitional phase of Nepali Politics. After a week arresting period, physically and mentally, He was severely punished and killed brutally in Jestha 13, 2059 at Mahendra Police Club in Kathmandu but the killing process is not officially certified even now. When Ichhuk's death broadcasted totally the nation become shocked and the progressive literary figures of all over the world were also baffled. He never bowed his head ahead of all kinds of brutality during the imprisoned conditions. Beastlike enemies of our proletarian class although terrified him too much but he never terrified, coward and disappeared in lieu of, he invaded many more than before without any kinds of tiredness and frustration which taught us the greatest lesson of perseverance to touch the better peak of destination at the rate of redemption with sturdy success. All our revolutionary generations are encouraged by his active involvement in regular revolution. We hope it may remain regular for all and forever as better example of mounted sacrifice for revolution.

Among dozens of his poems, articles and memoir, he is as a calyx of conscience personally. Personal consciousness is mixed artistically with class conscience. Class conscience is a proletarian conscience which is also a inclusive conscience of all ethnics, areas and nationalities. Personal and Class conscience are the product of following aware of consciousness:

“Personal Conscience + Class Conscience = Collective Conscience”

In this sense collective conscience is the inclusive product of matured consciousness which generally decorates his creation almost all in his writings; 'Sokanjali', 'Itihansko Yes Ghadima' and 'Bandi Ra Chandragiri' are his major publicized volumes as poems and prose.

His first poem is 'For Tomorrow' (Bholi Prati) which was published in Matribhumi, a Nepalese weekly Newspaper in 1975 (2032 B.S.). These creations were analyzed positively by many critics. The major impression of Gorki and Lusun is pointed in his literature. So he was interested more in literature and culture than politics only. In cultural field he becomes a president. He was objectively guided by Marxism, Leninism, Maoism and Prachandapath for the proper social transformation with people's cultural transmogrification. Actually he was an ideal personality's leader of reverence and prestige by thought and behaves which is his major characteristic of the unification of word and action, ardently.

All the party's cadres and followers liked him very much because of his polite oral style, proletarian fidelity and courageous personality even in difficulty. Simplicity and spirited continuity in each and every action recognized him as well. In essence, he was rigid against class enemy and very lovely to all friends. He used to follow healthy comment or systematic criticize which becomes a way to improve demerits in party. When he was established in public personality, groupism and gnash nudity embarrassed being bitter treat respectively.

National and transnational, private and public, problematic and popular, confide and contradictory, laborious and lethargic, gender and gigantic, regional and resisted, poor pervasive etc conscience will immerse in this process of Marxist research. This dissertation will analyze Ichhuk's personal conscience which is for the betterment of class consciousness and is already identified as collective awareness of revolutionary people. To do such different stages of Sen's poetry will be also included in this dissertation as;

First Phase: 1975-1989 (2032 B.S. -2046 B.S.)

Second Phase: 1990-1995 (2047 B.S. -2052 B.S.)

Third Phase: 1995- 2001 (2052 B.S. -2058 B.S.)

Right from the starting phase of his literary career his feelings expressed as a strong rebel poet. *Shokanjali*, his first elegy which he wrote in 1985 (2042 B.S) express his sour feelings of shock at the brutal murder of his dear comrade, Mitramani Acharya. The elegy was published in 1991 (2048 B.S.) When he was in prison, he heard the death news of Mitramani and immediately wrote this elegy for the revolutionary reverence of great martyr, Mitramani. From 1981 to 1998 his second publication of some selected poems were entitled as *At this Moment of History* (Itihans Ko Yes Ghadima, 1999). Many poems, elegy, articles and letters paved the way perceptibly as prosperous prompting for literary genre during the pin-hour of skeptic historicity of Nepalese literary-political field which laid in deep level of real people's cultural revolution. Moreover, he was agreed with the popular saying of Friedrich Nietzsche 'live for life with danger'. Because of deep discreet for own class he mounted many permissible persistent with the egalitarian thought of proletarian class. It was really against social discriminatory perplexity.

Voice of minority with total national understanding is expressed in Ichhuk's Poetry. His sacrificing notion towards his motherland is poured in the poem, 'A letter from hostage son' (Bandi Chhora Ko Patra). Anytime, anywhere and any condition he was ready to let his blood to flow for his country. Wherever need to die he said, he wanted to die for the nation. Nepali nationalism was his pulse of heart, expressed in many poems as national conscience. Patriotism and Internationalism conscience is also included in his conscientious creation of Poetry. Brahmanism, monarchy, Hindu religious tenet, semi- feudal and semi-colonial domination over his motherland are the major issues of his poetry. National boundary is trampled by foreign feed, Susta and Mane- ridge is wounded and entire country appears to be bowing down in disgrace. Ichhuk is more centered about the foreign interference suppressed on Nepal which can be prevailed in his poetry.

Primary phase of poetry especially from 1975 to 1989 depicts the primary conscience of class struggle though these are not vain in lack of deepness rather significant from the perspective of proletarian literary norms and values. Poor's miseries, national freedom, self-respect and respect towards comrades who are real patriots are the primary topics for typical writing of his poetry. Creatively his rural and maternal conscience is ignited from the side of poet's mind. Motherland, relatives, star of hope for future, lahure, labor's sweet etc are scrutinized issues to a great depth by native country-man's conscience. Gradually the opposite intension of conscience, deceived by anglophile and announcer of animus intention are accustoming ably criticized only for the social collectivism and condominium.

Secondary phase of poetry from 1990 to 1995 consented on the protesting mentality against dictatorial rule of monarchy. Such poems were written after the proclamation of multi-party democracy and constitutional monarchy in 1989 (2046 B.S.) Until the beginning of great people's war in 1995 (2052 B.S.), Progressive writing of such secondary phase were continued. Revolutionary expectations and experiences of people's war were mixed in his writing conscience in this phase. In this period he was also exposed being frustrated in some poems. For example, 'carry over zero', 'in the memory of sister', 'Half-parched paddy', 'jail' etc. which evoked the bitter buffoonery in optimist ozone. Personification of nature, transitory government's plight, red rhododendron-like red flag's symbolic standardization and fluctuating flow of onward track etc. were marked in this phase. Because of Such burning issues of poetry the poet uplifted his ironic conscience only to destroy the despotism, cultism and eclecticism. Strong invasion over social intimidation by literary career build up a great threat to the reactionary government at that time which actually was a great leap for the progressive literary change and establishment of new cultural centenary.

Third phase of writing is known as concretized phase from the beginning of the people's war in February 13, 1996 (Falgun 1, 2052 B.S to onwards). Matured writing is

clearly felt in this latest phase and many literary figures and critics believed that he was a conscience matured fellow among all the revolutionary literary comrades. Proletarian class struggle, the struggle for social production and worldly matched scientific experiment were the three higher levels of movements for mighty and philanthropic communist party, developing country and its proletarian class people. Concretized cultural creativity, revisionism, suppression, oppression, discrimination, cultural awareness with literary light of progress, prohibition over people's rights, and relative nationalism conscience etc were the typical and reflective issues in this phase. For the poet, the death of revolution is the death of thought when it was guided but revisionism, strong hate over revisionist process which was overtly rejected by his personified conscience. It means he was totally confide figure of proletariats disciplined and diligent for tomorrow. Disport and delay weakens the legal war, standing always to this point he led the cultural and literary-political war to step on the ultimate victory with untried, diversion less and continuously waged the concluding war. 'prohibition' (Pratibanda) 'Salam Jailwand', A letter from hostage son' etc are the better example to characterize the poet's mind expressed in the latest phase of poet where and when Nepal was bearing the emergency reign with many misbehaves, killing commit and miscellaneous massacre.

Reviewing the literature Ichhuk's poetry has received lots of critical attention from a large numbers of critics. Some critic's have paid attention to the thematic Motifs whereas others have tried to take our some what distinctive interpretations from different perceptive. Reading the poetry *chaitanya* remarks, 'The oppressive and anti-oppressive movement of class struggle and its product of creative sensitivity is the prime source of Ichhuk's poetry' (My Own Trans, 22).

Chaitanya pays an inclined attention to keep a productive essence of class struggle and its contribution as a source of progressive writing. He analyzes Ichhuk's poem from the

perspective of sovereign Marxist thought of revolution and he uncovers the mystery of writing source in lieu of pseudo appreciation.

Describing the concrete texture of the poetry one of the leading contemporary critic Ashok Subedi has examined Ichhuk's Poetry from different angles. Focusing upon Ichhuk's progressive writing in the field of cultural and literary martyr's sacrifice, he remarks:

The great subject matter of study is the great personality of Ichhuk. He was a very symbol of simplicity and sanity. He was a great progressive poet and also a great people's cultural leader of contemporary class struggle. He was able to portray the real essence of new reality in his creation by the tactful use of new subject matter, symbol and simile. His rhythmic use of words and pretty linguistic style was, indeed a medicine of melt to the humanistic heart. In essence, he was a skilled author in sovereign national and transnational standard writing of fame level.

(My Trans.140)

Ninu Chapagain, a credential critic in the fields of contemporary Nepali criticism in literary field determines the value of contribution to the cargo of progressive poetry. Taking the reference of prisoner's pain he is of the opinion that, " Ichhuk's Poetry might be written or not, I don't know if he was not imprisoned and he also got a chance to spread poetic completeness editing his drift many times. His important and valued creative works were created inside prison than outside" (My trans., 266).

Tejnarayan Sapkota, one of the budding critic having sustained interest and expertise in historical and dialectical materialism has made a critical view of Ichhuk's poems. According to him " In long poem of Ichhuk there is a solidarity between politics and art which are fundamentally based on historical and dialectical materialism with the worldly view of socialist realism"(My Trans.,8).

Sapkota pays sole attention to the use of materialistic essence and dialectical practice in writing towards people's democracy. By the practice of revolution, people will arrive at the morning of emancipation which is sown in poetry by rebel conscience.

Thematic conscience will also be manifested in this dissertation which is scrutinized by the perspective of Marxist theory. Theoretical modality of Marxism will also amply be applied with the rebel poet, Ichhuk's internal and external consciousness. Working class's ideology, historical and material conscience, labor principle conscience, the conscience of class structures, literary trend of Marxism, class conscience in literary and cultural field and clash between 'I' and 'we' thought of conscience in total collective conscience from the perspective of Marxist consciousness will be provincially included in this researched material. Covered and overt conscience, self and other conscience, optimist's conscience over pessimism, oral and cultural conscience, sovereignty and internationalism, political conscience in transitional phase, forward movement for future, optional optimism, rural romance, patriarchal versus matriarchal domination, materialism in practicality, homelessness and destitution, invasion over social exploitation collective unconscious in society, Importance of conscience over unconsciousness, conscientiousness of revolutionary people, sacrifice for emancipation, Justice, equality, new construction efforts of war the obligation of protest, disfigured reality, historical injustice, confidence, courage, determination, commitment etc are the prime issues of Ichhuk's poetry especially in " Bandi Ra Chandragiri", "Shokanjali", Itihansko Yas Ghadima" which will severely try to be researched as it is proofs in this inductive and critical dissertation.

II. Critical Conscience

Here, critical conscience is the Marxist perspective of different kinds of critics and analysts with some writers. As a theoretical tool, to research for collective conscience and its social realism, Marxist modality of theory will simply be clarified in this dissertation. The material thought of Marxist practicality will chiefly be applied including some related extracts on this process. Supportive theory recommended by as proposed title will amply be utilized to configure the thesis according to the hypothesis of this dissertation. Furthermore, all details are prescribed with the following sub-inscription.

Theoretical Premises: Marxism

Simply Marxism is a theory of 'We' conscience. Here, the term 'we' refers to the collectivization of all the proletariats of the world and their class consciousness. Collective consciousness is especially a name of massive thought in massive quantity and quality of a group. It is accepted in Marxist theoretical premises. Karl Marx, a great theorist of historical-dialectical-materialism might firstly be inspired the collective thought of all the proletarian people and their collective intelligence of the world. Marx has discussed about the basic thought of revolution and its historical causes. Before the emergence of state and class society, the collective conscience was very influential in material thought of society.

Marx's theory is the theory of dialectical materialism. It basically depends on materialism and primarily it believes that our consciousness depends on matter. Matter is the first thing and our consciousness comes later from it or freely existing matter. But the previous Hegel's theory of idealism believes that all the matters are depended on our consciousness. According to Marx social, political and economic dimensions are the determinants of all the human consciousness which are ultimately guided by collective sense of thought. Marx and Engels say, "It is not the consciousness of man that determines their

being, but on the contrary, their social being that determines their consciousness” (German Ideology 31). It means consciousness is the first thing and matter is the secondary thing.

Marxist’s dialectical materialism focuses on class struggle. It believes, all the hither to existing society is the history of class struggle which is existed, developed or changed only by conflict. How the primitive society is changed? The right answer to this question is expressed by social conflict or class struggle. After the emergence of class in society the level of struggle is raised. Structure of society has become more difficult. The structural function of society is hooked by many kinds of contradiction which almost all operated by Marxist ideology. This ideology is more political than non-political apparatus. Revolutionary history of class struggle in capitalist society is problematic and guiding in different kinds of complexities and conflict of modern society. For structural Marxist, Althusser’s Marxism is not just a political ideology; it is “a revolutionary and scientific analysis of history and society that offers a political strategy for prompting and achieving working class revolution in a capitalist society” (qtd. In History...295). The major concern is to apply the Marxist theory in social contradiction created by capitalist profit oriented trick.

Publicly, when ‘Communist Manifesto’ was published in 1848 by Marx and Angels, all the worlds political thought and ideology of Marxism was hotly discussed. Social structure, categorized by manifesto was highlighted in common conscience of social people. According to this manifesto base and superstructure were oppositional in status and relational in structure. These two parts of economic foundation of society were major determinants for class struggle in economic dissimilarity. The manifesto claimed that the base is primary and superstructure is secondary. And the base structure determines the superstructure. Furthermore, it took common conscience of economy which was in scattered motion when the class came out in society for the deep emporium of economy. Now to operate these primary subjects, the precious ideology of materialism against novice idealism, collective

conscience against naked individualism, dialectical materialism against formulaic structuralism, class struggle, working class ideology, historical conscience, labour principle, structure of society, bourgeois capitalism, literary trend, class conscience and commitments, class struggle and clash, social realism etc. are the major conscientious premises of Marxism which in this dissertation will be concisely quote from the perspective of critical conscience, only to clarify the Marxist theoretical modality as a tool.

Social Contradiction and Class Struggle

Marxism believes in class struggle. Every phases of history are the product of struggle. It rises from the womb of social contradiction. Contradiction means a lack of agreement between facts, actions, opinions etc. in social contradiction of Marxist modality economy is the basic premise. In this sense class struggle is inevitable to exist in the society. It is certifying by all the human history. The struggle happens primarily between two consciousnesses of class, bourgeois conscience and proletarian conscience in economic strata. But social contradiction plays the major role in class struggle. After the emergence of two opposite economic class in society as bourgeois and proletariats, collective conscience is blemished by different kinds of social contradiction. Because of social-economic hierarchy, mode of production produces many features and firms of class inequality. According to *Communist Manifesto* from the strong revolt by proletarian group the society will be classless and the ultimate success of labour power guided by Marxist principle is indispensable because Marx further focuses on human thought of collective conscience especially of proletarian class in which collective intelligence and objective consciousness is directly guided by the material thought and social activities of men. In this regard, in *Communist Manifest* Marx and Engels opined as:

The history of all the hitherto existing society is the history of class struggle.

Free men and slave, patrician and plebeian, lord and serf, guild master and

journey men in 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 reconstruction of society at large or in common ruin of contending classes. (32)

The society is continued by class struggle. Marxist conscience to promote the revolutionary consciousness of proletarian people is conspicuously divided into exploiters and exploited. In the society place of economy of all slave owners the feudal lords in higher economy comparatively begun to exploit the overwhelming majority of peasant and serf. Gradually, with the progress of trade in the society the world economic market and money circulation, a new and different class emerges out of the leaved material, debris of feudal society. For example the bourgeois class of capitalist economy. Lenin remarked about the labour conscientious thought of society which inertly takes the notion of inevitableness of class struggle. Lenin's remark about the relation of exploiter and exploited is ultimately related to the class struggle but in his lines labour is major like seed of consequent struggle. Lenin's concern is in *State* as:

The owners of capital, the owners of land, the owners of the mills, and factories in all capitalist countries constituted and still constitutes an insignificant minority of the population who have complete command over the labour of the whole people and consequently command, oppressed and exploited the whole mass of labours, the majority of whom are proletarian workers who produces their livelihood in the process of production only by the sale of their own workers hand, their labour power. (9)

The wage and labour relation, we can notice as different scales of capitalist move from local to global level. Here, this above remarks raises the cause of workers living who are struggling for the class consciousness collectively and its defense. They are selling their

own hands, for survival. Such labour selling activities ultimately supports to the owners of land, the owners of capital, factories, mill in total for capitalist. By which class struggle is prompted unequal labour division in society. Historical injustice created by unequal labour division produces the germs of class struggle which is a major concern of Marxist modality of conscience chiefly conducted by social class identified as proletariats.

Surplus value and social contradictions are also root of class struggle which established as the sole supporting base for capitalism to thrive. Social contradictions are fundamentally based on unequal labour division and its by-product, surplus value. In the hand of capitalist, if the labour power employed in the course of the day produces more than the required for the sustenance is called surplus value. The difference between the two values of producers and products is appropriated by the spontaneous way of capitalist. In this matter Angels writes in an introduction to *Marx Wage Labour and Capital*:

In our present day capitalist society labour power is a commodity, commodity like any other, and yet a peculiar commodity. It has namely a peculiar property of being a value creating power, a source of value, and indeed, with suitable treatments a source of more value than it itself processes. With the present state production, human labour not only produces in one day a great value than it itself possesses and costs; with every new scientific discovery, with every new technical invention, this surplus of its daily products over its daily costs increases, and therefore that portion of the labour day in which the worker works to produce the replacement of his day's wage decreases; consequently on the other hand, that portion of the labour day in which he has to make a presence of his labour to the capitalist without being paid for it increases.

(*Selected Works*, vol. 1, pg. 148)

The collapse of capitalist society is inevitable because this very paradigm bears the base of collapse that is contradiction in itself. The real producer who are directly involved in the production process are disinherited from their appropriate claim of profit share. The workers are provided only minimum possible of wage that keeps them a bit far from dying. But the working class majority under a heap of ideology cannot not understand this at least consciously because the entire system of education and culture is so contrived as to save the illusion. Honest work is emphasized as a way to salvation from depravity. This kind of toxic ideology is imposed through religion and philosophy so as to paralyze their spirit of questioning. Here, the avarice of capitalism is responsible part for various kinds of problems and angst, ills of working class people. Individual conscience could not uplift in the level of collective conscience. The root cause of exploitation ultimately encourages the class struggle between the two classes of society.

Only workers are dedicating their toil, why? Its essential part of response is hidid in the major part of contradiction conscience. The wage of labour is not properly paid according to their appropriate labour. Summing up the class struggle notion of class conscience many contradictions would be found in the womb of struggle and its material operation of ideology.

Sense of Class Consciousness

The understanding of class consciousness is the identity of collectivized thought and behavior. According to Marxism, collective identity is significant for the better participation in revolution. To progress conscious identity and common understanding is also necessary. Many critics also raise such collective notion of thought by Marxist conscience. George Lukas is one among them. He studied in Marxist dialectics about history and class consciousnesses. In this regard, *in History and Class Consciousness Lukas* says:

Class consciousness is the ethics of the proletariat, the unity of its theory and its practice, the point at which the economic necessity of its struggle for

liberation changes dialectically into freedom. By realizing that the party is the historical embodiment and the active incarnation of class consciousness, we see that it is also the incarnation of the ethics of the fighting proletariat. This must determine its politics. Its politics may not always accord with the empirical reality of the moment; at such times its slogans may be ignored. But the ineluctable course of history will give it its due. Even more, the moral strength conferred by the correct class consciousness will bear fruit in terms of practical politics. (42)

The proletarian class people take their class consciousness as common identity. Lukács supports this notion of collective consciousness. The ethics of revolution is to be conscious to their class and class struggle. In cognitive part of consciousness is always collectivized in proletarian class and their conscientious unity and in behavior it is practical skill to hold all the collective activities. We see that, according to the critical perspective of Marxism by Lukács such class consciousness is formed as an act of incarnation of the revolutionary and fighting proletariats. But it is determined in politics. Here, politics refers to those social activities which are necessary to run and to overthrow the hierarchical injustice created by traditional society. The slogans of proletariats may ignore by, with the empirical reality. In this sense, to touch the higher destination of proletarian revolution for collective emancipation, class consciousness is inevitable. About this preferred notion historical consciousness is operated by Marx and Engels in *German Ideology*. “The production of ideas, of conceptions of consciousness, is at first directly interwoven with the material activities and the material intercourse of men, the language of real life” (I: 24-25). According to this notion of Marxist angle, historical consciousness is the true reflection of social dialectical conflicts. It is the active phenomenon that can exert the reciprocal influence to the correspondence of socio-historical process, especially taking part in the proletariat’s

revolutionary social changes. It is a product of practical activity in many historical phases. By many impact of social injustice it develops.

Social consciousness is the totality of all classes' thought. Here, the proletarian and bourgeois consciousness is the different phenomenon. When it closes in tussle the cream reality of collectivized conscience will be resulted. This is in another word a emancipation of practical thought which is produced by the proper applications of historical consciousness. In essence of critical conscience of Marxism, the structure of class consciousness is always formed as fixed and purified thought by revolution.

Communism and 'we' conscience

Communism is political activities that believe in an economic system in which the state controls the means of producing everything as behalf of the people. Its chief aims are to create a society in which everyone is treated equally. Communism mainly favors for equality. We conscience also favors for everyone's equality. Where there is a financial equality, the people automatically utilize the belongings of the states or society equally. In this society individual always becomes a secondary part than primary part of collectivized though. So communism and collective conscience are interrelated subjects. Communism can not implement without we conscience or collectivized consciousness and we conscience always move towards communism. we can also define it is collective conscience is always communism oriented phenomena of social thought defining collective conscience as the blog of collective intelligence in Durkheim's collective conscience Martin Masse says:

Collective intelligence is the capacity of human communities to evolve towards higher order complexity and harmony, though such innovation mechanism as variation feedback-selection-differentiation-integration transformation and competition - cooperation-cooptation (112)

By this way Masse tries to evolve the collective's intelligence in social higher order of harmony. It presents the necessity of us conscience in higher level of society where the social integration is possible there should be collectivized consciousness to compete and cooperative society healthfully. Social order and complicity depends on social consciousness primarily in collective norms and values. So to understand progress and implement the we conscience of society we have to close with the inner and outer but better understanding of communism. Collective social life is always run by the mass like maturity of anti-personal declaration of thought. To implement social plant aims and purpose harsh individuality should be removed beyond the cooperative cognizance in unified group. So Marxist conscience always demands the we kinds of thought for social justice and real social equality.

The major ingredients of collective conscience are individuals. Bloom says, "people sup together, play together, travel together but they do not think together "(59) . Thus, class conscience holds control over all the activities of an individual where grouped though is formed. Though of a group is a product of every individual. It is also a conclusion of mixed thought. Collective sense of conscience, from the perspective of Marxism is the totality of individual thought but the negative though must be removed for the product of collective conscience.

To sum up, collective conscience of a group or people in general always produces from every individual. Here individual should be guided by communism as a equality principle of advanced thought. If collective sense of thought is not reserved in an individual, his direction can be moved to the anarchy and if we sense of thought is excessively reserved in individuality it also moves to the direction of lose. So the proper balance between them is always inevitable to implement as social demands of unified though. Likewise, all the egalitarian though of each and every individual depends on collective sense of thought which is the most demanded notion of Marxist's dean essence. Nevertheless indispensability of

collective thought of common creativity and balanced understanding and implementation ultimately sparks the social people's collective sense of curved conscience.

Marxist Literary Genre

Marxist criticism on art and literature is different than non-Marxist act of expression option. It is primarily based on material thought. Material thought is directly related to the objective thought of human behavior. The materialistic foundation of society is the main ground of Marxist literature and new art. The Hegelian idealistic and metaphysical notion is reversed in Marxist genre. Marxist literary figure are responsible for the proper defense of class identity. In this sense, Marxist literature and art are basically class based. Identity of class is reflected in Marxist literary progress which particularly happened in many critical hours of devastating struggle and sacrificial revolution. In Marxist literature, if there is not action oriented thought in word, it takes as only an absurd thought by imagination. Classical idealistic literature is shadowed by the Marxist conscience in literary genre. Particular notion of future –hope of star is the collectivized Marxist literary subject matter in dialectical materialism of literary society where all the objective thought, language and grammatical application is overtly touched by practicality in grounding process. It means Marxist literary ‘we consciousnesses’ with common sense influence is depicted as the practical and creative intelligence of Marxist writing. In rhetorical genre the whole human being is the true foundation of Marxist aesthetic and literature. By taking about the Marxist idea on literature and art Terry Eagleton and Drew Milne in *Marxist Literary Theory* writes:

It is significant that ‘Marxist criticism’ and ‘Marxist literary studies’ have been most successful, in ordinary terms, when they have worked within the revalued, but never radically questioned or opposed. By contrast, what looked like fundamental theoretical revaluation, in the attempted assimilation to ‘ideology’, was a disastrous failure, and fundamentally compromised, in this

whole area, the status of Marxist itself. Yet for half a century now their have been other and significant tendencies. Lukas contributed a profound reevaluation of 'the aesthetic' the Frankfurt school, with its special emphasis on art, undertook a sustained re-examination of artistic production, centered on the concept of mediation. Goldmann undertook a radical revolution of the 'creative subject'. Marxist variants of formalism undertook radical re-definition of the process of writing, with new use of the concept of 'signs' and 'texts' and with significantly related refusal of 'literature' as a category. (267)

In this paragraph, Eagleton and Milne describe new thought about Marxist genre. Lukas contribution is also profoundly reevaluated in the aesthetic and artistic production of Frankfurt school is the new nova of Marxist reevaluation. Like criticism of Eagleton and Milne Marxist theory changes the way of interpretation to the art and literature as a point of departure in the field of observation. The condition of critical perspective is historically comparable to that calling upon prayer or invocation of the divine and the sacred and of divine and sacred, again the new humanist concept of literature, in the difficult and competitive transition from feudal to bourgeois society. In each transition there is certain historical development of social language, art and literature in itself: finding a new means, new forms and new definition of changing practical consciousness.

By evaluating the collective conscience in Marxist literary theory, many of the active values of literature have then to be seen, not as tied to the concept, which came to limit as well as to summarize them, but as element of continuing and changing practice which already substantially and now at the level of theoretical redefinition, is moving beyond its old forms.

III. Collective Conscience in Ichhuk's Poetry

Public awareness is expressed as candescence as diamond in the level of people in general. It leads generally the mass consciousness. So, such kind of consciousness is defined obviously as collective conscience. In society, there are different sorts of conscientious awareness, collective and individual. Collective conscience is 'we' consciousness and individual is 'personal' consciousness. Collective sense of 'we' is always for mass maintenance in massive thought but the individual or personal conscience regards only for the sake of selfhood which always signifies the idealistic individuality. These two oppositional thought provokes conflict properly only for the progress of social thought. Without awareness of these two kinds of opposite overture nobody can achieve his progressive peak of thought i destination. Collective conscience argues that social thought of men is expressed through multiple mediums of society which can be analyzed in terms of political, cultural, religious, economic and mass like mundane in total consciousness in Ichhuk's poetry.

Celsitude of 'we' conscience

Individual conscience is personal conscience. It belongs to the person's real thought. Whenever, the person's thought exposes to create collective gain in collective ideas, it trades the groupies or dedicates to group's demand for productivity. Although individual conscience is necessary to apply human thought but it must be applied in balanced condition. 'I' and 'we' conscience are two parts of the same coin of human thought. It is displayed or applied in balanced way mainly in Ichhuk's prose and poems. Sometime 'I' conscience and sometime 'we' conscience becomes more applicable but in his writing it is never applied absolutely. Gradually human thought is filling by societal consciousness because of new-current and modern social demand. Global thought of human being is depended on collectivism.

In this sense, collective intelligence is inevitable for the humanitarian and global thought in cultured civilization. Against the despotic ruler and its inhuman restriction in law and order Ichhuk revolts sardonically in his poems. The following line shows the higher level of collective intelligence which incorporates the social intelligence:

Impeding our faiths
Fastening our foot by nails
You say- walk to walk
But 'this' way not
We as well walk always on 'that' way
Oh! Rulers, administrators
Rejections for us
Your despotic commands
In any quantity you order and whip
In any quality you tyrannize and tight
If you can impede our conscience
And imprison truth
But oh! Dictators
Against your barbaric autocracy
We regular raise our voice.

(My Trans.100-101)

This stanza is about the celsitude of we conscience. Such celsitude is guided by collective legitimacy. Glorifying the rebel thought against the dictator and its rule this above stanza raises the voices of real proletarian class people. Impeding faiths of proletarian are rejected by this stanza. It means, where is the restriction there is a revolt by suppressed. It is inevitable to cross the tyranny only by tyrannous revolt. Any kinds of whip and orders are

easily revolted by rebel thought of conscience in this stanza. So voice of suppressed and oppressed is fueling against all kinds of tyranny and autocracy which is the essential core of this celestial conscience of poetry.

Proletariat's Revolutionary Optimism

Ichhuk's poetry is warmly floated by revolutionary optimism refers to the view that good must ultimately prevail after the completion of adjudged mental war. In his poetry frustrated and afflicted generations of war are encouraged by laudatory possibility of upcoming future which is generally not indicated in other writings. In this sense Ichhuk's poetry are different than others basically he used to see the bright future even in difficulty because he believed that the great possibility always remains even in lively challenge in our society. He focused on the positive side of implementing and strategic works. But he was always aware highly on that negativity of dark side. So his poems are taken as actually a burning light of optimistic conscience. The following extracts speak:

Like altering tarnished day
In frustrated and afflicted mind's movement
Worthlessness of life though you know
But identifying world on known life's day
To light the world
We believe you'll too tie your belt.
Like dull sun and moon touched by planet
In frustrated and exasperated movement
Although all over you see dark and dim
But heart full beguilement
Converted into free- laugh's day
To light your life

We believe you'll too hold your powerful torch

(My Trans.212)

Ichhuk, tries to uplift the tired conscience in this stanza hoping that one day all the non participated people will ready to torch the revolt's fire to bright their bracket life. The poet's inspiration is positively ignited for the betterment of people's Cultural Revolution which is presented especially by poetic persuasion.

Fervid Defense of Immortal Dream

Immortal dream conscience is strong part of Ichhuk's poetry. According to Marxism dream's immortality real proletarian class people are always invaded by reducible tyrants in each and every phases of historical autocracy. So, forceful counter irritation by rebels is urgent to rupture the rambling discourse of absolute power. In-revolutionary hour of class struggle attack on proletarian's path is violently change to defend proper aim of own class by poetic revolt which is set forth for an opposite charge. Immortal dream are prepared for an active service of class struggle. A strong thought is included to certify such immortality from a poem, entitled as "Immortal Dream". The following stanza moves as:

Surround home, surround byre
Surround the court-yard and orchard
Surround village, surround forest
Surround pasture-sand and barn
Surround road, surround crossway
Surround hill top and vale
Surround hill, surround cave
Surround plane and valley
If air will flee too!
Surround air's blow

But never surround

Our immortal dream of emancipation

(My Trans 169-170)

Strong determination to the emancipating down of people's war is the prime response in this stanza. Although the proletariat's belongings are surrounded irresponsible but the dedication for the fulfillment of dream or aim are not enclosed. So the poet, Ichhuk is able to exalt the vision's definite motion of people's revolution presenting the weak encircle of brutal tyrants. For the sake of resistance against attack working class people's natural and domestic belongings like home, byre, orchard, village, vale, pasture-land road, air, etc are illustrated. To challenge the repellent ruler, the poet's fervid defense of permanent unification or strongest of terse thought is expressed as never surrounded subject matter in this radical and reflective poem which ultimately defense the proletariat's dream of victory in regular and redemptive war. Red tape of traditional ruler is vehemently torn by this kind of strong written. In total to defense the working class people's permanent purpose Ichhuk is very much defensive feature of immoral dream as hectic thought in his revolutionary poetry.

Female voice of Emancipation

The voice of emancipation particularly for females is always shadowed by social and gender discriminative calculating such cultural sympathy to them by Ichhuk is strongly accounted in feminist sense of revolutionary writing is his core subject matter to encourage the females' future spirit. The major concern is to raise the voice of females in writing. Accept by formality. At that time class struggle was guided by revolutionary spirit with the higher level's participation of women.

When he was bury in study and writing about women's difficulty in discriminatory society of cultural rustic tradition, double exploitation upon women was prevailed. Double means the exploitation for woman by women and by men. Almost all women are exploited

because they don't have any kinds of economic right. Women are also exploited in terms of social culture. Such exploitation is problematic. Because of such exploitation women are unable to gain advanced level of thought, skill and sensibility. To this matter Marxist say that the emancipation of women is possible along with the emancipation of the whole human beings in all society. Regarding this difficulty of exploitation and domination Ichhuk has presented many examples as many poems which are entitled such as " Aaitee", "to Santa Sister", "Sister-in-Law", "My daughter", " Aan san Su Kee", "Memory of Yonger Sister", "Mother of Purkhesundr", " A Letter of Imprisoned Son", "Younger-Sis, Distillery and country etc. In this women emancipation conscience context, he writes:

Rice is cooking in bar.
Cooking with rice, Sister's shy.
Meat is cooking in bar.
Cooking with meat, Sisters tear.
In bar alcohol is selling.
Selling sister's luck, with alcohol
Nepalese daughter she
Mountains shine she
Sold in foreign harlot's dwelling like innocent sister
Pouring pain from eye-pocket
Sister is running bar.

(My Trans 51-52)

The sister presented in this poem has compulsion for running distillery. Although rice and meat is cooking in her bar but with the cooking in her bar but with the cooking things her shy and tear is also cooking. It means her 'dislike' has become obligatory 'like'. Her alcohol shop is running with selling of her good fortune. It shows her unfortunate to sell alcohol for only

survival. The poet, in this poem tries to sympathize all the sisters' unfortunate survival because they are obliged to sell their dignity for money. Physical they are victimized forceful adultery. Although such violence is digesting forcibly only for money to survive but obligation doesn't have any option up to now. According to the poet, this miserly is a misanthropic professionalism. Which is the dominant feminist issuer? Is the profession proper? Such questions are raised indirectly by Ichhuk in some feminist poems. It is only to liberate the females emancipation conscience raising and recreating the reciprocal intimation for equalitarian or gender discrimination less society's pre-conscience.

Nationalism and Internationalism

Communists love of their country and willingness to defend it is depended basically on the theory of communism. This thought advocates for the global equality of humanism primarily patriotism with the essence of native nationality is necessary which Ichhuk's poetry exalts in the legal level of revolutionary spirit. To let the poet's blood flow for his country, he apologizes to his mother in poetry. He says, " Whenever Edie, I should die for nation in the sacred fine of the liberation war". By this way he is strongly exposed for the sacrifice in order to defend patriotism and nationalism. Ichhuk writes In, My country is inside my Bosom" about the feelings of patriotism and nationalism like:

If one Inch sail of my country
Robbed anywhere I informed
I feel robbed myself
If one piece soil of my country
Trampled anywhere, I informed
I feel trampled myself
My nation is lovely
More than my heart for me

My nationhood is lovely

More than my life for me

(My Trans 6-11)

The poet desires to be the real nationalize people for the motherland of class struggle. Many kinds of semi- colonial domination over motherland by Imperialist and neighbour-expansionist are indirectly objected as robber and trample in this poem. Lovelier nation than is heart is glorified for the real nationalism. In essence, own genealogical root is focused for self defense only by the communist nationalist conscience. The nationalist conscience and its blog of intelligence by sacrificial way is the prime concern of this writing. Revolutionary cadres are primarily encouraged by this kind of holy conscience of Nepalese nationalism. Which ultimately prepared many cadres as nationalist patriot in transitional phases of the great people's war conducted by the then CPN (Maoist) from 2052 B.S. to 60th s decades.

Internationalism is the belief that countries should work together in a friendly way. Simply it is a common concept of communist. Generally all the communists who believe in Marxism or communism are internationalists. All the proletariats of all over the world are victimized or in any way suppressed on the same nature of domination. The world's unfair treat unifies the oppressed class people to set free through the revolution. Such voice of all the workers throughout the world is raised in Ichhuk's poetry. He has expressed many international issues of oppressed. In this sense he has become an international freedom fighter for the egalitarian world of the proletariat people with proletarian complete power or dictatorship. "In the Memory of Benjamin Molais", "In the Name of Palestine Friend" and "Mind Travels in Nation and Trans-nation" are some examples of internationalists thought of poetic creation by Ichhuk, in which he strongly stood for the dedication of internationalism against all the dictators throughout the world. Ichhuk remembers a South-African strong rebellious poet who was put forth for the death punishment by White government. Molais's

sacrificed for a freedom is being strongly unified with anti-apartheid agitation of the world. Primarily this is the major concern reflected in “In the Memory of Benjamin Molais” by which the poet, Ichhuk configured the revolutionary spirit of trans-national negotiation:

Inside the wall of dead bodies
Roaring laughter of this dark night
Tomorrow Morning, digging out own tomb will be gone
You will be sacrificed laughing
Your fame’s immortal hymn, birds shall sing
One day, from the horizon of your dependent country
The dark shadow of slavery shall be wiped out, Molais
On the alter purified by your blood-
The flowers of emancipation shall bloom
On the worshipping tomb of your burial-
The head shall bow down

(My Trans 41-42)

The great reverence for the higher level of sacrifice of Molais who fought against slavery prevalent in South-Africa, is expressed in this stanza. The poet, Ichhuk seeks the international fraternity and an intimate brotherhood by the poetic revolution of proletariat’s thought. The great glorification of sacrifice of Molais is the chief issue of his writing typical in this poem. When, South-Africa was colonized by the dictators of Whites, at that time Molais raised the voice of liberation against the commoditization of human life conducted by white colonizers. Even in the death of Molais, severe in human treat is experienced. Here, Ichhuk’s intention is to compare the shock of Molais with the similar kind of Nepali proletariat’s miseries by the dictatorial monarchy or Shah dynasty. The White’s domination basically based on economic will be gone by the great sacrifice of Molais and ultimately

success will go in the side of real proletarian people. Such belief is uncovered by revolutionary writing of poetic essence. Summing up his writing the international sense of humanism with healthy national fraternity is prosperously personified and purified by his living sense of expression in the great death of Molais which is sharply operated in poetic probity and creative liberality.

Economic Conscience

People's economic conscience deals with the capacity of the economic status. Are the people able to survive with social economic position or not? The proper answer to this question remains in person's economic conscience. It means economic conscientious capacity supports to the people in general which is always implemented through the practical economy.

Conscience of human being is applied in practical life only by economic power. If economic power is weak, nobody can take any leap from his current status. So social power, prestige and prosperity depends on economy and economy always depends on practical conscience. The real consciousness of economy is guided by individual conscience which is ultimately related to the society and its collective consciousness.

Financial pressure and pressure are two opposite sides of the same coin of economic conscience. Here, in Ichhuk's poetry, financial pressure is more focused than financial prosperity. The working class consciousness and bourgeois consciousness are another type of oppositional pole of social economic coin which is deeply operated by Marxist conscience. In essence, Marxist's conscience is the conscience of social economy. It is called as a economic Marxism. For economic benefit, capitalists are identified as money minded people where all the moneyless people are called as proletariats. Proletariats are actually those men who have not any royalty for their belongings expect their toil only to save their opportunity. Ichhuk raises such sentiments of economic miseries which are created by penniless survival of Nepalese proletarian people. Many proletarian people are victimized by poor economic

condition which is created actually by social injustice of Nepalese politico-economic-historicity. In a sharp feeling of poverty, a character, called as a 'Kale' is highlighted in his poem where 'Kale' is a representative figure of proletariat's misery. The poor is living in bitter lack of social opportunity. Forceful living just for live is the major core of poverty which expresses the misanthropic shock ultimately in dictators' misled by this stanza, extracted from a poem "Kale". The following lines speak itself as:

[...]

In this sense

Kale is also ploughman of village

Nothing in his hand except to plough

That Kale is also worker of the city

Nothing with whom except to sell sweat

That Kale is also a poor of country

Nothing with whom except to die hungrily

That Kale is also a citizen of country

Nothing in his corpse except to be a sign of man

(My Trans 112-114)

Kale, a proletarian figure of Nepali society is brutally victimized by economic insufficiency, in this stanza. His probity is deceived by the capitalist dissimilarity in social economic division. Social discrimination by bourgeois' economy is deplorable to the working class people. So Kale is obliged to plough regularly but nothing is gained in his hand. He is also a worker of the city where he is only selling sour sweats for survival or just for live to be living, labour is not paid by legality. Either to hardly live or neither to die rather Kale is utilized as a living commodity. The commoditization of Kale is reality of bourgeois society which amply revolutionized in Ichhuk's poetry. Kale is living hardly and killing brutally by

the regular exploitation of inhuman treat. Such brutality over poverty is exemplified to unite the voice of proletarian revolution, to which Ichhuk was killed himself as pen-martyrs in late 50s. For the sacrifice of revolutionary writing and only to awake peoples' common economic consciousness or in a word for eco-conscience, Ichhuk pours his common thought of economic conscience by Kale's crucial life in poetry, by which ultimately financial pressure is operated to ignite the light of eco-conscience. Peoples' eco-conscience is raised by the responsible expression of poetic creation where this dissertation pinned with eco-conscientious hook.

People's Cultural Conscience

People's cultural conscience is the concept of commonality in the common customs, beliefs, art, and way of life and social organization of a particular group of people. Furthermore, cultural conscience is a common cultural thought and behaviour of the people in general. Such conscience advocates for the concept of 'We' thought and 'We' practicality in social life. People's culture is different than bourgeois culture. Here, the term 'people' means the general people of proletarian class. During the class struggle peoples' culture is changed. The name of village is also changed as martyrs' village. Many traditional people of rural village are involved in new peoples' Cultural Revolution challenging all kinds of coup-customs and beliefs. To revolt against the barbaric rule of monarchy, women are moved for the liberation of left. Women Rights movement is raised by new kinds of revolutionary thought. Gradually, the old traditional of people is replaced by new tradition. Now, poor villagers are not ploughing the land, they are also ploughing their thought for common cultural conscience. Children are not only reading their books and notes, they are also reading their priceless toil and labour exploited by bourgeois in different phases of history. In this changing regards of people's cultural concept of public customs Ichhuk writes:

[...]

The new sun of new day is rose
And new air's new wave
Is moving in village now
Women in village
Are not only working in kitchen now
Children in Village
Are not only playing a game, dandibiyo now
Old people in village
Are not just waiting for death
Conquered even death
For new life and new feature
Busy in beneficial practice

(My Trans 123-125)

In spite of peoples' Cultural Revolution, every thing is changed in village area. In this stanza the poet raises the cultural change of peoples' common thought of world conscience. The new Sun of new day is rose. It means the new generation of this new era is emerged with new light of common consciousness. In "One Villager's Diary" the poet describes about many parts of human life. Especially after the rise of new people's Cultural Revolution conducted by CPN (Maoists) in late 50s, almost all things are revolutionized. In this sense, old thought of people is converted into new collective intelligence. Yesterday everything were unknown for every people but today they think all the world is known in one.

Women's life is changed. They are not restricted only in kitchen. Leaving house work they are involved in people's movement. They conquered even death. Children's games are also changed. They are not playing only a play with stick rather playing with terrible bomb and gun-powder. It becomes necessary to fight against their ill destiny suppressed by the

tyrants of the betrayal. For new life they are fighting against death. Sacrificed by the people for the rights of emancipation dawn of people's reign and rule are observed and evaluated strongly in this kind of radical creativity. So extracting these above lines, we can conclude that people's cultural thought basically in cognitive part and practical behaviors are awfully changed by people's political history of cultural-conscientious-competent in revolution.

Political Conscience

Simply political conscience is a collectivized consciousness of the activities of people in gating and using power in public life and being able to influence decisions that affect a country or a society. This conscience is primarily is using in revolutionary change in society. In Ichhuk's political thought of collective conscience is dominantly raised for the encouragement of revolutionary spirit and its positive effect. Class struggle, conducted by Nepalese proletarian people was strongly supported by conscientious men of society to which common thought is included in poetic creation of collective and scrupulousness feeling of people in general. Political consciousness of collective sense is always the outcome of politico-economic circumstances. Sorrow and shocks by political domination are protested and revenged to materialize the struggle. The poet appeals to communize the individual conscience to fight ultimate war with strong and firm conduct to establish the class society of proletarian people. Political thought people is the strong sense of association among all the working class people of the world and the social thought of politics by poetic creation will always be adding the fuel to overthrow the power domination of ruling class and furthermore based on mass line conscience is always performing the role of strong rebels which is expressed like the following lines:

To overthrow these conspiracy and deceive

We, being a bond of sky-cover

Today we are joining in procession

To overthrow the pressurized burden of injustice over us
We, being a rising flood of summer
Today we are producing the slogan of revolution
Smearing the read sign of east
To wipeout the dirty blames of life
Today we are playing bugle of emancipation
Up to now, this know or not, it's your choice
Up to now, this reminds or not, it's your choice.

(My Trans 37-39)

This extracted stanza is from a poem "People's Shield or Enemy's Anvil". The poem says, in the ceaseless process of class struggle anybody know or not and remember or not but the political conscience is maximally utilized. In this above stanza, people's political consciousness is rising like a terrible flood of summer which is finally related to the emancipation of revolutionary people. To overthrow the dictatorial government's conspiracy and mislead and to uplift the political and social life of general revolutionary people, we who are new cadres of class struggle, are producing the slogan of revolution. We are participating in the mass line of people's political movement to overthrow the dirty blemish of common life. This is the main subject matter of this stanza. Concluding this notice as an observation the poet shows the strongest capacity of people's conscience and discourages the weak conscience of defeating enemy. People's shield is going to be strong to invade over the enemy's iron block. Weapons are taken from the wretched hand of profligate or mischievous. Day by day political success in agitation is uprising and people's enemies are merely holding failure.

Summing up all the political consciousness in collective sense, Ichhuk's poetry can be evaluated as a strong remedy to cure the traditional conscience of political cadres. Like this

stanza in a poem “Dear Comrades” Ichhuk expresses the certainty of success and his strong believe for the emancipation. He believes that our revolution and the day of victory are being closed daily. So the optimistic conscience is being reflected in his revolutionary thought of poetic creation by many poems. Concrete thought of political and public conscience, to sum up, his poems hook all the upcoming success of people’s political revolution which are finally or in essence depends on the successful political conscience of revolutionary people and their collective thought.

Poetry on Martyrs' Reverence

The great sacrifice in people's war is respected in this poem. For this proper change and transmogrification of this ugly system of nation, many people were killed. Especially, it was against the 'shaha' dynasty which was brutally ruling in country. If there was not dedication of people against brutality, it was impossible to abolish the old government. So Ichhuk was keenly interested to create sympathy through poetry writing to them. Great reverence to those martyrs is expressed in poem. A strong poem entitled 'shahid' presents this notion of respecting to them who were brutally killed during the course of people's war. The poem says:

Among all stars of the sky
One falls away, it doesn't matter
But you ware if that star, differs matter

Among all the flowers of garden
One shades away, it doesn't matter
But you were if that flower, differs matter

Among innumerable rays of all lamp
One light off, it doesn't matter
But you were if that flash, differs matter

Among innumerable stars,
You are the famous cynosure
Among innumerable flowers,
You are the lovely rhododendron
Among innumerable flash, you are the sparkling flash
You are great, respected and
Immortal, dear martyr!
And you will be immortal, foremost and forever

(My Trans 200)

Holy sacrifice is always great, respected and immortal. Dear martyrs' dedication here in this above stanza is glorified. They spill their blood in soil; it was just for the emancipation by revolution from all kinds of social problems. Here, Ichhuk describes about the deep shock of individual. It is always severe if felt personally. Personal shock and sorrow is always deep, hard and sharp but for others it is taken as normal deed. Because of massive indifference to the personal shock social understanding can not respect of martyr's holy sacrifice? Just this matter is indirectly presented by the poetic and sympathetic expression of the poet, Ichhuk. In shortcut, the intension or aim is to show the severity of personal shock caused by bloody struggle during the transitional phase of war which is ultimately reflected as this sharp and sweet poem. The poet says, among all the stars of the sky or among all the flowers falls away, it does not matter because other stars and flowers are living in the same and sufficiently in energetic condition. If one is for only oneself, it does not matter socially. It means, here the poet tries to recollect the significant of collective shock. Ultimately it signifies the collective conscience and its necessity of implementation in society. Ichhuk, here also present the collectivized inevitableness of though for the collective preparation of social revaluation.

When martyrs were sacrificed for the people and nation they should be respected as every person's personal sacrifice and it should be counted as a holy death for social freedom.

Although martyrs' physical body is dead by sacrifice but they will live foremost and for ever with profound reverence. Their death is not as simple as like other man because if any body is died only by the cause of age, he or she is only for himself or herself but if somebody is sacrificed and dead for all and others his or her death is greatly counted for the sake of sacredness of social life, liberty and loyalty. So Ichhuk raises the voice of collective emancipation by his sympathetic and respectful poems to all the martyrs. It is taken as the great flash of sacrificial holiness because of a collective and mass like thought of redemption. To this matter, this is a good example of greatness and reverence of profound holy sacrifices.

Protestation against Patriarchal Domination

Patriarchal domination is ever control or a lot of influence over females especially in an unpleasant way men are superior than women according to the Hindu mythology so over controlled or ruled by men is culturally dominant in society which is vehemently ported by the poet. Social justice is the chief search in progressive writing. Ichhuk applies such notion of egalitarian concept between genders. All the genders are equal so we should treat equally. The poet appeals to all in his poetry. In a poem "vaaju" The poet raises the voice of female for the actual liberation of women from all the traditional custom or ill trench of men. The sister in law is dominated by her husband. Her husband is irresponsible for every domestic urgent. He is only passing the day especially doing nothing. When he returns with half conscious mind because of heavy drinks he imposes manly objections and beats her brutally but she is obliged to remain patient with him. She has not any option for liberation because patriarchal governance with authoritative supervision is culturally rooted in higher minds meridian manly mislay appearance disturbs her life with manly lack of fulfillment. The poets write the following

Really sister in low
Brother consider you a shave a foot
You respect as head steward
Brother consider you a luxury puppet
You respect as life mate ailment
Brother consider you partner
You respect as honorable master
And revering and worshipping as glorious god
You imbibe his leg's water

(My Trans 57-59)

In this stanza the brother's conscience is inhumane to his wife. The speaker is addressing to his sister in low with greater sympathy. He is also feeling shock of brutality conducted by his brother's disturbed behavior

In patriarchal society women's are discriminating by many means of inhumane treat. such as in the name of religion in the name of society prestige in the name of traditional culture here ichhuk seem to be feminist poet advocating for the emancipation of women from every kinds of gender brutality .this kinds of plead in favors will bring the proper change and transformation among all the women in society who are under means power to the male patriarchy. Unbearable domination for ichhuck is strongly expressed through this poem which is ultimately for social uniformly.

likewise many producible discrimination are included in his writing concluding such remarks about many social injustice the poet is successful to rise the voice of protestation against the patriarchal brutality of social and domestic ill treats women are retired in kitchen and gardens it means they are not socially free to participate outside especially the poet is raged to them who are culturally vulgar. Some people are passing the day with absurd deeds

as dice, cards passa etc. Indicating to braggart men ichhuk tries to liberate the society through the revolutionary voice of the agitating people. Thus we can calculate the nutritive notion of this poem as feminist ford wordiness of inevitable people's protestation which prosperously is presented in this poem the sake of finally collective emancipation and we conscience to fix out definitely.

Poetry on Rural Consciousness

Rural and urban consciousness is different in social reality. The poet tries to raise the voice of rural consciousness. The common concept of rural people is glorified in his poems like "Mero Pyaro-Pyaro Gaunko Nam Thawang Ho", "Yatrama Hidda Hiddai", "Dhukiramalai Prasna", "Lahure", "Timi ra Timro Pasina", "Kanchi Bhatti ra Desh", "Bhauju", "Jhulke Ghamka Rata Kiranharu" etc. which poems seriously deals the rural rein of poverty.

The laudation of rural village like Thawang, is naturally prosperous in itself. His lovely village, Thawang is expressed as the very symbol of mildness. In one side he focused on the natural beauty of his village and in another he preferred to the innocent voice of emancipation, raised by the innocent people of rural and remote village. He believes on the purity of villagers thought who torched the fire from the very first dawn of origin. It was firstly for the purified notion of the people in village and its defense and secondly it was against the all kinds of inhuman treat by the dictatorial tyrants. The following line elucidates the reality of village as:

[...]

That village also

That place also

To fight for emancipation, it is a rising village

To struggle for revolution, it is a rising place.

(My Trans 17-20)

The poet's commitment toward the rural village like Thawang signs his movement's gentle touch in the upcoming hour. The mixed reality of thought and feeling is expressed in the wonderful scene of occurrence. The poet is keenly interested to be shared with the holy spirit of rural revolutionary people. Every villager is fighting against the individual and insatiable conscience for the proper inspiration of villager's common consciousness. Rural conscience is always shadowed by urban sophistication so the indispensability to raise the anti-sophisticated thought of villagers, is progressively discoursed in this rural romance of poetry. Hungry by food and naked by thought are the real revolutionary people of our terrace of nature which always is identified as royalty less or proletarians of villages. Every thing for poets are lovely in village such as lodging, foods, speaking, healthy protest, complaisant comment etc. in which all the characteristics of villagers are displayed and ultimately strike with the head concern of 'we conscience' of rural romance in this sharp and sweat, meddling poem.

IV. Conclusion

Collective conscience is a social consciousness. It is a massive thought, common understanding and public belonging of society. Relatively, it is a social reformatory force to convert personal thought into social thought. The proper unification of 'self' and 'other' thought is always balanced from the dialectical method of class struggle in this society. The existing society's collective conscience is the historical documents of our society which's expressed artistically in Ichhuk's poetry especially for the literary genre and people's cultural betterment. In the transitional context of Nepalese historicity, collective conscience of social awareness was almost all shadowed by contracted conscience of personal smartness or selfhood? To break the wall of such sophisticated and egocentric thought of 'I' conscience, Ichhuk strongly try to establish optimistic, social and collective thought of conscience by his revolutionary poetry articles, interviews and letters in different phases of spatio-temporal dimension.

Typical and relative opposition which is termed by the two complementary parts of conscience is presented by the positive versus negative terminology. Two opposite parts of conscience as the first part of conscience and the second part of conscience are personal and social conscience, self and other conscience, spiritual and material conscience, cognitive and practical conscience, love and hate conscience, optimistic and pessimistic conscience, cultural and creative conscience, political and non political conscience, war and peace conscience, national and transnational conscience , absolute and relative conscience etc. which are successfully presented by Ichhuk's poetry and the major conscientious intelligence for progressive thought.

Summarizing all the relative parts of social conscience and its creative dedication contributed to novelize the social awareness from all the parts of Ichhuk's poetry. personal, self and spiritual consciousness were dominant part of traditional period of historical

injustice, so, social, grouped or material notion of thought as practical conscience is need to be raise in cultural nova. This is a major issue of social and aware intelligence. In our society class consciousness is always guided by collective conscience,. In his prose writing it is applied as proper manifestation. Nevertheless, the sweet and sharp poetry composed by Ichhuk, are the better example of clarification and observation of human conscience and its nature. They are actually the excellent pieces of revolutionary conscience and humanism in collectivized Marxist sense of Nepalese Poetry.

Ichhuk as a revolutionary optimist and a social realist is a famous conscientious poet who becomes an activist during the period of complex class struggle caused by collective unconscious. Actually it was against the antagonistic force of social consciousness. He spoke always the voice of the oppressed, plebian, working class and the real proletarian people by his all literary works. Concluding such thematic conscience of all kinds, we reach to the collective and public awareness of society in his poems on the reflection of anti- reactionary theme. In his concept historical injustice can remove or eliminate only by the revolutionary violence on the deep level of class struggle but the struggle must be guided by collectivized conscience and its norms of social conducts. Both collective norms and values are the fundamental premises and prime instruments to score the right marking success in the transformation process of thought by class struggle.

When the preparation of strong thought of conscience collectively standardized and collectivize, the solution will be handed on to uplift the revolutionary hand of the people in general. According to Ichhuk, history is always victimized by the oppressive boot of dictatorship. So, to rupture the social injustice, People's Cultural Revolution is inevitable as logical proof. As a blog of collective intelligence, he departs him from the contemporary bourgeois poets. In that sense love of humanity, realistic social sorrow and solicitude and optimistic orientation indeed the deepness of social trend is operated by his collective

intelligence in poetry. His capacity of collective conscience is the intelligence of human communities to evolve towards higher order intricateness and social harmony, through such transformation mechanisms as variation, skilled advice, selection, recognition, integration, differentiation and cooperative competition. Actually his poetry expresses the notion of strong conscience to fight against death where the poet tried to convert the dark night into bright light. It is the poet's real dream to light the worldly conscience to be successor for future.

During the higher transitional phase of Nepal, his major creations *Shokanjali*, *Bandi Ra Chandragir* and *Itihansko yas Ghadima* presents the social conscience of revolutionary spirit which awoke all the proletarian people in rural and urban war arena. It taught to sacrifice for the collectivism and social humanism inner and outer against dogmatic individualism and dictatorial damnation. Patriotism, global humanism and socialism become and adjudge mental encourager to the progressive writer in this central space of a public contest and political arena. All the class conscience unified by his creative aid of literary conscience. To sum up, the great sacrifice of Krishna Sen Ichhuk is established as an admirable appeal and moonlike morality to raise common awareness for the conscientious intelligence and collective cosmopolitanism of our social literary trend and its grand reliance.

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