

I. General Introduction

Krishna Sen 'Ichhuk' and His Poetry

Krishna Sen 'Ichhuk' is a revolutionary poet. Here, this thesis focuses on the issues of female matters. To establish self-determining society from all kinds of social and gender discrimination, Ichhuk motivates for emancipation conscience of women through many sorts of ground-breaking inscription. Regarding on the true social feminist issues, he prospects for social restructuring in revolutionary and reformist consciousness. Intended, for the voice of feministic liberation and its transformational strength of mind, Krishna Sen, 'Ichhuk' is acknowledged as a people's dear brother. He was born in Deharadun of India in 1956 or 2013 BS. He is also branded as revolutionary cadre of people's class thrash about.

In particular, he presents his poetry from the egalitarian perspectives of gender equality with many other Marxist genres. In this sense, he is the multiple characters of radical functioning and as accordingly the magnificent man of all the revolutionaries. The name of his father is Yam Bahadur Sen and mother is Bhim Kumari Sen. Similar to other lots of deprived quality and innovative literary characters, he was indebted to survive in rigorous monetary scarcity. This condition easily drowns up him to the poetic foundation. The then contemporary socio-political suppression prepares him to the people's literary foundation.

In his household days, the financially viable life of all the members was deadly stunned. The death of his many bloody kens such as; father, mother, step mother and his valued younger brother also prudently covered up him to the prosaic writing and also for deeper socio political study. From early hour's upbringing to late hour, death anguish of family members and bitter understanding and paucity are the causal motive of his conscientious poetry and others. Politics, literature and journalism are the prime areas of Ichhuk. He was popular in politics, progressive in literature and widely known in journalism. In the interior and on the outside considerate, it was according to the up to date demand of

Nepalese socio- historicity where he was politically a forward looking activist during the urgent situation of Nepal. He was guided through the Marxist trend and produced many literary formations according to the spirit of materialism. He is secular in religious concern and tended to the social demands. He had actively participated in student movement in 1978 (2035/036 BS). It was his primary participation in politics.

Ichhuk was very much apprehensive for his revolutionary writing during the Nepalese in-between political historicity. In 2059 BS, he was outstandingly talked with piercing out to state-owned and international concerns. Ichhuk started his writing from 2032. His first poem, “For Tomorrow” (Voli Prati) was published in *Matribhumi*, in 1975. He involved regularly in literary creation especially from 2035 BS. It was just to encourage the progressive voice of literary career. Latest hour is counted for his prose writing with other many beyond genres. Such as, letters, essays diary and so on. It can be categorized into two areas, prose and verse. His literary career is divided into many parts. Periodically it is easy to study into major three phases.

I. Primary period: For miscellaneous poems and an epic, *Shokanjali* from 1975 to 1989 (2032BS to 2046 BS).

II. Secondary Period: For miscellaneous poems and prose from 1990 to 1995 (2047BS to 2052 BS).

III. Latest Period: For miscellaneous poems, *Bandi Ra Chandragiri* and prose fields creation such as, literary and cultural comment, letters, essays, Interviews and reminiscent memoir from 1995 to 2001 (2052BS to 2058 BS).

In these three phases of his writing, he expressed his feelings as a rebel poet. His primary and first publication of a book is an elegy entitled *Shokanjali* in 1991 (2048 BS). His dear friend Mitra Mani Acharya’s death has become the major subject matter of *Shokanjali*. To express his bitter shock at the murder, he created this strong elegy in 1985 or in 2042 BS.

He heard the news of his dear comrade's brutal death by some hooligans and was unable to tolerate the irreparable loss of his bosom friend so he exposes himself or his sorrow and owes in this elegy.

At this Moment of History (Itihans Ko Yes Ghadima) is his second publication of his collected poems which were basically composed in the revolutionary spirit of rebels. It happened right from the date of 1981 to 1998. Such kind of elegy and the collection of miscellaneous poems contains the lower class people's social, individual and economic status. Whole national and international concerns are also his chief Issues. The dictatorial ruling and its suppression are artfully represented in his literary writings, especially his poetry are prime mile-stone of composed creativity.

First period started from 2032 to 2046 BS. In this period, the primary rays of literary thought are represented. According to the subject matter and art or in form and content, his poems are evaluated as significant as in some major issues:

Representation of artful class struggle and people's war

Pictorialization of people's poverty and pursuit of release

National sovereignty and its great respect

Respect-sentiments to dear comrades and people

Internationalistic intention with conscious nationalistic ethos

People's war, movement and people's democracy

Emancipation voice of women and socio-cultural transformation

These burning issues of socio-literary field are his major subject matter. Primarily, the social, cultural, religious, economic and gender discrimination are prick-pinning or heart rendering issues of his creation. Although, there are many burning issues of his writing but the major and typical issues of women's emancipation are critically discussed in this dissertation. It is done according to the very title of this research and its hypothesis. After the

declaration of multi-party democracy in Nepal, or before the proper beginning of people's war or from 2046 BS to 2052 BS is significantly evaluated as the second phase of his writing. In this period, Ichhuk wrote especially two kinds of poetry. The proper categorization can be divided into the following:

First: The real feeling and expectation of people's moment conducted in 2046 B.S.

Second: Movement, suppression and revolt's context basically from 2046 B.S. to contemporary onwards.

In a brilliant poem, "Hata Lagyo Sunya" (2047), Ichhuk ironizes the so-called democracy and its governance. Further he says: "is it a new change or hypocrite's dance!, regularly I am asking for deceived history"(My trans. Ichhuk 27). Ichhuk presents as a void product of people's movement. After 2046 BS there was not a proper change and transformation in people's real life and behavioural pattern. It was deceived by deceivers of history. To express such kind of feeling the poet wrote poems, such as; "Memory of Younger Sister" (Bahiniko Samjhana, 2049 "Imprisoned Parrot and Interest of Freedom" (Bandi Suga Ra Unmuktiko Chahana", 2048 BS) and "Jail" (2047), etc. After the establishment of democratic government, the suppression over the new kinds of movement was continuous. The governmental suppression and oppression over people's protestation, he expressed in the following way:

Higher trees like fighter

Stand straightly like united and alert army

Fastening the hands chain of unification

Fisting the sanguine by creepers

Looking the bow down less brave rhododendron by bayonet

Guns went on being tired

(My trans. Ichhuk 13)

A strong personification of nature is properly presented in these extracts. “Darbotko Jungle Ma” expresses the personified notion of the poet which is tactfully represented by these extracts. They are always fighting with great enthusiasm so, revolt is possible against all kinds of governmental suppression and oppression. Tired ruler and their rented army retreated by the igniting fire of protest. So, here the poet indirectly predicts the inevitable victory of rebels who are joining their hands with the people. Like this kind of sentiments, a poem “Barmajhiya” (2051) presents the enemy’s brutal murderer and its barbaric process of killing. In this context, Ichhuk’s dear comrade is remembered in prosaic memory of the poetic mind.

And the poet’s bosom friend, Ram Briksha Yadav’s sacrifice is respected by the poetic memory and word’s bunches. With the including remarks of second phase of Ichhuk’s writing, the personification of natural surroundings and significant respect of sacrifice etc. are contained within this phase. The third phase of his writing presents the literary picture of transitional phase of Nepalese political society. From 2052 BS, CPN-Maoist started the people’s war in the name of people’s liberation and real emancipation. This phase includes the class struggle’s social reality and its brutal incidents. This period can also be categorized into the following categories:

Suppression, insurgency and Emancipation

Dedication, bravery and greater sacrifice with specific region’s pictorial

Illustration and the circumstance of imprisoned existence

The great ideal of emancipation and revolutionary confidence

Youth’s statesmanship, infliction of suppressed and oppressed class

Geographical regions and relational context of Mountain, Hills and Terai with its unified nationality etc.

In this period, the primary phase presents the strong protests against the dictatorial rulers and administrator's ruling brutality. In this context, "Pratibanda" declares the strong voice of rebelliousness of emancipation during the state of emergency. "Euta Gaunleko Diary" (A Villager's Diary) and "Pratibanda" (Prohibition) presents these major themes of poetry which is specifically related to the proletarian emancipator voice of class struggle. The poet says:

In any quantity, you order and fluff up
 In any quality, you intimidate and stretched
 If you can, slow down our principles
 And imprisoned our genuineness
 Other than oh! Totalitarian
 In opposition to your barbaric autocracy
 Regular, we elevate our tone of voice

(My trans. Ichhuk 100-101)

The emancipator voice of working class people is properly discussed from these extracts. Although dictators are trying to close the voice of oppressed, tried to nail hands, obstacle the dream, restrict the way and so on but protestor or revolutionary people's are always ready to do sacrifice against their all kinds of social injustices and brutality. This phase depicts the issues like class struggle, poverty, class commitment, the miseries, self respect, national freedom, respect towards sacrificed etc. and strongly advocates for the liberation of all kinds of miseries. The poems of this period were written to protest against the suppression and it could lead to the liberation from the strong clutch of the different sorts of suppression and oppression which prevailed in the Nepalese socio-political arena.

This above extracts reflect the rebellious voice of Ichhuk in themselves. So, there is a fixed appeal to revolt against all sorts of injustices and restriction. Emancipation is inevitable

according to the poet. The rebels could establish the new record of victory. In course of people's war, the sacrifice and bravery of the revolutionary are beautifully presented in Ichhuk's poems. During the process of people's war social community and their warriors sacrificed themselves only for the real emancipation of our country and the real people in general. Geographical personification, women concern and other many social issues are strongly knitted in poetic form. Poems, such as; "Setu Jaisee ko Ghar"(2053), "Singha Darbarbhitra Nara Lagairaheki Fulmati"(2058), "Salam Jailwang"(2054), "Purkhe Sunarki Aama"(2053), "Mero Piyaro Matribhumi"(2057), etc. are major significant images.

Another part of this period is imprisoned life of class struggle. In this phase the poet depicts the pictorial context by words art when he tolerated the oppressive boots in prison life. "Bandi Chhora ko Patra "(2055), "Pokhari Ra Karagar"(2057), "Karagarko Chhatmathi Chadhera Herda"(2057), "Pipalko Bot"(2057), etc. are the strong poems of the revolutionary spirit of emancipation.

In prison life, the interest of freedom and emancipation is keenly exposed in writing. The prisoner's imprisoned mentality and shock with difficult physical punishment is the prime subject matter of his materialistic poem. It is thought that the poem is a real jail. The price of freedom is respected and highly counted for sacrificial manners. With the proper dream of victory, all the prisoners are waiting for death.

Because of the real commitment of the people's emancipation, they prepared themselves for the greater sacrifice. Every time they got ready for death to live and vice versa. The physical death is nothing for the mortal being, according to Ichhuk and his sacrificial voice of emancipation. The poetry put across miscellaneous area under discussion. A number of appropriate subject, some worldwide apprehension and much of people's anguish and mistreatment and the group of pupils disagreement. It is a wide-ranging blend of ability and annoyance in poetic manifestation. His third broadsheet is *Bandi ra Chandragiri*

(a series of poems, 2057 BS). It's a variety of a short epic in which he has unfilled the Chandragiri prominence as a dearly loved, as a accurate bystander of all domination and woes and sorrows, as a co-warrior and as a natural history collaborator in the poet's expedition of life.

He has embodied the Chandragiri hill to contribute to his feelings and experiences, trouble and sufferings, imaginings and wishes, his ideological viewpoint and innovative opinion. He scrutinize Chandragiri almost every twinkling of an eye from the Bhadrabandi jail-cell and have faith in the Chandragiri be acquainted with the whole thing. His fourth compilation is 'Parkhal Bhitraka Banda Awajaharu' which is up till now to be presented.

To this apprehension, his ground-breaking reassurance and political attachment, he was incarcerated for more than eight years by the Panchayati authoritarian government and also by the totalitarianism of so-called democrats. He was numerous times severely grief-stricken in the guardianship but he never surrendered to the dyed-in-the-wool. He was a poet at compassion and he was true to his standpoint. He give a positive response to death like other groundbreaking theorist, poets and prophets did in the human olden times. In this intelligence, he can be associate to the greatness of any great sacrifice who forfeited their existence for their assurance.

Ichhuk's inscription about the world-shattering changes, caused a big annoyance to the dyed-in-the-wool. His customary incarceration also did not give any liberation to them, so that they completed his continued existence to stop his writings for increasingly. But it was too late for them to come to an end his life because he had already supervised to live long all the way through a large number of his poetic conception. Lettering about Krishna Sen Ichhuk's inspired mastermind, a revolutionary poet, Ishwor Chandra Gyawai in Janadesh comments with the Ichhuk's progressive consideration of literature. Subsequent to these affair point out as:

It is a sort of area under discussion, which can on no account be entirely characterized or illustrated. Be accomplished of a brilliant be experienced at, a immeasurable narrative of the martyrdom be terminated. without hesitation it is impossible. The songs of the surrenders of those sufferer for a cause who lunge into the continuation of the conflagration of insurrection, for the setting free of the people and self-determination of the country have highlighted the subsistence of the fatherland and the people's life provided up the whole thing of personal concentration for the affluence of the nation and made available their objectives to the protection of new production. They have put pen to paper the magnificent history with the unobliterable flatten ink, the history of survival, motivation, and substance communication, would it ever come to an closing stages Ichhuk inspiration, the fair-haired writings of those grand hymns of the sacrificial victim. (My trans. Janadesha 2064)

Expressing about Krishna Sen Ichhuk's responsive mastermind, a marxist writer mr. Ishor chandra Gyawali cannot acquire in the technique himself commencing exchange a few words an meaningful handbag with Krishan Sen Ichhuk. It gives the impression, he needs to surge with Krishna Sen Ichhuk's poetic conduit. Gyawaii comes into sight very missing, emotional, and emotional as if he wants to obtain amalgamated into Ichhuk's poetic character so that, he can articulate his true sentiment of admiration to Krishna Sen's original assistance. He supplementaryly articulates the Ichhuk's affulents of manifold mastermind.

He was a source of immense judgment and standards, poetic intelligence and a clever literary qualities. For the reason that of his burly faith in his philosophy, he never make a clean breast defeated to put forward his attitude. He was not frightened or damaged elsewhere. He contemplated that it was cherished to preserve existence in a indistinguishable curvature of the jail-cell than readdress origination his assurance.

Krishna Sen Ichhuk's innovative awareness and cultural-ethics profoundly impressed in progressive writing. Martyr Ichhuk will exclusively be in this world exist on this ideological underpinning for the reason that his life was a wonderful torment of painting, drawing and perform. We come across a whole reasonableness stuck between his language and actions, consideration and perform, principles and illustration, maxim and responsibility and flanked by heart, verbal communication and vocation in Ichhuk's flowing outstanding ability.

Reviewing the literature, the comprehensive wideness of Krishna Sen Ichhuk's poetry has acknowledged diverse sorts of significant acclaims and point of view from quite a lot of critics. The grave observation points of these reviewers are at inconsistency subsequent to a supplementary. Commenting on the poetics of Krishna Sen Ichhuk's poetry a progressive writer, Tarakanta Pandey says:

Language or words performs, significantly the specific prefatory roles in aesthetic of poetry. Indeed the essence of poetry receives the power of Perfection by the artistic use of powerful words. Although the aesthetic charm of words especially in meaning can be translated into another language but the real essence of aesthetic form the source language to targeted- language cannot be reallocated. (My trans. Ichhuk 57)

Pandey pays an exclusive attention to the stylistic dimension of Sen's poetry. His claim is that poetry achieves its aesthetic insight via the use of powerful and creative use of words however turns out to be one dimensional.

Similarly, one of the leading contemporary critics Rajendra Subedi has examined Sen's poetry from a different angle. Focusing upon the figurative device of Sen's poetic rendering he remarks, "For the nation, the dedicated freedom fighters are compared to the groups of goose in the process of total emancipation" (My tarns. 109). Subedi has given an

expression to his critical fondness for the figurative use of language in Sen's poetry. The core thematic content in Sen's poetry is simply overlooked in his remarks. Even Subedi's criticism lacks sense of comprehensive compression.

Ninu Chapagain, a credential critic in the field of contemporary Nepali Criticisms in literacy field, determined 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 opportunity to extend poetic comprehensiveness cutting his waft several times. His essential and significance original workings were produced surrounded by the top-security prison than exterior placing. (My trans. Ichhuk 266)

Tejnarayan Sapkota, one of the up-and-coming critics having uninterrupted paying attention and capability in chronological and dialectical materialism has made a grave theory test arrangement of Ichhuk's verse and poems. According to him "In long poem of Ichhuk, there is commonality between political affairs and fine art which are fundamentally based on historical and dialectical materialism with the world view of collectivist pragmatism" (My trans. Ichhuk 8).

Sapkota compensated exclusive concentration to make use of materialistic quintessence and dialectical perform in writing towards people's egalitarianism. By the revolution, people will disembark at the daybreak of emancipation which is implanted in poetry by revolutionary sense of right and wrong. So, the reviewers have salaried grand awareness to the materialistic spirit of poetry in the circumstance of people's war state of affairs.

Likewise, calculating the preliminary dimension of this dissertation, the researcher will decide on the typical feminist issues of voice of emancipation. The supplementary

theoretical genre will encompass the Marxist feminist theory with the major sub-titles such as, class struggle, economic class of social structuring, divided structure of society by economy, social contradiction and so on. The additional and most important subdivision of this research in textual analysis part comprise the major feminist issues of poetry. And the research will try to encompass the principal feminist concern of prosaic conception of Ichhuk.

Here, in this dissertation the feminist excellence of his inscription will critically talk about. With the Marxist fabricated genre and theoretical point of view, the very designation of this serious assessment will bring into being the real quintessence of feminist concerns which will power on the character's incorporation of the poetic conception of revolutionary lettering and its superior consideration. With the egalitarian voice of women, this research will evaluate the text from the wide-ranging point of view of theoretical genre. Primarily, the women voice of liberation, from Marxist-feminist viewpoint includes different varieties of socio-political arena.

Actually, this matter prescribed with many typical issues of poetry. The appropriate accountability in researchable practice holds this proposition and insists to be as it should be constantly for picky exposition. The prime apprehension of any variety of dissertations about such question, 'emancipation voice of women' in a progressive poetry prospects in lieu of unawareness so, women disquiets of Ichhuk's poetry in different sides will scrutinize prosperously through this course of action. Further, consequent to these remarks converse the very title of this customarily make inquiry.

II. Methodological Application: Marxist-Feminist Approach

Marxist feminism is a theory of objective truth which seeks to establish an egalitarian society in terms of gender. This chapter generally surveys its theoretical facets to apply the feminist set of ideas. Defining the term, 'feminism' is a conventional improvement which comes into stance in the late 1960s and seeks to improve the standing background of women in right-cooperation, right-assumption and right-performance. Commonly, it sponsors women's precise for opinionated, communal, financial and civilizing independence.

Marxist-feminist opposes patriarchal domination just to liberate the gender bias. Many feminist critics advocates for classless society which is based on gender equality. They are not merely for females but to males as well. Among many feminist-literary critics, Sudha Tripathi is one of the dominant. She has raised the voice of females especially about the Nepalese women. Marxist-feminist resists the prevailed social domination and suppression over women. Among many kinds of repression and ascendancy in excess of females is the smoldering question of Tripathi. Here, the liberation voice of women by Tripathi expresses as the following notion:

Women are in oppressed class and males are oppressor. Women are victimized through socio-cultural domination; it is strongly based on community. She is both, class and community like double domination over her. Women's class struggle is difficult than other kinds of struggle. This issue should be regarded consciously. Marxist believes that with the liberation of all human kind, women emancipation is possible. Suppression over women will also be remained even after the emancipation of all discrimination in society. Marxist does not regard for the liberation of women. It is caused through the little laborious functioning of Marxists. (My trans. Smriti-Grantha 106)

The above remark of Tripathi focuses on the inner problematic causes of women emancipation. She consciously uncovers the reality of female's difficulties even after the liberation of others kind of domination in the society. She objects for the ignorance of Marxist's activities to the liberation of women. It is indispensable to transform the inner reality, according to her feminist voice of setting free. In Nepalese context, it is the solemn problem of women unrestraint to let go from each and every one kind of suppression, oppression, domination, subjugation and so forth.

Likewise, females who were prearranged fewer chances to advance their thoughts, all the way through speculative styles in the history to at the present they attempt to smash the widespread practice that women are substandard in assessment to gentleman principles. They build up their possess assumption all the way through which they set up their individual place and rank in the social order. It looks for, to get rid of the subordination, domination, discrimination and unfairness of women that are ill with because of their sexual characteristics, preserves the same civil rights for women in opinionated, monetary, communal, emotional individual and artistic intelligence.

The mounting feminist-interest group required to alter the social order existing pigeonholes of women as comparatively feeble, inactive submissive and reliant human beings who are fewer cogent and additional disturbing than men. The chain of command, amid the male and female, as the dissimilarity amongst individual organism, in provisions of sex and gender, has been widespread all over the place. Feminist are those who would like to get better liberty for women to effort to widen together women's self-awareness and their chances the same civil rights of liberty, in the social order by means of males. This dissimilarity is a by –artifact of communal principles and the ordinary permission of individual beings which shaped a gap in between people and dogged their places in conditions of sexes. At the similar time, as males got higher furnish in the civilization and

standards of the public, they commence to take pleasure in it and overpower their female corresponding item.

Nepal is based on feudal Hindu patriarchal background. It is sensed that women go down under the most shamed and subjugated ones by the state influence of feudal and bourgeois course group is an authenticity. Practically, Nepalese women have been abridged to a subsequent group of national. Not to converse of their in advance of right by women in a so-called social equality of the intransigent class of this day, women are more embarrassed due to further strengthening of women trafficking and put to death. In attendance rulers, who talk of women's self-determination missing from perform, have been not capable even to sketch an equivalent act. In fact, they will not put pen to paper the law and even if they do in follow they will not give that right to women. It is because the nearby state power stands on the impression and institution of making women their slaves without any right.

Here, the reference to Marxist criticism on facility and writing is different from non-Marxist act of turn of phrase alternative. It is first and foremost based on matter based thought. Material thought is unswervingly connected to the indented thought of human activities. The acquisitive underpinning of society is the main floor of Marxist writing and new painting. The Hegelian romantic and metaphysical idea is upturned in Marxist variety. Marxist literary shape is accountable for the proper resistance of class distinctiveness. In this intelligence, Marxist literature and art are essentially division based. Personality of class is reflected in Marxist literary development which predominantly happened in many grave hours of overwhelming thrash about and sacrificial revolution. In Marxist literature, if there is not achievement oriented consideration in utterance, it takes as only a ridiculous thought by imagination.

Conventional romantic literature is shadowed by the Marxist sense of right and wrong in literary genus. Exacting idea of expectations is the collectivized Marxist literary theme

matter in dialectical materialism of literary the public where all the intent thought, language and grammatical submission is explicitly touched by common sense in foundation course. It means, Marxist literary 'Emancipation conscience of women' with common sense influence is depicted as the sensible and creative cleverness of Marxist writing. In emblematic genre, the whole human being is the true underpinning of Marxist aesthetic and writing. Through taking about the Marxist thought on literature and art Terry Eagleton and Drew Milne in *Marxist Literary Theory* engraves;

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 there have been other and significant tendencies. Lukas contributed a profound revaluation 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. Goldman undertook a radical revolution of the 'creative subject'. Marxist variants of formalism undertook radical redefinition 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)

Eagleton and Milne illustrate new consideration about Marxist field. Lukas payment is also overpoweringly revaluated in the aesthetic and artistic construction of Frankfurt school is the new emancipation field of Marxist revaluation. Similar to analysis of Eagleton and Milne Marxist theory changes the method of explanation to the art and literature as a point of exodus in the field of examination. The circumstance of critical point of view is historically analogous to that calling upon request or incantation of the godly and the hallowed and of

celestial and holy, again the new humanist perception of literature, in the complicated and competitive conversion from feudal to bourgeois the public.

In each alteration, there is confident historical expansion of social verbal communication, art and literature in itself. Finding a new resources, new forms and new description of altering realistic awareness, it is a new search for. It turns into a political realism for the motivation that one shaped their individuality as the judgmental and the additional as the lined. Truthful from face to exterior centuries and eras, this concept of patriarchy has dogged approximately completely the life and fairness of the public, its values and priorities the place and image of women within it, and the image of women within it and the next of kin between sexes.

This category of thinking and performance caused women to marginalize in the aforementioned days. They suffered without a sound but when gradually they began to determine their personality and the realization as women they began to hoist finger against the patriarchal averages and values. In view of the fact that, then they did not sit idle. They went on under pressure to bring back their lost civil liberties and values such as self-determination, language, personality and so on. This expedition of freedom for a woman, move violently from equality and identity form repression leads to feminist responsiveness. Feminists themselves, on the other hand, supposed that there is natural dissimilarity between gentleman and feminine.

A woman is a communal assembles but it is not in a real social sense. In spite of some organic differences women can do better in humanity. Feminist usually worried with marginalities of all women or their life form connected to secondary arrangement in the public as well as in other disciplines of their social existence. They think that sex is unyielding in nature, but gender is dogged psychologically which refers to ethnically acquired sexual individuality. Other than they refuse the erroneous belief of cultural lack of

knowledge on women. As Stevie Jackson claim, “Maleness and felinity are defined by biology but by social, cultural and psychological attribute which are acquired through becoming a man or a woman in particular society at a particular time” (133). Feminism came into put into practice to assault in opposition to female marginalization in all social forms of understanding put into practice.

This happens for the reason that our society, development and practices all are pervasively patriarchal, that is male centered which is forbidden, is proscribed, prearranged and conducted in such as standard subordinates that is women to men in all cultural domains, such as; family, spiritual, supporting financial, social, officially permitted and as fit. By this cultural development the mannish in our culture has approach to be widely distinct as vigorous dominating, daring balanced, original the feminine by methodical antagonism to such personality has come to be acknowledged as unreceptive agreeable, timed, moving, and conservative.

It is also a commitment to eradicate the ideology of domination. Thus, feminism is a massive complaint against patriarchy. The feminists today have finally recognized that the world they have described is not the whole world. Its central is with the social distinction between men and women. Some writers and critics have exposed their attention in gender issues and have partly contributed to the tenderized procedure philosophers from Plato and Aristotle have also depicted women as substandard and not fully formed in their intellectual budding. Plato labeled women as evaluation three populace quote in knowledgeable in any significant and solemn matters in that needed cavernous meditation Aristotle affirmed that the female was female by good quality of convinced lack of characters.

Consequently, Aristotle thought-out that a woman to be an uncompleted man. This position is as a dehumanizing and demoralizing propensity of a philosopher similar to him. He said that the lucid spirit is not in attendance at all in a slave; in a female it is of the essence

and in a child immature. This declaration has established that a famous philosopher like him blundered in way of thinking in the end to his prejudices in the direction of male-centrism. The sightless followers of Aristotle sustained to consider his hypothesis all the way through the center Ages and women remained distant out from the spin around of social and cultural kingdom. St. Thomas Aquinas contemplates women to be a deficient man. He said that outward appearance was masculine and matter feminine, the bigger superhuman male intelligence overwhelmed, it's from upon the acquiescent motionless female theme. Rousseau considers that women should be cultured to satisfy and balance men. This was not, of route, an accidental suggestion.

It contains a long history of gender prejudice since mythological and biblical period. A large amount of the societies in view of the fact that the far-off past have been built upon the patriarchal underpinning that consequently have refreshed and excessively unconstitutional men folk to describe the world and the social order. They clear every feature of society and culture from their perspectives and depicted that in the mechanism of art and literature. Bible is the most discerning holy books that woman is described as to have been shaped from a rib of man. This account has pushed women into deteriorate and subordinate arrangement. New beginning opened up newer avenues in an assortment of communication and conversation like compassion, knowledge, viewpoint, journalism, arts and others and ground-breaking changes in them towards development.

Numerous thoughts came accurate with scientific inventions and broader thinker work out, but renaissance writers and artists dwelt little on women's issues or did they provide much significance to gender superiority. Women's communal, taking sides and monetary situation did not by a long way revolutionize. Still the playwright like Shakespeare in spite of bringing of the women on juncture reserved on behalf of women as injured and passive needy offended. By means of the neo-classical era, the antique Greek and Roman

ideologies and approach about women persisted. Women had to a certain extent been susceptible fraction of society and objective of social send-up. Alexander Pope's "The Rape of the Luck" depicts and characterizes women as a self-absorbed and up-to-the-minute species horizontal to the smallest amount imitation and praiseworthy of no academic admiration. He presents Belinda, the champion of the ridicule heroic as a attractiveness queen, one whose only aim in life is to be appealing and to be highly thought of by men.

Some of the English reinstatement dramas represent women as offensive people troubled with the issues like loveliness, sexual category, and money quite than everything triggering intelligence. Writers like D H Lawrence wrote his novels by undignified women with his maximum efforts potential. He pictures obsessive sexual furthestmost summit of women in his novels. A psycho-analyst, Sigmund Freud spoke of women's neurotic troubles due to be deficient in of penis and push his attitude that women are expressively sicker than men.

Consequently, right from the previous times women are measured as "insignificant person their opinions and terminology are unnoticed. They are hardly ever asked for their own understanding women are always well thought-out as someone poles apart. Men have always doubted their cleverness and competence. So patriarchal civilization, from the prehistoric age, women were regarded as insignificant person and their opinions and terminology, on the other hand, significant and normal, were overlooked without a doubt.

They were once in a blue moon asked their opinions and their views with reference to by means of their knowledge. If women spoken their views on any social or other views on any communal or other aspects, they were ridiculed or looked down with disdain by men and they were until the end of time measured dissimilar as of men. As a result is the case on most societies for the reason that they are eroded by men who have always doubted women

intelligences and competence. Screening the dilemma of women in culture, some male writers also had constructive manner towards women to a quantity of level.

They wrote for women liberation and them consideration that they are the fraction of environment. They felt as women writers experience about women anguish and domination on caused by men. But they were not genuine feminist for the reason that they did not adore women's knowledge of development, menstruation and kid delivery. At the equivalent time, some hard work were made by several male writers, critics and truth-seeker in the ancient times.

They attempt to strengthen the women's place in the culture. For Socrates and Plato, 'man' includes all human beings yet women even foreigners, yet possibly slaves. For Socrates in diminutive and fundamental excellence live in the human genus. He says that all men and women are identical at smallest amount awaiting they, according to Socrates "all men and women are equal in attendance, and all are competent in regulation because, their set of laws requires thumbs down extraordinary proficiency" (qtd. in Doran 45).

This is impressive belongings for an important person living wage in the fifth century B. C. believes Plato shares by means of Socrates and in excess of presentation apprehension and indecisiveness with political affairs and integrity. He maintains "women could preside over immediately as successfully as men for the straightforward motive that the rules presided over by good quality understanding and their cause" (qtd. in Gender 2). Women he assures, have accurately the identical powers of neighborhood have precisely the identical powers of way of thinking as men, if they acquire the guidance and instruction. In the same way, in 18th and 19th century, indisputably self-governing man began to believe in excess of the stuff dispassionately, Diderot in the middle of others, strove to demonstrate that woman is reminiscent of man, a human organism.

A figure of other writers and critics like Samuel Richardson of 18th century, John Stuart says Henric Ibsen of 19th century have spoken on the subject of women. Correspondingly, we can uncover such types of attitudes in Stuart Mill's inscription. Mill's point of view is precisely what a just beginning interior women's demands assembly looked-for. Through the occasion, women turn out to be aware of their possess location in the social order and favoritism stuck between men and women.

Many feminists appeared who required upon women's intelligence, their happiness and country's liberation. They emerged as of dissimilar country and focusing on a variety of theme matters which were naturally troubled on women's enough and setting free from patriarchy and how they turn out to be subsequent in the social order. Patriarchal humanity has without a doubt been healthy served by masculinity descriptions, anywhere all metaphors of women have been gentleman centered. Point in time and once more, we get earlier crossways the ambivalence men experience towards women. Intended for male, women and sexual category are approximately identical provisos. But sex evokes varied emotion of move toward the majority surely, it is probable that woman similar approach.

Misogynist disbelieve of women is an indispensable fraction of masculine and patriarchy. It includes the faith that women are unintelligent, attractive, treatment, deceitful, impractical, unreasonable, lacking ability, castrating, greater than touching, more than seeded and crowd of loads of other equipment. Such miss viewpoint can effortlessly be seen in the views of Aristotle, Freud and supplementary dreamers. So feminist's examination that such viewpoint have to be forbidden, under enemy control, passive, as well as badly treated. In patriarchy, women have been treated in universal as a weak, unreceptive being and they have been required to occupy less important put in the world in relative to men, a place similar in many aspects with that of community's minorities in spite of the information that women comprise numerically at smallest amount semi of the human being pursuit.

Additional, this less important rank is not frightened of requirement by usual female individuality, somewhat by strong ecological well-known of instructive and social custom under focused manage of men. In overweight, women have unsuccessful to live in seats of self-respect with free of charge and self-governing survival to connect by means of men and a place to academic and specialized evenhandedness. This situation has not merely joint their attainment in a lot of fields but also known increase to all-encompassing social ills that have had a patriarchy vitiating consequence on the sexual family member stuck between men and women.

Other than this state of affairs did not stay put the same because women slowly became additional aware of their subordinating place in the social order and began to brawl in opposition to this dissimilarity. Despite the fact that feminism became a leading power in the literary studies in the 1960s, it had its derivation structure two centuries previous with publication of Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792) which is measured to be the original recognized attraction of feminist inscription attention countless others had tried their hands ahead of her as well. Wollstonecraft sponsored for the taking sides and social rights of women and argues that society by no means can keep women merely in the position of suitable home slaves and appealing mistress by denying their financially viable self-government and hopeful them to be passive and helpful to their looks to the keeping out of all besides.

She raised the right to be heard in hold up of the teaching and liberation of women. The short of enough guidance and proper management were felt to be one of the main disabilities in women's fight back for self-determination. Manufacturing insurgency brought fundamental revolutionize in the days of western, the world in the second semi of the 18th century. The rising growth of industries concluded in the turn down of the household industries which had a collision in the profits age group of women. They were known

deprived teaching. Simultaneously middleclass women raised their influence for identical opportunities and senior learning. Consequently, the additional than a hardly any acts were praised for the advantage of women and offspring.

Feminism has been define not merely seeing that a exacting border employment, put of thoughts, a outward appearance of community's investigation or a grave questing in the region of the issues on women and authority other than as on behalf of specifies method of knowledge. Adrienne Rich defines feminism as "the place where in the most natural organic way subjecting and politics have to come together" (315). Feminism is following a pressure group of political hypothesis and put into practice to smash the communal repression of patriarchy, focusing on this feature, Troil Mio, a feminist, states "the word feminist or feminism are political levels representative hold up for the aims of the new women's interest group" (135). She additionally says, at the same time, she makes clear what feminist criticism is saying, and is without a doubt put on view. "Feminist criticism then is a specific kind of political discourse, critical and theoretical practice. Committed to the struggle against patriarchy and sexism was not simply a concern for gender in literature" (204). These give an idea about feminist censure concerns sex differentiation. Its expansion as hypothesis and its request are helpful to study communal, institutional and individual authority family members connecting the sexes.

By the way, Elaine Showalter focuses not merely on the credit of women's script other than also on rethinking the perception of literary learn, she says, "Feminist eroticism has demanded not just the recognition of women's writing but a radical thinking of the concept of literary ... feminist criticism is international in its resource and feminist critics cross-cross national boundaries" (181). In patriarchy, women are predictable seeing that the 'other' secondary life form. Men distinguish themselves as personality and women as

additional. Men take for granted that they (male) are the important and dominating 'subject' who correspond to civilization in wide-ranging.

These mothering, according to Beauvoir mystify women's character and hard-pressed her in to segregation. The categories with which men think of the world are well-known from their tip of vision as complete. In her renowned book, *The Second Sex* Beauvoir shapes, "therefore, humanity is male and man defines woman not as herself but as relative to him, she is not regarded as an autonomous being" (XV III). Men reschedule women as next of kin creature. They took as luxury women resembling their entity or material goods. It is in bring into play on behalf of approved all over the place that woman because men can have no precise and dispensation.

Nearly every one of the feminist reviewers have raised a strapping influence for women's release and commencing the influenced manner on women seeing as lengthy spark. Mary Wollstonecraft in the 18th century challenged to unshackle women outward appearance male dominating objects out of sight in the highlighting of feminine facial appearance similar to humbleness unassuming nature, passive, barren and decorous. She points in the direction of the burden in the procedure to the social turf.

Correspondingly, Virginia Woolf sponsors intended for the fundamental alter in the commencement of relations and communal existence. She turns down the conventional outlooks concerning women that they are obedient, and to a certain extent meeting point designed for a disconnect legroom used for women in writing and the world. Woolf articulates with the following:

Women are supposed to be very calm generally, but women feel just as men feel: they need exercise for their faculties and field for their effects as much as their brothers do, they suffer from the rigid a restraint for absolute stagnation.... it is narrow minded in their more privileged fellow creatures to

say that they ought of confine themselves to making pudding and knitting as to cooking to playing on piano and embroiling boys. (22)

She sabotages the conventional descriptions of women that were building by men. In agreement with her, there is no dissimilarity between men and women. Women are able to do what men know how to perform. She discards the limits of women which were limitations through the contracted mind males. Virginia Woolf, by lettering, *A Room of One's Own* (1929), and Simone de Beauvoir, *The Second Sex* (1949), made a payment to the highest degree for the international appearance of feminism in the primary partial of the twentieth century. Woolf centers on state of affairs of women writers all through the olden times and their enlightening, trade and industry and instructive disabilities surrounded by the patriarchal development which had disallowed them beginning grasped their inventive potential.

The feminist tendency of her time was worried for total equality and the scoring from side to side of dissimilarities involving the sexes. Other than Woolf speaks for fundamental changes as women's lack of restrictions and for their covered up principles upsetting the thought of supremacy, relations and societal dossier that had been wrought by men in what went before. Beauvoir, on the supplementary hand, be firm the enriching detection of women as simply the downbeat item or 'other', to man seeing that the significant and controlling 'Subject' who is unspecified to nearby humankind in universal (Abrams 234).

Beauvoir disputed that single is not intuitive, other than somewhat turns into a woman. It is development as an entire that creates the individual which is illustrated as womanly. She as well attacks those patriarchal mythologies of women audacious the female spirit previous to being continuation in the employment of a lot of male writers. Kate Millet's examination of sexual political principles of journalism in her *Sexual Politics* (1969) furthers a message of necessity to the Ellman's contemptuous annoyance. Signifying politics as the process of supremacy family members in civilization, Millettt quarreled that western

institution has influenced authority to ascertain the control of men in addition to subordination of women in the general public.

She also disapproves of Freud's psychoanalytical hypothesis intended for its gentleman prejudice and psychoanalysis the creative writing of Jean Genet recognition how they self-respect their violent 'phallic' selves and humiliate women as acquiescent sexual substance in their mechanism. Elaine Showalter illustrates the female custom in the English novels on or after the Brontes forward as an expansion of subculture by in conflict that given that women in wide-ranging comprise a type of subculture surrounded by the construction of a better world, their occupation would make obvious a unison of standards, get-togethers, occurrences, and behaviors influencing on every one personality.

With this way, Showalter separates feminist condemnation into two separate modes. The foremost manner is ideological which she stipulates voices of women. It is troubled in the midst of the feminist as person who reads and it offers feminist appraisal of textbook which considers the descriptions and pigeonholes of women in writing, the elimination and misapprehension concerning women in denigration, consistent with Showalter, is the learn of women as writers. She identifies it 'gyno-critics' and makes available the subjects, "the history, styles, subject field, and arrangement of symbols through women; the creativity of female and their originality; the route of the persons or communal female profession and the decentralization and commandments of a female literary tradition" (Showalter 248). Showalter, similarly in her psychoanalysis of chronological enlargement of feminism in attendance three significant sphase of women writing: feminine, feminist and female.

Earliest it the female simulated of middle-of-the-road (male) writing convention, old-fashioned starting 1840 to 1880 in addition to it comprises. Second is the complaint in opposition to the principles of this prevailing institution with reference to social main beliefs and constitutional rights. It is out-of-date beginning 1880 to 1920 and it comprises the

writers. The third situation is self-discovery which endeavors at investigate for sovereign individuality. It is behind the times on or after 1920 forward and it comprises the writers as Virginia Woolf and others. Sandra Gilbert and Susan Guar's *Mad Woman in the Attic* (1999) is an additional radiantly inscription enormous manuscript on chronological schoolwork of feminism which strains particularly the psycho dynamics of women writers in the nineteenth century. According to M. H. Abrams Gilbert and Gubar in the book remarks as the dominant parts with the following:

[...]the nervousness of authorship that resulted from the typecast that mythical imagination is an completely male privilege, effectual in women writers a psychological deception that probable a hideous oppose stature to the superwoman.... ; such a numeral is more often than not in some intelligence the author's twice over, an likeness of her won apprehension and ire. (236)

By this way both the women writer concerns as Gilbert and Gubar's most important squabble is that imaginative original of the nineteenth century institution which is professed on the whole as male excellence, is in information patriarchal wonderful nuisance winning the women writers who are locked up surrounded by it. They put it to somebody the female writers earliest to thrash about alongside the consequence of socialization that becomes move violently touching men's domineering understanding of women. Other than, they additional dispute that the women are able to set in motion such thrash about only by aggressively in search of a female forerunner who, distant commencing on behalf of a intimidating strength to be deprived of or killed, establishes by instance that a uprising in conjunction with patriarchal power is achievable.

Next to scrutinizing to the point circumstances of the not present of feminist legendary disapproval, we know how to partition the expansion of complete feminist literary denigration in to three different segments. The earliest period was centered on "the misogyny

of literary practice: the stereotyped images of women in literature as angels or monsters, the literary abuse or textual harassment of women in classic and popular male literature, of the exclusion of women from literary history” (Showalter 5). The succeeding segment of it was the unearthing that women writers had a literature of their own possession of, whose past and thematic as well as imaginative introduction had been hidden by the patriarchal standards that take over the ethnicity.

Hundreds of missing women writers was experienced another time, and the province of the females contrived was put up in this chapter. Furthermore, the third segment of feminist condemnation ordered a far-reaching rethinking of the theoretical earth of fictional learn, a amendment of the conventional hypothetical supposition concerning understanding in addition to inscription that have been supported exclusively on chap storybook occurrences. Prejudiced through a huge assortment of hypothetical emergences, the feminism at the moment has been a wide perception which wraps a broader range and includes unlike aspects of people notwithstanding its focal point on the complete questions of women.

In keeping with the notional environment the sunshade perception ‘feminism’ is premeditated by separating it keen on unusual proportions reminiscent of socio-political, past and psycho investigative feminism. Nearby these main magnitudes feminism comprises numerous additional aspects such as open-minded feminism, deep-seated feminism, black feminist condemnation progressive etc. Having diversity in its scenery and aspects the word ‘feminism’ as the central part of each and every one has convinced individuality widespread to every of the higher than drifts and branches, M.H. Abrams in his *Glossary of Literary Terms* nears them in three tips which be capable of momentarily be continued at the same time as tag along:

Earliest, the fundamental observation is that western development is strongly patriarchal gentleman centered and restricted, prearranged and demeanor to subsidiary

women to men in each and every one educational sphere of influences. Commencing the Hebrew Bible and Greek viewpoint to the here it names females via unconstructive situation to the guy as a different or variety of females. Succeeding, the concepts of sexual category are cultural built that were produced through the ubiquitous patriarchal foregone conclusions of our culture.

Consequently, the male in our civilization has approach to be acknowledged as lively, the female through methodical antagonism to such characters has approach to be recognized as unreceptive submissive, pointed touching and unadventurous. The last phase patriarchal ideologies pervade individuals' writings which have been painstaking enormous writing and written approximately exclusively by means of men designed for men. The most highly regarded literary works focus on male protagonist and the female characters are marginal and subordinate presented either as contemporary to or in opposition to masculine desires and enterprise.

Alternatively, each and every one feminist disparagement is in several intelligence revisionists, surprised the satisfactoriness of established theoretical configuration. Comprehension that such feminist fascination with exact, adjust, add-on and amend, improving, or smooth aggressive male serious assumption maintains itself reliant winning it and obstruction its development to solve its possess academic troubles, numerous up to date feminist critics requests intended for the accord and beached goal and for its individual theme, its women organism, its individual supposition and its personal accent. They dispute that the feminists nearly everyone prefer to have the disagreement absent at smallest amount on their possess construction.

With this above remark, the feminist issues is exists at the higher level of Marxist-feminist genre. Taking many inscriptions, the research concludes the stronger voice of emancipation in feminist genre which is properly inspired by sovereign Marxist genus. And

Marxism ultimately advocates for the egalitarian society of gender. So, this dissertation will fully try to apply the prescribed theory, Marxism. In this concerns, Ichhuk's poetry in feminist issues are very much related with reference to the Marxist progressive literary genre. Literary conscience of poetic genre is clearly displayed by this critical disposition. Dozens of feminist poems supports to the very title of "Emancipation conscience of women" in this dissertation.

III. Textual Analysis

Emancipation Conscience of Women in Ichhuk's Poetry

Almost all Nepalese women have been condensed to a subsequent class civilian. Not to converse of their gaining of right by women in a supposed democratic system of the backward-looking group of people of this day, women are more embarrassed due to additional strengthening of women trafficking, rape and assassinate. In attendance set of laws, who talk of women's self-determination away from put into practice, have been unable even to breeze an equal ruling. In fact, they will not put pen to paper the ruling and even if they do in perform they will not make available that right to women.

It is for the reason that the current affirm authority stands on the conception and convention of building women simply their supporter. Ichhuk's strong voice of emancipation for women is one prime concern of poetry. The real Nepalese social discrimination is reflected in the prosaic sort. Dissimilar kinds of discrimination are knitted in his poetic foundation, such as; economic, cultural, religious, political, social and domestic and so on. These issues will gravely discuss in this exposition. As a consequence of countless favoritism in social activities, Ichhuk's poetry is gravely flourishing affirmative response to the questioning commentary and critical communication.

Poetry on operation over Women is a principal question of poetry. Materialistic view of this apprehension demands to evaluate this circumference. The sovereign Marxism ideology opposes always each category of mistreatment in the social order together with women's misuse. A woman is oppressed for the reason that she doesn't have the financially viable civil liberties. In this common sense, women are in the right place to the demoralized group of pupils and man is in the right place to the exploiter group of pupils. A woman as well is subjugated in provisions of traditions in the general public. For that reason, she is course group and the public together at the alike moment and there is twofold mistreatment

ahead. The thrash about faced by the women has extensive perspective and it is challenging concerning this complicatedness.

Marxist-feminist articulate that the freedom of women is achievable by the side of emancipation of the entire individual living being, still subsequent to the emancipation of women in provisions of group of pupils is completed an additional abuse ruins accumulation to them which is more significant to be become conscious. Ichhuk apprehend the genuine thoroughness of twofold misuse of women and communal in the poem. A well-built verse “Mother of Purkhe Sunar” (Purkhe Sunarki Aama) put across the tone of influence of ill-treatment on the subjugated women in the social order. The factual poem comments:

In the toy chest toy chest of Madeechaur
 Being blooded by the barbaric bite off with the teeth
 I am bare paper of emancipator thrash about
 The eternal name of purkhe Sunar
 Is in red letter within that term paper
 Expressing the legitimate forename,
 Recollecting these beloved countenance
 Of incalculable sacrificed combatants
 Partially inflicted and fury
 Feeling thirsty I am Birkhu Sunarni
 Like hill’s air of day and night hours
 Irritated respiration of vicious Mahavarat
 My identity is no more

(My trans. Ichhuk 84)

Ichhuk here addresses the voice of dominated and exploited women because our society is divided into two categories by gender class. Because of conservative thought and

tradition, sexual characteristic's discrimination is nauseating forever and a day of the week to the women but exploitation has not exterminated so that, Ichhuk prefers to bring to the fore their right to be heard of women's emancipation with the revolutionary come within reach of struggling. Purkhe Sunarnee is a representative character of discriminatory society. She has no identity except the dominated recognition. Her identity demands a strong jurisdiction.

It is only all the way through the collective disapproval of women but if it is not so, the society cannot restructure at a time of highly developed period and renewal. Purkhe Sunarnee is passing the day only with the recollection of lovely offspring. She is obliged to exist in sorrowful circumstance of socio-political reality. Purkhe Sunarnee is a representative disposition of wretchedness and infliction. How she is living with bitter memory of her beloved off-spring, is the prime apprehension of this pattern of poetry,

Her identity is suppressed through the social discrimination. To restore it, revolutionary enthusiasm is compulsory. The poet appeals to acknowledge the mother's lost identity. She is recognized only through the name of his off-spring. It is the real condition of Nepalese women which should be eliminating as soon as quickly. This is the primary urgent of social alteration and renovation. She is living without minimum requirements of her life but nobody ready to medicate infliction and listen or understand her voice. Purkhe Sunar is a strong character of this poem. He is a rebel and murderer for state dictator and its tyrant ruling. To support in ,purkhe's difficulty in the route of revolution, she or Purkhe's mother is bravely participating in confrontation but malicious head of state christening her as a terrorist and inhumane creature but ironically she is getting ready to accept this ill-name because she thought that such ruler did not recognize the purity of mankind or humanism.

It was the suppression over women by state. Another part of suppression was the gender discrimination by male. Such kind of double discrimination was the ill-treatment of the then contemporary social circumstance of people's revolution. Against this cruel carry

out, the poet is proficient to move up the right to be heard of emancipation by means of the appropriate understanding and demand by poetic enthusiasm.

Culturally setting free voice of women is the central question of Ichhuk's poetry. How much the Nepalese women are victimized by cultural domination in terms of religion, economic rights of male, ethics and so on. Here is an ideological manifestation of the supporting and financially viable organism of the social order in inquiry. The inquiries like ideology, emotion, behavior, awareness, set of clothes; assessment, opinion etc are going down underneath the cultural background. In sum total, culture is the production of matter and secular measurement of the common group of people under squabble.

In a course group of general public, the disposition of such principles is of division; for this reason, the temperament of traditions as well is of course group. The approach of the political and financial structure of the social order influences the culture, precisely in the same conduct to the culture also categorizes the political affairs and financial system of that the social order. In quintessence, the culture detonates all along with the course of political alteration. The awareness which is based on the political and economic organism of the society in inquiry is cultural perception. The difficulty of cultural conversion is the quandary of ideological and maudlin renovation. The purpose of Nepalese civilizing association is correspondingly innovative, independent and communalist civilization.

The culture that is anticipated by the current general public is the 'novel culture' motivated by and synthesized from highly developed awareness of proletarian group thrash about and immense standards of people's deliverance. Energetic fight involving regressive and original self-governing civilization is growing in today's Nepalese culture.

Degenerative culture is built up from the combination of feudalism and imperialism, where as the new democratic culture is being created by combining the chronological culture institution of Nepalese community and ground-breaking culture of internationalist's working

class people. These ways of life proportions are reflected in Sen's poems can be scrutinized in the spirit of progressive writing. Especially, the poetic sort to move up the right to be heard of deliverance from poles apart species of prejudice. Society for equality should be existed in Nepalese socio-cultural variety, according to the poet's proposition.

Announcement in opposition to Patriarchal domination is the principal issues of poetry. Ichhuk's tone of voice of egalitarian impression regards of this theme. His outset is broadly a mutiny against patriarchal domination which is expresses all the way through the revolutionary pleads of poetry. Patriarchal domination is a social problem. This should be eliminating in the society but our cultural value cannot take away its traditional approach of guidance. Here, the assertion of gender discrimination with patriarchal pressure refers to the in-excess of control or a lot of control over females, particularly in an objectionable approach; men are better-quality than women according to the Hindu tradition so in excess of power or ruled by men ethnically governing in society which is vigorous injustice in the society.

Communal evenhandedness is the principal investigation in progressive lettering. Ichhuk pertain such conception of democratic perception between genders. Each and every one gender is one and the same so, we should take care in uniformly. The writer appeals to everyone in his poetry. In a couplet "Vaauju" the writer elevates the voice of female for the genuine emancipation of women from all the conventional tradition or care for of men. The sister in law is subjugated by her husband. Her husband is negligent for every household insistent. He is only passing the day chiefly doing not something. When he returns with half aware intelligence because of profound drinks, he imposes chiefly hostility and beats her harshly but she is indebted to stay behind enduring with him.

Actually, she has not any alternative for freedom for the reason that patriarchal domination with a different comparative regulation is culturally embedded in upper minds of

mainly misplace manifestation, disturbs her living with mostly be deficient in achievement.

The writer express as the following:

If truth be told sister in law
 Brother looks upon you as a slave of foot
 You esteem as chief warden
 Brother mulls over you a opulence doll
 You reverence as living pal of disorder
 Brother reflect on you as a associate
 You value as respectable master

(My trans. Ichhuk 58)

The real difference between the husband and wife is overtly displayed in this stanza. Husband's mistreat shocked her very much but she is obliged to remain silent. Only the husband is controlling her inner interest without knowing her insist. The orator is addressing to his sister in law by means of superior consideration. He also understands distress of rough treatment carried out by his brother's troubled demeanor.

Domination is smoldering in the society but the solution is not appearing in demanded time. Will it be wiped out easily or in manner of rigorously? Nobody is predicting with the close notion or possibility of down fall. So, in patriarchal civilization women's are discerning by many revenue of ruthless indulgence, such as; in the name of religion, in the name of social status, and in the name of time-honored culture. Here, Ichhuk give the impression to be feminist poet advocating for the setting free of women as of each kinds of masculinity's viciousness. This breed of beseech in good turn will fetch the appropriate alteration and renovation surrounded by all the women in society who are underneath means supremacy to the male patriarchy. Intolerable ascendancy for Ichhuk is sturdily articulated all the way,

through this poem which is in due course for the social standardization, consistency and perfect equality.

Plead for remonstrance is the feminist say-so of progressive counter freshening which holds the uncourageous fortitude in poem. Likewise, much producible favoritism is incorporated in his inscription closing such observations about much social unfairness, the poet is triumphant to raise the right to be heard of assertion against the patriarchal viciousness of social and household enthusiastic but ill-treated women are retired in kitchen and backyard, it means they are not communally liberated to contribution exterior particularly, the writer is look upon to them who are culturally offensive. Some people are short-lived in day with meaningless performance such as; gamble, cards, passa etc. Together through the brave salvos-men, Ichhuk tries to release the public all the way through the innovative voice of the disconcerting people.

Consequently, we can intended the nutritive conception of this poem as feminist forwardness of usual people's assertion which comfortably is offered in this poem for the sake of good will and merely to bring to a close and cooperative liberation and the influence of women setting free to set up the social equal opportunity and compassionate human kind. Primarily, our domestic violence is shocking all the way through patriarchal domination. This is the fundamental issues to reform, change and transmogrification. Our society is no longer to stay in as it is condition. Half of the population is restricted in the household work to do. In this condition society cannot leap forward. So, to establish egalitarian society, discrimination should be eliminated. This is the real progressive voice of Ichhuk through his revolutionary writing of poems.

Poetry on Economic Voice of Women is another concern of Ichhuk by poetry. To this concern Marxism broadly regarded on economic bases and structures with its domination over class conflict. The right to be heard of liberation predominantly for females is for all

time illustrated by social and sexual category kind of discrimination conniving such cultural understanding to them by Ichhuk is sturdily accounted in feminist intelligence of innovative lettering is his central part of subject matter to give confidence the females' prospected strength of mind.

The most important apprehension is to increase the tone of voice of females in lettering. At the same time, class struggle was conducted by radical strength with the senior level's involvement of women and active enthusiasm. That day, when he was eventful in learning and lettering about women's complicatedness in prejudice, the communal and civilizing convention, he saw a strong kind of domination, double exploitation upon women which was formerly prevailed in Nepalese society. Twofold means, the mistreatment for women by men and women by women. Approximately, all women are subjugated for the reason that they don't have any variety of financial privileges.

The economic right is restricted for many decades long human civilization. Because of dogmatic rule of Hindu culture, eco-political rights of women constrained on certain limitation. Women are also oppressed in conditions of social customs. Such exploitation is additional more challenging. For that reason, such exploited women are incapable to put on highly developed height of life consideration, dexterity and responsiveness. To this subject matter, Marxist articulate that the liberation of women is showing potential all along with the release of the sum total human being in the general public. concerning this complicatedness of mistreatment and ascendancy Ichhuk has presented many examples as many poems which are at liberty such as; "Aaiti", "Purkhe Sunarki Aama", "Singha Darbarma Nara Lagairaheki Fulmati", "Bahiniko Samjhana", "Meri Chhori", "Vaauju", and so on. Economic trouble is always a prime anxiety of women' backwardness, for this reason Ichhuk presents the severe bad luck of poverty stricken life. A strong poem of economic voice speaks itself as:

Travelers are approaching and departing

Foreigners are forthcoming and leaving
 Some are drinking her flavor of loveliness
 Some are drinking her disaster of her life
 Too shabby mind and fragile capacity
 Collecting inside the hot distillery of commotion
 Throwing smoke of infliction in weary howl
 Day and night passing the distress
 The youngest sister is running tavern

(My trans. Ichhuk 51)

The sister has a compulsion to run her distillery. She is not happy by running bar to earn some amount but it is just for her survival. Bar is not a wonderful profession. It shows her inopportune to put up for sale alcohol for only continued existence. The poet, in this poem tries to be supportive all the sisters' unlucky endurance for the reason that they are appreciative to put up for sale their self-esteem for funds. Bodily, they are mistreated; vigorous treachery is hardly pressed on her.

Even supposing such aggression is digesting compulsorily only for money to continue to exist but compulsion doesn't have any alternative up to nowadays. According to the writer, this sadness is an inhumane professionalism. Which is the foremost feminist problem? Is the occupation apposite? Such query is raised ultimately by Ichhuk in a number of feminist poetry. It is merely to unshackle the females' liberation sense of right and wrong raising and creating the give-and-take indication for democratic or sexual characteristics of favoritism less society's awareness and awakening. Travelers are coming and departing with some foreigners but the real sister is in as it is condition for long period of time. Her tavern is running continuously without any stoppage but she is not able to maintain her life properly.

Even long time of her profession is existed but nothing is changed in primary economic structure.

Here, how the Nepalese sisters are living with some hardship is appropriately proclaimed to clarify the ill predicament of traditionalism. Summing up, the economic right to be heard of women by poem, all individual can emphasize to the patriarchal ascendancy to be protested and it needs not to be delay. Within the itinerary of Ichhuk's text there were numerous other dominant issues but this concern is questioned more sturdily than other because of its problematic sense of social happening.

Women's immense endeavor for continuation is also a tremendously worth mentioning apprehension of this poetry. Women are only just livelihood because of financially viable limitation in society and household background. Our long-established civilization under control oppressed women for their financial weak point financially. It is generally caused by traditional culture. Males are without charge to earn from a foreign country but women are generally restricted as well. It is generally thought that women can not earn by hard labor so they are not permitted to pass through abroad. They are struggling to earn money from different kinds of domestic potential recourses. To this concern, Ichhuk strongly appeals to all to be a feature of nationhood.

They should not travel in a foreign country for earning because it affects our national revenue negatively. Our national ingenious manual labor is bringing up the stern every year, accordingly national productivity is going left to drop off. Ichhuk powerfully move up the right to be heard of nationhood. He pleads the down trodden to stay in own land instead of going to effort in the unfamiliar factories and houses. Despite the fact that they move around because of the withdrawal of the employment opportunities in their own countries, they cannot have the enhanced expectations even the other's land.

The poet believes that they are spending their blood, work hard and engaging of their productive youths for others but still they compelled to labor there when their motherland is not capable to accomplish their fundamental requirement. Ichhuk in “Aaiti” maintains that “persons who used up their toil in overseas ground/ how relating to working for their possess birthplace as an alternative of livelihood in the unknown earth with wealth/ to live in the lap of the mother is healthier” (Ichhuk 59-71). The writer is fundamentally addressing to the migrants to the unknown terra firma who are functioning for the development of the additional. If the amalgamated labor of the human resources is used up for the progress of their have possession of country, no hesitation the nation will cover the system for the improvement.

The investigation of Ichhuk seems to be optimistic when it is looked in view of the fact that the point of view of a woman who prevents her husband from going to the unknown land. If the things are scrutinized from the perception of those who are famished, it is wide-ranging. Idealistic patriotism does not effort to the malnourishment because pedestal composition is the determining strength for the superstructure. The fundamental necessities are to be satisfied for the working class before schooling about the optimism. It is enhanced to give up the existence in warfare than to pass away of undernourishment. Nationalism admits defeat previous to appetite. Consequently, the writer is supplementary optimist than pragmatist. But he is not in the outlook that early stages should labor for the unknown countries in the industrious formative years. The women in the poem are moderately despondent for the conclusion of her companion to effort for the unknown lands. She suspends to be sensitive for nationhood.

The women moan and feel insufferable however in attendance is no way out because they are underprivileged. They have to experience the anguish caused by the capitalistic means of manufacture in the international point. It is the deficiency that has obliged the

workers to go away from their inhabitant land. An employee is not a personage but an important constituent of mechanization of the put a stop to humankind. He is the worldwide being and he has to face the challenges faced by each one.

Correspondingly, Ichhuk in his poem at liberty "Lahure" illustrates the authentic circumstance of Nepalese human resources and manual workers functioning in neighboring country. Many years have passed with this kind of dependency but the independent livelihood has not existed because of perfidious ignorance in this matter. To this problem the subsequent stanza interprets as the following;

Lahure is that forename of Nepali youths,
 Who are slave to other arriving in foreign land
 Lahure is that forename of Nepali old men,
 Who are indebted to live in opponent's pension
 Lahure is that forename of son,
 Who are indebted to leave their motherland
 Lahure is that forename of Nepalese people,
 Who are indebted to die accepting other's self-interest,

(My trans. Ichhuk 13-21)

Nepalese women are contemplated about our economic quandary. Their husbands are obliged to remain in foreign lands because of financial lack. It is common to all the poverty stricken people. Nevertheless Nepalese economic status is so critical for survival. That is the root cause of Nepalese Lahure-trend. Ichhuk stalwartly advocates for the Nepalese compulsion to be the foreigners' slave and server without any financial security and concrete hope of greater foundation. Our national consciousness is being for these reason so, Ichhuk concerned to these matters just to put aside our Nepalese independent status among the entire experienced self-governing arrangement.

Ichhuk's voice of financial security can synthesize as a common agenda of all the genders. Here women concern is related with the domestic violence which ultimately caused by the financial insecurity as well. The poet has an resemblance to the workers who would like to be called by the expression 'Lahure' Ichhuk talks how the Nepalese functioning class people have been pulling rickshaws, working as a server in hotel and bar working as slaves in other's houses in India.

Their employment does not make available the suitable standing and as a consequence the phrase mocks them. The poet without a doubt reveals the real life circumstances of lahures in the alien land and in a roundabout way gives the communication that one should labor in the indigenous ground to be self-respected and to be contented in genuine intelligence. The poet gives the intuition to be a nationalist than a pragmatist. He wants to formulate the workers hang about in their dwelling motherland and to engage in the majority of growth than to dole out for the foreigners. Ichhuk forgets that admiration and feelings of devotion come only subsequent to the fulfillments of essential requirements.

Consequently, the poem is in opposition to the propensity of immigration of youths to the unknown lands for their superior existence. Lahure is no longer a venerable expression. It is not the material of magnificence and arrogance; it is to a certain extent mortifying which implies servility and low down outline. Ichhuk is causal to bring the awareness in the middle of lahures about their authentic existence and good circumstances in the distant domain and he additional means to get involved the predisposition of immigration. The poem reveals the impression of 'effort for possess land'. By this way, Ichhuk sturdily hoist the voice of release from foreign dwelling and servility.

Revolutionary optimism is another vibrant issue of his poem which commonly formulates the intellect of flourishing expectations and strongest personal quality.

Revolutionary generally refers to the radical functioning. Here, hopefulness appears as an underpinning of contemporary existence in attendance of lots of lot troubles and problems.

Ichhuk's poetry is affectionately floated by ground-breaking hopefulness refers to the examination that good must ultimately overcome after the conclusion regard as being rational confrontation. In his poetry, aggravated and afflicted generation of combat are encouraged by congratulatory opportunity of forthcoming expectations which is generally not indicated in other inscription. In this intelligence, Ichhuk's poetry is dissimilar than others, fundamentally he used to make out the intense opportunity yet in complicatedness because he supposed that the immense possibility always residue even in lively confront in our social order. He focused on the optimistic elevation of accomplishment and premeditated works. But he was until the end of time attentive highly on that negativity of shady face. So his poems are in used as in point of fact that a burning light of optimistic world-shattering realization. To this theme, the subsequent lines comment:

Like dreary sun and moon stroked by planet
 In annoyed and infuriated movement
 Although all over you observe gloomy and diffuse
 But heart full beguilements
 Transformed keen on free-laugh's day
 To luminosity your way of life
 We believe you will too grasp your authoritative torch

(My trans. Ichhuk 212)

At this juncture, Ichhuk tries to strengthen the exhausted awareness in this stanza, on tenterhooks that one day all the non-participated citizens will be prepared to set fire to be emancipated and for their bright life. The poet's encouragement is optimistically ignited for the betterment of people's civilizing insurgency which is offered particularly by sensitive

point of view. Revolutionary sanguinity is prosperously knitted in his poetic calling. Because of numerous annoyance and anxiety of human civilization, optimistic consideration is disappointed day by day so, Ichhuk concretely tried to bring together the tone of voice of achievement in the contemporary the then shift in the public.

Likewise, Ichhuk is a revolutionary poet and he is dedicated to make clear to the society for the transformation which is a pressing insist of time. He echoes very cruel to the mean dictators. He does not believe of any accord and thoughtfulness with the bourgeois and autocrat. Any shape of association or compromise with the oppressors is a huge disloyalty to the revolutionary activities. His poems enhance the spirits of the rebels and he persuades the people to rebellion. He condemns any capitulation and motivates and welcomes the actions for positive transform. It seems that Ichhuk's voice is not for tender, not for bunch up, not for admit defeat and not to arrest for unholy conciliation. His poems are for continuance and it is for the complete progression.

The poem endured, "Thawang is My Lovely Hillside Village" is the times gone by of the guiltless deprived people and their responsiveness, the confrontation and argue against assail and against the unjust torment and domination hindered by the head of state. The stanza expresses the natural recognition and its relation to human being or rebels. The poem spoke itself as the following:

Brutal than brutal, callous than callous
 An illustration of suppression and oppression
 That village, that day has been made
 Cruel than cruel, Barbaric than barbaric
 An alias of assault and panic
 That village, that day has been made
 Encircling eleven days and nights inside the handcuff

That day, that village has been awaked
 Inside the army's precipice eleven days and nights
 That day, that village has been up roared
 Being devastated and troubled at every hour and moment
 Being demoralized every day and night has been passed
 Being coup-cultured every day and night has been passed

(My trans. Ichhuk 18-19)

This stanza advocates the personification of rural village, Thawang. With the brutal behave and understanding, cruel ruler suppressed their village and the people in general. The appropriate combination between a neutral stance of Thawang and its citizens and supporting hostility by the industrialist leader is offered in the stanzas. The nonviolent surroundings of the night denote the peaceful environment of the people of Thawang and there is the physically powerful kernel of inviolability.

Thawang is the rural community village in Rolpa region which was worn by the communalist for the bottom region during the time of people's warfare. But unexpectedly the catastrophe in the cultural position is practiced by the poet and these disasters supplementary consequences into the strapping intelligence of remonstrance. The politically violent performance is caused by the feudal administration to repress the deprived villagers and to make their administration long-lasting. The nonaligned status and incorruptibility of Thawang culture was ravished by the rulers to commemorate their triumph. They expressed amusement, took happiness in and distinguished philosophy that they overpowered the people of Thawang but they by no means comprehended that the people would increase up and refuse their cruelties and discriminations but now the circumstances have misrepresented.

The people have amalgamated and have re-energized themselves to oppose the enemies. The rural community is at the present time has become brilliant and constructive

after the opposition-movement has formed of its people. “Thawang at a standstill nowadays/ similar to the remarkable Chinkangsan mount series/is smiling resplendently” (3). The clash of accepting is seen in the verse. The ruler considers that they are capable to demolish the axis of revolutionaries.

The ruled publics are stronger to remonstrance whenever the dominion forced upon them. The cataleptic supremacy of disparager and natural influence of humanitarian is there in the poem. The rulers overlooked that the disapproval of the ruled will one day deracinate the entire scheme of rulers. The people who are hardheartedly killed will be one day altered into the martyrs leading the insurrection towards its hit of the highest position. The people sources of revenue in Thawang are the legislature of the working class people and subjugated course group.

Ichhuk is in the estimation of annihilation and formation. He holds the analysis that devastation and configuration exit part by part. The poet is in the belief that the blood-seeds of the martyrs will have the germination for the fundamental communal alteration. If the old configuration is not smashed, the new production is not achievable. Consequently, devastation is mainly for the creation of something novel. The fundamental alter of old arrangement is a procedure of new manufacture. He thinks that they are uncompromisingly functioning hard to overcome the old regressive services for the innovation and transform so that the egalitarian public will be feasible and other binaries will also be took separately for the egalitarianism.

Definitive these exceeding remarks can succinct the foremost matter of this dissertation ‘emancipation voice of women’ germinates the egalitarian thought of progressive writing through poetry. Ichhuk’s major involvement is to encourage the ignored intensity of thought which is continue living only through the patriarchal self with contracted sense. Progressive writing almost serves to accommodate all the levels of society. Such as; gender,

cultural, political etc. Many types of presentation in Ichhuk's poetry for women voice indeed catch the progressive consciousness of egalitarianism. The poet's revolutionary way of thinking and way of poetic representation finally give a lift for progressive consideration of literary genus. So, representative say-so of women by poetry contributes the forthcoming forwardness.

Analyzing the textual assortment of Krishna Sen Ichhuk's poetry, this study emphasizes the strong voice of women conscience of emancipation through his poetic appeal which can contribute to establish the true sense of progressive socio-circumstances. Among other many genuine issues, Ichhuk's voice of women liberation is contained properly with the revolutionary quintessence of social happening and its drastic literary power of socio-political change as well as positive transformation. To sum up, progressive literary endeavor through the poetic liberation scruples of women here, is resulted so, this dissertation prospects for the unification of gender equality in opposition to sexual characteristics of socio-gender-discrimination.

IV. Conclusion

The conscience of emancipation for women is the inmost apprehension of Ichhuk's poetry. Basically, emancipation provokes the judicious awareness of women. Here, with the reference to be free especially from different kinds of social obstacles and restrictions, the poetry develops the demanded say-so of emancipation of women such as; economic, political, cultural, and social and others. Chiefly, the conscience of emancipation raises the backward conception of inferiority as women and patriarchal domination over them. In this sense, restriction and conception are two major parts of women's liberation conscience.

The term 'restriction' here refers to the patriarchal domination over women and 'conception' refers to the inferiority complex of women by nature, tradition, custom, legal authority and all in all by ugly predicament. Ichhuk strongly rejects these two wrong facets of emancipation conscience in his writing and his poetry appeals to aware the liberation sense of right and wrong of women from every kinds of conscientious backwardness. Double domination over oppressed and suppressed women is the primary concern of Ichhuk's feminist voice of this kind of poetic genius. By the critical evaluation of Ichhuk's poetry, in this dissertation, it is concluded that the proper emancipation voice of women is a strong theme of the writer's progressive literary figure in Nepalese literary arena.

His voice for liberation alerts to all the patriarchal domineer and dominated. To be free from all kinds of feminist problems, Ichhuk appeals for all to uplift the female voice of emancipation which is also related to the women's keen interest of whole and sole redemption, from all kinds of social and cultural problems. Literary product of Ichhuk is a social reformative force of women's emancipation. So, Ichhuk is a realist and optimist poet, who raised the voice of oppressed class of the people in general. From the Marxist and dialectical perspective Ichhuk created the poetic consciousness of liberation of all women in his spatio-temporal proportions and presented those relative concerns in materialistic

framework in his poetic creation. Ichhuk speaks all the way through the voice of the oppressed class of people. Socio-political voice of liberation of women is indeed a major subject of this research. By social and political domination women are limited to the household work to do. Patriarchal domination performs the key role to restrict women. With some major poems “Bhauju”, “Singa Darbarma Nara Lagairaheki Fulmati”, “Didi Santalai” and so on in other poems, Ichhuk gives confidence the voice of oppressed through his literary inflames.

Political norms and values are boastful in our society. So the women are named to household workers. They are prohibited to participate in socio-political activities but the revolutionary people’s war changed this kind of assumption. Many women were participated during the course of cultural change and transformation through people’s insurrection. This kind of transformation should be coached by oppressed women. Ichhuk encourages adopting the present social require of conversion. In terms of religion, caste and gender women are oppressed in the society. So the emancipator voice of women should be in the egalitarian conscience of society. This is the essence of poetic theme.

Although, the women voice of liberation is in the process of establishment via constitution making procedures but women conscience is laid inside the obverse of forwardness still up to now. The poetic say-so of emancipation of women should be resourcefully adopted within this necessity of social change and transformation which ultimately will hand round to encourage the women influence of setting free. Our divided society in terms of gender discrimination nevertheless is prevailed from very past to onward. So, the poetic plead of Ichhuk is taken as a remedy for medication to the ill-conception and supposition of all kind of social discrimination and women are considered as a oppressive being of human society.

These inquiries concluded that the superior quintessence of elegiac guineas which is

in due course, productive to unshackle the women's suppressed and oppressed stipulation. It is inspection pointed that, in these kinds of old and inequitable social norms and values, this poetic request performs the advanced constructive responsibility for social equal opportunity and consequently for the mass deliverance of women. Every particular one of his poems has taken as a progressive writing of each time especially by abundant detractors of revolutionary consortium. The resourceful examination of Ichhuk's poetry is in authentic detail, for the women liberation say-so of Nepalese historicity and its undeviating impacts.

Summing up, Ichhuk's influence of emancipation sense of right and wrong of women, commencing the bits and pieces and dialectical perspective of Marxist-feminist point of view has fruitfully established a genuine proclamation of sexual characteristics of equal opportunity. And Ichhuk's progressive voice of women conscience distinguishes from the traditional category of literary genre. So, it is an original literary text of feminist voice of liberation with genuine request for revolutionary-social transformation.

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