

Tribhuvan University

Class Struggle, Exploitation and Resistance in Chhetri's *Mountains Painted with  
Turmeric*

A Thesis Submitted to the Central Department of English to Partial Fulfillment of the  
Requirement for the Degree of Masters of Arts in English

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## Recommendation Letter

This is to recommend that Mr. Birendra Khadka has been prepared this thesis entitled “Class Struggle, Exploitation and Resistance in Chhetri’s *Mountains Painted with Turmeric*” under my supervision. I hereby forward it to research committee of Central Department of English, University Campus, Kirtipur for evaluation.

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## Approval Letter

We hereby approve that Mr. Birendra Khadka has prepared this thesis entitled “Class Struggle, Exploitation and Resistance in Chhetri’s *Mountains Painted with Turmeric*”, be accepted in Partial Fulfillment of the Requirement for the Degree of Master of Arts in English.

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## **Abstract**

This study critically analyzes Chhetri's *Mountains Painted with Turmeric* from the perspective of Marx's notion of class struggle. Firstly, it introduces exploitation of Dhane's family and their slight resistance in *Mountains Painted with Turmeric*. Secondly, it has critically inquired into Marx's notion of class struggle how Marx sees as dialectical and material processes and other critics view how it leads towards the contradictions because every ruling class emerges with new forms of ruling system. Thirdly, it shows how class struggle operates in text and how the elements of exploitation in Dhane and Jhuma's life and how Dhane's resistance against bourgeoisie takes place. Finally, it also analyzes how voices of voiceless unite out of suffering, exploitation and resistance through critical aspects of class struggle have in Chhetri's *Mountains Painted with Turmeric*.

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## I. Introduction: Exploitation of Dhane's Family and their Slight Resistance in Chhetri's *Mountains Painted with Turmeric*

This study is a critical analysis of Lil Bahadur Chhetri's *Mountains Painted with Turmeric* from the perspective of Karl Marx's class struggle, "The history of all hitherto existing society is the history of class struggles" (21). The main purpose of this study is to show critical conditions of Dhane's family and their slight resistance against bourgeoisies through critical analysis of bourgeoisies Baidar, Nande, his young son, and proletariat characters Dhane, Maina, Jhuma and others along with unfolding the class struggle. Louis Althusser explains class struggle, "It is only from the point of view of the classes i. e. of the class struggle, that it is possible to explain the ideologies existing in a social formation" (59). Althusser's ideas of class struggle focus on ideologies of bourgeoisies that exist in social formation and such social formation is highly controlled by the very ideologies of bourgeoisies that they exploits poor, labor and proletariats. Then, it critically explains Marx's class struggle as primary tool of analysis to analyze the suffering, exploitation and resistance of Dhane and his family and their struggle against bourgeoisies in Chhetri's *Mountains Painted with Turmeric*.

Hence, this study makes significant contribution in three areas of critical concern. First, it shows miserable condition of a proletariat, Dhane and his family, because of the suffering, exploitation by bourgeoisies and his resistance against bourgeoisies. Second, it shows class struggle in Chhetri's *Mountains Painted with Turmeric*. Finally, it also shows unity out of suffering, exploitation and resistance among the proletariats who get united against bourgeoisies.

Chhetri's *Mountains Painted with Turmeric* (1958) reveals the struggle of characters with various interpretation and meanings of class struggle. George Lukacs



explains, “In the class struggle we witness the emergence of all the hidden forces that usually lie concealed behind the façade of economic life, at which the capitalists and their apologists gaze as through transfixed. These forces appear in such a way that they cannot possibly be ignored” (65). In particular, it explores suffering, sorrow and exploitation endured by ordinary farmer named Dhan Bahadur Basnet nicknamed Dhane, which means ironically “wealthy one”, (2). But he struggles to manage for his wife and son and arrange marriage of his beautiful younger sister Jhuma:

Dhan Bahadur Basnet is a young man: he has just turned twenty-five. His frame attests to the mountain air and the nutritious food of his homeland, but his handsome face is always darkened by clouds of worry, like black clouds sullyng a clear night. He has just one life companion: his wife, Maina, who supports him through his times of sorrow and rejoices when he is happy. In Maina’s lap there plays the star of Dhane’s future, a three-year boy. The family also includes a girl of fourteen or fifteen, Dhane’s youngest sister, Jhumavati, whose marriage Dhane’s has not yet arranged because of his financial difficulties. The boat of Dhane’s household bobs along bearing its little family of four, facing many storms on the unfathomed seas of the world. (3)

These above mentioned lines shows that the protagonist Dhane passes through vicious circle of poverty and represents his proletariat position. Though he is honest, laborious and has faithful family, he suffers from various problems that are mainly of Baidar and Nande’s dominance, control and torture over him and his family. “Nande immediately turned his red eyes in the direction from which the voice had come and said, “hey, serf,

be quiet! Who told you to open your mouth in the presence of these gentlemen?" (62).

Nande as bourgeoisie uses his dominant voices to control Dhane and Dhane's position in society is similar to exploited, serf, farmer and proletarians.

The life of central character Dhane and his family-Maina and their son is terribly bizarre. Their everyday life is full of lack and problem. They suffer from socio-economic problems. Their conditions have become fragile, worse and bitter. The lines mentioned below reveal critical conditions of Dhane and his family:

Maina appeared beside Dhane, carrying a bowl of maize, soybeans, and mustard seeds, which she set before him. "Look at the state of the boy's vest in this cold wind, and I have to point out to you that it's torn!" Dhane looked up and saw that Maina's blouse was in a far worse condition. Their eyes met, and then two miserable people understood each other's feelings. Maina put on a more cheerful expression and said, "I'll mend it right now. Come, *babu*, let's go inside" (43)

These illustrations vividly imply true miserable condition of Dhane's family that they face inevitable and unalienable contradictions of everyday life. Therefore, the relations between bourgeoisie and proletariat lie within the dominant and dominated class. Ann B. Dobie explains how bourgeoisies powerfully show their control over proletariats:

The Marxist is aware that the working class does not always recognize the system in which it has been caught. The dominant class, using its power to make the prevailing system seem to be the logical, natural one, entraps the proletariat into holding the sense of identity and worth that the bourgeoisie wants them to hold, one that will allow the powerful to remain in control. (85)

Dobie's illustration grounds on the idea of Marx and the Marxist thoughts that the working class proletariat are caught amidst prevailing system of dominant class and their control over poor, worker, labor or proletariat such as Dhane who represents stereotypes of such features.

Dhane is deprived of material possession and is unable to keep up with financial demands of representative of bourgeoisie Nande who control his village and Dhane's family as a result of which they suffer one after another. He struggles hard to cover his debts and interest of exploiters who force him into exile. "No, we haven't wiped it out, you serf! I brought you oxen and give you some fields, and I told to make use of them. . . . If you go into Madhes, you'll get some work to feed you! Or will you head for Mugalan?" (98). Nande represents exploiters who exploit and made Dhane forced to go out of his settlement. Thus, it seeks to plunge class struggle, exploitation and resistance between haves and have not, exploited and exploiter, sufferers and suffered. Neil C. Ferrandez explains that "in any society which is not communist – that is, in any society founded upon exploitation, in any class society – there is herd to be a necessary struggle between the exploiters and the exploited" (14). Dhane as exploited and Baidar or Hariram and Nande as exploiters exist class struggle and such goes against exploitation and slight resistance against bourgeoisies which are grounded in social practices.

The exploitation comes into practices with various forms of social practices and a kind of hierarchy, inequality, prejudice and conventional established norms. Michael Hutt emphasizes on exploitation of poor family of Dhane and imposition of rich and powerful, inequality and social rigidity that punishes women like Jhuma who has been raped and discarded from family and society. "The *dukha* (suffering, sorrow) endured by ordinary peasants –the exploitation of the poor by the rich and powerful, the prejudice and social conservatism that punishes a woman

who has been raped –is the central theme of the book” (VIII). Dhane’s family are in problems that instigate social evil of exploitation and social and psychological pressure upon the character like Jhuma who attempt to do suicide. Now you have no choice but to die” (79), If she is dead, we will hear of it. There’s no need to search for her (87)”, and “she approached the rage cliff,” (91) are true realities of Jhuma critical condition that shows Dhane’s family exploitation.

Frequently, Dhane faces severe pains, exploitation and problems. Baidar, a representative of bourgeoisies and followers of high class and belongs to traditionalist supreme caste Brahanin family, exploits Dhane. Baidar and his herdsmen take away his property of four-legged wealth. Dhane’s wife Maina also shows her deep seated painful emotion towards the four-legged wealth. The following lines reveal tragic condition of Dhane’s family:

At last the moment arrived for the Baidar to remove the tethers form the animals’ necks, and after this had been done two of this herdsmen drove them forward. Unable to hold back her tears, Maina ran into the house. Dhane thought of falling at the Baidar’s feet and grasping his legs to beg for a few days’ grace, but the Dhane who was proud prevailed over the Dhane who was poor. His self-respect could not submit to his poverty. So he just stood there in silence. (42)

These lines show Dhane’s position of being poor which he regards as self-respect. Though Dhane loses his wealth and sources of livelihood, he accumulates his class consciousness before Baidar and his followers and remains silence. Lukacs explains the class consciousness along with bourgeoisie structure that leads towards dialectical:

The class consciousness that springs from this position must exhibit the same internal structure as that of the bourgeoisie. But when the logic of events drives

the same dialectical contradictions to the surface of consciousness the consequences for the proletariat are even more disastrous than for the bourgeoisie. (216)

Such internal structure of bourgeoisie and result, treatments and actions of the proletariat towards bourgeoisies leads towards resistance, destruction and destroy. In regard to Chhetri's *Mountains Painted with Turmeric*, Nande as stereotypes of bourgeoisie's supreme class show his frequent control over Dhane representative of proletariats lower class who consciously resist against Nande is dialectical.

Proletariat Dhane resists against bourgeois' Baidar and Nande who dominates upon Dhane's family and their resistance against those bourgeoisies whose reality come out serially. "From a corner at the back a low voice was heard to say, if that's so, a penalty should also be paid by the persons who knowingly let a buffalo loose on someone else's seedbed in the middle of the planting. It's not a bull this buffalo, is it?" (62) As a result, Dhane's suppressed desires blast and quarrels with landowners and money-lenders. The evil feudal and petty bourgeoisies Nande and his followers always dominate, exploit and utilize Dhane's family for causing him and his property into their possession. Dane resists against Sane Gharti "it was sane Gharti, the Sahu's Plowman. When Dhane gently tugged Sane's cloak, he jumped upon in a fright to see Dhane standing behind him" (53). Besides, proletariat Dhane and his family are exploited. So he attempts to resist against bourgeoisies.

Marx's notion of class struggle helps to show the exploitation of proletariats by bourgeoisies and suffering and measurable condition of Dhane's family. "A terrible sense of foreboding tormented Dhane and Maina night and day. Eventually, what they feared became reality. Nande's herdsman Chimse came to tell them that the Sahu's buffalo hand died that

morning” (60). There are two major social classes such as Dhane, Maina and Chimse exploited and Baidar and Nande exploiter. Marx also presents two major classes in each society either the exploiter and exploited or the slaves or slave owners or serf and lord. Marx addresses existence of exploiter and exploited classes in society that he focuses on class struggle which he sees as progressive and continuous process of human society. He posits in his ideas of class struggle that all the eras are outcome of class struggle and dialectical forces out of which the society runs:

The history of all hitherto existing society is the history of class struggles. freeman and slave, patrician and pedestrian, lord and serf, guild-master and journeyman, in word, oppressor and oppressed, stood in constant opposition to one another, carried in an uninterrupted, now hidden, now open fight, a fight that each time ended, either in revolutionary re-construction of society at large, or in common ruin of contended classes. (21)

Marx, thus, assumes that historical development is the result of class struggle. Marx distinguishingly categorizes historical development of class struggle into five eras such as early communist era, slavery era, feudal era, capitalistic era and socialistic. He hypothesizes that total social system undergoes transformation through class struggle rather than existing system. It is historically material and dialectical.

Therefore, the study tries to analyze by penetrating upon this framework of class struggle, a) the century’s long exploitation seen in Chettri’s *Mountains Painted with Turmeric* b) Dhane’s family critical condition and his resistance seen in Chettri’s *Mountains Painted with Turmeric* c) unity out of suffering, exploitation and resistance of poor also seen in Chettri’s *Mountains Painted with Turmeric*. Chettri’s *Mountains Painted with Turmeric* can thus be

analyzed through the perspective of class struggle because it reveals condition of Dhane and his family suppressed, oppressed and exploited by bourgeoisie Nande, his son and Baidar. It is Marx's notion of class struggle and critique of it in relation to material and dialectical relation which reflects upon the suffering, exploitation and resistance against bourgeoisie who exploits Dhane's labor value and grasps his property.

The present study attempts to reveal how such concept of class struggle, exploitation and resistance can be applied as a critical approach in Chhetri' *Mountains Painted with Turmeric* by examining all characters like Nande, his son and Baidar who reflects upon bourgeoisie ideologies and Dhane, Maina, Jhuma and Mote Karki who reflect upon and share lower class, exploitation and resistance. Therefore, in the succeeding chapter, it critically studies Marx's notion of class struggle to show contradictories and tries to resolve it in Chhetri' *Mountains Painted with Turmeric* how characters suffers, gets exploited and attempt to resist against bourgeoisies.

## II. Class Struggle, Exploitation and Resistance in Chhetri's *Mountains Painted with Turmeric*

*Chhetri Mountains Painted with Turmeric* reveals class struggle that survives along with economic condition of central character Dhane who represents lower, poor class and belongs to proletariat family. The landowners, moneylenders and bourgeoisies, Baidar and Nande who represent high, rich class and lord that they exploit Dhane and his family, engage in weakening his economic conditions and control over his property by confiscating his land, house and four legged animals. As a result, he cannot bring changes in his economic status. Though Dhane attempts to resist against money-lenders, landowners and bourgeoisies, he suffers from them and their exploitation. Dhane, in facts, struggles to survive and fight against bourgeoisies. Eventually, Dhane and his family are compelled to abandon their forefathers' land. Maina accepts such reality through the following lines, "We have to leave the place where we have lived for ages. This house is still damp with the sweat of your fathers! Must we leave right away? Maina covered her face with her hands" (101). It does not only show departure of Dhane and his family from labor of their fathers but Maina's voices show unity and moral supports to her husband Dhane and his fatherly possession. In this way, this chapter integrally presents to show the issue of class struggle, exploitation and resistance along with the unity out of suffering, exploitation and suppression imposed by bourgeoisies.

The economic structure of society predominantly exposes the condition of characters. Karl Marx believes on facts that interdependence between modes of production, here Dhane's struggle for farming life and social structure here Dhane as representative of lower, poor and proletariat and Baidar and Nande as high, rich, lord and bourgeoisies show essential components of class struggle. Marx emphasizes on economic aspects of society that determines



human being. So, Marx's ideas on predominance of economic factors determine other aspects of society:

The sum total of these relations of production constitutes the economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political and intellectual life process in general. It is not the consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness. (626)

Marx emphasizes on economic structure of society which keeps the relation with production and material forces that guide overall aspects of society. Moreover, Ann B. Dobie remarks, "According to Marx, the moving force behind human history is its economic systems, for people's lives are determined by their economic circumstances" (82). The central character Dhane also entangles around economic forces out of which he could not escape from. He becomes dispossessed out of constructed ideologies of money-lenders and landowners and bourgeoisies of his society.

Marx contributes his major roles while stating and reducing every aspects of human history into its specialization through dialectical process. Lukacs also adds, "Marxism, however, simultaneously raises and reduces all specialization and to the level of aspects in a dialectical process" (28). Fernand Braudel accepts on the ideas of Marxism that also consists of notion of class struggle and class consciousness that he constructs one from of social models that shape of various forms of dialectics into motions:

Marxism is a whole collection of modes . . . I shall protest, . . . more or less, not against the model, but rather against the use to which people have brought themselves entitled to put it. The genius of Marx, the secret of his enduring power, lies in his having been the first to construct true social models, starting out from the long term (La Longue Duree') (38-9)

Braudel's illustrations of Marxism reflect upon as a whole collection of modes that give shape to society or material reality of society that he calls social models of empowering exploited, suffered and oppressed. In relation to the text, Dhane gets exploitation and her sister Jhuma and tries to resist against the bourgeoisies that appear in the social models of class struggle which yet covers dialectical and material relations and have contradictory nature because the way Baidar exploits Dhane, Rikute sexually exploits Jhuma and Nande and his young son exploit Dhane quiet differ.

Dhane believes in the labor and tries to develop his relations through acquiring labor values. In contrary, Dhane gets exploitation from bourgeoisies. Marx relates exploitation with that of labor, value and material relations. G. A. Cohen critically views on ideas of exploitation, "And it is this fairly obvious truth which, I contend, lies at the heart of the Marxist charge of exploitation. The real basis of that charge is not that the workers produce value, but that they produce what has it" (355), that the workers, farmers and laborers have certain value of their labor out of which they are exploited. Gary Mongiovi also views that "Exploitation bears a close, and somewhat complicated, relationship to the labor theory of value" (1). Exploitation carries complex and problematical relationship regarding assumption of labor and its value.

The protagonist Dhane reveals that oxen are his wealth, property and sources of labor upon which he values. And he depends on it and struggles to overcome out of his exploitation. He wants to buy buffalo that Baidar prepares to provide the money in credit. In returns, Baidar charges high rate of interest. Baidar and his followers do agreement upon which Dhane also agrees. The following lines tell the facts how Baidar is ready to give money to buy a buffalo and Dhane agrees upon it by accepting four-legged animals as his true property:

The old Baidar is prepared to give me a buffalo, but he is asking terribly sharp price—and then of course I have to pledge my oxen as security. If I don't pay off the interest each and every month I'll get no peace at all. Four legged is my wealth; do not ever count it, they say. If everything goes wrong I'll lose the oxen and everything else as well. (2)

In reality, Dhane, despite being poor and having poverty-ridden life, he strongly presupposes upon his labor and struggle. His motives, in buying buffalo, are to pay off his all dept and interest which missions do not favor him and his family rather generates crisis in his life. Such sorts of crises have dialectical and reveal oppositional relations. The class struggle emerges out of such situation.

Marx explains class struggle through lances of historical dialectical relations of oppositional characters of social individual, groups, community and society. Marx always constitutes his points towards material conditions of human life. Wolfgang Streeck emphasizes on ideas of Marx how he reflects upon matter or material force that overcomes economic potentialities and resolves over crises because capital or capitalism a form of practice democratically rely on the matter. "that In the liberal utopia of standard economic theory, the tension in democratic capitalism between its two principles of allocation is overcome by turning

the theory into what Marx would have called a material force" (8). In the text, Dhane struggles to come out of his economic conditions. He faces crises that turn into misfortunes, pains, worries, sufferings and exploitations that come repeatedly in Dhane's life. He is amidst crises as a result he could not arrange his sister's marriage, bring happiness in family and maintain roofpoles and pay off the debt and interest which create crisis in Dhane's life:

Dhane's crisis may be likened to the black clouds and moon of this night. . . . Dhane wants to burst through the net of his money problems and bring his little family happiness and the cool shade peace. He longs to restore the foundations of the roofpoles and posts that the termites of his debts to the moneylenders have made rickety. For that he has relied on his industry and labor. He works hard, he is industrious. For every four cowries he is willing to lay down a bet on the last breath of his life. But his hardships do not change. (3)

Dhane's crisis highly rises along with extreme money problems which destroy Dhane and his family's happiness and peace. He is amidst his hardships that chase him frequently. Dhane – poor lower and proletariat only believes on labor and searches for appropriate opportunities through labor. Lukacs also illustrates proletariats and their relations with capitalism how it lead toward the crisis, "The proletariat is, at one and the same time the product of the permanent crisis in capitalism and the instrument of those tendencies which drive capitalism towards crisis" (40). Dhane sees his labor is only ways to come out of his crisis that is caused by the capital lack and exploitation of bourgeoisies.

Hence, Dhane as working class truly shares capitalist crisis that Marx's analysis of it appears as working class subject. Bell Peter and Harry Cleaver reveal in the following ways how capitalist crisis gives breakthrough moment in working class's life:

Marx's work capitalist crisis is, from the point of view of the working-class subject, a moment not of breakdown but of breakthrough. If crises for capital are evidence of its loss of control (direct and indirect) over the working class, then we can also turn this relation around and see that the crises are simultaneously the eruption of working-class subjectivity that undermines capitalist control. (58)

Peter and Cleaver's ideas of class struggle in relation to Marx's practice of crisis are simply breakthrough moment of working class. The line narrates breakthrough moment of Dhane how he tries to come out of his severe defeat, "But despite all this he has not admitted defeat. He hides his sorrows and goes on treading the path of labor" (4). He believes on the path of labor and tries to continue his life out of such hardships. Barker reveals, "For Marx and Engels, 'class struggle' did not simply describe a core characteristic of historical forms of society. But was the means by which capitalism could be revolutionized and classes themselves could be eradicated" (42), therefore, goes beyond historical reality of class struggle along with revolutionizing capitalism to abolish classes.

Thus, it is an ideology and socio-economic theory that Marx and Engels have developed. "The fundamental ideology of Communism, it holds that all people are entitled to enjoy the fruits of their labor but are prevented from doing so in a capitalist economic system, which divides society into two classes: working workers and nonworking owners" (10). Marx's explanation of dialectical forces of working and nonworking creates alienation in the life of workers. They try to repossess the fruits of their labor and overcome across alienation and class division would cease. In the text, there are two classes. One is represented by laborers, farmers, and proletariats –Dhane and his family. Other is Baidar, Nande and his young son. There is also suffering, exploitation and difficulties in Dhane and his family. The landowners, money-lenders

and bourgeoisies exploit Dhane because they charge high rate of interest upon laborious and poor farmer Dhane. Dhane is oppressed, exploited and has extremely suffered from rich, powerful conservationist Baidar. The lines mentioned below tell about Baidar imposition of high interest rate:

Hariram! The price of the buffalo is 120 rupees; the interest must be delivered to Hariram's house at the end of every month. And listen! If you are late by even a day during the months that you owe money to Hariram, I tell you I'll remove the oxen and the buffalo from your shed! There, what do you say? Make a remark with your thumb on the agreement. So said the Baidar, who wore a fresh mark of white sandalwood paste on his brow. (4)

Though Dhane labors hard, aspects to maintain his debt and high interest rate from buffalo that he had invested in credit, everything goes wrong. The money-lenders made frequent visit and reminds the agreement.

These high class bourgeoisies just find Dhane's livestock to be carried out if he will be unable to pay interest to them. It illustrates reality that they find only animals to collect their high rate investment.

The Mukhiya addressed Dhane: Jetha, you took something from the money-lender, and then you did not know what you had to do. This, this, how can this be? Count out Baidar Saheb's money complete with the interest right now. Otherwise your stall will be emptied of livestock, in accordance with the agreement (39)

It shows that these social evils invest money for Dhane to collect high rate of interest. At the end, they claim the very buffalo and oxen accordance with the agreement as the sources of collecting debt and interest.

Baidar invests Dhane whose oxen he sees as security. The money or capital out of which Baidar tries to earn money by receiving high rate of interest and Dhane is in ways to see profits out of his purchase of buffalo. But the situations only favor to Baidar. Baidar money-lender comes to carry interest with Dhane. In response, Dhane promises to pay Baidar's money back once the buffalo borne the calf, "Once the buffalo\_has borne her calf I'll pay back the money even if I have to beg and search for it. . . . Now what more can I say as I look his face? Hariram's agreement is right here in front of the council. You must get my money paid back to me today! If you don't, I'll take the animals from his stall" (40). These dominated high class bourgeoisies only insist in agreement in front of meeting and threaten to take way his animals from his stall. At the end, these evil-driven high class moneylenders compelled to realize Dhane in his position how he gets exploited and remained in misery and anger:

Dhane was fuming, but he understood the position he was in, and he spoke humbly. "Dhane was fuming, but he understood the position he was in, and he spoke humbly. If you consider that this could also happen to you tomorrow you wouldn't talk down to me like that, Sahinla Dai. But when a deer is running downhill even a calf will chase it . . ." his throat was choked with misery and anger. (41)

It reveals his bitter, complicated and problem-ridden life that he shares with Sahinla Dai of his neighbor equal to his status. Barker adds, "Conceptually and historically, 'class struggle' precedes any 'formation' of classes as potential actors, or any necessary 'consciousness' of

class” (43). The class struggle is process of class formation and is essentially consciousness of class.

In addition, there was news spread everywhere that is about council’s authority in confiscating Dhane’s livestock. These lines truly reveal miserable conditions of Dhane and his dispossession from the property of animals:

With one voice, the council judged in the Baidar’s favor and authorized him to take away Dhane’s oxen and buffalo. . . . People came from uphill and down dale to watch the show of Dhane’s dispossessed. From their faces it was clear that they all had the deepest sympathy for Dhane, but they still waiting keenly for the moment when his oxen and buffalo were untethered and led away.”

(41).

These lines truly narrate about exploitation of Dhane who suffers from take away of animals. In lack of animals, his problems increase rapidly and without these animals he finds difficulties to run his labor.

Then, Dhane gets land to cultivate in rental base and money to buy oxen and run his expenses. These are extreme exploitation that Dhane faces in his life. Dhane, instead of improving his economic conditions, get worse life. Nande confiscates Dhane’s land. He becomes landless and is bound to leave the settlement. This becomes ways of exploitation how Nande controls over working class Dhane’s property:

This was what Nande wanted: Dhane should move out so that he could acquire his property. He was in need of another property so that he could set up one of his nephews on it. He said, if you want to sell your property, come tomorrow. I



will call them all here. Then tomorrow we'll make up the accounts, and you'll get whatever's outstanding. If you cannot come, I'll register the transaction in your name at the office (99).

Nande gathers all villagers to assemble council for taking Dhane's all property along with evaluating his outstanding. It is his deliberate actions upon which he struggles to exile Dhane forever from his property. "But these three have locked up their house and are living forever. Their hearts hold no hope at all of ever returning to this place" (103). Hence, Dhane's family departs from very pitiable and tragic condition that he leaves his place for ever.

It is the society that expels Dhane from his possessions, material belongings rather than any creator do injustice to him. Marx highly emphasizes on humans as cultural and social being and is products of these circumstances. Humans are socially constructed and our reality is material. In the novel, Dhane is exploited from the society because of material reality and made dispossessed:

According to Marx, reality is material, not spiritual, our culture, he says, is not based on some divine essence or the platonic forms or on contemplation of timeless abstractions. It is not our philosophical or religious beliefs that make us who we are for, we are not spiritual being but socially constructed ones. We are not products of divine design but creations of our own cultural and social circumstances. (84)

The society sidelines Dhane and his family. They did not suffer from such social circumstances out of which they neither come out nor their Creator favors them and just mocks them. Dhane suffers more, faces more complicated circumstances. He sees exploitation of his sister Jhuma upon whom he realizes:

If I had had the money to get her married or if you didn't need money to marry a girl off and I didn't have to fill the bellies of this whole village at wedding feast, I would not have had to witness this day. The fault is mine. It's the fault of my poverty, of my helplessness. It's the fault of fate that has made me poor and of the creator who wrote my broken fate! (86)

Dhane gets shocked and when he hears Jhuma is pregnant of cunning soldier Rikute's sinful crime. He gets banishment and defiles from the society to his family.

So, Marx's notion of constructed reality of society and social circumstances truly matches in Dhane's life and suffering how he is deprived of the settlement and longs for unfortunate future:

Dhane stroked her hair. What can be done? What's the point of crying when fate has written this on our brow? He consoled Maina; wiping away her tears with his hand. But who was there to wipe the tears that fell from his eyes onto her hair? Dhane was there to comfort Maina; as long as he remained, Maina did not have to take responsibility. But to whom could Dhane's turn? There was only the creator for him to place his hopes in, but at this time the creator was sitting a little way off and mocking him. (101)

Dhane is responsible for his economic condition. On the one side, Maina has not taken responsibility of any things. On the other side, he finds creator who does not do any support rather mocks him and he is dispossessed from everything.

The class struggle and its historical chains come across with its scientific disposition because Bahman Azad points out towards scientific analysis of Marx and his notion of class

struggle. “The scientific character of Marx and Engels’s materialist conception of history was based on their premise that a dialectical correspondence exists between the material processes of nature and the process of the historical development of human society” (503). Azad equally focuses on both material relativities and historical development of human society that goes on dialectical process which he call scientific character of Marx and Engels’s material interpretation of history. Then, Marx and Engels’s obscurity of class struggle constitutently rationalize material and dialectical forces. David Harvey illustrates on the facts of class struggle:

‘Class struggle’ is, admittedly, a blanket term that conceals myriad variations. To simply parrot the phrase without doing the requisite analysis as to exactly what it means in different places and times is to disrespect the analytic tradition of historical materialism that Marx and Engels bequeathed us. Classes are always in the process of formation and re-formation and while on the one hand Marx and Engels thought they detected a tendency towards a grand polarization between bourgeoisie and proletariat emerging, they also recognized forces of fragmentation and slow dissolution of past class forms. (13)

Harvey’s explanation does emphasize on tradition and context of material history of society that class struggle should state on behalf of variations because the classes are always in the processes and instigate towards polarization between bourgeoisies and proletarians in accordance with fragmentation and resolution out of the past class formation and reformation.

Dhane is dispossessed from his house, land and society where he had spent his long stay and struggle with landowners and money-lenders and their insurmountable pains, sufferings, exploitation and oppression that takes away him from his all sorts of possessions. “No creator, no high classes and no landowners and money-lenders see him or his faith support him but he

creates his own unpredictable faith to go far, very far away” (104). Therefore, this study has truly analyzed Dhane and his exploitation how that continue in him and his family that they truly dispossess everything along with his varieties of struggles. David Harvey explains varieties of struggles and its practices, “These on-going predatory practices of what I call ‘accumulation by dispossession’ are everywhere apparent and spark an enormous variety of struggles against the loss of assets here,” (16). Therefore, Dhane’s varied struggles have resulted out of loss of assets or dispossessions are accountable parts of class struggle.

Dhane struggles to manage his family hardships. There is class struggle that basically relies and functions as dialectical relations. When there is exploitation and oppression, there occurs resistance. Dhane also reacts upon bourgeoisies. Barker differs from Marx’s notion of class struggle because he associates it with that of resistance. Barker explains the ideas of class struggle which always focuses on dialectical relation one the other hand. The multi-facets of resistance against exploitation and oppression that always take place between these opposite forces on the other hand.

‘Class struggle’ is inherently a process involving (at least) two sides. One side involves multifarious forms of resistance to exploitation and oppression; the other includes the equality varied means by which ruling groups work to maintain their positions and to contain such resistance. Studying class struggle remains as much attention to the activities of ruling classes and their allies as to those who may, potentially, oppose them. (43)

Barker’s emphasis is on the various nature of class struggle, exploitation and resistance that remains pivotal between opposite class. In regard to text, Baidar exploits Dhane and he suffers

from their exploitation. Nande and his young son exploit him against which he tries to resist. Such sorts of resistance always appear in plural forms which will be discussed in following ways.

Moreover, class struggle is true historical revelation of dialectical forces of material relations and struggle happens between two classes. There are chances of becoming new ruling classes. Kaleb Shimp also expresses, "Class struggles provide the contradiction that causes the dialectical process to work in Marx's theory. Two classes, ruling and lower, struggle against each other until one eventually wins and becomes the new ruling classes" (41). The class struggle eventually takes place in dialectical processes. In Dhane's previous hardships, Baidar exploits him and confiscates his buffalo and oxen and he is isolated from these animal properties. Immediately, Nande and his young son appear to exploit Dhane and assets of land and house property.

As Dhane's property of animals which was his wealth and the money-lenders Baidar has considered them as security, Dhane loses them. In absence of his property of animals, he tries to search for other alternatives for his survival. He has only his house to keep as security but he could not find reliable ways to repay the loan. However, he tries to search for the fields for rental base to struggle over his hardships. These lines mentioned below tell the facts how Dhane searches for fields to cultivate despite his lacks of proper ways to find sufficient pay off debt and interest:

Who's going to trust me enough to lend me money now? Before, I had oxen, and so they would lend money to me with them as security. Now I can only borrow if I pleaded this house as security. And if I borrow, I don't know what I can repay the loan with. My own fields aren't enough even to feed us. What would I use to pay off the interest, never mind the main debt? If I could rent some fields it might be

possible, but the land owners can't stand the sight of me, so who would rent me their fields? (46)

Dhane, in this stance, finds no ways to keep for security plead. He is in two minds to come out of his upcoming problems. One the one way, he finds Mote Karki who mediates in his problems with Nande who agrees Dhane to give fields and money to buy oxen. "Soon, Karki and Dhane came face to face with Nande. Nande agreed to give Dhane the fields and was also willing to lend him money to buy oxen and meet household expenses, with Dhane's house and land pledged as security on the loan" (51). One the other way, he has to keep his land as security to get the loan that he receives from Nande landowners and money-lenders who not only exploit Dhane but his young son equally does so. They frequently torture, exploit and oppress to recover their debt and interest.

Dhane's resistance against bourgeoisies almost all the time appears as representative of proletariats who always struggle for his survival by believe on his labor. Though he is oppressed, suppressed and exploited by landowners, moneylenders, and high class bourgeoisies who always remain watchful how to snatch his property of animals, house and land, he struggles hard to come out of his hardships. He dares to react upon landowners, money-lenders and their workers:

Dhane could not put up with this, by nature he was not a person who put up with other people's taunts very well. So he gave Sane Gharti slap to the face. That's for you? Do you think a Sponter like you can say whatever he likes to me? Dhane landed a couple more blows on his back. Sane Gharti was still young, and he was no match for Dhane. Dhane's hard blows made him whisper. (56)

Sane Gharti turns water into his landowner's land. So Dhane gets irritated and resist against Sane who works accordance with bourgeoisies' order.

Dhane gets land to cultivate from Nande landowner. He is energetic and vigor. He arranges for planting the fields. But Nande's plowman turns water into his landowner's field despite he knows that it is Dhane's turns to irrigate the land. He has also arranged all employees for planting. Sane informs about Dhane and his abuse towards young Nande who orders him to release the pregnant buffalo in Dhane's seedbeds. The lines below narrate how young Nande do so:

The young Sahu's ears brushed when he heard this. "Who does that serf think he is? Doesn't he know who I am?" for a moment he ground his teeth angrily in silence. Perhaps he was wondering what he might do to take his revenge. Then he told Sane, first thing in the morning, take a buffalo to that serf's seedbed and let it loose. Then how will he plant his fields? (58)

When he sees buffalo grazing in his land, he could not control. Dhane and Nande's plowman Sane Gharti quarrels in the same matter. Dhane as exploited, proletarian and honest labor suffers, "as he arrived at the top of the fields the expression of joy, vigor and eagerness that had been on his face changed to a look of despair, remorse, and frustration" (58) because representative of bourgeoisies Nande and his son leave the pregnant buffalo in Dhane's fields out of which he had to run his family, pay off debts and interest.

Dhane often searches for his ways to come out of such bizarre condition. He has only ways to get oxen, buffalo and land to come out of his poverty which also become his struggle that relies on high class bourgeoisies. Dhane charges upon Nande's pregnant buffalo which also

show her attempt to resist against landowners. He gets frustrated, goes out of control and reacts towards buffalo. The landowners and money-lenders alienate him from the society for which purposes they mistreat with different activities which goes out of control:

Unable to control himself any longer, he raised his hoe in both hands with the blade turned upward and charged at buffalo like a lunatic. The buffalo reached far side of the field and lay down on the slope. Sane Gharti ran in terror to the hut to inform his master. "Lau" he yelled. "Basnet's killed the pregnant buffalo" (59)

Dhane and his family frequently face oppression, suppression and exploitation. He has his severe problems, difficulties and crises that he tries to come out. Sane informs young bourgeoisie who immediately suggests Sane to leave pregnant buffalo early in the morning in seedbed. Dhane's misfortunes continue again, "Dhane went down to the field, thinking about all the calamities the future held for him" (59). As the pregnant buffalo destroys almost all seedbeds, he could not plant fields. He could not pay the money of Nande who calls the council to confiscate his property.

The hardships, exploitations and oppression haunt Dhane because he could not come out of these socially constructed realities on the one hand. Dhane sees approaching date for paying money that he has taken from Nande-landowners who have loaned for buying oxen and cultivating fields on the other hand. These lines reveal the facts how Dhane realizes upon his payments:

The closer the date approached, the more anxious he became about the money. He asked many people for a loan and clasped his hands in front of the Sahus, but he met with no more success than a child who clasps his hands to make a



star fall from the sky. In the end he decided that he had no option but to give up his house and land. (98)

Dhane's anxious implores him for in search of money to pay off Nande landowners and money-lenders. He returns without getting it and compromises with only options to hand over his house and land. Dhane resists against Nande, "No because I am happy to do so. You people have wiped out my place to live" (98), and becomes houseless and placeless whose land Nande is going to register in his favor.

Dhane is conscious in his class and determines to create his own history. Anthony Thomson explains Marx's level of class consciousness, "Marx was aware that class consciousness had to intervene in the vicious circle of determinism before people make their own history" (5), also shows the parts or totality of history that cause to make different history. Class consciousness has to mediate upon various facets of determinism in order to create their own history. He also adds how Lukacs views such consciousness is to be found in crises caused by capitalism. "there seems to be an element of determinism in the writings of the early Lukacs, who believed that the source of this consciousness was found in the crises that periodically beset capitalism, and that these culminate in one final crisis (as outlined above)" (5). The situation of crises causes class consciousness that determines the history of proletariat of world. Lukacs emphasizes on "For the class struggle of the proletariat signifies at the same time the awakening of its class consciousness" (224).

So, Marx focuses on concept of material reality that really determines human consciousness. He explains through this line, "Production of ideas, conceptions, consciousness etc. is directly related to material reality" (625), that is material consciousness privileges over the ideal reality. He further adds along with material relation of human society:

The production of ideas of conceptions, of consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of real life. Conceiving, thinking, the mental intercourse of men appears at this stage as the direct efflux of the material behavior. ... Men are the producers of their conceptions, ideas, etc. real active men, as they are conditioned by a definite development of their productive forces and of the intercourse corresponding to these, up to its furthest forms. (625)

Marx's presentation of his ideas of material relations focuses on the class struggle which releases yet contradictions because the material relations or dialectical ones leaves nature of exploitation towards women and really reflects upon overall human activities, social norms and different values that circulate around social being.

Marx accounts exploitation as an essential integrity of labor relation. But Mongiovi views exploitation differently, "Marx had arrived at many of the essential elements of his account of exploitation. He recognized that workers can be exploited because they have alienated from the means of production" (3). He crystallizes his understanding of exploitation by relating to the workers who are separated from material means of production and material production of society. However, in today's contemporary world, exploitation receives various meanings and uses such as women are also exploited and are in margins which become the analysis of exploitation in this study.

Jhuma suffers from both poor economic condition and sexually exploitation by cunning soldier Rikute. Marx relates his analysis of women's issues in relation to economic system. But, Heidi J. Hartmann, in aforementioned lines, remarks how economic system plays pivotal roles to destroy positions of women:

The 'women question' has never been the 'feminist question' the feminist question is directed at the causes of sexual inequality between women and men, of male dominance over women. Most Marxist analyzes of women's position take as their question of relationship of women to the economic system, rather than that of women to men, apparently assuming the latter will be explained in their discussion of the former. (2)

The relationship between women and men formerly exist in our society. But the great impact lies on the economic relations which keeps its historical impacts in women.

For instance, in Jhuma's life, she is rejected because of not having property of providing dowry and feeding in ceremonial feast on the one hand. She finds cunning soldier Rikute as man of earning potentialities who sexually exploits her without caring her simplicity, innocent and wealth of virginity. The following lines illustrate sexual exploitation of Jhuma:

Jhuma was trapped in his arms. Although it was a winter's day. There were beads of sweat of sweat on her face. A desperate look came onto her face. She struggled for a long time to free herself, but then her body became limp, and after a moment everything was ruined. Jhuma stood up. Her heart was heavy, and it burned with remorse. Today she had been forced to give up the virginity that keeps young girls secure in their status, and now even it regarded her with contempt. (72)

Moreover, Jhuma is simple, poor and deprived girls from family parental love. In place of her parent, Maina seriously takes care of her. Though her family Dhane and Maina are poor and find difficulties to arrange her marriage, Dhane and Maina takes her properly:

When Maina first stepped into this house, Jhuma had been a small motherless girl. It was Maina who had brought her up, who had reared her. Jhuma had learned everything from her. Although she had been parted from her mother when was small, Jhuma had not been deprived of a mother's love. (78)

Maina gets deep oppressed because young foreign soldier Rikute who sexually harasses and at the end exploits her. "On his young, fair-complexioned face there shone for all to see the arrogant look of a soldier. . . . The young man reached the spring and stopped to gaze to gaze at a girl who was there" (11). This young soldier intentionally gazes upon Jhuma to exploit her sexually and how Jhuma become the victims of his sexual exploitation.

It shows how cunning soldier Rikute lures Jhuma by transcending Mugalan life and promises to marry her. He sexually exploits her and gets momentary satisfaction and sexual pleasure. Woman like Jhuma remain touched by inhuman treatment by soldier that she is sexually exploited. This appears as a kind of male's exploitation towards women and girls as if they are made to be exploited sexually. United Nations secretariat defines sexual exploitation as "any actual or attempted abuse of a position of vulnerability, differential power, or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another" (2). In this case, soldier sexually oriented trust, purposes and sexually exploits Jhuma and gets satisfaction from her through his coax, lure, and enactment of sexual oriented activities.

The soldier shows her different lures and familiarizes with and encapsulates her with unknown places like Mugalan. Jhuma being innocent girl and having not been accompanied with her life companion, she approaches towards him and he also inters into her personal matter of marriage yet he knows her. She also shows her interest towards material belonging such as

necklace woman desires to possess. She possibly finds these possessions from the soldier because he earns good amount in foreign soldier. So her position of poor class family in which she belongs. She lacks all material forces that she might find Rikute suffices her:

Jhuma was very surprised by what he said. She could not understand much of it either. The little mind of this innocent girl, who had never left her village, tried to picture it. What's it like, Mugalan?" she pondered over this for a while. . . . Again there was silence between them for a long while. The soldier wanted to ask her something, but he hesitated. Then, he plucked up his courage and asked her, "are you married yet?" the question made Jhuma blush. She turned her head away and looked at the ground. Then in a small voice she said, "There's no Sindur in my hair, and I'm not wearing a bead necklace, can't you see?" (33)

These illustrations reveal the facts that Jhuma sees him faithfully in her life and believes upon him. But Rikute just sees her as instruments to fulfill her temptation of sexually oriented desire and want to have pleasure.

So, he shows some charms to go Mugalan and tries to use sexually. Jhuma does not pay much attention in his question of coming into Mugalan. But she sees the picture of property that she belongs to and she deprived of being married woman that these remind her of past.

These lines mentioned below truly narrate about Jhuma's poverty:

Jhuma did not pay much attention to the rest of what he had said, because his final words, will you come with me to Mugalan?" had had such an effect on her. She was engrossed in her vision of golden Mugalan. But soon she recalled her

situation, her place and time. A picture of the poverty of her home danced before her eyes. (34)

Jhuma's past life that she spent with the riddle of poverty and time and position that she being poor class still instigates unpredictable future of life.

In this venture, she finds Rikute who is physically, economically and sexually fits for his life who also enters into her personal life. And the moment she spends with him becomes more sociably and personally whirled in dark clouds out of which she could reach nowhere because "Don't you know? His sin is growing in my stomach. I am with child" (92). So, she does not find any happiness in singing Sangini songs once she used to sing with her friends while going to collect leaflets in jungle:

The two women finished washing the pots and went to the mill; Jhuma began to turn the millstone single-mindedly. Today Jhuma was very different. She had always been very lively and very keen to sing Sangini songs as they milled. She had chattered away to her Bhaujyu. But now she was taciturn. Regret was stamped deeply on her face, and she was immersed in a secret worry. Her body was showing signs that were making her very anxious, but she could not accept that what she feared was true. (74)

She was fearful about truth of being pregnant of child that Rikute had owed her. Maina also asks about her pregnancy. "Are you pregnant? Tell me the truth, what is the matter? (74). Jhuma has nothing to do except to believe on his words and shares the matter with Thuli whom she is used to telling her personal matter.

Thus, she is anxious to meet her. “Jhuma tired of the long wait. She was just making her way inside when she heard Thuli panting in the lane below and saw her coming slowly along, sweating profusely. Anxiously, she went down to the alley to meet her (76). Jhuma has not believed on the deceit of Rikute, who left Jhuma that Thuli receives such message to her. The lines reveal disaster of Jhuma who is being exploited by trusted man who leaves her without informing after a month he sexually exploits her:

It is complete disaster. You did what you did, and you trusted such a corpse of a man you didn't even know. They say he left in Phalgun. The words came mechanically from Thuli's mouth. For a moment Jhuma could see nothing. Then it was as if she was seeing everything only dimly in the distance: the big rock in the vegetable garden, the alleyway, Thuli, and everything else. . . . As if resigned, and only half-conscious, Jhuma replied, tell her the truth, Thuli. It's not something we can hide. We'll have to tell her in the end anyway. (77)

Maina gets such deceitful news from Thuli that Rikute leaves by sexually exploiting her and as well as leaving his stain of unborn child in her womb. Jhuma's case of exploitation gets serious matter not only in her personal matter but also spreads around family and society. Such cases add as fuel in the life of Dhane and his family who suffers from piles of plight, suffering, exploitation from Nande and his followers that they are bound to succumb before society which also becomes one step to go out of the village because they sociably and morally become poor and humorous before society.

The historical development and foundation for Marxist criticism or socialist movement began from the co-writing of Karl Marx and his colleague Angles through *Communist Manifesto* of 1848. “Finally, they labour everywhere for the union and agreement of the democratic parties

of all countries” (33). Though, it became the most celebrated pamphlet in the history of socialist movement that brought another proportions to analyze the society and other related concerns and aspects of society because these scholars focus basically on issue of proletariats along with representation of their social structures and values, it passes through bulges of contradictions. Immanuel Wallenstein reveals on Marx’s strengths of interpretation of historical reality of social world:

One of the greatest strengths of Marxism was that, being an oppositional and hence critical doctrine, it called attention not merely to the contradictions of the system but to those of its ideologists, by appealing to the empirical evidence of historical reality which unmasked the irrelevancy of the models proposed for the explanation of the social world. (1)

Wallenstein’s illustrations show that Marx’s notion of class struggle carries oppositional themes yet contradictory in that sense it reveals both ideologies and empirical knowledge of historical reality of human society. This is the basic ideology of communism. “The Marxist theory of history posits class struggle as history’s driving force, and it sees Capitalism as the most recent and most critical historical stage—most critical because at this stage the Proletariat will at last arise united” (3). In regard to the text, the characters having traits of proletariats support each other and share their common consciousness.

In contrary, Adam Przeworski differs from Marx and sees success of proletarians when they organized as political party gets contradictions, “Marx has always insisted that the proletarians exist as a class only in active opposition to the bourgeoisie, that it becomes organized as a class only in course of struggles, that it is a class only when it becomes organized as a political party” (350). Przeworski’s basic ideas are on



organization and party formation. Yet, the class struggle depends on effects of struggles and conditions. Przeworski further explains, “Classes are formed as effects of struggles; as classes struggle, they transform the conditions under which classes are formed” (401). He explains class struggle enhance over political themes which build upon class struggle meaningful towards the proletarians whereas Marx focuses on unity of proletarians.

Marx’s one of basic notion of class struggle also focuses on union among proletariats. Dhane, his family loses everything and truly represent issue and voice of proletariats. Such unity results out of dialectical ways out of class struggle. Lukacs views on the ideas of Marx’s notion of class struggle in which he explains proletariats’ struggle of freedom in dialectical unity as “Marx has understood and described the proletariat’s struggle from freedom in terms of the dialectical unity of theory and practice” (41). Marx, in his notion of class struggle, also highlights on issues of minorities such as Maina, Jhuma, mote Karki and others that these characters unite, support and continue their relations.

Mote Karki represents his honest, laborious and local business life. He does business in every market of selling goats out of which he earns some amounts of money. He is helpful, cooperative and keeps friendship in needs in deed. His understanding of wealth is to manage for food and cloths. He helps women while going market so he is familiar among them. The lines mentioned below tell true narrative of Karki:

Karki was very fat, so he had the nickname Mote, “fatty.” His practice was simply to buy goats from the village and sell them for some small profit at the market. He also owned a fair amount of Khet and Bari land. His parents had died when he was young, and he had no brothers or sisters. Nor had he married, so he had neither worries nor sorrows. He had accumulated a little money, but he

was not one of those who become so avaricious that they would kill to earn more. "Wealth is what's left over after food and clothes have been brought": this was his maxim. He helped out everyone in the village with chores from time to time, and he was hugely popular among the women of the village. (28)

By nature, he cooperates with needy people and shares his labor, help and money. He mediates upon Dhane in providing the land and money to buy oxen and expenses that he need in maintaining family relations and cultivating land.

Karki does the most interesting things in life is that he saves Jhuma from the death's mouth and sacrifices his life her. He used to love her by heart so he would easily have accepted her in such difficulties. The below lines clearly tell about presence of Karki who saves her from such difficulties:

When some unknown force stopped her from behind just as she was about to throw her body from the Rage cliff, Jhuma felt as if she had woken form a dream. The scenes that had already dried returned to her. She returned back from the midst of her doubt, fear and saw Karki smiling before her (91).

He gives another life and removes her from the world of fear, frustration, doubt, and misfortune. Karki truly assures her, "Karki wiped his eyes. "Don't worry about that. I am a man who is always alone. My house is always locked up. No one will accuse me; no one will suspect that we now have gone off together" (94). He emphasizes on the continuity of life and living together.

Jhuma has suffered, sexually exploited and could not resist because of sin she had carried over her. Amidst these negative facets of life, she gets faithful and true loving Karki who wears Sindur into the parting of her hair. He accepts her as wife.

Jhuma took one look at Karki, and then she laid the whole load of her body at his feet. Karki lifted her up and hugged her to his breast. Then, he pulled a box of Sindur from his waistcoat pocket, wiped Jumna's eyes, and rubbed the Sindur into the parting of her hair. With tears of joy, Jhuma again pressed her face against his chest. Then both of them set out for Karki's house to prepare to take their leave of the village forever, (95)

It shows that there is unity between victimized, exploited and marginalized Jhuma and lonely Karki who leaves the settlement to live their newly coupled life.

Maina takes part in her crisis because such matter becomes worrisome and painful to Jhuma. She finds her plight very touchy and grave matters, "There is no mother who is not distraught when she considers a daughter's sad plight. For a devoted, simple hearted woman like Maina, the crisis that had arisen in Jhuma's life, the stain that would now mark a family that had never bowed to anything before were not petty matters" (78). Maina explains how soldier commit crime in Jhuma's simplicity and gets sexually exploited out of her weakness. In this stance, cunning soldier Rikute benefits out of Jhuma's simplicity and weakness of being poor and early separation from motherly love. "Jumna's simplicity and weakness had enabled soldier to commit his crime. When women want something, they do not try to access it critically. . . . At this stage they do not have brains; their hearts are like machines that simply want to take and possess" (79). Maina tells about the nature of woman who becomes heart-felt and emotional

while believing upon other. The same matter becomes ways to exploit upon Jhuma and Maina also stand against such crime that the soldier commits crime in Jhuma's life.

In addition, Ghartini also accompanies in Jhuma's painful and troublesome condition and abuses Rikute who sexually exploits Jhuma and goes leaving in such difficulties, "Eee, the poor thing! Where can she gone in her condition?" said Ghartini. That so-called Rikute serf really lied through his teeth, didn't he!" (88). The poor and same class women like Maina and Ghartini supports in Jhuma's such condition of being sexually exploited life. There is unity out of suffering, exploitation and subjugation of Jhuma for who the cunning soldier Rikute exploits.

Marxist model of society where he sees it as base is determined by the nature of the economic base and includes materials means of superstructure, which is cultural world of ideas, art, religion, law and so on. To sum up, it is main tenet of Marx's concern that nature of literature is influenced by social and political circumstances in which it is produced. Lukacs represents a flexible view of role of ideology while speaking on behalf of Marx's notion of class struggle. Lukacs, each great work of literature creates its own world, thus, is unique and slightly distinct from everyday reality. He remarks Balzac who finds human wholeness is suppressed in his work:

In their dedication to truth great realists of the period of mature capitalism like Balzac had to reject any representation of beauty in life or of the integrated personality. To be faithful realists they could only depict disharmonious, shattered lives, lives in which the beautiful and nobles in man is inexorably crushed, worse, life inwardly warped, corrupted and brutalized. (906)

In this way, Lukacs shows a close relation of society and literature. Lukacs points out "it is not the primacy of economic motives in historical explanation that constitutes the decisive

difference between Marxism and bourgeoisies thought, but the point of news of totality” (27). This is to say that the economic factors are more influential and impacting that determines the life of the human being.

Moreover, in case of Dhane, similar working class unites to share their common problems. On the way to home, there lies Terse Lamichhane’s house. Dhane only believes on his labor and had no any greed over other’s property. He has taken Terse’s five rupees so he enters into his house to pay the very amount:

Terse, with his deep wet eyes, denies taking money and accepts their equal position of being poor and having poverty-ridden life. “Terse’s eyes moistened, too. He did not take the money from Dhane but said, feed those children on your journey. I don’t need it. We are in the same position. (100)

It reveals that the poor, marginalized and deprived of material forces unite and accept their position. These sorts of unity result out of totality of social level in which it includes not only bourgeoisies but also gather to reveal their position.

Marx views literature is also parts of sociological phenomenon upon which he searches his primary understanding. Literature should deal with the social phenomenon being attached to the reality. He builds up remarking ideas that any form art and literature, an expression of consciousness revolves around social being determined by material based consciousness. D’amato Paul explains, “Marx recognized that the bourgeoisie, as the new ruling class, did represent the interest of the whole of society to a certain extent, which made it possible to propagate its competitive and individualistic world view throughout all social classes” (17). Thus, along with Marx believes on the facts that Bourgeoisies can only focus on capitalism partially depict what the totality of the society consists of in this present material world.

There is unity between Dhane and Maina since beginning to end of the narrative. These husband and wife accompanies in each hardships. Maina is able to play her motherly and wifely roles towards her husband and both Jhuma and her son. Though they did not come out of the misfortunes and money that they loan from landowners, money-lenders at the end representative of bourgeoisies, they always unite to continue their life together. "The two of them came out into the yard and stared at the empty house. Maina's gaze fell upon the *tulsi* at the edge of the yard" (102). This couple continues their life together to meet with inevitable and immemorial relations to come out of suffering, exploitation and resistance. "And outside, Dhane shouted with growing impatience, and Maina stood up, wiped her eyes, and came out. Dhane had already stepped out onto the main path, and she picked up her bundle and followed him" (103). Hence, there is good sense of unity between these the most suffered, exploited and oppressed couple who sees the joys and pains of life together.

Additionally, D'amato reveals on dire need of working class to unite against their oppression to get success. "The working-class struggle cannot be successful unless workers are able to throw off the yoke of oppression that divides them. That is why, as a class, workers not only do not benefit from oppression, but also have a common class interest in fighting oppression" (30). The debate on Marxism and oppression become major parts of analysis in class struggle out of which the oppressed class accumulates fundamental class interest fighting against oppression.

Therefore, this study has successfully analyzed class struggle, exploitation and resistance in Chhetri's *Mountains Painted with Turmeric* in relation to Dhane's condition of family, his suffering, exploitation and slight resistance against bourgeoisies, Jhuma and her exploitation of sexually oriented by cunning soldier Rikute and unity out of suffering, exploitation and resistance among other characters along with critical studies of Marxist notion of class struggle.

### **III: Voice of the Voiceless in Chhetri's *Mountains Painted with Turmeric***

This study presumes exploitation of Dhane and his family. The bourgeoisies not only bother Dhane's family but also confiscates their all properties. Dhane tries to resist at his best against oppression, suppression and exploitation. It also reveals Dhane's resistance motives. Dhane quarrels with fellow villagers, beats bourgeoisie's slave Sane and kills buffalo. Jhuma also decides to commit suicide. But Karki accidentally saves and accepts her as life partner. There are other proletarian characters that they live in their equal position and accompany in their suffering, exploitation and oppression. Hence, *Mountains Painted with Turmeric* provokes class struggle, suffering, domination, exploitation and resistance against caused by bourgeoisies.

Marx's notion of class struggle is always dialectical force. It is historically oppositional and carries the theme of dialectics. Such dialectics always exists between low class, labor, farmer, serf, proletariats and high, owner, feudal, lord and bourgeoisies. Marx believes on material or economic consciousness that determines the social being. Many of his followers and critical observers see and relate Marx's notion of class struggle as capitalist processes. It is material conception of history that scientifically analyzes the class struggle is historical, material and dialectical because Marx and his colleague Engels points out towards the polarization between both bourgeoisies and proletariats followed by fragmentation, exploitation, oppression and suppression and possible resolution of past class formation. These forms of material based

suffering, exploitation and resistance entail the class consciousness. Thus, class struggle incredibly is process of class consciousness. Yet, it entails on the facets of class struggle which leads towards contradictions because it imposes ideologies as well as empirical evidences of historical reality. It is, therefore, dialectical and contradictory because there are struggles between the ruling and lower class and ruling class become new ruling classes or ruling classes imposes some new forms of ruling strategies.

Dhane represents poor, lower class and farmer, as a whole in Marx's language proletariats, who believes on his labor. Though he suffers from Baidar, Nande and his son who represents bourgeoisies, he struggles hard to improve his economic condition. In his struggles, he has his oxen, buffalo and wife that they fully support in his hardships. One after other, he struggles to bring changes in his status. But, Dhane fails to maintain his economic conditions in his life and his family. At the end, he is forced to live his settlement where he had spent his long stay. Maina is his wife and also innocent, simple and kind-hearted woman who truly accompany in his husband's hardships and does motherly love in Jhuma's life. During Dhane's struggle, he suffers from exploitation of bourgeoisies, by his labor, hardships and struggle, he attempts to resist against suffering, exploitation and suppression caused by bourgeoisies. By nature, Dhane strongly believes upon labor. He resists against bourgeoisies. He beats Sane Gharti who works as plowman. He resists against Nande's in the council. He resists upon Nande that he is responsible in his exile.

Baidar belongs to high caste Brahman family. He invests credit to Dhane in high rate of interest accordance with assignment that they agree upon to do. He is man of labor and believes on hard works and finds oxen and buffalo as earning potentialities and sources of paying his debt and interest. But the situation does not favor him. Accordance to the agreement, Baidar



confiscates his oxen and buffalo. Then, Dhane faces serious crises and he is in need of the land to cultivate for his survival. Mote Karki mediates to provide the land and the money from Nande who also represents his bourgeois nature. After he gets the land and expenses, he becomes happy, joyful and vigor. But his joyful moment remains no longer and immediately turns into misfortunes, frustration and fragmentation because Nande's young son releases pregnant buffalo in his land early in the morning after a while he is going to plant the paddy. The facets of suffering, troubles and difficulties continue in his life. It is not only limited to the exploitation of bourgeoisies but also exploitation of cunning Rikute who sexually exploits his sister and such reality spreads around his settlement after she owes his unborn child in her womb. Economically and socially, the society excludes him and his family because he could not find any other sources to pay off Nande's debt and interest. He asks for reliable evaluation of his property upon what Nande was prepared to confiscate and Dhane is forced to be away from his settlement.

Jhuma also believes on cunning soldier Rikute who lures Jhuma the dream of Mugalan and his earnings. Finally, she suffers from his exploitation especially sexually oriented. As she owes Rikute's unborn child in her womb and it grows everyday that become shock, curiosity and social humiliation. She becomes isolated; faces discard from family, and society. The society also excludes Dhane's family. She finds no ways to live her in family and society. Then, she finds only ways to commit suicide and moves towards Rage cliff. Meanwhile, Karki approaches her and saves her and accepts her and the child. Karki is truly helpful, cooperative and love her due to which he easily accepted her in life.

There is unity among marginalized, oppressed, exploited and excluded characters such as Dhane, Maina, Jhuma, Karki, Ghartini, Terse and others. These characters resist against bourgeoisies to come out of suffering, exploitation and suppression. These things happen within

the notion of class struggle because the suffering, exploitation and oppression from bourgeoisies towards proletariats possibly come across Marx's understanding of unity in proletariats. Yet, some contradictions rely on understanding of such notion of class struggle which entails reality of social productivity and material reality of society. Another feature of class struggle dilutes the ideas of struggle proletariats do is for survival or to improve economic condition which divides the class categories of society into different status which remains within sympathy rather than unity to revolt against the operation of bourgeoisies.

Marxist analysis of class struggle has mainly worked upon to wipe out exploitation of voices of social and material world. In relation to Chhetri's *Mountains Painted with Turmeric*, the protagonist Dhane is exploited, suppressed and obsessed by bourgeoisie's activities. Against such bourgeoisies' exploitation, oppression and sufferings, Dhane attempts to resist by continuously struggling along with labor. Therefore, this study has mainly analyzed Chhetri's *Mountains Painted with Turmeric* through discussion of Marxist idea of class struggle along with explaining underlying contradictions that Marx's notion of class struggle consists of suffering, exploitation and resistance i.e. voices of suffered.

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