

Revolt against Contemporary Social Structure and Concept of Class and Caste Liberation in the Novel *Ko Achhut?*

Rudra Bahadur Charmakar

PhD Scholar and Lecturer in English
Patan Multiple Campus, TU, Nepal

Abstract

The research article explores the socio-economic and political problems of untouchables and Dalits of the society. It also further explores that how the society made untouchables and compelled them to live a panic lives in the society. The research explores that the untouchability and backwardness are just the social malpractices imposed by the capitalistic and feudalistic society. The class and caste liberation is only possible through unified class struggles against the system. And, the unity and struggles are possible in the realization of consciousness in the proletariats and untouchables of the society. Hence, the article is enabled to explore that the multiple-layers of discrimination and exploitations which can be solved through struggles of the concerned people. The research article employs the Marxist concept of class consciousness, class struggle and unity of proletariats on the primary text *Ko Achhut? (Who is Untouchable?)* by Muktinath. The researcher applies qualitative approach with exploratory method.

Key words: Socio-economic problems, Struggles, Untouchable, Consciousness and Liberation

Introduction and Rationale:

Hindu society is classified into four-fold varna system- *Brahman, Kshetriya, Baishya* and *Shudras*. In the vertical varna structure, *Shudras* are at the bottom of the pyramid of varna system. It is considered to be spread throughout the Indian sub-continent about three thousand years ago. Still, it is believed that the varna-based society was also divided the society into four varna on the basis of works. In this regards, writer and critic Aahuti argues, "In the process of functioning the varna system with untouchability, the ruling castes gave the Dalit community various derogatory names such as shudra, untouchable, water unacceptable castes..." (63). The society still practices using the derogatory words to insult, discriminate and oppress the community. Regarding it, Yam Bahadur Kisan remarks, "Although, there are four varnas, the caste system is effectively divided into two groups. One includes the higher three castes and the other is comprised of Shudras...The Shudras are not considered twice born because they were originally forbidden to follow the means to obtain rebirth and to perform religious activities" (33). With this mythical concept, Shudras are made untouchables and considered as inferior castes in the society.

The varna and caste system is still in practices in Indian sub-continent. Thousands years passed but the system is not changed. Aahuti further states, "The Hindu society of South Asia is still alive carrying the brutal and ugly fossil remains of the slavery and feudal era...varna system that was founded during the slavery era and made systematic and cruel during the feudal era; amid exploitation, oppression, and humiliation" (67). Against the caste system, discrimination and untouchability; the rights-based Dalit movements began in different corners of social spheres. Along with social movements, the literary movement with the aim of establishing the equality-based society began in mid-twentieth century in Nepal.

After the establishment of democracy in 1950, the trend of writings for untouchables and marginal people initiated by Laxmi Prasad Devkota, Kewalpure Kisan, Muktinath

(Timilsina), Balkrishna Sama, T.R. Bishwakarma, Yagya Prasad Acharya, Devmani Dhakal, Bhawani Prasad Sharma etc. (Baraly and Adhikari 96). There are numbers of literature written on Dalits, untouchables, shudras, outcastes and marginal people. However, these literatures are not studied from the theoretical perspective. In this context, the present research article explores and examines the then context, problems and protests of the people for rights, equality and justice of the untouchables in 1950s in reference to the primary text (novel) *Ko Achhut (Who is Untouchable)?* by Muktinath.

Objectives:

The main objectives of the research article are to explore the socio-economic and political problems of untouchables; their revolts through characters of the society; to examine the process of revolution and protest against the feudal and caste system; and, to examine the theoretical concept of class and caste liberation through consciousness for rights and equality of untouchables (Dalits) based on the selected text.

Methodology:

The research article explores the multiple-layers of socio-economic and political problems of the untouchables, their consciousness, revolts and protests against the capitalistic and feudalistic society. For this purpose, the research looks from the Marxist concept of class struggle/class conflict/class consciousness by Georg Lukacs, Robert Ritzer, Robert Lanning, Erik Olin Wright, Terry Eagleton and other Marxist thinkers. The researcher employs the qualitative approach with explorative methods in this article.

Review of Literature:

The literatures written on Dalits and untouchable's subject and issues are sufficiently available in the Nepali literary arena. Most of the writings/literatures portray the contemporary socio-economic and political status of Dalits and untouchables of the society. In the history Dalit literature, Muktinath (Timilsina)'s novel *Ko Achhut (Who is Untouchable)?* is the first-ever novel (fiction) that portrays the contemporary society and provides ways out for the complete liberation of untouchability and caste system. The untouchables are not born as untouchables but the society made them untouchables by misusing their power, authority and money. Regarding the novel, Ranendra Baraly and D. D. Adhikari remark:

[...] literary writing has played the crucial historical role of presentation and expression Dalit consciousness not only in the contemporary generation but also in the entire literary arena. The present novel of Timilsina does not only present the expression of Marxist perspective in Nepali literature but also plays the important role in writing the progressive literature. (105)

The novel has played a crucial role to illustrate the issues of untouchables, their socio-economic and political position, and destiny. It further depicts the caste system, child marriage, child widowhood, women's violation and untouchability; and upholds for their rights, equality, justice and dignity in the society.

The novel *Ko Achhut?* is regarded as a fiction written on Dalits/untouchables' liberation and first-ever effort written to establish a caste-less, class-less and equality-based society in Nepal. It is also a historical novel of Nepali progressive writings. In this context, Prof. Dr. Ramesh Prasad Bhattarai remarks as:

Ko Achhut?, the novel written by identifying the class problems; and caste system from the perspectives of trauma, prohibition and inequality faced by Dalits are reflected in it...It also delivers the messages that the unity of caste/ethnicity can liberate all the social problems. There are 'two castes- rich

and poor. The rich people do not let the poor to rise from their status that the writer wants to deliver the message of social liberation by eliminating caste system. (202- 203)

The novel covers the various contemporary issues related to caste system, gender discrimination and violation, caste downfall and so on. The novel upholds for the rights and equality of human beings. In Prof. Bhattarai argues that the novel tries to deliver the social message of social liberation of Dalits and untouchables.

The trend of writing on Dalit subjects and issues began in mid-twentieth in Nepal. Many writers tried to reflect the problems of Dalits and untouchables in their writings; however, the writings could not provide the solutions of the problems. In this very context, the novel *Ko Achhut? (Who is Untouchable?)* was published in the Nepali literary arena. Regarding the novel, popular Nepali aesthetic writer Ninu Chapagain asserts as:

It is proved the value of the novel by looking its ban as soon as it was published. The novelist Muktinath has objectified by presenting the issues of social dishonor, rejection, discrimination and life-struggles faced by Dalits; and portrayed that how the borderlines are created between touchable and untouchables in the society. He has also opined that Dalits' problems and other caste-based problems are similar to class problems; and, the problems are solved through struggles in joint venture of Dalits. (69)

Writer Chapagain critiques the value of the novel, its subject matters, issues, contexts and themes that the novel sketches the overall caste and class related problems. The problems can be solved in the joint venture of Dalit movements that leads to the class/caste liberation in the society. The untouchables are the by-products of the feudal and feudalistic society.

The reviews and criticisms of the book show that the novel *Ko Achhut?* by Muktinath depicts the realistic picture of Dalits/untouchables' socio-economic and political status; and, upholds the rights and equality in the social lives. Regarding the novel, Ranendra Baraly and D. D. Adhikari, Ninu Chapagain and Ramesh Prasad Bhattarai have studied from different perspectives. All the critics are convinced that the novel is the first radical novel that attempts to establishing the class-less and caste-less society. However, their short criticisms and writings cannot cover the in-depth and theoretical perspectives that the novel tries to uncover. The present research article applies the Marxist concept of class struggle and class consciousness to the novel; and, explores and examines the various issues regarding the class/caste liberation of untouchables.

Revolt against the Feudalistic Society and Class/Caste Liberation in the novel *Ko Achhut ?* by Muktinath

The novel *Ko Achhut (Who is Untouchable?)* by Muktinath is published by Sajha Prakashan in 2011 BS (1954 AD). It was the first novel based on untouchables' (Dalits) subject and issue written by non-Dalit writer. The novel portrays the Nepali feudalistic society, socio-economic and political status of untouchables (Dalits), varna-based society, oppression, exploitation and discrimination against Dalits and untouchables; revolts and protests against it and liberation. In this context, Ninu Chapagain argues, "The novelist has presented that the Dalit problems are similar to the class problems; and, the problems will be eliminated if all caste people revolt jointly" (69). The novel according to him presents that the Dalit problems are the class problems of the society. The class problems are possibly solved through class struggles and consciousness.

The society that the novel reflects was the feudalistic society of 1950. The rich people would oppress and exploit the working class people/poor of the then society. The poor people would work for the rich people. In *The Critique of Political Economy* Marx argues:

The totality of these relations of production constitutes the *economic structure* of society, the *real foundation*, on which arises a legal and political superstructure and to which correspond definite forms of *social consciousness*. The model of production of *material life conditions* the general processes of social, political, and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness. (qtd. in Ritzer 65)

Marx's thought mainly talks about the consciousness in cultural level of working class people in the capitalist society. The cultural level is determined and maintained by social and economic structures of society. In the novel *Ko Achhut?* the characters like Maya and her husband Khagendra, Danbir, Devendra, Pundit and Subba Tirtha represent feudal; and, Gore, Ujeli, Saani Damini, Induri, Gagane Sarki represent laborers of the society. Maya seems liberal to working class people and untouchables and she is also consciousness about the rights and equality of such characters- Gore and Ujeli. Maya in the novel speaks:

dekhyou Khagu, ke yo Gore hamile achhut bhanera euta nikrista jaatiko darjama rakhiyako uhi damai ho ta? timi soch her, adhawa ramro posak lagauna diyar usako euta tasbir khichera timro yo samajle upallo darjama rakheka jaatika sundar nawayubakharuko tasbirko asthma danja, ke Gore tyo tasbirma pani dinbhariko parishramle ek mana chaamal pithoko maag garne Gore damai hola? kahilyai hune chhaina, euta dhir, bir, amir yubak hunechha. [Khagu, look at him; is Gore the same *Damai* (Dalit) to whom our society has kept at the lowest level of caste hierarchy as untouchable? Think at, or take a picture of Gore with new dress-up and compare the picture with so-called upper castes' youths of the society; does he look the same Gore who works throughout the day for a little rice-floor? No, he can never be a strong, courageous and immortal Gore.] (trans. Muktinath 3)

The feudalistic and capitalistic society puts the untouchables and working class people at the bottom of hierarchy; and suppresses and exploits the characters like Gore and Ujeli in daily life. Gore and Ujeli work for the feudal or bourgeoisie like Khagendra and his family. In the story, Khagendra is government official (*Badahakim*/Grand Governor of the then time) and his wife Maya is just a house-wife. But, Maya speaks and works for the untouchables- Gore and Ujeli. She is very positive and makes many efforts for the rights and equality of those laborers.

The class and caste hierarchy do not determine the physiques and appearances of people. The so-called lower and upper caste-people look like the same. The both characters- Gore and Ujeli are very smart and attractive in their appearances. In the novel, Khagendra's monologue reveals that "[...] *naam pani Ujeli rahechha yo daminiko, ke yo damini nai ho? itihaste achhutharulai anarya batayako chha, anaryako rangarogan banout yas kisimko aaryaka dhancho huna naparne, jhandaijhandai rup, anuhar, chhala Mayasangai mildojuldo chha* [...the name of the *damini* (so-called untouchable girl) is Ujeli; is this really a damini? The history has told that the untouchables are *Anarya*; the *Anarya's* figure, face, beauty, skin color etc. should not be similar to the *Arya*; but she is as same as Maya (the wife of Khagendra).]" (trans. Muktinath 9). The feudal always sees the workers as subordinate, poor, weak, ugly and powerless in the society. Their every word and understanding towards

working class people/laborers seems negative and exploitative. Marxist scholar Erik Olin Wright argues in his book *Understanding Class* as "Marxist approaches define class in terms of mechanisms of exploitation and domination" ("Preface" ix). The class cannot be balanced in the capitalist and feudalistic society. There is always hierarchy between two classes; and the bourgeoisie exploits the proletariats. Marxism believes that the class is in existence because there is exploitation and domination in the society.

The origins and histories of untouchables/working class people are distorted by the power, position, authority and economic status of feudal and bourgeoisie. Once, in the novel, Ujeli attends the awareness training and becomes curious to know about her origin. And, she asks to her mother about her maternal and paternal genealogical histories but her mother, Induri replies as:

tan euti damaiki chhorilai harek itihās ra porkhyouli kina chahiyo? tero ba bachirahēka bhaya sabai kura utaibata thaha paune thiya, malai nasodh chhori, kehi pani thaha chhaina. thaha bhaya pani hami damai jaatko porkhyouli ke kasalai ke gardachha?...hami damai houn, ma damini hun, tan damini hos, tero ba damai thiya...aba yaha bhanda badta kina chahiyo? [You are the daughter of Damai (Dalit), why are you interested to know about genealogical history? If your father was alive, you would know from him. Don't ask to me, my daughter; I don't know anything. If we know, what would matter to the genealogy of Damai caste?...We are Damai; I am Damini woman; you are Damini girl; your father was Damai...why do you want more than this?] (trans. Muktinath 13).

In the novel, Induri, the mother of Ujeli, is reluctant to share about her true history and genealogical origin. She wants to forget and hide all her past; and wants to live a life of common untouchable in the society because she is made untouchable by the feudalistic and capitalistic society. In Marxist concept, the proletariat cannot think about liberation without abolishing the class-based society. In this connection, Marxist philosopher Georg Lukacs argues, "The proletariat cannot liberate itself as a class without simultaneously abolishing class society..." (70). The proletariats and the working class people cannot think about their true liberation in the class-based capitalist society. In the novel, Induri cannot see any hope of liberation and equality from the feudalistic society because she is already pessimistic due to the treatment done by the feudalistic society.

The untouchables are not aboriginal of the society in fact. But they are made untouchables by the society. The caste is/was temporary matter in the society. The castes would get down-trodden from the so-called upper castes to lower castes. The exploitation to working class people is the structural inequality in the society. In this context, Wright remarks that "Exploitation and domination are forms of structured inequality that require continual active cooperation between exploiters and exploited; dominators and dominated" (10). In the novel, Induri reveals about their past as:

[...]ma eghar barsama bidawa bhayaki thiyan...pachhi kathmanduko sarbochcha pariwarko gharma bhanchhe baahuni bane...tyo pariwarko jo mukhya malik hun, unko umer paitisko warapara thiyo...maile dherai din aghidekhi unko pyar paudai aayaki thiye...garbhawati bhaye pachhi ek bahun bhaniyako keto sanga lagaidiya...ma damini bhayirahēki rahichhu...ujeli janmeko sat dinma tyo damai yubak pani paralok bhayo...ma damini chhu...aru mathillo jaatsanga sambanda chhaina...[...I became widow in the age of eleven...later, I was a housemate (cook) in a feudal family in Kathmandu...the

landlord of the family was about 35 years old...I was getting his love from many days...during the pregnancy, I was married to a so-called Brahmin youth...but, I came to know that I was made Damini...the Damai youth also died after the seventh day when Ujeli was born...I am Damini now...there is not any relation with so-called upper caste people]. (trans. Muktinath 17- 22)

The assertion denotes that Induri is housemate in the house of feudal in Kathmandu, where she has good relation with the landlord. The landlord sexually exploits her and when she is pregnant; she is married to a Damai youth to hide the crime of landlord. Later, she becomes widow again. It shows how the feudal make victims to the poor and helpless people to hide their crimes and misdeeds committed in lives. In this regards, George Ritzer remarks, "Social classes arise out of the acts of production; people come to reify classes, and as a result these classes come to have a life of their own that constrains the actor" (64). The classes are the production of our actors, masters, feudal or bourgeoisie of the society. In feudalistic and capitalistic society, the classes are created day by day with the economic and social disparities.

The life-stories and origins of all the so-called untouchables have somehow similar stories, contexts and nature. Most of the untouchables are downtrodden from the so-called upper castes as punishments of their socio-cultural misdeeds. In the novel, story of Gore's mother, Saani Damini also reveals as:

Brahminki chhori thiyan, sanaima bidhawa bhayan. Kathmanduka thulathaluka bhanchhe base. u thiya jaatka kshetri ra darjaka karnel...pancha mahina pachhi malik kalkattako jarnel bhayara jaane bhaya. asthma ma pani gayan, maile ek mahinako pet boki sakeko thiyan...tyaha euta pahadi damai siuna aauthyo...maita jaane ichcha dekhaye...bida hune time ma malai bara saya rupiya diyara malikle jhattai aaunu hai saani bajyai bhaneka thiya...hamiharu railma kudihalyou...kewal uhi damai matra kothama dekhe...usaiko sharanma base. pandhra barsamma lagataar dehardunmai basen...ghar aayeko thorai dinma nai u paralok bhayo...ma damini hun tara Gore damai hoina...[I was born as a daughter of Brahmin. I became widow in my early age. I became a housemate in a house of feudal in Kathmandu. The landlord was Kshetri and colonel of Army. After five months, the landlord was promoted to General of Army and deputed to Kolkata. I was also going with him; as I was pregnant of one month...There was a hill Damai there in Colonel's quarter as a personal tailor...I wanted to return to maternal home for some times...in the time of departure, my landlord (the General of Army) had told me to return soon and gave twelve hundred rupees...we were travelling to...when I wake up, there was only Damai youth along with me...I got married to him. I stayed for fifteen years in Deharadun, India...When we return to Nepal, he died after few days. I became Damini but Gore is not Damai's son]. (trans. Muktinath 23- 25)

The assertion narrates how the feudalistic varna system oppresses the gender and caste in the society. The novel also shows that Saani Damini's real life story about her downfall from Brahmin widow woman to Damai woman. In *Writing Resistance*, Laura R. Brueck critiques about Mulk Raj Anand's the novel *Untouchable* which is also the most popular novel that:

[...] the character of Bakha...is severely limited by his own small intelligence in understanding the full extent of his social marginalization, suggesting that untouchables are incapable of becoming agents of their own emancipation

because they cannot intellectually identify the systematic sources of their own oppression, mired as they are in the 'experience' of untouchability. (11)

Brueck shows the intellectual inability of characters of untouchables or Dalits whom the society oppresses them and makes victims of the castes. In the novel, *Ko Achhut?*, most of the characters were not untouchables but they are made untouchables due to their misdeeds done in their young ages and the exploitation of feudalistic and capitalistic society. In this context, Georg Lukacs argues, "The proletariat must act in a proletarian manner, but its own vulgar Marxist theory blocks its vision of the right course to adopt. The dialectical contradiction between necessary proletarian action and vulgar Marxist (bourgeois) theory becomes more and more acute..." (69). As Lukacs' logic, the characters of the novel do not work intellectually; they are made victims of the social practices in the contemporary societies. The activities, actions and works of people throw them to the serious pitfalls.

The liberation of Dalits and untouchables of the society is not a common issue. There should have the consciousness in the concerned stakeholders. It is a great struggle and campaign for rights and equality due to consciousness. To quote, Georg Lukacs, "In this struggle for consciousness historical materialism plays a crucial role. Ideologically no less than economically, the bourgeoisie and the proletariat are mutually counter-dependent" (68). Marxism believes that the historical materialism plays important role for the consciousness in the process of struggle and class conflict. In the plot of the novel, the character Maya has a crucial role to awaken the characters from so-called untouchables. She organizes regular energizing programs, activities and orientations to those people who are backward and untouchables in the society. The plot of the novel reveals:

Maya samajko baigyanik sudhar chahanthin, aafu jati nai dhani pariwarma janmeki kina nahun jab kasaile dhanko aadma kasaiko shoshan garne ya swatantrata chhinne, byaktitwa marne kura uthayo bhane tyosanga uni sangharsha garna tayar rahanthin. yadi Khagendra nai tyas shoshak bichardharama janchhan bhane sakbhar ta Khagendralai tyas kupathbata roknechhin...[Maya would wish for scientific reformation, if anyone would exploit her with his/her wealth or control the freedom, boycott the person; she would be ready to protest against him/her; though, she was born in capitalistic feudal family. If Khagendra (her husband) would support to the feudal and exploitative concept; she would control him from being supported to their misdeeds...] (trans. Muktinath 31)

In the novel, the character, Maya is radical character who always thinks about the rights, equality, justice and liberation of the untouchables/working class people or marginalized people of the society. Time and again, she protests against her husband, father, father-in-law and the society aiming to provide the rights, equality and justice to the people who are being victims from them. She is guided with consciousness and worked for those proletariats of the society. "Only the consciousness of the proletariat can point to the way that leads out of the impasse of capitalism. As long as this consciousness is lacking, the crisis remains permanent, it goes back to its starting-point, repeats the cycle until after infinite sufferings and terrible detours..." (Lukacs 76). The consciousness is necessary to the victim proletariats; so as, Maya arises with the consciousness to the untouchables such as Gore, Ujeli, Induri, Saani Damini etc. in the novel. She works day and night to identify the realistic histories and origins of these characters.

The literature portrays the historical reality of the society. Regarding the novel and literature Terry Eagleton reveals very pertinent issues in his book *Eagleton: Marxism and*

Literary Criticism that "...novel arises when that harmonious integration of man and his world is shattered; the hero of fiction is now in search of a totality, estranged from a world either too large or too narrow to give shape to his desires" (25- 26). The fictional characters are shown in the problems or in luxury or in prosperity; and, the struggles start from there for entire reformation, change and success. In the novel, Maya, Gore, Ujeli and other minor characters work for the reformation of socio-economic status, liberation, equality and justice in the society. The novelist skillfully develops the plot that Ujeli is own sister of Maya; and, Gore is own brother of Khagendra. These so-called untouchables- Ujeli and Gore are born by the illicit relations of their parents. Consequently, their mothers are separated from their fathers (illegal fathers) with their power, position, authority and economic status; and they are made them untouchables in the society. The plot further reveals as:

sabaiko dhyan Mayapatti aakarshit bhayo, uta maya ek kisimko kikartabyabimud banisakeki thiyin ra manmanai yo bichar gariraheki thiyin, Ujeli khas meri didi, Gore khas Khagendrak daju, oho! samaj gajjab chha, samajbhitra ke ke bhayirahechha tyasko nirnaya ko kasari pugne taipani yas kisimko samaj- jasama Brahmin, Kshetri, Bishya, Shudra bhanne varna byabastha kayam chha, tyo kun satyako aadharma kasari chalirahechha [All were concentrated to Maya but Maya was entangled; and, she was thinking that Ujeli was her sister; and Gore was Khagendra's brother. Oh! The society is mysterious; what is happening in the society and how the society decided to construct it- that includes *Brahmin, Kshetri, Baishya* and *Shudra*; and what are the realistic foundation of the society and how it is continued!] (trans. Muktinath 71)

The rigorous orientations, discussion, programs and activities for making the untouchables conscious; the research to social identification and origin; the protests against the feudalistic and capitalistic society and social structure; Maya and her team become successful to find out the reality that every untouchable of the society is tied with genealogical and blood relations with the so-called touchable and feudal characters. In the novel, Maya is a radical character to raise the struggle against the exploitative, discriminatory and oppressive capitalistic and feudalistic society of the then time.

The unified and organized effort is the most effective approach in revolution and protest. The unity is for class/caste liberation of the victim communities. The consciousness plays important role to unite the people under one organization. Regarding the concept, Robert Lanning in *Georg Lukacs and Organizing Class Consciousness* argues, "...the consciousness of people in a class, the working class, has undergone some organizations through processes of socialization, education, or other forms of politicization of their interests, behaviors, and aspirations. This organization of consciousness as an intervention in the lives of people..." (1-2). In the novel, Maya forms a group to revolt and protest against the feudalistic society. Finally, they are successful to achieve a goal and to establish a society with rights, equality and justice. The novel reveals as:

yo dekhera Devendrale Khagendra patti farkera bhane- Gore timro daju ho. aba bakheda garne samaya chhaina.

Danbir agadi sarera Maya tarfa farkera bole- Maya chhori, Ujeli ray i Ratan timra didi ra daju hun, yasma maile manjuri gare. shanka chhaina...

[By looking at, Devendra spoke to Khagendra- Gore is your brother. This is not an issue of further debate any more.

Danbir moved front, turned to Maya and spoke- Maya daughter! Ujeli and Ratan are your sister and brother. I accept it. There is no doubt on it] (trans. Muktinath 98)

The assertion denotes that the social facts are hidden purposefully with the power and position of those feudal characters. The hidden secrets cannot remain long instead of class consciousness in the proletariat community. In this context, Tapan Basu argues "Class power usually replicates caste power..." ("Introduction" xxiii). The characters such as Devendra who represents government official; Danbir represents Senior Army Officer (General of Army); and, Tikaram represents the pundit (religious leader); these all characters are suppressive, discriminatory and exploitative who exploit many women and girls and compel them to fall into the abyss of untouchability. Their socio-economic and political power position is reflected to their caste power; which becomes weapons to suppress the women characters of the novel.

The novel *Ko Achhut?* uncovers the multiple-secrets of the social leaders, feudal and capitalistic society. It also opens the avenues of multiple problems of Dalits and untouchables that how the untouchables are made in the society; how the people exploits with the power and authority; and, how the genealogical history are distracted and destroyed by the powerful people of the society. But, the concept of consciousness, struggle and social/class conflicts for rights, equality and justice are the weapons break the trenches of power and authority. The unity has power to overcome and defeat all the socio-economic and political exploitations and oppression in the society. The revolutionary character, Maya presents as a protagonist and heroic figure for socio-economic and political reformation in the novel. The novel delivers the messages that there is only one caste that is humanity in the world.

Conclusion

The novel *Ko Achhut?* is a masterpiece of Muktinath to establish a caste-less and class-less society. There are various forms of discriminations and exploitations that how women are exploited brutally and made outcastes in the society; and compel them to live a life of untouchable. The characters like Gore, Ujeli, Indiri, Saani *Damini*, Ratan and many other minor characters are living as untouchables in the society because they are downtrodden from the so-called upper castes; and the feudal and capitalistic society oppresses and exploits these characters sexually and psychologically. Khagendra represents as a government official and feudal but his wife Maya is a mediator of social reformation. She unites the untouchables by raising awareness and consciousness in them; and encourages them to speak up against the discrimination and exploitation. Finally, mission of Maya is fulfilled by providing the social justice and dignity from feudal. Marxism believes that the class struggle is possible through the unity of proletariats and rigorous struggles, protests and revolution against the system. The unity is the consequences of wider consciousness which is a fact that the working class people/proletariats/untouchables should realize the discrimination and exploitation to move against. The realization of the need for rights, equality and justice is a process of consciousness that encourages them to establish a class-less and caste-less equal society. Hence, the novelist Muktinath is successful to deliver the messages of rights, equality, justice and overall liberation of Dalits, untouchables and proletariats in the society.

Works Cited

Aahuti. *Varana System and Class Struggle in Nepal*. trans. Mahesh Raj Maharjan and Kiran Darnal. Lalitpur: SAMATA foundation, 2014. Print

- Baraly, Ranendra and DD Adhikari. *Nepali Dalit Sahityalekhanko Itihas*. Kathmandu: Nepal Pragma-Pratishthan, 2077 BS. Print
- Basu, Tapan. "Introduction" *Translating Caste*. ed. Tapan Basu. New Delhi: KATHA, 2002. pp. ix- xxxv
- Bhattacharai, Ramesh Prasad. "Dalit Pariprekshya: Pragatibadi Aakyanka Sandarbhamā". *Dalit Soundarya-both*. ed. Rajendra Maharjan. Lalitpur: SAMATA foundation, 2070 BS. pp. 179- 234
- Brueck, Laura R. *WRITING RESISTANCE: THE RHETORICAL IMAGINATION OF HINDI DALIT LITERATURE*. New York: Columbia University, Press, 2014. Print
- Chapagain, Ninu. "Dalit Soundaryashashtra ra Sahitya". *Dalit Soundarya-both*. ed. Rajendra Maharjan. Lalitpur: SAMATA foundation, 2070 BS. pp. 55- 110
- Eagleton, Terry. *Eagleton: Marxism and Literary Criticism*. London: Routledge Classics 2002. Print
- Kisan, Yam Bahadur. *The Nepali Dalit Social Movement*. trans. Laurie Ann Vasily. Lalitpur: Legal Rights Protection Society, Nepal, 2005. Print
- Lanning, Robert. *Georg Lukacs and Organizing Class Consciousness*. Minneapolis: MEP Publications, 2009. Print
- Lukacs, Georg. *History and Class Consciousness*. trans. Rodney Livingstone. London: Marlin Press and New Delhi: Parrot Reads Publishers, 1971. Print
- Muktinath. *Ko Achhut?* Lalitpur: Sajha Prakashan, 2067 BS (Second Edition). Print
- Ritzer, George. *Sociological Theory (Fifth Edition)*. MCGRAW-HILL INTERNATIONAL EDITIONS.
- Wright, Erik Olin. *Understanding Class*. London: Verso, 2015. Print

Acknowledgements:

The researcher would like to extend his thank to the University Grants Commission (UGC), Nepal for the funding support to the research. The thanks also go to Prof. Dr. Krishna Chandra Sharma, Prof. Dr. Abhi N. Subedi and Dr. Shiv Rijal for their guidance.