

READING CHHETRI'S MOUNTAINS PAINTED WITH TURMERIC FROM MARXIST'S PERSPECTIVES

Dr. Ramesh Prasad Adhikary

Assistant Professor (English) TU, M. M. Campus, Nepalgunj, Nepal

Abstract

This research paper critically analyzes Lil Bahadur Chhetri's popular novel "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".

Keyword: Marxism, class struggle, exploitation, resistance, ideology, bourgeoisies

1. INTRODUCTION

This research paper 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, and

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.

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).

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.

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.

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. Dhane 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 herdsmen 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.

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.

2. THEORETICAL FRAMEWORK: MARXIST CONCEPT OF CLASS STRUGGLE, EXPLOITATION AND RESISTANCE

Karl Marx believes on facts that interdependence between modes of production. Marx emphasizes on economic aspects of society that determine 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). It means economic forces out of which nobody could escape from. He becomes dispossessed out of constructed ideologies of money-lenders and landowners and bourgeoisies of his society.

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

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).

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)

. 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.

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 calls scientific character of Marx and Engels's material interpretation of history. Then, Marx and Engels's obscuring of class struggle constitutively 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.

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. 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.

The historical development and foundation for Marxist criticism or socialist movement began from the co-writing of Karl Marx and his colleague Engels 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.

Marxist model of society where he sees it as base is determined by the nature of the economic base and includes material 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 bourgeois thought, but the point of view of totality" (27). This is to say that the economic factors are more influential and impacting that determines the life of the human being.

3. ANALYSIS OF CHHETRI'S MOUNTAINS PAINTED WITH TURMERIC

Chhetri's 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 moneylenders, 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. 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.

Dhane believes in the labor and tries to develop his relations through acquiring labor values. In contrary, Dhane gets exploitation from bourgeoisies. 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 roof poles 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 roof poles 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

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.

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. 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 weeding 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. One the one side, Maina has not taken responsibility of any things. One the other side, he finds creator who does not do any support rather mocks him and he is dispossessed from everything.

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.

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.

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.

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 deeds 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.

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 enters into her personal matter of marriage yet he knows her. She also shows her interest towards material belonging such 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.

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 Bhauju. 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.

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.

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 from 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.

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.

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.

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..

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.

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.

4. CONCLUSION

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

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.

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