

DEVKOTA'S VOICE OF REBELLION AND SOCIAL CRITIQUE IN THE LUNATIC

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ABSTRACT

The present research paper explores Laxmi Prasad Devkota's use of nonconformist theme and style in his seminal poem The Lunatic. His nonconformist theme and his style challenge the traditional values and norms prevailing in the contemporary society. The poet develops his consciousness of change and antitraditional view against the contemporary society in his poem The Lunatic. He challenges the contemporary traditional social norms, systems and values in order to flow his consciousness of change and progress. Devkota is against the traditional Rana regime and advocated for consciousness of change, progress and democracy in his literary work.

Keyword: *Descent voice, nonconformist theme, social rebellion, modernity, voice for freedom*

1. INTRODUCTION DEVKOTA AS A DISSENT AND REBELLIOUS POET

The Lunatic presents Devkota's anger and satire over the-then society. In his poems, he protests all contemporary traditional and religion oriented rules, values and system. Devkota introduces many anti-traditional themes from the contemporary society in his poem. He deals with the themes like domination, poverty, employment, and hunger and education system of Nepal. He also presents his dissatisfaction to those mistreatments and injustices. That's why Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. He inspires the Nepalese people to revolt against the mistreatments and injustices in his influential poem The Lunatic.

Moreover, Devkota presents his disapproval and dissatisfaction with the contemporary society and he shows his poetic spirit of revolution against the tradition and religion. His revolutionary thought has shown his dissatisfaction with the traditional beliefs and practices of the contemporary society under the tyranny of Rana regime and even after the establishment of long awaited democracy in 2007 B.S. That's why his poem presents the aspirations for life, liberty and pursuit of happiness for the Nepalese people in the then traditional and contemporary society. In most of poems, Devkota inspires Nepalese people to declare the storm of revolution against the mistreatment and discrimination. Devkota has the

consciousness of his age that's why to change the age from the poverty, injustice, emptiness and domination; he sees the bullets power rather than other. Only revolution and bullets can be the suitable solutions to these problems. In his poems, Devkota tries to inspire all the Nepalese people to change the thinking, morality and behavior according to the age.

Moreover, Devkota passed his life under the rules and regulations of Hindu traditional society festering with injustice and inequality. The poet had seen many of his intellectuals kept behind the iron bars of the society without any freedom. He wanted to see every one free and happy and he wished to see every Nepali exposed to the light of education. He had known that it was not possible under the corrupt and traditional social administrative system, so he desired for a new, free and conscious Nepali society in his poems.

To bring the consciousness about the change and revolution among the Nepalese people, Devkota has brought the main events of Nepalese history and ancestor's bravery in his poems. He has brought many Nepali national leaders like Prithivi Narayan Shah, Araniko, Janaki, and Tribhuvan in his poems. He has brought these past references because these people ushered their contemporary society into a new phase in their respective time. These references have helped to bring the storm of revolution for life, liberty and pursuit of happiness, and help Nepalese people to have consciousness of time.

Devkota is a modern poet and he has the consciousness of the age. Being dissatisfied from the contemporary society, he has used modernist themes and styles in his poems. He shows the reality of the contemporary traditional society and protests the traditions injustice and mistreatment to the Nepalese people. Devkota has developed the themes like consciousness, change, revolution, dissatisfaction, and protest. He also uses the techniques like free verse, breakdown of the traditional syntax, unconventional metaphors, symbol and allusions in his poems. In his book *Nepali Visions Nepali Dreams* (1980), David Rubin quotes Devkota's saying:

You know that I was financial trouble at the time. Everywhere the awareness of my insignificance struck me. I considered myself the smallest creature of the world. I saw others as mountain for financial reasons I found it impossible to satisfy any of my wishes. Nobody understood my mental anguish at this time. I would sit for the whole day engaged in such thoughts. Because of this, the idiots, not understanding what was wrong thinking me crazy, hauled me off to Rachi. But I was suffering from economic diseases. (10)

This extract tells us that in order to protest the contemporary social norms and values; Devkota shows his nonconformist themes with his nonconformist styles in his poems. He uses unconventional metaphors such as he compares rose with the Helen and Padmini, prostitute with corpse and Nawab's wine with the blood in the poem "The Lunatic". Devkota is very rich in using the grand images and symbols in his poems. The selection of these symbols and images also expresses his nonconformist themes and anger against the human tendency. The uses of images like wind, tempest, storm, monster and sheep all show that Devkota is dissatisfied with the traditional contemporary society.

Devkota is rebellious in his poems. To change the age and the establishment of the people's democracy, he tries to awaken the Nepalese people for the revolution. Chudamani Bhandu describes Devkota's passion for change and revolution in "To The Rain Storm". Devkota makes people aware of the revolution and change in the poem "To The Rain Storm", and he is optimistic in his view. In this poem, he calls the rain storm like Shelly's "Western Wind". Shelly calls western

wind for revolution and without it, there is no healthy world." (309, my translation)

Devkota is a famous Nepali poet and his poems are widely discussed. Especially, earlier researchers have observed Devkota's poems from the perspectives of Romanticism and Marxism. But they haven't discussed Devkota's poems from the perspective of modernity. That's why the present researcher aspires to undertake a research on Devkota's poems from the perspectives of modernity.

In the context of Nepali society, modernity is defined as the opposition to tradition and the acceptance of newness. The spread of modernity can be seen after the Second World War in Nepal. Obviously, it affected the Nepali poets and writers. That's why they have rejected to accept the oppression, injustice and exploitation through their pens in their literary works. They started protesting against the cruel dictatorship of the contemporary traditional society. Thus, Nepali modernity can be seen from the perspective of Nepali consciousness. We should define Nepali modernity by differing it from the Nepali tradition. The newness and change from the Nepali tradition is Nepali modernity. To organize the people against the Rana regime, many Nepali poets wrote poems by crossing the boundary of traditional rules and regulations to protest and revolution are the main cause to bring the consciousness in Nepal. Because of the domination and oppression of the contemporary Rana rule, Nepalese people became united and established the democracy and that is the foundation of modernity in Nepal.

2. NEPALI MODERNITY AND THE DISSENT VOICE IN NEPALI LITERATURE

Modernity is the condition of being new and innovative, which is generally opposed to tradition in contemporary analysis of social and political change. It is the consciousnesses of time and space and self and others that are shared by all the human being in the world. Modernity can be defined when tradition has been destroyed.

To understand modernity, we must contrast concept of modern with non modern. Non-modern or tradition is social activities that are practiced for a long period. They are passed on certain convention, rules, values and norms. That's why; modernity is the opposition of those non modern elements. According to oxford advance learner dictionary, modernity means the condition of

being new and modern. Modernity tries to demolish and replace ignorance and unnecessary superstitious social norms and values and encourages all people to be more open and keeps them away from the worthless social practices and impositions since it is break through the tradition even though it somehow has some kind of traces of tradition.

More than that, modernity is the challenge for the traditional thinking and it's the revolution against traditional religion and god centered thought. Charles Darwin is also a vibrant modern philosopher who subverts the traditional blind assertion of man as the descendants of god and probes the reality. Charles Van Doren comments Darwin's challenge to the tradition is: "men are the distant relatives of apes which challenged the traditional belief that man as the god gifted creature where as other creatures declaring that all the species had come about through evolution on the basis of natural selection, Even man that was hard to swallow" (280). Religious people wanted to make failure to the Darwin's idea but they failed because of the lack of philosophical reason.

Furthermore, Freud, Nietzsche, Kierkegaard and Karl Marx are the outstanding figures for the emergence of modernity. Freud breaks the boundary between the savage and civilization and claimed that all human beings are guided by unconscious. Karl Marx is best regarded as the bourgeoisie by claiming them as the oppressors of the proletarians. That's why, Karl Marx as the precursors of modernity, brought the consciousness in the mind of proletarians.

Thus, the concept of modernity, though originality dates backs to the enlightenment is not tied up with a particular time space and realm. However, it is typically a western trend, it is pervasive across the world and the form of modernity varies from and view of modernity, the main objective of modernity is to deconstruct the traditional social behaviors and beliefs. It adopts empiricism and rationalism as the touchstone to critique the religious beliefs, social rules and regulations.

Furthermore, Foucault brings the idea of modernity from Baudelaire. According to him, "modernity is characterized in terms of consciousness of the discontinuity of time: a break with tradition and feeling of novelty" (261). Foucault further refuses modernity as a special

epoch; rather specific epoch rather opines that is a set of characteristics of an epoch. He further develops the idea about modernity that "modernity is an attitude a way of thinking and feeling, a way of acting and behaving ..." (262).

Thus, Dipesh Chakrabarty develops the idea about modernity that modernity should be defined in the relationship to the democracy and change. He does not fix single modernity because he sees various modernities from ancient time to now:

So how would one write of forms of modernity that have developed from all canonical understanding of the term? These have been several scholarly responses to this question. Most revolve around contesting the idea that modernity has any necessary ideal typical form. Some scholars prefer the label alternative or plural modernities while other write about modernity at large. (xxx)

From the above quoted extract, we mean modernity has many forms and shapes but the main objects of modernity are the consciousness of time and break from the tradition. It is the questioning of universality and status quo. Benjamin develops the idea about modernity that modernity destroys that aura of the art due to the large mechanical reproduction in his essay the work of art. Thus, modernity is the concept of change to the prevalent society, consciousness in the human mind and the revolution to the traditional rules and regulations.

Lohani assumes that the milestones of modernity are new scientific technologies like transportations, communication, mass media and scientific discoveries (5). These all scientific, technology increase the consciousness of people in this mind to the age. They produce the spirit and voice of the age. Because of the consciousness and change people want to live according to the spirit of the age. That's why they do revolution against the traditional religious rules values and concepts.

In the modern world mass media plays significant role to the education of people. They are getting educations without going any campus & university. The means of their education is mass media. Because of mass media, we understand the world better than our forefathers were. Charles van Doren develops the idea in this way:

“Because of the media, we understand democracy better than almost anyone understood it a century ago. It is the mass media which advocates against the autocracy and all kinds of injustice. That’s why it is the advocates of democracy and freedom” (125).

It means, transportation is the milestone of modernity that made the world global and small than that of earlier. Due to the development of vehicles, modern people can travel throughout the world easily. Various vehicles like easy and comfortable. Transportation brought the consciousness and change in human life and it brought radical change in the traditional view of human being.

There was the industrial revolution in 18th century all over the Europe which made that life very comfortable and easy. It brought both negative and positive impact in the human life. Before the industrial revolution, the life was so hard and people used to work with the simple machine. Economically, they were very poor and they had lacks of transportation and communication. But the industrial revolution brought many changes. The middle class people grew up and became the owners of the factory. They hired the workers of the factory and traded them as the working machine. People found their position according to the knowledge to the knowledge and wealth rather than other. But such kind of modernization mechanized the modern life.

Moreover, in the field of art and literature, poets, writers and artists want to depict the new issue and provided the new themes which can change the old traditional social and religious concept. They raised the t new issue in their literary work of art. Modern literary works of art are experimental and revolt against the tradition .modern poets rejected the traditional techniques, rules, systems and language in their masterpieces. They raised the ant traditional issues like criminals, suicides, prostitutes, drunkards in their creation. By this way they showed the dissatisfaction to the contemporary society. In spite of all these deeds, modernist poet tried to make the people conscious according to the age by their work of art.

Thus, modernists became revolutionary and nonconformist; they seek the new refuge of themes, techniques and styles. W.B. Yeats has

shown his dissatisfaction to the tradition in his poems. By experimenting his personal system of symbol, he has indicated his departure from the tradition in his poems like “Easter1916”, “Second Coming”, “Leda and the Swan”. He has developed personal system of symbols and theory of civilizations in these poems. “Easter 1916” symbolizes the Irish Revolution and Leda and the swan symbolizes the destruction of civilization. In “Easter 1916”, he imagines the new liberated Ireland and consciousness of Irish people for the freedom. On the other hand, in “Second Coming”, he revolts against the traditional symbols and develops his own personal symbol of myth. By this way, he has shown his dissatisfaction and revolutionary nature from the tradition.

Another famous modern literary figure is T.S. Eliot who has experimented many modernists themes, techniques and styles. He brought the newness and change in the field of English literature. By experimenting the themes like alienation, fragmentation, irony and satire he did the revolution from the tradition.

That’s why without differencing it from the tradition, modernity cannot be defined. Modernity means the consciousness of time and concept of newness and change. It is the revolution against the traditional social norms and values. The aforementioned critics characterize modernity as the destructive spirit, which critiques the traditional social orders and traditional set of beliefs. Modernity adopts empiricism and rationalism as the touchstone to critique or judge the religious beliefs, societal morals, values and the position of man in the universe.

Modernity is defined in Nepali literature as the opposition of tradition and the acceptance of newness. There are various debates about the beginning of modernity in Nepal modernity. That’s why we should concern Nepali modernity according to the change and newness in the Nepali society. Due to the various debates, modernity enters in Nepal and Nepali literature to revolt against the Rana regime after 1908 A.D. To organize the people against Rana regime, many Nepali poets wrote poems by crossing the boundary of traditional and religious rules and regulations. Because of the domination and oppression of the Rana regime, Nepalese people became united and established the Prajaparished. This event provided the foundation of modernity in Nepal.

There are many causes to the beginning of modernity in Nepal. Some of them are mentioned in the following points:

Firstly, there was the protest and revolution against the Rana regime. Secondly there was the interaction between Nepali poets and western Poets. Thirdly, there were the new concepts, themes and styles in Nepali literature. Fourthly; there was the impact of world modernity and consciousness of age in the mind of Nepali writers. And finally, Nepali poets and writers experimented many modern themes, techniques and styles in their literary works. These all aforementioned points became the touchstone for the Nepali modernity.

Moreover, Nepali Romanticism broke the traditional poetic rules and regulations and opened the way for modernity. This modernity provides the contemporary poets to the newness, consciousness of the age, self consciousness and scientific view to the social justice. The presentation of Gopal Prasad Rimal and Laxmi Prasad Devkota was the main cause of the entry of modernity in Nepali poems. It is Gopal Prasad Rimal who crossed the boundary of traditional writing style of the poems and wrote the poems in free verse. That's why Rimal had the consciousness for the revolution against the traditional contemporary unjust society in his poems.

Thus the writers like Bal Krishna Sama, Siddhicharan Shrestha and Laxmi Prasad Devkota developed as rebellious and revolutionary themes and techniques in the later part of their literary career. The spirit of rebellion against feudalism and Rana regime can be found in their poetry and they provoke frustration and disillusionment in the post transitional period of Nepal in 1950s. Yuyustu RD Shrama, in his article "Little Literature; Great Dreams" writes:

The Vibrant tradition that Rimal initiated influenced not only his contemporaries like Laxmi Prasad Devkota, Siddhicharan Shrestha and Balkrishna Sama, but also the other generations that followed, including Bhupi Sherchan, Parriyat, Bashu Shashi, Poshan Pandey, Krishna Bhakta Shrestha, Silendra Sanker, Manjul Krishna Bhushan Bimal Nibha and even several younger poets writing today.(4)

It means, modernity evokes the voice against the traditional norms, values, boundary and assumptions. Especially, after the arrival of Gopal Prasad Rimal, and Laxmi Prasad Devkota in Nepali Literature, Modernity became flourished and practiced widely. Nepali writers went against the traditional Rana regime and advocated for the democracy in their literary works. They also brought the consciousness to the Nepali people through their literary works. Devkota had already witness the shooting and hanging of the martyrs in the 1940s by the cruel autocratic Rana rule.

Devkota was the conscious man and evokes the nonconformist themes within the styles in order to protest the contemporary society and leadership in his poetic collection *The Lunatic and Other Poems*. Devkota wrote many poems containing revolutionary characteristics and defied the social, religious and contemporary political system that was sinking in to the quick sands of injustice, hypocrisy and discrimination. That's why the present researcher tries to show the Devkota's nonconformist themes with the non conformist style so as to protest the contemporary traditional social norms and values prevailing in the society from the perspective of modernity to the Devkota's poetic collection

3. DEVKOTA'S DISSENT VOICE IN THE LUNATIC

Literature reflects the society, culture and people's way of living. It shows the people's ideologies in general and people's needs, wants and behaviors in particular. In this regard, Devkota's poems are the reflection of contemporary society where we can find his revolutionary thoughts against the tradition and religion. He appeals to the Nepali people for the consciousness of the age to break away the tradition and blind constant faith. Especially he presents the nonconformist themes and styles in order to criticize the contemporary traditional society.

In his poems, Devkota advocates for the poor, exploited and oppressed people and he raises his voice against those people who exploit the poor and hungry human being and humanity as a whole. He always wants to bring the happiness in the lives of forgotten and rejected people who were suffering as social outcast. Devkota's poetry exposes the prevailing social injustices and

contradictions of the contemporary society. His poems criticize the ruling elites' behavior to the poor people. The Lunatic and Other Poems evokes the nonconformist themes with in the style and voice of epoch against the contemporary society. In the prevalent society, this voice wants democracy, revolution, change etc which are against the traditional ruling system of society. That's why to liberate the Nepalese people from the Rana regime, Devkota writes about the consciousness of life, liberty, and pursuit of happiness and present as non conformist in his poetic collection The Lunatic and Other Poems.

In 1956 A.D. there was the establishment of democracy in Nepal. But there was not the end of domination, poverty and autocracy, old traditional rules were ruling the society and it was not running according to the age. That's why to make the people conscious and anti-traditional; Devkota is indicating the revolution by deriving the symbol of bullets. He also clears that bullets bring the change, revolution, consciousness and newness in Nepali society. Devkota declares that in the history of civilization, bullets have brought change and newness. As the same way, it brings newness, freedom and liberty by destroying many lives and fates of the people. Devkota is voicing to the poem that bullets makes the tomorrow by declaring the battle.

Moreover, Devkota strongly presents his dissent voice against the contemporary society through his poem "The Lunatic". He provokes the dissatisfaction to the corrupt and unjust prevalent society in his time. The contemporary society was slowly and gradually changing but tradition and religion were not ready to accept the new change and democracy. Like the watchdog of the society, Devkota was capturing the consciousness and change by revolting against the prevalent traditional rules, norms and values. Because of Devkota's oppositional presentation in the contemporary society, some foolish traditional people treated him as an insane person and behaved him very critically. As a reaction of that foolish view, he wrote the poem "The Lunatic". In this poem, he presents is nonconformist themes with the nonconformist style to protest the social injustice, traditional view and domination of the contemporary society.

He directly accepts himself as an insane person but indirectly he is satirizing those people who treat him as the lunatic person. He shows the

reality of the society and develops the idea that it is the traditional society which always seems to that person insane who wants to destruct the traditional rules and regulations. That's why he accepts his insanity very frankly and develops the idea in the lines: "Surely my friend, insane am I! Such is my plight!" (47)

Devkota develops the nonconformist themes and styles to see all things differently from the traditional society in this poem. He visualizes the sound rather than hears and sees the rock as the flower. In rose, he shows Helen and Padmini. By presenting such kind of anti-traditional view, he satires the traditional concept of thinking and presents such kinds of revolutionary view in the lines below:

You are strong prose

I am liquid poetry,

You freeze, I melt

You decant when I go muddy

When I muddled, you are clear

And just the other way about. (49)

Moreover, Devkota presents his belated thought and nonconformist themes in the poem. He protests the traditions universal values and beliefs and openly shows his dissatisfied voices in the lines below:

I have called the Nawab's wine all blood

And the courtesans all corpses

And the king of pauper

I have denounced Alexander the Great

And I have deprecated the so called high-souled ones, (51)

In these lines, he criticizes all things what the tradition praise. To present himself as anti-traditional and conscious man, he compares Nawab's wine to the blood and courtesans as the alive corpses. He further compares king with the pauper and denounces the Alexander the Great.

Devkota further develops the idea that he does not praise those intellectuals who are fool and advocate for the tradition. That's why presents the idea is: "Your highly learned men are my big fools.

"/Your heaven is my hell/ Your gold is my iron"
(51)

Moreover, Devkota protests the contemporary social injustice very energetically. In the poem he easily accepts that there is domination, injustice and autocracy of the society to show his nonconformist themes with the style. To protest those social injustice and domination, he brings the references from Hindu Mythology about the soul power of Dadhichi which had brought change and newness in Heaven. That's why he develops the lines below:

When I see the tiger pouncing upon the innocent
deer or the big fish after the smaller ones

Then even in to my corroded bones, my friend,

The terrible strength of the soul of Dadhichi, the
sage, Enters and seeks utterance. (54)

Devkota compares his insanity as the volcano which spreads the ashes and fire to its area. But when it stops, it brings newness, change and beauty to its area. Here, Devkota seems to say that as like the volcano, the consequence of revolution is change and newness. That's why he writes the lines are:

I am the wild corruption of volcano insane!

Terror personified!

Surely my friend,

am the Whirl –brain, Whirl brain Such is my
plight. (55)

In this poem, "The Lunatic", Devkota not only presents his nonconformist themes but also violates the traditional writing techniques of poetic style .To show his revolutionary voice, he breaks the lines of the poems and presents the poem in the form of free verse. Such as: "Surely, my friend, insane am I!/Such is my plight!" (47)

Moreover, Devkota ridicules the traditional social norms, rules and values because tradition always teaches the people to praise the stone made statues and skull of the dead bodies. Devkota has raised the question about the concept of mother and motherhood. He rejects the concept of traditional mother because she drinks the blood of her own child. That's why he does not agree with the traditional blood sucking Gods like tortoise, bear and lion etc. By sucking the blood of other animals, they fulfill their stomach. Instead of this

concept of God, Devkota accepts his god as like a blade of grass which is succulent, tender, sweet, and all pervasive, never dying and self regenerating.

Moreover, Devkota brings the references of the historical people in order to present himself nonconformist and separated from the contemporary society. These historical figures like Araniko, Janaki, Buddha and Prithivinarayan had changed their unconscious contemporary society in to developed, changed and totally new. Devkota seems to develop the idea that how they brought the change and consciousness in their contemporary society. They made their traditional society in to newness and modern in their contemporary age. Araniko had brought change in his contemporary society in to new by introducing his artistic quality in China. Prithivinarayan is the first person who made the modern Nepal by joining the small states in his contemporary age. To create the idea about new Nepal, Devkota brings the references from the conscious historical people. He develops these ideas in the lines are: "We are the products of Buddha's soil / The honey sweets playmates of Janaki, the flower of the earth/ We are the refulgence of the fingers of Araniko,/ And the ripe harvest of Prithivinarayana". (3)

Moreover, he also brings the reference from Tribhuvana because he is the first Nepali king who advocated the democracy in Nepali society. To establish the democracy in Nepal, he left the throne and crown. He went India to break down the Rana regime from Nepal and he brought democracy and newness in Nepali society.

He further develops the idea that Nepalese people are the citizen of the world rather than the slave of domination, suppression, conservatism and autocratic government. They are worshippers of the self sacrifice because they are conscious and lover of freedom. They can sacrifice themselves to bring newness, change and consciousness in the contemporary society

Devkota develops the idea that change is the knot which ties the past and future and brings the newness and consciousness in human life and society. It brings consciousness to the sleeping people and points out the good future. Change creates the new and free society. Devkota says that it is the sweet heart of life. This means that the moment of change rejects the boundary of

tradition, domination and old systems and creates the freedom and consciousness in the contemporary society. According to Devkota, it is the moment which adds the pleasure and pain together. To change the contemporary society, tradition may create the obstacles for the people but after the revolution, change and consciousness may provide pleasure to them.

Moreover, Devkota develops the idea that labor brings the change and consciousness in people's life. It provides the light in the society. Hard labor is insignificance for the people in the ignorant stage and they get nothing even they do labor by shredding the body to the bones because ignorance creates darkness and status quo rather than knowledge and consciousness. Devkota further develops the idea that many intellectuals are false in the contemporary traditional society because many ignorant traditional people do not ready for change and the destruction of traditional values, norms and systems prevailing in the contemporary society.

Devkota wants to change the traditional behavior, systems and religion. In this poem, he emphasizes the conscious knowledge rather than false imagination. He compares imagination and magic with the dark tradition because these cunning magic and false imagination hide the reality and support the traditional rules, norms, and values.

Moreover, Devkota deals with nonconformist themes in his nonconformist style so as to challenges the traditional values and norms prevailing in the contemporary society. Devkota develops nonconformist and ant traditional themes against the contemporary society in his poetic collection *The Lunatic*. He introduces the themes like domination, poverty, unemployment, hunger, revolution and symbolic representation and realistic embodiments of social meaning in his poems. From the above analysis of Devkota's poem, researcher found out that Devkota is modernist to his contemporary society due to his knowledge about the consciousness of his age. Through his poems, Devkota wants to change and break the contemporary traditional systems, rules, values and regulation prevailing in the contemporary society.

4. CONCLUSION

The Lunatic evokes Devkota's "dissent voice." In this poem, Devkota protests the contemporary traditional norms, rules and values. He presents

his dissatisfaction with the contemporary society and shows his poetic spirit of revolution against the tradition and religion. Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. To protest the contemporary society, Devkota raises the issue of revolution, poverty, conservation, injustice and oppression.

As a modern poet, he has the consciousness of change and progress. That's why he has used modernist techniques, themes and styles in his poems. Modernity is the condition of being new and innovative which is generally opposed to the tradition in the contemporary analysis of social and political change. Modernity tries to demolish and change ignorance and unnecessary superstitious social norms and values, and encourages all people to be more open, and keeps them away from the tradition. Nepali modernity evokes the voice against the traditional norms, values, boundaries and assumptions. Nepali poets went against the traditional Rana regime and advocated for consciousness of change, progress and democracy in their literary works.

In *The Lunatic*, Devkota challenges the contemporary traditional social norms, systems and values in order to flow his consciousness of change and progress. He introduces many nonconformist themes in the style like revolution, change, progress and dissatisfaction in his poems. Devkota's criticism of society and his nonconformist themes can be seen in his poem "The Lunatic". In this poem he bitterly criticizes the contemporary traditional norms and values by accepting himself as an insane person. Thus, Devkota deals with nonconformist themes in his nonconformist styles so as to challenge the traditional values and norms prevailing in the contemporary society. From the above analysis of Devkota's poems, his modernist voice and consciousness of the age can be seen in his contemporary society. Through his poems, Devkota evokes his consciousness and awareness of change the contemporary traditional systems, rules and regulations in his poems.

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