

Humanism teaches us globalism and internationalism which bring the people of the world together

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I come from Taluwa village-3 in Okhaldhunga district which lies in the eastern mountains where I could attend just the primary classes.

I finished my Higher Secondary level education from Kathmandu Bansbari based Valley Public Boarding High School.

Later, I obtained my Bachelor level in Business, BBS, from the Nepal Commerce Campus, Min Bhavan, in the year 2005.

In the mean time, my inner intuition goaded me to study Masters Level Political Science which is what I am studying at the moment at the Tribhuvan University.

First business then suddenly to political science? How come? Isn't it puzzling?

Yes! I studied business as per the wishes of my parents. Later I switched onto the realm of Political Science for the latter facilitates one to understand the gritty-gritty's of the society and beyond, and the social works which further allows to comprehend the societal environment around you.

Being a humanist tip-toe, Political Science, as I could see and realize, could well be an effective tool for me to proceed with what I call Humanism. In my estimation, Political Science is a discipline which allows one to understand the social environment better and one can use this platform in order to bring into effect certain changes that are in the larger interests of the society wherein you live. To understand the society better you need to keep abreast with the principles that

guide and drive politics first. **But Politics is said to be a dirty game? Isn't it?**

It is not the way people put it! I don't agree to that buffoonery notion. Yes! Some interested quarters give to understand that politics is a dirty game which it is not. However, politics, has been made filthy by some politicians who have used politics as a means to elevate their ranks to power.

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But politics, in my opinion, is above that. Politics should work for the betterment of the society. **Don't you think that Political science and Humanism do not run in parallel?**

Humanism, as I have understood, teaches us of globalism and internationalism which both in effect bring the people of the world together. It allows people belonging to different castes and creeds to come closer which further facilitate the people to understand their own society. It knows no boundaries. Humanism in essence believes in the theory that no one is unequal and thus no one should be marginalized. Those who believe in Humanism conclude that an individual whether he belongs to Nepal or Japan or even in the United States should be treated equal by other individuals and thus be accorded the same status and opportunities so that he or she

could enhance his or her status without confronting any problems. Humanism allows the people to know their own society better. Since Political science also deals

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with international behavior and the conduct between the nations and the people, this discipline complements and supplements the theory of Humanism. There is thus no contradiction in between the two as you prefer to put it. "Humanism is a party and class-less politics without any strings attached", is how I define Humanism.

To make it even easier to understand, let me tell you that Humanism has two perspectives. The first is globalism which brings the people together caring little as to which individual is what. This perspective believes in the equal rights for the people. Here stress is added in the equality factor.

The second perspective pertains to "individualism". The theory underneath individualism believes that each and every human soul is equal and that each and every individual be empowered. Basically, this perspective stresses on the need to authorize the people so that no

one is left sheathing behind as regards opportunities, environment, rights and the likes. It also believes in the supposition that the motley of the community

of the individuals thus coming to a point in a collective manner must combine their entire efforts in empowering one individual who has perchance lagged behind them until some time back. The idea should be directed towards empowering the one who has been lagging behind in a collective manner.

In practice, nevertheless, political science appears not to have supplemented Humanism as it should have been. It is apparently due to the fact that in terms of behavioral practice the political actors exhibit their reluctance as and when Humanism demands supplementary attitude from them. But then yet it should not be construed that they contradict each other.

Theoretically, let me assert, it does supplement. The irony has been that the political leaders housed in different political paraphernalia have yet to come to know the underneath meaning behind Humanism in its real perspective.

Gajurel's...

Maonists leader who is considered to be the real mentor of Prachanda on ideological matters declared in Delhi on

said in Delhi, will not that particular situation invite chaos and may hem in the country which would definitely be of unmanageable dimension for a country

not give this option a chance? But what is the guarantee that the Terai will calm down with Sitaula's ouster? Finally, the revolution waged by the Maonists for well over

race for this post. However, Mr. Joshi and Khadka are considered to be the number one corrupts in the country whose



OPINION

that he represented the society possesses no right to consider him as a super-human being. The fact is that he is just an individual. To me even Buddha, Krishna and Jesus Christ were no more no less than a simple human being. Some stories have been crafted by some intelligent brains and disseminated for public consumption about whom we belonging to different religion worship as Gods. This is all a misnomer.

To be honest, I don't believe in the existence of God. I am an atheist.

What about Hinduism then?
To me it is just a religion and nothing else even if we don't belong to any religion or whatsoever. The concept of

the existence of religion? The "democracy" in religion why the believers are being cheated by of religion.

Nevertheless, ha I must admit that I g some of the capsules contained therein. Some capsules/elements taking note of

What is Humanism?
To me Humanism life. It is my life s believes in secularism tolerance and the of certain ethics that a to keep the theory c in good stead.

Whom you co

Our entrance into the interim legislature and our soft attitude towards India what we have been exhibiting at the moment is only a strategic move initiated by the party in order to declare Nepal a republican state."

This is not all. Gajurel has further to say this hair-raising story.

"We have accepted the challenge of the election considering that after the elections we will frame a constitution that took our line of thinking and ideologies. In order to arrest power through the use of 'booth capturing,' we are soon to announce the formation of a unit called the 'people's volunteers,' the strength of which could well be around one lakh."

More is yet to come.

The idea is to manage the elections in our party's favor by any means. In the process, if the opponents capture one election constituency, we will capture some five, is what a beaming Gajurel told a gathering in Delhi.

Does not these all put together support the American Ambassador's warning that he made some weeks back?

Gajurel, deliberately or otherwise, also indicated that if the "way of peace" did not work in favor of the party, we will instantly bring out our entire militia from the cantonment well within one hour who will be equipped with arms and weapons.

The hair-raising declarations made in Delhi as it does come from the horse's mouth, questions are being raised as to whether under the shadow of such horrifying proclamations the impending polls for the Constituent Assembly can be conducted in a free and fair manner? Ambassador Moriarty appears to have said so upon collecting certain reliable reports obtained through his own secret "channels." Is this channel connected to Delhi which is still in the Nepal "axis"? Perhaps yes. To recall, Foreign Minister Pranda Mukherjee is on record to have said a visiting Nepali delegation recently that the Maoists must not be brought to the power structure until their entire arms were locked by the UN team.

Questions are also being raised as to how the UN monitoring has been keeping the arms of the rebels? Is the UN doing it in a completely transparent manner? Should not the UN assure the population that the arms were completely under its control and would in no way go the way as Gajurel divulged in New Delhi?

If the UN fails, and the UN past records have it that it has failed in most cases where it has been involved, and Gajurel proved to be right in what he

materializes the scenario for the liberals would be chaotic given the threat loaded statements made by the Maoists ideologue Gajurel recently in Delhi.

Add to this, what would happen to the country's already fragile and fluid politics if one fine morning the radicals among the UML political paraphernalia revolt internally and put excessive pressures on the moderates to be a part of the said broader Left Front?

To recall, the UML leader Madhav Nepal, too has begun talking "why wait for the CA polls, the country could well be declared a republican state right from the closed ramparts of the interim parliament." His views were instantly subscribed by Amrit Bohra, yet another Madhav's yes-man while talking to a vernacular weekly. The Maoists were the first ones to voice in favor for this direct option.

All put together, what comes to the fore is that the country is slowly but very steadily going to the pocket of the Maoists, either by default or by design. In such a fluid scenario, Moriarty's warning in no way could be out rightly dismissed.

He said so because he found the proofs. He warned the Nepali leaders in advance hoping that the leaders will take advantage from his warning.

How the international community based in Kathmandu takes Gajurel's New Delhi frightening proclamations will have to be watched carefully.

Growing...

Terrai agitators that they have only demanded the sacking of the Home Minister Staula. What if they begin demanding other top posts in the present cabinet? What if they demand the replacement of Koirala, even?

Analysts opine that if Staula's sacrifice brings normalcy in the country more so in the Terai than why

that if they wish to tame the State and want their real issues addressed, they must take up the arms and pocket political benefits.

To be honest, the Maoists through their recent erratic utterances and activities on matters of the cause Terai unrest have loosed their sympathizers. The Terai people now will hardly entertain their dictates.

Here is a flash: Fresh reports say that some Maoist leaders/cadres were injured and even abducted by the men belonging to the Madhesi Janadhikar Forum. The Maoist parliamentarian abducted is learnt to be Chinak Kurni. He was abducted in Butwal, it is learnt. The tricks that the Maoists used to bring into effect in the past has now become a sore for themselves. (Those abducted were released after five hours, news reports say).

Summing up, analysts suggest the powers-that-be in Kathmandu to remain sympathetic towards the Terai grievances. However, while fulfilling the Terai demands, care must be taken that similar other tribes/communities do not feel that they have been cornered. If it would be so then these cornered hill people too would resort to arms as the people in the Terai did or have been doing now and more so the Maoists did it in the past in order to get their political demands addressed by the State.

The chain of discontent thus would finally disintegrate the nation.

Who is...

Dr. Ram Baran Yadav, a Teraiyan NC leader, is talked to be the one who could handle the situation the moment he is inducted in the cabinet as home minister.

Others say that Gobinda Raj Joshi, Khum Bahadur Khadka and even Aryun Narsinghi, K.C are in the

निर्वाचन आयोजनले २०६३ माघ ९ गतेदेखि २३ गतेसम्म मतदाता नामावली संकलन/अध्यावधिक गर्ने कार्य गर्दछ । आ-आफ्नो गा.वि.स./न.पा. र वडामा खटिएका टोलीसँग सम्पर्क गरी आ-आफ्नो मताधिकार सुनिश्चित गर्नुहोस् ।

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