

## Dimension of Dialectic Politics

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The world is guided by power politics. The power politics is the core process for regulating human behaviour activated in the society. The society is regulated and maintained with the provision of law and order sanctioned by power politics. Everybody has strong willingness for gaining power for the fulfillment of the self-interest and also for the betterment of the society. But from the view point of human nature, self-interest is more stronger than the interest of the society. The objective of this article is to analyze power politics for the fulfillment of human interest based on the struggle for power.

#### **View on the Dialectic Politics**

The word 'dialectic' comes from Greek language 'dialogo' in the mental process of debate (V.D. Maharjan, 1975). It is the critical analysis of mental processes or the art of logical disputation (Hornby, 1963). The analysis of dialectic condition of mental order may be the consequence of disturbing human behaviour for power gaining of expectations. The opinions and debates of political scientists and leaders could be based on generating power influence in the society. The conflict for gaining power can be the outcome of the cultural aspect of the society. The political culture of the society is the main spring and the backbone of conflict measurement in the nation states.

The concept of power and power gaining activity is quite different. The political power may be for the welfare of the people and for the transformation of the society into the civilized state. It is always a positive concept whereas power gaining attitude can be positive and negative activity of the professional politicians. Power gaining by fair election, by national consensus and by the support of the people for their interests in its positive aspect. On the contrary, power gaining by force, by compulsion, by temptation, by suppression and by bullet may be its negative aspect. According to Karl Marx, power comes with the class struggle between the bourgeoisies and the proletariats (Francis W. Coker, 1966). Mao Tse Tung says, "Power comes out of the barrel of gun" (Cohn Bendit, 1968). More or less, an aspect of political conflict is for power gaining mentality of the political leaders.

In his materialistic interpretation of history, Karl Marx forcefully suggests the concept of thesis, anti-thesis and synthesis. After ending feudal regimes bourgeois

leaders would take power in their hands. The proletariat class can defeat the bourgeois elites and would establish the reign as the dictatorship of the proletariats for the establishment of the stateless and classless society. In such a way feudalism is defeated by capitalism and capitalism by the proletariats and socialism can be established. From this stand-point, feudalism is the thesis, capitalism as the anti-thesis and socialism as the synthesis which is the last state to the struggle for power. But Karl Marx forgets that the dictatorship is the main cause of all types of defects, loopholes, disturbances, dominations, suppression and corruptions as against the democratic mentality and nature of human beings. He also forgets that the stateless and classless society through the dictatorship of the proletariats as his given concept in 1848 and the Freeman's Commonwealth through the popular democratic liberty propounded by Harold D. Lasswell in 1936 both so-called Heaven-Society bringing in the earth can be quite impracticable and not possible to establish such society in this world. All of these concepts, philosophies and practices exist around the factor to the struggle for power politics.

In fact, the dialectic politics is the concept to the struggle for power and peace process. According to Morgenthau, "International politics is the struggle for power" (Morgenthau, 1991). The political scene of the world is in a position to prove the reality of the vision of Morgenthau. The struggle for power in the extreme global challenge for the nation-states. The terror, destruction, human disaster, political instability, anarchy, war and peace activities as of all aspects of the political communities of the world, political picture is bounded around the circumference of the political struggle among powerfuls and power-seekers. Robert A. Dahl analyses the political man who has mostly burning willingness for seeking power in the society (Dahl, 1963).

From the ancient primitive bands having the intermittent political structures like the Eskimos of the Arctic region, the Bedouins and the Bergdama bands of Southwest Africa as mentioned by Almond and Powell (Almond and Powell, 1966) and the modern civilized Jews and other white families of the United States and European continent seem to be some illustrations to the struggle for power. The struggle in the primitive societies was for their protection of life, protection of their cultural heritage and for the maintenance of their family members. The headman and the shaman were always watchful for their existence. In this modern world, the conflict between 'haves' and 'have not', between parties, between organizations and between the government and the people has been turning into power politics. In real sense, power politics, everybody must consider it, has been the central point of every type of conflict in the society.

The political bossism of the United States of America over the world politics has been the main spring for power politics among the Nation States. Except over Bullies, Panama, Vietnam, Afghanistan and other countries, the interference of the United States over the domestic affairs of Iraq, may be the present illustration of the power conflict between powerfuls and the weaker Nation States. The supporting organizations and corner associations are to be established for maintain & policy

behaviours. The North Atlantic Treaty Organization (NATO), Middle-East Development Organization (MEDO), Central Treaty Organization (Cento), organization of American Union (OAV), South East Asian Treaty Organization (SEATO), Association of South East Asian Nations (ASEAN), South Asian Association of Regional Cooperation (SAARC) and other organizations were to be created and are to be established in the name of cooperation for maintaining the policy of the boss and also for their own sake. In 1949, NATO was organized to maintain the contentment policy of the United States.

In 1955, The Soviet Union organized the Warsaw Pact as against NATO for expanding Marxist regimes in the world. The USSR adopted state capturing policy by force as against the consent of the people. The military intervention of the Soviet Union on Hungary and Czechoslovakia can be the illustrations.

The NATO Bloc under the leadership of the United States and Warsaw Pact Bloc under the military guardianship of the Soviet Union had serious and dangerous competition for the fulfillment of their ideological as well as normative interests. The politics of extreme cold war seemed in the picture of the world politics. By the impact of the strategical expanding policy of the Marxian Philosophy, mental and physical fights between different organizations, individuals, party-workers and even family members were seen on the conflicting spots. Under the guidance and cooperation of the Maoist Party organization as Composa, the people's war group ! Maoist Community Centre and different Naxallite organizations in Asian continent especially in South Asian Nations, Shining Path in Peru and other Maoist organizations in the world are active for establishing Maoist dictatorial regimes. Such activities can be an aspect and the outcome of the dialectic power politics.

The production of the destructive nuclear bombs and other weapons may be the consequence of the hunger of power capturing mentality for the sake of protecting national interest and ideological norms, for influencing the interests and activities of the neighbouring countries and for dominating the impact of the world politics in favour of the actors. But the increasing willingness to produce nuclear weapons has been the infectious disease for the peoples of the world. Instead of protecting life, property, national interest and the existing normative ideas, weapons are being used by the religious, social, communal and regional organizations for the fulfillment of their limited interests. The religious madness of Osama Bin Laden's Al Qaeda and other Islamic organizations, gas incident in Japan, conflict between the white and Bantu tribes in South Africa, struggle between Tutsi and Hutu tribes in Burundi, differences between Siya and Sunny, Hindu and Muslim, white and black can be said as the racial, tribal, communal and cultural conflicts for their existence. The fight between Tamil Tigers and Sinhali regime in Sri Lanka, the protest of the French people in Quebec province of Mexico, Naga protest in India, the movement of the Irish Revolutionary Army (IRA) in Ireland, tribal fight in Cosobo and the struggle in East Timor and Bali of Indonesia may be for achieving their regional autonomy.

The feudal dictatorial kingdoms as English Tudor Dynasty, German Caser

Dynasty, Russian Czar Dynasty, Chinese Munchu Dynasty, French Louis Dynasty and several monarchical regimes during the tendal cultures having unrestrained power were the extreme exploiters rooted in the soils of the nation-states. Calvin's Christian dictatorial reign in the sixteenth century, Geneva, religious dictatorships of the Churches and other religious institutions during the Dark Age as the first to fifteenth century A.D., Adolf Hitler's NAZI one party dictatorship in Germany, Mausoleum's Fascist one party dictatorship in Italy, dictatorship of President Daniel Arap Moi's African National Union of Kenya, Islamic dictatorial rule of Ayatulla Khomeini in Iran, President Edi Amin's one man dictatorship in Zambia, Saddam Hussein's military dictatorship in Iraq and many other dictatorial reigns have been the basic roots and causes of all types of human injustice, suppressions and exploitations in the circumference of the world power politics. In fact, unpopular dictatorial reigns of the world were overthrown and are to be rooted out by the peoples negative agitations in the world.

According to Hasswell, "Politics is found in every debate between two persons" (Hasswell, 1930). In reality, political conflict is the factual and inseparable element and basis of the society in this world. The debate between the ruling parties and oppositions, between different organizations, between peoples, between governments and peoples can be considered as the power political conflict for the self-interests, for the welfare of the society and for power gaining mentality in the nation-states. The politicians have been suffering from the political psychopathology. The political psychopathology has been the global disease for the conflicting power politics.

The dreadful destructive bombing in Hiroshima and Nagasaki during the second world war, the cruel unhuman massacre of the oppositions by Polpot's Communist regime in Compachia, killing memberless farmers during the farming conflict in the Soviet Union, genocide in Tianmenchock and during the cultural revolution in China, the cruel genocide of the Jews by Hitler in Germany, the tearful massacre of Tutsi family members by the Hutu tribes, the cruel air attack in the world Twin Trade Towers and human disaster and terror, murder, protest, massacre, genocide, conflict, war and peace attempts all of these can be considered as the struggle for power in the nation-states.

The stateless and classless society of Karl Marx and the Freeman's Commonwealth of Harold Lasswell, the monarchy, autocracy, dictatorship, socialism, religious regime, liberty, equality, fraternity, justice, human rights as the egalitarian and equalitarian societies and whole political, social, economic and cultural activities are bounded around the circumference of power politics and struggle for power. Power is itself an element of struggle. In fact, the conflict of power is found everywhere and in every aspect of life and society as a whole.

### Political Conflict in Nepal

Nepal is a small and naturally beautiful landlocked Himalayan Hindu state. It is one of the least developed countries by its productive capability, but it is wealthy

from the view point of the sufficient natural resources. For a long time, Nepal has been suffering from the feudal dictatorial reigns. The history of the active crown, more or less, is itself the root of all types of negative political activities, political instability, disturbances, conspiracy and corruption as against egalitarian and equalitarian social behaviours and even the present intolerable political situation. The murder of King Birendra Bir Bikram and his family members shows the serious loophole and weakness of the crown. It seems that the feudal institutions cannot be safe. The royal palace is not safe. The hunger of power, honour, prestige and also temptation of money shown by the royal palace has been the indicator for creating political conspiracy. The murder of Kaji Bhim Malla, incidental death of Bhimsen Thapa, murder of Mathber Singh Thapa, the genocide in Kot and Bhandarkhal, murder of Ranadeep and other members of Jung Bahadur Rana family, the exile of Dev Shamsher, the massacre of the royal palace of all these incidents can be considered as the consequences of the politics of conspiracy for gaining power. The incident of 18th Aswin, 2059 initiated by King Gyanendra Bir Bikram Shah, in the name of the article 127 of the constitution, is the cause of the present movement of the political parties and other organizations. Political parties can also not be separated from the present negative political disturbances. They are more or less, responsible to bring this situation.

The freedom fighters heeding with their norms, ideals, ideologies and beliefs confidentially fight against the corrupt, unjust, cruel, misbehaving and dictating ruling elites. The present protesting slogan of the political organizations is the factual intention for establishing permanent institutional democracy in the country. The question has been arisen about the hunger of power, temptation and greediness for the chair, misuse of authority, bad intention for gathering money more than the needs, corrupted mentality of some self-interested politicians, benefit for the self and for the sake of the self rather than for the welfare of the people, society and nation itself, extreme nepotism and maximum favoritism and so on and so forth may be responsible for creating the present condition of the political struggle in Nepal.

After the operation of the constitution of the kingdom of Nepal, 1990 (2047), the democratic system of government could be agreed. The peoples participatory government was established. After the majority reign of Nepali Congress, due to the situation of hung parliament, the minority and the coalition governments of Nepali Congress, the United Marxist Leninist and National Democratic Party were made and dissolved frequently. Instead of building welfare state, implementing socialistic policy, sweeping out corrupted attitudes, raising standard of living, eliminating poverty, managing livelihood for the people, transforming the society into the cultured one and the good governance for the society, political leaders tell into party-vested politics, self-interested politics, politics for protest, politics for their followers and the politics for gathering wealth. Major parties and party leaders became wealthy and their standard raised high. The condition of the poor persons could not be better. Their status in the society and problem of livelihood remained as the same.

B.P. Koirala, as he became the elected Prime Minister in 1959, launched strongly planned socialistic programme in the country. The forest controlled and used by the individuals, land-lords and feudal lords was nationalized. The land so-called 'birta' used by the land-lords and individuals was abolished. The concept of small states and the state kings were eradicated and their allowances were cut off. The word 'mohi' was used for the first time and the receipt was given to the land-owners. The land-lord system was abolished and land-reform programme was launched even in that feudal type of uncivilized society during the premiership of B.P. Koirala. Without courage, tactic and dynamic policy, politics cannot be successfully fruitful. Jagannath Acharya, the then land-reform Minister was compelled to resign his post for bringing land-reform programme due to the protest of the parliamentarians during the first ministry of Prime Minister Girija Prasad Koirala. This event has questioned the capacity of politicians to rule and to tackle the political situation in Nepal.

While the vast majority of governments were formed under the premiership of Girija Prasad Koirala, the protest within the party and the protest of the oppositions seriously took place all over the country. The 36 congress parliamentarians become the cause of the fall of Congress majority government. They were absent in the parliament during the presentation of the government policy and programme. The government policy and programme presented by Prime Minister Girija Prasad Koirala was failed. Prime Minister G.P. Koirala emotionally recommended the King to dissolve the parliament and declare the mid-term election. This was the blunder loophole for Nepali Congress and for the people of Nepal. The supreme leader of Nepali Congress, Ganeshman Singh was seriously against Girija Prasad Koirala. He provoked the people in the general mid-term pole and Nepali Congress was defeated. The minority government of the United Marxist Leninist under the leadership of Manmohan Adhikari was made with the consequence of this mid-term election (1994). The hung parliament brought unfortunate situation for conflicts, protests, disturbances and temptation for power and money. The struggle for power in Nepalese politics became the bad luck for the people in essence.

While the central committee of Nepali Congress disagreed the emergency declared by Sher Bahadur government, Prime Minister Sher Bahadur Deuba became egoistic and emotionally recommended to dissolve the House of Representatives and declare the mid-term pole. This was the second blunder in parliamentary democracy. After the weakness of Girija majority government, Sher Bahadur was expelled and Congress Party was divided. It shows that the leaders of Nepali Congress have no patience to wait and see the political situation. They do whatever they think for the time being. The emotional self-decision of Nepali Congress leaders have been always negative for Congress Party and for the people in the Nepalese politics. Sher Bahadur government could not conduct the general election due to the political disturbances caused by Maoist movement. The representatives of the six parties suggested him to postpone the general election for a year and to implement the article 127 of the constitution to solve the disturbances. That recommendation was quite unconstitutional. If the declared general election is

postponed, the parliament must be active. The unconstitutional recommendation is quite responsible for the event of 18th Aswin, 2059. Due to the lack of farsightedness of the parties and the then Prime Minister Sher Bahadur Deuwa, the present regressive political situation is created.

Article 127 of the constitution is exploited. The constitution of the Kingdom of Nepal is out of track. Article 27 of the constitution has provided that the King is the symbol of the nation and the protector of the constitution. Overthrowing Sher Bahadur's selected government, the King took over the executive power in his hand. According to Article 35, the King must exercise the provided power on the recommendation of the Prime Minister, on the recommendation of the Constitutional Council in the constitutional past. The King himself can make official rules and regulations of the palace, decide the rules of the succession to the throne and appoint the office holders and members of Rajparishad and its standing committee. Except this, the King must exercise the constitutional power on the recommendation and consent of the Prime Minister. Therefore, for the solution, the constitutional monarch must follow the provision of bringing the constitution and the parliamentary system on the track. This is not the question to the struggle for power, but it is the question of logic, reason, justice and provision of the constitution.

Sincerely speaking, instead of protecting the provision of the constitution and removing the political disturbances for political progression and stability maintenance, the King has stopped the act of political regression. The King should not go beyond the accepted norms, ideals and democratic practices provided by the fundamental law of the land. Protest demonstrations with unsound and unpleasant slogans against political regression are being organized and sharp as well as bitter statements or speeches are to be flown by the party leaders, professional organizations, students and the people largely in different parts of the country for its correction. But the King has not felt uneasy about the political disorder and disturbances. To show the so-called popularity, the King paid his royal visit to the different regions of Nepal. He was accorded warm felicitations managed by the royal yes men during the period of protest. Students are in favour of the democratic republic. It was practiced in different educational institutions and even in some villages with their Gallup poll. In this modern world absolute monarchy has been out of the fashion. If the regressive step is not corrected soon, the crown can fall into discomfortable position as has been happening in the world history of the monarchical system of government.

Without reasonable thinking, party leaders have burning desire to make government on their consent. But they have not considered that the problem created from Maoist movement is more a serious concern than making the government of the parties. The Maoist movement has been the most serious problem in the Nepalese power politics. Under the organizational cooperation, guidance and coordination of the Maoist party organization in South Asian regions as COMPOSA, Maoists have been launching Guerrilla war policy in Nepal. The people in different regions especially in the village areas are seriously and dreadfully affected and the people

are mostly suffered. Most of the fighting cadres engaged in the Guerrilla war are not educationally conscious and intellectually matured.

The Maoist movement is against the actual rules of revolution. The ethics of revolution is to attract the people, their consent and cooperation for fruitful and decent outcome. The revolutionary fighters should calculate the Gallup poll for the general consent of the people. The support with compulsion, pressure and fear may not produce the marvelous outcome. (The political workers, security forces, professionals, Maoists, farmers, peasants, travelers, intellectuals, journalists and ordinary persons are being killed and insured.) The power centre and ruling elites are targeted in the revolution. The Maoist movement has gone out of track. Bombing and firing in the Public Buses, Trucks, Jeeps, Motor-cars, Private Buildings and Public Places should not have been the objective of the revolution. Maoist leaders have to correct the weaknesses and remove the loopholes of the movement following international rules and conventions of the revolution. Actually speaking, the people are too much suffered by this movement and the social environment has been more fearful and conflicting.

Ethics, reason, logic, justice, humanity, law and order are to be denied and being destroyed for the fulfillment of the vested objectives in the struggle for power. The vested objective and drastic socialistic change cannot be achieved by bullet. Maoists should consider it and coolly think over the fact, from the view point of human nature, that liberty is far better and excellent conception than dictatorship and the dictatorial reign in the cause of all types of disturbances, defects, dominations, suppressions, exploitations, corruptions, injustices, anarchies and negative behaviours in the nation-states. The world history is the evidence that ideology and accepted norm cannot be suppressed by bloodshed weapons forcefully. The government should think over this reality. The fighting leadership of each side should consider the world political picture of this century and the modern changing world. The dialogue on the table is the best technique for political solution to the present struggle for power. The leaders of different parties should think over the fact that the political solution is not possible without the solution of the Maoist problem in Nepal.

### The Ending Appraisal

The world politics is naturally the behaviour of the dialectic process. Politics is an element for the use of legitimate authority. The legitimate authority as the control human behaviour is the basic organ of the political power. Political power is the process of conflict. Political conflict has been the order of the day in every aspect of life. War begins in the minds of men. Human mind creates peaceful, cooperative and conflicting environment in the society. In fact, war and peace both may be the products of mind. Human mind is guided by the political culture of the society, national interest, international politics, power, prestige, individual personality and his self-interest. National interest is influenced by the geopolitical situation, political stability, economic strength, social unity and international politics. This factor can be the consequence

of the political power based on the struggle and peace process. The around development is not possible without peaceful environment and actual use of power. Dialogue on the table for the popular consent is the basic essence for political solution.

In this aggressive Black Age, terror, violence, murder, destruction and negative behaviours of the society members and organizations have been the fashion in the political picture of the world. Political organizations are unable to calculate the inclinations and interests of the people. Calculating the interests of the society members, they should decide their policies and programmes for the welfare of the society. The government should run through the people, by the people, of the people and for the people. Power politics normatively is not for the fulfillment of the self-interest of an individual, ruling class, political elites and organizations but for the betterment of the society, for the welfare of the people and for the fulfillment of the national interest as against Hattery, nepotism and favoritism. The politicians should follow this political norm to welcome the reformation and socialistic transformation of the society into the civilized stage.

Nepal should also think over the suggestion for the conflict management given by the meeting of the International Development Forum organized in Kathmandu in the 5th and 6th May, 2004. The conflict management is the most important factor for solving political problem of Nepal. Political parties of different ideologies can never be united for ever. They can be united for a short period only in their common interest. We have known the debates and opinion differences about the leadership in making government. Leadership in making government is not so important during this period. No government under the Prime Ministership of any leader of a certain party can be succeeded without the solution of the Maoist problem. This is the reality of the political situation of our country. Sher Bahadur Deuwa is reported in the Prime Ministership during the regressive slogan, but he must think over this fact for solving political problem of Nepal.

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