

Aristotle's Theory and Nepali Politics

Bishnu Prasad Khanal

M Phil-Lead-PhD Scholar

Department of International Relations, Tribhuvan University

echokhl@gmail.com

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Abstract

This paper encompasses the concept of aristocracy and its significance in current Nepalese politics. How the popular Nepalese politicians and their respective political parties have failed to execute the principles of political science that teaches the process of governance in a polity. This article is based on the secondary data collected from both print and electronic versions. The research has been grounded on critical and analytical approach to look into the political figures who control and affect Nepalese politics. Most of the items of information in this paper have been anecdotal and they hold significance in the contemporary Nepalese politics.

Keywords: Politics, Aristotle, Rule, Philosophy

Introduction

Aristotle, a Greek philosopher known as the "Father of Political Science," had a strong interest in comparing political systems and a deep fascination with biology, which were influenced by his travels and encounters with various political systems. Aristotle's well-known statement "Man is a political animal" suggests that individuals naturally value "Societal Space." A man is a creature that always engages in thought, with these thoughts being influenced by various external factors like social systems, time, locations, situations, practices, laws, heritage, cultures, religious convictions, and education. These customized thoughts bring contentment to the man and shape his perception of a fulfilling existence. This also causes his "political persona" to change, resulting in "political changes" in countries.

Aristotle described a good life as one where a man experiences happiness. Aristotle's Six Types of Government: Accurate: A single ruler represents tyranny, a small group of rulers represents oligarchy, and a larger number of rulers represent democracy. Aristotle's ideas on logic, especially his concept of the syllogism, had a significant influence on the development of Western thought. During the Hellenistic era, Stoic philosophy, especially the teachings of Chrysippus, was dominant despite not consistently holding that position. Nevertheless, during later antiquity, Aristotle's logic gained importance through Aristotelian Commentators, and was passed on to Arabic and Latin medieval traditions, while Chrysippus' works were not preserved. (Aristotle published Logic in the year 2000)

It is believed that Aristotle not only explored nearly every field existing during his time, but also played a major role in advancing most of them. Aristotle delved into the physical sciences, including anatomy, astronomy, economics, embryology, geography, geology, meteorology, physics, and zoology. He penned works on aesthetics, ethics, governance, metaphysics, politics, psychology, rhetoric, and theology. He extensively studied education, foreign customs, literary works, and poems. His collective works are seen as offering a comprehensive Greek knowledge database. Numerous academics are of the opinion that Aristotle was the final individual to possess knowledge of all known information during his time. (Regarding the Importance of Aristotle, 2008). This research also delves into Nepali politics, focusing on the democratic concept in Nepal during the Republic era. This research adopts a descriptive methodological approach to the political landscape of Nepal, considering four diverse political actors from various parties with differing ideologies.

Currently, Nepali politics in the modern era are primarily characterized by three main scenarios: realist or communist, classical liberalist, liberalist or critics, and culturalist politics. The main political figures are KP Sharma Oli as a realist or communist, Gagan Thapa as a classical liberal, Balen Saha as a liberal but critiqued, and Chandra Kanta Raut as a politics culturelist representing Madhes-based geographical politics. The future political situation in Nepal is a burning question if the Democratic Party, such as the Nepal Congress, is excluded from the political scene.

KP Sharma Oli

Aristotle is thought to have delved into a wide range of fields in his era and contributed significantly to their development. Aristotle explored various physical sciences such as anatomy, astronomy, economics, embryology, geography, geology, meteorology, physics, and zoology. He wrote about aesthetics, ethics, governance, metaphysics, politics, psychology, rhetoric, and theology. He conducted in-depth research on education, foreign traditions, literary pieces, and poems. His body of work is considered to provide an extensive repository of Greek knowledge. Many scholars believe that Aristotle was the last person to have a comprehensive understanding of all existing knowledge in his era. (About the Significance of Aristotle, 2008).

This study also investigates Nepali politics, emphasizing the idea of democracy in Nepal in the Republic era. This study uses a descriptive methodology to analyze the political situation in Nepal, focusing on four different political figures representing various parties and ideologies. At present, Nepali political landscape in the contemporary period is largely defined by three main scenarios: realist or communist, classical liberalist, liberalist or critics, and culturelist politics. The primary political figures include KP Sharma Oli as a pragmatist or socialist, Gagan Thapa as a traditional liberal, Balen Saha as a liberal with criticisms, and Chandra Kanta Raut as a political culturalist advocating for Madhes-based regional politics. The political future of Nepal hinges on whether the Democratic Party, like the Nepal Congress, is omitted from the political landscape.

Gagan Kumar Thapa

Following the disbandment of the house and the announcement of a state of emergency by King Gyanendra, Thapa strongly opposed the royal government and demanded the creation of a Republic. He advocated for increased participation of young people in the fight for democracy. He was imprisoned for sedition in 2004. He, along with two other NSU members, were arrested on 26 April 2005, but were later released on 5 May when the Supreme Court ruled their detention as unlawful. Thapa was promptly rearrested and placed under a 90 day detention order under the public security act PSA. Amnesty International declared him a prisoner of conscience. In compliance with a unique judicial directive issued in July 2005. Thapa was taken into custody at the police station in Signh-Darbar while trying to meet his colleague, and later questioned by the Kathmandu district government attorney's office for participating in activities deemed against the state, which involved chanting anti-monarchy slogans at a public event. After facing significant pressure from the international community, Thapa was freed in August 2005. Simultaneously, Thapa declared his nomination for the presidency of Nepal Student Union, which is the student faction of Nepali Congress. Thapa was removed from the competition by Nepali congress leader Girija Prasad Koirala on allegations of being affiliated with the palace, along with NC central member Narhari Acharya, during the 10th General convention of NSU. Fights broke out in Pokhara between the Koirala faction and the Thapa faction. Thapa claimed that the party's leaders stopped the closed-door meeting to avoid the approval of a pro-republican plan. In 2006, Thapa encouraged young people to avoid participating in the municipal election. In April, the democracy movement achieved success. In May, he urged political party leaders to consider republic as their own possession.

Thapa was perceived as a supporter of nonviolent demonstrations. During an interview in July 2006 with BBC news, Thapa stated that Nepalese people have started creating a new autobiography for Nepal. This autobiography includes a vision, philosophy, and ideology, as well as socio-economic and cultural harmony and prosperity, showcasing the lives and history of ordinary Nepalese men and women. In addition, he continued to push for the abolition of the NSU in 2007. Thapa took office as Health Minister on 26 August 2016 after being sworn in by the president. He gave up his first month's salary as Health Minister to contribute to the oncology fund at Kanti Children's Hospital. He initiated the National Health Insurance Act which entitles a family of five to Rs 50000 worth of medical care per year after paying Rs 2500 annually with subsidy. The government also provides coverage for certain low-income patients in need of treatment for heart or kidney diseases, cancer, Alzheimer's, Parkinson's, sickle cell anemia, head, and spinal injuries under the Act. The program is identified as Bipana Nagarik Khosh. Thapa criticized the Information Technology Bill for restricting people's freedom of expression and opinion, stating that it went against the constitution's principles. Thapa had encouraged people to refuse to follow the government's 4-day odd-even traffic rule through civil disobedience. He strongly backs the MCC bill in parliament. Thapa has been vocal about wanting to reform the party for a long time and has dedicated over a decade to achieving that goal. At the

Mahasamiti meeting, he expresses an alternative viewpoint, stating there was no collusion with the party prior to the election.

Balen Shah

Balen Shah has been a well-known individual. He was chosen as the Mayor of Kathmandu valley as an independent candidate in the 2022 local election. While in office, Shah has promoted nationalism and openly criticized mainstream political parties and the federal government. After being elected, he consistently shares his opinions on social media and tends to limit interactions with mainstream press. Shah has given top importance to different projects mainly focusing on solid waste management, parking, infrastructure, slum clearance, hawker management, and beautification projects. Shah launched live broadcasts of city council meetings, becoming the first to do so in the city. He also urged businesses to offer public restroom access, resulting in the introduction of public restroom signs in numerous private establishments across the city. He has committed in a public speech to protect Newa heritage and architecture, as well as to revitalize Newa Chhen type buildings in public infrastructure, but their widespread implementation is still restricted. He began tearing down structures that were built illegally.

Chandrakant Raut

Dr. CK Raut, widely recognized as a figure in Nepal, is a Member of Parliament, computer engineer, former US defense programmer, author, politician and activist. Dr CK Raut, the founder of Non-Resident Madheshis Association and central coordinator of Alliance for Independent Madhesh (AIM), has transitioned from separatist leader to Nepali lawmaker. The question remains: will he be able to advocate for marginalized Madhesis and uphold their trust in Nepal's new federal republic?

Conversations Surrounding Previous Political Situations

Nepal has gone through various political administrations, such as the oligarchic Rana Regime, and held its inaugural parliamentary election in 1959 after the passing of BP Koirala, the democratic socialist who founded the Nepali Congress Party and was instrumental in the 1951 Revolution. The dissolution of parliament in 1960 marked the end of parliamentary democracy. Subsequently, the government shifted to a direct monarchy, but King Mahendra introduced the "Partyless Panchayat system" in 1962. The Nepali Congress and the Nepal Communist Party have consistently collaborated in order to oppose the authority of the monarchy. King Birendra Bir Bikram Shah Dev announced a referendum on May 24, 1979. He gave people the choice between voting for a multi-party system or a party-less Panchayat system.

Once more, in 2005, King Gyanendra Bir Bikram Shah Dev removed the democratic government, leading to widespread riots (backed by Maoists). The monarch was eventually forced to give up his throne, leading to the revival of democracy and civil rights. After a ten-year rebellion advocating for change in federal, secular, and caste-centered systems, the Maoists re-entered the realm of mainstream politics.

After a 60% turnout in the election, a constituent assembly was called in 2008 to create a new constitution. No matter the outcome of the election, it was impossible to form the constitution. Once more in 2013, a total of 78% of adult voters participated in voting, leading to the adoption of a new constitution in 2015. Aristotle's Theory applied to Politics in Nepal. August 20th, 2021. Gurkha Newspaper

Current Situations in Nepal

On October 11, 2015, Khadga Prasad Oli was elected as the inaugural Prime Minister following the adoption of the new constitution. The Unified Communist Party of Nepal (Maoist), Rastriya Prajatantra Party of Nepal, Madhesi Jana Adhikar Forum, and 13 other organizations provided him with support. In 2016, the CPN (Maoist Centre) initiated a motion of no-confidence against the government, leading to Oli's resignation. Nevertheless, he managed to secure his position as Prime Minister on February 15, 2018, after the CPN (UML) became the leading party in the House of Representatives in the 2017 election. The Maoist Centre backed him and later merged two parties to create the CPN. A bill amending the constitution was approved, giving legal recognition to the new map.

On February 23, 2021, the constitutional bench, led by the Chief Justice, reviewed Oli's revision of the Constitutional Council Act and President Bidya Devi Bhandari's response to the Council of Ministers' proposal. The NCP was declared illegal by the Supreme Court after Rishiram Kattel asserted ownership of the registered name for his party. On March 13, 2021, the CPN (Maoist Centre) decided to stop backing the Oli government. Following the confidence vote loss in the House of Representatives, Oli continued serving as caretaker prime minister. Aristotle's Philosophy and Political Situation in Nepal. On August 20, 2021, The Gorakha Patra newspaper

Learning through Comparison

Aristotle's Political Change Theory emphasizes politics as a practical science. Nevertheless, there is apathy in Nepal regarding the application of politics as a practical discipline. Although political leaders from political parties have influenced change in many political systems and institutions, political transformations are not apparent when politics is considered within the realm of behavioral science. Ethics and political philosophy seem to be employed less effectively and more hastily as high-stakes business choices. Aristotle, on the other hand, opposed the idea of using politics as a means of gaining profit. Political fairness, personal freedoms, and political rights seem to be more prevalent in today's politics compared to the past. Theory of Aristotle and the Politics of Nepal, August 20, 2021. Gorkha Post

Contemporary Politics

Aristotle still influences a wide range of thinkers in different political ideologies, including communitarians such as Alasdair MacIntyre and Michael Sandel, liberals like William Galston and Martha C. Nussbaum, libertarians such as Tibor R. Machan, Douglas B. Rasmussen, and Douglas J. Den Uyl, and democratic theorists like Jill Frank and Gerald

M. Mara. A book called Aristotle and Modern Politics, with Aristide Tessitore as the editor. The fact that Aristotle is seen as a reference point by groups with very different political beliefs is not surprising. The interpretations generated by his technique typically differ from each other. When faced with a challenging issue, he carefully considers conflicting perspectives and is often willing to acknowledge the validity of arguments from both sides. Aristotle's Political Theory is discussed in the Stanford Encyclopedia of Philosophy on July 1, 2022. Encyclopedia of Philosophy at Stanford

Relevance of Aristotelian Theory

Aristotle was the original thinker on the subject of theatre; therefore all later analysis of drama is rooted in his work Poetics. His poetry was written in the fourth century BC, after 335 BC. It is crucial that Aristotle wrote his Poetics over one hundred years after the Golden Age of Greek tragic theatre, when Greek theatre was no longer at its peak but had already declined. Similarly, it shares many similarities with a modern critic reviewing plays by Chekhov or Oscar Wilde. Despite the playwrights being deceased, Aristotle is discussing and highlighting their significance. The subsequent comments provide a brief overview, evaluation, and introduction to Aristotle's Poetics, an incredibly significant piece of academic analysis in Western civilization.

What does Aristotle ultimately decide? Comedy imitates the negative side of society's individuals, while tragedy imitates the actions of the most honorable people. In reality, His Poetics aims to comprehend why some tragedies are more successful than others. What qualities contribute to the greatness of a tragedy? His article is an initial instance of empiricism, a philosophical belief that considers sense experience and observation as the foundation of knowledge. Factor to keep in consideration: The concepts of "theatre" and "theory" as the act of observing as an audience member to analyze something. Instead of just thinking about theater at home, he will go see a show to understand its workings. Aristotle places great importance on the knowledge that the audience acquires from watching theater.

One way to sum up Aristotle's concept of tragedy is: a representation of an event with important, lasting effects. In other words, comedy does not consist of trivial matters. Comedy often revolves around unimportant and insignificant matters. Therefore, tragedies are required to focus on the experiences of exceptional individuals, as only their actions can influence society as a whole.

One potential outline of tragedy is as follows: The start of the story mirrors the hero's success. The middle symbolizes a tragic flaw that leads to downfall; peripeteia is a sudden change in destiny; and anagnorisis is the moment of recognition. The conclusion leads to disaster, and the myth faces the repercussions. The onlooker is motivated to purge their own fatal flaw through catharsis.

We all know that the Renaissance emphasized the importance of going back to ancient texts. Neo-classicism can be seen as an extension of the Renaissance during the seventeenth to mid-eighteenth centuries, but it lacks the excessive decoration and

complexity of language seen in Renaissance authors. They were not believers in creating mythical figures, unlike Milton and other writers. Sydney's initial belief was that poets aimed to construct a perfect world, a view rejected by neoclassicists. Neo-classicists aimed to imitate the ancient writers of Rome and Greece, yet they were reluctant to follow the Renaissance writers' approach to using classics and they criticized such idealism.

They employed ideas from traditional works such as objectivity, logic, impersonality, decorum, balance, harmony, and other similar concepts. They were Aristotle's response to Plato's idealism during the same time period. In other words, neo-classicism is defined by the Latin word *neo*, which signifies a "rebirth." Like other forms of literature, this was not exclusive to England but extended throughout Europe.

During the Renaissance, writers appreciated creativity and innovation in their artistic methods, whereas neo-classicists emphasized technique and followed strict rules. While Renaissance writers tried new art forms, like blending prose and poetry, neoclassicists aimed to maintain their purity and distinctiveness. In France, neo-classical writers typically utilized Alexandrine verse, whereas in England, they favored heroic couplets. While Renaissance poets desired a world where humans had endless potential, neoclassicists were limited by boundaries and restrictions. Neoclassical writers viewed the creation of art through two main ideas: imitation and nature. Aristotle introduced imitation, suggesting that art should be both objective and impersonal.

The Renaissance concept of individual perspective, where art was produced from creativity instead of technical skill, was brought into question. The Romantics do not share a similar perception of nature as them. In France, neo-classical writers often utilized Alexandrine verse, while in England, they favored heroic couplets. Renaissance poets aimed for a world where human potential had no bounds, while neoclassicists worked within limits.

Neoclassical authors viewed the creation of art through two foundational concepts: imitation and nature. The concept of imitation was first introduced by Aristotle, who aimed to show that imitative art could be unbiased and impersonal. When neo-classical authors discuss nature, they aim to advise people on what is right or wrong based on their understanding of human nature, as seen in the works of ancient writers like Homer and Virgil. Therefore, simply imitating the classics can assist current writers in gaining a deeper understanding of and expressing the world and human behavior. They were not, nevertheless, dedicated enthusiasts of the classical works. They each have their own unique approach to the classics. Their main focus was on Aristotle's ideas. The argument between people from modern times and those from ancient times started in the early 1600s. Disputes like these could have been the inspiration for Johnathan Swift's *The Battle of Books*.

Conclusion

Political communities, as Aristotle believes, are ethical in nature. Political communities like these have not been observed in Nepal lately. In the past in Nepal, new political groups were forming and there were emerging movements with the potential to

create political unrest. Ethical strategies and changes driven by moral values: The constitution lacks sufficient ethical modifications to address political instability and manage such occurrences. This indicates that the process of making constitutional advancements is not driven by moral approaches.

Power, revolution, and legal studies propel the city-state. In Nepal, the use of power to bring about changes and the introduction of new laws has become increasingly common.

Aristotle's political theory, specifically focusing on political change, could provide elected officials with new insights on how to enact beneficial reforms for the advancement of the nation. In his metaphysics, he argues that every other entity must have come from a distinct, immutable existence. In his ethical beliefs, success is the sole path to achieving eudaimonia, which represents the highest level of happiness and fulfillment in human existence.

The political figure has a crucial role in guiding the country towards its next future. In the above discussion, we mentioned four political figures: KP Sharma Oli as a realist or communist, Gagan Thapa as a classical liberalist, Balen Shah as a liberal with critics, and Chandra Kanta Raut as a politics culturelist representing the culture of Madhesh based Geographical politics. The future of Nepal's political landscape is a burning question if the Democratic Party, like Nepal Congress, is removed from the country's political scenario.

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