



Editorial

Politicization Everywhere - Trigger of Our Country's Depression



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Political parties in Nepal have demonstrated an amazing feat for political revolution in the country. However, they have shown weakness in institutionalizing the outcomes of the revolution. This has resulted in high citizen hatred towards the 'senior'

leaders and the political parties (Dhakal, 2020; Gyawali, 2020). Inadequate response from political leaders and parties to the country's socioeconomic issues, including unemployment, poverty, and inadequate infrastructure, has led to increased public disbelief in

their sheer interest in serving the nation and its people. Social unrest and unhappiness have developed as a result of the failure of the political system to solve these pressing issues.

In our religious scriptures, there are many examples of devotees' sacrifices, penances, and divine blessings. Like such one example depicts the political character of Nepali politics and parties. One devotee meditates with Lord *Mahadev* to get free from pain and suffering. He meditates on snow in winter and on fire in summer for decades of meditation. Even *Mahadev* becomes very delighted by seeing such a devotee's sacrifice and ascetics. Then *Mahadev* commits to give whatever boon the devotee asks for and then appears in front of the devotees. Then, *Mahadev* thinks for a while, how much social is that such an ascetics devotee? And then he says, oh devotee I got delighted after seeing your contributions and meditation. I had not seen such a contributing devotee till now. Whatever boon you ask for, I am ready to give, but you have to agree on one condition. After *Mahadev's* words, he gets ready to accept the condition. Please ask for whatever boon you want to ask for, and I am ready to give. But after giving that boon, your neighbour gets double the

benefit. For example, if you ask for one home, your neighbour gets two. The devotee gets confused. He starts thinking about what to ask in boon and starts remembering the neighbour who's attached to his home. He starts remembering the daily fights in the name of drinking water. Also, he thinks about the issue of land being captured by neighbours every year. He starts thinking about the neighbour's cattle eating his farm crops. Because of these issues of fighting with neighbours, the devotee gets aggressive. And at the end, he thinks about the boon that does double harm to the neighbour. He thinks a lot, and in front of *Mahadev*, he asks for the boon of breaking his one eye so that the neighbour's two eyes get damaged, which gives him very trouble. The devotee who sacrificed and austerity for decades to remove pain and suffering from society and the boon he asked for has portrayed the present character of Nepali political parties. Almost 106 parties have been registered in the Election Commission by March 2022. Regardless of the words used to register the parties, the essence is peace and prosperity in the country.

When studying the election manifestos from Congress to *Rastriya Swatantra Party*, it is found that the parties are

committed to the development of the country. However, the political philosophy, manifesto, and activities of the parties do not match anywhere. After the promulgation of the constitution in 2072, the country entered another phase. The so-called big parties announced that the political movement has ended and now the country has entered the stage of economic prosperity. But neither the parties changed nor did the country move in the way of prosperity. The same old political leadership, party structure and ideology have been carried over by party character. After the year 2064, a dozen governments have been formed in the country, sometimes in the name of the left alliance and sometimes in the name of the 'Agragaami' alliance. The leadership of the country has changed frequently. For the sake of the majority, there have been dozens of practices of forming an unnatural coalition and making fall and forming the government within a moment. Political parties with different names and political philosophies seem the same for the sake of power and self-interest. Rather than party ideas, leadership's power and self-interest have become more important. The governance system in the country has changed, but the people's situation did not change. The

mess and anarchy flourished even more in the country.

Before entering politics, the leaders who had a weak economic condition had become owners of billions overnight. Even now, they have no means of earning money legally. There's a high commission of money in contracts and transfer/ positioning in higher rank of workers as a medium of their earning. *Bahalwala* is under investigation after the arrest of the Home Minister and Home Secretary as a gang that cheated them to resettle them in the United States of America (Pokharel, 2023). Billions of rupees have been looted by creating fake Bhutanese refugees under the guise of the minister and staff. But under the guise of political power, the order continues to be released under various excuses. On the other hand, the honest and loyal workers in the parties are in sad condition. They have no place inside the party. People who have acquired huge wealth through corruption and smuggling have entered the party to protect themselves. The positions within the party have been occupied by the same smugglers and corrupt people who pay huge amounts of money to the leadership. The parties have also given tickets to them because those people can spend money in the

election. Today, they can be seen from the federal parliament to local ward members. If we look around the political parties and leadership, there are a large number of people who are accused of some trafficking and social crimes. More so, in the name of amnesty, political gangsters and heinous criminals have been awarded amnesty by the head of state.

Before entering the government profession, employees who had weak financial conditions become millionaires in a few years under the guise of their profession. The dress code of bureaucrats has become their way to earn, and thus, government offices have become the key arena for corruption (Sapkota, 2018). Therefore, employees' first choice is to earn crores overnight by using political power or corrupt means as much as possible. No longer after announcing the best employee, the same employee is arrested for big corruption. Government offices have become like brokers' offices. In a narrative report, Thapa (2021) elaborated in simple terms that in some government offices, even government documents are accessible and controlled by touts. The commission has made the impossible work possible. Either political access or economic

transactions have become a means of taking and giving work.

The judges of the party have been appointed in the court according to the political quota and thus appointed judges have been the playing device of parties (Ghimire, 2021; Sharma Poudel, 2021). Therefore, the court has become a legal institution that gives freedom to corrupt people and criminals based on political power and financial access. The accused one becomes innocent and guilty based on financial strength. The court that takes years to settle the case of the poor and the victimized class makes hear the case of corruptors and smugglers in a moment. Lawyers and judges make the case's decision based on the size of the pocket rather than the nature of the case. The political dons and smugglers who are involved in big frauds are released on bail in a moment. The political party and the leadership also use their whole power to release those dons. This is why the court is losing public trust.

At hospitals, the financial status of the patient is seen before checking the patient's illness. Many private hospitals charge fees on their own will – there is no effective mechanism to monitor this (Budhathoki, 2021). Patients with good

financial status get necessary treatment in private hospitals. The speech and behaviour of health workers are also good with them. However, patients with poor financial conditions do not get good treatment. There is no option other than rolling up the windows of the government hospital and waiting to die in pain by getting restless. Similarly, security agencies take complaints and investigate the incidents based on crowd and political access rather than on the basis of facts. Oftentimes, investigations are not independent and impartial because they are controlled by political power and mobs (Human Rights Watch, 2020). The dress code of party and power has given justice to the accused, but the victim has suffered even more fear and pain.

Social networks are flowing in crowd bias without knowing the facts. The so-called big media have become spokespersons of political parties, while the expertise of YouTubers has misleadingly become public trust. Disinformation has grown like wildfire. In society, people who spread confusion have grown more than people who speak the truth. Investigative journalism is little. Social networks and society have been polluted by the cultivation of illusion in every moment.

The facts presented above have confirmed that our entire state system has largely failed. When the parties are unable to perform their functions, they fall into the mire of corruption and smuggling and then mess in the system, corruption, and arbitrariness flourish in the country. Rules and laws are exempted in favour of one's own comfort level. This is why the country is in a depression today - people have a high level of hatred towards political parties.

Last year's local elections have indicated a level of public revolt. Voters were fed up with old parties' party-based syndicate, *Fariaism* (ideology of saree), *Gootism* (Groupism), arrogance and poor performance. As a result, independent candidates won by breaking party-based syndicates in Kathmandu, Dharan, and Dhangadhi. Independent candidates swept away the unorganized parties in the areas considered the core areas of a party. Whether the representatives elected from those places are capable or not, the most valuable message is that it is a people's revolt against the party syndicate and the poor performance of the alleged party-based elders.

What is more important is that the political party that once led the power has been swept away after that election. This means the poor performance of the parties. What history has confirmed is that till yesterday, there had been a public revolution in between decades. But now, if the political parties present a failed and unpolitical character like yesterday, there could be a public revolution without an organization through social networks and votes.

Today, Nepali society has become a victim of consumerist thinking. Rather than the nature of work, there is competition to become rich in a short time by earning money easily and quickly. Family and society have established a culture of worshipping power, money, and access. The materialistic lifestyle is associated with life's richness. The success of life has been made as an economic capability. In social events, the rich ones are invited as guests rather than the intellectuals. In those programs, wealth is rewarded more than education. If someone in the family or a relative earns a lot of wealth in a short time, they do not question 'where did the money come from?' instead, it is presented as a sample saying 'S/he made a huge success.' The value and

reputation of our family, relatives, and society have been determined by money. The morals of society have been covered by gangster contracts and corruption. Neither the family nor society is teaching morality. Political partisanship established to monitor and control corruption has legitimized political corruption. Overall, Nepali society and the political parties have lost their way due to an inclination towards 'short-cuts to wealth' and power. As a result, waves of corruption have been raised by greed for money, justice has been sold. Crime and trafficking are increasing rapidly. As a result, the government agencies that monitor and control wrongdoings have instead become legal institutions that protect corrupts and smugglers. Therefore, the society itself has assimilated corruption. Corruption is deeply linked to each aspect of the Nepali lifestyle – touching on aspects related to food, shelter, and clothes.

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Editor Biosketch

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