



## The causes, trends of Social Movement and Regime Change in Nepal.

By

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### Abstract

*This article seeks to highlight concept trends of social movement and regime change in Nepal. Many resources are using with social movement. Two important aspects of Nepal's experience with social movements and the ongoing struggle for social change. Recent developments in social movement research have evidenced a greater underlying consensus in the field than one might have assumed. Efforts have been made to bridge different perspectives and merge them into a new synthesis. One, the general absence of a record of social movements in Nepal's history of political development stands in contrast to what happened in the country 2007*

*B.S to till now. Here discussing how the political struggles in the past did not produce the expected social and economic outcomes. The political struggle remained just that, not a part of a larger movement for social change. I am going to discuss the concept and nature of the movement in 2007*

*B.S and relate its international character to the challenges that lie ahead as the ongoing developments proceed towards their historic conclusion. comparative discussion of the concept of social movement' has been largely neglected so far the unique events of this year have generated some hope that Nepal and her people may indeed be ready now for the change the country needs badly. By change, one means the "all-round development" of the country its leaders have repeatedly promised but failed to deliver, making economic stagnation and social backwardness a regime-neutral feature of the country. Social movements are defined as networks of informal interactions between a plurality of individuals, groups and/or organizations, engaged in political or cultural conflicts, on the basis of shared collective identities.*

**Keywords:** Social Movement, social change, Resources collective, identities, Struggle.

### Introduction

Social movements are defined as networks of informal interactions between a plurality of individuals, groups and/or organizations, engaged in political or cultural conflicts, on the basis of shared collective identities. It is argued that the concept is sharp enough a) to differentiate social movements from related concepts such as interest groups, political parties, protest events and coalitions; b) to identify a specific area of investigation and theorizing for social movement research (Mario 1992). Whether change will occur in reality depends on a number of things. One of them is whether the civil society including the general public will continue to play the positive role in future that it played during the movement opening the door for the political regime change (Dhakal 2067). It will also test if the political movement of this year was qualitatively different from the

ones in the past. Whether it was driven by a collective consciousness not only to end the excesses and injustices of the regime but also to end the possibility of regression at a later date is critical. Focusing on the conceptual level seems important to me, for a number of reasons. I share the view that, while concepts cannot be identified with theories, they are nevertheless the cornerstone of any theorizing (see e.g. Sartori,1984). We have experienced in Nepal and elsewhere that it is one thing to have a change in the political regime through civic struggles and political movement (Dhakal 2075). But it is quite another to have this change produce social and economic outcomes the promises of which lead people to reject the existing conditions and look for a regime that responds to their rights, needs and aspirations. Civil society has to see to it that the ongoing changes have their logical end not only in the transfer of political power but also in the

creation of political, social and cultural frameworks that help meet these challenges. In fact, social and political phenomena as heterogeneous as revolutions, religious sects, political organizations, single-issue campaigns are all, on occasion, defined as social movements (McAdam et al, 1988:695). What kind of relationship develops in future between the state, the political actors and the civil society becomes critical from this standpoint? Civil society is as an entity that is distinct from the state and it cannot be expected to shoulder responsibilities that belong to the political class. Its role is to make demands, provide information and recommendations for policy making and if required protest so that the state is structured and enabled to function according to the mandate given to it by the people. As it does so the civil society, too, can enable itself by usefully embracing the character of a conscious and collective force that has been generally absent in the past. Among other things, it can fill in the gaps in knowledge that the political society may lack and thus make public policy making a more democratic, reasoned and people-centered process. Whether this is possible will depend on the ability of It should not be difficult for civil society institutions and agents to possess and project an image distinct from the inevitably power-oriented activities of actors in the state domain and in politics surrounding it. He stood for the pros and cons of Nepali democracy. The recent ruler could not get international support. Foreign donors have pledged to cut military aid. Democratic countries like India, Britain, and the United States have expressed their support for democracy, not the ruler's move, which boosted the morale of the political parties. After the desire of the professionals, the general public and the political parties to protect democracy and remove autocracy, the movement moved forward from April 8, 2008 until the objective of the movement was fulfilled. It was thought that a pro-people address would be held on the occasion of the New Year on the 1st of Baisakh, 2063 BS, but it did not intensify. The movement was attended by Nepali professors, lawyers, journalists, doctors, teachers, farmers, workers from all sectors, students. Devihal Poudel, Tahir Ansari, Chakraraj Joshi, Lal Bahadur Bista, Hariraj Adhikari, Shivahari Kunwar, Tulsi Chhetri, Vishnu Prasad Pandey, Setu BK, Suraj Vishwas, Rajan Giri, Deepak Vishwakarma in this movement., Vasudev Ghimire, Sagun Tamrakar, Yamlal Lamichhane, Govind Nath Sharma, Hiralal Poudel, Mohammad Jahaniya, Pradhuma Khadka, Anil Kumar Lama and Chandra Bahadur Bayalkoti were martyred So movement going to final position (dhakal,2024).

### Methodology and Objective

This article adopts qualitative historical multidisciplinary and interdisciplinary approach. Mainly secondary sources are using and explore main trends and causes of social movement. This discussion focuses on the views engages with political historical critical materials likewise including policy literature, political regimes, Rana to panchayat period and contemporary events. After the 12-point agreement was reached in New Delhi, India on 2062 Mangsir 7 between the seven parties including seven parties Nepal and the CPN (Maoist), it was decided to overthrow the autocratic

monarchy. A general strike was launched from Chaitra 24, 2062 BS, the reasons for which were as follows:

### Results and Discussion

The social movement and change 'social conflict' and the like." The question therefore rises, what does 'social movements' specifically refer to the absence of discussion concerning the concept of social movement has been usually attributed to the heterogeneity and incompatibility of the different approaches, which would make any synthesis impossible (Morris and Herring, 1987:139). Nepal's history of political struggle about six decades long is short by any standard. The poor and socially oppressed people have learned to tolerate and suffer in silence unjust systems and atrocities heaped on them through ages. Political activists have made sacrifices at a personal level and the country has its share of martyrs who gave away their life in the process. However, demonstrations of collective consciousness inspired by shared historical experiences, and participation in a movement for commonly beneficial change in important aspects of social order are not a part of that tradition. Our goal here is to highlight this linkage and to identify the elements, that are common to the different 'schools'. These elements connote social movements as a specific social dynamic which is logically related to, yet distinct from, the ones mentioned above. In the country's modern history, one author was imprisoned for writing a book on "the cultivation of maize". The author was deemed to be trying to influence collective thinking of the Nepali people on possibilities of social change that the then regime would not allow. A few other people were arrested for trying to run a public library again a dangerous attempt to cultivate collective and interactive minds in a regime that did not see the spread of education in the country kindly. Such isolated events owed their origin to the acts of a few courageous and community-oriented individuals. They did not assume a scale or a character that could galvanize the people against the oppressive regime and become something like a social movement. This dynamic is reflected in the definition of social movements as consisting in networks of informal interaction between a plurality of individuals, groups and/or organizations, engaged in a political and/or cultural conflict, on the basis of a shared collective identity (Eyerman and Jamison, 1990) Finally, it is shown how the proposed definition reflects recent developments in the field, and how it can contribute to identify a specific area of investigation for social movement research.

### Main trends of social movement

In this topic there are mainly four trends of social movements. We can say first Collective behavior perspective, second resources mobilization theory third political process perspectives and fourth one is new social movements approach. The Nepalese social movement is related these four trends. This discussion focuses on the views elaborated by Ralph Turner and Lewis Killian. John McCarthy and Mayer Ziid. Charles Tilly, Alain Touraine and Alberto Melucci. This group of scholars may be considered as representative of the four main trends within social movement analysis since the 1960s. These trends consist respectively of the most recent

expansions of the 'Collective Behaviour' perspective (Turner and Killian); the several approaches which have been subsumed, though with various qualifications, under the label of 'Resource Mobilisation Theory' (RMT) (Zaid and McCarthy); the 'Political process' perspective (Tilly); and the 'New Social Movements' (NSMs) approach (Touraine, Melucci). Whereas the first three have been particularly influential in the USA, the fourth has been mainly associated with European scholars, to the extent that some (Klandermans and Tarrow, 1988) have even talked of an 'American' and a 'European' approach to the study of social movements. As there are a number of excellent, recent reviews of the literature, a thorough examination of the different 'schools' may be omitted in the present paper (see Morris and Herring, 1987; McAdam *et al.*, 1988; Klandermans and Tarrow, 1988; Tarrow, 1988; Scott, 1990; Neidhardt and Rucht, 1990). However, some hints will be provided when discussing the single authors. Turner and Killian (1987, but originally 1957) define social movements as a peculiar kind of collective behaviour, which is contrasted to 'organizational' and 'institutional' behaviour (1987:4). In spite of these traits, however, collective behaviour cannot be consigned to lack of organization or to irrational behavior. On the contrary, as the theory of emergent norm suggests, collective behavior represents merely a looser organisational principle (see also Neidhardt and Rucht, 1990). Turner and Killian define a social movement as 'a collectivity acting with some continuity to promote or resist a change in the society or organisation of which it is part. As a collectivity a movement is a group with indefinite and shifting membership and with leadership whose position is determined more by informal response of adherents than by formal procedures for legitimizing authority.' (1987:223). Social movements 'are not necessarily or typically coterminous with movement organizations, [even though these] carry out much of the movement work and frequently attempt to control and speak for movements.' (Turner, 1981:5). The Nepalese society wanted to new social movement because the causes of its features or character. New social movement emphasis continuity to promote change related European societies and other three are related American societies.

#### **Causes of social movement in Nepal and related with political process:**

The events first just stated occurred during the latter part of the Rana regime, a hereditary oligarchy, that did not tolerate even the hint of a dissent. As the character of the regime would demand, there was no sign of any kind of civil society or civic activities even mildly contesting the state. There was no free press, no academic freedom and the proportion of people with reasonable education was miniscule. The few who were educated aspired to only one thing, government jobs and the privileges and the prestige that came from them. To be educated meant to be a public servant and thus socially voiceless. This condition applied to the teaching profession as well. The government ran the few schools and a college or two that existed at the time and the teachers and professors were all treated as civil servants and behave as one.

#### **Immediate distaste for the king among the Nepali people:**

More than 81 percent of the Nepalese living in Nepal follow Hinduism. There was a Hindu king in Nepal in the world, but the main reason why the Nepalese people did not oppose the monarchy but opposed the king was the

annihilation of His Majesty Birendra. The incident that occurred on Friday, 2059 jesh, which led to the annihilation of Birendra's dynasty, put the monarchy under suspicion and weakened it, but on the other hand, the Nepalese people respected the nature of the late Birendra. The Nepali people began to view the nature of the then His Majesty Gyanendra with suspicion, believing that Gyanendra's nature was similar to that of the late Mahendra. Now, knowing that the Nepalese people had little trust in him and instead of working to win the people's votes, the movement of took place, which threatened the monarchy itself.

#### **The then King Gyanendra took steps of despotism:**

After his brother's dynasty was destroyed, His Majesty Gyanendra, who became king after a long period of time, needed to win the hearts of the Nepali but he should have withdrawn the royal proclamation of 18 Ashoj 2059 BS in time and explained the people's grievances to the people. If the statement of Nepali Congress President Girija Prasad Koirala had been accepted, there would have been no possibility of the movement of 2062/063 BS. On 10 Mangsir 2059 BS, Girija Prasad Koirala had said, 'The king should accept the mistake he made and return the rights of the people,' and added, 'If I die, another will be born, but if the king's feet slip, he will not come back.' Ignoring such a statement, on the contrary, on 19 Magh 2061 BS, he took another step and assumed direct rule and took over the ruling power under his own presidency, which led to the movement.

#### **The king's aides and advisors should not be pro-people:**

After the royal proclamation, the king took the support of those whose support he could get, and when he visited the public places, there were garlands, but the people were in favor of the monarchy. King Gyanendra pursued the development of the country, but his advisors taught him to do the right thing and take the right steps. The king had retired from politics, having only taken one of the big parties of Nepal with him, and there would have been no sub-movement to make them his supporters. Tulsi Giri, who had lived abroad, was not a good person.

#### **The then King Gyanendra's ambition:**

was not to visit the development areas, but instead of respecting the people, his dream of becoming an autocratic king who would use tyranny to fulfill his own interests was also an important reason.

#### **People's War of the CPN (Maoist):**

In the parliamentary elections of 2048 BS, the United People's Front, which managed to win 100 seats under the name of the United People's Front Nepal, submitted a 40-point demand letter to the then Prime Minister (Sher Bahadur Deuba) government on Magh 22, 2052 BS, in which 9 demands related to nationalism, 17 demands related to the people, and 14 demands related to the people's livelihood were not heard.

When their demands were not addressed, the Maoists in the United People's Front declared armed war and started an underground movement. On Mangsir 7, 2062 BS, a 12-point memorandum of understanding was signed between the rebel Maoists and seven political parties, and the movement was finalized. The Janawar movement, which began on Falgun 1, 2052 BS, is also one of the reasons.

#### **Union of opposite poles:**

However, the unity between the Nepali Congress and the Communists, due to the practical and objective unity to overthrow the autocracy, was a major reason for the movement of 2062/063 BS, in which democrats and communists from both the North and South could unite.

#### **Signing of a 12-point Memorandum of Understanding:**

The political parties in Nepal believed that the Maoist movement and the movement of the seven political parties had almost the same objectives. After it became apparent that all political parties had to come together to end the dictatorship, an agreement was reached on 12th Manshi 2062 (see the appendix).

#### **Nepali Congress leader Girija Prasad Koirala's demand for the restoration of parliament:**

In fact, the 2062/063 movement was also given strength for this reason. The only demand for the restoration of the House of Representatives, which was dissolved on 2059 Jestha 8, was also the reason for the movement. In the end, all parties came together on this. Finally, support was received.

#### **Faith in democracy among the Nepali people:**

Nepalese stood in favor of democracy and against autocracy. The king could not receive international support. Foreign donor countries committed to reducing military assistance. After democratic countries like India, Britain, and America expressed their support for democracy rather than the king's move, the morale of political parties increased. As professionals, the general public, and political parties all wanted to protect democracy and eliminate autocracy, the movement continued from Chaitra 24, 2062 BS until the objective was not fulfilled. It was thought that the king would give a pro-people address on the occasion of the New Year on Baisakh 1, 2063 BS, but it did not happen, which intensified the movement. Nepali professors, lawyers, journalists, doctors, teachers, farmers, workers, employees, students, and everyone participated in this movement. In this movement, Devi Lal Poudel, Tahir Ansari, Chakraraj Joshi, Lal Bahadur Bista, Hari Raj Adhikari, Shiva Hari Sambar, Tulsi Chhetri, Bishnu Prasad Pandey, Setu B.K., Suraj Biswas, Rajan Giri, Deepak Bishwakarma, Basudev Ghimire, Sagun Tamrakar, Yamalal Lamichhane, Govindanath Sharma, Hiralal Poudel, Mohammad Jahaniya, Pradhuman Khadka, Anil Kumar Lama and Chandra Bahadur Brayalkoti attained martyrdom.

#### **Role of political parties:**

According to the constitution, parliamentary elections were held in B.S. 2048, 2051, and 2056. Democracy was established in Nepal in B.S. 2046 and B.S. 2047. All the parties could not work according to the will of the people. The parties did the work of shooting themselves in the foot, but the

evidence that the parties played a significant role in the 2062/063 movement is given in the appendix. The understanding and working unity between the parties and the fact that the king was forced to restore the parliament on the night of 2063 Baisakh 11 were also party pressure. Therefore, even if they could not work on time, even if they could not work at the last minute, the Nepali political parties made a significant contribution in the last moment.

#### **The role of King Gyanendra:**

When analyzing the role played by the king in the People's Movement BS 2062/063, it is seen that the move towards autocracy became an indirect helper for the establishment of democracy. If the king had remained within the scope of the BS 2047 Constitution, there was a possibility that the monarchy in Nepal would have remained for a long time. Monarchist Nepalis have become republicans by force because the king should be the servant and protector of the people. This movement is proof that if the king leaves the path, the people will also be forced to change their path. It is considered appropriate to keep the role of the king in a point-by-point manner because many things have been written about the reasons for the movement.

After the royal proclamations of 2059 BS and 2061 BS Magh 19, the king's intention to become an autocrat emerged. The role of the king, who was excited after the royal visit, wanting to advance the reins of governance through an autocratic path, was dangerous in itself. The role was played not by playing dice but by playing cards, which ultimately led to the downfall of the monarchy.

**Regional tours** The king visited all over the country from east to west to analyze and realize his vision and to see how many people supported him. The people were enthusiastic, but even then the role of the monarchy proved fatal for the monarchy.

#### **The role of the king in opposing the rule of law:**

Just as the downfall of the monarchy would have been in the interest of the people if there had been no monarchy, the role of the monarchy in Nepal has also been seen to be against the will of the people. Tears appeared in the eyes of all Nepalis when the dynasty of the liberal-minded King Birendra was overthrown. Even the Maoists had admitted that our relationship had become constructive. Gyanendra, who ascended the throne after the overthrow of his brother, introduced himself by removing the elected Prime Minister Sher Bahadur Deuba from office twice. If he had wanted a better future for himself and his children, he would have played only a passive role.

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introduced himself by removing the elected Prime Minister Sher Bahadur Deuba from office twice. If he had wanted a better future for himself and his children, he would have played only a passive role.

The danger of having to play one's role without regard for the major political parties was generally conceivable. The constitutional king before Magh 2059, the autocratic king from Magh 19, 2061, the suspended king after Baisakh 11, 2063, and finally the monarchy itself ended. After the Nepalese did not accept the King's royal address on Baisakh 8, 2063, the King made another address on the night of Baisakh 11, 2063. After addressing the movement in accordance with the roadmap of the movement of the seven political parties and re-establishing the House of Representatives, which had been dissolved in 2059, the movement achieved success, and the King's role appeared against the monarchy. From Jestha 15, 2065, the monarchy was abolished in Nepal and the establishment of a republic was announced.

#### **Attempts to gain international support from the king failed:**

In politics, from ancient times to the present, neighboring countries including India have been interested in Nepal's politics. The role of the Rana did not achieve success as the states that wanted to use Nepal's power and authority for their own interests deemed it appropriate to support parties rather than the king.

#### **Role of political parties:**

In Nepal, the first political party, Prachanda Gorkha, was established on Shrawan 28, 1988 BS, but the Praja Parishad, established in 1993 BS, is considered the first political party in Nepal. The Nepali Congress played a major role in the movement of BS 2007 BS. With the support of the Communist Party of Nepal and other parties. Political struggle or movements are generally led by the political class and are aimed at accessing political power by one group of people by throwing out another that is a part of the existing regime. The objective of a political movement can thus be, though not necessarily, limited to change in political regime. The goal is to have a new constitutional order that may or may not give birth to conditions that is necessary for social change that would sustain the new political order. Social movements on the other hand are about facilitating change in important aspects of the social order – that gives meaning and substance to the change in the political order. This experience is in stark contrast to that of neighboring India where social movements rose even as the political struggle against the British Imperial Rule was only in its formative stage. Parties also played a role in the referendum of 2036 BS, but the Congress has also played an important role in the referendum. In the leadership of the movement of BS. 2049 BS, senior leader of the Nepali Congress Ganeshman Singh Koirala led the movement. This does not mean that there were no other parties in Nepal, but he led. BS. 2062/063 BS, it is not that the leader of the Nepali Congress Girija Prasad was ahead of the other leaders. It is natural that Koirala, a leader who is part of a family political family, is ahead of other leaders (Dhakal 2075).

In the 2048 BS elections, parties like Nepali Congress, CPN-UML, RPP Chand, RPP Thapa, Nepal Sadbhavana Party, Nepal Mazdoor Kisan Party, Samyukta Janamochan Nepal, etc. participated and contributed to Nepali politics. It is not that the parties that were banned before 2046 BS and 2017 BS were able to do much work after 2046 BS. To be honest, the bitter truth is that the political parties of Nepal have supported autocracy. The reality is that the war of the CPN (Maoist) has flourished. It is not that expressions that the parties of Nepal have become closer to the king's steps and have reversed their regression have not gone out. The 12-point memorandum of understanding that proved to be a cornerstone against the royal steps, the 19-day movement between the seven parties and the Maoists, the working unity between the parties, were important works. The agreement between the seven political parties in the movement and the Maoists, who had been in the movement for 10 years, was another important aspect. Let's look at it individually. Looking at it individually, people like Girija Prasad Koirala, Madhav Nepal, K.P. Sharma Wali, Jhalanath Khanal, Sher Bahadur Deuba have a kind of contribution, while the role of Baburam Bhattarai and Pushpa Kamal Dahal was different (Dhakal 2075).

Nepali Congress and UML have played an important role in the establishment of the republic of Nepal. The establishment of the republic in Nepal was due to the military strength of the Maoists, the intelligence of the Nepali Congress, and the easy participation of the Nepal Communist Party UML. The possibility of institutional development has been found to have decreased where it increased. On the other hand, if the joint general assembly of the major political parties can create an environment for elections, on the other hand, the 23-point agreement between the government and the Maoists on 8th of Push 2064 also shows that the role of the parties is moving towards success. In the manifestos of the three major political parties. CPN-Maoist commemorates the people's war that began on Falgun 1, 2052. The goal of the new Nepal is to achieve medium-level development in 10 years, high-level development in 20 years, and very high-level development in 40 years, with the end of the monarchy and a democratic republic, with national independence, geographical integrity, a federal state system, a republican welfare system, a people-oriented democratic system, human rights, civil liberties, fundamental rights, secularism, and religious freedom, and security as its priorities. The Congress, which has considered the 2063 People's Movement, the end of the autocratic regime, and the establishment of democracy as one of the objectives of the Samvai Janik Rajtantra Party for the past six decades, has paved the way for the establishment of a republic in Nepal by removing constitutional independence in the 2062 General Convention. This decision can be said to be a great act for democratic independence. Democracy for national unity, peace, and development includes federal democracy, promoting national unity, transparent and accountable political parties, international relations, and foreign policy.

The CPN-UML declaration was announced on 26 Falgun 2064. Emphasis was placed on ending the monarchy, establishing a democratic republic, restructuring the state,

promoting sustainable peace, scientific land reform, ending a divided society by talking about making one's own constitution, developing common values, and protecting the sentiments expressed by the people in the movements from 2007 to 2063. No matter what is written in the manifestos of others, Nepal's parties know only a little bit of time. The habit of coming after parties that cannot utilize their time well does not seem good. The role played by small parties in Nepal does not seem less important. In this, the contributions made by the Workers' and Peasants' Party, Janamorcha Nepal, Nepal Bina Party, Ananda Devi, Nepal Communist Party, Male and RPP also helped bring about change in Nepal. Nepal's tally seems important. The political parties such as the Tarai Madhesh Democratic Party and the Forum, all of which helped from their respective places, were for change and me. In the 2056 elections, about 100 parties registered played a role, but the role of any party was in the defense of the king. In the elections of Chaitra 28, 2064 BS, 54 parties participated and 25 parties were successful in winning seats. It is found that CPN-Maoist managed to secure 120+100=220 Nepali Congress's 37+73=110, CPN-UML 33+70=103, Madhesi Janadhikar Forum 30+22=52, Tamalopa 9+11=20 seats, while RPP 8, CPN-ML 8, Janamorcha Nepal, Nepal Sayukt Sadbhavana 5/7 seats, RPP Nepal 4 seats, Rashtriya Janshakti Party and Rastriya Janamorcha 3/3 seats. The remaining 25 parties managed to secure 2/2 and 1/1 seats in the district.

### **Maoist rebellion**

The United People's Front, which managed to win 9 seats in the parliamentary elections of 2048 BS, submitted a 40-point demand letter to the then Prime Minister Sher Bahadur Deuba on Magh 22, 2052 BS. In which the government did not even listen to 9 demands related to nationality, 14 related to people's lives, and 16 related to democracy, and there was no possibility of fulfilling them. After the demands were not met, the Maoists went underground from the United People's Front Nepal on Falgun 1, 2052 BS. For 10 years from 2052 to 2062 BS, the Maoists executed their opponents and interrogated and controlled suspicious people. In reality, if Nepal had not had mid-term elections and had been able to run the same government for 5 years, there would have been less chance of the Maoists going underground so quickly. The United People's Front Nepal rebelled from Falgun 2052 BS after failing to win a single seat in the 2051 BS elections. At that time, it was believed that only the Congress and the UML could be democratic. Due to the innate democracy of the Nepali Congress and the multi-party democracy of the UML, both parties believed in democracy and did not vote for others because they believed in democratic thinking. It seems that the Maoists have adopted a violent path to apply Mao's theory that power can be seized through weapons in Nepal. Although there were repeated talks, all the talks ended inconclusively. Since 2059, when the possibility of the monarchy becoming active increased, the parties began to argue with each other. On 2061 Magh 19, the government was formed under the presidency of the king, and the possibility of a direct monarchy became a government, the parties began to get closer. After the 12-point agreement on 2062 Mangsir 7, the

possibility of increasing cooperation between the DRC and the Maoists increased. After all parties except the pro-king parties of Nepal participated in the movement from Chaitra 24, 2062 to Baisakh 11, 2063, it was announced on the night of Baisakh 11, 2063 that the parliament had been restored. 5-point agreement, The Maoist insurgency is said to have ended with the 25-point code of conduct signed between the Communist Party of Nepal (Maoist) and the Communist Party of Nepal (Maoist), the four-point code of conduct, and the correspondence of common understanding sent to the United Nations on 22 December 2006.

His influence is more pronounced in the villages or rural society than in the cities. Now the pressing problem seems to be the challenge of integrating the Maoist fighters. While the insurgency has done a commendable job of bringing a wave of political consciousness to the villages, it may be difficult to do so in the absence of a common understanding among all. Opposition based on opposition and acceptance of wrongdoing may fall under the competence of a politician.

This rebellion is based on the idea that there is a possibility of unity even by setting a boundary, so the best course of action is to agree and understand. The situation determines whether we are close or far. This picture shows a family under the control of the Maoists in the conflict. The message that the disunity seen in the structural changes in social change and politics is not sustainable is the essence of the picture and the movement.

### **Twelve-point Memorandum of Understanding:**

The long-standing conflict between the absolute monarchy and democracy has reached a very serious stage. The armed struggle that has been going on for the past ten years has become widespread today to resolve it through a progressive political solution and establish peace. Therefore, it has become indispensable to implement the concept of democracy by ending the absolute monarchy and establishing a complete democracy, solving class, ethnic, regional, etc. problems in all areas of politics, economy, society, culture, etc. In the existing perspective and context, an understanding was reached between the seven political parties (Maoists) in the parliament through various negotiations. The understandings are as follows:

Democracy, peace, prosperity, social progress and an independent and sovereign Nepal are the main aspirations of the general Nepali people. The main obstacles to that are: We fully agree that absolute monarchy is the only way to bring peace, progress and prosperity to the country until it is abolished and a full democracy is established. We are of the clear opinion that absolute monarchy is not possible. Therefore, it has been agreed to establish a full democracy by abolishing absolute monarchy. The seven political parties in the movement are fully committed to the fact that the conflict in the country can be resolved and sovereignty and state power can be fully established in the people only by establishing a full democracy through elections to the Constituent Assembly based on the decision of the movement to restore the parliament and establish a fully empowered all-party

government, a dialogue and consensus with the Maoists.

The CPN (Maoist) is of the view and commitment that the aforementioned goal can be achieved by holding a national political conference of the agitating democratic forces and forming an interim government and holding elections to the Constituent Assembly based on its decision. There has been an understanding between the seven agitating political parties and the CPN (Maoist) to hold a dialogue and seek a common consensus on this procedural agenda. It has been agreed that the power of the people's movement is the only option to achieve this goal.

The country has today demanded the establishment of permanent peace with a positive resolution to the armed conflict. Therefore, we are firmly determined to end the authoritarian democracy and establish permanent peace by ending the armed conflict in the country through the progressive political development of the upcoming Constituent Assembly elections and the establishment of a full democracy on the basis of that process. The CPN (Maoist) expresses its commitment to move forward in a peaceful new political direction through this process. In addition, in the context, it has been agreed to place the Maoist armed forces and the royal army under the supervision of the United Nations or a reliable international body during the Constituent Assembly elections to be held after the end of the authoritarian monarchy, to conduct the elections in a free and fair manner and to accept the results of the elections. We expect the involvement of a reliable international community in the negotiation process as well. The CPN (Maoist) has clearly and institutionally demonstrated its commitment to a competitive multi-party system of governance, civil liberties, human rights, the concept of the rule of law, fundamental rights, and democratic values. It has expressed its commitment to advance its vision accordingly by making it public.

The CPN (Maoist) has expressed its commitment to create an environment where leaders, cadres and people of other liberation parties who were displaced during the armed conflict can return to their original places and settle with dignity, distribute their seized properties in a just manner, and carry out political activities without hindrance.

The CPN (Maoist) has expressed its commitment to introspect and self-criticize on past mistakes and weaknesses and to prevent future mistakes and weaknesses. Seven political parties have expressed their commitment to not repeat such mistakes and shortcomings in the future, while introspecting on the mistakes and shortcomings they made while in parliament and government in the past. In the context of advancing the peace process, a commitment has been made to fully respect human rights values and norms, to move forward based on them, and to respect press freedom. The announcement of municipal elections, which are being put forward for the nefarious purpose of misleading the public and the international community and legitimizing the king's autocratic and constitutional rule, is a fraudulent move, and therefore, we will actively boycott them in our own way. The general public has been called upon to make such elections a

failure.

The people and their representative political parties are the real guardians of nationality. Therefore, we are fully committed to protecting the independence, sovereignty and geographical integrity of the country and national unity. It is the common duty of all of us to maintain friendly relations with all countries of the world and good neighborly relations with neighboring countries, especially India and China, based on the principle of peaceful coexistence. However, in order to maintain their autocratic and illegal rule and to mislead the patriotic people, the king and the monarchists are trying to create a false atmosphere of nationalism. We urge all patriotic people to be vigilant and appeal to international powers and the public to support the democratic movement against the autocratic monarchy of Nepal in every way.

We cordially call on civil society, active communities, mass organizations, people of all ethnicities and regions, journalists, intellectuals, and the general Nepali public to participate in a peaceful movement based on understandings of civil society and professions to make the movement a success by expressing our participation in it, focusing on democracy, peace, prosperity, progressive social change, and freedom, sovereignty, and self-respect.

In the past, in the context of inappropriate behavior between parties, a common commitment has been expressed to investigate the incidents where the parties have expressed objections and demanded an investigation, and if found guilty, to take action against the guilty and inform them publicly. From now on, if there is a problem between the parties, it has been agreed to resolve the problems through dialogue by discussing them at the relevant level or leadership level. Date: 2062 Mangsir 7

Success of the Second People's Movement, restoration of Parliament, election of the Constituent Assembly: Declaration of the Republic First of all, I do not agree with calling the movement of 2062/063 the second people's movement. There is no such thing as the first or second movement in history. This is just a political statement. The truth is, it is considered true in history to call the movement and revolution of 2007 the movement and the 2036 movement. Since the movement is not the first or second, but the date and event are the main factors in history, it should be called the movement of 2062/063. The following reasons are mainly responsible for the success of this movement. Consensus and agreement between the parties: This should be understood as the consensus and agreement between the Maoists and the seven political parties. All service workers, journalists, teachers, professors, doctors, pilots, farmers, laborers, social workers, and politicians participated in the movement. Mainly The movement had the support of foreign nations. The person leading the movement had a specific objective. The 2062/063 movement was also successful because of the foreign army. The King addressed the movement on Baisakh 11, 2063 BS and gave a speech in 2059 BS. The movement was completely successful after the dissolved House of Representatives was restored. After the House of Representatives, which was

elected in 2056 BS, was restored, the king's powers were stripped and the monarchy was suspended.

The Constituent Assembly elections were held on Chaitra 2064 with the aim of taking over the country by electing the assembly. According to the Interim Constitution 2063, a total of 601 members were provided for the Constituent Assembly, consisting of 210 direct constituencies, 235 proportional representations and 26 nominated members. Is there any country in the world that has an area of 147,181 sq. km and a population of about 25 million? This indicates destruction, not development. A 45-member cabinet and 601 members in such a small country is harmful in itself. If the parties that truly develop the country are to think about it, a cabinet of 11 members and a parliament of 105 members are enough. In the poor countries of the world, the political culture is proper and the countries are becoming poor. In Nepal, there is no difference between an absolute monarchy and a democratic republic. If the number of people who eat in a monarchy were small, then a republican democracy would have a structure with double the number of people who eat, then Nepalese would be very poor. It is necessary to think about this at this time (Dhakal 2075).

In the elections held in 2064 BS, the largest political party was the CPN-Maoist with 220 seats. The Nepali Congress came in second with 110 seats, the CPN-UML came in third with 103 seats, the Madhesi Janadhikar Forum came in fourth with 52 seats, and the Tarai Madhesh Loktantrik Party came in fifth with 20 seats. Out of 54 parties in Nepal that participated in the 2064 BS elections, 25 parties managed to win seats. In the elections that could not be held on Chaitra 28 BS, the elections were held from Baisakh 1 to 7 BS (July 2075). The first meeting of the Constituent Assembly held on 15th Jestha 2065 declared the end of the monarchy. On 29th Jestha 2065, Raja Narayanhiti moved towards Nagarjan. Narayanhiti, where the kings of Nepal had been living since 1943 BS, was vacated. A republic was established in Nepal. The first President Dr. Sadran Yadav, Vice President Parmananda Jha and Prime Minister Pushpa Kamal Dahal were elected.

## Conclusion

In Nepal, the first political party Prachanda Gorkhashe was established on Shrawan 28, 1988, but the Praja Parishad established in 1993 is considered the first political party in Nepal. The Nepali Congress played a major role in the 2007 movement. Other parties, including the Nepal Communist Party, were in support. Parties also played a role in the 2036 referendum, but the Congress played an important role in the referendum as well. Senior Nepali Congress leader Ganeshman Singh Girija Prasad Koirala led the movement in the 2046 movement. This does not mean that there were no other parties in Nepal who led it. It is not that Girija Prasad was the leader of the Nepali Congress in the 2062/063 movement. It is natural that Koirala, a leader who grew up in a family political family, was ahead of the grain leaders (Dhakal 2075). In the 2048 BS elections, parties like Nepali Congress, CPN-UML, RPP Chand, RPP Thapa, Nepal Sadbhavana Party, Nepal

Mazdoor Kisan Party, Samyukta Janamorcha Nepal, etc. participated and contributed to Nepali politics. It is not that the parties that were banned before 2046 BS and 2017 have not been discussed. To be honest, the bitter truth is that Nepal's political parties have been supporting autocracy. The reality is that the war of the CPN (Maoist) has flourished. It is not that Nepal's parties have not expressed their regression by following the steps of the king. The 12-point memorandum of understanding that proved to be a cornerstone against the royal steps, the 19-day movement between the seven parties and the Maoists, the working unity between the parties, were important works. The agreement between the seven political parties in the movement and the Maoists, who had been in the movement for 10 years, was another important aspect. Let's look at it individually. If we look at it individually, people like Girija Prasad Koirala, Madhav Nepal, K.P. Sharma Oli, Jhalanath Khanal, Sher Bahadur Deuba have a kind of contribution, while the role of Baburam Bhattarai and Pushpa Kamal Dahal was different. The Nepali Congress and the UML have played an important role in the establishment of the republic of Nepal. The establishment of the republic in Nepal was due to the military strength of the Maoists, the intelligence of the Nepali Congress, and the easy participation of the Communist Party of Nepal (UML). It has been found that the potential for institutional development has decreased where it has increased.

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