

*Two Paths  
to  
Peace*

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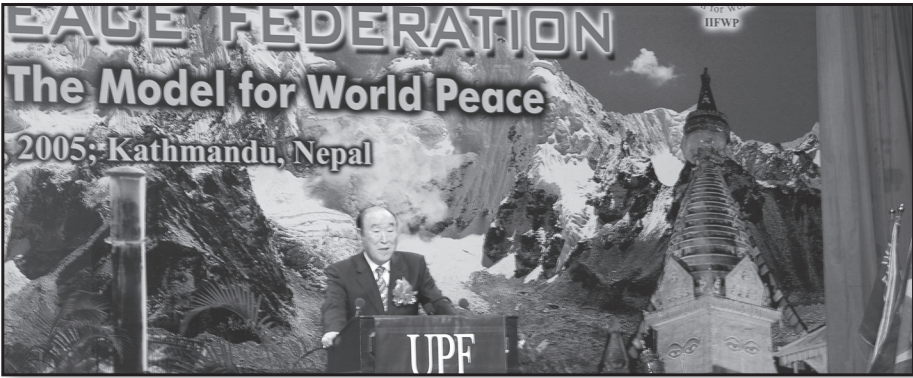




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Rev. Sun Myung Moon, the Founder of Universal Peace Federation, speaking in Kathmandu, Nepal on Nov. 22, 2005

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## A Peace Initiative of Another Kind



**Krishna V. Rajan**

*Former Ambassador of India to Nepal*

The tiny kingdom of Nepal, nestling at the foot of Mount Everest, has caught the attention of the world by the manner in which it has been trying, for more than a decade, to grapple with an ideologically anachronistic, often brutally violent, and increasingly worrying (for many in Nepal and much of the outside world) extremist left-wing insurgency.

The Maoist insurgency in Nepal has raised many questions. Some at least would have a degree of relevance to other nations aspiring for peace, democracy and economic progress. It has been said that there is no such thing as a perfect democracy; democracy is a utopia where the perennial challenge is how to manage the inevitable disappointments, frustrations, grievances, and resentments of those who feel that they deserve a bigger share of the cake.

Is a democratic state left with any other option but to deal with such a threat by the use of force? When it seems to be failing, is a dose of author-

itarianism by the state and police justified? Is Maoist violence itself justified when there is proven mal-governance, corruption, and insensitivity in the parliamentary system leading to exclusion, marginalization, deprivation, and human rights abuse on a massive, institutional scale? Is there any point (as *The Washington Times* recently questioned about peace deals with Nepal's Maoists) in trying to sign a peace treaty with violent, ideologically motivated groups which believe in armed confrontation to bring about their definition of change?

And, was the Universal Peace Federation (UPF) right in investing so much hope, energy, and resources in an open-ended peace initiative in Nepal which pitched "irresistible force" (faith) against an apparently "immovable object" (the Maoists)?

I vividly recall the moment when we—a small group from the UPF including Robert Kittel, Ursula Amala McLackland, Ek Nath Dhakal, then leader of UPF-Nepal (now an Honorable Member of Nepal's first Constituent Assembly), and myself—first discussed, on the margin of an International Leadership Conference in Seoul, Korea in March 2005, UPF's growing success in Nepal despite the great political turbulence sweeping that country.

Ek Nath and I had the same thought almost simultaneously: the UPF message must be urgently applied to ease

political tensions and end the growing violence in Nepal. We agreed to launch a series of conferences devoted to common challenges to peace and development in the South Asian region, deliberately inviting leaders from all the political parties with whom I had closely worked as India's Ambassador to Nepal, in the hope that the existing trust and communication deficit could be eased progressively in a positive and politically neutral environment. We had no illusions about the complexities of the task that lay ahead. The situation looked hopeless then, and there appeared to be no light at the end of the tunnel.

There was complete paralysis in governance in Nepal because of a three-way confrontation between the monarchy, the seven "democratic" political parties (Seven-Party Alliance) and the Maoist insurgency. The King had assumed absolute powers and was having a confrontation with democracy even as his Army tried unsuccessfully to take on the Maoists.

Participants at the first conferences consisted of representatives from parties close to the palace as well as the Seven-Party Alliance; the Maoists, considered political untouchables, were not invited. There was no point in talking to them, so the conventional wisdom went, since their commitment to the ideology of installing a people's republic through class struggle did not leave any room for negotiation or compromise.

The UPF message of love, forgiveness, reconciliation, and living for the

sake of others was thus heard with interest and attention but also some skepticism—these lofty ideals must have seemed to be somewhat far removed from the reality of the situation in Nepal, marked by tremendous tension, bitterness, and hatred, with conflicts being reported regularly in different parts of the country. As one senior Nepalese politician told me, shaking his head in disbelief, "Why are you walking in where angels fear to tread?" the subtext in this being, "Don't do this. It will fail. It will discredit you as an organization, however well meaning you might be."

But the UPF persisted in its efforts: between July 2005 and the time of writing, more than eight major peace conferences have been organized; each has been more meaningful, more significant than the earlier one. In addition, as the book chronicles, there were dozens of other activities, high-profile visits, service projects, education, and youth mobilization programs.

I recall a chance remark I made in one of the earlier conferences, suggesting that since all the parties—the King, political parties, and the Maoists had made mistakes, it was better to avoid finger-pointing and go for unconditional talks. I was surprised the following morning to see that this innocuous statement was a front-page headline in all the papers! Similarly, a resolution passed unanimously at the next conference in which we urged that direct communication should be established with the Maoists and expressed some appreciation for their social and eco-

conomic agenda seemed to make a much bigger impact than we had imagined.

On another occasion, after UPF had launched a “Movement for the Underprivileged” in partnership with Indian and Nepalese companies to empower poor families, a high-level UPF team called on the senior Maoist leaders, Prachanda and Baburam Bhattarai, in their heavily guarded office. I explained that one of the purposes of South Asia Peace Initiative was to make people realize that Maoists were not “the other”—no demons but normal human beings. Bhattarai interjected appreciatively, “actually, better than normal human beings.”

When the concept of “One Family Under God” was explained, with a caveat that we invited even those who might not believe in God to commit themselves to the idea that “We are one family,” Prachanda said, “This is a very interesting principle. We have followed a different path so far, but we believe in the same principle. Our methods have so far been different. But after the election, you will see ... we would like to work closely with the Universal Peace Federation.”

In order to make the army and government comfortable, we brought in one of India’s top police officers and a human rights expert to discuss human rights issues in the widest perspective and frankly acknowledge the mistakes and learning process India had to go through in tackling its own insurgencies.

I have no doubt in my mind that what was at that time an inclusive ap-

proach towards the Maoists encouraged them to participate in our next few conferences at a fairly high level and for their leaders to receive us in their highly guarded and rarely visited offices. The Maoists seemed anxious to reassure us and through us, the civil society and political leaders attending our meetings, about their benign intentions in regard to building a peaceful and prosperous Nepal. As for the political establishment, the government, and the Army, there was a genuine desire to end the conflict but also a basic resentment that the outside world was oversimplifying the situation to the respective disadvantage of each, and therefore a willingness to state their points of view in a “neutral” environment.

Thus, there was a remarkable “quality” in the cross-party participation in UPF’s various activities. The spontaneous reception that was given to Father and Mother Moon on their extraordinarily successful visits (all political parties and the Maoists actually decided to suspend a strike which had paralyzed the country for a day, out of deference to Father Moon) speaks volumes for the respect in which they are held.

A series of developments occurred between 2005 and 2009, at times deeply disappointing, at other moments defying the most daringly optimistic expectations, culminating in the end of the insurgency, the “mainstreaming” of the Maoists in a multiparty democratic framework, a comprehensive peace agreement, the holding of elections to a Constituent Assembly, and the emer-

gence of a democratically elected coalition with the Maoists heading it.

In the process, the country that the world used to know as Nepal transformed its fundamental identity. The world's only Hindu kingdom officially ceased to be "Hindu" and, with the abolition of the monarchy by a formal decision of the Constituent Assembly, became a federal, democratic republic. Even hardboiled diplomatic observers were struck by the pace, fundamental nature, and apparent irreversibility of these positive changes, and some frankly described it as something of a "miracle." For some at least in the UPF family, there is a temptation to say, "and thereby hangs a tale!"

The holding of the April 10, 2008 election to the Constituent Assembly was itself undoubtedly an achievement for Nepal and opened up the possibility of creating a new, inclusive democratic Nepal. The results were most unexpected—even by the Maoists. Not entirely free and fair but undoubtedly credible, they represented a mandate for change: the Maoists won an emphatic victory, although they were short of a simple majority.

Most old leaders from mainstream parties were defeated. The monarchy was also rejected—leaders and parties standing for even a ceremonial role for it were defeated. New power centers emerged: communities which had traditionally been excluded, suppressed, or marginalized were suddenly thrown into the power structure. The Constituent Assembly was the most inclusive body in the history of Nepal, indeed

anywhere in South Asia. The down-trodden Dalits ("untouchables" in the caste system of the subcontinent now) had more than 50 Parliamentarians; women had nearly 200 (one third of the Constituent Assembly's total membership).

The Maoists were quick to claim that they had a mandate from the people for effecting change. But once in government, they had to confront the difficult task of delivering on several fronts. The onus was on them to create a sense of trust and confidence in their intentions, by ending the tactics of violence, intimidation, brinksmanship, and aggressive rhetoric that had admittedly been a cause of their success so far. The resentment and bitterness created among other parties had to be healed by a demonstration of Maoist moderation, accommodation of diverging views, and respect for the need for consensus on all important issues. Translating the objective of federation—an aspiration towards which they had contributed immensely during the insurgency—into reality was bound to be a difficult and divisive exercise.

In fact, the Maoists did little to reassure the world about their real intentions. They shifted their goalposts every now and then. Even when they were in government, they frequently indulged in brinksmanship, threatening to pull out of the government when one or other of their demands was not met, usually managing to have their way until May 2009, when the other parties (backed by public opinion and most of the international community)

refused to go along with the Maoist decision to sack the Army Chief in what was clearly an attempt to assert control over the security sector. They have also tried to explain away, occasionally even to justify, the intimidation and violence being indulged by their cadres and the much feared youth front, the Youth Communist League.

Overall, sad to say, there is a culture of impunity and violence in Nepal today. The much-touted “New Nepal” is currently a republic of uncertainty, and may well become republic of fear. The absence of trust between political leaders and parties; political opportunism, shifting alliances, absence of leaders with vision and stature is compounded by the poor institutional underpinnings—a politicized bureaucracy, demoralized police, disliked army, and partisan media. The Maoists are now on the streets. Bandhs (shutdowns) and strikes organized by different revolutionary ethnic group affiliated with the Communist Party of Nepal-Maoists have become a virtual reality. Parliamentary proceedings have stopped. The country, by common description of the Nepalese themselves, is falling into chaos.

So, was the UPF initiative in organizing the South Asia Peace Initiative programs worth the energy and effort, when the peace process is already so frayed within a few months of the historic Constituent Assembly elections? The basic question, “Can Maoists change their DNA?” is difficult to answer one way or the other. The jury is still out. Many of their actions and

statements do not inspire confidence that they have decisively given up violence and intimidation. On present evidence, it seems that they may have changed their strategy and tactics, but not their ideological goals.

Many experts believe that for the Maoists, with their confrontation with the Army unable to produce a positive outcome, the peace process was simply a means to abolish the monarchy and overcome international hostility after 9/11. Prachanda acknowledged as much when he said he “did not foresee the possibility of capturing the state power at the center through armed revolution alone.” But it was amply clear that abandoning armed struggle in favor of “competitive politics” was at best a tactical move.

Maoist leaders themselves emphasize that their present success is due to “fusion of ballot and bullet” and insist that they have not abandoned armed struggle. There is no regret for past violence, and present violence is easily rationalized. The highly publicized video recording which surfaced in May 2009, showing Prachanda addressing his cadres in January 2008 and bragging about how the Maoists had successfully duped the international community and the Nepalese people on a whole range of issues in order to get into a peace process which they intended to undermine from within, has come as grim confirmation to many about the real Maoist agenda. It would be easy to be shocked into concluding that the UPF and others who worked hard to bring the Maoists into the mainstream

were naïve and have been thoroughly hoodwinked.

Yet it must be acknowledged that there have been major shifts in Maoist strategy in the past few years; their commitment to multiparty democracy may be tenuous and their declared intent to give up violence insincere, but the debate within the movement between the pragmatists and hardliners appears to be genuine. If so, there is merit in persevering in the hope that the pragmatists will ultimately prevail. The Maoists are without doubt at the heart of Nepal's crisis of governance; yet they are also an indispensable part of the solution.

It is also important to underline that the reasons for the present political impasse do not entirely lie with the Maoists. The peace process was based on political expediency for all the parties, not on any deeply felt convergence in terms of national objectives. For the established parties, who had comprehensively underachieved in the 12 years of democracy between 1990 and 2002, it was an opportunity to return to power despite popular disenchantment with them.

Thus, leaders of the so called mainstream parties—the non-Maoists—need to understand that at this critical juncture in their nation's history, the obsession with power—an understandable and necessary element in normal times in any multiparty democracy—must take a back seat to the real priority of the day, which is to consolidate the peace process and write the Constitution in time. This will not be

possible without a sense of service and if need be, sacrifice on the part of every key Nepalese leader—a plea which is in the subtext of every UPF conference in Nepal.

Nearly two years after the second people's movement in Nepal's history, the Jana Andolan II as the Nepalis term it, which forced the monarchy out and ushered in a people's federal democratic (and secular) republic, the mood in Nepal is one of deep anxiety for the future. The hope and euphoria which swept across the country as a ceasefire agreement was signed and a time-bound peace process announced have given way to a sense of hopelessness as a combination of spreading violence and non-existent governance challenges security in most parts of Nepal.

There is fairly widespread concern that unless present trends are managed and decisively reversed, future generations of Nepalese may well wonder how Nepal's political parties, including the Maoists, could have squandered a unique opportunity to end the country's long socio-economic-political crisis. As things stand, prospects for smooth governance, the peace process, writing of the new Constitution within the stipulated period of two years, do not look bright. The likely future scenario may well be a façade of democracy and collapsing governance, together with a breakdown of law and order.

Nepal is crying out for leadership with vision, governance, with sensitivity, an environment free of violence and instability. It also needs a mini-

imum of trust between various groups who were until recently fighting each other—principally the Army and the Maoists—but who now simply have to work together in order to create a new Nepal. The UPF must lead international efforts to create that kind of conducive environment through new peace initiatives. The road map must naturally be a combination of idealism and realism.

The idealism has a lot to do with faith in the essential nationalistic instincts of the Maoists. After all, much of the good that has happened in Nepal in the recent past—the end of the monarchy, the start of a process to replace a feudal power structure with something more inclusive, more democratic, more responsive to the common man's aspirations from governance—has been due to the Maoist struggle for change, which was essentially embraced by the electorate in the April 2008 elections. But it has also to do with faith in other

political leaders, in the Army which must gracefully adjust to change, and in the ability of Nepalese civil society to empower itself with a sense of responsibility.

The realism has to do with the facts that the Constituent Assembly has a life of 24 to 30 months; that the Maoists are not a monolithic organization, they have their pragmatists and hardliners; and that the pragmatists will see the current situation as a historic opportunity to cooperate in the framing of a new Constitution and keeping the peace. Whether the Maoists are in government or not, it is they who will get the credit if the Constituent Assembly delivers a good Constitution in peaceful conditions, and they—along with other politicians who failed to rise to the occasion—will be blamed and reviled by future generations for having squandered a historic opportunity if they do not.

# **P**urpose and Focus

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This book is a focused, case study highlighting the role which the Universal Peace Federation (UPF) has played, and continues to play, in helping peace return to the Land of Buddha. It is not a history book, per se, in that it is not an overall record of the entire peace process in Nepal.

UPF is “dedicated to building a world of peace in which everyone can live in freedom, harmony, cooperation, and prosperity.”<sup>1</sup> Its programs and projects are designed with this focus in mind. Therefore, this book has a singular objective: To show how the activities of UPF and its affiliated organizations have supported and complemented Nepal’s struggle for peace during the past five years.

According to the UNESCO constitution, “wars begin in the minds of men.”<sup>2</sup> UPF would accept this, but add that divine intervention, coupled with human responsibility, are essential for the defenses of peace to be constructed. However God’s involvement will not be paranormal, mystical or magical, nevertheless, it will be very substantial and significant.

The path to peace usually has many ideas, road maps, schemes and initiatives. Indeed, peace has been the hope of all people in all ages. More often, it is the resolve to create peace that has been in short supply: the spirit to

sacrifice, the humility to repent, the empathy to understand and the heart to forgive. And it is precisely in this area—in changing attitudes and priorities—that divine intercession is most essential. This was true in South Africa where religious ideals prevented a blood bath and helped guide the Truth and Reconciliation Council to heal a wounded nation. The Christian ideals of forgiveness and Gandhi’s philosophy of ahimsa, or non-violence, provided guideposts to help bring civil rights and other long-overdue freedoms to all Africans.

Nepal’s peace process could also be a model for the world to learn from and study. Not in terms of healing racial divides, but it could be an example for addressing the rift and animosity between political systems, namely, between communism and democracy. Sadly, as it stands now, something vital is missing—the heart and spirit to work together, to sacrifice for the sake of the nation, to reach for the summit of peace. No doubt the process began in earnest but it now appears to have hit a road block.

Without the highest virtues of the human spirit being reborn on a daily basis, we are like a sailor lost at sea without a compass. We drift from storm to storm still hoping in vain to find our way home. Gradually, feelings of hopeless, isolation and confusion set in causing us to turn inwards and become defensive. If this happens, then the quest of peace morphs into the pursuit of party interests and, although the guns may be under lock and

1 Universal Peace Federation: Mission. Retrieved Sept 11, 2009, from <http://www.upf.org/about>.

2 UNESCO. retrieved Sept 11, 2009, from [http://portal.unesco.org/en/ev.php-URL\\_ID=6206&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=6206&URL_DO=DO_TOPIC&URL_SECTION=201.html).

key, the war continues in the hearts of men.

The purpose for documenting UPF's contributions to the peace process is not to promote this peace federation; it is to help the peace process move forward at this critical juncture. The aim is to show that "two paths to peace" have been going on side by side in this country. The objective in spotlighting this interconnectedness is to facilitate both paths of peace so they can work more closely together. As will be shown, each avenue has a vital role to play in bringing social harmony and justice to the peace process and prosperity to all Nepalese.

## PARALLEL PATHS

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The obvious and most visible path is the political peace process. By bringing a militant group into the political peace process Nepal gained the attention of the world. The unfolding of these events was covered in the daily media and comprises such achievements as: signed MOUs, surrendered weapons, an interim constitution, elections, and the formation of Nepal's first federal, democratic republic.

In essence, this landlocked nation sandwiched between the world's largest democracy, India, and the world's largest communist country, China, has gone from feudalism of full-fledged democratic reforms in a matter of a few years. But the jury is still out as to whether this will end up a secular republic modeled after its southern

neighbor, or a people's republic taking after their neighbors to the north.

From this perspective, UPF's peace initiatives at first seem miniscule especially when compared to others stakeholders such as the United Nations Mission in Nepal (UNMIN) and other international agencies.

Looking at the size of the political parties—Maoists, the Nepali Congress, the UML, and the growing Madeshi influence vis-à-vis the Nepal Family Party (NFP) a huge disparity is obvious. The NFP was the smallest party to win even one seat in the Constituent Assembly elections. It may seem presumptuous to even assume our efforts matter at all.

But one must remember it is often a single voice, India's Gandhi, South Africa's Nelson Mandela, and America's Martin Luther King, who draw inspiration from their religious and spiritual values, swayed public opinion and shaped the destiny of nations. Size is not always the determining factory; it is more important to have the power of righteous on your side. For example, one small boy, David, defeated mighty Goliath. And in the epic *Mahabharata* as the Kurukshetra War seemed inevitable, Arjuna, on behalf of the Pandavas, chose an unarmed Krishna to be on his side, rather than the well-equipped *Narayani sena*, or "Lordly army."<sup>3</sup>

Over the course of the past five

3 Kurukshetra War: (2009, September 10). In Wikipedia, The Free Encyclopedia. Retrieved 15:24, September 10, 2009, from [http://en.wikipedia.org/w/index.php?title=Kurukshetra\\_War&oldid=313009624](http://en.wikipedia.org/w/index.php?title=Kurukshetra_War&oldid=313009624).

years, UPF has tried to cultivate the conditions for the peace process to move forward and we will continue. If sacrifice is any measure of commitment, UPF has probably invested a higher percentage of its resources in trying to help the peace process move forward than any of the other players. These contributions will be outlined in this book. Importantly, they will be set in conjunction with and parallel to the on-going peace process because that has been the purpose, objective, and focus of these activities. There are numerous correlations between these two paths to peace. The validity and meaning of these interactions will be left for the reader to decide.

Many of the activities of UPF were planned to advance understanding, dialogue, cooperation and reconciliation among the various partners in the peace process; to create the spirit conducive for peaceful reconciliation. This linkage was by design. More astonishing are the numerous corollaries between Nepal's journey to peace and UPF events—primarily the World Peace Tours of Father and Mother Moon and the South Asia Peace Initiatives. These parallels were not planned by human intent or ingenuity alone. And the number of such correlations is too many and the timing too uncanny to be mere chance or coincidence.

## **UPF's ROLE: PEACEMAKER, PEACEBUILDER**

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Traditionally, the term “peace education” includes three categories: peacekeeping, peacemaking, and peacebuilding.

Peacekeeping can be defined as violence management. Its goal is to respond to situations where violence has already broken out and prevent it from escalating further. Here, the people and Government of Nepal, UNMIN, and other international governmental and non-governmental organizations are the main players. They are the ones moving, coaching and guiding the peace process. UPF applauds, supports and encourages their work.

To support this, UPF has been making significant contributions in the areas of peacemaking and peacebuilding.

The primary goal of peacemaking is conflict resolution. Incorporating a variety of techniques to resolve disputes, peacemaking tries to get the fighting parties to work out their differences rather than resort to military force. UPF and the NFP have focused in these areas with the peace federation working mainly in civil society while the Nepal Family Party has been working in the political arena. Some of the main projects in this area include: the World Peace Tours, the South Asia Peace Initiative (SAPI), leadership and good governance seminars, inter-religious conferences, reconciliation picnics and inter-ethnic community service programs. Highlighting these

will be the first focus of this book and will be covered in the section, “Peace-making: Parallel Tracks.” The following chapter, “Supporting the Peace Process,” let’s some of the Nepalese leaders who have participated in our programs speak for themselves.

Peacebuilding works to create a culture of peace in society at all levels, promoting non-violent strategies as legitimate means to address differences and disagreements. Here too UPF has made important contributions. For example, character education programs are taught in school, colleges and universities; women’s micro-finance projects have been launched; young couples are given marriage preparation and family-life courses. UPF and its affiliated organizations operate orphanages, schools, businesses, a trekking company, a travel agency, a weekly newspaper and have on-going international student exchange programs and religious pilgrimages to Nepal. The chapter, “Peacebuilding: Civil Society Initiatives” touches on some of this programs.

Finally, “Our Next Steps” looks at

ways to move forward. Essential to overcoming the current impasse, we must find a way to bring the communist and democratic forces together. We must look at the strengths and weaknesses of each system. It is hoped this may lay the groundwork for writing a new constitution, building consensus and creating the right set of priorities to help build a new Nepal.

In the original Memorandum of Understanding signed between the Maoists and the Seven Party Alliance on November 22, 2005, the word “peace” is mentioned 11 times. The phrase “permanent peace” is mentioned twice. Therefore, it is essential to start with a clear understanding of the basic principles of peace.

There are two principles: the “Dual Purpose Principle” and the “Pair System Principle.” When described below it should become obvious that these principles are universal in nature since they are applicable to both science and religion, and transcend the barriers of culture, race, religion, nationality and history.

# The Basic Principles of Peace

## THE DUAL PURPOSE PRINCIPLE

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Everything has a dual purpose consisting of an internal, directive nature and external form. Animals, for example, have an instinct which directs their behavior. Plants have a simple response mechanism, called tropism, which directs the growth and movement of plants as they react to stimuli such as sunlight, heat, gravity and water. In the inorganic world there is an invisible directive nature, namely the laws of physics and chemistry, which directs the formation and interaction of particles, atoms and molecules.

Human beings have a mind and body. Similar to other animals, the mind directs the actions of the body. There is, however, a very unique relationship between mind and body within human beings. In the animal, plant and molecular worlds the relationship between the internal nature and external form is instinctual, responsive, automatic, or in some way pre-programmed. In other words, it is unlearned.

On the other hand, each individual fully participates in establishing the correct relationship between his or her mind and body. Certainly there are aspects that are instinctive and responsive in human nature, but in addition to this we have a freedom that is unmatched anywhere in creation. We must learn the correct alignment of mind and body. How do we do that?

And how is that related to peace?

First, we need to understand the purpose and function of each of the dual purposes. The desires of the body center on self-preservation and, therefore, seek food, shelter and clothing. Without these things we would not even exist. Complementing this our mind desires harmony and pursues truth, goodness and beauty.

It is vital to emphasize that both the mind and body are essential. Both are necessary. Both are good. There is not an either-or option; both the mind and body are absolutely indispensable. The issue is the correct priority or alignment. The relationship of mind and body is a partnership and with any partnership roles and responsibilities need to be clearly defined.

As mentioned, the functions of the body are more for self-maintenance. It is here that the respiratory, digestive and cardiovascular systems are located. The body, therefore, is foundational. It provides for our very existence; without it nothing else matters. When this concept is applied to social issues it is even clearer; health care, nutrition, sanitation, housing, clothing, and our environment are the basis for our very survival.

Yet, at the same time, if we only focus on surviving, then we miss the higher qualities of being human, those that make us unique from other animals giving us a higher sense of creativity, spirituality and purpose. Complementing the private or self-maintaining aspects

of the body, the elements of the mind are more public. For example, four of the five senses (to see, taste, smell and hear), are located in the area of the head. Here almost all of our public interaction takes place: we talk and listen, we share meals together and enjoy the smells and sounds of nature together. For this reason, the functions of the mind are more elevated than those of the body. In fact, this is how human beings were designed: the mind is above, and the body below. But to repeat, both are essential; the issue here is having the correct placement of priorities.

Our lives are put in the proper order when we place our public responsibilities above our private desires; when we live more for the sake of others than for ourselves (mind above body). Human beings, were given the responsibility to align these dual purposes in the proper order. We do not come pre-programmed. We have the duty to put the public aspects of our lives above our private concerns.

*This dual purpose principle is actually an important requisite for peace. If our priorities are inverted, for example, and we care more for ourselves than for others, we will be in constant conflict with others. If “my interests” are primary, then anyone who threatens these will be seen as an adversary. In this case, human relationships will, unavoidably, take on a confrontational nature.*

*This is why all religions have stressed the need to prioritize these dual purposes, placing an emphasis on the mind controlling the desires of the body. St. Paul described it as a war inside; for Muslims it is called jihad; Buddha taught that controlling the mind was conducive*

*to happiness; and the Bhagavad Gita warns us saying our mind can be our greatest friend or worst enemy.*

*The concept is easy to understand: put the desires of the mind above those of the body. However, to accomplish this is actually quite difficult. Nevertheless, the path to peace begins inside each of us by having the right priorities.*

*But the correct mind-body alignment has even greater ramification with applied in a social context. Corruption comes when these dual purposes are inverted and a higher priority is given to seeking personal wealth, more than fulfilling public responsibilities. In this way, peace and prosperity will never come if we are concerned first with our own well-being and happiness. It is only when we must care about the well-being of others, more than ourselves—then and only then—can we have peace, prosperity and harmonious co-existence.*

*To insure peace for ourselves, we must insure peace for others first.*

## THE PAIR SYSTEM PRINCIPLE

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The second basic principle of peace states that all things are created in pairs. For example, human beings are either men or women. Animals are male or female. The reproductive parts of a plant consist of a stamen and pistil. And in the subatomic world, molecules are made of cations and anions, atoms are made of protons and electrons, and energy has both a positive and negative charge.

The important questions are, “Why?” and more to the topic of this book, “What does this have to do with peace?”

There are two basic reasons for this pair system. First, this provides insight into the nature of God. Just as the character of a painter is reflected in his painting, so too is the nature of God reflected in creation. Hinduism correctly depicts God as Ardhanarisvara, a combination of three Sanskrit words, ardha, nari, ishvara, literally, “half, woman, God.” God is both male and female.

Buddha said he “is both the father and mother to the people of the world.”<sup>4</sup> In the first chapter of the Bible it says God made us in His image—male and female.<sup>5</sup> The Holy Quran affirms that “everything was created pairs” so that we can “receive instruction.”<sup>6</sup>

That everything was created in a pair system helps us understand the nature of our invisible Creator who must have the attributes of both masculinity and femininity. In other words, God is really our Original Parent, having loving qualities of both a father and mother.

The second reason all things are created in pairs is because energy is generated through give-and-take action between complementary parts. For example, an electric current is generated when charged particles (electrons) flow between a positive and negative pole. Likewise, the plant and animal worlds reproduce through the interaction of the masculine and feminine aspects within each species. For human beings

to create love, two people are needed: a man and a woman. In other words, love cannot exist by itself. This is true even for God, who needs a partner in order to experience love.

When Father Moon founded the UPF in 2005, upon the foundation of more than four decades of work, he personally traveled to 120 nations in as many days to deliver the Founder’s Address at the inauguration of UPF chapters. He explained this principle saying,

“Although God is the absolute being, He cannot be happy alone. Adjectives such as ‘good’ and ‘happy’ cannot apply to any being that lives in isolation. They apply only where there is a dynamic mutual relationship. Imagine a professional singer who finds herself on an uninhabited island. She may sing at the top of her voice, but with no one to listen, will it bring her happiness? In the same way, even the self-existent God absolutely needs a partner with whom to share love in order to experience joy and be happy.”<sup>7</sup>

*How then does this pair system principle apply to peace-making?*

*By understanding that God is our Original Parent and for a parent to feel love, they need an object of love which reflects their nature. This is why parents receive so much joy just looking at their children. Children reflect the nature of their parents.*

*This is actually a very powerful idea—God is our parent and we are His children.*<sup>8</sup>

4 Mahaparinibbana-sutta, as cited from the Teaching of Buddha, pg. 33.

5 Gen. 1:27

6 Koran 51:49.

7 Moon, Sun Myung, Peace Message #1,

“God’s Ideal Family and the Kingdom of the Peaceful, Ideal World,” Universal Peace Federation, September 12, 2005.

8 The Quran 32:7-9 acknowledges that Allah

*That means we are a family. In fact, the motto that drives UPF's Global Peace Festivals is: One Family Under God. It is similar to the ancient Hindu concept, Vasudhaiva Kutumbakam, meaning the world is one family.*

*With all our diversities in languages, religions, castes, nationalities and cultures, how can we really be one family? It's simple—parent makes a family. Brothers and sisters siblings because of a common parent. Then, if all humankind have a common parent, God, then we also are a family. Understanding God as our parents is imperative for us to transcend the man-made barriers that have divided us for centuries and discover our common kinship.*

*Peace can never come as long as we are blinded by the color of our skin, segregated by the way we worship, mute to other languages and limited in our ability to love only a common caste or culture. We naturally love members of our own family. But it is not our ability to love that determines the size of our*

*family; it is the size of our family that determines our ability to love.*

*If, for example, my own physical family is the largest family that I can imagine, then my heart can love those family members, but not other people who may be labeled "strangers." If my tribe or caste is "my family," then others are out-castes. If my political party is "my family," then other parties are rivals to be defeated, not partners in nation-building. Where we draw the boundary line of "family" immediately excludes those not "inside."*

*Therefore, if our hearts are small and our ability to love limited, it is because our concept of family is too narrow. By expanding the size of our family to include everyone, literally, we are challenging our ability to love beyond all boundaries. In this way, we are overcoming the walls that have partitioned our own hearts and divided our family.*

*In order for world peace to be established, UPF is saying that we must draw the boundary of "our family" as large as possible. We must make it so large that no one is excluded. To do this we must realize that we really are, One Family Under God. This is where true, lasting peace begins."*

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breathed His spirit into us, after fashioning us of clay. In this sense it may be seen that our spirit originates from God who is like our spiritual parent.



# 1 Peacemaking and Parallel Tracks

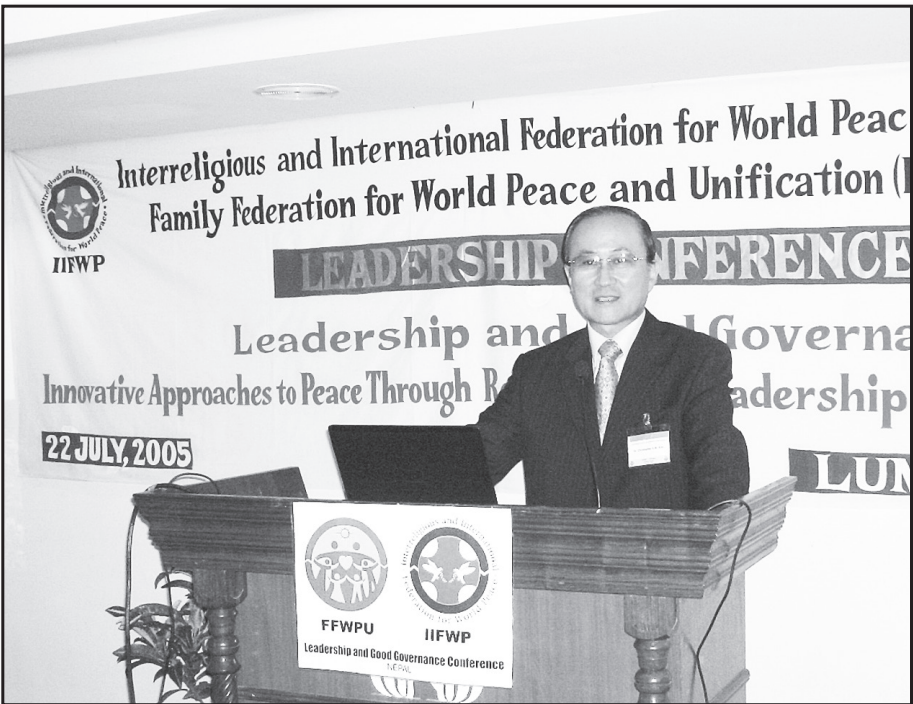
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# Building a Climate for Cooperation

Fearing that Nepal might become a failed state and a source of regional instability, the United States, the European Union, and India, along with other nations, pumped extensive military and economic aid into Nepal. This support, however, was suddenly frozen in February 2005 when King Gyanendra dismissed the government and seized absolute control of power. Dissatisfied with the elected government's inability to address the Maoist

insurgency, arrest corruption, and deal with incompetence, the king declared a state of emergency, imprisoned party leaders and journalists, cut communication lines with the outside world, and proclaimed, "Democracy and progress contradict one another."

Against the backdrop of political unrest and civil strife, nationwide economic progress stagnated. Rural areas were particularly hard hit, and development ground to a virtual halt.



Dr. Christopher Kim delivers the Keynote Address at the 1st SAPI in Lumbini, birthplace of Lord Buddha, with the theme, "Innovative Approached to Peace through Responsible Leadership."

## JULY 2005: LAUNCHING THE SOUTH ASIA PEACE INITIATIVE (SAPI)

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A series of seminars in five regions (Pokhara, Biratnagar, Nepalgunj, Kathmandu, and Lumbini), offered a forum for open dialogue and national debate. The venue for the last seminar, held July 22, was in Lumbini, the birthplace of Lord Buddha, and was the **first South Asia Peace Initiative** conference.

India's longest serving ambassador to Nepal, K.V. Rajan, who is also President of the Association of Indian Diplomats, spoke about the important role of good leadership, not only in the current unrest but also for long-term social and economic development. Dr. Christopher Kim, chairman of UPF-Asia, highlighted a strategy for peace that focused on addressing the root causes of violence, human alienation, conflict, and suffering. Drawing on the UPF founder's philosophy, Dr. Kim explored the dysfunctional and self-centered state of human love as a major source of human conflict suggesting that remedies can only be sought in understanding and correcting these root disorders.

This pioneer effort concluded with the drafting of an "Appeal for Peace," calling national stakeholders to:

- Agree to a ceasefire and laying down of arms.

- Keep the common good of the nation above personal or group interests.
- Accept the values of coexistence, human rights, and the rule of law.
- Declare educational institutions violence-free zones.
- Find an appropriate arrangement to end conflict and resolve violence.

The appeal was signed by noted leaders from government, religious institutions, and civil society, with Taranath Ranabhat, speaker of the House of Representatives, the first signatory. The appeal was published in Kathmandu newspapers on August 28, and on September 3 the Maoists declared a three-month unilateral ceasefire.<sup>9</sup>

## NOVEMBER 2005: PRIORITIES FOR PEACE

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At the second South Asia Peace Initiative conference, on November 12 at Kathmandu University, the great-grandson of the father of modern India, Tushar Gandhi of the Mahatma Gandhi Foundation, encouraged participants to open direct dialogue with the Maoists. House Speaker Ranabhat addressed a press conference acknowledging UPF's role in fostering dialogue among national leaders to further the peace process in Nepal, and Dr. Kamal K. Joshi, chairman of the University

<sup>9</sup> Maoists declare three-month long ceasefire. Nepalnews.com, Sep 03, 2005, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2005/sep/sep03/news08.php>.



At the second SAPI conference entitled “South Asian Conflicts: The Non-Violent Option,” on November 12, 2006, Tushar Gandhi of the Mahatma Gandhi foundation and the great-grandson of the father of modern India, encouraged participants to open direct dialogue with the Maoists.

Grants Commission and former Vice-Chancellor of Tribhuvan University, presented a 12-point peace proposal to the press:

- Peace begins by living more for others than oneself.
- The origin of conflicts begins by putting private interest above the public good.
- The need for sensitive governance, inclusive democracy, comprehensive development, and rejection of violence in resolving conflict.
- The proactive role of civil society in bringing about peace, good governance, and development was absolutely essential. Development must cater to the needs of the poorest and most vulnerable section of the society in the spirit of empowerment at grass root level.
- Unless economic disparity, caste and gender discrimination are reduced, conflicts will continue.
- It is essential to have a dialogue on the relevance of nonviolence directly with those who believe in violence for achieving their objectives. Dialogue should also be initiated among all related forces giving emphasis to the aspirations of people and democratic value.
- Justice and equality are needed for all sections of society, rich or poor.
- Nonviolence based on truth must

be promoted for the restoration of peace and must be taken as an ongoing process, not as the reaction to conflict.

- Peace is essential for overall development.
- Each country will have to learn from its own experience and devise its own solution with national con-

sensus.

- Nation-to-nation understanding must be promoted in reducing conflicts in the South Asian region.
- Unless the root causes and the environment of expanding conflict are not addressed, its resolution will not be effective.



VIPs attending World Peace Tour I, (front row R to L) Rev. Chung Hwan Kwak, Dr. Christopher Kim, Mrs. Ranabhat, Hon. Taranath Ranabhat, Hon. Madhav Nepal.

## **NOVEMBER 22, 2005: WPT I—THE BIRTH OF THE PEACE PROCESS**

Ten days after this second **South Asia Peace Initiative** conference concluded, on November 22, UPF founder Dr. Sun Myung Moon, age 86, came to Kathmandu and gave a peace message to an assembly of 4,500 people at the Birendra International Convention Centre. This speech, telecast live

nationwide, was part of Father Moon's first international World Peace Tour that took him to 120 nations in 120 days. It launched the Nepal chapter of UPF on that day and in each nation where he spoke inaugurated chapters worldwide. Father Moon explained that the most essential element of lasting peace and happiness is to live for the sake of others—not for your own self-interest.

The same day, in New Delhi, India, the first step to begin the peace pro-



Father Moon in Kathmandu, Nepal on November 22, 2005, World Peace Tour I, speaking at the Birendra International Convention Centre and to a live, nation-wide telecast.



**“The source of all success and victory is sincerity, loyalty and filial piety.”**

The calligraphy (top) painted by Father Moon on Nov. 22, 2005. Only two such writings were made during the entire world tour: Nepal and the Philippines. (Just above, is the English translation.)

cess was put in place. Maoist rebels and leaders from the government-led opposition Seven-Party Alliance signed the 12-point Memorandum of Understanding which called for a peaceful transition to an elected constituent assembly and a united movement for the restoration of democracy in Nepal.<sup>10</sup> After more than a decade of armed conflict, the Maoists agreed to return to the electoral processes and yield to the will of the people. But armed conflicts still erupted alongside the embryonic peace initiative threatening its very existence.

During his World Peace Tour, Father Moon painted a canvas with Chinese words on it and signed it. This was done in only two countries, and Nepal was one nation to be given this high honor (the other was the Philippines). The calligraphy Father Moon wrote that day hangs in the Peace Embassy building in Kathmandu. Its message is more like a prescription to solve the problems in Nepal and the world. In English it means: “The source of all success and victory is sincerity, loyalty, and filial piety.”

Remarkably, two seeds of peace—both absolutely essential—had sprouted at the same time. Over the last four

10 Parties, Maoists agree to end ‘auto-cratric monarchy’ to establish ‘total democracy.’ Nepalnews.com, Nov 22, 2005, retrieved Sept 11, 2009 from <http://www.nepalnews.com.np/archive/2005/nov/nov22/news13.php>.

and a half years these parallel paths have been running side by side. One initiative was more external and visible in nature (the political side covered daily in the press), and the second strategy was less well known and more internal in nature (seeking to highlight the basic, universal principles that must accompany the political process in order for peace to be enduring).

In many circles the Memorandum of Understanding was seen as a major breakthrough. On the other hand, it meant that the Maoists and the Seven-Party Alliance had formed a coalition against the monarch. The road ahead would not be smooth.

Prime Minister Koirala of the Seven-Party Alliance had taken a big risk reaching out to the Maoists. In like manner, the Maoist leader, Prachanda, also took a huge gamble. In certain ways the new alliance was a serious threat to Prachanda because other more radical rebel leaders would accuse him of selling them out and abandoning their cause célèbre of a violent, armed struggle. The United Nations and the international community were very concerned that free and fair elections could not be held while the Maoists were still armed. Everyone wondered whether Prachanda would really surrender his weapons prior to holding elections.

## RECAP OF 2005

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Date	UPF	Nepal
<b>July 2005</b>	July 22: <b>1st SAPI</b> : Lumbini “Appeal for Peace,” resolution published in Kathmandu newspapers on August 28.	Sept. 3, the Maoists declared a three-month unilateral ceasefire.
<b>November 2005</b>	Nov. 12: <b>2nd SAPI</b> ., Tushar Gandhi encouraged direct dialogue with Maoists; a 12-point peace proposal.	Ten day later, UPF Founder arrived in Kathmandu, to establish the Universal Peace Federation in Nepal.
	Nov. 22: <b>World Peace Tour I</b> (launching UPF chapters worldwide): Father Moon speaks at the BICC telecast live to the nation.	Nov. 22: <b>Nepal’s peace process launched</b> ; Maoists plus a Seven-Party Alliance sign a 12-point MOU in New Delhi.

## MARCH 2006: THE PEACE PROCESS RENEWED

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After 12 months of direct rule by the monarch, law and order had not prevailed. The opposition alliance demanded the restoration of democracy. King Gyanendra refused, citing continued instability and promising that elections would be held in April 2007. The situation grew worse.

The fighting between the Maoists and government forces escalated.<sup>11</sup> Hundreds of police, armed forces personnel, Maoists, and innocent people

<sup>11</sup> Maoists step up violence to enforce their “blockade.” Nepalnews.com, Mar 15, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/mar/mar15/news16.php>.

were killed. The death toll mounted daily, claiming a six-year-old boy as its youngest casualty.

The Maoists blockaded the Kathmandu Valley,<sup>12</sup> and prices of daily commodities shot up 80 percent. Life across the nation was crippled as the Maoists mounted an indefinite blockade and general strike.<sup>13</sup>

Against this backdrop, on March 15 at the Peace Embassy Building in Kathmandu the **third South Asia Peace Initiative** program was conducted. UPF-Nepal sought to provide a voice of reason and relight the smoldering candle of peace. Hoping to show Ne-

<sup>12</sup> Blockade cripples normal life nationwide. Kantipur Report, March 17, 2006, retrieved Feb 16, 2007 from eKantipur.

<sup>13</sup> Prices soar in Valley, Kantipur Report, March 16, 2006, retrieved Feb 16, 2007 from eKantipur.



UPF-Nepal Chairman, Ek Nath Dhakal, speaking at the 3rd SAPI, March 15, the Resolution called for responsible citizenship and nation-building through self-governance.

pal's leaders that they are not alone in their struggle for peace, it organized a conference on topic of "Regional Conflicts in South Asia: The Human Dimension."

The resolution drafted at the end of the conference noted that true democracy—rule by the people—must be based on responsible citizenship. It emphasized that democracy must be based on self-governance where people regulate themselves through their own conscience.

Amb. Rajan asked the Nepalese leaders to look inwards. "Everyone may have made mistakes in the past," he said, pleading for all political leaders to "communicate with each other, have compassion, tolerance, and positive views of each side [in order] to find a peaceful solution to the crisis."

At the same time in New Delhi "secret talks" were being held between the Maoists and the Seven-Party Alliance, which up to that point "didn't seem too upbeat,"<sup>14</sup> according to press reports. Then suddenly, on March 19—four days after the third SAPI conference concluded—there was a breakthrough, and a renewed commitment to the original Memorandum of Understanding emerged. It was hailed, "the second milestone in our movement for complete democracy."<sup>15</sup>

14 Phuyal, Surendra, Ahead of Sunday's meeting, SPA negotiators in Delhi not too upbeat. Kantipur Report, New Delhi, March 18, 2006, retrieved Feb 16, 2007 from eKantipur.

15 Delhi-based SPA negotiators relieved, see more silver-linings, by a special correspondent. Kantipur Report, New Delhi, March 19, 2006, retrieved Feb 16, 2007 from eKantipur.

## APRIL 2006: PRAYERS FOR PEACE

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In early April, as the birth pains of democracy grew more intense, a people's movement to restore parliamentary democracy emerged. Strikes and protests, called the first major revolution of the 21st century, drew widespread media coverage and became known as the second People's Revolution, *Jana Andolan II*. It came at a high cost: at least 19 Nepalese were killed during street demonstrations in Kathmandu in April.<sup>16</sup>

On April 6, the Seven-Party Alliance began a four-day strike to force the king to restore the parliament. In support of the strike, the Maoist rebels called for a cease-fire in the Kathmandu Valley. However, the government of his majesty responded with a heavy hand, and 400 protesters were arrested and dozens of people injured.<sup>17</sup>

The government announced a curfew on April 8, issuing orders to shoot protestors on sight. The next day, the Seven-Party Alliance called for a tax boycott and an indefinite strike. The size of the rallies increased daily, drawing 100,000 to 200,000 people (ten percent of the capital city's population).<sup>18</sup>

16 19 killed in Rupandehi, Kapilvastu clashes... Nepalnews.com, Apr 8, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/apr/apr08/news14.php>.

17 Over 400 protesters arrested. Nepalnews.com, Apr 6, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/apr/apr06/news19.php>.

18 "Day of reckoning" in Nepal, tens of

thousands protest against the royal regime. Nepalnews.com, Apr 8, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/apr/apr08/news14.php>.

In the midst of this chaos, on April 17 a printed memo was circulated among the staff and affiliated organizations of UPF-Nepal (numbering in the thousands of people). It called for a seven-day period of penance with the objective to restore "national harmony of Nepal."

In the tradition of India's independence movement—during which Gandhi took responsibility for Hindu-Muslim fighting by fasting, sometimes to the verge of death until communal conflicts abated—UPF members and supporters offered prayers for peace.

This internal side of the story is little known; it is being printed in manuscript form here for the first time. In the spirit of vicarious repentance, UPF personnel set daily conditions which included a full-day of fasting, a daily 40-minute meditation session in which messages of peace and religious scriptures were read aloud, peace rallies in cities across the country, 120 bows to heaven, and a candlelight peace vigil.

In what seemed like a miracle, the same day the week-long period of penance ended, April 24, King Gyanendra addressed the nation and promised to reinstate the House of Representatives "as per the Article 35 of the Constitution of the Kingdom of Nepal" which he had dissolved in 2002.<sup>19</sup> Immedi-

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thousands protest against the royal regime. Nepalnews.com, Apr 8, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/apr/apr08/news14.php>.

19 Royal proclamation ... Nepalnews.com, Apr 24, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/apr/apr24/news15.php>.

ately after the royal proclamation, the Seven-Party Alliance called off its general strike.

After the king's historic announcement, events moved quickly. The king appointed Nepali Congress Party president, Girija Prasad Koirala, as the new Prime Minister. The House of Repre-

sentatives was reinstated, and elections were set for a Constituent Assembly. In addition, the Maoists announced a three-month unilateral truce and released nine Royal Nepalese Army soldiers. The royal government responded in kind by announcing a cease-fire and inviting the Maoists for talks.

## JUNE 2006: WPT II—THE MOTHER'S ROLE IN RECONCILIATION

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Mother Moon (center) accompanied by her son, Dr. Hyun Jin Moon (right), speaking during the World Peace Tour II in Kathmandu, Nepal on June 1, 2006. Special Guest, Hon. Subash Nembang, Speaker of the House (left).

Against this backdrop of national reconciliation, on June 1, Mrs. Hak Ja Han Moon, the wife of Dr. Sun Myung Moon and co-founder of UPF, visited Nepal giving the nation a message of peace and outlining the internal qualities that must accompany the on-going

peace process. The political uncertainties before Mother Moon's second visit to Nepal (she accompanied her husband the year before) threatened the cancelation of her trip. But the tour was part of her 180-nation world tour, appropriately entitled, "God's Ideal



4th SAPI, June 26, 2006 on “Human Rights and Human Responsibilities: In Conflict and Post-Conflict Situations.” Mr. D. R. Kaarthikeyan, Director General of the National Humans Rights Commission of India is speaking.

Family and the Kingdom of the Peaceful, Ideal World,” and the date could not be postponed or altered.

This time she was accompanied by her son, Dr. Hyun Jin Moon. In UPF circles it was referred to as the Mother-son Peace Tour or, more formally, World Peace Tour II. In her special address Mrs. Moon explained that the family is the model for reconciliation among fighting siblings. The following day, as she was departing Kathmandu, as many as 200,000 Maoists held a peaceful rally in the capital.<sup>20</sup> This was their first public demonstration of strength in the capital city since beginning the insurgency.

<sup>20</sup> Huge Maoist mass meeting concludes peacefully in Kathmandu. Nepalnews.com, Jun 2, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/jun/jun02/news10.php>.

The occasion again seemed prophetic. It was as if a mother’s love which cannot take sides when children fight and seeks desperately the reconciliation among warring siblings, somehow reunited the Nepalese as a family. At least temporarily, the nation could dream of peace again. Ek Nath Dhakal, the chairman of UPF-Nepal, put it this way, “Mother Moon came to Nepal, but she doesn’t come just for a select few. She comes for all her children—she feels the Maoists are also her children. It was as if by a mother’s love, fighting children were reconciled.”

UPF-Nepal wanted to support and build on the new political momentum. Three weeks later, on June 26 it held a conference in the capital on, “Human Rights and Human Responsibilities: In Conflict and Post-Conflict Situations.”

This was the **fourth South Asia Peace Initiative event**.

Mr. D.R. Kaarthikeyan, the former Director General of the National Humans Rights Commission of India as well as the former Inspector-General of Police, explained that “rights and responsibilities are two sides to the same coin” and called on religious and spiritual leaders to take a more active role in post-conflict Nepal.

The new Speaker of the House, the Rt. Hon. Subash C. Nembang, presided over the closing session, during which Amb. Rajan highlighted the unique role civil society should play in supporting government-level dialogue. The Indian diplomat noted that the UPF’s peace initiatives were a good example of the non-partisan role NGOs should play in nation-building.

On the same day, the Interim Constitution Drafting Committee started its informal work of drawing up Nepal’s new constitution.<sup>21</sup> And the chairman

21 Interim Constitution Drafting Committee starts work. Nepalnews.com, Jun 26, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/jun/jun26/>

of the ceasefire monitoring committee was nominated and the committee given formal responsibility.<sup>22</sup>

Two days later, on June 28, the Maoists announced that they were extending their nationwide ceasefire. Suspicious of the Maoists intent US ambassador to Nepal, James F. Moriarty, has said the United States would not support an interim government in Nepal unless the Maoists “renounce violence.”<sup>23</sup> At the same the United Nations began to play a more high-profile role in preparation for Nepal elections. The head of the UN team, Mr. Staffan de Mistura, arrived in Kathmandu and began dialogue with both the Maoists and ruling party. The peace process seemed to be moving forward.

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news13.php.

22 Ceasefire monitoring committee given formal responsibility. Nepalnews.com, Jun 26, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/jun/jun26/news08.php>.

23 US not to support the interim govt. until Maoists renounce violence. Nepalnews.com, Jun 28, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/jun/jun28/news10.php>.



Mother Moon speaking during World Peace Tour III. She was accompanied by her children and grandchildren (three generations) and a total of 12 such events were carried on in Kathmandu, Chitwan and Pokhara simultaneously.

## **SEPTEMBER 2006: WPT III—THREE GENERATIONS PROMOTE PEACE**

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The United Nations' International Day of Peace was celebrated on September 21, 2006. On September 22, Mrs. Moon returned to Kathmandu, her third visit. This was part of the third World Peace Tour sponsored by UPF International. This time she was accompanied by her children, in-laws and grandchildren. Besides Mrs. Moon's speech at the Birendra International Conference Center (BICC), 11 other venues throughout the Kath-

mandu Valley, Pokhara, and Chitwan were selected. Unprecedented for any NGO, 12 public speaking events were conducted simultaneously.

The same format of 12 events being held concurrently, conducted by three generations of Father Moon's family, was held in 40 locations around the world. The keynote speech at each location stressed the importance of the family as the cornerstone for education, social integration, peace, and prosperity. Although the tour design was certainly novel, the desire for peace was universal.

Before the end of September, there was a flurry of activities to support Nepal's quest for peace. These included international support, aid packages,



(from top left) Ms. Yeon Sun Yu, Ms. Jin Hwa Yoshida, Ms. Shiori Kunitoki, Mr. Shin Il Moon, Mr. In Sup Pak, Mr. Shin Bok Hong, Mr. Seo Young Ju, Mr. Jeong Woo Hwang, Rev. Jin Woo Lim, Mr. Young Jun Kim, Mr. Sung Yong Jang

Twelve talks were given simultaneously throughout Nepal on September 22, 2006 including Mother Moon and representatives of three generations of her family.



VIPs, religious leaders, diplomats, parliamentarians, and social activists attended the main World Peace Tour III at Kathmandu, Nepal while 11 other events were carried simultaneously throughout Nepal.

human rights accountability, advances in women's rights and gender equality, press freedom, civilian control over the defense forces enforced, improved ties with India, an international inter-religious youth convention, and substantial progress in political peace talks focusing on one of the most tricky issue—arms management.

At the end of September Foreign Minister K.P. Sharma Oli, during his trip to the United Nation General Assembly in New York, stopped over in the US capital. On September 28, he met both US Secretary of State Condoleezza Rice and Senator Patrick Leahy of Vermont. Rice told Oli that “at the very least, armed groups should not be allowed to stay in the political process.”<sup>24</sup> The day before, in a meet-  
 24 US Secretary of State against allowing “armed groups in the political process.” Nepalnews.com, Sept 29, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/ar->

ing with Leahy (one of the most outspoken critics of the former monarch), Oli requested reconstruction and rehabilitation assistance from the US.<sup>25</sup>

During her four-day visit to Nepal, Danish Minister for Development Cooperation, Ulla Tornaes, told Nepali leaders on September 22 that “Denmark finds that it is important that the ceasefire is not only confined to a cessation of armed hostilities but is also linked to opening up and securing the civic space....”<sup>26</sup>

On the same day, Japanese ambas-  
 archive/2006/sep/sep29/news08.php.

25 Oli thanks Senator Leahy for his inspiring support to democracy. Nepalnews.com, Sept 28, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep28/news08.php>.

26 Implement political agreements to meet people's aspirations: Danish Minister. Nepalnews.com, Sept 22, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep22/news09.php>.

sador to Nepal, Tsutomu Hiraoka, pledged a grant of over Rs. 6 million (UD\$ 80,000) to the Institute of Medicine at Tribhuvan University. One major underlying grievance of the insurgency has been economic disparity. The occasion was the 50th anniversary of Japanese-Nepali diplomatic relations, and the purpose of the gift was “to alleviate poverty and achieve sustainable economic development.”<sup>27</sup>

At the end of the month, September 30, Home Minister Krishna Prasad Sitaula announced that India and Nepal had agreed to sign an Extradition Treaty and Treaty on Mutual Legal Assistance.<sup>28</sup> The new agreement would replace a 50-year-old accord.

On the domestic front, the government released to the House of Representatives and publicized on September 22 a list of 174 people (776 cases were reported) who had disappeared after being arrested by government forces during the insurgency.<sup>29</sup> Clearly there were civil rights violations on both sides. But an important lesson for everyone is that such breaches of law, wherever they occur, must be brought justice.

27 Japanese assistance for extension of academic building of Nursing Campus. Nepalnews.com, Sept 22, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep22/news07.php>.

28 Nepal to sign Extradition Treaty with India. Nepalnews.com, Sept 30, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep30/news02.php>.

29 Govt publicises status of 174 disappeared people. Nepalnews.com, Sept 22, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep22/news08.php>.

On the same day, the House also unanimously passed a bill to amend the Army Act. The new bill imposed tighter civilian control over the defense forces.<sup>30</sup> Ending a relationship that had lasted 237 years, the king would no longer be the head of the Nepal Army.

Nepali citizenship and women’s rights also gained ground. Again on September 22, Home Minister Sitaula announced a controversial bill that all eligible people should be given Nepali citizenship certificates before the upcoming Constituent Assembly elections.<sup>31</sup> A week later the Gender Equality Bill was approved unanimously by the House.<sup>32</sup>

On September 23, the Minister for Culture, Tourism and Civil Aviation, Pradip Gyawali, announced that within a month the sensitive issue of arms management would be resolved. Both armies, the People’s Liberation Army and the Nepal Army, would agree to restrict the use of their weapons.<sup>33</sup>

Vital to the peace process is press freedom. The International Federation

30 Parliament endorses amended Army Act. Nepalnews.com, Sept 22, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep22/news11.php>.

31 Citizenship for all eligible citizens before CA polls: Home Minister: Nepalnews.com, Sept 22, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep22/news02.php>.

32 House passes Gender Equality Bill, activists welcome. Nepalnews.com, Sept 29, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep29/news02.php>.

33 Arms management by October: Minister Gyawali. Nepalnews.com, Sept 23, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep23/news02.php>.

of Journalists raised its voice to express serious concern over the continued attacks on freedom of the press in Nepal. A press statement issued on September 30 warned that “journalists continue to be targeted and more must be done to ensure that the rights and safety of media workers are protected.”<sup>34</sup>

Other NGOs were also involved in peace-related education. A week-long international youth conference in Kathmandu on the theme “Deepening Our Spirituality – Turning Inspiration into Action” had just begun. It was organized by World Spirit Youth Council. The objectives were to take youth beyond ceremonial religiosity to explore “religions, faiths and ways of life [to discover] how spiritual values, through daily action, can transform our world.”<sup>35</sup>

All these achievements would directly or indirectly affect the peace process. They helped build good will, optimism and keep things moving forward. This period of time may be called the “Axial Period of Nepal’s peace process”.

Karl Jaspers, a German philosopher, coined the term the “axial period” describing them as “the spiritual foundations of humanity [that] were laid

simultaneously and independently.”<sup>36</sup> These were time periods when major developments occurred in apparently unrelated fields over specific periods of history. Jaspers also called such periods “a pause for liberty.” He was, of course, observing global historical events. But the same principle, if true for world history, must also apply to nations as well.

One may argue that these domestic and international programs were planned months ahead. So too was Mrs. Moon’s tour. Starting with World Peace Tours III and continuing throughout the next two tours, WPT IV and V that would conclude on December 24, 2006, this was without a doubt a time when major advances in the peace process also took shape.

Sadly, however, violence was never far away. On September 23, two unidentified gunmen riding motorcycles shoot dead Member of Parliament Krishna Charan Shrestha as he was taking his morning walk in his home village.<sup>37</sup> Shrestha was a member of the Rastriya Prajatantra Party and a former minister.

34 IFJ calls for protection of Nepalese journalists. Nepalnews.com, Sept 30, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep30/news05.php>.

35 Deepening Our Spirituality. World Spirit Youth Council, Sept 2006, retrieved Sept 11, 2009 from <http://events.tigweb.org/9615>.

36 Axial Age. (2009, May 11). In Wikipedia, The Free Encyclopedia. Retrieved 15:04, May 11, 2009 from [http://en.wikipedia.org/w/index.php?title=Axial\\_Age&oldid=289264075](http://en.wikipedia.org/w/index.php?title=Axial_Age&oldid=289264075).

37 Unidentified gunmen shoot dead MP Shrestha; parties condemn murder. Nepalnews.com, Sept 23, 2006, retrieved Aug 3, 2009 from <http://www.nepalnews.com/archive/2006/sep/sep23/news03.php>.



UPF-Nepal supports call on all parties to “Forgive, Love, Unite,” by putting the interest of the nation above political interests.

## OCTOBER 2006: RALLY TO FORGIVE, LOVE, AND UNITE

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The next month, talks between the government and the opposition again stalled. Headlines in *The Himalayan* newspaper broadcast what everyone already knew: “Inflexibility Leads to Deadlock in Talks.”<sup>38</sup> In response, members of the UPF took to the streets of Kathmandu, even demonstrating in front of the Prime Minister’s official residence. Placards read “Forgive, Love, and Unite,” and they called on all parties to put the interest of the nation above political self-interests in order to bring a new spirit to the fledgling peace process.

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38 Inflexibility Leads to Deadlock in Talks. *The Himalayan Times*, Oct 2006.

## NOVEMBER 2006: WPT IV—PEACE TREATY SIGNED; INSURGENCY ENDS

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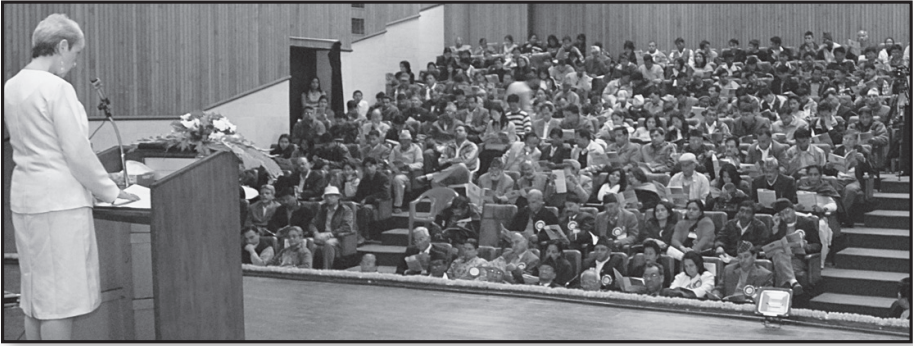
In a continuing effort to support peace at both the national and international levels, UPF International conducted the fourth World Peace Tour. On October 14, within hours of celebrating the successful conclusion of the third Peace Tour in Venezuela, the UPF Founder announced that a fourth World Peace Tour would begin on October 21 with the goal of sharing UPF’s universal message in 120 countries.<sup>39</sup>

Again an extraordinary format was used: each nation would conduct 120 events. International Ambassadors for Peace, mostly religious leaders from the United States, reached out to nations on all continents of the world

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39 Peace Tour IV,V - 2006, 2007. Peace Tour IV, retrieved July 29, 2009 from [http://www.peace-tour.org/tour4\\_2006/index.php](http://www.peace-tour.org/tour4_2006/index.php).

# World Peace Tour IV



Russian Cultural Center, Kamalpokhari



City Hall, Kathmandu, Nepal



Guest speakers

delivering messages of peace, hope, inspiration and reconciliation. Three AFP came to Nepal in November: Ms. Nin Sharyn Bebeau, Rev. Dr. Damon S. Roach, and Rev. Mrs. Patricia Slabaugh.

Some of the larger events were held at the National Assembly Hall in Kathmandu (600 participants), Dhyana Kuti Buddha Vihar (150 participants), St. Xavier's School in Kathmandu (120 participants). The final program was held at the Russian Culture Centre, November 24. Before a crowd of nearly 350 distinguished national level guests, Rev. Slabaugh explained that she was supporting the work of Father Moon because "he is truly working for world peace." Then declared, "Nepal is a holy spiritual country and I always dreamt to visit here at least once in my life. Today my dream came true."<sup>40</sup> In all, Nepal fulfilled the goal of 120 events.

Towards the end of the fourth World Peace Tour, amidst on-again, off-again dialogue among political parties, a historic milestone was reached. On November 7, after a 14-hour marathon session between the Maoists and the Seven Party Alliance, a six-point peace accord was agreed upon.<sup>41</sup> This related to setting up an interim government, constituent assembly elections, and an arms agreement among other things.

40 Peace Tour IV - 2006: Nepal. "Nepal" November 2006, Elk (sic) Nath Dhakal, retrieved July 29, 2009 from [http://www.peace-tour.org/tour4\\_2006/nation/nepal.php](http://www.peace-tour.org/tour4_2006/nation/nepal.php).

41 SPA government and the Maoists seal the historic deal. Nepalnews.com, Nov 8, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/nov/nov08/news01.php>.

The treaty was signed on November 21—exactly one year after Father Moon visited Nepal to launch UPF and when the original 12-point MOU was signed in New Delhi.<sup>42</sup> The Maoist insurgents would surrender their arms to the UN and be restricted to seven cantonment areas; the Nepal Army would be confined to its barracks.<sup>43</sup> At a press conference marking this occasion, Prime Minister Koirala said, "We all are entering into a new era from today. All Nepalese must come together to build a new Nepal."<sup>44</sup>

## DECEMBER 2006: WPT V—INTERIM CONSTITUTION SIGNED

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To strengthen its own foundation, UPF-Nepal launched *The Universal Times* on December 1. The paper started as a fortnightly, bilingual (English and Nepalese) tabloid with the first prototypes in black and white, followed by a full-color version on January 15 of the following month.

42 Comprehensive Peace Accord signed, Armed Insurgency declared officially over. Nepalnews.com, Nov 21, 2006, retrieved Sept 11, 2009 from <http://www.nepalnews.com/archive/2006/nov/nov21/news12.php>.

43 Later it was learned that the Maoists exaggerated the numbers of combatants and with this inflated number would receive additional financial support to buy more weapons.

44 Comprehensive Peace Accord signed, Armed Insurgency declared officially over. Nepalnews.com, Nov 21, 2006, retrieved September 12, 2009 from <http://www.nepalnews.com/archive/2006/nov/nov21/news12.php>.





Buddhist Monastery, Swayambhu, Kathmandu

In addition, the **fifth South Asia Peace Initiative** program was held on December 6. Representatives from the Maoists participated in a UPF conference for the first time as Mr. Ram Karki, Foreign Affairs Leader from the Central Working Committee of the Communist Party of Nepal-Maoists, addressed 80 Ambassadors for Peace gathered in Kathmandu under the theme, “In Support of the Peace Process: The Role of National and International Civil Society.”

The presence of the Maoist leader added a new dimension of face-to-face dialogue between all parties, now a hallmark of UPF-Nepal, and fulfilled what Tushar Gandhi had strongly advocated in the second South Asia Peace Initiative program just 13 months before.

After the SAPI program finished, Karki arranged for a delegation from UPF-Nepal to meet privately with Maoist Supreme Leader Prachanda and his second in command, Dr. Baburam Bhattarai. UPF has repeatedly highlighted the critical role that interpersonal dialogue plays in building trust, overcoming barriers, setting aside ste-

reotypes and constructing bridges of understanding.

Added to this, World Peace Tour V was launched. Its goal was ten times that of the fourth tour—1,200 events to be concluded by the day before Christmas, December 24, 2006.

Twenty events were addressed by two distinguished Korean Ambassadors for Peace, Prof. Lee Chang Sup and Dr. Cho Kyung Chong;<sup>45</sup> Nepalese AFP supported in a major way, including: Executive Director of the Kathmandu Metropolitan City, Dinesh Thapaliya; Gurudev Swami Dr. Bikashnanda; former Speaker of the House of Representatives, Hon. Taranath Ranabhat; the current Deputy Speaker, Hon. Chitralekha Yadav; and seven Members of Parliament.

At one of the main events held at the Peace Embassy building in Kathmandu, Deputy Speaker Yadav said that “Father Moon’s teachings have already been approved by world leaders

45 Peace Tour V - 2006-2007: Nepal. “Peace Tour V; Nepal” retrieved July 29, 2009 from [http://www.peace-tour.org/tour5\\_2006/nation/nepal.php](http://www.peace-tour.org/tour5_2006/nation/nepal.php).

and can surely bring peace and unity to Nepal.” Unhesitatingly she added, “Let us remember Father and Mother Moon today on behalf of all Nepalese peace-loving people. If we completely follow them, true peace will come to Nepal and the world.”<sup>46</sup>

By the end of the sixth World Peace Tour, UPF’s peace message had been given at 1,200 events throughout Nepal. A memo from UPF international headquarters explained the internal meaning behind this tour was to educate people about the important relationship between internal or spiritual dimensions of peace and the political aspect of peacemaking. Maybe nowhere in the world was the fruit of this tour more apparent than in Nepal. Again the connection between the two paths to peace seemed uncanny.

On December 16, “after four days of hectic deliberation” Nepalese leaders agreed on an Interim Constitution, a legal document that would guide the peace process from now on. It was signed at 7:30 in the morning. Banner headlines read: “Interim constitution a historic step forward.” The accompanying article read: “Leaders of the seven-party alliance and Maoists have described the interim constitution, which was finalized after a marathon meeting early Saturday morning, as a historic step for political settlement and peace in the country.”<sup>47</sup>

46 Ibid.

47 Interim constitution a historic step forward, say leaders. Nepalnews.com, Dec 16 2006, retrieved Aug 28, 2009 from <http://www.nepalnews.com/archive/2006/dec/dec16/news08.php>.

In addition to laying out the structure of the Constituent Assembly, incorporating both a direct and proportional electoral system, lawmakers decided to keep both the national symbol and the national animal—the cow.

Still doubts were not far away. Next day the coordinator of the Interim Constitution Drafting Committee and former Supreme Court Justice, Laxman Prasad Aryal, has said that the nation was indeed heading towards a republican set-up and that only issue was whether it will end up to be a “people’s republic” or stop at a “democratic republic.”<sup>48</sup>

Within a month Nepal’s Parliament was dissolved and replaced by an interim legislature that included former communist rebels. In the new parliament the Maoists were given 83 out of 330 seats.<sup>49</sup> Two days later, on January 17, former communist guerrillas began to hand over their weapons to UN monitors.<sup>50</sup> Nepali leaders and international observers breathed a huge sigh of relief. The peaceful disarmament of radical militants was a vital marker in the peace process.

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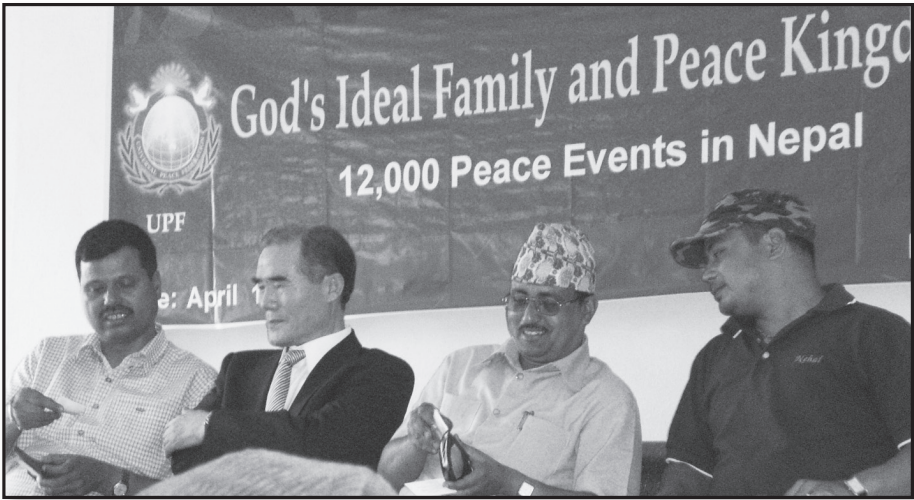
48 Nation moving towards republic set up: Aryal. Nepalnews.com, Dec 17 2006, retrieved Aug 28, 2009 from <http://www.nepalnews.com/archive/2006/dec/dec17/news02.php>.

49 Interim parliament convenes; MPs sworn in. Nepalnews.com Jan 15, 2007, retrieved Sept 13, 2009, from <http://www.nepalnews.com/archive/2007/jan/jan15/news15.php>.

50 UN starts registration and storage of Maoist weapons. Nepalnews.com Jan 17, 2007, retrieved Sept 13, 2009, from <http://www.nepalnews.com/archive/2007/jan/jan17/news16.php>.

## RECAP OF 2006

Date	UPF	Nepal
March 2006	<b>3rd SAPI:</b> March 15 on, “Regional Conflicts in South Asia: The Human Dimension”;	March 19th a breakthrough and a renewed commitment to the original MOU emerged.
April 2006	April 17-24 UPF-Nepal begins a seven-day period of penance for the “national harmony of Nepal.”	April 24, King Gyanendra reinstates the House of Representatives.
June 2006	June 1: <b>World Peace Tour II</b> (Mother-Son Tour)	June 2, Maoists hold first public demonstration since insurgency.
	June 26, <b>4th SAPI</b> , on “Human Rights and Human Responsibilities: In Conflict and Post-Conflict Situations.”	Same day: Interim Constitution Drafting Committee started; Chairman of the Ceasefire Monitoring Committee nominated; next day after Maoists extended their nationwide ceasefire.
September 2006	Sept. 22: <b>World Peace Tour III</b> (Three-Generation Tour) 12 venues simultaneously in 3 cities	<b>An Axial Period in Nepal’s peace process begins</b>
October, November 2006	October 15, <b>“Forgive, Love, Unite”</b>	Nov. 21, <b>Comprehensive Peace Accord signed</b>
	Oct 21 – Nov 24 <b>World Peace Tour IV</b> 120 peace rallies	
December 2006	Dec. 1, The Universal Times launched;	Maoists attend SAPI for first time;
	Dec. 6, <b>5th SAPI:</b> “In Support of the Peace Process: The Role of National and International Civil Society.”	UPF-Nepal leaders met privately with Maoist Supreme Leader Prachanda.
	Nov. 24 - Dec. 24 <b>World Peace Tour V:</b> 1,200 peace programs	Dec. 16: <b>Interim Constitution signed.</b>



(left to right) Mr. Tulsi Adhikari, DSP-Dhading, Mr. Ki Jun Park , Korean Ambassador for Peace together with Mr. Ram Saran Chimoriya, C.D.O. Dhading, Mr. Shambhu Singh Thaka

## **2007: WPT VI** **ONE FAMILY UNDER GOD**

The roadmap to peace was more like a rollercoaster ride. Skirmishes often turned deadly, especially between youth wings of the various parties. Kidnapping, intimidation, and extortion went unchecked, although not on the massive scale of the decade-long insurgency. With the Nepal Army confined to their barracks and the police units too small to handle the widespread violence, lawlessness and impunity seemed to rule.

The UPF's sixth World Peace Tour began February 1 and continued until September 12, the second anniversary of the founding of UPF in New York City's Lincoln Center. The goal was for an astounding 12,000 peace rallies in

each nation.

A four-word motto galvanized this peace movement globally. It became a mantra that energized members around the world and focused the heart and energy of UPF leaders to express what they believe is the original ideal of creation, "One Family under God." In the course of 2007 and continuing into 2008 and 2009, it became the rallying call of the Global Peace Festival, events would draw millions of participants, engage governments at the highest levels, mobilize military and police units, and unleash the power of young people in music, peace education, and community service. Cutting across culture, race, religion, nationality, and linguistic barriers, young and old alike discovered the invisible unifying common denominator—that we are one global family.



Dr. Suresh Raj Sharma, Vice-Chancellor of Kathmandu University (R), presents the souvenir of Kathmandu University to Prof. Dr. Kyung –June Lee, President of Sun Moon University.



Prof. Dr. Kyung –June Lee, Korean Ambassador for Peace, delivering her keynote speech at Tribhuvan University program, Prof. Nirmal Man Tuladhar, Director Center for Nepal and Asian Studies, beside her.



Mrs. Ok Kyung Kim, Korean Ambassador for Peace together with the participants in Gorkha.

Nepalese took up this challenge of grass-roots peace activism in earnest. Rallies, large and small, were held nationwide, house-to-house visitation were prolific, and UPF-Nepal members distributed more than 20,000 special edition newspapers that explained the vision and purpose behind the World Peace Tours. The national campaign mobilized 12 international Ambassadors for Peace, supported by 352 Ambassadors for Peace from Nepal.

The philosophy of peace that Father Moon teaches is personal and real. It starts by looking inside yourself and in your immediate family relationships. Peace will not come from a government decree; it begins at home.

When all was said and done, UPF-Nepal accomplished a massive outreach, likely unparalleled by any NGO in Nepal. Peace education centering on the family had in one way or another

touched the hearts of over half a million Nepalese citizens.

## **MARCH 2007: LEADERSHIP AND GOOD GOVERNANCE**

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In the middle of UPF's marathon peace campaign, a special program was organized on March 17 to honor the Prime Minister of Nepal, Rt. Hon. Girija Prasad Koirala, in Kathmandu. UPF wanted to support the Prime Minister in his efforts to build a peaceful, unified nation. In an event that drew nationwide media coverage, and criticism from some quarters, Prime Minister Koirala received UPF's highest honor, the Leadership and Good Governance Award.

In his acceptance speech, the Prime Minister said there were four princi-



Prime Minister of Nepal, H.E. Girija Prasad Koirala (black hat), receives the Leadership and Good Governance award from former Regional Chair, Dr. Christopher Kim as UPF-Nepal Chairman, Ek Nath Dhakal looks on.

ples that guided his life: the desire for peace, the need for independence, the goal of prosperity, and the mechanism of democracy. He believed so strongly in the power of the rule of the people, by the people, and for the people, not only as a model of effective accountability and administration but also as a healing force. If the Maoists became part of the democratic process then, Koirala believed, they would abandon their violent means. “My responsibility and duty,” said the Prime Minister, “is to bring all non-democratic elements within the constitutional framework of democracy.”

In this special address at the ceremony, Dr. Christopher Kim, Chair-

man of UPF-Asia, acknowledged all the players involved in bringing peace to Nepal. Then he went on to thank and praise the Nepalese Prime Minister, saying,

“I am amazed at the many similarities between the life of Prime Minister Koirala and Father Moon. Both men are over 80 years old and have been working tirelessly throughout their lives for peace. They are both willing to suffer personally for that ideal. Prime Minister Koirala has been imprisoned, exiled or detained on numerous occasions and has spent more than 19 years of his life under arrest. Father Moon has been unjustly imprisoned six times in four different nations.”

## MOVING TOWARD A REPUBLIC

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As the campaign to build “One Family under God” persevered, so too did nation-building. On April 1 communist rebels joined an interim government, becoming part of the political mainstream. But their voice grew louder and stronger as they repeated their demand: “Abolish the monarchy.”<sup>51</sup> This had long been their goal, and the first cracks in the walls of the Narayanhiti Palace occurred on February 8 when the government printed paper currency with a picture of Mt. Everest replacing the image of the tarnish monarch.

In the same month, February 26, the Cabinet appointed Gopal Man Shrestha to head a three-member committee to begin to nationalize property holdings of the royal family.

On March 30, Nepal’s seven ruling political parties and the country’s former Maoist rebels agreed to form a joint government, seen as “the latest step in ending a decade of civil war.”<sup>52</sup> Two weeks later, on April 16, they again “demanded that the country immediately scrap the monarchy and declare itself a republic amid probable delays in an election over the issue.”<sup>53</sup> And again after a fortnight, on May 1, “Nepal’s Maoists threatened to push the nation back into turmoil by launching huge nationwide protests unless

parliament immediately ousts the king and declares a republic.”<sup>54</sup>

The Maoists were relentless in pressing their demands to dethrone the king. Disregarding any legal limitations of an interim government, they repeatedly threatened nationwide protests demanding that the king be thrown out. On July 7 the king hosted a lavish 60th birthday celebration, his last in the palace, and Maoists protested in the streets.

Finally on September 18, one week after the fifth World Peace Tour ended on September 12 and on the anniversary of the third World Peace Tour (known as the three-generation tour), the Maoists stormed out of the government and vowed to disrupt elections (which ultimately had to be postponed twice). The following day, they kicked off a controversial, nationwide campaign to oust the monarchy.

A week later, September 26, the Nepal Congress party appeased the Maoists and agreed to endorse the republican agenda. This would, in effect, put an end to the dominant role of the monarch in politics over the past 240 years, ending any “traditional position of support for some kind of royal role in the impoverished Himalayan nation.”<sup>55</sup> But still it was not enough.

Upset at the bad press hard-line communists were getting Maoist-backed trade union members attacked Nepal’s largest newspaper house, The Kantipur Publication. Members of the All Nepal Printing and Publication Workers’ Union, a trade union affiliated with

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51 Timeline “Nepal.” Retrieved July 27, /2009 from <http://timelines.ws/countries/NEPAL>. HTML.

52 Ibid.

53 Ibid.

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54 Ibid.

55 Ibid.



6th SAPI: December 1, 2008, “Supporting the Peace Process at the Civil Society Level: National and International Perspectives”; three major political parties (Maoists, NC and UML) along with the president of the Human Rights Organization attended. Speaking: Mr. C.P. Gajurel, a leading figure among the Maoists..

the former rebels, ransacked the press offices and manhandled staff. Publications halted on September 30. On October 5, as tension grew, Birendra Shah, a freelance journalist, was kidnapped and murdered by Maoist cadre. The elections were postponed.

## **DECEMBER 2007: THE ROLE OF CIVIL SOCIETY**

Amid this increased turmoil and tension UPF-Nepal decided to hold the **sixth South Asia Peace Initiative** on December 1 in Kathmandu. The title was, “Supporting the Peace Process at the Civil Society Level: National and International Perspectives.” Leaders from three major political parties

along with the president of the Human Rights Organization attended.

In strong, passionate speeches senior leaders of the Communist Party of Nepal-Maoists, Nepali Congress, and Communist Party of Nepal-United Marxist-Leninists, reaffirmed their parties’ commitment to holding elections, creating a constitutional assembly, writing the constitution and making Nepal a republic.

At the outset, Mr. Ek Nath Dhakal, gave an overview of the history of the peace initiatives, emphasizing the correlation between the external peace process and the South Asia Peace Initiative programs over the past three years.

Amb. K.V. Rajan explained that Nepal was doing something no other na-

tion on earth has done: in the matter of a few years it was transitioning from feudalism to full-blown democracy, opening the way for a left-wing radical party to join mainstream politics, and working to create a federal government in the environment of an inclusive political structure. He went on to explain that the role of the international community was to understand, empathize with, and support this historic process. “No one should underestimate the capacity of the people and political leaders of Nepal to solve their own problems,” Amb. Rajan concluded.

Mr. C.P. Gajurel, spokesman for the Communist Party of Nepal-Maoists, called for an early resolution to the political crisis. “Without solving our political problems,” he said, “we cannot focus on economic development.” Gajurel insisted that Nepal be a republic and that proportional representation be part of the process.

Senior leader of Communist Party of Nepal-United Marxist-Leninists, Mr. Krishna Gopal Shrestha, warned of the possibility of violence if the peace process fails. And Mr. Prakash Man Singh, Vice-Chairman of the Nepal Congress Party, underscored the need to bring this process to a conclusion in a peaceful, non-violent manner.

The president of the Human Rights Organization of Nepal, Mr. Sudip Pathak, made two novel suggestions. Most important, he said “civil society must establish a code of conduct” that could be used to guide the peace process. He stressed that this could not be done by any political party because

vested interests would make it impossible for such a code to be impartial and unbiased. Pathak also called for “peace volunteers” to work at the village level in every district of Nepal.

Special guest, Hon. G.M. Gurung, Minister of Human Resource Development and Cultural Heritage for the government of Sikkim (a nearby state in northeast India), won everyone’s hearts by showing up in the Nepalese national dress that he had bought after arriving in Kathmandu. Gurung said he came not as a political figure holding a government portfolio, but as a friend of UPF. Nevertheless, he invited UPF to Sikkim and said he would help organize a similar event in the provincial capital, Gangtok.

This author explained that it was impossible to police people into being good. Ultimately, we must be guided by our conscience which acts like a moral compass. For this reason, a common understanding of “good” is essential. The teachings of UPF see the willing act of sacrificing oneself for the benefit of others as universally good, a definition that finds resonances in all religions. In this sense, it is impossible to defend any system of government (democratic, communist, monarchy or any other) in the midst of unrelenting poverty and rampant corruption. If leaders who hold public office display the level of selfish devotion where they only care for themselves, then surely the future of the nation will be dismal.

By the end of the same month all the major political parties, led by the Nepal Congress, agreed to end bring an end

to Nepal's royal family. On December 23, they decided to abolish the Hindu monarchy in order to bring the Maoists back into the peace process. A few days later, on December 30, the Mao-

ists rejoined the government, ending a three-month deadlock, and the following day, four former rebel leaders were given Cabinet ministries.<sup>56</sup>

<sup>56</sup> Ibid.

## RECAP OF 2007

Date	UPF	Nepal
January through September 2007	<p><b>World Peace Tour VI:</b> 12,000 peace rallies, theme "One Family under God";</p> <p>WPT VI ends on <b>Sept. 12</b>, on the second anniversary of establishing the Universal Peace Federation.</p> <p>The anniversary of the third World Peace Tour (Sept. 22, 2006).</p>	<p>Parliament dissolved, an interim government with Maoists formed; weapons monitored. Maoist's mantra: "Abolish the monarchy;"</p> <p>Nepali currency reprinted w/o image of monarchy; property holdings nationalized;</p> <p><b>Sept. 18</b>, Maoists stormed out of the government; Maoist-backed trade union attacked Kantipur Publication</p>
March 2007	<p>UPF's Leadership and Good Governance Award given to Prime Minister of Nepal, Rt. Hon. Girija Prasad Koirala, March 17, to unify the nation and support all parties involved in the peace process.</p>	<p>March 30, former Maoist rebels and ruling party alliance agreed to form a joint government.</p>
December 2007	<p><b>6th SAPI:</b> December 1, "Supporting the Peace Process at the Civil Society Level: National and International Perspectives"; three major political parties (Maoists, NC and UML) along with the president of the Human Rights Organization attended;</p>	<p>On December 23, they decided to abolish the Hindu monarchy in order to bring the Maoists back into the peace process</p> <p>December 30, the Maoists rejoined the government, ending a three-month deadlock, and the following day, four former rebel leaders were given Cabinet ministries</p>



The dais at the Parliamentarians for Peace (L to R) Hon. Naraendra Bikram Nembang, Minister, Ministry of Law, Justice and Parliamentary Affairs; Mr. Ram Hari Joshy, President Ex-MP's Club; Hon. Subas Chandra Nembang, Speaker of the House; Dr. Thomas G. Walsh, Secretary General, UPF International; Hon. Chitralekha Yadav, Deputy Speaker of the House; and (standing) Dr. Christopher B. W. Kim, Chair, UPF-Asia.

## JANUARY 2008: PARLIAMENTARIANS FOR PEACE

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Once the peace process was put back on track, UPF-Nepal did something novel, something no NGO in Nepal had ever done. In addition to educating the masses about the principles of peace which they had done throughout last year during World Peace Tour VI, they decided to educate lawmakers inside the Singhadurbar, the Parliament Secretariat. The format would be that of an International Leadership Conference the hallmark of UPF.

UPF-Nepal held the inaugural session of its ILC inside Nepal's hallowed legislative halls on January 16. The conference title was "Parliamentarians for Peace."

During regular Parliament sessions in Nepal, the House of Representatives is officially chaired by both the Speaker and Deputy Speaker. Interestingly, at the UPF event both the Speaker, Hon. Subash Nembang, and the Deputy Speaker, Hon. Chitralekha Yadav, were in attendance. Among the 200 participants were more than 120 Members of Parliament.

Due to poor health Prime Minister Koirala thanked UPF in a written message saying, "Our people have benefited from national and international conferences that foster dialogue at the highest levels of government."

Speaker Nembang reminded everyone that the new government must be inclusive and its role was to deliver "reliable, down-to-earth services to the people."

Before her own fellow lawmakers,



The inaugural session the International leadership Conference called “Parliamentarians for Peace” was held inside the Singhadurbar, the Parliament Secretariat, on January 16, 2008. Hon. Subash C. Nembang, the Speaker of the House, is addressing the audience.

Deputy Speaker Yadav declared, “As a Member of Parliament and as a Nepalese citizen, I would like to express our gratitude to Father Moon for helping to bring peace in Nepal.” Hon. Yadav is one of the highest-profile women politicians in Nepal. She knew the job of peace building would be difficult and thus urged the members of parliament, “If we really try to put Father Moon’s principles into practice, then we can be very instrumental in achieving lasting peace for our nation.”

The Minister of Law, Justice, and Parliamentary Affairs, the Hon. Narendra Bikram Nembang, enlightened and delighted the audience by saying that the model of good governance was uncomplicated, “Take the values of the family and imprint them on society.” This is also UPF’s mantra.

Dr. Christopher Kim, one of 12 international guests present, explained

that UPF’s model of good leadership was very practical since it applied to everyone, not just political leaders. “Each and every person is a leader in some way,” he said. He concluded by saying that “living more for others helps us prioritize our lives and align our minds and bodies in the correct order and that this is the foundation upon which peace and harmony will be realized.”

At the outset special recognition was given to the Ex-MPs Club who partnered with UPF to hold the conference. Mr. Ram Hari Joshy, President of the Ex-MPs Club, former Education Minister, and senior Nepali Congress leader, called the conference “a dream come true.” He noted that Nepal was passing through a stage of peace, but to achieve lasting peace the root problems, which he identified as greed, selfishness, lust, and hatred, had to be addressed.

Following the inaugural session in the parliament, a two-day in-depth education program was held at the Hyatt Regency Kathmandu January 17 and 18. This International Leadership Conference had the theme, “Toward a New Paradigm of Leadership and Good Governance for Peace in the 21st Century.”

The conference gathered top-level government leaders, including the Minister of Foreign Affairs, Minister for Home Affairs, Deputy Speaker of the House, a former Prime Minister, two former Speakers of the House, 29 Members of Parliament, the Chairman of the Nepal Bar Association, two army generals, one former Chief of Police, an Inspector General of Police, three university presidents, one former ambassador, and international diplomats from India and Taiwan. In all 209 participants attended.

Equally impressive was the grassroots foundation gathered at the hotel. Among the delegates attending the conference were representatives from all 75 districts of Nepal. Delegates from outside the Kathmandu Valley repeatedly expressed the desire to welcome such a program in their district.

After Nepal’s Foreign Minister, Hon. Sahana Pradhan, inaugurated the conference (her full address is attached), Dr. Julia Kim, Co-Chair of UPF-Asia, delivered the keynote speech. Kim outlined Father Moon’s peace-building initiative at the United Nations, where UPF has been working closely with the government of the Philippines to establish an interreligious council at the

UN. (In 2007, the Office for ECOSOC Support and Coordination in the UN Department of Economic and Social Affairs became the focal point for interreligious, intercultural and intercivizational dialogue and cooperation efforts.)

“Good governance is not limited to political leaders,” Amb. Rajan noted, adding, “It applies to all levels of government as well as to civil society—it even applies to parents in a family.” Expanding the model of good governance from the family to the international level, Amb. Rajan clarified that the ultimate goal of UPF is a world without boundaries where all people lived together as one global, spiritual family.

Deeply impressed by the foundation and projects of the Nepalese chapter, Dr. Thomas G. Walsh, Secretary General of UPF International, closed the program by declaring: “Nepal is a superpower.” He explained that he was not speaking in terms of military might, economic strength, or intellectual authority. “Nepal has something better and more important than all of these. Nepal is a superpower of peace and a superpower of moral character.”

The twice-postponed national elections were scheduled to take place in April. However, meeting the deadline for registering a political party while holding a major international conference required a bit of juggling. The Nepal Family Party was officially registered by the January 14 deadline, enabling it to field candidates in the coming elections.

# General Elections



Political campaign for the Nepal Family Party, prior to elections on April 10, 2008.

## BUILDING UP TO THE ELECTIONS

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The 2006 peace accord ended ten years of armed conflict in Nepal. Since the agreement was signed, the Nepalese army had been confined to its barracks and the Maoist rebels were disarmed and camped in seven main cantonment sites mostly in the southern Terai region of Nepal. The special representative of the UN Secretary-General in Nepal, Ian Martin, called the Nepalese peace process “unprecedented,” noting that there had “not been a shot fired between the two armies” over the past two years.

The elections for a Constituent Assembly scheduled for April 10, 2008 would be another milestone in the peace process. The campaign, however, had not been without violence. The United Nations Mission in Nepal, called UNMIN, reported “frequent

and sometimes severe clashes between political parties in many districts” just days before the election. One candidate was murdered. But at least the armies were held at bay, and without this, the peace process would have been completely derailed.

Martin said he saw the peace process in Nepal as unprecedented for other reasons as well. The Communist Party of Nepal-Maoists, which was a radical armed insurgent movement, was now participating in an electoral process. It was a difficult and bold step for the Maoists to give up armed conflict—a central tenet of communist philosophy is the justification of violence—and return to the ballot box. If it worked, it might well be a precedent for other nations in Asia and around the world to follow.

The leader of the Maoists, Pushpa Kamal Dahal, popularly known as Prachanda, the “feared one,” signed a written agreement given to the United

Nations saying “any results would be accepted” as long as the election was credible. The United Nations does not like to use the more popular description “free and fair” with regard to elections, considering the term too absolute. Instead it prefers the term “credible,” which allows for minor incidents that do not alter election outcomes.

The UN envoy also praised the Nepalese people for what they themselves had done. “Another aspect to which this (peace) process is unprecedented is the extent to which it has been an indigenous process,”<sup>57</sup> Martin observed. In other nations around the world there has been a “significant degree of international intervention, but this is a peace process that is genuinely a Nepali process that has been negotiated amongst the Nepalese actors.”<sup>58</sup>

Martin emphasized, however, that the peace process would not be over when the election results were announced. Outstanding issues would remain: the integration and rehabilitation of former Maoist combatants with the Nepal army, writing the constitution, and having it ratified. Added to this would be the normal challenges of running a nation.

An unparalleled degree of world attention was focused on Nepal’s election. At least 30 international groups with more than 1,000 individual observers registered with the Election

Commission. The largest contingency, 150, was from the European Union. Second was the Asian Network for Free Elections with 100 observers; the United States had a team of 50 people.

Public campaigning officially ended two days before the polls opened. During this 48-hour period, individual candidates could still telephone people and meet voters one-on-one, but public campaigning, with bullhorns, rallies and loudspeakers strapped on top of cars crisscrossing the cities, was over. Only the voting remained.

More than 60,000 Nepalese oversaw the polling to determine if it was credible. The United Nations worked with the Election Commission to coordinate this small army of observers to maximum coverage.

## **APRIL 10: ELECTION DAY**

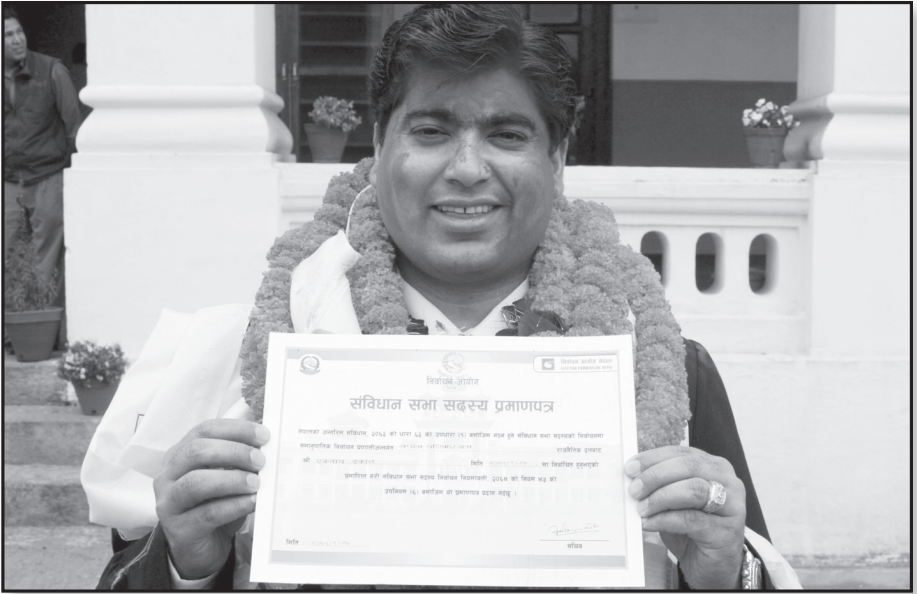
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On April 10, 17.5 million Nepalese went to the polls to determine the fate of their nation of nearly 30 million people. There were 54 parties contesting the elections. Voter turnout was high, in some districts as high as 80 percent. Nationwide, the turnout was about 60 percent, including a high number of women voters.

A total of 575 lawmakers would be elected, some directly and some as representatives of their party. The final 26 members of Parliament would be nominated by the new prime minister making a total of 601 members of the Constituent Assembly.

57 U.N. envoy praises Nepal’s peace process. UPI’s Asia Online April 9, 2009, retrieved April 9, 2009, from [http://www.upiasia.com/Politics/2008/04/09/un\\_envoy\\_praises\\_nepals\\_peace\\_process/4407/](http://www.upiasia.com/Politics/2008/04/09/un_envoy_praises_nepals_peace_process/4407/).

58 Ibid.



The Nepal Family Party won one seat in the Constituent Assembly. Holding the “Constituent Assembly Member Certificate” is Hon. Ek Nath Dhakal.

Two election systems ran side by side, and each voter voted twice. First, running as individual candidates in what was called “first-past-the-post,” 240 representatives were elected directly by the people. In this case, whoever got the most votes in a particular voting district won that parliamentary seat. These results came in fairly quickly.

At the same time and at the same voting booth, a second ballot was given to each voter to cast their vote for their party. These results would be proportional, based on the election results from throughout the entire nation. It took nearly a month to tally these results because of the poor transportation and communication systems in remote rural areas. Recounting further delayed the announcement of results,

but ultimately 335 parliamentarians would be elected by this proportional system.

Nepal’s first elections in nine years were disrupted by scattered incidents of violence across the country; however, overall the elections were hailed as peaceful. Voters expressed a sense of pride that they finally had a voice in selecting the leadership that would rewrite the nation’s constitution and decide the fate of their 240-year-old monarchy.

“The overall feeling is that of excitement,” said Ek Nath Dhakal, a candidate for the newly formed Nepal Family Party, after talking to his party members in 15 districts. “There were some incidents, maybe less than 20 across the country,” he added, “and

all parties were involved: the Nepali Congress, the Communist Party of Nepal-United Marxist-Leninists, and the Maoists. But this was not totally unexpected.”<sup>59</sup>

Skirmishes at some polling stations included booth capturing, destruction of ballots, and blocking voters from entering the polling stations. In some cases the violence between political parties turned deadly — at least two people were killed.

In the Ramechhap district, the Maoists disrupted the election at several polling stations and captured voting boxes. In the Chitwan district, polling was cancelled in several places because Nepali Congress cadres tried to burn the ballots. And in the Mahottari district a “major scuffle” between the Nepali Congress and Communist Party of Nepal-United Marxist-Leninist cadres resulted in police firing bullets in the air to disperse the crowd. No one was reported injured.

There were 20,882 polling booths in 9,801 locations spread throughout Nepal. Inside each polling station were a number of election officials, police, and observers from various political parties, all of whom were issued credentials from the Election Commission. An estimated 130,000 security personnel were mobilized, including temporary police recruited specifically for this election. In all, more than 230,000 staff and volunteers managed

59 Nepal concludes historic elections. [upiasiaonline.com](http://upiasiaonline.com), April 11, 2008, retrieved April 11, 2008, from [http://www.upiasia.com/Politics/2008/04/10/nepal\\_concludes\\_historic\\_elections/8343/](http://www.upiasia.com/Politics/2008/04/10/nepal_concludes_historic_elections/8343/).

the electoral process.

Former US President Jimmy Carter, who came with his wife and other observers from the US, said, “These elections will end a long period of conflict and open a new chapter in Nepal’s history. What we are witnessing here is revolutionary and wonderful.”<sup>60</sup>

Elections had been postponed twice. Even up to a few weeks before, there were periods of grave uncertainty as to whether the elections would take place. In one district, Surkhet, the election was not held because one candidate, Rhishi Prasad Sharma from the Communist Party of Nepal-United Marxist-Leninists, was killed the day before elections. Voting was called off at 33 polling stations.

Nonetheless, throughout the hills, valleys and plains of Nepal, Nepalese exercised their democratic right to vote. In Hindu temples, playgrounds, schoolyards, and other public places voters queued quietly outside the guarded polling area in two lines, one for men and another for women. Identification cards were checked and mobile phones surrendered as they entered to cast their votes.

In major cities all vehicular traffic was banned. Polling stations were within walking distance. In Kathmandu a special bus for tourists circled around the valley stopping at major hotels, but travelers were still seen lugging their suitcases along the empty roads to Tribhuvan International Airport. The border with India was closed for 72 hours.

60 Ibid.

## MAOISTS LEAD THE GOVERNMENT

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The election results surprised everyone. No one could have imagined the victory for the Communist Party of Nepal-Maoists, in both the direct (where they won over half) and in the proportional elections.

Of the 575 elected parliamentary seats, the Communist Party of Nepal-Maoists won 220 seats and became the largest single party in the Constituent Assembly. The Nepali Congress Party got 110 seats, and the Communist Party of Nepal-United Marxist-Leninists won 103 seats. The Madhesi People's Rights Forum got 53 parliamentary seats. Since no party won an absolute majority, the Maoists would have to learn the art of consensus-building. Winning an election and governing would not be the same thing.

The results shocked the political establishment. The dominant, seemingly invincible, Nepali Congress Party was crippled. The Communist Party of Nepal-United Marxist-Leninists was badly damaged and resigned from the government.

The question everyone asked, "Why did the Maoists win so heavily?" There may not be a single answer. Most likely several factors aligned themselves into what may be called "the perfect election" (as least for the Maoists).

To begin with, the amount of air time in the electronic media given to Prachanda, chairman of the Communist Party of Nepal-Maoists, was

more than double that for any other party head. Reports from the Media Monitoring Program indicated that in the month running up to the election Prachanda received five hours and 38 minutes of direct speaking time on the eight television channels and 15 radio stations monitored in the capital.

By contrast, Prime Minister G.P. Koirala of the Nepali Congress Party had two hours and 44 minutes, while Madhav K. Nepal of the Communist Party of Nepal-United Marxist-Leninists was given two hours and 20 minutes of direct air coverage.

Also the psyche of the Nepalese people featured the electoral process in several ways. Well before the election, Mr. N.S. Gajurel, principal and founder of the Holy Vision School, said the best way to deal with the Maoists would be to give them power. Two of his brothers are in the Maoist party. When asked to explain his rationale more fully, he said, "In a classroom if a student acts up, you give him responsibility. It works even better than punishment." It seemed the Nepalese people wanted to teach Prachanda a big lesson since they have given him and his Maoist party a huge electoral mandate.

The forgiveness factor also featured prominently into the Maoists' victory. A zoology teacher in Kathmandu described this aspect of the Nepali thinking: "In the US elections, everyone is looking into the past, opening closets, and dragging out skeletons. But in Nepal, people easily forgive. If someone changes their ways, people will be

forgiven.”<sup>61</sup> He went on to say that the Maoists had changed their ways and two years ago gave up armed struggle to enter the peace process. It was a difficult and dicey decision for the communist leaders, pitting Prachanda against more hard-line party cadre, but clearly the Nepalese people had forgiven them.

The fear factor played a major role in the Maoists’ unpredictable landslide victory. A student campaigning from his hometown in Gorkha district said, “People were genuinely afraid of the Maoists.”<sup>62</sup> More than ten years of

armed conflict, followed by two years of intimidation and extortion, put fear in people. They were afraid to go against local communist leaders.

Finally, and most importantly, people wanted a change. They were tired of the corruption that has imprisoned them in poverty and their vote “for” the Maoists was also a vote “against” the established ruling parties. Clearly people wanted to give peace a chance and hope for a better tomorrow.

But the clock was ticking. More than anyone, the Maoists understand that the people have high expectations and things have to change. The Maoists had a clear mandate to usher in a new Nepal—they do not have a blank check.

61 Nepalese vote to give peace a chance. [upiasiaonline.com](http://upiasiaonline.com), April 15, 2008, retrieved April 15, 2008, from [http://www.upiasia.com/Politics/2008/04/15/nepalese\\_vote\\_to\\_give\\_peace\\_a\\_chance/2819/](http://www.upiasia.com/Politics/2008/04/15/nepalese_vote_to_give_peace_a_chance/2819/).

62 Ibid.

# Birth of a Democratic Republic

## MAY 2008: CONSTITUENT ASSEMBLY ENDS THE MONARCHY

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People celebrated and danced in the streets throughout the day as they waited for the final decision on the fate of the monarchy, which came after more than ten hours of delays. Nepal's newly elected Constituent Assembly declared this nation a federal democratic republic late in the evening of May 28. On the same day they brought an end to the monarchy that had ruled Nepal for the past 239 years making Nepal a secular state.

Lawmakers voted 560 to 4 in favor of making Nepal an “independent, indivisible, sovereign, secular and inclusive democratic republic.” Eleven members of parliament were absent or abstained.<sup>63</sup>

Earlier in the day an effigy of the king, representing the end of Nepal's feudalism, was paraded through the streets of the capital. It was later burned, to the uproar of the crowd in front of Birendra International Convention Center, where members of Parliament met. A heavy contingent of police and security forces looked on

and did nothing.

King Gyanendra and his family were now ordinary Nepalese citizens. The special royal privileges would quickly be taken away and they must start to pay taxes. Days later, the former royal family was told to leave the Narayanhiti Royal Palace, which would become a public museum. Without fanfare, they quietly moved to a private residence about eight kilometers from the capital on June 11.

The morning after the parliament decision, people and press persons gathered in front of the future museum to see something that was not there — the royal flag no longer flew over the pink palace. It is as if they were reassured by seeing this for themselves; the monarchy is really gone. Here there was little gaiety, just silent contemplation. As people stood looking at the untouchable palace, ringed with high fences and double gates they realized the future of Nepal now lies elsewhere.

Prime Minister Girija Prasad Koirala, 83, briefly addressed the Parliament on Wednesday evening, saying, “Our dream has come true, I think our nation's dream has come true.... Now we have a big responsibility.”<sup>64</sup>

Hon. Ek Nath Dhakal, the leader of the Nepal Family Party that won one seat in the Constituent Assembly, was

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63 Nepal assembly set to declare a republic. UPI's Asia Online, May 27, 2008, retrieved May 27, 2008, from [http://www.upiasia.com/Politics/2008/05/27/nepal\\_assembly\\_set\\_to\\_declare\\_a\\_republic/4687/](http://www.upiasia.com/Politics/2008/05/27/nepal_assembly_set_to_declare_a_republic/4687/)

64 The democratic republic of Nepal is born. UPI's Asia Online, May 29, 2008 retrieved May 29, 2008, from [http://www.upiasia.com/Politics/2008/05/29/the\\_democratic\\_republic\\_of\\_nepal\\_is\\_born/1267/](http://www.upiasia.com/Politics/2008/05/29/the_democratic_republic_of_nepal_is_born/1267/).

asked to reflect on the meaning of this day. “In the entire history of any nation,” he said thoughtfully, “this day comes only once. This is the dawn of a new nation. Nepal is now a republic.” The elections not only shifted the center of power, it brought many new players to the political arena. Twenty-five parties were represented in Parliament. “This time, big parties became small; small parties became big,” Dhakal reflected.

He stressed the need for the nation’s new leaders to remain humble. “Politicians do not always determine the fate of a nation. We must be aligned with the will of the people; we must listen to, learn from, and be educated by the people.” Nation-building, Dhakal added, was not just the job of legislators; all citizens must be owners of the new Nepal.

In Parliament, Dhakal made a name for himself speaking out boldly on important national issues. From the dais, he stressed the great sacrifices needed to bring about this historic day and exhorted fellow lawmakers that Nepal’s highest legal standard must preserve their “God-given rights.” In front of a hall filled with a majority of communists, many who are atheists, few would dare evoke the name of the Divine. But 85 percent of Nepalese are Hindus and still believe in a Creator.

## JULY 2008: PRESIDENTIAL ELECTIONS

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Executive powers centered on the prime minister, and Rt. Hon. Pushpa Kamal Dahal, was given that responsibility as leader of the party that gained the most votes in the elections. This happened on August 15, four months after the historic elections. Despite his communist background, Prachanda indicated he would seek a pragmatic rather than an ideological path for Nepal, recognizing that free markets and foreign investment would be necessary to the country’s development.<sup>65</sup>

The previous Prime Minister, Hon. Girija Prasad Koirala, who took office in April 2006 after the fall of King Gyanendra’s regime, remained the leader of the Nepali Congress Party and took on the role of opposition leader. The Congress Party did not join the Maoist government.

Now lawmakers needed to elect a president.

On July 19 three candidates competed for the position, but no single person received the 298 votes needed to win. A runoff was scheduled three days later between the two front runners, a Maoist candidate, Ram Raja Prasad Singh, and Dr. Ram Baran Yadav, a Nepali Congress candidate.

The Maoists held the office of prime

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<sup>65</sup> Maoist leader named Nepal’s prime minister. UPI’s Asia Online, August 15, 2008, retrieved August 16, 2009, from [http://www.upi-asia.com/Politics/2008/08/15/maoist\\_leader\\_named\\_nepals\\_prime\\_minister/2081/](http://www.upi-asia.com/Politics/2008/08/15/maoist_leader_named_nepals_prime_minister/2081/).

minister and thus control of executive powers. In addition to this, they sought the office of the president, since legally and technically the president would control the army (which was formerly directly under the king). If the Maoists held both the presidency and the office of prime minister, few doubted that Nepal would become a communist state.

The presidential election, and thus the fate of the nation, was decided by a handful of votes. Yadav received 308 votes, only ten votes more than needed, and Singh received 282 votes.<sup>66</sup> Exactly 52 days after the monarch was abolished Dr. Ram Baran Yadav became Nepal's first president.

It is difficult to stress how critical this election was. The presidential election was a tense life-and-death struggle on the national level. Electing Yadav as president prevented the Maoists from having a monopoly of power. A year later, the importance of this position became obvious when President Yadav's stood against the prime minister to protect the Nepal Army and brought the downfall of the Maoist government.

On July 18, one day before this historic vote took place in Nepal, another life-and-death encounter occurred 4045 kilometers (2513 miles) away in the mountains north of Seoul, Korea. The UPF Founder, Father Moon, his wife, grandchildren, and close staff were in a helicopter crash. Miraculously, they all escaped unharmed just

minutes before the helicopter exploded in flames.<sup>67</sup> This was the same day Dr. Chung Sik Yong, the new Regional President for UPF-Asia and personal representative of Father Moon, arrived for the first time in Nepal. It was also the day before Nepal's presidential election.

Normally helicopter accidents are fatal, as Nepalese are aware. On September 23, 2006 all 24 people flying in a helicopter in eastern Nepal, including Nepali Forestry Minister Gopal Rai, foreign diplomats, Nepalese journalists, government officials, and crew members were all killed.<sup>68</sup> Two years later, on March 3, 2008, again in Nepal's eastern mountains, a UN helicopter crashed, killing all ten people on board.<sup>69</sup>

But was there a connection between the Nepal elections and Moon's helicopter crash? The two events were in two separate countries thousands of kilometers apart. To most, they would seem unrelated. But were they?

To begin with both events were clearly life-and-death struggles. Electing Yadav as president prevented Nepal from becoming a communist state. Not only

67 Rev. Moon Escapes Helicopter Crash. Aviation Today, July 21, 2008, retrieved September 13, 2009, from

[http://www.aviationtoday.com/rw/commercial/airtaxi/Rev-Moon-Escapes-Helicopter-Crash\\_24313.html](http://www.aviationtoday.com/rw/commercial/airtaxi/Rev-Moon-Escapes-Helicopter-Crash_24313.html).

68 Chopper crash site spotted; All 24 on-board died. Nepalnews.com, Sep 25 2006, retrieved September 14, 2009, from <http://www.nepalnews.com/archive/2006/sep/sep25/news07.php>.

69 from <http://www.nepalnews.com/archive/2008/mar/mar03/news12.php>.

66 2009, from <http://www.nepalnews.com/archive/2008/jul/jul21/news09.php>.

was the future of Nepal at stake, but the stability of the South Asia region and Asia were in the balance.

Secondly, Nepal's peace process and Father Moon's quest for world peace have been linking together from the very beginning. The day Nepal's peace process began, November 22, 2005, was the same day Father Moon came to Nepal and launched the Universal Peace Federation. Since that day, there have been two tracks to peace in Nepal, going on side by side: one through political events and a second more internal peace process through the activities of UPF primarily through the World Peace Tours (internationally) and the South Asia Peace Initiatives (domestically). These programs have complemented and supported the political peace process over the course of several years. And the election of the president of Nepal was surely one of the most critical events in Nepal's struggle for peace.

In addition to the various South Asia Peace Initiative programs designed by UPF-Nepal leaders to encourage and guide this nation to fulfill its desire for peace, each of the six World Peace Tours paralleled significant political events in Nepal. The dates for these global tours were not controlled by Nepalese leaders. These correlations, explained previously, are repeated here to highlight the connectedness between

Father Moon's World Peace Tours and Nepal's peace process.

Father Moon's whole life has been dedicated to peace. In 2009 his autobiography was published. He gave it the title, *As a Global Citizen of Peace* because this has been the dream of his entire life and the focus of all his energy.

It has been noted that many of the communist leaders have also given up their lives for sake of this nation. With the willingness to make such sacrifices on both sides, if only there could be a way for them to unite, surely peace can come to Nepal. If so, then this small, developing nation could share these lessons with the rest of the world and at last global peace could be realized.

Was there then a connection between the Nepal elections of 2008 and Moon's helicopter crash? This is more a matter of faith. But UPF members and close Ambassadors for Peace in Nepal believe the two events are connected. All religions believe that suffering can have a vicarious benefit, unlimited by time or space. If there was a connection, then it means that the lives of Father Moon, his family, and close associates were placed in jeopardy to help Nepal become a nation of peace and a model for the world. Would Father Moon ever knowingly take this kind of risk? Yes. He has many, many times. This is his lifestyle.

## CORRELATION OF EVENTS

Events	UPF	Nepal
<b>World Peace Tour I</b> November 22, 2005	UPF-Nepal launched;	<b>12-point MOU signed.</b>
<b>World Peace Tour II</b> June 1, 2005	Mother-son tour	<b>June 2, Maoists rally in capital first since the insurgency.</b>
<b>World Peace Tour III</b> September 22, 2006	Three-generation tour	<b>Axial Period in Nepal's peace process begins.</b>
<b>World Peace Tour IV</b> Oct. – Nov. 2006	120 peace rallies	<b>Nov. 21, Comprehensive Peace Accord signed.</b>
<b>World Peace Tour V</b> Dec. 2006	1,200 peace rallies	<b>Dec. 16, Interim Constitution signed.</b>
<b>World Peace Tour VI</b> Jan. – Sept. 2007	12,000 peace rallies; “One Family Under God”	<b>Jan. 15, 17:</b> Interim government formed; Maoists begin to disarm; <b>March 30:</b> Maoist and ruling party alliance form joint government; <b>Sept. 18:</b> Maoists quit government demanding “Abolish the monarchy.”

# Protecting the Peace Process



On November 22, 2008 UPF-Nepal organized the “Interreligious Cooperation for Peace and Human Development” with religious leaders from 12 traditions attending. Following this a Resolution was submitted to His Excellency the President of Nepal.

## NOV. – DEC. 2008: THE ROLE OF RELIGION IN PEACEBUILDING

Weeks after the new government was formed, the Maoists tried to stack the deck. In many government and non-government agencies they tried to place their people in key positions, increase their influence, or gain outright control. This, of course, is not unusual; it is part of politics. But they did so often using the philosophy that “the ends justifies the means,” in some cases ignoring legal procedure, customs, and fairness.

They were meddling in the courts,

the army, education, even beauty pageants, to name some of the more prominent examples. But nowhere was the objection more vociferous than from the religious community. Five weeks after the new leaders took office, when the people heard that the government would cut off funds for the traditional religious festivals (Indra Jatra), they took to the streets.<sup>70</sup> Protesters blocked traffic and burned tires.

In Parliament lawmakers came down heavy on the government the following day, September 21, accusing it of

<sup>70</sup> ‘Cut-off’ in govt funding for jatras triggers protest; Home Ministry urges calm. Nepalnews.com Sept 20 2008, retrieved August 3, 2009, from <http://www.nepalnews.com/archive/2008/sep/sep20/news09.php>.

attacking their ancient culture and religious traditions. Both the Home and Finance Ministers recanted, saying that the government would continue funding such programs.<sup>71</sup>

Religious freedom is an essential human right. Any visitor to the Pashu-patinath Temple on a religious holy day would have little doubt that the vast majority of Nepalese are very religious. Religion permeates Nepal's history, art, architecture, music, and way of life. In Kathmandu, one can frequently see people touching their head and heart as they walk or drive by temples.

To help emphasize the importance of religious freedom, UPF-Nepal organized a program on November 22. The title of the conference was "Inter-religious Cooperation for Peace and Human Development" and religious leaders from 12 traditions attended.

After the program ended, a delegation of religious leaders went to the Presidential Palace and presented the President of Nepal, Dr. Yadav, a signed plaque with the conference resolution printed on it. That resolution read:

*The "Interreligious Cooperation for Peace and Human Development," was organized by the Universal Peace Federation with leaders from more than 12 religious institutions attending, including: a former Prime Minister, former ministers, current and former Members of Parliament and distinguished personalities of civic society, resolved that:*

*1. Since religion is the root of human culture and tradition, sustainable peace is impossible without the involvement of religions. Therefore, nobody should try to enforce the concept of religiosity at any level of society; on the contrary religious freedom must be guaranteed for every citizen.*

*2. To guarantee the natural human rights, to conserve our common resources, to institutionalize democracy and to keep the national unity intact, the role of the religious leaders is critical. Thus, there should be policies to facilitate the understanding, respect and cooperation among the different religions.*

*3. To achieve unity in diversity by including God, who has had the highest respect by the majority of human beings throughout all ages, and all faiths, which have been guiding human civilization, an interreligious council would be a powerful medium to achieve this goal, so provisions should be made for such a council in the new constitution.*

*4. By formulating the rule of law, that requires the guarantee of natural human rights for the welfare and justice of all people, and by ending the situation of impunity, the required arrangements should be made and enforced.*

*5. Since ancient times, family values have given special emphasis in Nepal and they are essential to maintain social structure; with this concept we should strongly promote that "all Nepalese belong to one family." This should be central to the new constitution.*

Speaking out on the issue of religious freedom at this juncture proved timely. The tensions between religious people and the government continued, and the next episode erupted at the end of December when the Maoist government appointed two Nepalese

71 Lawmakers take govt to task over jatra expenditure cut-off, Nepalnews.com Sept 21 2008, retrieved August 3, 2009, from <http://www.nepalnews.com/archive/2008/sep/sep21/news13.php>.

priests at Nepal's most holy temple, Pashupatinath Temple, on the banks of the Bhagmati River in Kathmandu.<sup>72</sup> Normally, Brahmin priests from South India head the temple; but in this case two Nepalese priests, hand-picked by the Maoists, were appointed by-passing cultural protocol.

The Supreme Court issued a stay order on January 1, reinstating the Indian priests until they reviewed the government decision.<sup>73</sup> A few days later, a row broke out when about 100, a cadre from the Youth Communist League defied the court order and tried to force the issue by “escorting” the new Nepalese priests to the temple. They also harassed the temple authorities who opposed the government’s appointment. Riot police were called out, and ten people were injured in skirmishes.<sup>74</sup> On July 23, with the decision of the Supreme Court still pending, authorities at the temple’s development trust said they would appoint two Indian priests because “regular worshipping had become difficult to manage.”<sup>75</sup>

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72 SC issues interim order on appointment of Pashupatinath priests. Nepalnews.com Jan 01 2008, retrieved August 4, 2009, from <http://www.nepalnews.com/archive/2009/jan/jan01/news13.php>.

73 Ibid.

74 10 hurt as Maoists attack Pashupati temple staff. IBNlive Jan 04, 2009, retrieved August 4, 2009, from [http://ibnlive.in.com/printpage.php?id=81932&section\\_id=2](http://ibnlive.in.com/printpage.php?id=81932&section_id=2).

75 Pashupatinath temple to appoint two Indian priests. Times of India, July 23, 2009, retrieved August 4, 2009 from <http://timesofindia.indiatimes.com/news/world/south-asia/Pashupatinath-temple-to-appoint-two-Indian-priests/articleshow/4812852.cms>.

It seemed the Maoists have been unable or unwilling to read the sentiments of the people. When this incident broke out, the Vice-President of Nepali Congress, Ram Chandra Poudel, pointed out something that was becoming more and more obvious—that “the Maoists’ totalitarian attitude is the main hindrance to the peace process.”<sup>76</sup> He noted that the Maoists promised but never returned land seized during the insurgency. Others have noted that not a single person has been prosecuted for human rights violation under the Maoist government.

## DECEMBER 2008: THE CHALLENGES OF GOVERNANCE

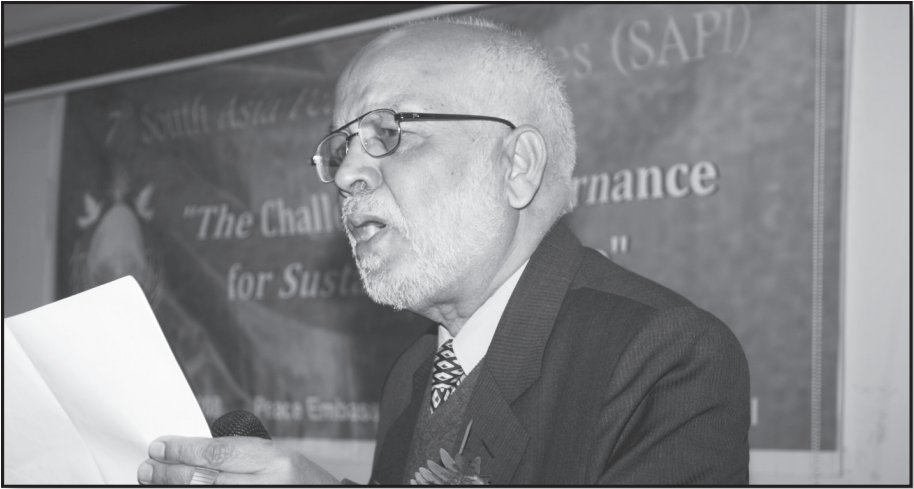
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On December 21 the editor and publisher along with ten staff members of the Himalmedia group were attacked and injured in their offices in Lalitpur (just outside Kathmandu). About 50 masked hooligans from the Maoist trade union, All Nepal Trade Union Federation, ransacked the office and beat up staff.<sup>77</sup> Their pretext was trade union issues, but Nepali Times editor, Kunda Dixit, said “This is not a labor issue; this is a press freedom issue. The

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76 Maoists’ totalitarian attitude main hindrance to the peace process: Poudel. Nepalnews.com Dec 29 2008 retrieved August 4, 2009, from <http://www.nepalnews.com/archive/2008/dec/dec30/news01.php>.

77 Himalmedia attacked again, dozen injured. Nepalnews.com Dec 21 2008, retrieved August 4, 2009, from <http://www.nepalnews.com/archive/2008/dec/dec21/news06.php>.



Nilambar Acharya, Esq., former Minister Law, Justice and Parliamentary Affairs, and constitutional expert, speaking at 7th SAPI, December 23 on “The Challenges of Governance for Sustainable Peace”; 24 Members of Parliament from 14 different political parties attended.

Maoists want to control the media.”<sup>78</sup> Earlier, the media group had run front-page stories criticizing the tactics of the Maoist-backed trade union.

UPF also advocates for social change but believes that it must be done peacefully, without creating resentment. Resentment is a negative emotion because it fuels retaliation and revenge. If force is the primary vehicle for change, it will create resentment because it violates our original human freedom. In this way, UPF sees education as the most effective mechanism for changing society. Therefore, in the midst of this tense situation, UPF-Nepal held its **seventh South Asia Peace Initiative** program two days after the attack on the Himalmedia group.

Twenty-four parliamentarians from

<sup>78</sup> Ibid.

Nepal’s Constituent Assembly representing 14 different political parties, in addition to legal experts, academicians, military experts, human rights advocates, and international peace educators were among the 150 guests who shared their views on the topic, “The Challenges of Governance for Sustainable Peace.”<sup>79</sup>

This program at the Peace Embassy Building in Kathmandu was packed with excitement as the eight scheduled speakers were each given ten minutes to express their views on the conference theme. Presentations had to be focused and concise.

<sup>79</sup> The Challenges of Governance for Sustainable Peace in Nepal. UPF.org, December 23, 2008, retrieved September 15, 2009 from <http://www.upf.org/programs-news/sapi/1377-the-challenges-of-governance-for-sustainable-peace-in-nepal>.

Hon. Dhakal reviewed the role UPF played in the peace process. At each critical step of the way, beginning in November 2005, UPF held programs designed to support the peace process. UPF continually seeks to raise awareness about the need for spiritual values to guide the nation and that these should be integrated into Nepal's new constitution.

Mr. Bishwo Kanta Mainali, President of the Bar Association, noted that the expectations of the people were high and the resources limited. Nevertheless, he said that peace and development could come about only within the "rule of law." Justice, he reiterated, had to be given to the victims of violence. Mainali went on to say that the constitution was not just a statutory document. "It must reflect the heart of the people," he said, "Otherwise, it will not function."<sup>80</sup> He expressed appreciation for UPF's continued emphasis on family values as integral to nation-building.

Next Hon. Dina Nath Sharma, a Member of Parliament from the Communist Party of Nepal-Maoists, noted that each person has "two types of mind; they have bad and good inside them." To bring out the good side, Hon. Sharma advised that the government must advance "economic equality, human rights, and tolerance of religious differences."<sup>81</sup> Concluding his remarks, the Maoist Member of Parliament said, "We must kick out discrimination and put [our] priorities on work, not on money."

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80 Ibid.

81 Ibid.

Hon. Nilambar Acharya, a Member of Parliament from the Nepali Congress Party, again emphasized the need for the rule of law beginning with lawmakers themselves. Taking this a step further, he said, "Life, liberty, and the pursuit of happiness means that the government should not block or obstruct educational institutions or businesses that are already successful, but instead give them priority in order to be even more effective." Acharya explained that the international community was willing to help Nepal, but first the Nepalese have to get the basics right, centering on the right to life.

"Passion requires self-control,"<sup>82</sup> Hon. Radhe Shyam Adhikari told the delegates. He counseled fellow lawmakers that they must listen to the people and then think of creative ways to act, especially in formulating the articles of Nepal's new constitution.

The only woman among the speakers emphasized the necessity for "due process," noting that not only must the final outcome be right, but the steps taken to achieve this goal must also be within the law. Highlighting this point, Hon. Sapana Malla Pradhan, a Member of Parliament from the Communist Party of Nepal-United Marxist-Leninists, said, "The process of making the new constitution must be transparent."<sup>83</sup> Only in this way can people feel "ownership" of the highest laws of their land.

Former Speaker of the House, Hon. Taranath Ranabhat, challenged the

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82 Ibid.

83 Ibid.

audience by saying that only 240 parliamentarians actually represented the people (the other members of Parliament were appointed through party-based elections). Although he was not a scheduled speaker, his contributions were still sincerely valued. Ranabhat urged that the new constitution be written quickly because without this fundamental legal document, Nepal is a nation in free-fall. He emphasized the urgency saying that only with a national constitution in place can the rule of law be set and a standard of discipline be established.

“Living for others is an essential element in creating sustainable peace,” explained this author, “because it is the essence and nature of love.”<sup>84</sup> When two people desire to give, that relationship is “sustainable.” On the contrary, selfishness or “living for myself” will destroy a relationship and is thus “unsustainable.” This author went on to say that the family was the place where “living for others” was learned, and

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<sup>84</sup> Ibid.

thus it is the most important social institution.

A short question-and-answer session followed, with most of the questions going to Hon. Sharma, the representative of the Maoists. Following this, dinner was served.

Even though the religious row at the Pashupatinath Temple continued, there were some high notes to start the new year. There was a four percent growth in tourism as compared to the previous year.<sup>85</sup> And in the first four months of fiscal year 2008-09 revenue collections grew by 35.4 percent, according to a report from the Nepal Rastra Bank.

<sup>86</sup>Both were good signs; but to create sustainable peace in Nepal it requires more than money (though admittedly this is also essential).

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<sup>85</sup> Tourist arrivals up by 4 pc in 2008. Nepalnews.com Jan 01 2008 (sic: 2009), retrieved August 3, 2009, from <http://www.nepalnews.com/archive/2009/jan/jan01/news11.php>.

<sup>86</sup> Revenue collection soars to Rs 33 billion. Nepalnews.com January 1 2009, retrieved August 3, 2009, from <http://www.nepalnews.com/archive/2009/jan/jan01/news03.php>.

## RECAP OF 2008

Date	UPF	Nepal
January 2008	International Leadership Conference at the Singhadurbar; followed by a 2-day conference at Hyatt Regency Hotel with representatives from all 75 UPF Districts Peace Council attended.	Jan. 14: Last day for political parties to register for April Elections; Nepal Family Party
April 2008	Election Day - April 10	Nepal Family Party won one seat
July 2008	July 18, the UPF Founder, Father Moon, his wife, grandchildren and close staff, 16 people in all, were in a helicopter crash in Korea; miraculously, all escaped unharmed, just minutes before the helicopter exploded in flames.	July 19, Presidential elections in Nepal: a life-and-death struggle to elect the country's first president; no clear winner. In runoff July 21, Dr. Ram Baran Yadav won 308 votes (needed 298) to become Nepal's first president, preventing both Prime Minister and President from becoming Maoists.
August 2008		Aug. 15: Pushpa Kamal Dahal (Prachanda) becomes he first prime minister of the federal democratic republic of Nepal
November 2008	November 22: Interreligious Conference entitled, "Interreligious Cooperation for Peace and Human Development"; religious leaders from 12 organizations attended and sign declaration given to President of Nepal.	The Maoist government tried to block funding for religious ceremonies; overstepped the tradition of nominating Indian priests at Pashupatinath Temple; and continued attacks on the media (The Himalmedia Group).
December 2008	December 23: 7th SAPI on the topic, "The Challenges of Governance for Sustainable Peace"; 24 CA members from 14 different political parties, legal experts, academicians, military experts, and human rights advocates Resolved: peace and development within the rule of law, respect for religious values.	

## APRIL 2009: THE ROLE OF THE ARMY

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Since the pro-democracy movement in 1990, Nepal has had 18 governments in 19 years. Nepal's peace process, which brought an end to ten years of civil war, faced a crisis on April 22, 2009. Seventeen political parties walked out of the Constituent Assembly, blocking Parliament from doing any business. They were against the Maoist government's call to sack the Chief of Staff of the Army, Gen. Rookmangud Katawal.

An on-going row between the government and the Nepal Army had reached a boiling point. Over the past few months they had been at odds over issues of recruitment, integration of the Maoists People Liberation Army with the Nepal Army, participation in national sporting games, and the early retirement of eight generals.

The Maoist government saw the army, its enemy for nearly ten years, as the second biggest obstacle to establishing what some leftist parliamentarians still demand—a communist state. And talk continued relentlessly about “capturing state power,” even after winning the elections.

Over the past several months, there were confrontations between the Maoist government and several institutions of the state over issues such as impunity for murders, stifling freedom of the press, insulting the judiciary, and castigating Hinduism, the dominant religion.

On May 4, after losing support from coalition parties, Prime Minister Pushpa Kamal Dahal resigned. The following day, a videotape was released showing the former prime minister proudly explaining to his troops how they duped the United Nations by highly inflating the number of combatants the Maoists actually had. The United Nations Mission in Nepal had registered about 20,000 combatants. In the taped message, however, the Maoist leader admitted that the actual number was only 7,000 to 8,000 troops.<sup>87</sup>

UN representatives tried desperately to explain this colossal blunder to an angry Nepali populace. The fragile peace process had been undermined.

On May 6, Karin Landgren, UN Secretary-General Ban Ki-moon's Representative in Nepal, urged all parties to “work urgently to rebuild trust and achieve consensus.”<sup>88</sup> One blogger writing to the *Republica* newspaper seemed to articulate the feelings of many of his countrymen:

“UNMIN has lost moral ground to be in Nepal: We have now heard from the horse's mouth about the real strength of the Maoist PLA – somewhere in the vicinity of 7,000. This number falls in line with the original speculation that most people had. It

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87 UNMIN in a tight spot. The Himalayan Times Online, May 10, 2009, retrieved July 31, 2009, from <http://www.thehimalayantimes.com/printNepaliNews.php?id=NDE2MA>.

88 Rebuild trust, says UNMIN. The Himalayan Times Online, May 6, 2009, retrieved July 31, 2009, from <http://www.thehimalayantimes.com/printNepaliNews.php?id=MzczNg>.

was public knowledge that exodus into the cantonment comprised of fresh recruits in an attempt to inflate the number. The nation had banked its hope on UNMIN and its verification process to reveal the truth. UNMIN failed utterly to capture this reality. It betrayed Nepal and the lovers of peace by not taking its job seriously. With the benefit of hindsight and with the preponderance of evidence, we can now deduce that UNMIN has been part of the problem and not a part of the solution.<sup>89</sup>

In defense of UNMIN, Tamrat Samuel, director for Asia and Pacific in the Department of Political Affairs at the New York headquarters and formerly Deputy Head of the United Nations Mission to Nepal, spoke to *The Kathmandu Post* on May 22. Samuel pointed out that the UN and all political parties agreed upon two criteria to determine the number of Maoist combatants: age (under-aged people were immediately disqualified) and the date of recruitment (there was a cutoff date after which “new combatants” were also disqualified). Possessing a weapon was not one of these criteria. He explained:

“I think it’s important to remember that the task of verification was not for

89 UNMIN Chief Landgren reports misleading facts to UNSC. *Republica* May 25, 2009, retrieved July 31, 2009, from [http://www.myrepublica.com/portal/index.php?action=news\\_details&news\\_id=5458&show\\_comments=true](http://www.myrepublica.com/portal/index.php?action=news_details&news_id=5458&show_comments=true).

UNMIN to establish the exact number of the true fighters. It’s slightly different from saying who the minors are and who [are] the late recruits. Now people go back to look at the 7000 or 8000 figure that had been considered the size of the Maoist army in Mr. Prachanda’s videotape. But the task assigned to UNMIN was not to find those 7000 or 8000, but to try and find those that were under aged and those that were recruited after the cut off [date].<sup>90</sup>

Nevertheless, based on that highly inflated number, the Maoists were to receive an equally exaggerated amount of money. In the videotape, the Maoist leader boasted, “To make good battle plans, you need money. With lots of money, we can make good plans. We need quite a bit for a revolt.”<sup>91</sup> They received nearly US\$8 million.

The peace process was supposed to have been built on trust among Nepalese politicians. But in other areas, too, the Maoists have not kept their word, including returning captured land and convicting human rights violations..

90 UNMIN is impartial. *eKantipur.com* June 22, 2009, retrieved July 31, 2009, from <http://www.ekantipur.com/interview.php?&nid=200409>.

91 English transcript of Prachanda’s speech and Maoist response. *Himal Southasian*, undated, retrieved September 16, 2009, from [http://www.himalmag.com/English-transcript-of-Prachanda-s-speech-and-Maoist-response\\_dnw156.html](http://www.himalmag.com/English-transcript-of-Prachanda-s-speech-and-Maoist-response_dnw156.html).

## MAY 2009: RELAUNCHING THE PEACE PROCESS AND SUMMITTING MT. EVEREST

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UPF's **eighth South Asia Peace Initiative** program on May 20 brought together over 150 participants who realized that Nepal's peace process needed a rebirth and this time wholly owned by the Nepalese people.

Nepal was facing turbulent times. The Maoist coalition government collapsed on May 4. Following this, efforts were under way to reform the government cobbling a coalition of as many as 22 parties together.

Against this background, UPF-Nepal saw an urgent need to organize a program on the theme, "Rebuilding Trust and Reconciliation in the On-Going Peace Process," which was held at the Hotel de l'Annapurna in the capital.<sup>92</sup>

Dr. Kishor Kumar Rajbhandari presented an overview of the South Asia Peace Initiative programs that began with the first seminar in Lumbini in 2005. Throughout the past four and a half years UPF's peace initiatives were designed to parallel the on-going peace process.

Next Ambassador K.V. Rajan, former Indian ambassador to Nepal and

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<sup>92</sup> Rebuilding Trust and Reconciliation in the On-Going Peace Process. UPF.org May 20, 2009, retrieved September 16, 2009, from <http://www.upf.org/programs-news/sapi/1937-rebuilding-trust-and-reconciliation-in-the-on-going-peace-process>.

several other nations, praised Nepal for the birth of democracy. "You are trying to telescope into a few years what took other nations hundreds of years to accomplish,"<sup>93</sup> the former Indian diplomat said. He recalled the birth of democracy in India in 1947 which divided the country, cost over a million lives, and left millions more homeless. He went on to say that the political inclusiveness of democracy in Nepal is perhaps the widest network of ideologies among all South Asian nations.

Focusing on the sixth and seventh points of the original 12-point Memorandum of Understanding, this author pointed out that these paragraphs called for both the Maoists and the Seven-Party Alliance to begin the peace process by "undertaking self-criticism and self-evaluation of past mistakes." If the peace process was to be restarted, he suggested that this would be a good place to begin.

The next session invited five commentators to offer their views on the need to rebuild trust and reconciliation among all political parties. Hon. Indrajit Rai, a Member of Parliament and Member of the Army Integration Technical Committee, began by thanking UPF-Nepal for its role in supporting the peace process. He then offered one of the most humble and honest assessments of the peace process today.

From his perspective as a member of the committee which must oversee the integration of two armies, Rai admitted that there are very serious and sometimes confusing issues being dealt

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<sup>93</sup> Ibid.

with. A large part of the misunderstandings, he surmised, came from the conflict arising between the interests of the political parties and the interest of the nation. In the end he called for a new agreement, a new Memorandum of Understanding, but said this would “depend on the trust of the leaders.”

Senior Nepali Congress youth leader and current Member of Parliament, Hon. Dhan Raj Gurung, reflected on the loss of trust and hope among the people. He too called for reconciliation to relaunch the peace process.

Mr. Biswo Kant Mainali, President of the Nepal Bar Association, which has over 10,000 lawyers as members, suggested that Nepal is not in a post-conflict period. “The conflict is not over,” he said at the beginning of his remarks. He went on to say that the Constituent Assembly has many challenges ahead. With so many ethnic groups, languages, and political parties, coupled with the urgent need for development, politicians must draw on “the good nature and heart of the Nepalese people,” and work for “the glory of the nation.”

The Secretary General of UPF-Asia, Mrs. Ursula McLackland, was the final commentator. She reminded the audience that “trust must be earned... it is a gift others give you.”<sup>94</sup> She highlighted UPF’s top-down and bottom-up approaches to building trust and reconciliation. A recent “Reconciliation Picnic” during which high-level leaders from different political parties and different ethnic groups reconciled public-

ly was an example of the top-down approach. This was a model other leaders could see and should emulate.

Service projects in Sarlahi have been rebuilding communities through voluntary service—literally rebuilding roads, schools, community centers and libraries while at the same time rebuilding inter-ethnic harmony—was a bottom-up model.

The final session was open to the floor. Participants who offered their thoughts included: Mr. Sudip Pathak, President of Human Rights Organization of Nepal; Mr. Keshav Chaulagain, Secretary General of the Interreligious Council Nepal; Dr. Shree Krishna Yadav, former member of Nepal’s Public Commission; Gen. Tika Dhamala, retired Nepal Army officer; and one former Maoist combatant.

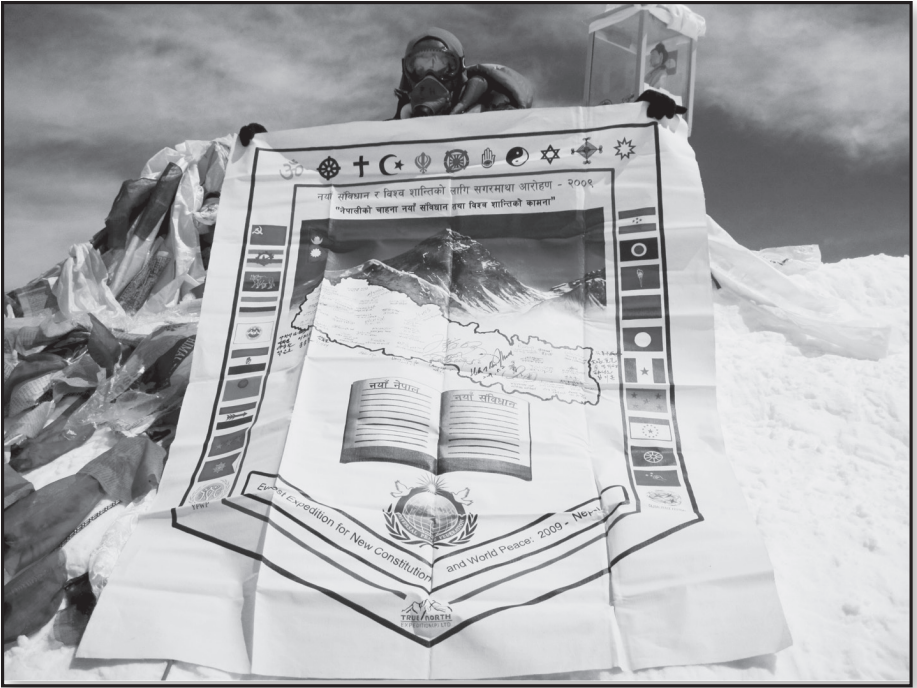
Hon. Ek Nath Dhakal, Chairman of UPF-Nepal, offered the Closing Remarks. First, he thanked everyone for taking time to attend the eighth South Asia Peace Initiative program and making such valuable observations and insights. Then he reiterated one point—the need for leaders to put the interests of the nation above their party politics.

Using the model of the family, Hon. Dhakal explained, “Just as individual members live for the sake of their family by putting the well-being of the family above personal concerns, so too, in order to create harmony and prosperity in Nepal, leaders must be willing to make sacrifices for the sake of the nation.”<sup>95</sup>

In addition to being the date of the

94 Ibid.

95 Ibid.



At 8:45 AM on May 20, 2009 the “Mt. Everest Expedition for New Constitution and World Peace” reached the summit of the highest mountain in the world.

eighth South Asia Peace initiative conference, May 20 had special meaning because at 8:45 that morning, three Nepalese climbers reached the summit of Mt. Everest carrying the “Mt. Everest Expedition for New Constitution and World Peace – 2009” banner.<sup>96</sup>

The banner was signed by the heads of all political parties, government leaders, and all religious leaders. UPF Founders, Father and Mother Moon, also signed the banner. (See also: “Climbing for National Unity,” Sec-

<sup>96</sup> Everest climb to symbolize Nepali unity. UPAsia.com, April 24, 2009, retrieved April 25, 2009, from [http://www.upiasia.com/Politics/2009/04/24/everest\\_climb\\_to\\_symbolize\\_nepali\\_unity/9287/](http://www.upiasia.com/Politics/2009/04/24/everest_climb_to_symbolize_nepali_unity/9287/).

tion: II. Peacebuilding: Civil Society Initiatives.)

Both the banner and climbing Mt. Everest were meant to symbolize the quest for national unity and reflect the spirit of nation-building. If Nepalese leaders inherit the same heart and courage of the summiteers—namely, to work day and night at the risk of their own lives as a team with a single-minded focus—then the current challenges can be overcome, the peace process can be reborn, and it can move forward towards its natural conclusion.

Three days after the conference, Madhav Kumar Nepal was sworn in as Nepal’s second prime minister. His



Father Moon, founder of UPF, signs the “Mt. Everest Expedition for New Constitution and World Peace” as Dr. Chung Sik Yong, Regional Chair of UPF-Asia, looks on.



Dr. Ram Baran Yadav (center with hat), President of Nepal, signed the Mt. Everest banner: L to R: KP Bhattarai, Bindu Adhikari, Hon. Ek Nath Dhakal, Dr. Yadav, Dr. Kishor Rajbhandari, Dhurba Lamanchani.

appointment opened a new chapter in the country's unpredictable and ongoing peace process. However, he faced a tough job in holding together the largest coalition of political parties ever to form a government. Twenty-two of the 24 parties united to form the current government.<sup>97</sup>

Nepal, a moderate, is the second prime minister in less than a year. He belongs to the Communist Party of Nepal-United Marxist-Leninists and has a steep uphill trek in this nation notorious for its political instability. Known as a strong negotiator who seeks consensus, he will have to rely on all his political statesmanship to steer the country forward. However, he faces the strong opposition of the largest single party, the Communist Party of Nepal-Maoists, which boycotted the election for prime minister. It is a tricky, fearful, and potentially violent opponent.

News reports quoted senior leader of the Communist Party of Nepal-Maoists, Dr. Baburam Bhattarai, threatening that his party would unilaterally establish local governments on its own and added that they could “easily seize the state power by mobilizing a large number of people.”

On the positive side, Prime Minister Nepal had the backing of 358 lawmakers (out of 601 members of the Constituent Assembly) from all but two of the political parties represented in the

<sup>97</sup> Nepal's second prime minister sworn in. UPiasia.com, May 26, 2009, retrieved May 27, 2009, from [http://www.upiasia.com/Politics/2009/05/26/nepals\\_second\\_prime\\_minister\\_sworn\\_in/8850/](http://www.upiasia.com/Politics/2009/05/26/nepals_second_prime_minister_sworn_in/8850/).

Constituent Assembly. An optimistic editorial in the English-language daily, *The Kathmandu Post*, acknowledged that Nepal is of “moderate temperament,” which “raises hopes that he is, after all, equipped for the task assigned.”

After taking the oath, Prime Minister Nepal outlined key responsibilities that his government must focus on: drafting a new Constitution and taking the peace process to its logical conclusion, which includes integration of the two armies – the People's Liberation Army of the Maoists and the Nepal Army. Elections to the Constituent Assembly were scheduled for the end of 2010.

On May 26, 2009, one day after being sworn in as Prime Minister, H.E. Madhav Kumar Nepal gave his first interview to any media outlet to *The Washington Times*, *United Press International* and *The Sekai Nippo* (See: “The Challenges of Coalition,” section Supporting the Peace Process).

## **JUNE – JULY 2009: INTERNATIONAL SHOW OF SOLIDARITY**

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The Maoists had blocked parliamentary proceedings for more than two months. Concerns that the government would not be able to pass its budget grew stronger as the mid-July deadline approached.

UPF-Nepal wanted to show its support to the new government and encourage all parties to recommitment themselves to the principles of good



Hon. Sujata Koirala and Hon. Jose de Venecia share thoughts at the 9th South Asia Peace Initiative, Kathmandu, Nepal with the theme “Innovative Approaches to Unity and Peace in South Asia.”

governance and writing the constitution. It held a series of conferences which brought together former Speakers of the House of Representatives from other Asian nations, along with diplomats and parliamentarians from half a dozen nations, international NGO representatives from 26 countries, most from Asia, and a prominent religious leader from India.

“The first article in Nepal’s new constitution,” suggested Jose de Venecia rather forthrightly, “should be that we are all one human family under God.”<sup>98</sup>

De Venecia, the former Speaker of the House of Representatives from the Philippines, was speaking at the **ninth South Asia Peace Initiative** confer-

98 Asian Parliamentarians Support Nepal Peace Process. UPF.org June 24, 2009, retrieved September 15, 2009, from <http://www.upf.org/upf-news/145-asia-oceania/1975-asian-parliamentarians-support-nepal-peace-process>.

ence held in the Nepalese capital June 23. Nepal’s newly appointed Minister of Foreign Affairs, Sujata Koirala, presided.

De Venecia is chairman of the International Conference on Asian Political Parties and was chief guest at the program. He said he came to this Himalayan nation to show support for the new government. His organization, launched in the Philippines in 2000, offers a forum for 248 Asian political parties spanning the continent from Tokyo to Turkey and includes island nations of the Pacific.

De Venecia explained that the vision of all humanity being one family under God has been gaining ground in the past two years based on the success of the Global Peace Festival. “The Global Peace Festival is bringing a new paradigm of leadership rooted in universal spiritual and moral principles, values,



Vice-President of Nepal, H.E. Parmananda Jha (seated left) presided over a brotherhood/sisterhood ceremony where international participants were matched with members of the Constituent Assembly. To his left is Hon. Ek Nath Dhakal, and standing (L to R) Hon. Hemraj Bhandari, CA member from the Maoists party and Mr. Kyoung Hyo Kim, UPF Assistant Secretary-General.

and aspiration,” he said. The Global Peace Festivals has been held on six continents, with a Global Peace Convention scheduled for the Philippines in December 2009.

To illustrate the impact that a real conviction that humankind is indeed a global family would imply, de Venecia asked pointed questions to the select group of political leaders: “Would you kill your own brother? Would you denigrate your own mother?” He went on to say that if we really live as if we are one family, the problems in our troubled world would be solved in short order.

Dr. Chung Sik Yong, a South Korean

native and regional chair of UPF-Asia, referred to the expedition to the summit of Mt. Everest. “This vividly demonstrated the power of a united vision during this time while Nepal is writing its founding legal document and forming its government,” Yong said. To get success, the climbers worked together as a team. They had one goal and were willing to sacrifice everything to achieve their objective. They went many nights without sleep and faced avalanches and ice falls. One climber, Gokal Thapa, was blinded by snow for 24 hours; later his oxygen mask clogged up at 8,500 meters, blocking the flow of oxygen. Fortunately, Thapa got a new mask



Dr. Chung Sik Yong, Regional Chair of UPF-Asia (L), meets with H.E. Madhav Nepal, Prime Minister of Nepal, in the prime ministers' office on June 24, 2009.



Constituent Assembly members and leaders from 20 Asian nations affirm their commitment to the concept of fraternal cross-border ties at the people-to-people level helped build bridges transcending cultural, ethnic, religious and national divides.

from a member of another expedition; otherwise, he would have died.

Yong went on to explain that writing a new constitution was more difficult than climbing a mountain. “Politicians in Nepal,” he exhorted, “need a similar spirit and determination. They should be willing to risk their lives and put the interest of the nation above everything—even their own party.”

Foreign Minister Koirala, on behalf of her government, thanked the Universal Peace Federation for holding the event and said her government would welcome and seriously consider fresh ideas as Nepal drafts a new constitution.

Earlier, the co-chairman of the International Conference on Asian Political Parties and a former member of the South Korean Assembly, Chung Eui-yong met with Prime Minister Madhav Nepal. The prime minister outlined three objectives of this coalition government, which Chung shared with the conference participants:

- 1) How to sustain the peace process,
- 2) How to find the most effective form of government, and
- 3) How to fulfill the aspirations of the Nepalese people.

Mushahid Hussain Sayed, former Minister of Information and Broadcasting as well as Minister of Tourism from Pakistan, thanked the UPF founder, Dr. Sun Myung Moon, for floating the idea that the United Nations should establish a religious council. Pakistan endorsed this proposal which passed unanimously with the support of more than sixty nations. As

a result an interfaith body has been established under the office of the UN Secretary-General.

Ambassador K.V. Rajan stressed that the principles of UPF apply equally to individuals as well as nation-states. Nations and individuals that act selfishly can be very destructive. Therefore, they must overcome selfishness and live for others. Referring to de Venecia’s reference to “One Family Under God,” Amb. Rajan said that the essence of good governance at the international level is for nation-states to act as part of a global family with a common universal parent. Just as parents seek to teach their children that privileges come with responsibilities, political leaders must also understand that empowerment can only be sustainable if it is used responsibly.

As the unstable political situation continued, a second conference was called the following month. The “International Conference for Solidarity with Nepal” was organized by the Universal Peace Federation (UPF) in collaboration with the Parliamentarians’ International Forum in Kathmandu, July 17-19.

Dr. Ram Baran Yadav, President of Nepal, cut the ribbon to inaugurate the ceremony. This took place in the Rasthapathi Bhavan (Presidential Palace) with delegates representing 26 nations attending. President Yadav expressed appreciation for the show of solidarity from the nearly 100 international guests, which he said came at a time when there were serious challenges in Nepal’s peace process.



The President of Nepal (R), H.E. Dr. Ram Baran Yadav, inaugurates the International Conference for Solidarity with Nepal at the Presidential Palace on July 18, 2008 with Dr. & Mrs. Chung Sik Yong (L) and Hon. Ek Nath Dhakal looking on.

Dr. Chung Sik Yong reminded the Nepali President that they had met just a year ago, with Dr. Yong being the first international dignitary to officially welcome the new Nepali President. It was one day after he won the elections. This was also the first anniversary of Father Moon's helicopter accident.

Later, international guests were received in the Speaker's Chamber at the Constituent Assembly by the Rt. Hon. Subash C. Nembang. He briefed them about the progress in writing the new constitution and consolidating peace in the country. He expressed optimism that things would be done on time. The Speaker recalled his association with previous conferences organized by the UPF and praised the vision of its founder, Rev. Dr. Sun Myung Moon, in dedicating his life for peace throughout the world. Hon. Nembang

also thanked the Nepal chapter for its various peace initiatives over the past many years.

A special brotherhood/sisterhood ceremony was presided over by the Vice-President of Nepal, H.E. Parmananda Jha. International participants were paired with members of the Constituent Assembly and other civil society leaders to affirm their commitment to the concept of fraternal cross-border ties at the people-to-people level which would help build bridges transcending cultural, ethnic, religious and national divides.

Another interaction between members of the Constituent Assembly and international guests was held at a meeting in the Singhadurbar (Parliament Secretariat) organized by the Nepal Family Party. Renowned performers from Japan and Nepal entertained the



Dr. and Mrs. Chung Sik Yong (center with black cap) along with four-time former Prime Minister, Lokendra Bahadur Chand, among the 100 delegates from 22 Asian nations showing their support for Nepal's peace process in July 2009.

audience of about 150, which included representation from more than ten political parties from Nepal.

While appreciating the considerable achievements of the people and all the political parties of Nepal in ending the decade-long insurgency and holding elections to a Constituent Assembly, the series of conferences unanimously:

- Called upon all political parties in Nepal to work together in an environment of political stability, trust and reconciliation in order to achieve the twin objectives of writing a new constitution and consolidating the peace process;
- Highlighted how critically important it was for key leaders to articulate and respect the basic principles of good governance so they could seize the historic opportunity to serve the people of Nepal and help them fulfill their aspirations for peace, inclusive development and prosperity;

- Underlined the parental responsibilities of all political parties, whether they are in the government or in the opposition, as vital to building the spirit of harmony, unity, forgiveness and understanding which is essential in the democratic process;
- Emphasized that in making the difficult decisions that lie ahead, leaders must give higher priority to the well-being of the nation when it conflicts with interests of the party and seek to implement the universal ideal of *vasudaiva kutumbakam* [one global family] under God;
- Pleaded for an end to the culture of violence, intimidation and impunity as a means to achieve lasting social, economic or political transformation;
- Acknowledged the urgent need for sensitive and effective governance in order to address the legitimate grievances of hitherto marginalized and underprivileged sections of society, and;



Shri Shri Shri Sadgur Parwadeshwar Majoraj (with beard) from Goa, India, leader of more than 7.5 million Hindus welcomed by the President of Nepal (center with black hat) along with Ambassadors for Peace and UPF-Nepal staff.

- Pledged to support the people of Nepal in their search for sustainable peace and inclusive development in every way possible.

At the conclusion of the conference, former Prime Minister of Nepal Lokendra Bahadur Chand expressed appreciation to Hon. Ek Nath Dhakal for his leadership and to UPF-Nepal for organizing the recent series of peace initiatives.

At the end of July, UPF-Nepal hosted Shri Shri Shri Sadguru Parwadeshwar Majoraj who brought blessing from India in a show of solidarity for the peace process. UPF-Nepal arranged personal meetings with both the President and Prime Minister, respectively. As the head of more than 7.5 million Hindus, the leader from Goa, India has made many pilgrimage visits to Nepal.

During his stay in Kathmandu he visited President Yadav on July 28 and

Prime Minister Nepal the following day. Both meetings were organized by UPF-Nepal.

In a separate meeting at the Peace Embassy on the morning before his departure, July 30, leaders from six religious traditions together with two current members of parliament came together in support of the country's quest for peace and reconciliation. The Indian guru gave a short discourse on peace, emphasizing that peace begins with the individual and that it manifests itself first in harmonious relationships of the family. He also talked about the unity of God, saying that although we call Him by different names, in essence, He is the one and the same.

On July 25, the Nepal Family Party held a conference "Headwing Democracy and Its Relevance." As the name suggests, "headwing philosophy" takes into account the advantages and short-



“Meeting and Exchange Program” in the Parliament Secretariat on June 17, 2009 between 100 international leaders from 22 Asian nations and representatives from over 12 Nepalese political parties; sponsored by Nepal Family Party.

comings of both communism (left wing) and democracy (right wing).

Originally the organizers were expecting about a hundred people to attend since it was Saturday (there is only one day per week as a holiday). Unexpectedly, a transportation strike was called, and no buses or taxis were running that day. Remarkably, there 130 participants, including scholars, professors, and religious leaders.

It was pointed out that democracy and communism have two things in common: 1) both ideologies are from the West, and 2) they both have failed in some fundamental way to fulfill the desires of the people for lasting peace and prosperity for all. Therefore, it was emphasized, an Asian thought-system that honors the family, spirituality, and the vertical tradition of respecting elders was urgently needed. Headwing

democracy proposes a blending of the advantages of the right wing and left wing with an additional emphasis on the family as the cornerstone for social development. After the presentations, a lively question and answer session followed.

## **AUGUST 2009 - INDIA’S “MARSHALL PLAN” FOR NEPAL**

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At the end of World War II, the United States set up the “European Recovery Program.” It became known as the Marshall Plan, named after the then Secretary of State, Gen. George C. Marshall, and was a decidedly different approach to following up on a military victory. Rather than seeking war reparations from the defeated Axis powers,



Hon. Ek Nath Dhakal is explaining the headwing philosophy which looks at the advantages and shortcomings of both communism (leftwing) and democracy (rightwing) emphasizing instead an Asian thought-system which honors the family, spirituality and the vertical tradition of respecting elders.

the victorious Allied nations worked to economically rebuild Western Europe in order to keep communism at bay. Five years later, when the plan ended, every nation that participated, except Germany, had experienced economic growth beyond its pre-war levels.

In this way, the victorious nations not only won the military war, they also won the equally important emotion war—the war of resentment.

On August 18 two important events happened. First, Nepali Prime Minister Madhav K. Nepal began his first foreign trip—a five-day visit to India. Towards the end of the “good will” trip, India’s Finance Minister, Pranab Mukherjee, announced that Nepal’s southern neighbor would provide 20 billion rupees (US\$410 million) to fund infrastructure projects in Nepal.

The money, called by some the “Nepal Marshall Plan,”<sup>99</sup> would pay for two railway links, a network of roads in Nepal’s troubled Terai region, a police academy, and customs check posts, among other things.

It seemed that India had finally realized the importance of keeping friendly ties with its small, impoverished northern neighbor. But there was more than simple goodwill behind the aid package.

Media reports compared the aid from India against a “Comprehensive Treaty” that China had proposed earlier that year; it would have been accompanied by US\$16.7 million in aid.

<sup>99</sup> India trumps China in aid to Nepal. UPI Asia Online, August 21, 2009, retrieved August 21, 2009 from [http://www.upiasia.com/Politics/2009/08/21/india\\_trumps\\_china\\_in\\_aid\\_to\\_nepal/3272/](http://www.upiasia.com/Politics/2009/08/21/india_trumps_china_in_aid_to_nepal/3272/)

Even though the Chinese deal never materialized, by offering an aid package many times greater in value than China's, India hoped to make clear to Nepal who its "real" friend was.

India was clearly concerned over China's increased interest and influence in Nepal, not only directly but especially vis-à-vis the Naxalite (Maoist) movement in India that has spread to 40 percent of India's geographical area and which Indian Prime Minister Manmohan Singh described as the most serious threat to India's national security.

The second event on August 18 occurred on the other side of the world. It also had the potential to help Nepal in very substantial ways, although not monetary. Hon. Ek Nath Dhakal met the Co-Chairman of UPF, Dr. Hyun Jin Moon, in New York where Dr. Moon, the third son of Father Moon, also signed the banner, the "Mt. Everest Expedition for a New Constitution for World Peace – 2009."

Recognizing that the peace process must be wholly owned by Nepalese, Dr. Moon volunteered the resources of UPF to support Nepal. The most

valuable of these assets would be UPF's clear understanding of the universal principles of peace. In addition, there is an international network of Ambassadors for Peace that include legal experts, diplomats, and professionals from all fields who could be called upon to coach and advise Nepal's peace process forward.

Thus, Nepal received a "double blessing." One was external, in terms of financial and developmental aid from India; the other internal. Both are essential.

Building on the foundation of UPF's experience in bringing enemies together and helping them to reconcile their differences—not superficially but to the point where they love, embrace, and forgive each other in tears—this small international NGO might possibly help Nepalese leaders cultivate the right attitude, set priorities, and heal the hatred and mistrust that seem to block the peace process at almost every juncture. In this way, UPF could play a vital role in bringing the peace process to fruition and fulfilling the dream of all citizens of Nepal—lasting peace.

# Supporting the Peace Process

## THE CHALLENGES OF COALITION



**H.E. Madhav Nepal**  
*Prime Minister of Nepal*

One day after being sworn in as the second prime minister of the Federal Democratic Republic of Nepal on May 26, 2009, Prime Minister Madhav Kumar Nepal gave his first interview to any media outlet. It was to a trio of media groups: The Washington Times, United Press International and The Sekai Nippo. Out of courtesy and time constraints the prime minister was allowed to speak uninterrupted and only four questions, without any follow-up questions, were asked. The prime minister was allowed to speak uninterrupted. Two hours later, he addressed the nation in a nationwide television broadcast.

*Q: You have outlined your government's priorities as writing the new constitution and bringing the peace process to its natural conclusion. However, your government has the largest number of partners of any government in Nepali history, 22 parties, and at the same time it has the strongest opposition any gov-*

*ernment has ever faced. How will you manage your government? How will you educate or encourage the coalition partners to keep the national interest above the interests of their own political parties?*

Indeed, it is a challenging task before us. To keep the 22 parties intact is really a challenging task. So I will have to work hard to keep communication with all my colleagues and partners, respect their views, and involve them in the process. On the other hand, keeping close contact, respecting the views of others and trying to persuade them to get involved in the process, that is another challenging task before me.

So now the Communist Party of Nepal-Maoists, who are in the opposition, their role is critical, crucial, and important. But they are sending the message that they will play a constructive role. They will not detour from the path of constitution writing, the peace process, and the advancement of the society. If they are really committed to these three missions then there is scope for working together.

In this critical moment and especially these transition periods, the relation among the parties, especially the bigger parties, is very important. We have a long background and history of working together. And we have seen many ups and downs. We have faced many hardships, but we survived. We have surmounted all the difficulties, we faced all the challenges, and we have brought a tremendous change, a his-

torical change, due to the unity, understanding, and cooperation among the parties.

So now again, a new challenge is there, new problems are there, despite all these things ... on the issue of mutual interest we can work together, we have to work together. So on my part as the prime minister of Nepal, as a leader of Nepali politics, I will leave no stone unturned to bring them into the process.

*Q: On Sunday a Catholic church was bombed and you were very concerned, even visiting the site of the incident. How will your government ensure religious harmony?*

Setting off a blast inside a church disturbed me, and I was grieved by the message of the death of two people and many more people that were injured. The cowardly act by certain groups of people is to be condemned by all people. And this was brought into the orbit of law, so my government will find out those culprits and will punish them.

I have instructed the concerned officials to increase security for churches, the fathers, the nuns, and the concerned people. At the same time if there is the danger to other religious sects also, be it musjids [mosques], be it gurdwadas [Sikh temples], be it other religious places, all these sensitive targeted areas should be protected by the state. So on the part of the government, it will do its best to protect different religions and to protect the right of the people to go about their right to faith.

*Q: Nepal is bordered by two very large countries, and both naturally have an interest*

*in Nepal. How will you ensure the national sovereignty, integrity, and independence of this nation, vis-à-vis these two influential powers on your northern and southern borders?*

Nepal is a yam between two big stones. This is the reality. We cannot change the geography, so we have to live together. We have to balance our own interests; we have to balance our own relationships between both of the neighbors. Neither can we side with one side, nor can we side with the other side. No one-sided approach will be taken by the new government. We want to keep the interest of the Nepali nation in our mind; that should be in our center.

As far as the interest of our neighboring countries is concerned we should be sensitive to their sensitivity. Their sensitivity needs to be taken properly. And we should not give any space to others to impose in our own internal affairs or interfere in our own internal matters. We respect others; it means we also want to be respected by others. We want to give attention towards their sensitivities and interests, meaning we want the same reciprocal behavior from our neighbors. So, live and let live; live with dignity and let live with dignity.

*Q: Using a Hindu concept, it seems like the peace process is being reborn, given a second life. Will you invite the international community, specifically the United Nations, to be part of this rebirth or will Nepal now fully own the peace process?*

You know the peace process is a native initiative, a Nepali initiative. It is not an international initiative. We ourselves

have started the process and we ourselves will conclude the process. So far as the good wishes are concerned from outsiders, the international community, even cooperation from the world community is most welcomed. But we have the capability of and we have the

confidence of doing it in a better way. Whatever ups and downs are there, it can be managed. We should have the confidence, also we should have the determination that we can do it and we will do it.

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## INSPIRING YOUTH TO HELP BUILD PEACE

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Hon. Ek Nath Dhakal  
*Member of Parliament*

Youth constitute the major portion of the world's population. More importantly, we have endless energy; we love challenges and thrive even in a pioneering environment. The Youth Federation for World Peace is teaching and guiding young people to redirect their lives and use their strength so that they are not part of the problem—rather they are the solution!

The ideal family provides the format for good governance. Leaders are in the position of parents. And it is the nature of parents to sacrifice for the sake of their children. This spirit needs to be promoted in the governing pro-

cess of all nations. Economic wealth, job security, and social stability are very important. But the root of peace is deeper than all of these; it requires harmonious human relationships. Such relationships are learned in the family. In other words, the seed for true, lasting peace must first be planted in the family. Then it will sprout and grow in our communities, nations and world.

The teachings of Father Moon, have become very relevant to my nation, Nepal. We have been struggling and fighting for over a decade. As many as 13,000 Nepalese people were killed during the period from 1996 to 2005. Tens of thousands of people have been displaced. There has developed an enormous mistrust and misunderstanding among the political parties. In such situation, Father and Mother Moon visited Nepal on November 22, 2005 during his World Peace Tour and encouraged us to solve the problems by putting the interests of our nation above the interest of any party.

Ongoing programs such as the South Asia Peace Initiative, Young Ambassadors for Peace, character education, leadership and good governance conferences, Parliamentarians for Peace,

and intercultural exchange projects have made substantial contributions to the peace process in Nepal. Thousands of students and youth have changed their lives through Father and Mother Moon's teaching. Today their words are inside the hearts and minds of many peace-loving Nepalese people.

Father Moon once said, "Once you have practiced the principle of living for the sake of others, a family of peace, a family of freedom, a family of happiness and a family of love will be realized. Then, a society of peace, a society of freedom, a society of happiness and a society of love will result. This will continue expanding to the national and world levels. You have to know that the conclusion is only a matter of time. Wherever you are, as long as you are living by this principle of living for the sake of others, then happiness, freedom, peace and love will dwell there."

After my election to the Constituent Assembly of Nepal, I had an opportunity to meet Dr. Hyun Jin Moon, Co-Chair of the Universal Peace Federation, who talked about the importance for a democracy to acknowledge the existence of a Creator as the basis for fundamental human rights and true freedom for all people.

As the Secretary-General of Youth Ambassadors for Peace in Asia, I would like to share with you the vital role it is playing to promote nation-to-nation understanding and in reducing conflicts in different regions of the world. The scope of our Youth Ambassadors for Peace in Asia extends from Mt.

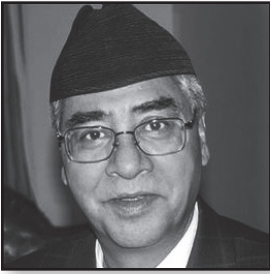
Everest, the highest mountain in the world, to the Mariana Trench east of the Philippines, the deepest part of the ocean, from China to India (the two most populous nations on earth), and to all of the other nations in Asia. In all nations of the world we are making efforts to realize "A New Paradigm of Leadership and Good Governance." We are creating a culture of service for global development and true, lasting peace. Therefore, I call upon the Youth Ambassadors for Peace from the Middle East to North America, from Africa to Latin America, Oceania and Asia to elevate their vision, to take leadership roles in their nations, to be peacemakers and dare to build bridges across the borders of our segregated family.

We can change the world and put the history of suffering, injustice, poverty, corruption, and pollution of the earth behind us. The ideals that the saints and sages of history have lived and died for will now be realized. Youth Ambassadors for Peace can be role models to realize God's original ideal, "One Family Under God."

In closing, I want to reemphasize that building a network of Ambassadors for Peace is really the grassroots task in building a peaceful nation. The Ambassador for Peace certificate is not just an award; rather it taps into the most valuable national resource—the hearts and minds of patriotic citizens. Ambassadors for Peace have the opportunity to use their skills and talents to contribute to realizing the age-old dream of a brighter and better future.

## NEED FOR TOLERANCE

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Rt. Hon. Sher Bahadur Deuba  
*Prime Minister (1995-97, 2001-02)*

Regarding conflicts, there is a saying in Buddhist philosophy and in Nepal that unless we resolve conflict within ourselves, we cannot resolve conflict outside. Extremism—whether extreme nationalism, extreme ideology, or extreme religious intolerance—will create problems. Extremism anywhere creates conflict.

After a long struggle, we achieved democracy in Nepal. Unfortunately, within six years of achieving democracy, a group that believes in extreme moralism and extreme communism was indulging in violence. It seems they don't believe in democracy, but instead want to seize power by violent methods. They are extorting people to collect money as well as forcing young people to be recruited into their army.

Immediately after I had taken office

as prime minister, I initiated a peace dialogue with the Maoists. I tried to accede to all of their demands. I released all the cadres. We were trying to bring peace. But unfortunately, they wanted to impose an ideology like that in the Stalinist era. Therefore, we have had a problem in Nepal.

We still have hope of peace. I would like to help promote democracy. Among the indigenous people there are problems; therefore, we have to solve the problems democratically and through tolerance. We have problems of ethics, culture, and the caste system. Elsewhere, people have similar problems of poverty, cultural gaps, extreme nationalism, and religious fundamentalism. Therefore, we should create a general democracy where there is tolerance, because without tolerance there will be conflict, and conflict will lead to violence.

Religions teach compassion, the Eightfold Path, the conscience, the Ten Commandments, and other religious commandments. Human beings are more violent than any beings, unfortunately. Human beings kill each other for their faith, their ideology, different religious views, and extreme nationalism. An interreligious council could be the best way to bring peace to all countries.

## PEACE DEPENDS ON US



Hon. Sahana Pradhan  
*Minister of Foreign Affairs*

As I understand it, democracy and good governance are synonymous. Democracy is a government of the people, by the people, and for the people. It is about effective delivery of services to the people, and it is also about accountability of the executive arm of the state to the people's representatives—the Members of Parliament. It is about accepting the people as a sovereign source of power. Governance can be classified as bad and good. Good governance is about using state power and resources in a justifiable and accountable manner. Rule of law, accountability, transparency, and people's participation in a meaningful sense are some of the requisites of good governance.

Democracy in the true sense provides space for everybody's voice. Democracy helps promote a peaceful and harmonious society. It helps peace-

building and thereby family-building. Just as the individual is the basic unit of a family, the family is the basic unit of society. A peaceful society is possible only when individuals and families are bonded in peace, love, and compassion. Leaders should look at their constituency as part of a larger or extended family.

The arrival of peace depends on us, since human responsibility has determined the course and outcome of human history so far. Therefore, there is an urgent need for peacemakers to create more understanding and unity among people.

I am happy to say that the interim constitution of Nepal has incorporated the basic features of good governance, such as multi-party inclusive democracy, human rights, freedom of the press, freedom of religion, an independent judiciary, and an emphasis on the rule of law. We have come a long way, but much still needs to be done.

The cooperation and assistance of organizations such as the Universal Peace Federation and the Ex-MPs Club will no doubt support us in attaining lasting peace. Father Moon, has developed a universal philosophy that has the power and depth to unite people from all walks of life. I believe that the International Leadership Conferences will help us promote lasting peace and good governance.

## PROMOTING A CULTURE OF HEART

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Hon. Taranath Ranabhat  
*Former Speaker, House of Representatives*

Today, the prospects for peace and contentment, especially in our region (from Iraq to Myanmar) are very critical. Our nation stands at the most sensitive phase in its history. Economic, social, cultural, religious, and communal relations have been severely challenged. Political instability and a state of impunity have created uncertainty and anxiety about what the future may bring.

I applaud the Universal Peace Federation for its vision to establish a culture of heart and forgiveness instead of a culture of vengeance and retaliation. Consistently, I have been emphasizing that we need to turn away from revenge-based politics to a policy of national integration and national unity. How do we accomplish this?

First, we need to put aside our differences. We must sincerely follow our age-old national character and culture of peaceful coexistence, social unity, religious harmony, cultural tolerance,

a sense of brotherhood, and mutual trust. We must forgive those who have harmed us and make amends for the harm that we caused others. Instead of putting the blame on others, let us reflect on how we can become better leaders.

A good leader means a person of sound moral character—someone with a firm stand and commitment, who leads by example. A leader should keep his words and deeds in concord. In this context, Father Moon has exemplified this principle. The motto of his life is: Living for the sake of others. He has encountered incredible obstacles and hurdles on the way but never gave up in his determination to achieve and fulfill his vision of peace.

Growing up in Korea, at that time a small, impoverished nation controlled by a foreign power, he became aware of the suffering of humanity and resolved to bring an end to human misery. Now, he is calling on us as Ambassadors for Peace to join him in this most worthy task. I am proud to be one of the Ambassadors for Peace appointed by Father Moon.

Let us join hands together, irrespective of class, caste, religion, region, or ethnicity and build a new nation — socially peaceful, politically stable, and economically prosperous. That is the Nepal of our dreams. If we truly live for others more than for ourselves, if we interact without narrow views and selfish interests, then we can build a nation of progress and prosperity, a nation that provides security and safety to all, a nation that guarantees the rule

of law, democracy, social justice, human rights and dignity to all its citizens. Such a nation offers hope for a bright future to our young people and coming generations.

It will not be an easy task, but to-

gether, united in heart, we can fulfill even our highest dreams. Let us make Nepal a nation that others can look up to for inspiration and guidance, in all senses — a model to follow.

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## PRACTICING THE PRINCIPLES OF PEACE

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Hon. Chitralkha Yadav  
*Deputy Speaker of Parliament*

As members of parliament, we have to find our role and learn how we can contribute to creating lasting peace, not only in Nepal but also throughout the world. As Ambassadors for Peace, we know that our responsibility is to achieve peace.

Let me remind you of the words from a poem by Rabindranath Tagore: “Where the mind is without fear and head is held high, where there is not any kind of barrier for development.”

To achieve peace, I think first we have to work to create the environment where no injustice is done to anyone, where everyone can enjoy equal rights.

I think it’s very important for us as Members of Parliament to work for peace. We know this is very important, and perhaps we Nepalese have realized during this decade what happened to us when there was an absence of peace. Still, we have to work very hard for sustainable and lasting peace, and the effort that UPF is making to create peace is wonderful.

Let me remind you of Father Moon coming to Nepal and talking about peace-building to the Nepalese people at the Birendra International Convention Center on November 22, 2005. On that same day, we started moving forward with the 12-point agreement and understanding which was the beginning of the peace process in Nepal.

So, as a Member of Parliament and as a Nepalese citizen, I would like to express our gratitude to Father Moon for helping to bring peace in Nepal.

When we are talking about peace, we tend to generate love from within our hearts. That kind of love is true love. When we are talking about true love, just physical unity is not enough. We have to understand that moral unity and spiritual unity are more important than physical unity. Physical unity is important but should be based upon true

love. Unless and until there is true love, there cannot be any kind of unity that can move forward with the mission to bring lasting peace to this world.

I strongly remember one story that Mahatma Gandhi told:

There was a woman, who came with a baby to Gandhi and asked him to give medicine to her son so that he could be cured, because the lady had heard so much about Gandhi. Every doctor had told her that there was no medicine to cure her son, so she went to Mahatma Gandhi. Gandhi-ji told her, “Okay, you come back after 15 days.” The lady again came with her baby after 15 days. Gandhi-ji recognized that the boy was suffering from too much sugar. He told the mother, “Don’t give any sweets of any kind to your child.” The lady said, “Oh! You only have just this simple thing to tell me — not to give him sweet things? So, why did you ask me to come back after 15 days?”

Then Gandhi told her, “You came to me with your baby, and I could see he had too many sweets, but I too am a great lover of sweets. How can I, as a leader, tell a little child not to eat sweets while I myself am taking too many sweets? During these 15 days, I tried my best not to have sweets. Only after I gave up eating sweets could I ask you not to give your baby sweets.”

What a leader says and what a leader does must be in harmony. A leader’s words and deeds should match; otherwise, people will not follow him. In this regard, as Member of Parliaments, I think our role should always be very clear, because people are watching us.

Bringing peace is very important for us and, if we work together, we can certainly achieve peace. I think the ultimate solution lies in realizing that we can only survive together or not survive at all. You know, these days so many conflicts are going on inside the country and we are talking here about lasting peace, sustainable peace, but we never realize why the country is in conflict. How many people have to suffer? How many people must be displaced? How many people have been affected? Almost 15,000 people were killed in Nepal. In this decade of conflict, we Nepalese people have paid an unacceptably high price for what happened in Nepal.

It is high time for us to achieve peace. Without morality and spirituality, there will be so much violence and society will likely perish. The Universal Peace Federation teaches universal principles of peace, and I think, as Members of Parliament, if we realize these things and if we really try to put them into practice, then we can be very instrumental in achieving lasting peace for our nation:

1. There is one God, who is the creator of all and the parent of humankind. When we do wrong things, we don’t want anyone to see us. So we try to hide. But, at the same time, if we just recognized, “Oh, God is there and sees what I’m doing,” then maybe that would help us not to do the wrong things.
2. Human beings are essentially spiritual in nature. By nature, we are spiritual. So, if we practice that spiritual-

ity in our daily life, it helps to bring peace throughout the world. It really does help in bringing peace, making peace, and keeping peace.

3. The family is the school of love and the cornerstone of world peace. We have to start love from within the family. We have to respect our elders, we have to love our younger brothers and sisters, and we need to know this very well so that we can truly practice this.

4. The highest standard for human relationships is to live for the sake of others. When we go campaigning for election, we tell the people we are there to help them and that we are

there to solve their problems. In essence, this is a promise that we will live for the sake of our constituents, and we have to be very honest about that.

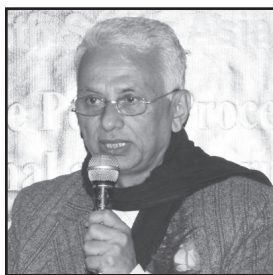
5. Interreligious and international cooperation is essential to world peace.

If we realize these five principles of the Universal Peace Federation and if we try to adopt them in our daily lives, then we could really practice them as Members of Parliament. In this way, we can find a vital and clear role to contribute toward bringing peace everywhere.

# Rewriting the Constitution and Communism

## INTERVIEW WITH CHANDRA PRAKASH GAJUREL

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*Member, Central Committee, Communist Party of Nepal-Maoists*

As the Communist Party of Nepal-Maoists are set to lead the new Parliament in writing a new constitution for this Himalayan nation, they won't stop there—they want to rewrite the philosophy of communism itself.

Chandra Prakash Gajurel, a member of the Central Committee and head of the international affairs department, sat down with this writer in May 2008 to explain some of the fundamental differences between communism in Nepal and its older European cousin. He began by asking a rhetorical question, “Why did communism in Eastern Europe fail?”

To begin with, the Russian brand of communism had a single-party “democratic” structure. They had elections

and the people voted, true. But there was only one candidate running from one party. There were no surprises when the election results were announced; it was a foregone conclusion.

“But,” the Maoist leader stressed, “that is not the true spirit of democracy. The voice of the people could not be heard and therefore the will of the people could not be reflected in the governing processes. Here in Nepal, we are absolutely committed to a multiparty democracy. It is a fundamental principle we believe in; it is how we were elected.”

He went on to say that in Europe when the communists were ousted they were gone for good; they never came back. There was no way for them to come back because there was no real democratic process in place. “In a true democracy,” the communist leader explained, “sometimes you win and sometimes you lose. But when you lose there is always a way for you to return, as long as a real functioning democracy is in place. In Europe that door was closed.”

In essence, Gajurel was saying that communism was applied in different ways according to the respective situations, and Maoism in Nepal has a democratic DNA. This, of course, must be music to the ears of Nepal's southern neighbor, India, the largest democracy in the world, which was surprised by

the unexpected turnout—61 percent of voters—and the results in the Constituent Assembly elections that ushered in a red Nepal.

The next difference between European and Nepalese communism is the justification for the use of violence. In Eastern Europe it was a *fait accompli*. It was the first line of action. In old-school communism, the state militia became the primary apparatus for policy implementation. Regimes were brutal and oppressive.

On the contrary, the use of violence is viewed differently from the rooftop of the world and the land of Lord Buddha. Here the Maoists have stressed repeatedly that the use of force was their last option. Over the course of many years they were hounded by the state, their offices were ransacked, leaders arrested, dialogue with the king completely cut and, from their point of view, they were driven underground. “Every effort to achieve our genuine demands was crushed by using force,” reiterated Gajurel. “We took to arms as our last option.”

The irony now is that to govern democratically, one of the first tests of their statesmanship will be how they deal with their own People’s Liberation Army and the Young Communist League. This issue is being hotly debated daily in the press as well as among political parties. It is also being closely watched by other governments and the international community. It may well determine the fate of their government.

The next chapter of Karl Marx’s *Das*

*Kapital* to be amended by his Nepalese namesake is the communist economic theory. Marx felt that capitalism was equated with exploitation. His theory of surplus value, which viewed the private ownership of the means of production as the root of social evil, meant there was no hope for capitalism to be reformed; it would have to be overthrown, violently.

Marx would have been pleased with the outcome of the elections here but would have sat up in his grave upon hearing the next goal for the ruling Maoists.

Within days after the April 10 elections Prachanda, the leader of the Communist Party of Nepal-Maoists, met with the business community of Kathmandu to calm their fears. During this meeting, chaired by the president of the Chambers of Commerce, the communist leader said, “Now we are entering a new era of economic revolution, after nearly accomplishing a political revolution. Our next fight is to wipe out feudalism and promote a capitalist economy -- this is the true concept of Marxism.”

The international business community will probably take a wait-and-see attitude. But businessmen in Nepal believe the outlook for economic growth is bright.

Nirvana Chaudhary is executive director of the Chaudhary Group, one of the largest business houses in Nepal with over US\$250 million in assets, and founder of the Entrepreneurs’ Organization ([www.eo.org](http://www.eo.org)).

Chaudhary described the economic

prospects in a post-election atmosphere with a sense of renewed hope, saying, “While political parties are now discussing the makeup of the Parliament, the formation of a government and constitutional questions, businessmen are finding a more conducive environment to operate. Investors have already started demonstrating their trust in the economy, with many sectors already booming.... We have always been and are more convinced that Nepal is on the road to economic prosperity.”

The Chaudhary Group partners with AES Corporation, one of the world’s largest power companies operating in 28 countries. Their focus in Nepal is to tap the enormous hydroelectric potential to light up Nepal’s future.

Suranjan De, director of Varun Beverages, which bottles and distributes Pepsi products, was equally enthusiastic. Tourism is coming back, hotels are full to capacity, and De’s bottling plants “are at full production.” Neither executive is worried about or second-guessing the economic future here. They see a rainbow on the horizon.

In order to attract much-needed foreign capital, Gajurel said that the new government would guarantee the protection of capital coming into the country. “Of course, we cannot guarantee companies will make a profit, that’s up to them, but the government of Nepal will give its assurance that the capital investment will be secure; it will not be nationalized.”

One problem faced even in developed capitalist countries is corruption. The recent resignation of Samsung’s

chairman, Lee Kun-hee, amid a tax-evasion scandal in South Korea and the Enron bankruptcy in the United States at the beginning of the new millennium should help stop the finger-pointing at so-called developing nations.

How then do the Nepali Maoists plan to tackle this social evil? Interestingly, Buddha, who was born in Nepal 2,500 years ago, had the wisdom to understand the depth of human selfishness. Having renounced the pleasures and pleasures of a royal palace, Buddha taught that, “The greed of a person cannot be satisfied by a shower of gold coins.”

How then will the new Nepalese government deal with corruption? In one word, “transparency,” said Gajurel.

“Our government will be transparent. We will go to the people, tell them, ‘This is how much money we are planning to invest in this area,’ and ask them for their input. They will participate in deciding how the money will be used and take ownership of the project. All financial transactions will be clear for everyone to see.”

Everyone hopes so. And it is vitally important that the leadership inside the Maoist party is thinking and speaking in this way. Hopefully, it will percolate down to the rank and file.

A good first step would be to speak out on social issues that are clearly wrong. The Kathmandu Post reported last week that Maoists are still seizing land. In the past few days Youth Communist League cadres have also broken water supply lines in retaliation against communities that elected opposition

party candidates.

Top Maoist leaders must speak out on these issues. If they do, two things will happen. First, they will teach their own party members what is expected and what is not to be tolerated. Secondly, this would demonstrate to the nation and world community that they are truly putting the national interest

above their own party politics.

Years ago, the complete breakdown of communication between the Maoists and the monarchy only exacerbated the rift between them and left any misunderstanding unsolvable. Now that the tables are turned, Prachanda and his comrades should not repeat the sin of silence.



# 2 Peacebuilding: Civil Society Initiatives

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# Teaching Universal Values

During an October 28, 2003 consultation in New York, a proposal was made to use universal values education material to address the problem of Maoist resurgence in Nepal. Based on the positive feedback at the New York meeting, Dr. Christopher Kim and Dr. Robert Kittel visited Nepal November 10-13.

Eight distinguished guests and 200 youth attended a two-day leadership seminar. Dr. Kim gave a PowerPoint presentation about the role that heart plays in leadership. He also described three “quotients” that need to be developed: intelligence quotient (IQ), social quotient, sometimes called a relationship quotient, and finally a conscience quotient. The conscience quotient needs to be grounded in universal principles, the source of universal values. These elements are all necessary for a world of peace and prosperity, according to Dr. Kim.

Dr. Kim and Dr. Kittel met with the Inspector General of the Armed Police Force and several top generals. A proposal was made to work closely with the Armed Police to develop an educational program that could be taken to the schools and villages throughout the nation. Since Maoist cadre are primarily drawn from young people, an effective educational program needs to explain why violence cannot be the basis of good governance (for relationships in the family or in the nation) and highlight universal values that can help

cultivate the conscience and good character of the youth. The program could be taught by Armed Police personnel, placing them not only in the role of law enforcement but also the role of teacher which is the heart of a parent. This would be an excellent program to build community relations.

The idea was well received, and the police officials requested the educational information so they could start translating it into Nepali. The following morning a consultative committee was convened to help develop this material. Participants in the consultation included educators from Tribhuvan University: Former Vice-Chancellor Dr. Kamal Krishna Joshi, Professor of History Dr. Shreeram Prasad Upadhyaya, and lecturer Dr. Kishor Kuman Rajbhandari. Two administrators also attended: Mr. Narayan Sharma Gajurel, Principal of Holy Vision School, and Mr. Raj Kumar Thakuri, Principal of Bhanu Bhakta Higher Secondary School.

Dr. Joshi gave a brief overview of the situation in Nepal and described the mediating role that Norway had been playing in the Sri Lankan crisis as a possible model in Nepal. Others noted that the 12 years of Nepal’s experiment with democracy actually increased corruption and instability. Dr. Kim described the importance of heart leadership and the critical role of leaders in this technological age. Dr. Kittel addressed the positive role of



Hon. Ram Hari Joshy (L) and Hon. Mahanta Thakur (R), two the prominent leaders from different communities, embrace each others publicly and gave great hope to all Nepalese youth.

religion in developing conscience and character. He critiqued the notions that conflict is necessary for progress and that alienation comes only from economic injustice.

In the discussion, it was noted that force though justified for self-defense fails to resolve the original grievance and often aggravates the problem by fueling revenge and resentment.

## Reconciling Ethnic Divides

Nine days of protests and strikes in March 2009 by a small indigenous community in southern Nepal left at least three people dead and paralyzed Nepal's agricultural and industrial heartland.

The protests were called by indigenous Tharus, a small ethnic group who protested the government's decision to classify them as part of a larger ethnic group, the Madhesis. Depending on government policies, such classification of minority groups can determine

opportunities for education, jobs, and development projects. Both groups live in the southern Terai plains.

The various experiences of people from different ethnic groups and also different regions of the country can lead to sense of oppression that generates resentment, which leads to self-assertion. Such cycles can include strikes, violence, and retaliation. Geographically, Nepal has three distinct regions: the fertile and heavily populated Terai plains; the Pahadi hills, tradition-

ally home of the ruling classes; and the thinly populated and remote Himalaya mountains. There are tensions between people from different regions of the country.

During this time of increased ethnic tensions, a “Reconciliation Picnic” in Kathmandu drew wide media coverage. The focus was on bringing together representatives of the Madhesis in the south and the Pahadis hill people. In this case the Madhesis feel exploited by the Pahadis.

The “picnic” was designed to break this vicious cycle. Two very public leaders representing the two ethnic groups embraced, coming together like blood-brothers in a ceremony known in Nepali as a “meet.” As the audience of nearly 400 looked on, there was a kind of healing as they watched.

“It was deeply touching to see the healing that everyone in the audience felt,” said event organizer Saroj Khanal of Service for Peace a non-governmental organization that brings together diverse groups of people through service.

In this case, Dr. Ram Hari Joshy, former Minister of Education and Tourism, represented the Pahadi hill people. His counterpart was Dr. Mahanth Thakur, President of the Terai Madhesh Loktantrick Party.

Joshy, called by many “the Gandhi of Nepal,” admitted that the Pahadi

people had exploited the Madheshis. Repeatedly, over many years, he said he had warned his Nepali Congress Party leaders to be aware of this and to make the needed changes—otherwise, there could be dangerous consequences.

Thakur, on his part, called the event, “A milestone for addressing the recent conflict in the Terai.” He thanked the organizers for creating the right platform and atmosphere for this emotional healing to take place.

A senior Maoist leader in the communist central committee, Member of Parliament C.P. Gajurel, looked on with amazement. “This is the best model for addressing this ethnic issue,” he commented afterwards. It was a model he felt should be taken throughout the country and supported by his government.

Two younger Members of Parliament also participated in the reconciliation event, Ek Nath Dhakal, the leader of the Nepal Family Party, and Mohammad Rizwan Ansari, a Muslim who married a Brahman girl from the United Marxist-Leninists party.

“Young people have the power and the courage to hold this kind of event,” said Dhakal, adding, “If this program is taken throughout Nepal, there is nothing we cannot do.”

Many religions believe in vicarious suffering, but in this case, it was a kind of “vicarious healing.”

# Educating for Peace



Dr. Robert S. Kittel  
*Director of Education, UPF - Asia*

Interview with Dr. Robert Kittel conducted on May 2, 2006, by B. N. Sharma, Founder and Director of CPS Higher Secondary School in Kumaripati, Lalitpur.

*Sharma: Dr. Kittel, Welcome to the Special Interview of The Grip based on the theme of peace education. You may be aware of the fact that His Majesty's Government of Nepal, Ministry of Education and Sports (HMG/MOES) and Private and Boarding Schools' Organization, Nepal (PABSON) have both declared educational institutions as Zone of Peace almost two years ago. Dr. Kittel, since when did the term peace education come into existence and how can we best define it?*

Kittel: Traditionally, the term "peace education" includes three categories: peacekeeping, peacemaking, and peacebuilding. Peacekeeping can be defined as violence management. Its goal is to respond to situations where violence has already broken out and prevent it from escalating further. In peacemaking, conflict resolution is the primary goal. Incorporating a variety of techniques to resolve disputes, it

tries to get the warring parties to work out their differences rather than fight. Peacebuilding works to create a culture of peace in the society at all levels, promoting non-violent strategies as legitimate means to address differences and disagreements.

The Universal Peace Federation has a unique approach to peace education. First, in peacekeeping and peacemaking we see the involvement of the religious communities as absolutely essential. Political, economic, military and other government institution must be at the table, but faith-based organizations and other non-government organizations (NGOs) are simply too large and too powerful to be sidelined. Faith-based organizations especially, have huge resources (financial and human), networks reaching the rural areas, years of experience in education and health care, respect from the broad sectors of society, and a willing spirit to endure suffering and make sacrifices.

Secondly, if the goal is simply the "cessation of hostilities," then it may help in the short term, but falls short of a real, permanent solution. Conflict will arise again. True religious ideals set the bar higher; instead, they call for the "cessation of hatred." This is certainly more difficult and challenging, but addressing things like anger, resentment, selfishness, and prejudice (religious, racial, and gender) is the right approach. When these problems are solved, this will resolve the deeper root-causes of human violence and give all sides hope

for lasting peace. In peacebuilding, we put an emphasis on the individual and the family.

*Sharma: Basically, who are the ones who must be involved in peace education and where do we actually begin?*

Kittel: In peace education, as defined by UPF, everyone is involved. Where does it begin? The process of building a culture of peace starts both in the individual and in the family, almost simultaneously. Within each individual person there exists both a public and private dimension to life. I'm talking about the relationship between one's mind and body. This first principle of peace is called The Dual Purpose Principle, and is about setting the proper mind-body relationship. This requires us to set correct priorities in our lives; in a word, self-regulation. Here's how it works:

Within each of us the mind takes a more public role, while the body's purpose is more for self-maintenance. Both roles are necessary and both are good, as long as the correct relationship is set and maintained. In essence, each of us needs to set the proper alignment of values, where our public responsibility and concerns are placed first, above our private needs and interests. This is how the human being is designed: public-mindedness (i.e., the mind) is a higher priority than the personal or private needs of the body.

Simplified, it means we need to learn to live for the sake of others or 'the greater good.' Each one of us has total responsibility for setting the public good above private well being. Re-

ligions teach prayer and meditation; these are means to strengthen the will of the mind in order to hold at bay our body's natural self-centeredness. When the mind and body are correctly aligned, individuals willingly make sacrifices for the well-being of other family members; then families sacrifice for the well-being of their community (we pay taxes, for example). The community sacrifices for the nation (adopting a single monetary currency and pulling together during natural disasters); and nations sacrifice for the sake of the world (adhering to international standards, such as human rights, import/export regulations, safety standards in health care and food processing for example).

In a similar way, the proper relationship between men and women is essential for building and maintaining peace. This is UPF's second Principle of Peace, known as the Pair System Principle. The husband-wife relationship is a partnership. In a loving family environment—anchored by faithful conjugal love between spouses—children are nurtured in the best possible environment. Social violence is an extension of domestic violence, such as: sexual jealousies, sibling rivalries, uncontrolled anger, and the unwillingness to make personal sacrifices. Within an environment of love, self-sacrifice is normal and natural. We see that the willingness to live for others is first learned in the family.

Lord Buddha spoke about the concord of mind and body as well as the harmony in the family when he said:

“Blessing abides in the home where parents are held in respect and esteem. A family is a place where minds come in contact with one another. If these minds love one another, the home will be as beautiful as a flower garden. But if these minds get out of harmony with one another, it is like a storm that plays havoc with the garden.” (Anguttara Nikaya 3-31)

*Sharma: Should we incorporate peace education in the national curriculum? Please could you explain a bit?*

Kittel: Absolutely! Without a doubt and without any hesitation. But just having it in the education system is not enough. It must also be heard in temples, mosques, and churches throughout Nepal. Peace education must be brought into the family, into the community, in the columns of newspapers, into the halls of Parliament, at every level of government, as well as in the classrooms and on college campuses. UPF has had meetings with Ministry of Education officials and we have set up a curriculum advisory team specifically for this purpose.

*Sharma: How can we change the attitude of the people to bring peace and harmony in the conflict-ridden nation like Nepal?*

Kittel: It is important to understand that Nepal is not alone. Every nation on earth has a history of violence and struggle. That has been the unfortunate hallmark of our human family, since the very first human ancestors. The question of changing attitudes is critically important; in fact, it hits at the very root of the problem. The preamble to UNESCO states: “Since

wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” UPF concurs with this. UPF’s strategy for peacebuilding focuses on education as the vehicle of social change. This requires discovering universal truths that are common to all religions. Then we develop a common set of values from them. The two most basic, universal principles of peace are the “Dual Purpose Principle” and the “Pair System Principle.”

*Sharma: Dr. Kittel, with your years of worthy experience, how can we relate values education and peace education?*

Kittel: There is overlap between values education and peace education, more so in UPF’s frame of thinking than otherwise. Yes, we must be honest, trustworthy, responsible, cooperative, respectful, etc. The point here is that the origin of such values is derived from the mind-body unity (i.e., the Dual Purpose Principle). Let’s take one example. Trustworthiness is built when my words match my deeds—when my public-minded intentions are followed up by the right actions of my body.

However, even dealing with values education, UPF takes it a step further. We must not only build good character based on values such as trust and honesty, but we must also build moral integrity, especially regarding the relationship between men and women. Few values educators would link character education with education regarding the proper use of human sexuality. UPF does this because the family is the most fundamental institution in soci-

ety. Values are formed and children's characters are built within the family—the interactions of husband and wife, and family members. The family unit is simply irreplaceable; it is the school where we learn love, and respect, and sacrifice. Misusing conjugal love is the easiest and quickest way to destroy the family, and along with it, the bedrock of social stability. Therefore, UPF includes marriage and family education as part of overall values education.

Put another way, how can we teach peace without teaching values? And how can we teach values without including the proper relationship between men and women? That would be like saying, "Be honest ... but it's okay to cheat on your wife." It is precisely because a wholesome family environment is so essential for developing good character, that we link individual values and moral character together.

## Learning Peace through Service



Fifteen members of parliament along with 450 university students of Sarlahi living in Kathmandu participated the Reconciliation Picnic that showed the way for ethnic harmony.

Religious Youth Service (RYS) offered a service-learning project at Banepa, a town east of Kathmandu, April 2-9, 2003. There were 41 participants from four nations and six religions.

The main task of the project was to build classrooms at the Metta Center, a girls' orphanage, and plant trees. The work was very meaningful as the classrooms that were constructed were put to immediate use by the Metta Center.

Each of the participants had a chance to make strong personal connections with the orphans who lived at the center, and they appreciated the extra care that they received.

This project gathered the support of local Ambassadors for Peace, RYS alumni and various religious communities. The interface with the Buddhist community included attending a ceremony with hundreds of Buddhist monks and nuns: the lighting of 10,000 earthen lamps as an interfaith prayer for peace at a Sakya Buddhist Center.

Another Religious Youth Service project was held October 9-17, 2007 in the ancient village of Bungamati in Lalitpur, south of Nepal's capital Kathmandu. Forty local and international participants from Sri Lanka, Pakistan, England, and Jordan, representing different faiths, cultures, and ethnic backgrounds, participated in the project.

"This was an amazing experience," marveled Tej Maya Maharjan, one young participant from Nepal, "working together with other young people from different backgrounds, faiths and cultures, clearing the differences among us by living together and making friendships during and after the Religious Youth Service project."

Participants communicated a lot with each other and developed strong friendships through their experiences, thus overcoming doubts about each other's religious beliefs and cultural traditions.

The many facets of the Nepal Religious Youth Service experience, including yoga and meditation, service work

and education, interreligious site visits, plus the cultural sightseeing, all reinforced the message of interreligious harmony by "bridging over barriers."

Religious Youth Service supported building a multi-purpose Community Hall at the Buddhist monastery, Amarapur Vihar, where Buddhist nuns have lived for the past decades, serving the people and maintaining harmony and peace within the local community. This monastery had limited space to serve the children and youth. Religious Youth Service volunteers worked at building and painting the community hall for underprivileged children. Now the children have enough space to attend classes regularly, and the monastery can conduct various vocational training programs for them in years to come.

Activities also included painting and cleaning a Hindu temple.

Nepal was officially a Hindu state until 2006. About ten percent of the population is Buddhist and four percent Muslim. There are 1,200 Buddhist monuments in the Lalitpur district, south of Kathmandu. Participants visited a mosque and a church as well as a temple and monastery in this area so rich in architectural treasures that it has been declared a UNESCO World Historic Site.

"Religious Youth Service Nepal allowed me to develop a sincere relationship with the community of Sunakothe and further deepened my understanding of other religious traditions and beliefs," remarked one participant in a project the following year in Lalitpur,

“I realized that through broadening my understanding of other faiths, I grew deeper in my own personal spirituality.”

The Religious Youth Service hosted a project in an area south of Kathmandu November 20-28, 2008. Participants from Nepal, India, Mauritius, and the United States came together to aid the village of Sunakothi with the installation of two much-needed water tanks and the creation of a peace pond. The project was hosted at the Bauddha Jana Vihar, a Buddhist community center and temple.

Participants engaged in daily morning meditations with Bhante Dharmagupta, a Buddhist monk and spiritual leader, and had opportunities to interact and learn the values and principles of the Buddhist faith.

Each afternoon a different religious excursion was scheduled to enrich the understanding and deepen appreciation for all faiths. Destinations included the

Inter-religious Assembly (Anmol New Baneshwor), Brahma Kumari Ashram (Thamel), Assumption Catholic Church (Jawlakhel), Shanti Hindu Ashram (Koteshwor), and Jamal Mosque (Kathmandu).

Additionally, educational sessions were scheduled in the evenings to encourage inter-cultural dialogue, team building, and personal reflection. Participants were able to enjoy the aesthetic beauty of Nepal through trekking adventures and historic visits to ancient temples.

On the final day, a peace tree was planted and inauguration of the water tanks took place with local dignitaries as a symbol of understanding and cooperation. Following the inauguration, a community cultural night was organized as part of the closing ceremony. Representatives from the community and project joined together in cultural dances and songs.

## Youth Ambassadors for Peace



Youth Ambassador for Peace awards given by the Hon. Vice-President of Nepal, H.E. Parmananda Jha (middle), to (L to R) Rev. John Nicholls, Rev. Choi Ki Tae, Hon. Ek Nath Dhakal, and Mrs. Ginger Nicholls.

The Universal Peace Federation-Nepal, Youth Federation for World Peace, and Navajagriti-Nepal jointly organized a program with the theme “Participation of Youth for Peace and Human Development” on January 20, 2009, as reported by Ram Rohan Pant in *The Universal Times*, a national weekly newspaper.

The Vice-President of the Federal Democratic Republic of Nepal, Hon. Parmananda Jha, presided over the program as the Chief Guest. In his special remarks, he emphasized the necessity of cooperation, sincerity, and commitment to coexistence in order to build a peaceful nation and the world.

He pointed out that the people of Nepal are still divided due to religions, races, and ethnicities. That was a barrier to the peaceful unity of the society and the nation the Vice-President explained, adding that it was necessary to honor and respect all religions and ethnic groups.

More than two dozen people from different sectors of life and professions who had made significant contributions to peace were awarded “Youth Ambassadors for Peace” certificates.

In closing, H.E. Jha thanked UPF-Nepal for its contributions to the social, educational, and peace sectors in Nepal.

# Climbing for National Unity



The Khumbu Icefall, between Base Camp and Camp I was the most dangerous part of the Mt. Everest Expedition.

People climb Mt. Everest for many reasons, often for adventure or to win glory for themselves. But what about climbing the highest mountain in the world in order to help write a national Constitution? An even higher goal: How could ascending 8,848 meters above sea level help establish world peace?

The True North Expedition, with the sponsorship of the Universal Peace Federation of Nepal, organized just such an expedition in April 2009 during a national crisis. But how will climbing a mountain help write a vi-

able Constitution and bring the peace process back on track?

UPF-Nepal Chairman Ek Nath Dhakal explained during a two-day education program held April 13-14 for the climbers that a banner, “Everest Expedition for New Constitution and World Peace – 2009,” will be taken to the summit.

The banner will be signed by the leaders of all political parties, leaders of government and all religious leaders. “It will be a symbol of unity, teamwork and reconciliation,” Dhakal said.

In carrying the banner to the top of



At 8:45 AM on May 20, 2009 the "Mt. Everest Expedition for New Constitution and World Peace" reached the summit of the highest mountain in the world.



Before climbing Mt. Everest, members of the expedition cleaned up Base Camp and collected 113 kg. of garbage which was taken back to Kathmandu.



The seven Mt. Everest climbers (front row) all received a two-day UPF peace education program and were awarded Youth Ambassadors for Peace certificates.



The three summiteers (L to R): Karma Bahdour Tamang, Gokul Thapa, Da Dendi Sherpa.

Mt. Everest, the climbers symbolize a commitment to a higher purpose for the sake of the nation. In signing it, the party leaders express a commitment to put the interests of the nation above those of their political parties in writing the new Constitution.

Five camps, including base camp, are needed to reach the summit of Mt. Everest. When climbers leave the second highest camp at 7,200 meters they continue without sleeping until reaching the summit. This is partly because they may not wake up if they go to sleep at those high altitudes.

It is also because they begin the final ascent to the summit at about 8:00 or 9:00 p.m. after resting just a few hours at the last and highest camp, called “South Col,” at 8,000 meters. After reaching the summit, where they will stay only about 15 minutes, the team will start their descent immediately. They may go all the way to base camp before sleeping again.

High-altitude climbing, like writing a national Constitution, requires sleepless nights, lots of sacrifice and unselfish teamwork.

Dhakal continued the analogy by explaining, “All members of the expedition must work together to reach the summit. So, too, all Nepalese people, especially our leaders, need to work together, sacrificing for a higher purpose in order to create a new Constitution and lay the foundation for a new Nepal.”

Highlighting this point the UPF-Nepal Chairman reiterated, “Only when we learn to live more for others than

for ourselves can we create peace.”

Starting with the Cabinet of the government of Nepal, which unanimously approved the expedition and waived royalties for the climb to the tune of US\$50,000, everyone has been making sacrifices. The team of Sherpa climbers did not demand high fees for their services.

The Ministry of Tourism, which presented the proposal to the Cabinet, expedited the legal process and issued the climbing permit quickly. UPF-Nepal is sacrificing financially to support the expedition. Even the painter went without sleep one night to finish the banner in time for the press conference. This concept of peace through selfless service is very much a part of the expedition and one of the core values of UPF. Organizers have been working closely with the Sagarmatha Pollution Control Committee to set up cleaning projects on Sagarmatha – the Nepali name for Mt. Everest. The peace foundation will be spending a good portion of its resources to help clean up the waste and garbage at several camps on the mountain.

Santosh Paudel, director of True North Expedition, stressed that this heart and spirit made it all possible. “Clearly the willingness for everyone to make small sacrifices combined together to make this expedition possible. We need this kind of spirit in Nepal.”

One of the expedition members, Gokul Thapa, gave the following report about the challenges they faced and overcame through perseverance and teamwork.

*The Mt. Everest expedition was for a noble cause: to support the government, to unite all the political parties and all the religions around the mission of writing a new constitution for our nation, and to help bring peace to all nations. The Universal Peace Federation supported us very much. I know that people were praying for our success.*

*This was a very challenging time for the climbers; we literally risked our lives. All the people who signed the banner should know and understand what kind of effort and focus this expedition took. [The banner was signed by the heads of all 25 political parties, government leaders, and leaders of nine religions in Nepal, as a symbol of national unity and reflecting the spirit of nation-building.] We didn't do this for ourselves, but for the future of this nation.*

*It was only with a very strong heart of determination — not half-hearted, but a total commitment — that we could carry out this mission. The political leaders also should have this kind of dedication and willingness to sacrifice even their lives for the sake of Nepal's bright future.*

*It is usually very expensive to climb Mt. Everest. A foreign climber usually has one Sherpa as his or her personal guide to accompany them during the whole trip. If they have lots of money, they may have as many as three personal guides. In addition to this, there are usually four or five porters for each climber. They act as helpers to carry equipment up and down the mountain.*

*There were only eight members on our team: five climbers, two porters, and one cook. We had to do everything ourselves. And even then, only three of the climbers actually reached the summit.*

*The two climbers who didn't reach the top were simply not strong enough, and they decided to turn back by themselves. One developed a fever and headache; he turned back just below South*

*Col, at about 7,800 meters. The other felt cold and started coughing; he turned back at 8,000 meters. In both cases, it was their own decision. This was made clear at the very beginning.*

*I almost turned back three times. The last two times I felt I might very well die. The first time I almost gave up was just after leaving camp 3. We had started walking in the early morning, before the sun came up. After the sun came up I forgot to put on my sunglasses and continued walking for over an hour. I became blinded by the snow, and my eyes hurt so much. We were between camp 3 and camp 4, at the Geneva Spur, and I could see people but could not recognize who they were. I only saw foggy images. My eyes were painful and tears kept coming. When we started for the summit at about 8:30 that night. I was using my headlamp, but still I could not see anything except the rope and the person just in front of me. I thought maybe I could not make it, but I decided to try. "Just take the next step," I told myself. "One step at a time."*

*When the sun rose, I put on my glasses with the goggles over them, but still my eyes hurt. After reaching the summit, I stayed about an hour and returned as quickly as I could. Usually snow-blindness lasts 24 hours, but at noon, the pain became even worse. I almost ran back to camp 4, on South Col, because of my eye pain. The other two summiteers came later, and we all slept at camp 4 that night. The next morning I was better.*

*The second time I almost gave up was after starting for the summit. I had rushed to get dressed and arrange my oxygen supply. I did everything like I had done before, but when I started climbing, suddenly I could not breathe properly. I started breathing at a very high speed. A Sherpa from another expedition, Nangyal Sherpa, was our advisor, and he quickly opened everything I was wearing: my helmet, mask, and*

*even my clothes. He rearranged things, and then I could start breathing again; otherwise, I would not have continued.*

*The third time was at about 8,500 meters, just below what is called the “second summit.” As we were climbing, suddenly my oxygen was cut off. A valve in my mask became clogged, and I was not getting any oxygen. I said to myself, “I think I’m going to die. Surely I’m going to die.”*

*Facing this life-and-death situation, I started to think about my family. My parents and brothers and sisters would cry for a few days, but they would get over it. However, I was very concerned about my wife. If something happened to me, I thought, she would have her parents and the UPF headquarters to help her. So I decided that whatever the result, I would make it an offering. I made up my mind with this strong determination.*

*Then Nangyal came and asked what was wrong. Luckily, he had an extra mask which he was carrying for some of the members of his team. He helped fit the new mask on me, and then I could start breathing again. But I had already lost about 70 percent of my strength, and I was going to give up. Then Nangyal said, “Just follow me. I’ll take care of you.” His words were a great inspiration and encouragement for me.*

*We had heard excellent weather forecasts in Kathmandu, and we expected to reach the summit around May 15 or 16. Because of bad weather, we postponed our assault to the top for five days. Originally, I was only planning to go to the base camp and wait for the climbers from there. I was not planning to climb to the summit because I didn’t want to be a burden to the other team members. One night at base camp, however I had a vivid dream and decided to try for the summit. I also spoke with our expedition adviser, Da Galje Sherpa, and he urged me, “At least*

*you must try. If you try and don’t make it, that’s okay, but how can you not even try?” Repeating himself, he added, “At least you must try.”*

*Without the support of Da Galje Sherpa, Nangyal Sherpa and their team, I know I would not have made it to the summit of Mt. Everest and I don’t think our team would have been successful either. Finally, I decided, “I’ll do it.”*

*This was May 10. I left base camp on May 15. The others left a day later. Crossing the ice fall between base camp and camp 1 is very dangerous, but I kept focusing on the mission. I didn’t want the other members on the team to think, incorrectly, that I was doing this for myself, so I let Dendi carry the banner.*

*When we started, I think they misjudged my strength. I did not want them to have to carry additional supplies just because of me. I could not walk as fast as the others, and this was somewhat of a problem. People who walk quickly cannot always wait for the slow ones.*

*Two years ago I broke my leg and I was worried that it might give me trouble. But, thankfully, it didn’t. Most climbers go up and down several times carrying supplies to camps at higher and higher altitudes. But I didn’t do this. I just climbed straight up. During my whole climb, I felt basically strong.*

*On the final ascent to the summit, I started walking two hours before the other two, but we ended up reaching the summit at just about the same time. I reached the top first and offered a prayer for thanksgiving. Then I took my face mask off and shouted, “One Family Under God!”*

*We originally planned 45 days for the expedition, but we made it to the top on May 20, in 33 days. On May 22nd we returned to the base camp.*

# Summary of Service and Educational Programs



One of numerous community service projects carried out by Service for Peace. Here school children from six schools clear a park used by drug dealers and addicts of dirty syringes (piled in front).

## Service activities

- Renovating schools
- Cleaning and repairing schools
- Cleaning temples
- Painting schools
- Establishing libraries (both library building and mobile libraries)
- Providing computers and computer training
- Constructing drinking water tanks in schools
- Reconciliation picnics to build harmony among people of different ethnic groups
- Reconciliation service projects involving the Nepal Army.
- Mt. Everest student service project at the base camp
- Peace Maker Camp
- Peace Volunteer initiatives
- Programs for child victims of conflict
- Environmental preservation and sanitation
- Pilgrimages for world peace
- Friendship exchanges
- Humanitarian service projects
- Peace village initiatives
- Bridge of peace programs



Sun Hwa International Academy, founded by Mother Moon. Insert: the acting principal and English teacher, Mrs. Theresia Kittel.

## Women's projects

- Goat farming (supported by microfinance)
- Sewing classes
- Adult literacy education
- Free medicine, dental, and health care
- Family values education for women and girls

## Peace education

- Peace education programs in collaboration with UNESCO and UNICEF the Private Association of Boarding Schools in Nepal
- Training teachers in the Discovering the Real Me character education program
- Pure Love Alliance programs in more than 7,000 schools
- One-and two-day character education programs in hundreds of colleges
- Moral education programs in schools and colleges
- Family-values based HIV/AIDS awareness and prevention programs
- Pure Love Rallies and moral education programs
- Leadership and Good Governance programs for Youth Leaders for Democracy.



Student wing of UPF, World CARP, gave Collegiate Ambassadors for Peace award to ten “toppers,” students who were top of their class.

- Student exchanges and volunteer teachers at the Sun Hwa International Academy
- Five-day leadership seminars for college students in six regions
- Two-day Ambassadors for Peace leadership seminars



Building strong families is central to building a world of lasting peace. International, intercultural and interreligious marriages are encouraged as a way to overcome barriers that have traditionally divided our global family.





# **O**ur Next Steps

# Drafting a New Constitution

Nepal is a nation whose government is being reborn. The Universal Peace Federation has been and continues to play an important role in that process. The two paths to peace must now merge.

The Chairman of UPF-Nepal, Hon. Ek Nath Dhakal, 35, is a Member of Parliament and also on the committee that is drafting the constitution. In the following interview, he highlighted how UPF's universal principles of peace can provide insights in drafting the founding document for the rebirth of the world's newest republic.

**Kittel:** What unique insight does the UPF's perspective offer in the process of writing a national constitution?

**Dhakal:** There are many problems in our country: corruption, inequality, injustice, no rule of law, poverty, illiteracy and the violation of fundamental human rights. These, of course, are not unique to Nepal. But UPF's principles of peace clarify the underlying cause of these social ills.

Without addressing the root cause, problems cannot be solved. They would reappear at different times and in different forms. In drafting Nepal's constitution we are attempting to solve the problems of the Nepalese people. UPF's principles of peace provide guidelines that can help us analyze the essential elements needed in writing our nation's highest legal document.

**Kittel:** What does UPF see as the fundamental cause of our social ills?

**Dhakal:** The root cause is selfishness. Selfishness is not found in just one party, one religion or one ethnic group. It is also not just a Nepalese problem; it is a universal problem. Of course in writing the Nepalese constitution we must address the specific issues articulated by the people — and we will do that.

It is not uncommon for politicians to put themselves above their party and even their nation. When they do this, they are putting the desire for personal wealth above the well-being of the nation. To bring things back on the right track we must understand the core principle of living more for others than for ourselves. The greater good must always be placed in the higher position. I am confident that if we can apply the principle of unselfish giving to our nation's legal framework, then we can truly address the fundamental problems of this nation.

**Kittel:** What can be added to the constitution to address the issue of selfishness?

**Dhakal:** The most important institution that teaches unselfishness and creates a spirit of altruism is the family. Among family members there is love, respect, transparency and trust. There is also a clear vertical and horizontal order. These are very natural principles in our families. So the culture of the family will help solve our nation's problems.

The emphasis on individual freedoms can be balanced by also mention-

ing the importance of the family. Many constitutions, including Nepal's interim constitution, focus on individual freedoms and the structure and function of the government. We see the consequences of omitting any reference to the family in many developed nations today; there is an over-emphasis on the individual.

In the Nepalese constitution the word "family" is mentioned in reference to families or family members who have been victims of civil conflict and the property of the former royal family, which is to be put in a public trust now that the monarchy has been abolished. But the importance of the family as a social institution is not mentioned.

If we do not create the spirit of the family in our nation, then people will feel excluded. The nation is like one big family where there are many dif-

ferences, including race, religion, ethnic background, and caste. The family model can help promote social integration, reconciliation, and harmony. To balance the rights of the individual with the obligations to help preserve the values inherent in our Nepalese families, one or two sentences should be added to the constitution in order to address this concern.

Kittel: What role has UPF played in nation-building in Nepal?

Dhakal: UPF has many programs that teach good governance and character development. But education has to be put into practice. So parallel to our education programs we have many activities that apply these principles. This balance of education and practice is very powerful and is making a change in Nepal. Because of this, UPF has built a reputation of trust among the Nepalese people.

# Building Consensus

## SUMMARY & CONCLUSION

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### *Lessons learned*

What has been learned from the experiences of the past four years in Nepal's peace process? And in relation to this book, *Two Paths to Peace*, what lessons can be drawn vis-à-vis the contribution of UPF-Nepal?

- Signing a peace treaty and surrendering arms has not brought peace to Nepal. Political parties and their youth wings are still fighting—both inside and outside parliament.
- UPF has been one of the most active NGOs in supporting the peace process, both through its international office—via the World Peace Tours, and locally—through the SAPI programs.
- The parallel events outlined in this book between the political events related to Nepal's peace process and the programs of UPF are far more than coincidental. Even to the casual onlooker a pattern should be observable.
- To move forward, we must find a way to create a spirit, a willingness, the heart to pursue peace. This means we must find a way to resolve the conflicting ideologies without sacrificing the dreams of peace.

### *The road block to peace*

Kul Chandra Gautam, former Dep-

uty Executive Director of UNICEF and Assistant Secretary-General of the United Nations, wrote an excellent article on army integration that was presented on August 27 at the seminar, “Integration and rehabilitation of Maoists combatants: Challenges and Prospects,” organized by the Nepal Institute for Policy Studies. It was reprinted in *The Kathmandu Post* in a two-part series running September 1 & 3, 2009.

He identified the difficulties, looking at the problem from both sides, and proposed an articulate, rational solution. He even put a price tag on Nepal's peace: \$42 million. The former UN executive outlined a well thought out road map. In the process, he identified three critical conditions that would make or break the sought-after peace.

1. “As we embark on building a New Nepal, the UCPN-Maoist must explicitly renounce violence as a method of political change, and Nepali society as a whole must embrace a culture of peace and non-violence, and instill this ethos in the children and youth of Nepal.”
2. When discussing the relative merits of the Disarmament, Demobilization and Reintegration (DDR) versus the Security Sector Reform (SSR), Gautam identified concerns both the Maoists and the Nepal Army have, then added, “These are both legitimate concerns, but are also quite manageable if we are guided by a genuine commitment to the larger national interest.”

3. In seeking financial support, “international donors are not likely to be keen to provide large amounts of cash grants to ex-combatants... if it appears that the UCPN (Maoist) will seek to extract or extort much of such cash for their party coffers. There may be a need to commoditize the cash grants to avoid such extortion, unless the Maoists make a credible commitment that is convincing to other parties and the donors.”

These three concerns, abandoning violence, putting national interests above party politics and building trust are lynch pins for the peace process to move forward. More to the point, they are emotional and spiritual in nature and must be dealt with accordingly. They are not strategic flaws and there will be no political quick fix.

All parties must go back to the spirit of the original Memorandum of Understanding signed in New Delhi on November 22, 2005 which is the cornerstone for Nepal’s quest for peace. From UPF’s perspective, the two most essential conditions for peace seemed to have been overlooked. There were the 6th and 7th points of the 12-point MOU which read:

6. Undertaking self-criticism and self-evaluation of past mistakes, the Communist Party of Nepal-Maoists has expressed commitment not to repeat such mistakes in the future.

7. The seven political parties, undertaking self-evaluation, have expressed the commitment not to repeat the mis-

takes of the past which were committed while in parliament and in government.

Peace cannot begin by accusing others or justifying our mistakes. Creating a contrite heart of “self-evaluation” is where peace begins and this atmosphere of humility, forgiveness and reconciliation is spiritual in nature. South Africa was successful because they dealt with hard questions first: When does the desire for justice become revenge? Can there be forgiveness separate from reparations? Wouldn’t amnesty turn into appeasement? Desmond Tutu, an ordained bishop who headed up the Truth and Reconciliation Committee, drew on religious and spiritual values to guide the peace process forward. Much can be learned from South Africa’s experience.

### *Can UPF-Nepal help?*

This is a rather bold question. Compared to the size of the Government of Nepal or resources of the United Nations, UPF-Nepal is very small. But size is not always the measure of value. Diamonds too are small and yet hold an immense concentration of wealth because of their unchanging character and spectacular luster. Then what can UPF offer the peace process at this juncture?

The essence of the political struggle in Nepal is between two political camps: one democratic and the other communist. There are other players, but these are also two big rivalries. Can

they find common ground? If not, peace will not come to Nepal.

UPF's uniquely history and experience places it in an extraordinary position to help the peace process along at this juncture. There are several reasons for this.

First, Father Moon was born in North Korea. His homeland to this day remains divided at the 38th parallel between these same two political ideologies. And North and South Korea are still technically at war. Having the nation of your birth divided is like dividing your own heart. Family members, friends, customs and cultures once homogeneous and without borders are suddenly bitter enemies with fortified barricades. Rev. Moon's only surviving siblings are in North Korea.

To help heal this divided peninsula, Father Moon visited North Korea in 1991 and embraced Kim Il Sung before his passing away. (Father Moon reached out to Michael Gorbachev in Russia the year before.) When Kim Il Sung passed away, Father Moon sent a special envoy, Dr. Bo Hi Pak, to represent the UPF Founder at the funeral in Pyongyang, the capital of North Korea. Dr. Pak could not return to South Korea for several years because he had violated the laws restricting South Koreans from traveling to the North without government permission (which could not be obtained on such a short notice). Dr. Pak was later given amnesty.

UPF affiliated business have set up a car factory, hotel and tourist enterprises in North Korea. And on Father

Moon's birthday Kim Jong Il, the successor and son of Kim Il Sung, sends special birthday greetings and gifts to Father Moon. This year, for example, on Father Moon's 90th birthday Kim Jong Il sent three extremely rare wild ginseng roots over 70 years old and highly valued North Korean ceramic vases.

To heal the political misunderstanding and animosity between these divided people Father Moon developed a philosophy called "headwing democracy." The purpose is not to say who is right and who is wrong, but to find a way around this political blockade. Headwing democracy looks at the advantages and disadvantages of both communism and democracy before offering a new approach to solving global problems.

A fair appraisal of both systems shows they have two things in common: both are ideologies from the West, and both have fallen short in realizing a society of lasting peace, genuine equality and true happiness. Father Moon describes it this way:

"Headwing thought, which is neither right-wing nor left-wing, can bring about true human peace and happiness, which cannot be accomplished by either democracy or communism, because neither right-wing nor left-wing can escape the origin of selfish individualism. Their pursuit of social justice is centered on themselves... In this way, the eternal battle of unrelenting self-interest, left unsolved, cannot result in peace and unification. A new global "ism" has to appear which can

break down selfish individualism. That is headwing thought.”

An Asian approach is needed. Headwing democracy uses an oriental view of life which is essential for developing a culture of peace: an emphasis on the family, spirituality interwoven in our daily lives, vertical attendance to elders and the democracy of a brotherhood.

Second, UPF international has held successful reconciliation programs operating on six continents in all religious and cultural spheres. On a scalable, replicable model UPF has effectively addressed historical divisions based on ethnicity, religion and nationalism, bringing together blacks and whites, Jews and Muslims, and Japanese and Koreans. The desire for peace is the lifeblood of the Founder, Father Moon, and permeates this federation from top to bottom; it is part of UPF’s DNA.

Third, UPF-Nepal has long-term, personal relationships with the leadership of all political parties: Maoists, democrats and royalists. This element of a personal rapport is extremely important and cannot be over emphasized. UPF-Nepal chairman, Hon. Ek Nath Dhakal, has a keen sense for understanding current political trends, a deep love for his country, and spirituality rooted in universal values and embrative of all faiths. He is a unifier, someone who never makes enemies. Dhakal also seeks out

the support and guidance of international advisors and implements directions through a local staff of dedicated, trained professionals.

The respect UPF has gained in Nepal is likely based on two observations: 1) the universality of its philosophy and educational programs that apply to leaders at the highest level of society as well as the grass-root populace of all religious persuasions, and 2) its absolute commitment to peace, demonstrated most clearly though its many projects that involve leadership and good governance, community and social service, uplifting women, character education for students, orphanages for conflict children, schools, and ethnic reconciliation programs.

Finally, UPF has the educational material, experience, and sensitivity to help people open their hearts and minds. It focuses on universally shared values drawn from our common familial bonds incorporating a full measure of personal responsibility. Such programs build the atmosphere of a family—of inclusiveness, love and understanding—while at the same time being grounded in the hard reality that bringing diverse people together who have been fighting and killing each other for years is the most difficult job in the world. This is peacemaking at its very core!

**It is time for the Two Paths to Peace  
to merge together.**

## ABOUT THE AUTHOR

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Dr. Robert S. Kittel  
*Director of Peace Education  
for UPF-Asia*

Dr. Robert S. Kittel is an international educational advisor specializing in adolescent character and family-values based education. Since 1975, Dr. Kittel has been living and working extensively in South Asia. He has lived for years in Pakistan, Sri Lanka, India and Nepal (where he currently lives) and traveled to all South Asian nations.

He returned briefly to the United States, his native country, to complete his education and received his Doc-

toral Degree from the University of Bridgeport in Connecticut, USA in the field of education in 2004. The Unification Theological Seminary granted him a Masters of Divinity Magna cum Laude in 1993 after which he lived in the former Soviet Union for a year writing character education curricula.

In 1996 Dr. Kittel co-founded the Pure Love Alliance, a youth-based program which utilized service-learning and character education in month-long national and international tours continuing over six consecutive years from 1997-2002. During this time, the program was rolled out in Thailand, the Philippines, Japan, Korea, England, France, India, Nepal and Germany.

While doing undergraduate studies in mathematics at the University of Utah, Dr. Kittel qualified for the Olympic swimming trials in the U.S. and set a Canadian national swimming record in 1972.

Married in 1982 to Theresia Kittel (originally from Austria), they have two children.



# **A** ppendix

## **Timeline**

## TIMELINE: NEPAL'S PROVIDENTIAL EVENTS

Date	UPF	Nepal
July 2005	<b>1st SAPI:</b> Lumbini “Appeal for Peace,” Resolution signed by Rt. Hon. Taranath Ranabhat and 70 others; published in Kathmandu newspapers on August 28.	On September 3 the Maoists declared a three-month unilateral ceasefire.
November 2005	<b>2nd SAPI:</b> Nov. 12, conference at Kathmandu University; Tushar Gandhi encouraged direct dialogue with Maoists; House Speaker Ranabhat addressed a press conference acknowledging UPF’s role in fostering dialogue among national leaders; Dr. Kamal K. Joshi, presented a 12-point peace proposal.	Ten day later, UPF Founder arrived in Kathmandu, to establish the Universal Peace Federation in Nepal.
Nov. 22, 2005	<b>World Peace Tour I (launching UPF chapters worldwide):</b> Father Moon speaks at the BICC in Kathmandu; His speech televised live nationwide in Nepal and to 40 nations.	Maoists plus a Seven-Party Alliance sign a 12-point MOU in New Delhi, India launching Nepal’s peace process after a decade of war.
March 2006	<b>3rd SAPI:</b> March 15 on, “Regional Conflicts in South Asia: The Human Dimension”; Amb. Rajan called for compassion and tolerance; Resolution: responsible citizenship through responsible self-governance.	New Delhi; “secret talks” were being held between the Maoists and SPA, “didn’t seem too upbeat,” according to press reports; March 19th a breakthrough and a renewed commitment to the original MOU emerged.
April 2006	April 17 written memo from UPF HQ asks members to begin a seven-day period of penance for the “national harmony of Nepal.”	The same day the week-long period of penance ended, April 24, King Gyanendra addressed the nation and promised to reinstate the House of Representatives.
June 2006	<b>World Peace Tour II (Mother-Son Tour):</b> June 1, Mother Moon, co-founder of UPF, accompanied by her children and spoke at BICC. Ek Nath Dhakal, “by a mother’s love, fighting children were reconciled.”	The following day, June 2, Maoists held a massive peaceful rally in Kathmandu, their first public demonstration of strength in the capital city since beginning the insurgency.

Date	UPF	Nepal
<b>June 2006 Continued</b>	<b>4th SAPI</b> , June 26, on “Human Rights and Human Responsibilities: In Conflict and Post-Conflict Situations.” Mr. D. R. Kaarthykeyan, Director General of the National Humans Rights Commission of India; Speaker of the House, Rt. Hon. Subash C. Nembang; Resolution: religious and spiritual leaders should take a more active role in post-conflict Nepal.	Same day: Interim Constitution Drafting Committee started; Chairman of the Ceasefire Monitoring Committee nominated; next day after Maoists extended their nationwide ceasefire.
<b>September 2006</b>	<b>World Peace Tour III (Three-Generation Tour):</b> The day after the United Nations’ International Day of Peace, Sept. 21, Mrs. Moon returned to Kathmandu, accompanied by her children and grandchildren; on Sept. 22nd public speaking engagements were conducted in 12 venues simultaneously throughout the Kathmandu Valley, Pokhara, and Chitwan.	<b>An Axial Period in Nepal’s peace process:</b> international support, aid packages, human rights accountability, advances in women’s rights and gender equality, press freedom advocated, civilian control over the defense forces enforced, improved ties with India, an international inter-religious youth convention, and substantial progress in political peace talks focusing on one of the most tricky issue—arms management.
<b>October, November 2006</b>	Placards read <b>“Forgive, Love, Unite”</b> October 15, as UPF members took to the streets and called on all parties to put the interest of the nation above political self-interests.  <b>World Peace Tour IV</b> begins October 21 and continues through to the end of November 2006; three Ambassadors for Peace from the United States came to Nepal to help achieve 120 peace rallies which was the goal in each nation worldwide.	<b>Nov. 7:</b> government and Maoists agreed on a historical six-point peace accord. <b>Nov. 21: Comprehensive Peace Accord signed</b> —exactly one year after Father Moon visited Nepal to launch UPF and the original 12-point MOU was signed in New Delhi—insurgency ends; Maoist combatants will surrender their arms to the UN and be restricted to seven cantonment areas; the Nepal Army would be confined to its barracks.

Date	UPF	Nepal
<p><b>December 2006</b></p>	<p><i>The Universal Times</i> launched December 1; <b>5th SAPI:</b> December 6, first time representatives from the Maoists participated in a UPF conference; “In Support of the Peace Process: The Role of National and International Civil Society”; interpersonal dialogue essential in building trust.</p>	<p>Mr. Ram Karki, Foreign Affairs Leader from the Central Working Committee of the CPN-Maoists, lead UPF-Nepal leaders to a private meeting with Maoist Supreme Leader Prachanda and second in command, Dr. Baburam Bhattarai.</p>
	<p><b>World Peace Tour V:</b> goal of 1,200 peace programs to conclude by Dec. 24; Purpose: to educate people about the important relationship between the spiritual dimensions of peace that are as equally important as the politics processes.</p>	<p><b>Dec. 16:</b> Interim constitution signed. Called “a historic step forward,” outlining the structure of the Constituent Assembly and electoral system, this legal document would guide the peace process from now on.</p>
<p><b>January through September 2007</b></p>	<p><b>World Peace Tour VI:</b> goal 12,000 peace rallies, theme “One Family under God”; rallies large and small, house to house campaign; 20,000 special addition newspapers distributed; 12 international AFP, 352 Nepalese AFP mobilized; <b>over half a million Nepalese citizens</b> given peace message and family-values education.</p> <p><b>WPT VI</b> ends on <b>Sept. 12</b>, on the second anniversary of establishing the Universal Peace Federation.</p> <p>1st anniversary of the third World Peace Tour (Sept. 22, 2006).</p>	<p>Parliament dissolved, an interim government formed that includes former communist rebels; Maoist begin to hand over their weapons.</p> <p>Maoist’s mantra, “Abolish the monarchy;”</p> <p>Mt. Everest replaces the image of the monarch on Nepali currency; property holdings of the royal family nationalized;</p> <p><b>Sept. 18:</b> one week after WPT V ended (Sept. 12) the Maoists stormed out of the government; Maoist-backed trade union members attacked The Kantipur Publication</p>
<p><b>March 2007</b></p>	<p><b>March 17:</b> UPF’s Leadership and Good Governance Award given to Prime Minister of Nepal, Rt. Hon. Girija Prasad Koirala, to unify the nation and support all involved in the peace process.</p>	<p><b>March 30:</b> former Maoist rebels and ruling party alliance agreed to form a joint government.</p>

Date	UPF	Nepal
<b>December 2007</b>	<b>6th SAPI:</b> December 1, “Supporting the Peace Process at the Civil Society Level: National and International Perspectives”; three major political parties (Maoists, NC and UML) along with the president of the Human Rights Organization attended; Special Guest, Hon. G.M. Gurung, Minister of Human Resource Development, Government of Sikkim.	<b>Dec. 23</b> , monarchy officially abolished in order to bring the Maoists back into the peace process; <b>December 30:</b> the Maoists rejoined the government, ending a three-month deadlock, and the following day, four Maoists given Cabinet ministries.
<b>January 2008</b>	<b>International Leadership Conference</b> in the Singhadurbar; theme “Parliamentarians for Peace,” 200 participants, 120 Members of Parliament; Two-day International Leadership Conference on peace education at the Hyatt Regency; representatives from all 75 UPF Districts Peace Council attended.	Jan. 14: Last day for political parties to register for April Elections; Nepal Family Party registered.
<b>April 2008</b>	Election Day - April 10	Nepal Family Party won one seat; Hon. Ek Nath Dhakal becomes CA Member.
<b>July 2008</b>	<b>July 18</b> , the UPF Founder, Father Moon, his wife, grandchildren and close staff, 16 people in all, were in a <b>helicopter crash</b> in Korea; miraculously, all escaped unharmed, just minutes before the helicopter exploded in flames.	<b>July 19</b> , Presidential elections in Nepal: a life-and-death struggle to elect the country’s first president; no clear winner. In runoff July 21, Dr. Ram Baran Yadav won 308 votes (needed 298) to become Nepal’s first president, preventing both Prime Minister and President from becoming Maoists.
<b>August 2008</b>		Aug. 15: Pushpa Kamal Dahal (Prachanda) becomes the first prime minister of the federal democratic republic of Nepal

Date	UPF	Nepal
<b>November 2008</b>	National Interreligious Assembly, November 22, entitled, “Interreligious Cooperation for Peace and Human Development”; religious leaders from 12 organizations attended.	
<b>December 2008</b>	<b>7th SAPI:</b> December 23; topic, “The Challenges of Governance for Sustainable Peace”; 24 CA members from 14 different political parties, along with legal experts, academicians, military experts, and human rights advocates; Resolved: peace and development within the rule of law, respect for religious values.	The Maoist government tried to block funding for religious ceremonies; overstepped the tradition of nominating Indian priests at Pashupatinath Temple; and continued attacks on the media, the Himalmedia group.
<b>May 2009</b>	Everest banner signed by Father Moon and UPF international directors arrives back in Nepal May 4; <b>8th SAPI,</b> May 20, Resolution: Re-launch the peace process with Nepalese ownership; Summiters reach the top of Mt. Everest, May 20.	Revenues and tourism were up at the beginning of the year; but a clash between the Army Chief lead to the Maoist government resigning May 4; video of Prachanda released May 5; MK Nepal, second Nepali PM, sworn in on May 23.
<b>June-July 2009</b>	<b>9th SAPI</b> and month of International Solidarity: UPF-Nepal held a series of conferences bringing together former Speakers from the two Asian governments, diplomats and parliamentarians from half a dozen nations, international NGO representatives from 26 countries, and a prominent religious leader from India; the Nepal Family Party program, “Headwing Democracy and Its Relevance.”	Maoists had blocked parliamentary proceeding for two months; new government struggles to find its footing and seeks support.