



**COURSE OF COMMUNISM:  
COMPETENCY OR MERE COSMETIC SHOW?  
A STUDY WITH SPECIAL REFERENCE TO NEPAL'S  
POLITICAL DECAY AND DEADLOCK**

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**Abstract**

Communism (Marxism) is a prominently powerful proposition. People may deposit delight or deepening disgust then denigrate it but it is inexorable and ineluctable to understand the gist of Marxism before aligning at either of the sides. Despite having cross-cutting arguments and series of theses and anti-theses in academic fraternity from centre to circumference, the paper synthesizes the gravity and assesses the validity of such a tantalisingly wheedling discourse. Marxism has cajoled and coaxed many across the globe. Nonetheless, it has neither been remained immune from full fiasco and grossly unsuccessful scenario in most country nor seemingly it is going to be an else example in Nepal. Eventually, it has even been an epitome of political decay and betrayal too. Marxism has now lost both the political compass and public credibility induced competence as well. Probably, the most corrupt and condemnable choreographing is being experienced in Nepal at present. Ergo, in essence, this paper presents an argument that Marxism has been a useless cosmetic which initially embodied a transitory glow but ultimately has turned an utterly unhelpful and non-pragmatic utopian envisioning in the globe; and the incontrovertibly heightened form of it is currently on stage in Nepal.

**Keywords:** Marxism, wealth, human psychology, Socialism, Capitalism

**1. Methodology**

As a completely doctrinal research, this paper goes in sync with descriptive and analytical ethos of scholarly studies. Only secondary data from noted and highly discussed cum recent literature are incorporated being abided by and aligning with the practice of an ethical in text citation that an academic paper duly solicits. Apparently, being based on

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various supportive premises and propositions raised throughout the paper, a paradigm of interpretation along with a perception based qualitative assessment on grim and grave situation of Nepal is used to deduce or derive the key and prime argument.

## 2. Discussion and Analysis

### 2.1 Background

Karl Marx, who is contextually presented as an esteemed philosopher, towering political scientist, seasoned economists and/or so on, to unfold his potency and contemporary competence, credited a pool of agog readers with a landmark piece *Das Capital* in three consecutive volumes between 1867 to 1883. Passing a note of praise on such powerful publications, Bloch (1971) deems it as a deep departure from all previous to fully 'original and new' philosophical truth. Almost on the very line, Kilminster (2018) regards Marx a unique among sociologists. Marx is even perceived as "*communism's epic founder and lawgiver in an increasingly monumental mythology*" (Stedman Jones: 2016, p: 2).

Another creation by him, titled *Communist Manifesto*, in 1848, which Bhaskar (2008) beautifully assimilates as a "*valid model for social science in a post-positivist world*", gained a phenomenal momentum and mammoth eulogy as much popular political ideology across the globe. Joining the chorus to capaciously complement Marx, Whyte (2014) has called it "*Obverse of Metaphysics*" (p: 182), and Carver deems as "*most influential twentieth-century philosophy*" (p: 116). Marx pointed material possession and properties as root cause of exploitation, oppression and suppression in the society. Documenting a book titled *Wealth of Nation*, Smith (1776, reprint 2009) perceived the wealth as mega mission and foundational prosperity of any nation. Marx loathed properties whereas Smith showed an endless infatuation hence Muñoz (2016) writes, "*The clash between Adam Smith/bare capitalism and Karl Marx/red socialism, two totally exclusive paradigms, exemplifies the classic example of cold war*" (p: 5). He thinks it as 'paradigm merger' as both the formative scholars concerned on wealth then paradoxically served to same purpose though the banal propositions would vary noticeably. Quantification of labour and its relation with tools' is the prime disparity as Ibrahim et al. (2020) opine in juxtaposing Marx and Smith. Despite being non-mutually controversial and completely contradictory to each other, both propositions caused people to profoundly ponder over the gravity and grandeur of wealth then to generate infinite fascination to amass it at any cause and course.

Consequentially, people developed an endlessly ingrained obsession towards wealth, eroded notion of eternal peace, mutual fraternity, and decoupled dignity of co-existence, tolerance and brother/sisterhood. Gillig (2014) finds it as "*one of the biggest puzzles in the history of economic thought*". Gradually, only involving into exorbitantly superlative submissiveness towards wealth became a perennial and permanent nature of the human being. A study from Mujahidin (2018) reads reciprocal relationship with the value of workers and surplus value in the hand of capitalists as brought on note by Melendez (2013). Denial on distribution of sales derived profit, as Syed & Ali (2010)

regard, is an arch concern that Marxism feels vexed thus voices the vehemence vigorously. Crude equality of all people by confiscating the elites' properties is conceptualized as an eventual remedy, leading to the society of classlessness. Even in Nepal, the movement and activism from various parties and associations, which were claimed to have been incontrovertibly and undeniably devoted on socialist movement for wellbeing and common growth cum welfare of proletariat portion of society, have been shamelessly and ignominiously retarded at the same point.

## **2.2 Evolution of Materialism Mania and Formation of Class**

There was an absolute and wonderful harmony among all humans during ancient civilization or primitive communism. People were devoid of selfishness; that completely classless society had an earnest unity, boundless bonding and perfect equality among people. To encapsulate the beauty of such a situation, Morgan (1877) believes that Communism in living was existing only with tribal people therefore savagery had a perfect civilization; even Patterson (2009) cedes in the very line. According to Martin (2018), primitive communisms was gradually challenged and eventually jeopardized in process of evolution of social strata. Owing to several difficulties and unending unease, people gradually shifted towards agrarian practice as formal vocation. Then, the evolution of family system reaped rich dividend of selfishness, predilection and conspiracies. Aguirre (2016) considers this situation paradoxically as of 'pregnant man' (p: 231) as it phenomenally changed not only the rules of life even the game of neutrality and pluralism as well. Few, those who had leverage and could pettifog over the land bonded rest to work on filed as labour. Class was formally constructed; profit and loss turned to be key analysis over every action or reaction. Industrial revolution further fuelled the dichotomy of the existing class gap as factory owner and labour. The notion of class continues from time immemorial; and Communist Manifesto drew a striking and ineluctable reality in this regard. Marx and Engels (1848) regard it as permanent nature of society existing here-so-forth.

Currently, technology has converted many humans as English speaking machines rather. Two landmark books from Professor Harari (2015 & 2018) of Hebrew University Jerusalem, *Sapiens: A Brief History of Human Kind* (2015) and *Homo Deus: A Brief History of Tomorrow* (2018) infallibly and succinctly brief about pitch dark blackness driven future based on unchained and illogical infatuation on wealth and selfishness. Believing that wealth was pronouncedly pivotal reason after gross exploitation, anarchy, conspiracy and social clashes, he too has urged on demolishing the unjust greed on properties. Pârvan (2013) too often regards it as one of evils in 'psychotherapeutic discourse' albeit, Marx's advocacy on denigrating and denying the wealth reversely generated an endless and utterly undefeatable and capaciously unbeatable hunger to amass wealth on whole populace. Both the scholars, Pârvan (2013) and Miller (2011) quote reference of Augustine as he remarked property as a prime root of evil whereas Burns et al. (2012) regard property as most pivotal point to generate serious moral crisis among modern people. Inexorable passion of material wealth, due or undue, and ambition of exceptionally

exponential economic growth got sprouted and ignited on public. On a study regarding human nature, Cachero-Martínez & Vázquez-Casielles (2017) draw fully inverse relation between prohibition and professed interest or emotion of experiencing it. Anything declared as prohibited or proscribed always gets a profound attention and mammoth effort from people; utopian Marxism conspicuously failed here. Beltagui et al. (2016) in strategies of service experience, and Lemon and Verhoef (2016) in notion customer experience journey further qualify it even in terms of modern living practices. Silvia (2006) and Kashdan (2004) too consider that the curiosity and psychology of interest relentlessly deepen on the things officially proscribed. Eventually, leaders having profuse sangfroid on self to claim as lifeline for proletariat section of society grew with perennial appetite for hefty pecuniary benefits and status, at any cause.

### **2.3 Why Marxism Fails: Ironic and Ignominious Present**

In some presentations, the message not meant becomes more striking and straight. Notion of 'pernicious bad reasoning' by Aberdein (2010) and concept of "*apparent difference between psychological deduction and logical deduction*" as presumed by Cohen (2005) often distort an argumentation process and visibly derails it to cause a badly serving veering off. For which, Baker (2003) notes "*the mistake of underrating the degree of probability with which a conclusion follows from evidence*" (p. 264). But often 'subject's selective focusing' as Pirie (2006) has focused and stress on 'characteristic of fanatic and dogmatic arguers who are intensely committed to their convictions' (Walton: 2006, p: 20) often collectively compel the readers to misconstrue; then notion of 'Intellectual humility (Zagzebski: 1996, p: 114) persists in such condition. Philosopher Nietzsche (Reprint: 2018), wrote a sentence that "*the God is dead*" in his one of landmark pieces *Thus Spoke Zarathustra* on intention to argue and convince readers that everything has scientific cause and effect relation thus has no supernatural mercy of God as of usual mindset. At an utter twist and height of dismay, many other intentionally distorted the message and alleged him of being an agile theist. They boastfully bragged that had he not been theist, he would not have said that the God is dead. Maxim of Marxism has been in very mouse-trap and has been proved marvellously moonshine as well as myopic one. Nepal has been flawless epitome of the much valorised retardation and decay of the imagined glory of this Ism.

Marx urged on confiscating the properties from bourgeoisies as it ballooned and burgeoned the class gap leading the clashes in society, at the end. Garnsey (2007) and Gregory and Robert (2013) consider properties as key culprit to society thus cede with Marx's motion. San Juan (2017) highlights on enduring relevance of Marx's idea and writes, "*another world is possible!* ¡Venceremos! (*We shall overcome!*) ¡Hasta la victoria siempre! (*Until victory, always!*), signalling the seeming inevitability of the people's victory against their oppressors and exploiters" (p: 3). Eagleton (2011) regards that Marxism based new world order is necessary and only the Marxist action plan could save the third world where as Jacques (2012) regards China succeeding on setting it in sound manner. Nonetheless, the classless society that he envisioned and daydreamt never made any symptom than being a utopia. Rather more new dimensions and spectrum of classes are formed and fuelled

ahead. Many scholars rightfully remarked his fanatical sketch as bogus, spurious and senseless fantasy and illusion as well. Marcus (2014) mentions that such a radical restructuring of society shall be never possible; it shall rather plunge the nation into counterrevolution. Different studies from Heyman (2013 & 2018) too note Marxism not being in sync and consonance with human psychology as well as being asymmetrically un-harmonized with rhythm of political economy as well. Furtherance, Habjan and Whyte (2014) find it as a serious misreading over Marx whereas Marcuse (2014) calls it utopia since notion of class antagonism shall barely apply on ground of mutual and reciprocal need of each other whereas Meyer (2014) deems Marxist pleas as theory of defeat since it is never going to be materialized such a society.

May be on the ground of similar reasons, very popular discourse during decade of 1970, the communism, now has hopelessly shrunk and catapulted into five nations in the world. Leaders of proletariat sections do have profuse passion and peremptory practices to be capaciously consumerist and brand new idol of crony capitalism cum rent seeking attitude. So called socialist countries top politicians and political honchos do outsmart and outpace others in queue of billionaires in the globe. Socialism has been a soft plated layer for core and crux of callous capitalism. Vladimir Putin is reported to have amassed 500 billion dollar worth wealth. As surveyed and reported by Transparency International, Nepal, Russia, North Korea only scored 34, 28 and 17 in corruption perception index thus are attested as countries with chronic cases of overarching corruption, diametrically engulfing all the sectors despite all these nations are practicing communism based government. Cieřlik and Goczek (2018) find rising graph on corruption in communist countries. China is alleged to have assassinated or sentenced to death to myriad of people annually in charge of corruption, which is assimilated as most heinous and extreme form of social crime. The root cause of such deviation, decay and downfall in moral character is obviously the infatuation to the wealth.

Marxism tantalized all to be at equiponderance and of equal footing in every regard. This high sounding slogan never appealed and gratified or gladdened any human in the world. Humans do have an ingrained and innate obsession of being distinct and smart to others. Pursuit of materialist affluence or abundance, legitimately earned, and highest form of possible personal freedoms are inherently and evidently human in nature. Unfortunately, Marxism derailed away and veered off from managing this preternatural human mind of wealth and property; but fairly ill-dared to detach them from wealth. Leadership made absolute indifference and fully unpaid contribution to society than encouraging people perform better and charge better cost for it. Aydin (2015) writes, "*As the secret of success for capitalism in production and consumption is hidden in its understanding of human nature, the secret of failure for socialism in the same arena is because of its misunderstanding of human nature*" (p: 93). "*Element of absurdity that they refuse to acknowledge*" (Arvin: 2013) and understanding of human nature in Capitalism (Aydin: 2012) are opposite polar reasons for mass to like and dislike Marxism and Capitalism, respectively. Hence, the diametric and exhaustive denial and repudiation towards the

theory took an unbridled expansion, surreptitiously and stealthily even among those who would core recite of the slogan. Struhl (2016) has made detail studies about human nature and finds it inherently reverse in consonance and sync than the expectation in Marxism.

Annotating on them, who would claim of being followers to the Marxism, many scholars are reported of to have remarked that someone should be medically examined about status of compos mentis and logical sanity if s/he is not communist till 25 and is still communist after 25. A significant quarter of critics were charged of often debunking Marxism as facilitating someone to get married would be best panacea to safely dethatch and unbuckle from fascination towards Marxism. Such sarcastic commentaries and arrogant notes were made to discredit and unfold the shallowness of Marxism and unwrap its utter unsociability. Holloway (2016) regards Marxism against of liberation, Jandrić (2017) finds it irrelevant in age of digital reason, McLaren (2015) studies about works of decade from Mexico to Venezuela and infers accordingly, and Hinnem (2013) regards history not as revolutionary as Marx imagined rather convergences of evolutionary process. Each of these scholars not only sufficiently doubts but also strikingly denies then professedly gainsays on validity of Marxism. Perhaps, because of similar leverage, leaders from socialist political camp are conspicuously well off and akin to trained corporationists than that of democratic plot and tempo.

The manifesto, which Marx documented taking an industrial society as the base, fully fails to match and ensure adjustability in myriad societies even then and here-so-forth. Das (2013) writes, "*Being a Marxist may mean that one has to 'hurt' other human beings*" (6). Currently, the business of service, technology, entertainment and other domains are in rising rates compared to production based factories or industries and Targ (2009) mentions these as 'several layers of structures'. Despite endless objection and refusal of materials and democracy, Marx himself happily enjoyed and spent his life with capitalist friend Engels, who would spew rich material dividend for him. He lived life on lenient enough refuge from UK (Wheen, 2011), the supreme mother of democracy, what for Marx always had height of irritation, objection, abusive anathema and high-soundly verbal spat. There was delicate balance and sheer mismatch between theory and practice of Marx himself. Evaluating it, Eagleto (2011) regards Marx as much travestied thinker so far. People don't hesitate and feel unethical to indulge in every right, and sometimes even objectionably foul play as well, action to amass the properties because Marx laid an oversized ballooning importance on it. Social fissures, cultural deviation, psychological retardation and unusual nemesis at various layers of societies are at scene and sight simply based on materialism. Ferstman et al. (2012) note elephantine nature of equity aversion on all, and Frijters and Foster (2013) find an apparent greed of wealth maximization. There has been an enormous and tremendous amount of slaughtering on social harmony, ethnic symbiosis and inter-group hobnobbing, courtesy and coexistence too. The synopsis like "*no public good game*" Gintis (2010) and "*Greed as a common term holds two defining features: (1) a high desire for wealth, and (2) the subsequent aggressive action to fulfil this desire*" (Jin and Zhou: 2013, p: 128) justify that people have desire for wealth

and work to fulfil the desire. A prominent sociological scholar, Mishra (1987) regards that our society is badly served with vast deterioration towards downward trajectory in terms of quality. Busybody in government and people's leaders too unconditionally prioritize the mammoth materialistic magnification as mega mission and alpha and omega, in au fond, of their engagement into politics. Kirchgassner (2013) feels weak rationality and Verburg (2012) notes negative connotation and connection of greed have polluted Marxism hugely. Leaders and ministers often appear at the front of corruption. Unearned money has been the novel quest of each one.

Marxism has been ignominiously handcuffed and brutally imprisoned on unnecessarily exaggerated theses and antitheses. Its followers are endlessly indoctrinated and schooled to decode- sometimes misconstrue skin deep bias- status of exploitation, opulence of oppression and sea of suppression at every layer of society. Rather than discharging own responsibility with flawless fruits to adorn and bedeck the societal development, brewing behemoth bellicose and belligerent nature to antagonize all other regular flow, thus, to ignite then spark the baleful blight and menacing mismanagement over bonhomie, is their prime duty and key cog of collecting sangfroid. Ruthless derationality of Marxist education, and theory of fragility as it expects exist on weakness of capitalism than own plus point as Rikowski (2018) claims. Heavily high sounding debates and oratories are of prime concerns leaving debacle of disgusting underdevelopment at the side; and being completely aloof at it has been prime characteristics. Various studies from Anker & Felski (2017), Boland (2013), Dunn (2014), Felski (2015), Holloway (2005), and Moraitis & Copley (2017) summarize that communism has been less a mission and apparently more a fashion, these days. Understandably undermining and grossly gainsaying the admissible and ethical route, it has clandestinely converted into a conspiracy plan of amassing properties by either of confiscating, exploiting and extracting or embezzling unethically from others or the state coffer. Various unprecedented classes of exploiter and exploited are being reformed at present. Encapsulating the very message, Swidler (2017) expresses that zones of capitalist exploitation have undergone a serious expansion. Besides pecuniary, the punitive offence of exploitation is taking other forms as well like psychological, physical, and Resendez (2016) notes it as other slavery and Wolf (2010) too accedes accordingly. Artificial Intelligence induced technology has appeared as significant stumbling block than a factory boss to relentlessly stymie the course of normalcy. Those who were voluble to excite and abet, goad and prod people against exploitation from aristocratic exploiter, stealthily engage into hush-hush consultation then beget or incarnate themselves as more manner-less mode of exploiters.

Bhattacharya (2015) feels that "*a trade-union bureaucrat*" needs an overhaul, and Crary (2013) regards that conventional understanding of work and time is fully failing to capture the labour. Fleming (2014) finds corporatization as an arch enemy of Marxism at the time. On banner of ear-bashing criticism or opposition of wealth, unbridled and ballooning obsession or greed to amass it has been staple feature. Shameful to have in sight that Marxist leaders have been eagerly and avidly dismantling the record one after

another in this front. The teething question now has been “*does Marxism still hold the value?*” Now Marxism has to be revisited and re-written as it has lost its charisma and credit then received a disgusting dent, tantamount to impossible to dye, on its mission, globally except unconventionality in China.

#### **2.4 An Exceptional Sustenance: Unconventionality Exists**

Formed in 1921 under the leadership of Chen Duhui and Li Dahyajo, the Communist Party of China is today the almighty and sole party. The same party is enriching itself without division. The country is pursuing reforms in its policy aspect and other conditions as per the situation. The clearly visionary leadership is aggressively making China omnipotent in every respect. Naughto (2017) writes, “*China today is quite different both from the command economy of 40 years ago, and from the “Wild West Capitalism” of 20 years ago*” (p: 3). Studies from Ang (2016) notes bureaucrats’ competitive growth, Li et al. (2014) find redistribution impact of taxation, Meng (2013) feels faster poverty cut-off, Knight (2014) highlights having priority on developmental objectives, Naughton and Tsai (2015) rate State Capitalism, and Zhou and Ligang (2016) list diversification of income sources as success trick of socialism policy in China. Similarly, the Communist Party of Vietnam, founded around 1930, is still the same. North Korea today has the power to challenge the superpower, the United States. Nonetheless Nepal has an understandably reverse gear and been diving into deteriorating and devastating downfall; noting that Lawati (2019) calls it complete futility and senselessness.

### **3. Analysing Nepalese Context: A Full Swing Failure**

In Nepal, once communist parties get formed then mostly, they disappear, eventually dissolve, like the new super-malls that operate in the market for profit. Even within the same party, different factions get formed. Now they are no longer factions; most have transmogrified into gangs. Within the factions, ideas and doctrines are discussed; and in the gang, steps are taken to benefit self only by deceiving or removing others. Only transactions and profits are accounted for; extreme opportunism awaits there in. Their protests and struggles are not for the sake of life, people, ideals, policies and programs, but for the sake of power and position. This is exactly the recent situation of the ruling communist party of Nepal.

The First Communist Party was formed under the leadership of Pushpalal at the time of the advent of democracy in Nepal in 2007. But instead of building and branding a huge legacy, it bore a plentiful pathetic history that communist parties only knew to divide for no responsible reason than to develop them in unity. Hence, today, there are about two dozen communist parties under the names of Mashal, Marshall, Unified, Decentralized, Cash, Dash, CPN, CPN-Double and so on. In Nepal, the communist parties seem to be formed based on a fashion rather than a specific mission. The situation here is deplorable amidst the coveted stature of some of the world's communist powers.



No one, in ruling communist party, has a concrete plan to start then steer intensive positive improvements in education, health, employment, capital flight increment, social security, internal social human harmony, aid, peace and security, non-violence, roads, communications, electricity, development, and so on. There is bare preparation or program to eradicate hunger, epidemic, malnutrition, social crime and human misery. Immediate need for long-term development projects is seldom sound. In the speech, the dreamers of Singapore and Switzerland or happy Nepali generate profound thrills. At the end, they show more greed for power and authority than civic interest and dedication. Even those who opt to sack someone on charge of inefficiency and incapacity are intending to become themselves well-off, not to build a better country. Instead of fighting for the people, the people are betrayed to fight each other to finish eventually.

The government, which received ever unprecedented thumping victory, whooping success and clean sweep majority, was earnestly expected to install a miracle making master stroke. But now, it has proved a perfect dead pan and bountifully bozo, work-shy and never do well. Shamefully puppy-cock, dozy and dismal performance has frustrated and fired people boundlessly. Inter-party fissure and nemesis of coterie of each lunk-head leader has irrevocably jeopardized the moral compass, political stamina and ethical immunity of public support. The series of blank-point and silly bickering or wrangling between two septuagenarian pilots in cockpit (metaphorically used to indicate the duo co-chairs of the party) has made it vulnerable. Abject Apathy and shameful inaction from many young and strong but blindfolded, selfish, chronically corrupt passengers in same flight (other members of the party) to intervene and supplant the infertile two pilots has further endorsed to irreparably amount the magnitude of accident.

The imbroglio and wrangling within rudely ruling party might function as life or death for its ardent leaders in decisive position. It may be vituperative calculation sheet of investment and return to other few. Further, it may be a provocative balance sheet of conspiracy and capacious triumph for many. But such senseless bickering and nincompoop definitely hurts and stigmatizes distanced supporter or only the well-wishers like this researcher. It is so because their cacophony and conspiracy-driven struggle definitely hugely debilitates and de-capacitates the government in its efficiency. Unfortunately, anyone interested must be self-helped with a high capacity microscopic tool to note the government's task. Nonetheless, intermittent fraction on political parties and endless fissures shall largely frustrate people, fed up system, fuel anxiety and deepen the aggressive undemocratic and unethical demeanours. Hence this party should not surf in split; any effort to assist so shall go sheer prone to destabilize and quiver the stability. But, being united as well shall further badly serve to prove many folds menacing, minatory, myopic mayhem and heavy havoc ahead. Thus, this party should be dissolved fully.

Normally, three foundational facts fortify the factitious and fastidious feeling whether any party should exist or decline. They are: life style and social living status the leaders; performance of government and its subordinate authorities, and purpose of party's establishment. Reviewing the gravity of all the three reasons, no any cause

justifies and holds ground to infer a proposition that this party ought to still exist further. There is absolutely no convincing opinion to sustain the party of same name and work at all. Each of all causes why a party should be dissolved is unconditionally and fully matched in context of rulling Communist Party in Nepal.

### **3.1 Unsocial Social Culture**

Except negligible exception and crushed compulsion, no socialist leader has life to align and match with rhythm or principles of socialism. Ritzy, lavish and voluptuous life to experience the ever un-experimented height of corrupt capitalism in disguise of cosmopolitan and suave socialism has been an utterly endearing deal among communist leaders. There is dearth and conspicuous deficit on habit of deep studies; libraries have deteriorated into bar. Gambling, debauchery, disco, dance bar, open fracas and alternation, casinos, and so on are distinguished Disney land for offspring and progenies of communist leaders. Illegal, illegitimate, unearned wealth has been pleasing pursuit and most make a perennial penance for it. Though often they blamed education mode as bourgeoisie and chased pupils out of compound, themselves are happily engaged into profit oriented overtly romanticized privatization of education. Spraying perfumes and bathing with branded alcohol along with asymmetrically delicious royal dishes are part and parcel of their lives. Those who would deny to travel by horse and would rather feel proud of having healthy legs now obsess and exhibit die-hard craze to have extravagant caravan and majestic marshal on their outing. Chopper is common commutation to them. At the top of dismay and height of spine-chilling and nerve-wrecking surprise, most communists leaders are woefully well-off, suspiciously rich, imperiously profit making than tycoons in the town. Life style is lavish, lurid and flamboyant. Pride and arrogance are such that they are not ordinary citizens but rather are extraordinary feudal lords or aristocrats.

They feel ashamed when they meet with the people other than at the election time; listening to them feels like time waste. Uncontrolled arrogance and irrational behaviour are rife. Simple life is just a matter of writing in a document. Rape is considered normal and recurring issue. Black marketing, corruption and smuggling are considered as philosophy; bribery and grafts are considered as nectar. If someone opposes them, they accuse them of being foreign agents and mercenaries. They make rules to facilitate the expansion of consumerism and crony capitalism, show imperialist behavior, seek profit in everyone, and want to exploit everyone's resources for themselves. Family favouritism is the ultimate goal; they are exploiters in such scale that even feudal kings may not have exploited the state as much as they are doing for themselves and their families now. Their goal is not to build a country, but to become themselves rich. The social life of today's communists is no way compatible with socialist philosophy and ideals. Living of almost so-called socialist leaders is apparently nowhere near with nitty-gritty and necessity of the socialism. Performance is even worst to sufficiently degenerate them.

### **3.2 Ruined and Dismal Performance**

The performance of the current CPN government is also not encouraging. Rarely has such a useless and ineffective government been felt at any other time in past. Rape, murder, and violence are on the rise. There are so many scandals that perhaps two-third majority should feel ashamed. Unchecked waves of scandals like Nirmala rape scandal, gold scandal, Guthi bill scandal, Rukum scandal, Baluwatar land scandal, security mass printer scandal, health material procurement scandal, Ayodhya scandal, turmeric scandal etc. are leading the society towards greater ruin and loss of trust.

Every place for public service delivery to development project has a suffocating setting. Recruitment of its cadres in public institutions, corporations, universities, courts and other institutions- using all means- has made all of the state mechanisms as useless and clumsy as possible. The commission in every deal, the reward and bribe in every appointment, and the syndicate employed in the decision are obvious. Workers, peasants, backward classes, scheduled groups and truly needed pool of citizenry are used only for voting. Other times, company of merchants, tax cheaters, bribe-takers, brokers and dons, who intimidate society as well as the rest of the community, appeals them more. The party leaders, who committed to eliminate the exploiters by beheading the feudal lords, now have emerged as the new feudal lords. The flow of public services and development for the citizens is deteriorating even more. There is no concrete clarity in the action plan for all-round development of the country, economic gain, effective service and quality of citizen's life. The party's government has glaring failures and now the justification for its establishment is also over.

### **3.3 End of Justification**

The aim of the then CPN (Maoist) was to overthrow the monarchy and make a republican constitution through the Constituent Assembly, while the aim of the then UML was to abolish the Panchayat system. Since the basic objectives of both the parties (which have unified to become ruling CPN since last two years) have been already fulfilled. New parties are needed to meet the expectations of the rest of the people, now. They had no clear plan for what to do after the replacement of the then power, nor was it able to work according to the expectations of the people with an excellent management. The same inefficiency has affected the presently ruling CPN.

Therefore, even if this party is divided or remains united, it is like a crow's nest for the welfare of the people and the country. Even if the CPN unites or splits, there comes nothing unique or exemplary. It may save someone's pompousness or prove the power, but it does not seem to be able to protect communist conduct, socialist character and civic expectations. So, it is better to dissolve it. Instead, in the future, someone else can reorganize another moral and honest Communist Party in a new way. It is no longer wise to make an insulting and undermining fun of socialism by giving it vitality in the same name and way.

#### 4. Conclusion

Thus, neither maxim holds admissible human psychology nor has been succeeded much. Nepal also has proved that Marxism has been a tool to cheat people. It grossly fails to discharge expected dividends to people on public welfare and societal growth; rather has converted its leaders into insatiable capitalistic mode. The multi-polar failures of communism are apparent in globe and in Nepal as well. Doomsday prophecies are becoming apparently real. Hence, it has lost political compass and credibility as well. Communism has been mere a show than a competence to shower people with true sense of change and progress.

#### Conflict of Interest

This article has no conflict of interest deliberately devised against any of issues or scholars. The ideas and arguments presented here are solely personal and don't reflect the status of the official views of the institution the researcher is involved in.

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The author is an emerging scholar with noticeable repute in Nepal. Besides engaging into academic practice as an Associate Professor at Kathmandu School of Law, a lead institution of South Asia along with deep acknowledgement from across the globe, he is passionately involved in teaching E/MBA students in many other business colleges as well. A fortnightly columnist for National Level the first and oldest state-owned daily broadsheet, Gorkhapatra daily, the author has contributed over three dozen research articles in National and International Journals on various contemporary themes/ sub-themes. Addressing seminars and conferences as resource person is another appealing domain that he has been simultaneously involved in. He can be reached at [fan2mefriend@yahoo.com](mailto:fan2mefriend@yahoo.com).

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