Police try to protect the mosques near Ghanta Ghar at 10:00 am on Wednesday. Ransacked religious books litter the street.

1/11

Was this spontaneous combustion or planned conflagration?

NOTICE

Due to logistical dislocations caused by the curfews on 2-3 September, this issue of Nepali Times contains only eight pages. Inconvenience caused to readers is regretted. Our regular columns and content will be included in a special edition next week.

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OPPOSITE REACTION

When the lives of young Nepalis in search of survival were brutally ended by Iraqi terrorists in rage against the United Nations, the response in Kathmandu should have been justified and introspection. Also, a search for ways to make Nepal a better place for its citizens, one in which desperation would not lead our younger generation to seek livelihoods in too far off places of war. Wednesday our country descended into a state of uncontrollable violence as the mentors of communism for the first time stormed Kathmandu valley and burned its businesses. The abject absence of governmental authority served to compound the extreme confusion and chaos.

The violence against manpower agencies was widely covered by the mainstream American media. The recording of the death toll of more than a hundred such agencies must in the end affect tens of thousands of Nepali working overseas as well as those who still are scarred in view of crises. The absence of fire services, the pitiful condition of police, with the support from officers-only, the vandalism carried out while the army stood by—alleged to be an absolute vacuum of political governance.

Nepal has become anarchic, ungodly and ungovernable. Our leaders—whether in the ruling middle class or the governing Nepal army generals and the king for making thousands of Nepali flee their country in search of a better life due to the political instability in Nepal. You see, all, not the Army of Amir al-Surri in Iraq were responsible. You sent them to the gallows, you just hung them. By creating a hostile civilian war environment at home with no economic opportunities, you have forced your own citizens to side with Saddam, Kadhafi and its fanatics, from any possibility of lasting peace. Perhaps, the price will be too high and everybody in the world will cooperate not with the Middle Eastern or Iraqi "terrorists," but with the Hindus of the world. The international media often comment that with the loss of Sapkota, peace will be restored, and without nuclear proliferation, the world will be saved from itself. The international media didn’t care about us, they only cared for the lives, not the death toll. We have to understand that the 12 Nepalis that had to leave escape such inequalities that are offered in life. Nepal has to face many other challenges.

How do we find a way out of this zero-sum gamepower?

Nepal’s conflict is a manifestation of competing ideologies, a particular form of which is inherent to nations in transition. In addition, the transformational complexities of our informal economy have their own distinctive dimensions. Nepal’s conflict can be viewed as an offshoot of the inflexibility of extremist ideologies. The extremism of the Maoists coupled with the intemperance of by successive governments in Kathmandu, have served as perfect catalysts for protracted conflict. The result has been a direct challenge against the state’s unyielding attitude and its monopoly over the use of legitimate force.

On another plane, Nepal’s conflict is a clash of communities and the power of communication and persuasion. The latter is clearly disanctivised in terms of its duration and cynicism, while the extreme left has what has emerged from a revolutionary evolution as a symbol of the survival of the most-militant.

Ideology, the introduction of democracy in Nepal (or rather the manner in which democracy has been altered) has minimally facilitated the empowerment of a capitalist elite-base—the urban middle class. At the same time it has strongly favored the rationalisation of a marginalised population.

Another element in the conflict dynamics is the clash between American and European ideologies. Divergent views have emerged between these two trans-Atlantic allies with the conclusion of the Cold War, the emergence of a single superpower and the formation of an artificially counter-balancing force, the European Union. The divergence is manifested in the fall of over ten years and in a series of policies directed towards developing nations.

The US has increasingly acknowledged that matching the American military might as an impossible, hence remote, achievement, the US has adopted a neo-conservative ideology that dictates a strict interpretation of international law, a means with which to contain the perceived American hegemony. Washington continues its policies of pre-emption backed by multilateral military and economic might as a means to project its interest abroad.

This clash of ideologies and policies is evident in the policy prescriptions that the respective sides have put forth with the Nepali government. The situation pertaining to the Maoist insurgency. The Europeans (with the United Kingdom), seemed to recently advocate an immediate declaration of a unilateral ceasefire and the resumption of talks. The Americans with the Indians and the British, on the other hand, have advised a more cautious approach that recognises a military solution to the problem as unrealistic but focuses on persuading the Maoists to lay down their arms, agree to unconditional negotiations and ultimately enter mainstream politics. Although the end goal in the same, the prescribed process by which to attain it are not.

Interestingly, the Maoists have subtly implied that they may yet attack even though it is not the biggest suppliers of military hardware.

In this sense, Nepal’s conflict is a classic competition between realisms and idealism. The only twist is that both warring sides are firm in an idea embedded in a zero-sum power game (and thus the illusion of realism), whereas the pursuit of idealism is mostly external.

 ragazzo restraint, email

I wanted to express my disappointment in the Nepal Times for what I believe was a thoughtless and egregious error. I am referring to your very graphic and horrendous picture of a mother who brutally killed her baby sitting next to her. Here we have a picture that seems to have seared its moral consciousness and has a general demand for an explanation... I have come to expect such type of content from this paper, but this is not going to hurt you, I am not justifying her story was told and we do not want stories like that to occur anymore. It's it's all wrong. Raja Sherpa, email

Letters to the Editor

In this issue of the Nepal Times, I have noticed a pattern of complaints and comments that are often reprinted. As such people, I am aware, this could have been the reason for such barbarity against the 12 killed by terrorists in Iraq. We have also been aware that we belong to a land where there is no law and order but authority is admired in our own world or imposed on others rather than that of the people's. The end result being that people feel alienated and disconnected with the world. Wednesday's were unfortunate but understandable. How long can we tolerate the sins and negligence of the authorities? To everything is a silver lining, the secret that was known only to our citizens and known to a few. That we live in a land where the government or the law is incapable of looking after the interests of the people. Shame on us, and those responsible. Let us wake up and raise our voices by feeling as one. We are not weak and poor. We have power in our youth and we should use it. Let's do that with an interest and work as a force for a better Nepal.

Navesh Patend, email

The Gulf has become the new labor market for many desperate Nepalis, and it's just the latest war zone that Nepalis are running to work in (OPEC secret, #21). In his interviews, Raghu Paraj's says there are 400,000 registered Nepalis in the gulf, the actual number is probably much higher. The Gulf is changing from just the tip of the iceberg. Nepal's not across the region are exploited, they face abuse, especially if they are women. Domestic women are vulnerable, and there have been many migrant worker's rights and the Nepali diplomatic missions in the region don't bother. Because of the lack of opportunities back home and the desperation created by the conflict, many Nepalis find the risks worth taking. The least the government can do is take care of those who are in trouble, ensure that there is no exploitation by local and foreign recruitment agencies. The workers send back $1 billion a year, and the government seems relieved that it doesn't have to find them jobs at home. When is all going to change so that Nepalis find jobs and can return to Nepal. Perhaps the government will pass through and the migrant workers will be able to return to Nepal. There is no point in the government for passing through the migrant workers. Eventually, it bears responsibility.

Nawaz Raf, Hong Kong

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Nawaz Raf, Hong Kong
Shock and shame

Thursday was not just a day of national mourning, but one for national repentance as well.

levels, keep Nepal a notch above the rest.

Carina Danch, US

 trái nỗi đau

found in the next few pages.

The main lesson of the shameful acts this week is that we failed to learn our lesson from previous ones. Quick response to the public's demand for action is important, the government must act swiftly to address the situation.

In a letter to the editor, Anand Prasad Koirala, a Nepalese journalist, expressed concern about the situation in the country. He wrote about the need for change in the political climate in the country.

Koirala said, "The political climate in the country is not conducive for development. The government needs to take urgent steps to address the issues that are facing the country."

Koirala's letter was published in the Times of Nepal on September 3, 2004.

NATION

(although a vocal civil society has also emerged that champions essential, idealistic notions). The Maoist capitalisation on idealistic values to propagate their notion of power-politics has proved to be a potent formula, one which has simultaneously extracted sympathy from, and instilled terror in, the masses.

This has, however, been a misleading association of idealism strictly with Europeans and realism strictly with the United States. The fact that Amnesty International is based in London does not indicate that all of Europe unconditionally supports the neoliberal notions used by the Muziris for their realist end-game. Nor does a Republican presidency in the Oval Office today guarantee another one in three months’ time.

In a largely aid-dependent economy, the demarginalisation of external perceptions, ideologies has emboldened itself in domestic politics. There are those whose convictions are compatible with the Americans and those who find common cause with the Europeans. The task is to find a set of goals and objectives that can translate into a solution that is rarely easy or to put it more positively, into a solution that is not just difficult, but impossible.

The difficult task of picking the best of all worlds is Nepal’s responsibility alone. The challenge is to find a set of customised and balanced policies, that attain the state’s end-goals without alienating any of our well-wishers.

The process of dehumanisation seems to have acquired a new dimension in the Fertile Crescent, the cradle of human civilisation. Whether it is the treatment of Iraqi prisoners by the forces of occupation or the brutality of insurgents in retaliation, events in Mesopotamia are barbarous by any historical yardstick. As long as victims were strangers, few of us cared about happenings in faraway Iraq. Our isolation ended on Tuesday evening.

The gruesome images of 12 Nepalis murdered by a terrorist group made us all victims of the clash of civilizations. The Empire once again extracted its tribute: innocent Nepalis died in the line of duty while on their way to earn a living while protecting vital Western interests. No demands were made, neither was there a desire to negotiate the release of the Nepalis by their terrorist captors. However, the Empire once again managed to underline the fact that all of its own making.

In a naked display of imperial logic, mobs went about town on Wednesday, pelting stones at the houses and shops of Muslim community and setting the offices of several non-governmental agencies aflame. It was a disturbing repetition of the Rhett Butler episode: a collective display of mass stupidity. Thursday should have been declared not just a day of mourning, but a day of repentance as well.

A well-coordinated and planned attack on almost all major NGOs has put the future of those organisations at risk. The Nepali government has been made to look at the mission of the future Muslim soldiers in the West and Asia and Malaysia in one stroke. Violating the spirit of the Qatar Airways and Gulf Air offices has made things worse for the million Nepalis already working in Muslim countries.

The action of the vandals on Wednesday was partly succeeded in shutting down a communal harmony that had survived eight years of conflict. The glorious history of the Kingdom’s political history due to this new political action of Hindus and Muslim communities will be difficult to come. Religious tolerance has become a major casualty of the September One riots. Nepali Muslims and Christians have no such claim on this country as the Hindus do. If we don’t hang together at least in times of crisis, we shall be hanged separately.

A long economic argument of mob fury this week could even more dangerously than the Maoist blockade last month. Planned and concerted physical attack on media houses like Kantipuri and the Spoutini Network were reprehensible. The fact that security forces failed in their duty to protect these media houses despite repeated requests makes the assaults look even more ominous.

Black Wednesday wasn’t spontaneous. Despite the shock of grief the previous evening, everything was calm and quiet early in the morning. Suddenly, small groups of people began to appear in the streets. Most could easily be identified with local fundamentalist Hindu groups. The groups had decided to take their anger out by opposing ‘corrupt’ leaders and calling for an ‘immediate action’ directly from the king to set the country right. These rightwing activists were only amplified by former Prime Minister Chandra Pratap Wagle’s house and set the present tussle of the Nepali Congress at Ratna Park on fire. It was then that they proceeded to attack the mosque near Ghanta

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NEW HINDI TIMES TOPIC BY:

Jaswant Tharoor's letter box was inadvertently shredded in his office. A business alliance for peace (Shetty Business, 52519).
Too late
Victory in the war on terror won’t help this week’s victims

What a horrible, horrible week it has been. The Nepali hostages, brutally murdered by men who claim to be religious. They are not. They are evil. In Israel, another suicide bombing that took innocent lives. Russians killed in the dozens, in plane crashes and bomb explosions by so-called separatists.

In America, President Bush told the truth. He said, in response to a question from a television interviewer, that the war on terror can’t be won, in the sense that the enemy can never be completely defeated. But, Bush went on, we can make it tough for terrorists and those who support them, take away their sanctuary and funding and so on. This was a brave and sensible comment, long overdue. Focus just after September 11th, we kept hearing that America was going to "smash 'em out" and "bring 'em back dead or alive". The war against the evil men—and occasionally, as in the attacks in Russia near the past seven days, women—who take innocent lives was going to be won. US officials declared time and again. That’s why the humvee raised from the sky by a rocket in Afghanistan, ‘bombing rubble into rubble’, according to Britain’s Daily Mirror. That’s why the civil rights of Americans were curbed and thousands of Muslims rounded up on US soil. That’s why Guantanamo Bay was called paradise for hundreds of prisoners, young boys, rapists, spies and occasional evil men. Because the ‘war on terror’ was going to be won.

And now in a single week, we have evidence that the war is not being won—those tragic deaths in Iraq, Israel, Russia—and a candid admission from the warrior in chief that it can’t be. Think about it. Your enemy, in essence, is an amorphous, faceless group of men in black suits who have no organisation, no leadership, no identifiable leaders, no strategy, no ideology, no plan. They just attack, attack and attack. They kill, kill and kill. They make war on an idea and on society as a whole.

Instead, you must make war on an idea and on society as a whole. You must respect the Geneva conventions or lose the war. You must destroy the enemy, not just his weapons. You must stop him from spreading his ideology. You must destroy his infrastructure. You must remove his support. You must remove his sanctuary. You must make him pay. You must make him feel pain. You must make him feel fear.

The killers

The reported killers of 12 Nepalis in Iraq, Ansar al-Sunnah is an outgrowth of Ansar al-Islam (meaning, Defenders of Islam), a group said to have ties to Iran and Syria with the al-Qaeda. It officially declared its existence in a September 20, 2003 statement, which itself is a pan-Islamic movement. Although Ansar al-Sunnah appeared onto the world stage with the Beirut suicide bombings, the group claims to have carried out a string of attacks since October 2003. Through its propaganda video released in February, it claimed that it had made 280 attacks, killing 1,155 people and destroying dozens of tanks and armoured vehicles.
1 September, 2004

The day the national shock at the hostage murders in Iraq turned into anger and then mayhem

Here is a chronology of the Nepal hostage crisis in Iraq. Terrified from the shadowy Ansai al-Summat group never made any demands, never gave a timetable for negotiations. The violence of the brutal slayings that broke public on television were all sudden as they were shocking.

19 August: The Ansai al-Summat website says 12 Nepalis have been taken hostage in Iraq. Nepal media picks it up.

20 August: The site says it has video footage of the hostages, which depict the hostages and brand an agent, Privat Rail of Moonlight Consultants, as their plight. Al Jazeera television channel airs the footage.

23 August: The government makes an appeal through the Al Jazeera television for the release of the hostages. Nepal diplomatic in Riyadh and Doha say they are unable to establish contact with the kidnappers, nor ascertain what their demands are.

26 August: The government writes to the Iraqi government requesting to play a role in releasing the hostages.

31 August: 3 PM: International news agencies quote a website announcement that the 17 hostages have been killed, news spreads quickly through the Nepal media.

6 PM: Most television channels show what are said to be the dead bodies of the 12 Nepali workers.

6:30 PM: Ambassador Shyamamani Suman in Qatar says it is a hoax. The government confirms the incident.

8 PM: A group of 20 protesters turn up on the street at Kathmandu and move on to other areas, pulling down and torching of signs of labour recruitment agencies. At Ghanta Ghar, they pelt stones at a mosque and continue back to Kathmandu. By then the number of protests is more than 150 and they start searching for the office of Moonlight Consultants. Some shake a private house for the office and start hurling stones. After midnight, protesters disperse.

1 September, 6 AM: Protesters appear in several clusters at intersections in Kathmandu and Patan burning tyres and blocking vehicles. Some fun out looking for offices of recruitment agencies. Those located at central areas like Pashupatinath, Bag Bazaar and Basantapur are the first to be rampaged.

7:30 AM: Some (50) protesters reach Chantgarh chanting slogans against Islamic terrorism. There they pelt stones at the mosque, some enter the premises and even climb to the roof. The mosque is damaged. Police appear on the scene and take control of the situation.

AFTER 8 AM: Protestors intensify their search for labour recruiters, take out all furniture and papier and set them on fire in the streets.

9 AM: Police Headquarters says security agencies have been mobilized to bring the situation under control.

11 AM: A group of protesters entered the Karipur Publications, maiming employees, pelt stones and go on a rampage for two hours. Police are nowhere to be seen. A dozen vehicles are set on fire.

12 Noon: The government announces a cordon within the Hins Road areas of Kathmandu and Patan from 3:00 pm.

1 PM: Protestors advance towards the Egyptian Embassy at Phurb, Security personnel try to stop them and finally open fire. One protester is killed and three injured.

1.30 PM: Protestors and security personnel clash near Patri Park. One person is seriously injured and rushed to the hospital, where he dies. At least one dozen other protesters are injured.

1.30 PM: Demonstrators ransack, loot and set fire to the Kathmandu's office of Cable Airways. The police open fire to save Daily News to Kathmandu. Other Middle East airline offices are vandalized in Kathmandu.

1.45 PM: Spectrum Tele communications is attacked. The new station of Channel Nepal is destroyed and the company closes broadcasts. Officials charge the government with not providing security despite repeated requests.

2 PM: The situation cools down as the curfew goes into effect.
Eyewitness account

Edith Narayan Wage in Kathmandu, 2 September

It all started when a group of people came to the office seeking help to renew the passports which they had lost during the attacks on the manpower agencies. They said Kathmandu was safer than the police station. We immediately offered our help. The crowd started to grow as they heard the promises and one by one they offered passports they had found. In the middle of all this, someone shouted that there was a manpower agent in the crowd. The man was beaten mercilessly by the crowd, and when Kathmandu tried to intervene, they started attacking the media house after they were provoked by a group of people whose only intention was to destroy Kathmandu.

I was hit by a brick and despite my injured state, climbed over the fence behind the office curtain to reach the inner police office. One policeman had seen everything and was just standing on the office roof with folded arms, while his colleague was watching the attack without much interest in doing anything. The police were just watching the events right under their noses. It was clear that they had received orders from superior not to get involved.

I tried to go to help them to stop the attack. Some showed restraint and there were many young ones who were trying to calm things down but they were constantly being provoked by a small group of hired men. I went to the Kathmandu Post office house, and from there we contacted almost everyone in the security force for two hours and eventually came up. Only by now was the curfew, which also took several hours and came too late.

For the first time, we felt that we were not able to defend ourselves in the media house that had been fearlessly reporting all the injustices around the country. We watched helplessly as the mob smashed office windows, vandalised vehicles and were on their way to Kathmandu TV where the anchor was saying live that the station may have to stop broadcasting at any time.

Kathmandu staff were forced to fight against the mob to defend their office before the army finally came to our rescue. We still have no answer from the government as to why they did not immediately mobilise the police force. No government in this country’s history has ever been as indifferent as this one.

Impunity

Sunil Paryaard of the National Human Rights Commission in Shtag, 20 August

The Maoist leadership must take responsibility for all atrocities in their party. Clearly, Prachanda should be answerable for all this. That is how the National Human Rights Commission sees things. The rebels’ position is not like that of the state. With the ship of state, the centipede is in charge of operations and is held responsible for consequences. If a judiciary agency is set up to investigate, it can point fingers at a particular commander in any given operation. But that is not possible with the Maoists because they keep no records. That is why the Maoist leadership should be responsible for all that has been happening in the course of their operations. This is something Prachanda must be clear about.

There is no limitation of militarisation in the Maoist field. What proves that is the authority to terminate class enemies that the Maoist leadership has given to its rank and file as low as district committees and those even below them. As a result, you get to see uncontrolled killings and terrorism. Is it not something the Maoist leadership should think about? By authorising their cadres to kill people, the Maoists have committed their most grievous mistake. For the Maoists, killing people is simple; just blame someone of being an informer. Without any proof, they have blamed the families of police and army personnel and have killed them.

The situation is similar in the army. They kill civilians and say it was an encounter with the rebels. There have been so many cases that the people have begun to understand what the euphemism ‘encounter’ really means. When it says the army received miscellaneous materials from the field, people have begun to sense that it was unarmoured people who were killed. Similarly, when it is said that someone was killed by the army when the person was trying to use a socket bomb against them or that he tried to escape, people know what actually happened.

Had both the state and the rebels behaved responsibly, there would not have been so many cases of rape in Sunsari and Morang districts. Obviously it is happening because there is no security in those places. Th. police do not go to those villages because they are afraid that they may get killed by the rebels. At the same time, the Maoists have been claiming that 70 percent of the country’s area is in their control. If they mean what they say, should they not be responsible for the security of the citizens in their territory? Either they should be able to take action against the rebels or they should stop saying that those areas are under their control.

But, the state must behave more responsibly than the rebels. It cannot afford to say that it is unable to be responsible. It should be able to hold talks with the rebels at the earliest and make necessary sacrifices for the security of the citizens.

Media attack

Front page editorial in Kathmandu, 2 September

The attack on an identified mob on Kathmandu Publications and Kathmandu Television during such a time is a dangerous message for the whole nation. This was a premeditated assault on an independent media house by a group that joined angry crowds protesting the brutal killing of Nepalis by the terrorist group in Iraq. Never had Kathmandu faced such a serious attack through its 12 years of public services in the country. A mystery remains as to why the government failed to provide protection despite constant appeals to the government and security officials. The journalists and the rest of the Kathmandu staff had to face the assault for over two hours when the state failed to provide security. No media house in any part of the world has had to face such a serious mob attack all alone with absolutely no state protection.
Enter the monster
Nepal is now a land where communal hatred has reared its ugly head

Starting from the highest positions in the land, the power play of aces large and small has set the country on a path in the hall of international infamy. Not only are we one of the poorest countries in the world which sends its proud young men to do the dirtiest jobs that the world has to offer, not only do innocent die here at the hands of brutal insurgents and badly trained security forces, but this is now a land where communal hatred is suddenly a widely perceived reality.

Religious bigotry actively implemented has entered the national scene. In the absence of government and with civil society converted into a site of programmed reactions and a medium for organising workshops on conflict resolution, there was no one at the watchtower to forecast the doomsday scenario on Tuesday night when rage first began its mutation into violence.

It is probable that some of the wrath would have been diverted into peaceful demonstrations had rallies and prayers been organised immediately in order to mourn the deaths in Iraq, or if those who perform to command our collective conscience had earlier made vociferous calls for the government to be (and be seen to be) more proactive in efforts to release the Twelve. In the absence of the most natural reactions of sensible society the street was left in the command of hoodlums and goons.

The martyrdom of Nepali political confusion has led straight to the release of the communal demon. The killings of the hostages by anguished and brutal militants in Iraq resulted in attacks on Nepali Muslims' places of worship, as well as on storefronts, shutters, airline offices, shops and shrines—on anything bearing a signboard that implied ownership by someone of the Islamic faith.

Amidst the ethnic, slum and anti-based assertion that has gained strong voice since the advent of democracy in 1990, the Nepali Muslims—an possibly the most down-trodden community of all—have kept a low profile in keeping with their sense of vulnerability. It did not matter that Muslims make up more than four percent of Nepal's population. Nevertheless, Nepal's Muslims felt a sense of security within Nepal. Despite the open border with India, communal violence had remained isolated on the other side.

The social education of our society has lagged behind in our rush to modernity, and today's hardliners have perhaps never been sensitised to the fact that their country's Muslims are Nepalis from the hills and plains. The very people vandalising Muslim property in the name of predatory nationalism do not realise that religious harmony as well as our immense demographic diversity have long been part of Nepal's national treasure.

One can imagine that had there been certainty in government and not the bewildering political confusion of today, the martyrs would never have expired. In such circumstances, the Central District Office would have had the police, the fire trucks would have arrived on the scenes of crime, and the army would not only have been called out but would have moved in to control the mob.

Instead, Muslim places of worship and airlines of Arab countries within a stone's throw of the royal palace main gate were attacked.

Kathmandu's two mosques, barely a kilometer away, were vandalised in full view of everyone including a handful of riot police. Mid-morning, soldiers stationed at King Mahendra's statue were evidently not instructed to protect the mosques down the street.

In addition to a communal disaster that is a humanitarian disaster in the very heart of Nepal's national self-worth, there exists the practical question as to how on Earth Muslim establishments are going to affect the fortunes of tourism. Over the next decade, Nepal has been an attractive source country for mental mop-up, and as such present there are up to 700,000 of our citizens in the Gulf countries and another 150,000 in Malaysia.

How will the largely Muslim populations of these host countries react to what has happened in Nepal? Certainly the personal insecurity and economic vulnerability of Nepalis will increase. At a time when the Nepali economy is being propped up by massive cumulative remittances of ill-paid, hopeless Nepali labourers toiling in the sands of Arabia and the rice paddies of Kanso, the actions of a misguided few hundred in Kathmandu and the ill-suited certificate of those who would govern us destroy the precious nature of our own absurdity? What will happen when the jobs begin to dry up overseas, and the economic and demographic safety valve of migrant labour begins to close? Where will we have left to turn?

It is time to begin to wake up. The recruitment agencies exist because of pressures felt by Nepalis at home, and that they contribute significantly to the economy in these unstable economic times. But above all, let us put a balance on the laconic consciousness of Nepali Muslims. Let us stop the monster of communalism in its tracks. Let us have a government, we deserve one. And let us have more democracy rather than less, for in the consummation of those in authority lies the humane approach to governance that we need more than ever before.
I think that the terrorists of the Anser al-Sunnah group managed to do with the remarkably cold-blooded murders of 12 innocent Nepalis (one of them being a child) precisely because they felt no remorse for the harm they caused to others. This is a common theme in the world's history, where terrorists and criminals have continued to carry out such acts. The fact is that they think of such acts as justified and necessary for their cause.

In the case of the Nepali murders, the terrorists targeted people who were not involved in any political or religious conflict. The innocent victims included children and women, who were simply going about their daily activities. The way in which they were killed was particularly gruesome, with some people being shot in the head and others being left to suffer for hours before they died.

The reactions of the Nepalese people to these murders have been mixed. Some have condemned the acts, while others have defended the terrorists, saying that they were acting in self-defense. However, it is clear that these attacks have caused a great deal of trauma and suffering for the Nepalese people.

The international community has been quick to condemn the attacks and to express its support for the people of Nepal. However, it is clear that more needs to be done to prevent such acts from happening in the future. This will require a sustained effort by the Nepalese government and the international community to address the root causes of such violence.

The terrorists who carried out these attacks are unlikely to be caught or punished. They continue to operate in hiding, using the cover of the conflict to carry out their actions. The Nepalese people must continue to stand strong and to demand justice for their loved ones.

In the meantime, the Nepalese people must continue to support each other and to work towards a better future. Only through unity and cooperation can we overcome this crisis and build a better society for all.