

# Man is a social animal – Greek Philosopher

# Nature र necessity ले man लाई society बस्न impel गर्दछ ।

# Man behaviour लाई physical र social forces नै determined गर्दछ । जुन मानिस आफ्नो नियन्त्रणमा लिन चाहन्थ्यो ।

# Social phenomena बुझ्नलाई मानिसहरूले कोशिश गरे । त्यही कारण मानिसले society को विभिन्न भागको / पक्षको अध्ययन गर्न थाले तर समग्र (In totality मा) society को अध्ययन हुन सकेन ।

# Man's social behaviour लाई explain गर्दछ ।

# Society is the web of social relationship.

# Sun देखिमुनिका सबै वस्तु sociology को क्षेत्र पर्छ ।

# Sociology is the mother social service of other social service.

# Chapter 1

## Sociology

The term sociology was coined (used) by Auguste Comte, a French Philosopher, in 1839, who is one of the founding fathers of sociology. Others three are Max Webber, Ermile Durkhiemade and Herbert Spencer. Auguste Comte introduced to the term 'sociology' in his famous book "The Course Of Positive Philoshopy". The teaching of sociology as a separate discipline started in 1876 in the USA; in 1889 in France. The department of sociology/anthropology was established in 1981 in Nepal, under the chairmanship of Chaitayjaat Mishra at TU.

Sociology is the youngest of all the social science. The word 'sociology' is derived from the Latin word 'societo' meaning 'society' and the Greek word 'logos' meaning 'study or science'. Thus, the etymological meaning of 'sociology' is the science of society. Sociology is the study of man's behaviour in groups or of the interaction among human beings of social relationship and the processes by which human group activity takes place. In general, the major subjects of the sociology are society and human behaviour. Therefore, we can say sociology is not only study of man's behaviour, it is the science of society, or of social phenomena, it studies of the relationships between man and his environment. Sociology is also the scientific study of the structural of socialize and society.

Now we may come to conclusion that sociology is concerned with human relationship, its emphasis is on the 'social aspect of these relationships. Its real subject matter is social relationship. The basis of social interaction or social processes is social relationships. Man becomes a social animal only when he enters into social relationship. The different aspects of social life viz. political in economic are but the expressions of social relationship economic are but the expressions of social relationships. The sociologists attempt to discover the evolution of society, its systems and structures, the development of social institutions and their functions, the customs and rules regulating social relationships, and the phenomena of social change.

Some of the definitions of sociology are given below:

1. 'Sociology is the study of human interaction and interrelationship their condition and consequences.' – M. Gimsberg
2. 'Sociology is the science which attempts the interpretive understanding of social action.' – Max Weber
3. 'Sociology may be defined as a body of knowledge about human relationships. - J.F. Cuber'
4. Sociology is a body of learning about society. It is a description of ways to make society better. It is a social ethics, a social philosophy. Generally, however it is defined as a science of society. –W.F. Ogburn

**Sociology is a science of society of social relationship, study of social life, study of human behaviour in group, study of social action, forms of social relationship, social groups or social system.**

On the basis of these definitions we may conclude the science of society and society is the web of social relationship. Thus, sociology is the science which studies the social relationships that

happen in the process of interaction and interrelation among individuals in social groups. Therefore, forms of social relationship is the subject matter of society.

### Scope of Sociology

# V.F. Calbertoon: लचिलो विज्ञान (Flexible Science) यो कठिन छ, सिमा कहाँ आरम्भ हुन्छ, कहाँ समाप्त हुन्छ ।

Formalistic School	Synthetic School
# विशेष व्यवस्थित विज्ञान	# सामान्य विज्ञान हो ।
# सिमित तर निश्चित गर्नु	# समाजको पुर्ण रूपले अध्ययन गर्नु पर्छ ।
# Forms of social relationship	# सामाजिक जिवनको सामान्य स्थितिहरुको अध्ययन गर्नु हो ।
# Special science	# समस्त विशिष्ट सामाजिक विज्ञानहरुको समन्वय मानेका छन् ।
	# मानव शरिर सगँ तुलना गरेका हुन् ।

### Nature of sociology:

1. It is an independent science, not treated as the branch of other science.
2. Related to other social sciences like economics, political science, psychology, history, anthropology, dealing with the various activities.
3. Aims to get the knowledge of social phenomena and it may apply the proper knowledge for the welfare of human society.
4. It doesn't deal with each and every events that takes place in the society, rather it tries to make generalization on the basis of the study of some related events.
5. Silence on the question of value as a discipline, it can't deal with the problems of good and bad, right or wrong.
6. Based on rationalism and empiricism.

### 1.1 Scope of Sociology

There is no one opinion about the scope of sociology. It is difficult to determine just where its boundaries begin and end. It is maintained by some that sociology studies everything and anything under the sun.

In the broadest sense, society is the study of human interactions and interrelations, their conditions and consequences. Thus, ideally, sociology has for its field the whole life of man in society. But this is too wide a scope for any science to deal with properly.

There are two main schools of thought among sociologists on this issue:

#### 1. Specialistic or Formalistic School:

1. This group of writers headed by German Sociologist Simmel's view.
2. Simmel demarcates sociology sociology clearly from other branches of social study and confines it to the enquiry into certain defined aspects of human relationship.
3. They regard society as pure and independent.
4. According to Simmel, society is a specific social science which describes, classified, analyses and delineates the form of social relationship.



# Sociology also seen separate with other science but internally there is also mutual relationship among these science.

## 1.2 Relationships of Sociology with other sciences

Social is a science of society as a whole. It studies the social life as a whole. Due to the complexity of social life, it is impossible to isolate social problems from the whole range of human experience. The life of man is many-sided. There is economic aspect, as aesthetic aspect, a religious aspect, etc. Therefore, sociology can understand social life as a whole with the help of other social sociology and other social sciences have much in common. Recently, there has been a gradual coming together of various disciplinary. There is a certain kind of relationship between sociology and other social sciences.

### Sociology and History

#### Similarities

1. Both of them are social sciences.
2. Scholars are accepted. Strong relationship between both social sciences.
3. History is sociology of past tense.
4. Sociology is a history of present tense.
5. Sociology has achieved support to explain the present events by helping ancient event of history.
6. For example:
  - i. History studies of the war
  - ii. Sociology analysis its socio-impact

#### Differences

<b>Sociology</b>	<b>History</b>
1. Sociology is a general science which focuses on all types of social relationship.	1. History is a special science which only focuses on historical events.
2. Sociology is related to present phenomena.	2. History is related to past events.
3. Sociology is the science which studies the abstract phenomena.	3. History is the science which studies the concrete events.
4. Sociology finds are experimented.	4. Historical findings are not experimental.

### Sociology and Economic

#### Similarities

1. Economic relation is an aspect of social relation; this point view explains that both sciences are inter-dependent with each other.
2. The fact that society is influenced by economic factors while economic processes are largely determined by the social environments clearly proves that the relationship between sociology and economics is very intimate.

#### Differences

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<b>Sociology</b>	<b>Economics</b>
1. Sociology studies the social relationship.	1. Economics studies the economic relationship.
2. Sociology studies all the aspects of social life.	2. Economics studies only the economic aspect of social life.
3. Sociology is a general science.	3. Economics is a special science.
4. Sociology deals with the group.	4. Economics deals with the individual.
5. Sociology is a science of only recent growth.	5. Economics is much older than sociology.

### **Sociology and Political Science**

Sociology and political science are closely related to one another. Political science is a branch of social science dealing with the principles: Organization and Government of Human Society. It is rightly said that without the sociological background, the study of political science will be incomplete.

Sociology is also dependent upon political science for its complete study. The special study of political science is done by this subject.

# Sociology and political science have been very closely related to each other till recently.

# The two subjects have even now much in common.

# Political science is branch of social science dealing with the principles of organization and government of human society.

# The forms of government, the nature of governmental organs, the laws and sphere of the state activity, which are the subjects of political science, on the one hand, and these are determined by the social process which is subject of sociology on the other hand. \

## **Branches of Sociology**

### **Sub-division of Sociology**

Social life is composed by so many social aspects. All these aspects are the subject matter of sociology. So, naturally sociology has many branches which are determined by various social aspects. Sociology has covered all the aspects of social life and society. It is going to be very popular subject in the upcoming days due to its accessibility to every parts of social life. So, sociology has succeeded to open its own specialized branch. The major branches of sociology are given as follows:

1. **Historical Sociology:** It studies the historical events which are related with society and man. It employs historical and comparative study method. Its study methods are historical and comparative.
2. **Sociology of Knowledge:** It is recently developed. It studies the knowledge which is social product. This branch argues that human knowledge is influenced by human society and its structure.
3. **Sociology of Education:** It studies the academic institution and organization. Its focus point of study is system of education or college or school.
4. **Sociology of Ecology:** It is related with environment. Its subject matter is now to impact of environment on living beings.

Life of the society is indispensable for the complete study of the society as a whole. The differences between sociology and political science are as follows:

<b>Sociology</b>	<b>Political Science</b>
1. Sociology is the science of society.	1. Political science is the science of state.
2. The scope of sociology is wide.	2. The scope of political is very limited.
3. Sociology deals with social man.	3. Political Science deals with political man.
4. Sociology is a general science.	4. Political Science is a special science.
5. Sociology is the study of both organized and unorganized communities.	5. Political science deals with organized communities only.
6. Sociology deals with conscious and unconscious activities of man.	6. Political science deals with conscious activities only.
7. Sociology goes behind this assumption and tries to explain how and why man becomes a political being.	7. Political science starts with the assumption that man is a political being.

### **Sociology and Psychology**

Social psychology deals with mental processes of man considered as a social being. It studies particularly the influence of group life in the mental development of individuals. On the other hand, sociology studies the various kinds of groups which compose the society.

Social psychology has to depend on sociology to understand properly human nature and behaviour as it is sociology which provides the necessary mate of societies to which individuals belong. As a result of the close relation between sociology and social psychology Karl Pearson does not accept the two as separate sciences.

Some differences between sociology and social psychology are as follows:

Sociology	Psychology
1. Sociology deals with the social process of human society.	1. Psychology deals with the psychic process of human being.
2. The scope of sociology is wide.	2. The scope of psychology is limited.
3. Sociology is a general science.	3. Psychology is a special science.
4. Experimental method is not possible in sociological study.	4. Experimental method is useful in psychological study.
5. Group is the unit of analysis in the sociology.	5. Individuals are the unit of analysis in psychology.

### Sociology and Anthropology

Sociology and anthropology are so closely related sciences that they often appear as two names for the same field of enquiry. Sociology is the science of society and anthropology is the science of man. Both society and man are complementary to each other. Anthropology is mainly divided into two categories:

1. Physical Anthropology
2. Cultural Anthropology

The subject matter of sociology and cultural anthropology are more or less the same. Both of them study culture, marriage, family, kinship, religion, etc. Due to this close relationship between these two, there is combined department of sociology and anthropology at most of the universities of the world.

### Differences between Anthropology and Sociology

Anthropology	Sociology
1. Anthropology is the study of whole society. It studies its political, legal problems, family organization, religions, art, industries and occupation.	1. Sociology studies only its particular aspects. The main focus of sociology is social interaction.
2. It studies the primitive society.	2. It does not studies only primitive study but studies modern society too.
3. Anthropology studies cultures which are small and static.	3. Sociology studies civilizations which are vast and dynamics.
4. Anthropology is the study of man and his culture as they developed in times long past.	4. Sociology studies the same phenomena as they are at present.
5. It participates observation method.	5. It employs sampling method.
6. Anthropology is not concerned with social planning. It does not make any suggestions for the future.	6. Sociology is concerned with both social philosophy and social planning.

**Sociology of Law:** It was developed in Europe. This branch of sociology studies the interrelationship and interaction among the law society and social institution. It studies the law as major formal means of social control.

**Rural Sociology:** It studies the rural society with scientific way, which developed in America. According to A.R. Dasai, “Rural sociology is the science of rural society.”

**Urban Sociology:** It studies the industrial society to which we call urban society.

**Industrial Society:** It studies related with industrial relations and industrial activities of man.

**Economic Sociology:** It is also recognized as sociology of economic life. It studies these kinds of complex activities which are related with production, distribution, exchange, consumption and services.

**Political Sociology:** It is developed for study and search of political process, organizations, institution with sociological point of viewer perspective.

**Other Branches:**

Sociology has many branches which are mentioned below:

- a) Sociology of Religion
- b) Sociology of Military
- c) Sociology of Crime
- d) Sociology of Art
- e) Sociology of Medicine
- f) Sociology of Communication
- g) Sociology of Recreation
- h) Sociology of Sexual Behaviour
- i) Sociology of Social Evils
- j) Sociology of Caste
- k) Sociology of Small Group
- l) Sociology of Psychology
- m) Sociology of Service
- n) Sociology of International Relation
- o) Sociology of Development & Planning

- # Human being को civilization को development सँगै मानवले society, events, groups, castes, etc का सम्बन्धमा observation and thinking start गरेको पाइन्छ ।
- # It is a new science or a science of recent origin
- # Sociology has short history but long past – Robert Biersted (Social System)
- # August Comte ले सबैभन्दा पछि explain गरेको ।
- # He predicted that man would become the master of his social destiny as soon as he developed a science of society.
- # Plato (according to plan) – Republic (427-347 BC)
- # Aristotle (status) – Ethics (384-322 BC) and Politics (about law)
- # Confucius – Analects
- # Sociology लाई separate discipline को रूपमा अध्ययनको सुरुवात भने 1839 मा August Comte बाट भएको हो ।
- # Sociology को development मा America को अग्रणी भूमिका देखिन्छ । Germany र England.

### Primary Stage

- # 400 years ago, Unani (Greek Philosophers) have introduced sociological thoughts.
- # Father of Pal science – Aristotle
- # Father of History – Herodotus
- # Philosophy ले सबैलाई आफू भित्र समेटेको पाइन्छ ।
- # Cicero, St. Augustine, Lucretius, etc
- # The study of social relationship was determined by political aspects.
- # They were either attacking or defending their own social system.

### Second Stage

- # 13 century is considered to be second stage.
- # One's life is found to be full of religious blind beliefs.
- # This is also called as conservative age.
- # One believes more in religion and magic in this stage.
- # Dante, Thomas – The social system existing at the time was the divinely sanctioned one.

### Third Stage

- # 15 century is considered to be third stage.
- # Machiavelli, Sir Thomas More, vico – scientific investigation of social phenomena, Hobbes, Malthus, Montesque, The spirit of laws, losseacy, etc.
- # Scientific methods are found to be applied to study the society.
- # Political science, economic, psychology, social psychology are found to be developed.

### Fourth Stage

- # This stage initiates from 19<sup>th</sup> century.
- # Simple methods are developed to study the society.
- # August Comte introduced social physics – man goes progressively through three stages of social development – theological, meta physical and scientific. Man has now reached the scientific stage. But his thinking about society was still in the meta physical stage.
- # Darwin's simple to complex – survival of the fittest

- # Herbert Spencer who was one of the most brilliant Englishmen of modern times, who used these principles of the survival of the fittest and natural scientific to the field of sociology.
  - # Graham Wallace, Hebbhouse in England and Giddings, Cooley, Mead and Dewey in America all tried to interpret social evolution in psychology terms in their own ways and fields.
  - # John Stewart Mill introduced Ethology in this science.
  - # Syensar gave a book name sociology.
  - # Carl Marks – 1948, Communist Manifesto
  - # Max Webber is considered as interpretative sociology.
  - # During 20<sup>th</sup> century, sociology has a rapid pace in its development.
  - # A most important development of sociology takes place in France, Germany, England, America.
  - # France – Hukhim - Emphasised on the reality of society, Rusko
  - # Germany – Webber – sociology as comprehensive science of social action, Marks
  - # America – Somenar, Ward, Thomas, Maikaib, etc.
  - # Sociology को क्षेत्रमा नविन विद्यार्थीहरूको सुत्रपात भएको देखिन्छ।
    - a. Critical Theory
    - b. Phenomenology
    - c. Ethnmethodology
    - d. World System Theory
    - e. Bio Sociology
1. Sociology in India- 1919 in the university of Bombay but it was in 190 that its study as a separate discipline was started.

20<sup>th</sup> century famous sociologists are:

1. G. Simmel
2. C.H. Colley
3. Giddings – American – small, young, Merten, Tallcal, Pearson
4. Mcjver
5. Spencer, Hobhouse, Westmark – England
6. Mark
7. Hukhim

New Sociologists are:

1. A.O. Wilson (1975)
2. J. Turner (1995)
3. Coser (1956, 1996)
4. I.Wallerstein (1979)
5. H. Garfinkel (1967)
6. Coolins (1975), etc

## Unit – 2 Culture

### Culture Lag:

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It is the time taken for the material culture to be adopted in non material culture. Cultural lag refers to the imbalance in the rate and speed of change between these two parts of culture.

2. If it comes in 'short note', then write down on these basis:
  1. What is culture?
  2. Types of Culture
  3. Ogburn Definition on Culture
1. The first user of this term 'cultural lag' is Ogburn in 1922 at his book 'social change'. He divided culture into two parts. One is material and other is non-material.  
Definition: The strain that exists between two correlated parts of culture that change at unequal rate of speed may be interpreted as a lag is in the part that is changing at the slowest rate, for the one lags behind the other. For example: Bad Tea, Snacks, Lunch and Dinner.

### **Major Points:**

1. कुनै पनि विज्ञानको आ-आफ्नो अध्ययन क्षेत्र हुन्छ र त्यस क्षेत्र अन्तर्गत केही शब्दहरू हुन्छन् । यी शब्दहरूको प्रयोग त्यस शास्त्रले आफ्नो पारिभाषिक अर्थहरूमा गर्दछ ।
2. त्यसता शब्दहरूको निर्माण भने समाजशास्त्रले नगरिकन सामान्य भाषाबाट लिइएका हुन् । जसको प्रयोग साधारण जनताबाट र समाज शास्त्रविद्हरूबाट हुन्छ ।
3. सामान्यतया समाजलाई हामी व्यक्तिहरूको समूहको रूपमा लिने गर्छौं । जस्तै - हिन्दु समाज, मुसलमान् समाज, आर्य समाज, इत्यादी ।
4. लेखकको दृष्टिकोण - समाज मानिसहरूको समूह होइन, यो त समूहका सदस्यहरूबीच स्थापित सम्बन्धको व्यवस्था हो । जसरी जीवन एउटा वस्तु नभई जीवित रहने प्रक्रिया हो, त्यसरी नै समाज पनि एउटा वस्तु होइन, यो त सम्बन्ध स्थापित गर्ने प्रक्रिया हो ।

## **Chapter 2**

### **Language of Sociology**

#### **Language of Sociology:**

##### **1.1 Sociology and Culture**

#### **Society:**

#### **Meaning of Society:**

In common parlance, the word 'society' is usually used to designate the members of specific in group, persons rather than the social relationships of these groups. Thus, we speak of a Hindu Society. Sometimes, the word is used to designate institution when we speak of Arya Samaj (Society) or Brahmin Samaj. Thus, usually, it refers to tangibles rather than observations, to specific rather than norms. In sociology, the term 'society' refers not to a group of people but to the complete pattern of the norms of interaction that arise among them. People are valuable only as agencies of social relationship. They are "things". A society is intangible; it is "a process rather than a thing,

motion rather than structure.” The important aspects of society is the system of relationships, the pattern of norms of interaction by which the members of the society maintain themselves. Society exists only where social beings ‘behave’ toward one another in ways determined by their recognition of another. There is relationship between a typewriter and a desk, between the earth and the sun, between the fire and smoke, etc. Each of these is affected by the existence of the other but the relationship is not a social one. There is no intangible sense of awareness between typewriter and desk.

Some definitions of society are as follows:

1. According to Giddings, “Society is the union itself, the organization, the sum of formal relationships in which associating individuals are bound together.
2. According to Melver and page, “Society is a system of usages and procedures of authority and mutual aid of many grouping and division, of control of human behaviour and liberties. This ever changing complex system is called as society. It is the network of social relationships and it is always changing. (Book Society)
3. According to Ginsberg, “ A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter in these relations or who differ from them in behaviour.
4. According to Professor Wright, “Society is not a group of people, it is the system of relationships that exists between the individuals of the group.

On the basis of these definitions, we may conclude that society is web of social relationships. Society consists of the mutual interactions and mutual interrelations of the individuals but it is also a structure formed by these relations. It is a pattern, a system and not the people.

#### **Characteristics Features of Society:**

1. **Society is Abstract:** Society is not a group of people. It is the web of social relationships created in the process of interaction among the people. Therefore, society can be felt and realized but not seen. It is not tangible to see and touch. It is intangible and invisible. Thus, society is an abstract concept.
2. **Mutual Interaction and Awareness:** Society is the web of social relationships. It refers to the reciprocal contact between two or more persons. An individual is a member of society so long as he/she engages in the relationship with other members of society.

Social interaction is made possible because of mutual awareness. Society is a network of social relationships. All relations are not aware of each other. Thus a social relationship implies reciprocal awareness.

3. **Likeness and Difference in Society:** Likeness therefore is an essential pre-requisite of society. According to Maclver, society means ‘likeness’. The sense of likeness was focused in early society on kinship, which is real or supposed blood relationship. In modern societies, the conditions of social likeness have broadened and in the principle of nationality or one world. Likeness refers to similarities. People have similarities with regards to their needs, works, aims, ideals, values, outlooks towards life and so on.

But this sense of likeness does not exclude diverging a variation. Society also implies difference and it depends on the latter as much as on likeness of all people were exactly alike,

their social relationships would become very much limited. They would contribute reciprocally, little give and take. In social life, there is indefinite interplay of likeness and difference of co-operation and conflict of agreement and dissent. People differ from one another in their ability, potentiality, attitude, etc. However, difference alone cannot create society. It subordinates to likeness.

4. **Interdependence:** Social relationships are characterized by interdependence. For example, family, the most basic, social group, is based upon the interdependence of man and woman. One depends upon the other for the satisfaction of one's needs. The area of interdependence upon one another also grows on. Today, not only individuals are interdependent upon one another but every community, social groups, societies, nations are also interdependent.
5. **Co-operation and Sub-division of Labour:** Co-operation is also essential to constitute society. Without co-operation society cannot exist. Unless people co-operate with each other, they cannot live a happy life. For want of co-operation, the entire fabric (walls) of society may collapse.

Primarily, likeness and secondarily different create the division of labour. Division of labour involves the assignment to each unit or group or specific share of a common task. Division of labour is possible because of co-operation. Thus, co-operation and division of labour have made possible social solidarity or social cohesion.

6. **Society is Dynamic:** Society is not static, it is dynamic. Change is ever present in society. Change ability is an inherent quality of human society nor society can ever remain constant for any length of time.
7. **Permanent Institution**
8. **Conflict in Society**
9. **Social Control**
10. **Liberty**

## **Culture**

The concept of culture is very complex because it is used in different meaning. 'Sanskriti' is the Sanskrit term for the English word, "culture". Both Sanskrit and Sanskrit are derived from Sanskar, meaning ritual performance.

Culture is the important part of human life. People are acquired different types of culture by their ancestors. It is an internal object of human life by which human became matured. The meaning of culture is the act of refinements. In this way the meaning of refinement is the process of adaptation of social characteristics. All these system of elements which contributes to make social being to individuals is culture.

In social anthropology, the word culture means 'knowledge' that is knowledge about those aspects of humanity which are not natural but which are related to that which is acquired. In other words, culture refers to those abilities, norms and forms of behaviour which are acquired by a person as a member of society.

Some of the definitions of culture are as follows:

1. According to E.B. Tylor, "Culture or Civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, moral law, custom and any other capabilities and habits acquired by man as member of society.

2. According to Malinowski, Culture is the handwork of man and the medium through which he achieves his ends.
3. According to Maciver and page, "Culture is the expression of our nature in our modes of living and thinking in our everyday, inter-course in art, in literature, in religion, recreation and in enjoyment.
4. According to Herskovits, "Culture is the man-made part of environment"

On the basis of these definitions, we may conclude that culture is the acquired characteristics and these acquired characteristics passed from one generation to another society and culture are closely related concepts. There can be no culture without a society and no society without culture. Acquired characteristics passed from one generation to next through the process of socialization. Thus, what is important in the definition of culture is that social inheritance or tradition should be included. Thus, Ralph Linton says that culture is social heredity. It refers to the entire complex of what man does and thinks as a member of society.

There are two types of culture:

1. Material Culture
2. Non-material Culture

1. **Material Culture:** All man-made physical objects are considered as material culture. It is manufactured and modified by man. It includes technologies, instruments, consumer goods, etc. Example: banking system, currency system, TV computer, etc.
2. **Non-material Culture:** All man-made intangible cultural traits, such as technical skills, norms, knowledge, beliefs, language, attitudes, etc which are passed down from generation to generation is called non-material culture.

#### 5. Characteristics of Culture:

1. Culture is learnt behaviour; it is not inherited biologically.
2. Culture is transmissible by the means of reading, writing, speaking.
3. Culture is social.
4. Culture is dynamic and adaptive.
5. Culture is ideal.
6. Culture is continuous.
7. Culture is symbolic.
8. Culture is shared.
9. Culture is man-made.
10. Culture is gratifying.
11. Culture is super individual and super organic.
12. Every society possesses a distinctive culture.
13. Language is main vehicle of culture.
14. Culture is basic component of shaping personality.
15. Culture is a way of life.

#### i. Culture (Evolution)

- By Ram Prasad Pokhrel (Teaching Assistant, Post Graduate Campus, Biratnagar) / - 15

- a. Creationary Culture
- b. Evolutionary Culture

- a. Creationary Culture: It is religious, not scientific. It is based on belief. E.g. Evolution of earth by God.
- b. Evolutionary Culture: It is based on scientific facts.

- # Elaborate society is a social control
- # Definition of society
- # Nature of society

Controls are necessary for the organization of society. Control upon an individuals' behaviour is not meant to destroy his liberty but to promote and protect it.

Society has its own rules and regulations, morals, norms are kept in such a way that we are bound to obey that, religious things, believe system, religion such that not eating beef, opening shoes while entering into the temples, etc.

### **Types of Society:**

1. Hunting and Gathering Society  
People were basically nomadic.
2. Tribal Society  
Generally consists of leader, having own culture and distinct language, they are against the strangers.
3. Agrarian Society  
This is the first economic society. Man started to do farming.
  - i. Slash and burn – does not use tools only burn the plant for the fertilizers.
  - ii. Use of tools only oneself of more the share to neighbour.
  - iii. Commercial farming
4. Industrial Society  
Modern society started from 18<sup>th</sup> century. England is the first country (1760-1830)

### **Characteristics of Industrial Society:**

- Emergence of modern family set-up
- Economic institution
- Division of labour
- Social mobility (for upliftment)
- Women rights
- Human rights

Unit -2

### **1.3 Community and Institution**

#### Meaning of community

Whenever the members of any group, small or large, live together in such a way that they share not this or that particular interest, but the basic conditions of a common life; we call that group a community. It is inevitable that people who ever any length of time resides in a particular locality should develop. Social likeness should have common social ideas, common traditions and the sense of belonging together. This fact of social living and common specific area gives birth to community.

Etymologically, the word 'community' is the combination of two Latin words, 'com' and 'munis'. Here, 'com' means 'together' and 'munis' means serving. Thus, the etymological meaning of community is serving together.

Community is a concentrated settlement of people in a limited territorial area with which they satisfy many of their daily needs through the system of interdependent relationships. A community is a self-conscious social unit and a focus of a group identification.

Some definitions of community are as follows:

1. A community is a social group with some degrees of 'we feeling' and living in a given area. – Bogardus
2. A community is an area of social living marked by some degree of social coherence. – R. M. Maciver.
3. A community is a group or collection of groups that inhabits a locality. – Ogburn and Nimkoff
4. A community is that collectivity the members of which share a common territorial area as their base of operation of daily activities. – Talcott Pearson

On the basis of above definitions, we may conclude that we find two approaches to the meaning of community. One is a really based conception of the community emphasizing its ecological aspect and others have adopted psychological emphasis in their thinking about the community. The community therefore is a circle of people groups who lived together and belong together having common center of interest and activities.

### **Elements of a community**

1. **Group of people:** Community is a group of people whenever the individuals live together in such a way that they share the basic conditions of a common life.
2. **Locality:** The group of people forms a community when it begins to reside in a definite locality. A community always occupies a territorial area. Among the village people, there is unity because they reside in a definite locality. Due to definite locality, people have achieved help to develop social contact, they give protection and security. It helps to promote and fulfill their interest.
3. **Community Sentiments:** It refers to the feeling of belonging together. The members must be aware of their staying together and should share common interests. Locality alone is not enough to form a community without the sense of identification, a sense of belongingness and the sense of living and sharing common interests.
4. **Stability:** A community is not transitory like a crowd. It essentially includes a permanent life in a definite place.
5. **Naturality:** Communities are not made or located by an act of will but are natural. An individual is born in a community.

6. **No Legal Status:** A community is not a legal person. There are no assigned duties or rights enforced by the law.
7. **A Particular Name:** Every community has some particular name. For example, Newar Community, Tharu Community, etc

The bases (elements) of community are locality and community sentiment.

### **Difference between Community and Society**

<b>Society</b>	<b>Community</b>
1. It is a web of social relationship.	1. Group of people living in a particular area with we feeling.
2. Society is abstract.	2. Community is concrete.
3. A definite geographical area is not essential.	3. A definite geographical area is essential.
4. Community sentimental or 'we feeling' may or may not be present.	4. The community sentiment is very much essential.
5. Society involves both likeness and difference. Common as well as diverse interests are present.	5. It is based on likeness. There is common interest and objective among the members.
6. The objective and interest of society is more intensive and varied.	6. The object and interest is comparatively class intensive and varied.
7. Society is a wide term. It can include more than one community.	7. Community is smaller than society.

## **2.3 Institution**

### **Meaning of Institutions**

In ordinary speech or writing, people often use the word institution to mean an organization with some specific purpose as a public or charitable institution.

Sociologically, institutions are forms of procedures. Every organization depends upon certain recognized and established set of rules, traditions and usages. These usages and rules array may be given the name of institution. They are the forms of procedures which are recognized and accepted by society and govern the relations between individuals and group. Thus, marriage, education, economic state and religion are the main institutions.

Some definitions of institution are as given below:

1. "An institution consists of a concept (idea, notion and interest) and a structure." – Summer
2. "An institution is the organization of several folkways and mores into a unit which serves a number of social functions." – Green
3. "A social institution is a structure of a society that is organized to meet the needs of people chiefly through well established procedures." – Bogardus

On the basis of above mentioned definitions, it can be said that social institution is that part of the society which maintains social order through well established procedures.

### **Characteristics of Institution:**

1. Institutions are the means of controlling individuals.
2. It depends upon the collective activities of men.
3. It has some proceedings which are formed on the basis of customs and dogmas (doctrines put forward by authority to be accepted without questioned)
4. It has more stable than other means at social control.
5. Every institution has some rules which must be compulsorily obeyed by the individual.
6. Institutions are formed to satisfy the primary needs of men. It has social recognition behind it.

There are the following points of differences between institution and community:

Institution	Community
1. Institution is an organization of rules, traditions and usages.	1. Community is a group of people.
2. Institution is a structure of society to fulfill some specific needs.	2. Community is a group of people living in a particular locality and possessing commonly sentiment.
3. Institution is abstract.	3. Community is concrete.
4. Individuals are not the members of institution.	4. Individuals are the members of community.
5. Every institution is concerned with one particular aspect of life.	5. Community is concerned with social life as a whole.
6. Institution is based upon the collective activities of human beings.	6. Community is based on mutual relationships.
7. Institutions are born in a community.	7. Community grows itself.

## 1.2 Tribe, Cast and Ethnicity

### **TRIBE:**

Although the term 'tribe' is widely used in reference to the preliterate people in many parts of the world, there is no commonly accepted and satisfactory definition of the world.

The word tribe ordinarily suggests simple folks living in hills and forests who are little in form of the outside world. It signifies coloured full people famous for their dance and song.

A tribe is a group of local communities which lives in a common area, speaks a common dialect and follows a common culture. – Gillin and Gillian

It is a social group united by religion, custom, etc and living as a community under one or more chiefs.

Tribe is also known as a social group defined by the territory they occupied.

### **Characteristics of Tribe:**

- I. Simple Technology
- II. Primitive Economy
- III. Prevalence of Animism
- IV. Homogeneity of Culture
- V. Geographically separated i.e. live in unapproachable area.
- VI. Unable to establish or cognition with other population.

## CASTE:

Caste is known as any of the hereditary Hindu social classes. It is a corporate social unit which is generally defined by marriage and occupation.

Caste is derived from Spanish word 'casta' which means seed or hereditary. Due to caste, Hindus are divided in different categories. It creates the sense of untouchability. The first user of this word 'caste' is Gracia de Orta.

### Definitions of Caste:

1. When a class is somewhat strictly hereditary, we may call it as caste. – C.H. Colley
2. Caste is the freezing of social classes by means of endogamy and hereditary ascribed status. – Hoebel.
3. When a status is wholly predetermined so that men are born to their group without any hope of changing it, then the class takes the extreme form of caste. – Maciver and Page.

### Features of Caste (Characteristics):

- a. Hardly changeable, non-transferable.
- b. Defined birth
- c. Restriction on marriage, occupation, fooding, social relationship
- d. It helps in division of labour
- e. Segmental division of society
- f. Social hereditary

### Merits and Demerits of Caste

Merits	Demerits
a. Occupational security	a. Inequality in society (discrimination)
b. Spirit of co-operation	b. Untouchability
c. Identification	c. No mobility in occupation
d. Endogamy (social purity)	d. Racial discrimination
e. Integration of the country	e. Lower position for castes and vice versa
f. Cultural division	

### Ethnicity:

Ethnic group is any group of people who set themselves apart from other groups with whom they interact or co-exist in terms of some distinctive criteria such as linguistic, race, culture, etc.

Basically, ethnic groups are considered to be lower than the caste group. To be ethnic group, there must be two causes. They must be able to differentiate their thinking from other group.

Ethnicity is basically a physiological. It is a concept of applying the dichotomy (we and they). For e.g. Tharu can be called ethnic group if we separate them from other groups.

## 1.9 Association and Group

### ASSOCIATION

#### Meaning of Association:

An association is a group of people organized for a particular purpose or a limited number of purposes. These people must be organized ones i.e. there must be certain rules for their conduct in the group. They must have a common purpose of specific nature to pursue.

Thus, trade union, music club, political party, etc are the examples of association. Association may be formed on several bases. For example, on the basis of duration i.e. temporary, permanent; on the basis of power i.e. sovereign like state, semi-sovereign like university and non-sovereign like clubs; on the basis of function, i.e. biological like family, vocational like trade union, etc.

### **Definitions of Association:**

1. "Association is usually a working together of people to achieve some purpose." – Bogardus
2. "An association is an organization deliberately formed for the collective pursuit of some interest or set of interests which its members share. – Maciver
3. "An association is a group of social beings related to one another by the fact that they possess or have instituted in common organization with a view to secure a specific end or specific ends." – Ginsberg

On the basis of above mentioned definitions, we may conclude that an association is a group of people with a common interest organized for fulfillment of certain goals.

### **Characteristics of Association:**

1. It is a group of people united for a common purpose.
2. Association represents common interests.
3. It requires co-operative spirit, that means people work together to achieve definite purpose.
4. People organize themselves for a common goal or definite aims.
5. Association is universal.
6. Temporary nature: After the fulfillment of the goal, the association will be automatically dissolved.
7. It is based on rules.

### **Types of Association:**

#### **a. Voluntary Association**

An association in which membership is based on deliberate choice and from which one may resign is called Voluntary Association. E.g. Teacher Union, Trade Union.

#### **b. Involuntary Association**

An association in which membership is based on the birth or membership is compulsory rather than choice is called Involuntary Association. E.g. Family

### **Group:**

#### **Meaning of Group:**

Man is a social animal. He cannot live in isolation. He passes his daily life largely by participating in groups. Therefore, groups mean "Any collection of human beings who are brought

into social relationships with one another,” Society consists of group, a social group exist between two or more people, are in direct or indirect contact and communication.

Some definitions of group are followings:

1. “A social group is a system of social interaction.” – H.M. Johnson
2. “Any collection of human beings who are brought into human relationship with one another.” – Maciver and Page
3. “Whenever two or more individuals come together and influence one another living, they may be said to constitute a social group.” – Ogburn and Nimkiff

On the basis of above mentioned definitions, it may be concluded that the social group is a collection of individuals who stand in regular and relatively permanent relationship.

### **Characteristic of Group:**

- a. Groups are universal.
- b. Groups are the collection of individuals.
- c. Mutual awareness and interaction.
- d. ‘We’ feelings
- e. They develop same kind of common interest.
- f. Develop similar behaviour.
- g. Group norms (guided by all there we feeling, common interest)
- h. Group unity and solidarity
- i. Group is dynamic – undergoes change
- j. It may be stable or unstable i.e. some groups are permanent while others are relatively temporary.

### **Types of Group:**

- I. Primary and Secondary Group (C.H. Cooley)
- II. In-Group and Out-Group (Summer’s)
- III. Organized and Unorganized Group
- IV. Formal and Non-formal (informal) Group.
- V. Voluntary and Involuntary (family) Group (Dwight Sanderson)

### **Primary and Secondary Group:**

The term primary group was introduced by C.H.Cooley in his book – ‘Social organization’. Later on, sociologists like Davis, Ogburn, Macivers and other introduced the term secondary group.

The classification of groups into primary and secondary is made on the basis of nature of social interaction, social contact and degree of intimacy among the concern.

#### **a. Primary Group:**

Primary group is a small group in which few persons come into contact with one another. The intimacy among the people is relatively high. (For example: family, kinship, neighbourhood, friends, pees group) It is the nucleus of all social organizations. It is a small group in which a small number of persons come into direct contact with one another and they meet “face to face” or mutual help, companionship and discussion of common question.

## b. Secondary Group

Secondary group is a social group of others than those of primary group. It is more larger and formal than the primary group. The intimacy among the member is relatively low. Example: corporation, political party, factory, etc.

The differences of primary and secondary group are as follows:

Primary Group	Secondary Group
1. It is based on face to face relation, mutual aid, co-operation and companionship. E.g. family, peers group, kinship	1. It is based on formal and indirect relationship. E.g. corporation, factory, army, etc.
2. Social relationship of the primary group is direct, face to face, personal, non-specialized and non-economic.	2. Social relationship of secondary group is indirect, non-intimate, specialized and economic, impersonal.
3. On the basis of size: primary group is comparatively smaller.	3. Secondary group is bigger than primary group.
4. On the basis of locality: primary group is localized and restricted to a small area.	4. It is not restricted to small area or wide or a vast area.
5. On the basis of communication: The means of communication within a primary group is oral, direct, and quick or they stayed together in a small area.	5. The communication within the secondary group is indirect and formal.
6. Group interest: Group interest in primary group is non-specific.	6. Group interest in secondary group is specific interest.
7. Co-operation: Co-operation in primary group is direct and natural as they stay together with the band of personnel sentiments.	7. Co-operation in secondary group is indirect and intended to serve a particular (thing) need.
8. Group structure: Group structure of primary group is informal, not particular about their rights, status and prestige.	8. Group structure is formal, particular and regulated by rights, duties and rule.
9. Rights and Duties: In primary group, there are no rights and duties.	9. In secondary group, there are rights and duties.
10. Durability: Primary group is relatively durable and permanent.	10. Secondary group is relatively undurable and may be temporary or permanent.

### 1.b Co-operation and Conflict

The behaviour of each individual is affected by the behaviour of others. This interaction is the essence of social life. Behaviour systems grow out of interaction. Without interaction, there would be no social or group life.

Thus social interaction refers to the entire range of social relationship, wherein there is reciprocal stimulation and response between individuals. Social contact is one of the essential conditions of social interaction which can be positive as well as negative. They are positive when

they lead to benevolence, co-operation, mutual understanding and assimilation. They are negative if they create hatred, jealousy and conflict.

Here, we have addressed about co-operation and conflict as a social interaction-process.

### **Co-operation:**

Latin Word

Co – together

Operari – work

It is thus joint activity in pursuit of common goals or shared rewards. It is goal oriented and conscious form of social interaction. It involves two elements: i. common end and ii. Organized effort.

### **Definitions of Co-operation**

1. Green defines co-operation as “The continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.”
2. Co-operation is a form of social interaction where in two or more person work together to gain a common end. – Merrill and Eldredge

### **Types of Co-operation**

i. Direct Co-operation

ii. Indirect Co-operation

iii. Primary Co-operation

iv. Secondary Co-operation

v. Tertiary Co-operation

- i. Direct Co-operation: If two or more than two people work together for a common purpose, then such type of co-operation is direct. E.g. moving a pile of stones or pushing a motor car out of the mud.
- ii. Indirect Co-operation: If the individual are working for a common purpose in different places, then such type of co-operation is indirect. For example, carpenters, plumbers and masons co-operate to build a house.
- iii. Primary Co-operation: It is the co-operation which we are co-operating within family, neighbour, kinship, and friend-circle. The co-operation prevails among them.
- iv. Secondary Co-operation: The co-operation prevailing among the secondary group such as in professional group, political group is termed as secondary co-operation.
- v. Tertiary Co-operation: Such co-operation is found in the interaction between various big and small groups to meet a particular situation. Thus RPP and UML join together to defeat NC in election, it is tertiary co-operation. In such type of co-operation, the attitudes of the co-operating parties are purely opportunistic.

### **Conflict:**

It is an ever present process in human relation. Conflict being a form of struggle between the individuals or group takes place whenever a person or group seeks to get awarded by eliminating or

destroying not by surpass competitors but by preventing themselves from effective competition. Conflict is in other words, a competition in its more occasional, personal and hostile forms.

**Definitions:**

1. “It is the process of seeking to monopolize rewards by eliminating or weakening the competitors”  
– Horton and Hunt
2. Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence. – Gillin and Gillian

**Characteristics of Conflict:**

- I. Conflict is a conscious action. It is a deliberate intent to oppose.
- II. Conflict lacks continuity.
- III. Conflict is a personal activity.
- IV. Conflict is universal.

**Types**

This was given by George Simmel.

- I. War
  - II. Feud
  - III. Litigation
  - IV. Conflict of impersonal ideas
- 
- I. War: Desire to gain the material interest.
  - II. Feud: Injustice done to one group by another.
  - III. Litigation: Judicial struggle to protect the rights.
  - IV. Conflict of impersonal ideas: Conflict for an ideal

Gillin and Gillin has mentioned five types of conflicts, which are:

- I. Personal
- II. Racial
- III. Class
- IV. Political
- V. International

Conflict is a fundamental human and societal trait, social evolution and progress.

H.T. Majundar has mentioned the following positive functions of conflict:

- a. Conflict tends to stiffen the moral and promote the solidarity in the group.
- b. Conflict, concluded with victory, leads to the enlargement of the victor group.
- c. Conflict leads to redefinition of value system.
- d. Conflict may lead to change in the relative status of the conflicting parties.
- e. Conflict may lead to a new consensus.

Negative Functions:

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1. Increases bitterness
2. Leads to destruction and bloodshed
3. Leads to intergroup tension
4. Disrupts normal channels of co-operation
5. Diverts member's attention from group objectives

#### Distinctions between conflict and co-operation

Co-operation	Conflict
1. Joint activity towards a common goal or shared rewards.	1. Seeks to monopolize the rewards by weakening or destroying other competitors.
2. Done consciously or unconsciously	2. Always consciously.
3. It is universal and continuous.	3. Universal but not continuous.
4. Brings positive results	4. Brings negative result.
5. Leads towards progress	5. It harms, destroys and retards process.
6. It is a basis of social life. Society cannot function without it.	6. It is not a fundamental thing for the society.

### 1.8 Competition

#### Meaning of Competition:

Competition is the most fundamental form of social struggle. It is the natural result of universal struggle for the existence. It is based on the fact that all people cannot satisfy all their needs.

#### Definitions:

1. "Competition is the striving of two or more person for the same goal which is limited so that all cannot share." – Biesanz
2. "Competition is a contest to obtain something which does not exist in a quantity sufficient to meet the demand." – Bogardus

#### Characteristics of Competition

**i. Impersonal Struggle:** Interaction without social contact. When the individuals compete with each other, not on personal level but as members of groups, such as business, social or cultural organizations, tribes, etc the competition is called impersonal.

**ii. Unconscious Activity:** Competition takes place on the unconscious level. For example – student competition.

**iii. It is Universal:** It is found in every society and in every age.

#### Types:

1. Social Competition: It is a fighting for the social status or living status. It is for the job identification of person in the society.
2. Economic Competition: Production, distribution and consumption – these are the processes for the economic object. Hence, the competition prevailing production, distribution and consumption
3. Political Competition: To secure the power of the state.

- Cultural Competition: Religious factor, dress factor, etc.

### Difference between Competition and Conflict

Competition	Conflict
1. Seeks to monopolize awards by overtaking all rivals.	1. Seeks to monopolize a reward by weakening or eliminating the rivals.
2. It may be consciously or unconsciously.	2. It is a conscious activity.
3. Universal and continuous.	3. Universal but not continuous.
4. Lead to positive or negative results. Healthy competition always brings positive results.	4. Leads to negative result.
5. Concentrated in goals. It is impersonal in nature.	5. Concentrated in person than object, hence it is personal in nature.

**Assimilation:** It is the process by which members of the minority group gradually modify their ways of life to conform to the pattern of dominant culture. It is concerned with the absorption of culture by another. It brings change in cultural pattern.

### Adaptation: (Biological Change)

It is the secret ability of an individual in making something suitable to use or to modify the situation to use or to modify to the situation. It is selective process of environment because of over population competing for limited resources.

### Enculturation: (Adopting the culture of own group)

The process by which an individual adapts to rich culture and lunched to fulfil his status and goal is enculturation.

### Acculturation: (Adopting the culture of other group)

The process of transferring the culture from one group to another is acculturation.

## 1.7 Roles and Status

### ROLES:

The human society is the network of social relationship of its members and their activities. The various needs of the members of the society can be fulfilled by when they worked together, co-ordination, their talents, abilities and strength and weaken.

Each individual perform different function in the society. Some are doctors, some are teacher and engineers, and so on. A society can function well if all the individuals do the jobs assigned to them in a proper way. Members of the society occupied different places and different responsibilities.

An individual cannot do al the jobs, nor are all the jobs assigned to a single person. Hence the task performed by an individual makes up the role is expected to play in the society. Since a role is a set of expectation, it therefore, implies that one role cannot be defined without referring to another.

There cannot be a parent without a child. In this sense, roles are a series of rights and duties. That is, they represent reciprocal relations among individuals.

**Definition:**

1. “A role is a function of a status” – Young and Mark
2. “A role is what an individual does in the status he occupies” – Robert Bierstedt
3. “Role is a pattern of behaviour expected of an individual in a certain group or situation| - Lunderg
4. “Role is the expected behaviour associated with a social status” – Dunean Mitchell

On the basis of above definition, we may conclude that role is the functional aspect of status which is a pattern of behaviour expected of an individual in a certain group. Status defines the role. Role is the functional part and status is the position.

**Characteristics of Role:**

1. Every individual is bound to play certain roles.
2. Role playing is obligation for each other.
3. Some roles are shared by many people. E.g. teacher, voters, students.
4. Some roles are in acted or played by very few people.
5. Voluntary role (some rules that we choose to play) some roles are voluntary; eg. Brother in law of family, some roles are involuntary that is not transferable.

**Status:**

This term was first introduced by Dalph Linton (1936)

**Meaning:**

Society is understood in term of network of social interaction and interconnection. In any interaction every body cannot be expected to respond in a similar manner. Every body has its own identity even before entering any social situation.

The identity of an individual in the society refers to his/her status.

Status is a term used to designate the comparative amounts of prestige, difference, respect accorded to persons who have been assigned different roles in a grouper community. The status of a person is high if the role is considered important by the group. If the role is regarded less high, its performer may be accorded lower status. Thus the status of a person is based on social evaluations.

**Definition:**

- a) “Status is a position is in a society or group afforded by group affiliation group membership or group organization.” – Robert Bierstedt
- b) “Status is a place in a particular system that a certain individual occupies at a particular time” – Ralph Linton
- c) “Status is a position occupied by a person, family or kinship group in a social system related to other, it determines rights , duties and other behaviours. – Duncan Mitchell

**Types of Status**

- a. Ascribed Status: When we gain something by birth that is called ascribed status of caste, religion, son, daughter of family, citizen.
- b. Achieved Status: Something that are worked out to achieve, that is achieved status. For example educational status, professional status
- c. Assumed Status
- d. Generic Status
- e. Specific Status: parent + son

### **Nature of the Status**

1. Social status is determined by socio-culture system.
2. Each individual perform role of some status in different way.
3. There are some external symbols to identify the symbols.
4. Every status has its own rights, duties and obligations.
5. Status are basis of social satisfaction.
6. Status are governed by norm. However, some norms are common to all while some are specific and varies with person and situation.
7. An individual may have several statuses.
8. Status differs with the degree of importance. It also differs according to time and space.

Some statuses are more important than others in deciding the position in society.

- i. Status exercise on influence upon choosing the career of an individual.

### **Inter-relationship between status and role**

1. Status is a position in a society while role is its functional part.
2. Status is a sociological concept, phenomena and role is a concept of social psychological concept.

Status is given by society. It is fixed thing; Even though we have some status but each individual play different role. They are not stable. Talents, creativity, ability all are psychological aspects depend upon role.

3. Role is a relation term.

E.g. Doctor is playing role against the patient. So it is a relational term.

An individual plays a role in relation to another person's role which is attached to a counter position.

e.g. teacher and student , lawyer and client

4. Both status and role are dynamic and ever changing; when status changes, it changes a role of a person.
5. Though status and roles are co-relative phenomena, sometimes it is possible to have one without another.

### **1.5 Norms and Values:**

#### **Norms:**

The word was first introduced by M.Sherif in his book – The psychology of social norm – 1936.

Norms come from Latin word – normal – to give definite shape to any object by the carpenters.

A norm is the standard of behaviour and pattern setting limits individuals behaviour. It is a group shared expectation. It determines guidelines and control human behaviour. It is a group shared standard of behaviour which maintains social order through regulation of human behaviour.

Norms are based on social values which are justified by moral standards.

### **Definitions:**

“A norm is an abstract pattern held in the mind that sets contain limits for behaviour.” – H.M. Johnson

“Norm refers to the group shared expectation.” – Young and Mack

“Norms are rules developed by a group of people that specify how people must, should, may. Should not, must not behave in various situation. – Lelie Larson and Garman.

On the basis of above mentioned definitions, we may conclude that social norm is a rule or standard of behaviour and created by regularities of behaviour and accepted by society.

### **Types of norms**

- i. Personal norms
- ii. Social norms

### **Characteristic of Norms:**

- i. Social norms are universal. It is found in all society.
- ii. Norms are related to factual order.
  - a. Normative Order: Religious belief
  - b. Factual Order: Scientific explanation based on fact
- iii. Norms are relatives to situation and groups.
- iv. Norms are normally internalized by the people.
- v. Norms varies with different societies.
- vi. Guideline for society
- vii. No uniformity in norm
- viii. Social control
- ix. Formal and Informal

Some social norms are formal or written; the violator of this kind of norms will be legally punished, e.g. constitution and different laws of state. Some norms are informal and unwritten. It is a kind of traditional. The violation of the norms will be legally punished, e.g. drinking liquor (alcoholic drink) by Brahmins.

### **Importance**

- a) A normless society is impossible.
- b) Norms assist survival.
- c) Norms guide behaviour of an individual.
- d) Norms permit efficient functioning.

- e) Norms help to maintain the social order.
- f) Norms give cohesion to the society.
- g) Norms help self control.

### **Condition of Norm Formation**

1. Geographical structure and condition of the country.
2. Essential needs or basic requirements.
3. Incarnation of Great man.
4. Control of emotion or instinct.
5. Confusing or misleading situation

### **Types of Norms (According to Kingslay Davis)**

a. Folkways (लोकरीती): Folkways is associated with the name of Willim Graham Summer (1840-1910). He was teacher of yale. In first he involve to teach political economy but later he changed his interest to sociology.

Folkways are like products of natural forces which men unconsciously set in operation. They are recognized ways of behaviour.

b. moves: When folkways become compulsion, then it is called mores. People are enforced to follow the folkways by Hookeor Crooke (रुढिवादी)

c. Custom: In one word procedure.

d. Religion

e. Law: Law restricts our activities. All the norms are enforced by law.

### **Values:**

In society, our concern is with social value. Social values are cultural standards that indicate the general deemed desirable for organized social life. These are assumptions of what is right and important for society. They provide the ultimate meaning and legitimacy for social arrangement and social behaviour.

The term 'value' represents constituent parts of social structure. Social values form an important part of culture as well. The values account for the stability of the social order. For example, in trait sacrifice, service, kindness in government form, freedom, dignity of labour, customs, social equality, democracy, freedom, etc.

### **Definitions**

“Values are group conception of the relative desirability of the things.” – Leslie, Larson, German

“A value is a belief that something is good and worth while. It defines what is worth having and worth striving for.” – Michael Haralamber

“Values provide the general guidelines for the behaviour of the people.” – C.N. Shakar Ram

Values represent wide range of ideas about the ends that men should pursue in their life. The values of a society provide goal or ends for its member to aim for.

### **Characteristic**

- a. Social values are collective.
- b. Social values are universal.
- c. Values are social in nature.
- d. Social values are different at different times and different societies.
- e. Values are learnt.
- f. Values gratify (to fulfil) human beings.
- g. Values may conflict with each other.
- h. Social values are abstract.
- i. Social values are accepted by most people which are
- j. There is agreement about social values in the group concerned with community welfare and social needs.

### **Unit Three**

#### **Fundamental Concepts in Sociology**

##### **a. Social System**

System: In simple words, system is an orderly arrangement. For example, system in the human body. There are various parts of human body which have their own fixed places and are arranged in a particular manner which is called organic structure. Each part of the structure has a particular function to perform. On the basis of these functions they are inter-related with each other and interact upon one another.

Main features of system are:

1. System is not a unitary concept. A system is made of different parts which together constitute a system.
2. Mere collection of these parts does not make a system.
3. The arrangement of these parts should create a pattern.
4. There is functional relationship among the parts of system.
5. The plurality of parts creates unity.

### **Types**

1. Natural : Inorganic/Organic
2. Man Made : Mechanical/Personality/Cultural/Social System

#### **3.1 Social System**

Individual → group → Institution → Organization → Association

↓

Forms social structure

↓

## Which forms social system

Meaning of social system: A social system is an orderly and systematic arrangement of social interactions. It is a network of interactive relationships. The constituent parts of social system are individuals. He participates in interactive relationships. He influences the behaviour of other individuals and is influenced by the behaviour which is controlled by social institution in the society. The various groups are the coherent parts of an independent whole. On the basis of their interaction and inter-relationship they create a pattern which called social system.

### Definition

“A social system may be defined as the plurality of the individuals interacting with each other according to shared cultural norms and meanings.” – W.F.Ogburn

“A social system basically consists of two or more individuals interacting directly or indirectly in bounded situation.” - According to sociological concept.

### Characteristic of Social System

- a. Social system is based on social interaction.
- b. The interaction should be meaningful.
- c. Social system is a unity.
- d. Individual in the system behaves according to their shared cultural norms and values.
- e. Individuals in the system acts towards a common goal.
- f. The parts of the social system are related on the basis of functional relationship.
- g. A social system has its own boundaries to distinguish it from other social system.
- h. Social system is dynamic and has an environmental aspect.

### Elements of Social System

- I. The act: Social action is a process of social system. It must have some action or procedure to be performed.
- II. The actor: The action is performed by the actor who holds a status and performs the role.  
The actor learns to act as for the process of socialization.
- III. Roles and status: After holding the status in the society the person start playing the role.
- IV. Belief and knowledge: The belief and knowledge comes under social under social culture system.  
This exist in the person while playing the role.
- V. Goals, objectives and ends: We perform all the function for goals.
- VI. Authority powers and rights: Having the definite status has got authority power, and rights to do certain job that is related according to his/her status.
- VII. Sanctions: The thing that is approved by the societies that the required things can be done without any objections or say which society wants it to be done. It is provided by the society and has to be sanctioned by the culture.
- VIII. Facilities: The things that is provided by the society for making the ones life easier in a day to day activities.

### **3.2 Social Structure**

Social structure is a basic concept in sociology. Still there is no unanimity of opinion on its definition. The word structure original meaning refers to some sort of ordered arrangement of parts of components.

The term social structure being one of the basic concepts of sociology is applied to almost any ordered arrangement of social phenomena. The term becomes relatively popular in sociological studies. Following the work of Herbert Spencer who was fascinated by the biological analogist (i.e. organic structure and evolution) and applied the term structure in the analysis of society.

Society has a structure of its own. Its units are groups, institutions, associations and organizations. When men relate themselves to each other, they establish a structural form. Social structure is made up of these structural forms which are arranged in an interrelated way to enable the society to function in a harmonious manner.

Recently the word structure not only represent the ordered arrangement rather if it is used to refer to the interrelationship between the component parts of any whole. Even though the parts of structure changes in time, the social structure maintains the continuity by the replacement of unit. In conclusion, social structure is the organized pattern of inter-related rights and obligations of persons or group in a system of inheritance.

#### **Definition**

“Social structure is the term applied to the particular arrangement of the inter-related institution, agencies and social pattern as well as the status and roles which each person assumes in the group.” – Talcott Pearson

“Social structure is an arrangement of a person in relationship institutionally defined or control regulated.” - Redcliffe Brown

On the basis of the above definition, we may conclude that social structure is the pattern of inter-related status and goals formed in a society at a particular time and constituting a relative stable set of social relations analyzed in terms of status, roles, social, norms and social institution.

#### **Basic Elements of Social Structure**

- a. Person or Sub-groups of various types
- b. Roles and Statuses
- c. Cultural Values and Norms
- d. Institution

#### **Features**

- a. Social structure is abstract or invisible.
- b. It is composed of various components e.g. person, institution, culture, norms and values.
- c. Social structure is relatively stable or static phenomena. However, its parts may change but the social structure remain same.
- d. It is a flexible concept.
- e. Some social structure are eliminated in time when it proves to be insignificant.

## b. Social Process

Society is the network of social interaction and interrelationship, which automatically signifies the social relationships that exist among the people. Such as the relationships between the teacher and student, son and father, leader and follower merchant and customs, between friends and enemies, etc. Such relationship is the fundamental features of the human society. Social relationship involve obligation, status, reciprocal ends and means between two or more individual in mutual contact.

Thus social relationship may be studied by the kind or mode of social interaction which an individual exhibits. This kind or mode of interaction which is the repetitive pattern in social life are called social process. It is the fundamental way in which a man intact and built social relationship.

### Definition:

“Social process are merely the characteristic way in which interaction occurs.” –Green

“The term social process refers to the repetitive forms of behaviour which are commonly found in social life.” – Horton and Hunt

“Social process means the various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration development, arrest and decay.” – Ginsberg

On the basis of these definitions, it may be concluded that social process is the repetitive pattern of social interaction found in social life.”

Acculturation, Enculturation, Assimilation, Integration and Differentiation are all social process.

Acculturation: Acculturation refers to the process through which modification in one culture is made by another culture. (First hand contact) – changes in the original cultural patterns of both groups.

Acculturation is that changing process through culture-contact in both groups.

Contra-Acculturation Stage: Between two culture, when creates hate controversy.

Enculturation Stage: Self adaptation rich culture

Trans-culturation Stage: Give and take cultural trait in two group.

- In this process one cultural group adopts others cultural traits natural process by pressure domination process.
- Neither he may be native nor foreigner by the impact of other culture.
- He creates mix culture.
- In early time, concept of acculturation used to use, as contact of ethnic culture with modern culture in which ethnic culture would be changed.
- It is two way process in which both culture group are followed by same common cultural traits or complexes.
- It is the one part of the process of assimilation. For its two cultural groups should on. For its two cultural group should come in first hand contact.
- One is affected by other.
- It brings change in way of life in group.
- The process of culture transmission is called acculturation.

- Maintain their originality but changes in their way of life.
- When two culture came into first hand contact, then one culture is covered by other and adopted groups life will be changed.

### **Unit-3**

**Family:** The family is the most important primary group and in society and most elementary unit of human life. It is one of the social institutions where in two meaning of family, two mature adults of opposite sex with or without children and other members live together in unia.

The word 'family' has been taken from the Roman Word, "famulus", meaning a 'servant'. In Roman law, the word denoted the group of producers and slaves and other servants as well as members connected by common descent or marriage.

It is the primary group of the society. It is the first environment to which child is exposed. We are under the influence of the family from birth to death. The family thus is a biological unit implying institutionalized sex relationship between husband and wife. It also forms an economic unit.

#### **Definition:**

"Family is the biological social unit composed of husband, wife and children." – Merrill

"Family is a socially recognized unit of people related to each other by kinship; marital and legal ties." – Anderson and Parker

Family is the only organization which man has brought from wild stages. – B. Malinowski

#### **Characteristic of Family**

- a. Family is the universal institution.
- b. The structure of family is based on form of marriage.
- c. It provides common residence.
- d. It fulfils the economic provision.
- e. It is a system of nomenclature.
- f. It is a mating relationship.

#### **Types**

##### **a. On the basis of Size**

- i. Nuclear Family: A nuclear family is that family which consists of husband and wife with or without unmarried children. The children leave the parent house as soon as they are married. A nuclear family is an autonomous unit free from the control of the elder.
- ii. Joint Family: It consists of husband, wife, children and their mother and father.
- iii. Extended Family: It consists of husband, wife, children, their parents along with uncle, etc more than 3 generations.

##### **b. On the basis of Residence**

- i Patri-local family: In this type of family after the marriage, wife goes and lives in the house of her husband.

- ii Matri-local family: After marriage, the husband goes to live in the house of his wife and parents. This type of family is called matri local family.
- iii Neo-local family: When the newly married couple live separately from their parents' house, it is called as neo-local family.

**c. On the basis of lineage:**

- i. Patrilineage Family: The family where lineage goes through father's side is called patrilineal family. This is the most common type of family around the world.
- ii. Matrilineage Family: The family where lineage goes through mothers' side is called matrilineal family. Where a woman is believed to be ancestor of the family. The rights of each member of the family depend on his relation to the mother. Khasis Cost

**d. On the basis of authority:**

- i. Patriarchal Family: Last decision maker is only the father or male dominates the family.
- ii. Matriarchal Family: Last decision maker is only the mother. It is followed by Mongolian Family.

**e. On the basis of Marriage:**

- i Monogamous: The family with one husband and one wife at a time is called monogamous family.
- ii Polygamous: An individual has multiple spouses at a time. This type of family is divided into two. In this kind of family, one man marries many women at a time.
- iii Polyandrous: The family of one wife with several husbands is called polyandrous family.

**Function of the family**

Maciver and Page divide the function of the family into two categories:

- i Essential Functions
  - a. Satisfaction of sex
  - b. Procreation and Child rearing
  - c. Provision of a home
- ii. Non-Essential Functions
  - a. Economic
  - b. Religious
  - c. Educational
  - d. Health
  - e. Recreational
  - f. Civic
  - g. Social Control
  - h. Socialization

**3.2 Caste**

Caste is known as any one of the hereditary; Hindu social classes. It is a corporate social unit which is generally defined by marriage and occupation.

'Caste' is derived from Spanish word 'Casta' which means seed or hereditary. Caste concept concerns with Hindu society. Due to this concept, Hindus are divided into different categories. It creates the sense of untouchability. The first user of this word 'caste' is Gracia de Orta.

### **Definition of Caste**

1. "When a class is somewhat strictly hereditary, we may call it a caste." –Cooley
2. "When status is wholly predetermined so that men are born to their lot without any hope of changing it, then class takes the extreme form of caste." – Maciver
3. "A caste is a closed class." – Majumder and Madan.

One of the basis of above mentioned definition of caste, it may be concluded that the caste is such a social group which is determined by birth and there is no mobility of up and down. So, it is a system of closed stratification.

### **Features of Caste (Characteristics)**

- a. Hardly changeable, Non-transferable
- b. Defined by birth
- c. Restriction on marriage, occupation, fooding, social relationship
- d. It helps in division of labour. (segmental)
- e. Provides social security.
- f. Social hereditary: According to caste the status of human being is identified.

### **Merits of Caste**

- a. Occupational security
- b. Spirit of co-operation
- c. Identification
- d. Endogamy (Racial Purity)
- e. Integration of country
- f. Cultural division

### **Demerits of Caste**

- a. Obstacle in national unity
- b. Inequality in society (discrimination)
- c. Untouchability
- d. No mobility in occupation
- e. Racial discrimination
- f. Lower position for lower castes and vice-versa.

## **3.2 Caste System in Nepal**

Varna system in Nepal are described as for the classical religious book states. Eg. Mahabharatm Manusmriti, etc.

According to the religious talk. The word Brahmin comes out of mouth of Brahman. They teach Vedas, perform ritual practice.

Cheetri → comes out of arms of Brahma. They are involved in administration, security for war, welfare of country.

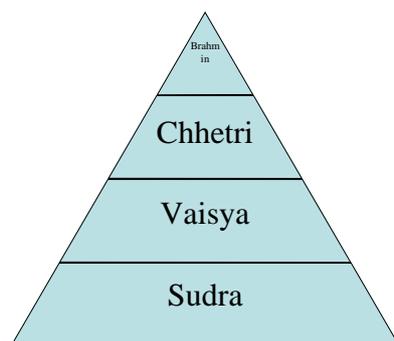
Vaisya → comes out of thigh of Brahma. They are involved in production and trade.

Sudra → comes out of feet of Brahma. They are involved in serving all other above Vernas.

Varna → Determine on the basis of Karma and Guna.

The caste system in Nepal, historically, have been systematized by Jayasthiti Malla around 14<sup>th</sup> century on the basis of Hindu ideology.

The classical model of Hindu caste hierarchy is as follows:



Caste system is one of the special feature of the Nepalese society and has become very close and hard under which a person was able to achieve status not by its talents and quality but by its birth. The caste system has become a symbol of ascribed status.

Caste system is an important determining factor of division in contemporary in Hindu society in Nepal which has been divided into two:

- a. Touchable
- b. Untouchable

The caste system in Nepal is different from western world where it is defined mainly by the racial differences where as in Nepal it is based on religious sanction under which there exist no mobility.

The caste system divides society into a large number of hereditary groups connected and distinguished by one another by three characteristics:

- a. Division of labour (occupation)
- b. Separation in the matter of marriage and contact.
- c. Ranks group relatively superior or inferior.

Caste system as presented in old national code during the regime of Jung Bdr. Rana has divided one caste groups into 4 categories as given below:

Tagadhari – Twice born caste (Brahmin and Chhetri)

Matawali – Liqueur drinking caste (Gurung, Rai, Limbu, Magar, etc)

Touchable – The caste from which water cannot be accepted but their touch does not require sprinkling of water.

Untouchable – The cast from which water cannot be accepted but their touch does not require sprinkling of water.

Despite the differences today various caste and ethnic group are interrelated through economic production, consumption, distribution. Recently, the occupation, caste and their function have begun to change due to the change in socio-political environment.

### 3.2 Ethnic Group

Ethnic group is a social or cultural group which posses separate language, religion, tradition, customs and remains as a part of the wider socio-political system. The ethnic groups often interact and compete with other social group for share in economic and political activities. For example, Limbu, Magar are the ethnic group in Nepal.

The term ethnic group is very vague and unclear what we call ethnic group in Nepal, may not be ethnic group in other countries. It is used differently in different circumstances. In Nepal, HMG/NG has identified 61 ethnic groups which is the pride of our country.

#### Definitions

“An ethnic group is distinct category of the population in a larger society, whose culture is usually different from others.” – Moris Ginsberg

“An ethnic group is generally conceived to be one whose members share a distinctive social and cultural tradition, maintained within the group from generation, whether as part of a more complex society or in isolation. This mode of social differentiation has its own distinguishing characteristics. – Maciver and Page

On the basis of these definitions, it may be concluded that the ethnic group is the group of people who have distinguishing cultural characteristics and remain as a part of national culture.

#### Features of Ethnic group

As listed in HMG, National Council for the development of Nationalities (2057) brochure, we can list out the following features of ethnic group:

- i A distinct collective identity.
- ii Communal or Political Organization
- iii Own language, religion, tradition, culture and civilization.
- iv Traditional homeland or geographical area/territory.
- v Written or oral history
- vi Having ‘We’ feeling/ sense of unity
- vii Have no decisive role in politics and government in modern Nepal and
- viii Who declare themselves as “Janjati”
- ix Indogamous

Nepal is a country of great cultural diversity. It has multiplicity of caste and ethnic groups which has root from the very beginning of history when they had their own separate nation but now these group have been brought together into a single nation which is called Nepal.

Groups is divided into two groups:

**Race**

**Language**

**Group**

a) Aryans	Indo-Aryan	Indo-Nepalese
b) Mongolian	Tibeto-Burman	Tibeto-Nepalese

The different groups such as Mongolians, Aryans and Indian tribes are merged into a single nation. HMG/N has identified 61 ethnic groups.

Mountain	- 21
Hill	- 23
Inner Terai	- 7
Terai	- 10
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	61

### Caste and Ethnic Group of Nepal

1. Aryans of Hills – Parbatiyas – 41% of total population. They include

Brahmin	- 12.9%
Chhetri	- 16.1 %
Thakuri	- 1.6 %
Kami	- 4.7 %
Damai	- 20%
Sarki	- 1.5%

2. Hill people other than Parbatiyas – 22.2% of total population (Mongolian). They include

Magar	- 7.3 %
Rai	- 2.7%
Gurung	- 2.3%
Tamang	- 3.5%
Thakali	- 0.8%
Chepang	- 1.0%
Sunuwar	- 0.3%
Sherpa	- 0.7%
Thami	- 0.1%

3. The Newars 5.5% divided into 4 Varna and 64 caste – Buddhist and Hindu

4. Terai people – Madhesiya – 29% along with Indian tribes - 29% of total population

# The social contact between Parbatiyas and Terai group people are relatively formal.

# Contacts between 2 group people, the degree of intimacy is less.

# Marriage between these two groups are not allowable.

### Interrelation between Parbatiyas and Terai people

- # Related economically, politically as a mode of living
- # Culturally, tradition, custom, linguistic, they are separated

### Interrelation between Parbatiyas and Mountain/Hill people

- # No marriage
- # Social contact relatively low
- # Traditionally different

- # Choice of occupation of Mongolian is army
- # Political structure of Mongolian is not active.
- # Occupation of Parbatiyas is governmental jobs without army.
- # Political structure of Parbatiyas is very active.

The interrelationship of Hill and Mountain Ethnic group is based on the criteria of superior or inferior which also results in political and economic inequality.

The interrelationship among Terai ethnic group is also based on the feeling of superior and inferior on the feeling of Alien culture which has prevented their participation in National mainstream that has laid to a comparative poor social and economic status.

### 3.2 Religion

It is not an easy task to give a definition of religion which will satisfy everyone. Different scholars have defined religion in various ways. Some have given that religion is attitude towards superhuman power. Some have considered religion as a belief in “power superior to man which are believed to direct and control the course of nature of human life.”

Thus there are numerous definitions of religion given by thinkers according to their own conceptions. According their viewed, we may conclude that religion includes a belief in supernatural or mysterious powers and that it expresses itself in overt activities designed to deal with those powers.

In sociology, the word religion is used in a wider sense. Sociologists defines religion as “these institutionalized systems of belief, symbols, values and practices that provide groups of men with solutions to their question of ultimate being.

To be more clear about religion, here are given some points which are associated with religion.

- a. A set of belief regarding the nature of the world.
- b. Set of practices or rituals.
- c. Guides man on how to behave or act in a given or particular situation.
- d. Explain why things happen (How people birth ..., why dies....)
- e. It involves the believe in God.

Religion is based on cultural deeds of man and has added a new dimension to human life and human development. Basically, religion revolves round the faith of main in some supernatural forces which we call God.

1. “Religion is attitude towards superhuman powers.” -Ogburn and Nimkoff
2. “Religion is the belief in spiritual being.” –Taylor
3. Religion is a mode of action as well as a system of belief and sociological phenomenon as well as a person al experience.” – B. Malinowoski

### Characteristics of Religion

- a. Belief on supernatural power
- b. Various religious thoughts
- c. Various religious activities

- d. Sense of sacred/profane
- e. Religious action and taboos
- f. Worship and prayers.
- g. Form of social control

### **Main Elements of Religion**

- a. Belief in Supernatural
- b. Rituals
- c. Symbols and Myths
- d. Religious Behaviour
- e. Taboos
- f. Hierarchy

### **Different Religions in Nepal**

#### **1. Hinduism**

It was originated in India and migrated to different parts of the world along with Indians. There is no founder of Hinduism. It all came through the writings of Saint, Rishimuni. It is supposed to have started from the third millennium BC (approx 4000 yrs) and is the oldest religion in the world. It is supposed to have 700 million followers of Hinduism. It is a way of life. It includes why people are living? For what people takes birth? Where will we reach after death? etc. The final authority of Hinduism is Ved. There are four types of Ved.

- a. Riga-ved (Oldest)
- b. Sama-ved
- c. Yajur-ved
- d. Athr-ved

Authority of Hinduism (Guide the Hindu religion) Smriti

- Ramayan, Mahabharat, Geeta
- Puranas – 18 and other sub-puranas
- Many dharma shutras

#### **Assumptions of Hindu Religion**

- a. Universe is a big sphere composed of land, ocean, heaven, hell, etc.
- b. It believes in life cycle. After death, the person returns.
- c. Reincarnation (अवतार) जस्ताको त्यस्तै ।
- d. Rebirth – The soul after the death of a person posses into another body and again to another then another and so on.
- e. Karma – The soul have to born again to reap the fruit of action.
- f. Moksha – This is the ultimate goal of life. The state of birthlessness and deathlessness. A point of time in the journey of soul when it messages to infinite supreme soul.

#### **3. Paths of Moksha (Key Concept)**

- i. The path of Karma – action

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- ii. The path of Gyana – knowledge
- iii. The path of Bhakti – devotion

#### Four stages of life (Key Concept)

1. Bramacharya Ashram – for first 25 years to gain education
2. Grihasthi Ashram – till 50 years to household and wealth incoming
3. Vanaprastha Ashram – After 50 years till 75 years for detach themselves from world activities. To do try to abandon the household life for the sanyas ashram.
4. Sanyas Ashram – Absolutely abandon of material life to eliminate the desire of life to achieve the moksha. This period will be started after 75 years.

#### Four goals of life (Key Concept)

- a. Dharma: Religion, duties
- b. Artha : To earn money
- c. Karma : To do good work
- d. Moksha : Absolutely destroy of desire own self in the eleventh hour of life to get moksha. In such a way to achieve moksha one must follow four stages of life.

#### Four Varnas

- a) Brahmin
- b) Chhetri
- c) Vaishya
- d) Sudra

#### 3 God or Trinity

- a) Brahma – The creator
- b) Vishnu – The preserver
- c) Shiva – The destroyer

#### Buddhism

In the sixth century BC, Siddhartha Gautam took birth in Lumbini of Nepal. He is the founder of this religion and he spread Buddhism in Nepal and India at initiation. This religion is based on the teaching of Lord Buddha. Gautam was born as a prince of “Shakya Class” of Lumbini. He was born as a son of Suddhodhan and Mayadevi in 6<sup>th</sup> century. He took 7 steps on his birth to symbolize his role as a universal monarch and left home and everything at the age of 29 in search of truth and peace of life. Although it arose from a rejection of Orthodox Hinduism, Buddhism retained reincarnation as a fundamental concept.

Following his meditation rising through higher state of consciousness he attained the only enlightenment. Afterwards he began to teach his disciplines wandering from place to place.

Buddhism analysis human existence as made up of five aggregates which has subject to continuous change. The five aggregates are:

- a. Material body
- b. Feelings

- c. Perceptions
- d. Predisposition
- e. Consciousness

It denies the special role of God and denies the value of prayer and sacrifice to them.

The ultimate goal of Buddhism is to attain NIRVANA and enlightened state where greed, ignorance, hatred, suffering of life come to an end.

### Islam

Islam – Arabic – surrender to the will of God. Muslims are the people who surrender to the God. The religious text book of this religion is Quran which is in Arabic language.

They believe in only one God ‘Allah’ who creates this world and takes care (runs) of it and will sustain it to till the end. This religion was started in about 570 AD. ( But in some book written as 7<sup>th</sup> century). It has 1 billion followers in the world. It is the fastest growing religion of the world. The basic infrastructure of Islam religion are:

- a. “Allah” is the true God and “Muhammad” is his messenger.
- b. All the Muslims are supposed to involve in ritual prayers.
- c. Provide help/shelter to the needy and poor people.
- d. Fasting during the ‘Ramajan’ period/month.
- e. They must visit (or pay a visit) to the sacred place of “Allah” i.e. Macca in Arab at least in his/her lifetime.

Pray – 5 times a day

- a) dawn – fair of sub
- b) noon – zuhr
- c) mid afternoon – asr
- d) sunset – maghrib
- e) evening – isha



Every day at home

On Friday at Masjid

### Festivals of Nepal

Festivals are one of the main attractions of Nepalese life. The entire year has a series of festivals in Nepal.

Festivals preserve the religious belief, social customs and they bring people together.

Festivals represent various phases and outlook of social life. These countries old traditions are both a display of religious devotion and an express of joy of life.

### Dashain – Festival of joy

- \* It is the biggest, major and specious festival of Nepali society.
- \* Celebrated by both Hindu and Buddhist.
- \* It is celebrated during last of September or early October for about almost 15 days.
- \* Worship of Goddess Durga who save people from the evils and her different forms, triumph of Durga over Mahisashur.
- \* Flying kite (Reason behind this spiritually connect with ancestor)

## **Navaratri**

\* Navaratri symbolizes the 9 nights of war.

1<sup>st</sup> day : Ghatasthapana

Establishing the holy water, Jamara

7<sup>th</sup> day : Fulpati

The fulpati brought to the Dashain Ghar from Gorkha Palace to the Hanuman Dhoka.

8<sup>th</sup> day : Asthami

The sacrifice of goat, buffalo, chicken and duck and the blood of stained animals is sprinkles on God.

9<sup>th</sup> day : Navaratri

Same as Asthami

10<sup>th</sup> day : Dashami

The day of victory of Ram of Ravana

Day of Tika and Blessings

# Favourable and pleasant season of the year.

# Family get together

# Schools, colleges are in holiday

# Bonus of 1 month salary

## **Tihar : Festivals of Lights**

# 2<sup>nd</sup> biggest festival just after 15 days of Dashain

# Celebrated in late October or early November

# Worship of Laxmi – the Goddess of Wealth on 3<sup>rd</sup> day of Tihar

# Celebrated for 5 days known as Yama Panchak

1<sup>st</sup> day – crow – messenger of Yama

2<sup>nd</sup> day – dog – gatekeeper of Yama

3<sup>rd</sup> day – Laxmi/Cow

4<sup>th</sup> day – Ox/Maha Puja

5<sup>th</sup> day – brother for long life and prosperity

\* Bhailo – 2<sup>nd</sup> and 3<sup>rd</sup> day

\* Deusi – 3<sup>rd</sup> and 4<sup>th</sup> day

On the 3<sup>rd</sup> day of Laxmi Puja, every home and temple is graced by Candles lights. It is believed on Laxmi puja day, the goddess Laxmi circles as own and sees that the homes are cleaned and lights are lifted on her honor. If she is pleased, she will grant prosperity through out the coming year. Bhailo and Deushi are played on this day.

## **Holi – The festival of Colors**

- Celebrated during March.

- Celebrated to enjoy the victory of Pralahad over Holika. Prahlad was the son of King Hiranyakashap, Pralahad was the devotee of Lord Vishnu. He was attempted to kill too many ways but was protected by Lord Vishnu.
- This colorful festival starts with the erection of ceremonial pole called chir and celebrated days.
- Being celebrated by throwing different colors and water.

### **Shivaratri**

- Celebrated in February in the honor of Lord Shiva.
- Shiva – Great God “Mahadeva” resides on Himalayas and dwells in thousand of idols and monuments out of which Pashupatinath is of great importance.
- 1008 names of Lord Shiva
- Shiva according to Sanskrit Literature has 1008 names and shows himself of countless manifestations. On the 14<sup>th</sup> day (Feb) of moon.
- Offering of leaves, flowers and fruit of bel (Margoas) as per the belief it secures their place in Kailash; the residence of Lord Shiva.
- Many devotees from Nepal and India pay visit to the Lord of living creature – Pashupatinath Temple.

### **Teej – Festival of Woman**

- Celebrated in September
- Celebrated for 3 days
- For married woman – a blissful conjugal life prosperity and progress of her husband purification of body and soul.
- For unmarried woman – good, loving and caring husband.
- On the first day, married and unmarried woman both join together for marry making dancing and singing for lavish food called “Dar Khane Din” in Nepal.
- Next day they keep on fasting, go for worship of Pashupatinath offering flowers, incense prayers.
- Third day called “Rishi Panchami” pay visit to different deities.
- They sprinkle holy water for 360 times and brush with ‘datiun’ 360 brushes.

### **Gai-Jatra Festival of Cows**

- Typical Nepali festival, started by Pratap Malla to console his queen or make her happy who was in grief or sorrow by the demise of her son.
- Cows and boys wearing the masks are taken around the streets of Kathmandu.
- Each cows and boys represent the number of members of family who died in preceding year.
- It is believed that on this day the gate of heaven is opened for all.
- The participation in Gaijatra is aimed usher the spirits of deceased members to the heaven.
- Gaijatra is build to have started to console the queen that not only her son many other sons had died in the year and hence to please her this festival was started by the king the tradition of which has been in continuous existence till death.
- This festival signifies the human obligation towards their ancestors and the deceased family members.

## **Janai Poornima – 6**

3 pairs – different significance, oaths

1<sup>st</sup> oath – one will respect my parents

2<sup>nd</sup> oath – one will respect guru

3<sup>rd</sup> oath – one will respect dharma

### **3.4 Socialization**

Q. What is socialization and discuss its importance in human life?

The process of learning and internalizing the social values and norms by an individual is called as socialization.

Socialization is a process by which we learn to become the member of society, human community and internalized the values and roles of the society into which we are born. Every society has its own weights and means of giving social training to the new born members so that they develop their own personality and this social training is called socialization.

#### **Definition:**

1. “Socialization is the process of working together of developing group responsibilities or being guided by the welfare needs of others.” – Bogardus
2. “Socialization is the process by which an individual learn to conform to the norms of the group.” – W.F. Ogburn

#### **Characteristics of Socialization**

- a) Socialization is a universal process, it happens everywhere.
- b) Socialization is the process of learning social norms and values.
- c) It is a life long process i.e., from birth to the death
- d) Socialization is related to time and space.
- e) It is a process of becoming the functioning member of the society.
- f) It is a process of cultural transmission.

#### **Stages of Socialization**

According to Sigmund Freud,

- a) Oral stage (0-18 months) communicate with mouth
- b) Anal Stage (18 months -4 yrs) develop the concept of dress, how to eat
- c) Oedipal Stage (4 yrs – 13 yrs) gender demarcation Oedipus/ electra complex
- d) Adolescence Stage (13 yrs – 19 yrs) Personality develop with child age
- e) Young Stage (19 yrs – 24 yrs) Need of guidance
- f) Adult Stage (24 yrs – 60 yrs) No need of guidance
- g) Old Stage (60 yrs +)

#### **Types**

- a) Primary
- b) Anticipatory
- c) Developmental

- d) Re-socialization

### According to H.M. Johnson

- a) Infancy/Childhood – From birth till 11/12 years
- b) Adolescence – till 22/25 years
- c) Adult – till 60/65 years
- d) Elderly – till death

### Agents of Socialization

#### a) Primary or Informal Agents

- i. Family      ii. Peer group      iii. Kinship      iv. Neighbour      v. Marriage

Family – Tradition, culture, custom, rights, love, kindness, language, sacrifice, service, co-operation

Peer group – class, values, discipline, co-operation, competition, leadership

Kinship – Family, peer group

Neighbour – support, praise, consolation, hate

Marriage – familial/social responsibilities

#### b) Secondary or Formal Agents

- i) Educational Institutions – technical/formal education
- ii) Economic Institutions – loss and profit, trade, production, distribution, consumption
- iii) Political Institutions – Rights, leadership, law, justice, injustice/power
- iv) Religious Institutions – religion, sin, purity, moral, character
- v) Professional Institutions – duties, rights and profession
- vi) Literature Institutions
- vii) Media Institutions
- viii) Information and Communication Technology

### 3.5 Social and Cultural Change

Change in interaction  and function is called social change. When change in functioning is called social change.

Change is the law of nature. Nature is always changing and is never restful. Change is present in all the society at all the times. As society is not a static phenomena rather than a dynamic entity. Social changes occur in all the society.

Any alternation or difference or a modification that takes place in any object or situation or methods may be defined as change, social change may be referred to as change in human interaction and inter-relating.

Social change is such alteration or occur in social organization i.e. structure and function of society. The social change obviously mean the change in the system of social relationship.

### Definition

- By Ram Prasad Pokhrel (Teaching Assistant, Post Graduate Campus, Biratnagar) / - 49

- a) “Social change is a term used to describe variation in, or modification of, any aspects of social processes, social pattern, social interaction or social organization.” – M.B. Jones
- b) “By social change is meant only such alteration as occurred in social organization that is structure and function of society.” – Kingley Davis
- c) “Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people or in the operation of a society.” – H.T. Mojumdar

On the basis of these definitions, we may conclude that social change refers to the modifications which take place in the life patterns of people. It may concern the change in network of social relationship. It does not refer to all the changes going on in the society. The changes in art, language, technology, philosophy, etc may not be included in it. Thus social change will mean variations of any aspect of social processes, social patterns, social interactions or social organizations.

### Characteristics of Social Change

- i) It is a universal phenomenon.
- ii) It is a continuous process.
- iii) It is a temporal.
- iv) It is environmental
- v) The speed of social change is non-uniform.
- vi) It is unpredictable that is it may take place in any direction
- vii) Social change shows chain reaction sequences
- viii) Social change results form the interaction of a number of factors.
- ix) It may be planned or it may not be planned.
- x) Complex phenomenon

### Factors or causes of Social Change

- a) Conflict
  - b) Social Problems
  - c) Revolution
  - d) Cultural Change
- } internal

- a) Geographical
  - b) Economical
  - c) Demography
  - d) Political
  - e) Technology
- } external

### Obstacle for Social Change (Why do people resist the change?)

- a) Ignorance and habit
- b) Affection towards old culture
- c) Fear towards new thing
- d) Vested, interest
- e) Imperfection of new invention/technology

## **Cultural Change**

- Change in language, dress, music, culture and traits

Social change is the change as occur in social organization that is structure and functions of society.

Social change is a part of the broader category known as cultural change. Cultural change is broader than social change as social change is just part of it. All social changes are cultural change but all cultural changes need not necessarily be social change. Cultural change can be called social change when they affect human relation and social organization and cause variation in it.

## **Definition of Cultural Change**

1. “The cultural change embraces all changes occurring in any branch of culture including art, science, technology, philosophy, etc. as well as changes in the forms and rules of social organization.” – Kingsley Davis
2. “Cultural change is the modification or discontinuance of existed ‘tried’ and ‘tested’ procedures transmitted to us from the culture of the part, as well as the introduction of new procedures.” – Davis Dressler and Donald Carns

In conclusion, we can say that any changes under the realism of culture are called cultural change. It is dynamic not static. Therefore, changes in culture are occurring.

## **Process of Social and Cultural Change**

1. Innovation
2. Diffusion
3. Evolution
4. Adaptation
5. Industrialization
6. Urbanization
7. Westernization
8. Modernization
9. Sanskritization
10. Acculturation
11. Globalization
12. Conflict

The process of turning a creative idea into a useful product, service or work method may be defined as innovation. It is the process where by a new idea or object is introduced to a society culture.

There are two forms of innovation:

- a) Discovery
- b) Invention

- a) Discovery is making known as sharing existence of an object or all the existence of an aspect of reality with other.
- b) Invention is introducing something which is newly created with others.

Diffusion: Diffusion refers to the process by which an innovated object methods or system or procedure is spread from its origin, form where it is discovered or invented to the potential in users. Just as technology and culture does not always discover itself and hence it adopt culture technology and idea from others society or culture where it is existing. Diffusion occurs because each culture contains some patterns, traits, technology methods which is unique to others.

#### **Means of Diffusion:**

- a) Mass Media
- b) Information and Communication Technology
- c) Transportation
- d) Tourism
- e) Missionary Work

### **3.6 Social Stratification**

The word stratification comes from the Geology. The social stratification by introduced by Cone in 1940 AD in sociology. Stratification is simply the division of things.

The nature of society is heterogeneous. Some amount of inequality in properly, prestige and paver are found in all societies throughout the world. Some are strong and some are weak. Some are powerful and some are powerless, some are rich and some are poor. In this way, the society is composed of various hierarchical relationship of people. In this sense, the process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification. For example: owner and labour.

In all societies, there is a hierarchy of positions or groups of position called strata that are set off from each other by the amount of property, power and honor they command to that condition where societies are arranged into hierarchies of position or strate that command unequal amount of property, power and honour, we give the term stratification.

Social stratification is based on following factors:

1. **Karl Mark:** Theory of economic determinism i.e. every individuals of society consists of two classes i.e. Bourgeoisie and proliterate.

# Bourgeoisie: They are have group. They owned lands.

# Proliterate: They are not have group. That means they are workers. They own nothing.

2. **Functionalist approach: Emile Ourkheim, Talcott Pearson.**

According to this approach, society is divided on the basis of division of labour. What an individual does in the society i.e. on the basis of their work). The talented ability of the person that a man occupies the status and perform the different role. Some status are given as high privilege and some are given as low privilege.

The classification of the members of the society include superiority and inferiority, upper or lower or high and low is termed as stratification.

### Definitions

1. “Social stratification is a horizontal division of society into ‘higher’ and ‘lower’ social units” – Kaymond Murray
2. “The process by which individuals or groups are ranked in more or less enduring linearly (order) of status is known as stratification.” – Ogburn and Nimkoff
3. “A stratified society is one marked by inequality by differences among the people that are evaluated by them as being ‘lower’ and ‘higher.’ – Lundberg

On the basis of above mentioned definition, it may be concluded that social stratification is the hierarchically organized structures at social inequality which is found in all societies.

### Characteristics

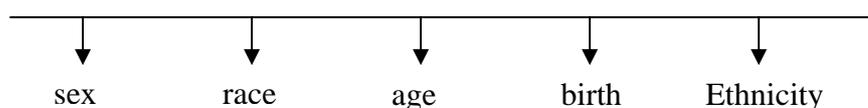
- a) It is social.
- b) It doesn't represent biologically caused inequality but by property, prestige.
- c) It is ancient age and some were main criteria.
- d) It is universal.
- e) Power, prestige, property, age, sex, etc are major factors for stratification.

There are two types of stratification. They are:

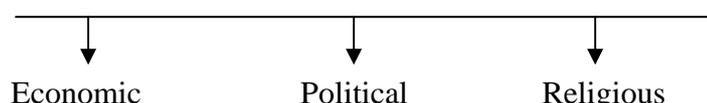
- a) Close Stratification: Stratification which a person ascribed by birth e.g. caste, religion
- b) Open Stratification: Stratification which a person achieve by his/her ability, intelligence, capability, skills, etc.

The way of Stratification

1. On the biological basis



2. Socio-cultural basis



### Need for Social Stratification

1. Division of labour
2. Social Equilibrium
3. Occupational Security

### Demerits of Social Stratification

1. Narrows the opportunity for the individuals (Division of labour which becomes very complex for the upliftment of the individuals)

2. Brings social conflicts → (Arise the conflicts between the grade of an individuals)

**Gender:** One of the major forms of stratification prevailing in Nepali society is based on the gender. Gender is the most fundamental feature of human society. It is the biological differences that lead to the existence of two sex i.e.

1. Male
2. Female

In Nepalese society, male and female are expected to perform different roles and discharge different responsibilities. The mode of doing things status assigned the interest they hold and ultimately the goals and aspirations of male and female are different.

The difference between male and female is not only biological but also cultural. In the context of Nepal, male is the dominant sex where as females are (relatively less dominant) followers. The major economic, house hold and other decisions are taken by male. However, there are certain communities where females are dominant.

In the recent years the increasing education labour among females and the awareness of their roles and status has accelerated the process of empowerment of woman to a large extent.

### **Age:**

Age is another basis for social stratification in our society. It is on the ground of age that individuals in the society are given different responsibilities, rights and are expected to perform different social roles. In almost all the societies, classification of age-group may be found in following age:

- a) Infant
- b) Adolescence/Childhood
- c) Young
- d) Adult
- e) Old

The different age group categorized above are distributed certain privileges and are assigned different responsibilities and duties in separate status.

For example: there must be more than or equal to 18 years for taking motorcycle license.

### **Social Problem**

Social problem may be defined as any undesirable condition or situation that is judged by the members of influential person within in community to be intolerable and which requires a group action towards its constructive reform.

Society remains in the state of social equilibrium as long as its various parts. Function properly when the social equilibrium is disturbed it results in social disorganization.

The term social disorganization according to Thomas and Znaniecki, who first develop this term in their famous book “The polish peasant in the Europe and America” refers to the decrease in the influence of existing social rules of behaviour upon individual members. As a result of this there is a lack of cohesion in the society. According to them it is the process which automatically and inabitably create social problem.

Examples of social problem:

- a) Juvenile Delinquency
- b) Drug Addiction
- c) Crime
- d) Poverty
- e) Divorce
- f) Unemployment
- g) Beggary
- h) Mental illness
- i) Over Population
- j) Prostitution
- k) Corruption
- l) Suicide
- m) Alcoholism

### Juvenile Delinquency

Juvenile → an individual below the age of 16 years (normally)

Delinquency → A kind of abnormality when a person deviates from the normal social life.

### Acts of Delinquency

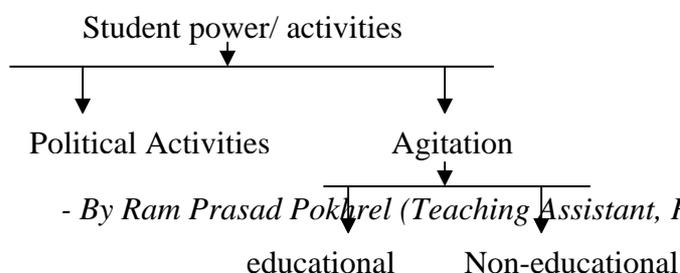
- Running away from home
- Stealing
- Uses of vulgar language
- Immoral acts
- Spending time idly beyond limits
- Committing sexual offences

### Causes of Juvenile Delinquency

- a) Broken homes – not a complete family tends or forced to leave the family, lack of affection, guidance, love( security)
- b) Poverty – lack of both or either parent for making money.
- c) Company (bad) – Imitation and influence
- d) Mental Conflict – complex (superiority or inferiority complex) thinking emotional disorder.
- e) Dissatisfaction – at home, schools, jobs or neighbours
- f) Delinquent areas
- g) Influence of motion picture/ania

### Youth unrest

#### The age after Juvenile Delinquency



### **Causes of Youth Unrest**

- a) Defective education system
- b) Improper socialization and family problems
- c) Political, economic, social inequalities
- d) Corrupt authority
- e) Misuse of students by politicians
- f) Unemployment
- g) Lack of opportunity to express their abilities, talent, intelligence, skills
- h) Lack of responsibilities/determination
- i) Values conflict
- j) Influence movies, media

### **Beggary**

However it is difficult to define beggar in a proper manner, a beggar is a person who ask for alms or chairity and perform the action which derives the sympathy from others and who give them something in return.

A person who ask for

1. Aims at public places
2. Aims moving door to door
3. One without a visible means of subsistence

### **Types of Beggar**

- a) able – bodied adult
- b) able – bodied child (street children)
- c) Hereditary beggar
- d) Old/Incapable
- e) Sick/Diseased beggar
- f) Physically disable
- g) Mentally retard
- h) Religious (Jogi, Sadhu, Sanyashi)

### **Causes of beggary**

- a) Poverty
- b) Unemployment (migrated rural)
- c) Family disorganization/ lack of proper guidance
- d) Physical/Mental disability
- e) Old age
- f) Favourable social/cultural tradition

### **Poverty**

Poverty is essentially a relative concept or condition measurable in terms of the living standards of a given society in a given time.

Poverty can be defined as three basis:

- a) Amount of money required by a person to subsist.
- b) Life below a minimum subsistence level.
- c) Comparative well-being and ill-being.

- 1) Absolute poverty
- 2) Relative poverty

### **Causes:**

- a) Individual Failure – physically handicapped and mentally retarded
- b) Unemployment - naturally poverty will lead
- c) Inadequate Economic Development – it cause the unemployment which naturally poverty will lead.
- d) Inflation – It is the term of economics
- e) Dependency on agriculture
- f) Defective Political System
- g) Illiteracy

### **Unemployment**

It is the state of worklessness/condition of worklessness for a man fit and willing to work. It is a condition of involuntary idleness. A condition where an individual is not in a state of remunerative occupation despite his desire to do so.

### **Causes of Unemployment**

- a) Population Explosion
- b) Economic Depression
- c) Vocational Unfitness
- d) Technological Advancement
- e) Strike and Lockout “Bandh”

### **Social Control**

This concept of social control was introduced by E.A. Ross → “The Social Control” – 1901 A.D.

Social control refers to the control of the society over its individuals for social harmony, social solidarity and social order which is the necessary condition for the smooth functioning of the society. Solidarity and social harmony is not automatic process to which must strive.

### **Definition**

“Social control refers to the system of devices where by society brings its members into conformity with the accepted standards of behaviour.” – E.A. Ross

“Social control is the pattern of pressure which the society exerts to maintain order and established rules.” – Ogburn and Nimkoff

Need and importance of social control are as follows:

1. To control the individual behaviour
2. To maintain social security
3. For social co-operation
4. To establish social unity

### **Types of Social Control**

According to E.A. Ross,

- a) Formal Control
- b) Informal Control

- a) Formal Control: Means of formal control are law, military force, police force and administrative devices (states).
- b) Informal Control: Means of informal control are religion, family, sense of justice, morality, mores.

According to Kimball Young,

- a) Positive Control: The way one he is expected to perform the work, he will be rewarded i.e. it is by reward
- b) Negative Control: The way one he is not performing the work which he was expected to work and not rewarded for his work if it is by punishment.

According to Karl Manheim

- a) Direct Social Control: Family, neighbours, colleagues, friends, etc controlled by primary group.
- b) Indirect Social Control: Controlled by secondary group, e.g. religion customs

Agencies of Social Control

- 1) law
- 2) education
- 3) coercion
- 4) propaganda
- 5) Folkways and mores
- 6) custom
- 7) religion
- 8) public opinion – belief, ideology

## Nepal : Figure

<b>Official Name</b>	:	The Kingdom of Nepal
<b>Capital</b>	:	Kathmandu
<b>People</b>	:	Nepali/Nepalese
<b>Population</b>	:	2,31,51,423 (2001 B.S.) – The Central Bureau of Statistics
<b>Male</b>	:	1,15,63,921
<b>Female</b>	:	1,15,87,502
<b>Urban Area</b>	:	12%
<b>Rural Area</b>	:	88%
<b># Population Density:</b>		176 person per sq. km.
Length	:	885 km
Breadth	:	193 km
<b># Religious Affiliation</b>		
a) Hindus		
b) Buddhists		
c) Muslims		
d) Christians		
e) Others		
<b># Life Expectancy</b>	:	59.7 yrs
<b># Literacy Rate</b>	:	53.74%
Male	:	65.08%
Female	:	42.49%
<b># Population Distribution</b>		
Mountain	:	7.3%
Hill	:	44.3%
Terai	:	48.41%
<b># GDP (Gross Domestic Production) by economic sector</b>		
Agriculture, Forestry	:	40.3%
Industries	:	22.4%
Service	:	37.3%

Nepal is a Himalayan Nation of South-Asia. Its importance lies in the strategic location between two Asian giants viz. China in the north and India in rest of the directions. Nepal is a landlocked country which plays a vital role in economic and political feature of Nepal. The northern range is covered with snow over the year where the highest peak of the world Mount Everest stands. The hill is capture by mountains, high peaks, hills and valleys while Terai is gangaitic plan and consists of dense forest, national park, wild life and so on.

Nepal presents an example of being united in diversity over the history and has maintained it crowd to be an independent sovereign state.

There are two ties systems of legislation in Nepal.

- a) Upper House (Rastriya Sabha) – 60
- b) Lower House (Pratinidhi Sabha) – 205

- Culture
  - Religion
  - Economy
- ```

graph LR
    Economy --> Occupation
    Economy --> GDP
    Economy --> Prob[Probability of economic]
  
```

There is no reliable information on historical part of Nepal. The written records dates back only upto 6<sup>th</sup> century and a detail of historical account is available from 10<sup>th</sup> century BC prior to this period only myths recorded in genealogical chronicles of kings is available.

Etymology of the word Nepal

- Nepa : The name of the king of Gopal dynasty
- 'Ne' : A sage who was the role advise to the king
- 'Ne' : Home, 'pal' – wool – in Tibetan Language

### Define Society and Culture

Society is the composition of individual. It could be the composition of homogenous or heterogeneous group but so far the national level society is concerned it is the composition of heterogeneous group.

To have knowledge of historical, ideological and political dimension of Nepali culture, we need to consider the following:

- a) Ethnic diversity
- b) Religious diversity
- c) Variation of material art
- d) Cultural harmony
- e) Regional variation

#### a) Ethnic Diversity

1) Cultural group: caste/ethnic - cultural difference, linguistic difference, practices, dressing and fooding pattern

2) Communal riots or clashes: Negroid/Cancasoid/Pakistan, India but Nepal doesn't face this problem.

3) National Integration:

- Mental unification of various ethnic group
- Providing equal opportunities and chances to all ethnic group
- Proper care of different institution of different ethnic group
- Promoting inter-caste marriage system

#### b) Religious Diversity:

i) Brainchild of ethnic diversity

ii) No country in the world without religious homogeneity

iii) All ethnic group like Tamang, Magar, Rai, Limbu, Gurung are commonly known as Nepali

iv) Dual worship system exist in Nepal

v) Buddhist worship Hindu Gods and Hindu do visit Buddhist shrine.

vi) Observe national festivals like Dashain and Tihar by almost all groups.

c) Material Art

- i) Different temples, monasteries, monuments built by various ruler have become the cultural heritage of Nepal.
- ii) These heritages are not defined by which castes or ethnic groups it belong to, infact all these are Nepalese. There is no my/our on their feeling. Rather Nepalese feeling is there.

d) Cultural Harmony:

- i) Nepalese society has evolved out from the horizontal process and this process has been responsible for the diversity as well as the integration.
- ii) The history has played a vital role to develop the concept of Nepali nationalhood. That is why it stands as a single and string and sovereign nation today.

### Nationalism

It is the matter of loyalty and emotion sentiments towards one's country.

The main pillars of nationalism are:

- a) Hinduism
- b) Monarchy – as a symbol of unity
- c) Nepali language
- d) Mount Everest
- e) National Anthem
- f) National Flag

# Areas to be focused to consolidate or promote Nepali nationalism:

- Security
- Equality
- National migration – different ethnic, religious, cultural groups are grabbed together.
- To end social injustice/discrimination
- To end economic exploitation
- Revision of treaty
- Language

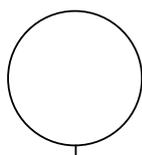
## Chapter 5 Community Development

Suffering of Colonial country – to become independent country – shortage of economic.

Later on Harry and Truman who was the president of the USA in the 1849 A.D. develop the concept of developed country, underdeveloped country and undeveloped country.

### Development approaches:

- 1) “**Top-down**” model – where the decisions are taken in the top level central.



After the second world war, when most of the countries have become independent but these countries had faced great social economic problems. In this period countries had followed the top-down model of development approach in which approach the community participation was ignored. As a result of that, the top-down approach of development model becomes failure.

Without identified the problem of root level by the involvement of people, community and without community participation, realized that any program of development cannot be successful. Therefore, instead of top-down approach, bottom-up model emerged and the development of community become possible.

The term community development has been defined by many authors in may ways depending upon their educational background and qualification.

According to UNO, "It is the process by which the efforts of the people themselves are united with those of government authority to improve the economic social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute fully to national progress.

# Community development is one of the programs launched by government which involves the local people participation.

Now the basic elements of community development.

1. People effort to find solution to their common problem.
2. Government and Non-Government Association
3. Reliance on their resources as much as possible.

The community may be defined as a process of social action in which people of a community organize themselves for identification of their needs, for planning and for action to meet these needs with maximum reliance on their own initiative and their resources, supplemented with assistance in any form from government and NGOs.

### **Characteristics of Community Development**

- a) It focuses on a unit called community.
- b) Initiation by groups, agencies, organizations or institution external to the community unit.
- c) Emphasis on public participation.
- d) Participation for the purpose of self help.

- e) Promotion of increased participatory decision making by the community members.
- f) Equality in the distribution of end product.

### **Objective of Community Development**

The community is made up of individuals and households which must be concerned with the purpose of self fulfillment, development of human beings, environment and resources.

# self fulfillment i.e. development of human

- Skill development
- Education development
- Awareness development
- Trainings development

Either themselves or in collaboration with Government or NGOs.

- a) To improve life on community level.
- b) To develop all aspects of community living so as to avoid imbalance in different area of living.
- c) To explore and use technical assistant available from outside.
- d) To demonstrate special capabilities, projects and resource that may be useful to other communities.
- e) To co-ordinate with state and national development plan.

Community development which can be viewed as self-help approach to rural development was introduced in Nepal in 1951 AD.

### **Community Development Program in Nepal**

- Community Forest Program
- Community Medical Program
- Agricultural Program
- Sanitation Program
- Poverty Alleviation Program
- Income Generating Activities
- Co-operative Program
- Village Development Program

### **Community Participation Development Activities**

Due to the failure of top-down model and increasing awareness of self-help community participation development activities moved toward.

The word community denotes the social entity organized with some sense of identity a part of being inhabitants of all localities.

The involvement of people in the physical work of implementing the development activities to some degree of sharing of decision with the community.

- a) Identification → Identification of the resources. Bridge is necessary. To built it, people participation is indispensable.
- b) Planning → meeting, general assembly to start new program
- c) Decision making → from community people
- d) Implementation → local people to be involved
- e) Evaluation

The community participation can be understood as the involvement of local population in decision making implementing and evolution concerning on the development project for the purpose of the social economic and other development activities.

### **Dimension of Participation**

- a) Involvement of all those affected in decision making about what should be done and how.
- b) Mass contribution to the development effort.
- c) Sharing the benefit of the program.
- d) Local participation in the evaluation.

The role of community participation in many fields of development is now well organized. The advantage forcing or arising from community participation is that government resources can be complimented by the efforts made by the local communities.

My reasons for favouring community participations are as follows:

- i) More will be accomplished.
- ii) Services can be provided at lower cost.
- iii) Participation has an intrinsic value for participation.
- iv) Work as a catalyst for further development efforts.
- v) Participation leads to a sense of responsibility for the project.
- vi) Participation guarantees that a felt need is involved.
- vii) Participation ensures that things are done in the right way.
- viii) Uses of indigenous knowledge and expertise.
- ix) Freedom from dependence on professionals.

### **Community Development Theory:**

Community Development: Theories are based on the terms of questions, they attempt to answer. There are five types of question and five types of related theories involve with guiding community development types.

#### **Questions**

- 1) What is?
- 2) Why is it?
- 3) What would happen if?
- 4) What would stimulate learning?
- 5) What should be done?

#### **Theory**

- Descriptive Theory  
 Explanative Theory  
 Predictive Theory  
 Heuristic Theory  
 Prescriptive Theory

## **Community Organizing for people's empowerment**

It is bringing people together and working with them to influence them in order to change the prevailing system. This process has been often planned and managed by the people outside of that community than by the community people themselves.

### **Benefits (Community Organizing)**

Strength:

- a) It enables grass root groups to recruit new members.
- b) Build leadership among them.
- c) Plan and facilitate meetings.
- d) Sustainable grassroots organization
- e) Provides the grassroots groups for facilitate in fundamental system change.

### **Limitation (Difficulties)**

- a) Relative negligence in participation
- b) Lack of emphasis on analyzing broader social cultural, political and economical context.
- c) Failure in power, grass groups to address community issues on their own without support from outside.

## **Community Development Approach**

The concept of community development approach was elaborated by British Colonial Government as a process intended to mobilize the labour of rural and urban communities in support of National government objective to build social and physical infrastructure and increase self-reliance.

# Community development approach was first established in GHANA during 50's

# Extensively integrated in to India's development plan

# General concept behind this is to mobilize the people and resource.

# Within the community development approach a more general strategy of development, activities are carried out in the social economic and cultural fields.

# The principles are: (of community development approach)

- a) To take into account the existing local socio-cultural conditions.
- b) To start all activities from the "felt need" of population.
- c) To promote "self-help" activities of the communities through various government services for example → forestry, health, education, agricultural
- d) To mobilize and draw on local resources.

How do community development approach?

All the local level a network of community development workers also known as "change agents" are established to carry out all activities within the communities.

The central features of community development approach can be summarized as follows:

- a) Establishment of co-ordination team at local level.

- b) Training and assignment of local community development workers also known as “Change agents”
- c) Regular contact and dialogues between community development team and the local people.

### **Indigeneous and Appropriate Technology**

Indigeneous technology refers to the set of knowledge and technologies existing and developed around the specific indigeneous community in an area and develop by them through their interaction with other people outside their area.

- Spiritual aspects } Relationship
- Material aspects }

### **Appropriate Technology**

It may be defined as the technology that fit the social and environmental context prevailing in a particular place and at a given point of time.

Schumake:

“Technology with human face”

It is a tool for people to use it within a community process of self determination and sustainable development.

Appropriate Technology must meet following criteria (characteristics)

- a) Technology that suits the needs and lifestyle of people using it.
- b) Design of technology should involve the beneficiaries to the greatest extent possible.
- c) Installation of technology should be rural based (that uses local skills and materials)
- d) Enable local people to earn a living and increase their income and potential.
- e) The cost to install, operate and maintain the technology should be within the economy rich of the country.
- f) Should be fit and adopted to the local social and cultural environments.
- g) Should be non-destructive to the natural environmental and ecosystem

### **Ecology and Environment**

To mobilize local resources and to use of the local resources by the local people for the increase of the life of nation.

Before launching any development program, we have to study about ecology and environment for that which program can be fitted.

E.g. stopping trekking at Mt. Everest after studying its ecology and environment.

### **Characteristic of Primary Group**

- a) Physical Proximity: It makes the ‘conversation of gestures’, exchange of ideas and opinions easy and possible.
- b) Small size: Relationship can be intimate and personal only in a small group.
- c) Stability: To promote intimacy of relationship, the primary group should be stable to some extent.

- d) Similarity of background
- e) Limited self-interest
- f) Intensity of shared interests

### **Characteristics of Secondary Group**

- a) Formal and impersonal relations
- b) Large in size
- c) Option of Membership
- d) Active and inactive members
- e) Relation: The members of a secondary hardly meet face to face
- f) Formal Rules: A secondary group is regulated by formal rules
- g) Status of individual depends on his role
- h) Goal oriented

### **Definition of Primary Group**

#### Unit Three (Class-XII) Meaning of Acculturation

Acculturation refers to the social process through which modification in one cultural group is made by another cultural group. When both cultural groups come into first hand contact, both group having different cultural traits are influenced by each other. Specially, in this two way process, most of the non-literate cultures or undeveloped cultures are subordinated/influenced by developed cultures, specially European culture. One cultural group adopt other cultural traits from other group by will/natural process or pressure/ domination process.

The term acculturation was first used by American anthropologists during the 1930s in the study of cultural and social change and the problems of social disorientation and cultural decline. They defined acculturation as ‘those phenomena which result when groups of individuals having different culture come into first hand contact, with subsequent changes in the original cultural patterns of both groups. Acculturation process may be unilateral or bilateral. It is a process but not a phenomenon. It is the means of social and cultural change which is possible by result of continuous changes in cultural pattern through the regular cultural contact. So, it is the transmission of culture as well as one part of the process of assimilation. It changes in way of life group and adopts different culture. For example, in our society Muslim women are influenced by Hindu women’s culture in the context of sharing vermilion. Similarly, most of the people of the US migrated from Europe having different culture when all of them into first hand contact the new American culture came into existence.

### **Definitions**

- a) According to Wilbert E. Moore, “The term acculturation has come to mean the transfer of cultural or socio elements from one society to another.”

- b) According to John Lewis, “Acculturation is the process by which culture is transmitted through contact of groups with different cultures, usually one having a more highly developed civilization.
- c) According to Park and Burgers, “Acculturation is the process by which one group of people learn from another, whether the culture or civilization be gotten by initiation or by inculturation.”

In briefly, it may be said that the acculturation is the social process on which culture is transmitted. It may be unilateral or bilateral which happen in society when two different cultural group came into first hand contact .Specially acculturation is accruing/happing between more powerful developed society and underdeveloped, weaken society. It changes culture pattern of group but save their originality.

### **Features of Acculturation**

- a) It is universal.
- b) Nature of contact (First hand contact)
- c) It is a process not a phenomenon
- d) Acculturation do no unified two culture into one
- e) It brings change in cultural pattern
- f) It may be achieved by will or force both.

### **Assimilation**

#### **Meaning of Assimilation**

Assimilation is the process whereby persons and groups acquire the culture of other group in which they come to live by adopting way of life(attitudes, values, patterns of thinking and behaving).In this process, a minority group adopts the values and patterns of behaviour of a majority group, ultimately becoming absorbed by the majority group. One cultural group absolutely assimilates with other by changing their own culture of way of life.

Assimilation is the slowly process where different cultural groups come together and assimilate into the dominating cultural group after then it develops the indistinguishable situation among them because of same idea, perspective feeling of different group they are united and develop into a united group. Some factors favouring assimilation are toleration, equal economic opportunity, sympathetic attitude on the part of dominating group towards the minority group and nature of contacts. According to Hayes, “Assimilation is not process of interaction but it is the result of interaction.” So, it is the social and psychological process. For example, when the Magars of Nepal came into first hand contact with Parbate People, Magar people started to adopt the way of life of Parbate people. Gradually, they lost their own culture.

#### **Definition of Assimilation**

- a) According to Bogardus, “Assimilation is the process whereby attitudes of many persons are united and thus develop into a united group.”
- b) According to Horton and Hunt, “The process of mutual cultural diffusion through which person and groups come to share a common culture is called assimilation.
- c) According to Nimkoff, “Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlooks.

On the basis of above mentioned definitions, it is said that assimilation is a social interaction through which persons and group acquire the culture of another group and persons. In short, in this process, one person or group is absolutely absorbed with another group by forgetting their own cultural pattern.

### **Characteristics of Assimilation**

- a) It is a social process. It is the result of social interaction between people of different cultures.
- b) It is a gradual process. It is a slow and the speed depends upon the nature of contact between different groups.
- c) It includes sentiments and attitudes. It concerns with sentiments, attitudes and feelings of different groups and communities.
- d) It develops from acculturation. It gradually gives way to assimilation .
- e) Unconscious Process: It is the unconscious process in which feelings, perspective, idea, attitudes, etc of individuals are changed.
- f) Continuous Process
- g) Universal Process: Everywhere, every time and in every person it is continuing.
- h) Assimilation is not simple but complex process.
- i) It is a two way process.
  - Kirant – Hindu
  - Kala – Gora American

### **Differentiation**

Basically, differentiation means difference between more than one group. Sociologically, it is a social process in which groups or person change from homogeneity to heterogeneity, whereas homogeneity means quality of similarity or likeness of two or more individuals or groups in specific aspects and heterogeneity indicates the quality of dissimilarity of difference of two or more individuals or groups in specific aspects. In the evolutionary process, society and culture change from simple to complex, from homogeneity to heterogeneity. So, it is the process by which one group or person becoming separate from another.

Social difference of the individuals or group based on the biological or physical and social or cultural.

When people are different from one another on the basis of age, sex, stature (bodily height) race and uneven distribution of physiological and mental talents in any substantial (structure) population, these are the ascribed difference based on biology which cannot be changed. Similarly, differentiation on the basis of socially achieved characteristics like profession, income, property, prestige, power, belief, etc, these are achieved differences based on social and cultural performances. Because of both ascribed and achieved differences, the roles of the individual are also different from one to another. So, the role differentiation of the members of society based on ascribed and achieved differences is called social difference. In the society, it creates conflict among more groups on the one hand. On the other hand, it contributes to the continuity and maintains of the whole society.

### **Definition**

- a) Dictionary of Sociology: Differentiation refers to a process whereby sets of social activities performed by one social institution become split up between different institution.
- b) According to V.(Vilfredo) Pareto, “Societies have moved from an undifferentiated homogenous state to differentiated heterogeneous one. In brief, it is a process of homogeneity to heterogeneity.
- c) According to Bidya Bushan, “Differentiation represents an increasing specialization of the parts of a society giving greater heterogeneity within the society.”

In conclusion, differentiation denotes the process of becoming separate from one another. It is a process of homogeneity to heterogeneity whereby the two parts of society develop in separate forms which also contribute to the continuity and maintain of the whole society.

**Differences between Acculturation and Assimilation**

| <b>Acculturation</b>                                                                         | <b>Assimilation</b>                                                                   |
|----------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 1. It is a conscious process.                                                                | 1. It is an unconscious process.                                                      |
| 2. It changes in cultural pattern of group or person.                                        | 2. It changes in way of life in group or person.                                      |
| 3. It is a simple process.                                                                   | 3. It is a complex process.                                                           |
| 4. It does not unite two cultures into one.                                                  | 4. It does assimilate between one another culture group.                              |
| 5. Group or person adopts same cultural traits by from another natural and dominant process. | 5. Specially minority group with majority group by facilitating or retarding factors. |
| 6. It focuses in first hand contact between two different cultural groups.                   | 6. It concerns with minority group and majority group.                                |
| 7. It is an interaction                                                                      | 7. It is the result of interaction.                                                   |
| 8. It is the primitive stage for assimilation.                                               | 8. It is the optimum point of acculturation.                                          |

**Integration**

**Meaning of Integration**

The term integration is derived from Latin word ‘integrate’. Here, ‘integrate’ means ‘to unite’ or ‘to integrate’ into a whole. In sociology, the first scholar to use the term integration is Robert E. Angel. He defines integration “as a process and an end product.”

Society is the system of interrelationships and interconnected between structural components of society. In society persons are bound together and dependent upon each other in these system. In every society, we find differentiation and integration process. According to R.K. Merton we can find “the strain towards anomie” which refers to a condition where the continuity of the society has broken down to some degree as well as “the strain towards consistency” is called integrating process. Through these concepts the different elements of society are bound together to maintain social integration.

Integration is therefore, the harmonizing or unifying process whereby the various structural components of society are properly organized. It does not involve similarity at various structured parts what is essential for integration is that certain values must be accepted as common and the

different institutional agencies should preserve and promote these values. The aim of integration is to maintain a harmonious and active relationship between the various structural components of society. But absolute integration is a myth specially in country like Nepal.

### **Definition**

1. “Integration is an organization rather than homogeneity.” – Gillin and Gillin
2. “Integration refers to the process by which different races come to have closer social economic and political relationship.” – Bidya Bhushan

On the basis of these definitions, we may say that integration is the process in which the individual experiences a sense of belonging to social norms, values, belief and one of the ways to minimize tension and conflict in the society.

Problems in integration:

- a) Complexity of society
- b) Cultural heterogeneity
- c) Rapidity of change
- d) Tendency of Persistence (continue exist)

### **Gender**

#### **Meaning of Gender**

The word gender is new being used sociologically or as a conceptual category and it has been given a very specific meaning. In its new incarnation gender refers to the socio-cultural definition of man and woman, the way societies distinguish man and woman assign them social roles.

The concept of gender enables us to state that sex is one thing, but gender is quite another. Everyone is born male or female and our sex can be determined simply by looking at our genitalia.

Basically, sex is biologically defined, whereas gender is socially defined. Thus, sex refers to the biological fact that a person is either a man or a woman. Gender refers to socially learned traits associated with and expected of man or woman. Therefore, to be male or female is a matter of sex, but to be masculine or feminine is a matter of gender. Thus, gender is the socially and culturally created differences in the behaviour role and the status of men and women. In gender differences the status of man and woman perpetuate the attitudes of male dominance and superiority and female subordination and inferiority. That’s why men’s roles and statuses in society are productive whereas women’s are not more than supportive. Gender is also one of the basis of social stratification. It divides society into two segments, masculine and feminine.

|            |               |
|------------|---------------|
| <b>Sex</b> | <b>Gender</b> |
|------------|---------------|

|                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. Sex is natural</li> <li>2. Sex is biological. It refers to visible differences in genitalia and related differences in procreative function.</li> <li>3. Sex is constant, it remains the same everywhere.</li> <li>4. Sex cannot be changed.</li> </ol> | <ol style="list-style-type: none"> <li>1. Gender is socio-cultural and man-made.</li> <li>2. Gender refers to masculine and feminine qualities, behaviour patterns roles and responsibilities, etc.</li> <li>3. Gender changes from time to time, culture to culture, even family to family.</li> <li>4. Gender can be changed.</li> </ol> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

### Definition of Gender

1. According to Arm Oaklery, "Gender is a matter of culture; it refers to the social classification of men and women into masculine and feminine.
2. According to Ember and Ember, "Differences between females and males that reflect cultural expectations and experiences is called gender differences."
3. According to Smith, "Gender is the socially and culturally determined differences in behaviour, roles and status of men."

In conclusion, we can say that gender is social, cultural or psychological term which is determined by social and cultural by which socially created role differences between males and females. It does not concerns only women but it also concerns different role and behaviour of both male and female assigned by society and culture. It studies about masculine and feminine which can be changed.

### Characteristics of Gender

- i) It is dynamic. (It changes from time to time)
- ii) Differences on social, cultural and psychological pattern.
- iii) Gender relation vary from place to place
- iv) In gender, males position is higher than female or male is always dominant over females
- v) It is changeable.
- vi) It is the totality of norms and values, status and roles of individual sex.

### 4.3 Class

In sociologically, 'class' denotes to the social class. Specially, in industrial societies, it is a type of social stratification. In simple term, social class is that group of people who have equal property, prestige, power, income, occupation, education and qualification in a society. Classes are related to one another in terms of inequality or hierarchy.

Social class produces of social stratification in which a persons' social status depends upon his or her achievement. Membership of a class in not inherited as in the case of caste system. So, the boundaries between classes are never rigid.

Karl Marx who is one of the founding fathers of sociology, had divided the capitalist society into two classes on the basis of ownership and non-ownership of property. One is bourgeoisie and the other is proletariat. The bourgeoisie class wants to exploit to the proletariat whereas proletariat wants to be free from the exploitation of bourgeoisie. The relationship between two classes is a

hostile. In this sense, the focal point for the class is an economic factor on the basis of Marx but economic factor is not only enough. There are other factors like social, educational, etc.

- a) “By social class, we mean one or two or more broad groups of individuals who are ranked by the members of the community in socially superior and inferior positions.” – Ogburn and Nimkoff.
- b) “A social class is a culturally defined group that is accorded a particular position or status within the population as a whole.” – Lapiere

**Characteristic of Social Class**

- 1) Hierarchy of group: The society is divided into different classes such as upper class, middle class, lower class, house class, homenot class, etc/
- 2) Class consciousness: All the individuals of class are very conscious about their class interest and aware of fulfilling their interest.
- 3) Gap between two groups: Due to the unequal distribution of the production of society there is a vast gap between the classes.
- 4) Vulnerability of conflict: According to Karl Max, there is conflict in relation between rich class and poor class. Rich class exploit the poor people whereas poor people want to be free form that exploitation.

**Caste and Class**

| Caste                                            | Class                                              |
|--------------------------------------------------|----------------------------------------------------|
| 1) It is a closed system.                        | 1) It is an open system.                           |
| 2) Caste is determined by birth.                 | 2) Class is determined by individuals performance. |
| 3) Caste is ascrib-oriented                      | 3) Class is achieved oriented                      |
| 4) There is restriction on choice of occupation. | 4) No restriction on the choice of occupation      |
| 5) Caste is endogamy.                            | 5) Class is not endogamy                           |
| 6) It is mostly found in Hindu society.          | 6) It is found throughout the world                |

**3.2.2 Enculturation**

**Meaning of Enculturation**

Enculturation is a process of social interaction which emphasized ones own culture. The word enculturation is derived by American anthropologist Herskovits. In this process, people acquire personality and learn the various culture of their society. It refers to the process of learning by which human beings follow their traditional norms, values, customs. It is a life long process which starts from the birth of an individual.

**Definition**

- a) “The aspects of the learning experience that makes off man from other creatures and by means of which he achieves competence in his culture may be called enculturation.” – Herskovits.
- b) “Enculturation refers to the process of acquiring the cultural traditions of a society.” – B.Bhushan

### **Characteristics of Enculturation**

- a) It is also universal process and society specific.
- b) It helps to preserve ones own culture.
- c) It is social in nature.
- d) It is the social process in which cultural elements transfer from one generation to another or one group to another.
- e) It is the process of learning.

# Nepalese Cultural History

## Brief Introduction to Nepalese Cultural History

Before the unification of Nepal, the Kathmandu Valley used to be called Nepal. So, its unification in the 18<sup>th</sup> century by Prithivi Narayan Shah, Nepal's history is known as the history of the Kathmandu Valley. Reference to Nepal is found in the famous Hindu epics Mahabharata and Puranas, and in the Buddhist and Jain scriptures which established the independent entity (politically and territorially). The Vamshavalis or Chronicles, help us to know about the oldest part of the history, written during the 14<sup>th</sup> century. According to the Vamshavalis, the Gopals, the Abhiras and the Kiratas ruled over a long period of time. The documented history of Nepal begins with the Changu Narayan Temple and its inscription of King Manadeva I (i.e. AD 464-505) of the Lichhavis dynasty. It is found that the Kirants, the Vrijis, the Shakyas, the Koliyas, Mallas, Lichhavis, Abhirs, Guptas and Thakuris were all lost among aboriginals of the Kathmandu Valley in making of Newars. Gopal, Abhir and Kirat dynasties were the ancient rulers of Nepal.

## Division of the History of Nepal

|                                                                  |                    |
|------------------------------------------------------------------|--------------------|
| THE ANCIENT PERIOD                                               | c. 900 BC – AD 880 |
| i) Rule of Gopala Kings (Khas) herders (cattle, sheep and goats) | c. 900 BC – 700 BC |
| ii) Rule of Mahisapalas (Kirantas) (buffalo herders)             | c. 700BC – 625 BC  |
| iii) Rule of Kirat kings                                         | c. 625 BC – AD 100 |
| iv) Rule of Lichhavis kings                                      | AD 880-1768        |
| MODERN PERIOD OR SHAH PERIOD (Rule of Shah kings)                | AD 1768 onwards    |
| Rana or Oligarchy Rule                                           | AD 1846-1951       |
| Panchayat Partyless Political System                             | AD 1960-1990       |
| Democratic Multiparty Political System                           | AD 1990 onwards    |

Because of lack on evidence and any inscriptions, the Kirat period is known as the dark period in Nepalese history.

## Kirat Period

The Kirat period is the dawn of Nepalese history. The Kirat period is a dark or prehistoric period of Nepalese history. No proof has been found regarding the antiquity of the Kirat people. Kiratas are mentioned in the Mahabharata; they are of Tibeto-Burman families living between the Himalayans and Gangetic plain. According to some scholars, the term Kirat is a corrupt form of 'Kiriya', meaning fort or town. The ancient people who used to reside in forts began to be called Kiratas. Others think that these people moved at night along the mountainsides or in bad, dirty places, called Kira or Kila. Some think that the forerunners of the Indus Valley civilization were the Kiratas. The Rig Veda refers to a battle between Aryans and Kiratas at Allahabad in the of course of Aryanzation of India. There is no doubt that the Kiratas are non-Aryans. As to the original home of

the Kiratas, there are divergent views. Some scholars believe the Kiratas belong to Mongolia. According to Hindu literature, they are placed with China or Chinese (say, the crude form of Tibeto-Burman). Others connect them with Samer or Egypt. When they were defeated in their original homeland they migrated towards the east. One section moved towards central Asai, and the second towards India. In India, when they were defeated by Aryans, they took shelter in the Himalayan regions, entered the Kathmandu Valley and carving out their kingdom there, likely in the 8<sup>th</sup> or 7<sup>th</sup> century BC. There had emerged a great civilization of Kiratas. Although unclear, 26 or 29 Kirati rulers ruled and were contemporary with Pandavas, the Buddha and Ashoka. The first Kirati king was Yalamber. During the rule of Jitedasti, seventh ruler of the Kiratas, Buddha visited Nepal and Buddhist culture and art were grafted in the Kathmandu Valley.

The Lichhavi period is known as the golden period in the history of Nepal. Lichhavis migrated to Nepal around 250AD from north Bihar in India. Manadeva I was the son of Dharmadeva. Lichhavi rule continued smoothly until the beginning of seventh century; when the father of Mandeva I died. Amshuverma of the Thankuri family was a talented, influential officer at that time. He became the king, ending Lichhavi dynasty rule. Anshuverma was an able administrator. He opened trade routes to Tibet. One of his daughters, Bhrikuti, was married to the Tibetan ruler Songsten Gampo. She was instrumental in spreading the teachings of Buddha in Tibet and China. Then, after the death of Amshuverma, Guptas, one of the noble families in the valley rose to power. They were in power for twenty two years. Then Narendra Dev of the Lichhavi dynasty terminated the Gupta rule in about AD 645. Narendra Dev (c. 645-681) initiated friendly relations with China and his successors laid the foundation of friendship with India by entering into matrimonial alliances with Indian royal family. The rule of Narendra Dev began an era of prosperity and after 630 years of rule the Lichhavi collapsed with King Raghavadeva in AD 880.

### **Lichhavis and Their Cultural History**

Kiratas kings ruling in the Kathmandu Valley were gradually suppressed by the Lichhavis. The rulers of Vaishali established a new state in the Himalayas in the early centuries of the Christian era. They were Lichhavis.

During this period a cultural metamorphosis of sorts took place. The conquerors assimilated some cultural practices and some works of the conquered people, but they also enforced a system and institutionalized the Hindu religion among the people of the Nepal Valley. Transformation of the indigenous culture had begun.

Some offshoots of the Lichhavis started worship Pashupati. Some idols were worshipped as Shiva in some form. Later, Pashupati was worshipped by the Buddhists as Avalokitesvara. The existence of Hindu monarchs, predating Buddhist missionaries, is inferred from the Kushana (Mathura) school of art in early sculptures and terra-cotta images. Mandeva's pillar inscription (c. AD 464-505) at the Changu Narayan temple is regarded as the first written and recorded chronicle.

During this period, the Lichhavis had already established feudal patterns, brought Aryan Brahmanic tradition, the Sanskrit language and also artistic features from India.

Hinduism and Buddhism were practiced side by side, and they influenced the culture of the valley. The coexistence of and intermingling of these two religions can be best illustrated by the fact that King Manadeva was a devout Hindu but patronized Buddhist centers. His great grandfather

Vrasadev was a devout Buddhist who laid the foundation of Swayambhu Stupa, the most important Buddhist monument of Nepal.

The Lichhavis chronicles spans almost six centuries, from AD 300 to 879. Those who were concentrated around Vaishali in India slowly penetrated the valley, which was then ruled by the Kirata people. During that period the Kiratas had come from the east, and Tibetans came from the north. The Lichhavis rose in eminence and consolidated their position. During the 6<sup>th</sup> and 7<sup>th</sup> centuries there were weak kings with powerful Samantas (noblemen) who ruled in practices. Prominent examples are the Ahir-Guptas and Samanta Amshuverma of the late 5<sup>th</sup> and early 6<sup>th</sup> centuries. This ended when Narendeva came to power. Finally there came the Nepal Sambat, the end of the Licchavi Period in 879.

Two major factors are responsible for the prolific development of culture during the Lichhavi period. First, Lichhavi rulers were not only tolerant of all ideas, religions and thoughts but also patronized all works of art and culture liberally. Second, they maintained their kingdom as a trade route between India, Tibet and China and Kathmandu became the center of trade. The uncensored traffic of ideas and flow of trade contributed intellectually as well as economically to the development of culture during this period.

Another factor that shared and contributed to the promotion and development of the culture in Kathmandu Valley was agriculture. The valley replaced the practice of shifting cultivation and people became settled agriculturists. Geometrical farming knowledge is reflected in the temple architecture as well as in the iconography of Nepal. Moreover, abundant crops in the valley gave artisans ample resources and leisure to indulge in arts and festivals. In addition, their feudal masters were wealthy enough to support arts and crafts. Thus there was a great impetus for the development of art and architecture.

By the beginning of the 5<sup>th</sup> century, the Lichhavis had established an absolute monarchy in the valley. The government was administered according to the laws contrary to those based in the tribal administration before the advent of the Lichhavis. Institutions were set up to regulate and govern the liaison between the ruler and the ruled. Religious congregations as well as panchalika (local units) enjoyed autonomy. Beneficial public work was carried out by the state using wealth generated from levied taxes. Land tenure was regulated and was the basis of the current land system.

### **Social, Religious and Economic Life under the Lichhavis**

Conquests of various parts of Nepal by Manadeva paved the way for the social unity of the country. The Lichhavis preached love and affection among the members of the families. Sons were urged to show devotion to their parents. The wives were urged to think about the attainment of the merits of their husbands. The Varna system sank its roots very deep into the Nepalese society. Yoga teaching had a great impact. The five principles of conduct – Ahimsa (non-violence), Satya (veracity), Asteaya (non-conventousness), Brahmacharya (continence) and Aparigraha (frugal living) – known as Yamas, were expected to be strictly followed. Any deviation from them was supposed to be the greatest crime. Theft, adultery, murder, sedition and association with such deeds were the five crimes stemming from such deviation. If these crimes were committed, one was liable to be deprived of worldly possessions and even one's body.

Manadeva had three queens, demonstrating that the rich could have many wives. The general masses preferred monogamy.

Women were highly respected in the society. They took part in social activities. Rajyavati, the mother of Manadeva, used to take interest even in administrative matters. She was a great source of inspiration to her son. The Lichhavi period is regarded as the golden period of the history of Nepal.

### **Monuments of the Lichhavis**

The political border of Nepal was extended greatly during the period. In order to run the administration they built monumental buildings like Kailashkut Bhavan and Managriha.

### **Administrative System**

Although the kings were the final authority, suggestions were sought from people. A kind of ministry existed and the country was divided into several administrative units. The system was called Panchali. Power was decentralized. Justice was carried out through the legal codes.

### **International Relations**

The Lichhavis had a very good diplomatic relations with India, Tibet and China. The marriage of the princess Bhrikuti (the daughter of Amshuverma) was a very good step. During this period culture, religion, society and art influenced the lifestyle of the people.

### **Religious Systems**

Saivism and Buddhism coexisted in the society. The Lichhavis were Hindus but did not prohibit Buddhism. The kings had respect for all religions. Many temples, stupas and chaityas were constructed. Stone taps (sprouts), wells, roads and monasteries were also constructed in many places.

### **Medieval Nepal and the Malla Dynasty**

Before 600 BC, there existed the small petty states of the Malla kings near the boarder of Nepal and India. These republican kingdoms were Kushinagar and Pawa in India. Buddha, at the time of his death, had reminded his beloved disciple Ananda about the importance of the Mallas. This suggests that the Malla were there during the last days of the Buddha.

After the Mahanirvan of the Buddha, King Ajatasatru of Magadh defeated the kingdoms of the Lichhavis and Shakyas. As a result of their defeat, these groups migrated to the Himalayan region in the north. During this period, the Mallas moved toward the mountains and Lichhavis fled to the Kathmandu valley. During 13<sup>th</sup> century AD, there was a strong Malla kingdom in Dullu in far western Nepal. This suggests that the Lichhavis were ruling the Kathmandu Valley, there was a community called Malla ruling in the Karnali Basin of far western Nepal.

King Manadeva I of the Lichhavi dynasty had earlier defeated the Mallas of the west, so these Mallas were waiting for an opportunity to take revenge. Eventually the Mallas became stronger, while the Lichhavis became very weak and the Mallas took the Kathmandu Valley.

Arimalla was the first Malla king. He ruled from 1201-1216. There was a king named Harishingdev who belonged to the Karnatak dynasty of South India. His capital was Simaraongarh. During the period of Harishingdev, the Muslim King Gaysuddin-Tuglak of Delhi attacked Simaraongarh. Due to this fear of defeat Harishingdev came to the Kathmandu Valley in order to take shelter.

At that time in the Kathmandu Valley the area was ruled by both Arimalla and Rudra Malla, and then they were jealous of each other and were fighting for the power. When Rudra Malla died he had no son, so to avoid civil war Harisinghadev was made the king of Bhaktapur. Harisinghadev had brought with him the communities of Brahman, Vandel, Acharya Jaisi, Vaidya, Rajak and Khadgi. These communities are still found in Nepal.

The attack or invasion of the Muslim king Samasuddin destroyed many temples and monuments in the Kathmandu Valley in AD 135.. Later Malla kings renovated several temples and monuments.

### **Jayasthiti Malla (A.D. 1380-1395)**

King Jayasthiti Malla was a very ambitious king. He was a great king, politician and reformer and he was a lover of literature and able administrator. During his reign, he revolutionized the social, political, economic and religious life of Nepali society. His name is recorded as the social reformer in the annals of Nepal. During his time, many communities of different castes from Terai had migrated to Kathmandu. Tantrism was developing in the society, and the traditional religious system was deteriorating. Because of the deteriorating social system, values and customs were at stake. People were becoming undisciplined and economic conditions were very bad. In the meantime, there were earthquakes, quarrels and revolts which had weakened the economic system of Nepal. Malla took strong steps to control such events with multiple reforms.

### **Reforms of Jayasthi Malla**

#### **Social reforms**

Malla stratified the whole society according to the Varna system into various castes and sub-castes based on the ancient system of Hindu philosophy. The basis of the caste system was maintained according to hierarchy, occupation and commensality.

The Newar community was also divided into the various castes and sub-castes on the basis of the same Varna system. Malla made strict rules for each caste and sub-caste regarding food, settlement, birth and marriage practices.

#### **Religious reforms**

Jayasthiti Malla was a religious minded king. He constructed many temples and shrines and established trusts for their management and renovation.

#### **Reforms in art**

During Jayasthiti Malla's time, the Newari and Sanskrit languages developed equally. Poems were written in Sanskrit. He asked scholars to write dramas about Ramayan and asked to show these to the people. He was very fond of songs, music, dances and paintings.

#### **Economic and other reforms**

Jayasthiti Malla began to systematize laws. Criminals were punished on the basis of their merits and demerits. Fines were taken from such criminals. He divided the land on the basis of its productivity into four categories: Abbal, Doyam, Sim and Chahar. He started the modern system of measurement by creating measuring units such as Mana, Pathi, Pau, Dharni, etc.

### **Yaksha Malla (A.D. 1428-1482)**

Yaksha Malla extended the territory of Nepal upto Morang, Gorkha and Bhot. He surrounded Bhaktapur with brick walls. He traveled to the various religious places of India and constructed many temples, like the Dattatraya temple of Bhaktapur. He also initiated construction on historical buildings and shrines. He was an able administrator. He was a lover of literature. He had seven sons and one daughter.

After his death, the Kathmandu Valley was divided into three kingdoms: Kathmandu, Patan and Bhaktapur. After this Nepal started to break into pieces. His sons were trying to get more power and money and so there was internal dissension, court conspiracy, factionalism and internal discord. This led to the weakening of Malla rule.

### **Modern Period (A.D. 1768 onwards)**

Most historians of Nepal date the beginning of modern Nepal history from the year 1769. However, according to Ludwig F. (Stiller) SJ, this is not fully satisfactory. The year 1769 marks the end of Malla rule in Kathmandu but the thrust that created modern Nepal began long before in 1744. It was then that Prithivi Narayan Shah, King of Gorkha, conquered Nuwakot and took the first step towards the conquest of the Kathmandu Valley. To conquer the three kingdoms of the Kathmandu Valley, Prithivi Narayan Shah had to motivate and finance his army.

Traditionally, in the hill states, all government service was paid by land-grants called Jagir. Soldiers were paid through their captains, to whom a Jagir was assigned. Prithvi Narayan Shah adopted the traditional Jagir system so that not only the officers commanding companies of soldiers received land grants, but each single fighting man was given a land grant proportional to his rank. A land grant was an enormous status symbol in Nepal at that time. In one stroke, Prithvi Narayan Shah not only financed his campaign but created the motivation that would drive his troops to conquer the Kathmandu Valley.

This encouraged him to weld his army into a fighting force. His army captured rifles from both Muslims and British who came to support the Malla kings in 1763 and 1767, respectively, to intervene against Prithvi Narayan Shah. He had then a well-disciplined, tough fighting force that was also the best armed in the hills. Prithvi Narayan Shah ruled through military governors. To each he gave strong general guidelines. He expected each of his governors to use their own native intelligence in administering those guidelines. The result was a decentralization of rule that allowed local governors to adapt to local conditions. This unified Nepal more and more.

He followed a powerful practice called *pajani*, *Pajani* was an annual review of individual performance, followed by dismissal, promotion, transfer, or reappointment. The *Pajani*, combined with the king's power to bestow or withdraw land grants, gave the king absolute control of the government, *pajani* became a powerful political tool to control and unify the people.

After the death of Prithivi Narayan Shah in 1755, factionalism among the ruling family grew. The kings who succeeded him enjoyed very short reigns. From 1806-37, the total power of the state was in the hands of chief minister who was not a member of the royal family. After the death of Prithivi Narayan Shah's eldest son Pratap Singh Shah, his daughter-in-law (Pratap's widow) Rajendra Laxmi and his younger brother.

Bahadur Shah entered immediately into a struggle for power that created the first cracks. Rajendra Laxmi died in 1785, at a very young age, and Bahadur Shah become regent. Bahadur Shah added more, territory, to Nepal with a minimum of warfare. However, factionalism within the groups of Rajendra Laxmi and Bahadur Shah was becoming a plague. Administration was weak and divided.

Another characteristic of this period was the increasing running of land by the state under the Jagir system. The army was financed by Jagir and, as the army grew in size, more and more land was assigned as military Jagirs and was alienated. All Jagir lands remained under the ultimate control of the state and the state retained jurisdiction over all those who lived on Jagir lands. The Jagir-holder had the right to collect taxes, decide judicial cases, and give appropriate fines. Punishment, like Panch Khat, was inflicted, which could take the life, limb, or property of the accused. Jagir-holders had the right as well as appropriate compulsory, unpaid labour from their talents. The Jagir-holder was himself responsible to a manger. This meant that those living on Jagir land were under the jurisdiction of a hired manger in almost all activities that were a part of daily village life.

Later on, Jagir lands were limited and Jagirs becomes prizes to be sought.

After 1811, a Hulak (postal) and communication system was started in Nepal.

The Anglo-Nepal war of 1814-16 was a turning point in Nepal's history. Nepal lost the whole area west of the Mahakali River, the Terai, and the area between the Mechi and Terai Rivers in the east. The root cause of the Anglo-Nepal war was misunderstanding and fear. In 1814, the Nepali and British had overlapping claims to land in Nepal's central Teria. There were no maps and clear claims, so there was war. In addition, Nepal was obliged to accept the presence of the British in Kathmandu. This was as unwelcome to the Nepali people as the loss of territory.

From the time of the Anglo-Nepal war onwards, the government of India eagerly sought Gorkha recruits. In fact, access to Gorkha recruits became the primary objective of Nepali and British armies in October and November 1814 was quite fascinating, as it impressed the British. Nepali men and women fought with gallantry and bravery. The Gorkha Brigade would never have existed had the Nepali soldiers of 1814-16 not made such a lasting impression on British officers and men.

During that time Bhimsen Thapa was prime minister and was defended by the British. Bhimsen Thapa's power began to crumble in 1832, after king Rajendra Bikram came of age.

Prithvi Narayan Shah (A.D 1722-1775):

King Prithvi Narayan Shah was a great king of the Shah dynasty. His unification of Nepal is significant not only from the nationalistic point of view but internationally as well. He defeated all who came in his way, whether Nepali rulers, Muslims, or British. He was a man of noble thought and gave valuable advice to future generations. His "Divine Instructions" or consels (Dibya Upadesh) have frequently guided Nepal's national and foreign policy.

Prithvi Narayan Shah regarded his unified kingdom as inhabited by different people. He said, "It is with great travail that I have acquired the kingdom." and "My Kingdom is a garden in which four castes and thirty-six sub-castes blossom forth."

He believed in the preservation and integrity of Nepal. He said, "The king's treasure is but the people." And "Ministers (Kajis) should be appointed according to the will of the people." At a time when the whole Asian subcontinent was ruled by dictatorship, he emerged as a liberal king whose concern was people's concerns. He was a practical economist. He favored national industries run using

Nepali raw materials. He emphasized national trade, art, culture, saying, “Nepal is a yam (stone or root) between two boulders”. He respected merit and wisdom and rewarded a qualified soldier with promotion in rank. He patronized scholars and poets. On the whole, King Prithvi Narayan Shah was great warrior, diplomat, and patriot.

### **Court Politics:**

Nepal has a rocky time after the death of King Prithvi Narayan Shah. His successor died after a short rule. During the following regimes Nepal saw many external and internal conflicts and paid a high price. For some time the Nepali kingdom expanded, but during this period shrunk to its present size. It had hardly recovered from foreign invasion when internal conflicts started. Intrigue brewed when the warriors met together and desired power. They exploited the immature king and others of the royal family.

The greatest victim was Bhimsen Thapa. Bhimsen Thapa was born in Gorkha. He was an able, faithful, and loyal courtier and brave warrior, and he is known as a hero of Nepal. However, this king was weak and had two queens. One queen, Rajendar Laxmi, supported Pandey faction, and the other queen, Samrajya Laxmi, supported Bhimsen Thapa's faction. On Bhimsen's instigation, the Pandey lands were confiscated and Pandey's prestigious position in the palace was eclipsed. Later, with the help of senior queen Samrajya Laxmi, the Pandey brothers come back into power. They unseated Bhimsen and was charged to have given poisonous medicine to the senior queen's youngest son in July 1837. Then Bhimsen Thapa was harassed and put in jail, where he committed suicide when he could no longer get justice.

After Bhimsen Thapa, Queen Samrajya Laxmi supported the Pandey faction, and later Mathbar Singh became prime minister after the death of Laxmi in 1841, Mathbar Singh retried the case of Bhimsen Thapa and proved him and other Thapa innocent. He took revenge on the Pandey. He created a new standing army for his own defense, which frightened the king and queen. To get rid of Mathbar Singh, the queen's favorite Ganga Singh and his own nephew Junga Bahadur were involved in a plot to kill him. Jung Bahadur killed Mathbar Singh on 17 May 1845 by calling him to the palace on the pretext that the queen had got colic (Severe stomach pain).

Ganga Singh enjoyed excessive power in the court because of his sexual relations with the queen. That is why he was not liked by the king, the crown prince, and other countries. Ganga Singh was assassinated by Lal Jha in 1846 in his prayer room. His death made way for the rising Junga Bahadur and the automatic rule of the Ranas for a century in Nepal.

### **The Kot Massacre (Kot parva):**

Queen Rajendra Laxmi of Rajendra Bikram Shah sought help from Junga Bahadur to revenge the death of Gagan Singh, Jung Bahadur then called an assembly of all the countries, unarmed, at Kot to find the assassin. When they gathered in the courtyard at midnight Saturday, September 15, 1846, Junga Bahadur's armed forces surrounded the place and killed almost 400 countries including Bir Kishore Pandey and Dalbhanjan Pandey. Thus all the opposing nobles were killed on one spot. One month after the Kot massacre, the queen wanted to kill Junga Bahadur in Bhandar Khal, but Junga Bahadur discovered the conspiracy beforehand and escaped.

### **Nepal and the East India Company:-**

From ancient time, Bhote (Tibet) depended on Malla currencies. Coins were illegally minted in Bhote, which created conflict between Bhote and Nepal. It resulted in war in 1789. The Chinese was to get Rs 100,000 but later agreed to give only 50,000 as compensation.

The British East India Company wanted to have trade and commercial activities through Nepal with Tibet and China. Tibet was a potential area to sell woolen goods made in England and to export raw wool to England because woolens from Tibet used to be available in large amounts. Musk deer, vegetables, and minerals could also be exported to Britain. For all these purposes, the British were watching Nepal and Tibet. There was a possibility of attack. Therefore, Nepal sought help from British due to a fear of China. Nepal negotiated and made an agreement with the British East India Company. According to this agreement, the company would give Nepal 2.5 percent of the custom charged to the goods exported and imported from Nepal. This agreement was signed by Bahadur Shah in 1 March 1792.

In 1802, on the 30<sup>th</sup> of October, another agreement between Rana Bahadur Shah and the East India Company took place in Varanasi. After this agreement Rana Bahadur was given [Indian] Rs 80,000 annually and the British were allowed to establish an embassy in Kathmandu.

### **War with the East India Company and Nepal (1814-16):**

Nepal had a difference of opinion with the East India company regarding the ownership of a strip of land in the western Terai, particularly of the Butawal and Seoraj. The outcome of the disagreement was a war with the British. The British launched their attacks on the Nepali frontiers at Nalapani, the westernmost part of Nepal, in 1814. Though the Nepali were able to inflict heavy losses on the British Army on various fronts, the larger army and superior weapons of the British proved to be too strong. The Nepali Army evacuated the areas west of the Mahakali River, and ultimately the Treaty of Sugouli was signed with the British in 1816. Among other things this treaty took away a part of Nepali Terai, and the rivers Mahakali and Mechi were fixed as the country's western and eastern boundaries. From the time of this Anglo-Nepal war onward, the government of India sought Gorkha recruits.

### **The Rise of Jung Bahadur Rana:**

Junga Bahadur rose to power after the Kot Massacre in 1846. He had entered the court in 1840 when he participated in the hunting group of King Rajendra and was made captain due to his gallantry and courage. When he knew of King Rajendra Bikram Shah's plans in exile to do away with him, he placed the Crown Prince Surendra on the throne and received the approval of many countries as well as British India. He exercised all powers.