

# Social system and social stratification of Nepalese society

# Social Process

- **Meaning of Social Process:**
- Social processes refer to forms of social interaction that occur repeatedly.
- By social processes we mean those ways in which individuals and groups interact and establish social relationships.
- Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions.
- It is the manner in which all types of human relationships are brought together for collective good.
- It is modes of interaction between people to fulfil different socio cultural requirements.
- There are various forms of social interaction such as cooperation, conflict, competition and accommodation etc.

# Definitions

- According to Maclver, “Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”.
- As Ginsberg says, “Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay”.
- **Horton and Hunt** “The social process refers to the repetitive forms of behavior which are commonly found in social life”.
- **F.E. Merill** says “It refers to the recurrent forms that social interaction takes. He further said the social processes involve forms of social interaction that occur again and again in the group”.

Social Process consists of sequence of events, repetition of events, relationships between the events, continuity of events and special result.

All the social processes are the product of social interaction. Human life is full of social process like cooperation, competition and conflict. As the interaction pattern changes the process also change simultaneously. These processes can be called patterns of social interaction. The processes of social interaction is either associative or disassociative.

Social processes are the products of social interaction which can be classified into two types

associative and disassociate social process

**Associative social process involve**

- 1.Cooperation
- 2.Accommodation
- 3.Assimilation
- 4.Acculturation
- 5.Amalgamation

**Disassociative Social Process involve**

- 1.Competition and
- 2.Conflict

**Associative processes** are those patterns in which people help one another. They share in one or more aspects of social life. Associative processes always work for the integration and benefit of society. Therefore, they are called as integrative social processes; these social processes bring progress and stability in the society.

**The dissociative processes** make the people apart from one another. They differ in one or more aspects of social life. These social processes always work for the disintegration of society and hinder the progress and development of society. These types of social processes are also known as disintegrative social processes.

# Types or Forms of social processes

**# Enculturation:** First stage of socialization

- Child gets native tongue
- Culture, norms and values get internalized

**#Acculturation :** Process of socialization

- Two or more groups come together and influence each others

**# Cooperation:**

- Cooperation is one of fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals.
- Cooperation permeates all aspects of social organization from the maintenance of personal friendships to the successful operation of international programmes. The struggle for exists forces the human beings not only to form groups but also to cooperate with each other.
- The term 'cooperation' has been derived from two Latin words – 'Co' meaning 'together and Operary meaning 'to work'. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain common goal, it is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life.

# Following are the important characteristics of cooperation:

- 1. Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.
- 2. Cooperation is a conscious process in which individuals or groups have to work consciously.
- 3. Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.
- 4. Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.
- 5. Cooperation is a universal process which is found in all groups, societies and nations.
- 6. Cooperation is based upon two elements such as common end and organised effort.
- 7. Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.

# # Accommodation:

- Adjustment is the way of life. It can take place in two ways such as adaptation and accommodation. Adaptation refers to the process of biological adjustment. Accommodation, on the other hand, implies the process of social adjustment. “Accommodation is the achievement of adjustment between people that permits harmonious acting together in social situation. It is achieved by an individual through the acquisition of behaviour patterns, habits and attitudes which are transmitted to him socially.
- It is a process through which individuals or groups make adjustment to the changed situation to overcome difficulties faced by them. Sometimes new conditions and circumstances arise in the society. Individuals have learned to make adjustment to the new situation. Thus, accommodation means adjusting oneself to the new environment.
- As Maclver and Page say, “the term accommodation refers particularly to the process in which man attains sense of harmony with his environment”.
- According to Ogburn and Nimkoff, “Accommodation is a term used by sociologist to describe the adjustment of hostile individuals or groups.”
- As Horton and Hunt defines “Accommodation Is a process of developing temporary working agreements between conflicting individuals or groups”.

# # Assimilation:

- Assimilation is a fundamental social process; it is that process by which individuals belonging to different cultures are united into one. Successful accommodation sets the stage for an additional consequences of human interactions, namely assimilation. This implies the complete merging and fusion of two or more bodies into a single common body, a process analogous to digestion, in which we say that food is assimilated.
- Assimilation in social relationships means that the cultural differences between divergent groupings of people disappear. Thus, they come to feel; think and act similarly as they absorb new common traditions, attitudes and consequently take on a new cultural identity. We see the process operating among ethnic groups which enter a society with their own society's culture.
- Assimilation is a slow and gradual process. It takes quite some time before individuals or groups once dissimilar becomes similar. Acculturation is the first step to assimilation. Acculturation is the name given to the stage when the cultural group which is in contact with another borrows from it certain cultural elements and incorporates them into its own culture.
- "Assimilation", says E.S. Bogardus, "is a process whereby attitudes of many persons are united, and thus, develop into a united group".
- As Ogburn and Nimkoff define, "Assimilation is the process whereby individuals or groups once dissimilar become similar, that it become identified in the interests and outlook".



# *Competition:*

- Competition is one of the dissociative from of social processes. It is actually the most fundamental form of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, in sufficient in the sense that all cannot have as much of it as they wish.
- Ogburn and Nimkoff say that competition occurs when demand out turns supply. People do not compete for sunshine, air and gifts of nature because they are abundant in supply.
- But people compete for power, name, fame, glory, status, money, luxuries and other things which are not easily available. Since scarcity is in a sense an inevitable condition of social life, competition of some sort or the other is found in all the societies.
- In any society, for example, there are normally more people who want jobs than there are jobs available; hence there is competition for them. Among those who are already employed, there is likewise competition for better jobs. There is thus competition not only for bread but for luxuries, power, social, position, mates, fame and all other things not available for one's asking.
- According to, Sutherland, Woodward and Maxwell. "Competition is an impersonal, unconscious, continuous straggle between individuals and groups for satisfaction which, because of their limited supply, all may not have".
- As E.S. Bogardus says. "Competition is a contest to obtain something which does not exist in quantity sufficient to meet the demand."

# Conflict:




- Conflict is one of the dissociative or disintegrative social processes. It is a universal and fundamental social process in human relations. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves.
- As a process, it is the anti-thesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is a deliberate attempt to oppose, resist or coerce the will of another or others. Conflict is a competition in its occasional, personal and hostile forms.
- Conflict is also goal oriented. But unlike cooperation and competition, it seeks to capture its goal by making ineffective the others who also seek them.
- According to J.H. Fitcher, "Conflict is the social process in which individual or groups seek their ends by directly challenging the antagonist by violence or threat of violence". As K. Davis defines, "Conflict is a codified form of struggle".
- According to A.W. Green, "Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others".

# Socialization

- 🧠 Socialization is learning process
- 🧠 Socialization refers to all learning regardless of setting or age of the individual.
- 🧠 Socialization is the process by which we learn the ways of a particular group.
- 🧠 In every group one has to learn the rules, expectations, and truths of that group, whether the group is your family, the army, or the state (nation).
- 🧠 Socialization is the process where by people acquire personality and learn the way of life of their society.
- 🧠 Essentially, one has to learn Culture. Learning culture encompasses all the truths, values, rules, and goals that people share with one another.

- ❖ process of moulding and shaping the personality of human infant is called 'socialization'
- ❖ a social or psychological process where by an individual becomes a functioning member of the society
- ❖ referred to as the process of transmission of culture
- ❖ socialization is a learning process through which a biological being gets the shape of social being
- ❖ complex processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgment

# Definitions:

-  “socialization is the process of working together, of developing group responsibility, or being guided by the welfare needs of others.” - Bogardus
-  “Socialization is the process by which the individual learns to conform to the norms of the group.” – Ogburn
-  “socialization is the process by which child acquires a cultural content along with self hood and personality.” Green

# Functions of socialization:

- i. Socialization converts man, the biological being in to man, the social being:
- ii. It contributes the development of personality.
- iii. Helps to become disciplined.
- iv. Helps to enact different roles.
- v. Provides the knowledge of skills.
- vi. Helps to develop right aspiration in life.
- vii. Contributes to the stability of the social order.
- viii. Helps to reduce social distance.
- ix. Provides scope for building the bright future.
- x. Helps in transmission of culture.

# Agents of socialization:

- ❖ The family
- ❖ The school
- ❖ Peer group
- ❖ Mass media
- ❖ Religion
- ❖ The community
- ❖ Work place

# Types of socialization

- Primary socialization
- Secondary socialization
- Anticipatory Socialization
- Developmental Socialization
- Re–Socialization



# Social and Cultural Change in Nepal

- ❑ It is on going process
- ❑ desirable and significant alteration in the structure and functioning of a particular social system
- ❑ stands for changes in social behavior, social structure and socio-cultural values
- ❑ modification in the structure of society, change in status, authority, communication, organization, mode of life etc
- ❑ It is changes in occupations, standard of living method of production and so on in society.
- ❑ It is caused by needs and requirement, education, demography, inventions, discovery, migration, explosion of knowledge, diffusion etc

## Definitions:

- ❑ According to MacIver, “Social change simply refers as change in human relationships.”
- ❑ According to Majumdar, “Social change may be defined as new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society.”
- ❑ According to Koenig, “Social change refers to the modifications which occur in the life patterns of a people.”

# Nature of Social and Cultural Change

- ❑ Social change is continuous
- ❑ Social change is a universal process
- ❑ Speed of social change is not uniform
- ❑ It creates chain reaction
- ❑ It takes forms of modification and replacement
- ❑ Definite prediction is not possible about it
- ❑ Short-run v/s long-run changes
- ❑ It may be planned or unplanned
- ❑ It is controversial

# Factors of social and Cultural change

- ❑ Population (demographic factor)
- ❑ Social organizations
- ❑ Physical environment
- ❑ Technology
- ❑ Culture:
- ❑ Modernization:
- ❑ Education
- ❑ Religious factor

- ❑ Political factor
- ❑ Legal factor
- ❑ New Invention
- ❑ War factor

# **SOCIAL STRATIFICATION**

- ☞ It is a system of status difference which has developed in society
- ☞ It is a system of social hierarchy
- ☞ It is vertical and horizontal division of society in to different strata
- ☞ The process of social division on the basis of different castes, ages, genders, occupations, professions, religions, cultures, classes etc.
- ☞ the process of division of social system in to different levels
- ☞ It is the segmental division of society in to different layers of social hierarchy
- ☞ It is division of society based on power, prestige and property

## Definitions:

- i. “The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.” – Ogburn and Nimkoff
- ii. “social stratification is the division of society in to permanent groups of categories linked with each other by the relationship of superiority and subordination.” – Gisbert
- iii. “ Social stratification is a horizontal division of society in to ‘high’ and ‘lower’ social units.” –Raymond W.Murry

# Social Inequality

- ♣ stands for the gap and difference between rich and poor, high class and low class and so called high caste and low cast
- ♣ the enjoyment of privileges by certain groups of people and deprivation of other
- ♣ The distinction made on the basis of colour, sex, language, religion and location of inhabitation
- ♣ It describes the condition in which members of a society have different amount of wealth, prestige or power.
- ♣ It is a result of stratification that certain groups of people stands higher in social rankings, control rare resources, wields power and receive special treatment
- ♣ few people remain in a higher position by capturing the resources, power and special facilities



# Nature, features and characteristics of Social Stratification

- ❖ It is social
- ❖ It is ancient
- ❖ It is universal
- ❖ It is dynamic
- ❖ It is in diverse forms
- ❖ It is vertical or horizontal division of society
- ❖ It is consequential

# **FUNCTIONS OF STRATIFICATION**

- ❑ social stratification has beneficial consequences for the operations of a society.
- ❑ Inequality is functional it fills different positions of society and helps in smooth running
- ❑ Class structure is essential for cohesive society
- ❑ Helps to pursue different works, occupation and profession
- ❑ Helps to create peace, harmony, order and equilibrium

- ❑ Difference in income level ensure people to take training functionally
- ❑ Classes created based on talent and training
- ❑ Greater life chances for hard working people
- ❑ Upward mobility is possible
- ❑ Helps to foster democratic spirit, progress and prosperity
- ❑ Poverty also serves economic and social function in society

# CASTE

- ❑ A caste system is social stratification based on ascription or birth.
- ❑ Caste systems are typical of agrarian societies because the lifelong routines of agriculture depend on a rigid sense of duty and discipline
- ❑ society is stratified through segmental division
- ❑ Brahmins, Chhetriyas remain at the top of the social ladder, vaishyas at the middle and Shudras at the lowest ladder
- ❑ Occupation, social relationship, status, role of each caste under this system has been fixed by birth as per their caste
- ❑ the feeling of superiority and inferiority
- ❑ Caste systems shape people's lives in four crucial ways:
  - Caste largely determines occupation.
  - Caste systems generally mandate endogamy.
  - Caste systems limit outgroup social contacts.
  - Powerful cultural beliefs underlie caste systems.

## Definitions:

- i. “When a class is somewhat strictly hereditary, we may call it a caste.” – Cooley
- ii. Caste is a system of up and down the status ladder, at least ideally may not occur.” – Green
- iii. “Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth.” – Anderson and Parker

# Characteristics of caste

- ❖ Caste as a hierarchical division of society
- ❖ Caste as a segmental division of society
- ❖ Restriction on food habits
- ❖ Restriction on social relations
- ❖ Social and religious disabilities of certain castes
- ❖ Civil and religious privileges of certain castes
- ❖ Restriction on occupational choice
- ❖ Restriction on marriage

# CASTE BASED SOCIAL HIERARCHY OF NEPALESE SOCIETY

- Brahmin
- Thakuri
- Chhetri
- Sanyasi
- Magar
- Tharu
- Tamang
- Newar
- Rai
- Yadav

# Caste system in the context of Nepal

## JBR made in 1854 AD

- Isogamy
- Hypergamy
- Commensality
- Occupational restriction



## 1. Tagadhari:

- Brahmin
- Thakuri
- Chhetri
- Sanyasi

## 2. Matawali (alcohol drinking caste)

- Namasine
- Masine

## 3. Paninachalne chhoi chhito halnu naparne

## 4. Paninachalne chhoi chhito halnu parne

# **Ethnicity or Ethnic group**

- ❑ An ethnic group is set apart from others explicitly because of its national origin or cultural patterns**
- ❑ Ethnicity is a shared cultural heritage. Ethnicity involves even more variability and mixture than race because most people identify with more than one ethnic background.**
- ❑ A minority is a category of people, distinguished by physical or cultural traits, who are socially disadvantaged.**
  - ❑ Minorities have two major characteristics:**
    - ❑ They share a distinctive identity.**
    - ❑ They occupy a subordinate status.**

# Definitions:

- i. “ethnic group is an unorganized group of related people with distinctive identity on a national population.” – Caplove
- ii. “An ethnic group is a human group that perceives it self and / or is perceived by other group as different by virtue of presumed cultural characteristics.” – Smith & Preston
- iii. “Ethnicity defines individuals who consider themselves or are considered by other, to share common characteristics, which differentiate them from other collectivities in a society, within which they develop distinct cultural behavior.

# Characteristics:

- Ethnic group is an unorganized group.
- Ethnicity is related to the people in a national population.
- In ethnicity ethnic group has a distinct identity.
- Ethnicity is based on race, religion, language, national origin, or a combination of these elements.
- In ethnicity emphasis is given to cultural characteristics rather than physical and biological characteristics.
- Ethnicity is found in all modern states.
- Ethnic groups of all countries are minority group which are disadvantaged marginalized and mostly unrepresentative.

# Some ethnic groups of Nepal

- Jhangad,
- Dhimal,
- Sherpa,
- Tamang,
- Magar,
- Gurung,
- Rai,
- Limbu,
- Chepang,
- Tharu etc.

# Gender

- ☛ socially and culturally constructed accepted behaviours and relations between male and female
- ☛ parallel and socially unequal division in to femininity and masculinity
- ☛ involves hierarchy, ranking men woman differently in terms of power, wealth and other resources
- ☛ the unequal distribution of wealth power and privileges between men and women
- ☛ gap between males and females on the basis of gender
- ☛ It is socio-cultural production of the patriarchal structure
- ☛ It relegates the existence of women by claiming that they are less intellect, emotional and weaker

# Definitions:

- ❑ Ember & Ember “Differences between females & males that reflect cultural expectations and experiences.”
- ❑ Smith “Gender is the socially and culturally determined differences in behavior, role and status of men and women.

# Characteristics of Gender:

- ❑ Socially constructed:
- ❑ It is related with mental or psychological aspect of individual.
- ❑ Gender reflects cultural expectation and experiences.
- ❑ Gender based discrimination is highly experienced with the patrilineality and patrilocality.
- ❑ It is against the patriarchal structure and its domination
- ❑ It seeks the space in equalizing the social status



# Gender in Nepalese context

- ❑ Rituals and values: (sons perform rituals)
- ❑ Patriarchal household:
- ❑ Patrilineal society:
- ❑ Gender and social evils: (chhaupadi, deuki, jhuma, kumari, witch)
- ❑ Employment:
- ❑ Lack of implementation of woman friendly laws

# Class

- ❑ a principal type of social stratification found in all societies
- ❑ represents people with certain economic feature in society
- ❑ In a **class system**, social stratification is based on both birth and individual achievement
- ❑ Karl Marx has divided the society economically in to capitalist and proletariat class
- ❑ class should not only be defined as an economic class but also as a social class
- ❑ certain group of people categorized in to wealth, occupation, race, power, religion etc
- ❑ black or white, as per their colour, rich or poor as per their economic status, upper or lower as per their caste

# Definitions:

- i. “A class is a group of individuals who through common descent, similarity of occupation, wealth and education have come to have a similar stock of ideas, feelings, attitudes and forms of behaviours.” – Ginsberg
- ii. “A social class as all those people who share a common relationship to the means of economic production.” – Karl Marx
- iii. “A social class is any portion of the community marked off from the rest by social status.” – MacIver & Page

- ❑ Dynamic concept      Nature and characteristics of class:
- ❑ Universal
  - ❑ Openness
  - ❑ Equal status
  - ❑ Achieved status
  - ❑ Hierarchical system
  - ❑ Similar life styles
  - ❑ Competitive & Antagonistic
  - ❑ Class consciousness

# Class based social stratification in Nepal

Blaikie, Cameron and Seddon

- 👤 Aristocracy: (Thakuri, Shah, Rana)
- 👤 Modern Bureaucrats:
- 👤 The Bourgeoisie: (merchants, landlords)
- 👤 Middle class:
- 👤 Petty bourgeoisie: (small commodity producers, shopkeeper)
- 👤 Peasants
- 👤 Rural proletariat

# Religion based stratification in Nepal

- Federal Democratic republic of Nepal is a [multi-cultural](#), [multi-ethnic](#), [multi-lingual](#) and multi- religious diverse nation with many religions being practiced here since from the ancient times.
- Nepal is a [secular state](#) and also a [Democratic](#) country according to its [constitution](#).
- The treatment of all religions equally by the state and Freedom of religion is also guaranteed by Nepali constitution.
- [Hinduism](#) is the majority religion in the state and profoundly influences its social structure, while [Buddhism](#) ([Tibetan Buddhism](#)) is practiced by some ethnic groups (for example [Newar](#)) in forms which are strongly influenced by Hinduism; [Kiratism](#) otherwise is the grassroots native religion of populations belonging to the [Kirati](#) ethnicity. [Islam](#), [Christianity](#), [Sikhism](#) and [Jainism](#) have made inroads and are the religious identity of small populations especially in eastern Nepal.

- According to the 2011 census,
- 81.3% of the Nepalese population was Hindu,
- 9.0% was Buddhist,
- 4.4% was Muslim,
- 3.0% was Kiratist (indigenous ethnic religion),
- 1.4% was Christian, 0.2% was Sikhs, 0.1% was Jains and 0.6% follow other religions or no religion.

# Ecological based stratification



# Terai region

- Terai is a low land region containing some hill ranges.
- The Terai (*also* Tarai) or Madhesh region begins at the Indian border and includes the southernmost part of the flat, intensively farmed Gangetic Plain called the *Outer Terai*.
- It occupies 17% of land area.
- By the 19th century, timber and other resources were being exported to India.
- Industrialization based on agricultural products such as jute began in the 1930s and infrastructure such roadways, railways and electricity were extended across the border before it reached Nepal's pahad.

# Hilly region

- Pahad is a mountain region which doesn't generally contain snow. It is situated south of the Himal,
- It occupies 68% of total area.
- From chure range in south to Mahabharat range in north
- Different valleys located like Kathmandu Pokhara etc

# Himalayan Region

- Himal is a mountain region containing snow.
- It occupies 15% of total land area.
- The Mountain Region or *Parbat* begins where high ridges ( लेक; lekh) begin substantially rising above 3,000 metres (10,000 ft) into the subalpine and alpine zone which are mainly used for seasonal pasturage.
- A few tens kilometers further north the high Himalaya abruptly rise along the *Main Central Thrust* fault zone above the snow line at 5,000 to 5,500 metres (16,400 to 18,000 ft).
- Some 90 of Nepal's peaks exceed 7,000 metres (23,000 ft) and eight exceed 8,000 metres (26,247 ft) including Mount Everest at 8,848 metres (29,029 ft) and Kanchenjunga at 8,598 metres (28,209 ft).

# National integration

- Integration is a drawing together of those elements into something more cohesive with the parts linked more closely together co-existence
- National integration means combining all the people of the nation into a single whole. It is a particular sentiment that binds together all people in one common bond no matter what their religion, language or history be.
- It is strong cementing force whereby all kinds of people live together peacefully and can identify themselves as a part of a single whole. We belong to Nepal. Nepal is our's is the feeling which constitutes the very basis of national integration.
- Nepal is country with a diverse population. If we get united, this great human force with great resources of the country can carry the whole world with us.
- It is through this process that people develop a deep sense of we'feeling and belongingness and thereby a feeling of national loyalty. Through this process, it is possible to maintain a harmonious and lively relationship between the various structural components of society, where so that people feel themselves to be part of a comprehensive and harmonious social life.

- Integration, in reality, is the conglomeration of people from different walks of life, where they can share and interact with each other continuously without any obstacles, regardless of their stratified position in the society. In an integrated situation, they develop the sense of "we-feeling" and disown possibilities of conflict and tension.
- It involves easy and fluid mixture of people of different social, religious and nationality backgrounds in various walks of life.
- National integration is the awareness of a common identity amongst the citizens of a country. It means that though we belong to different castes, religions and regions and speak different languages we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation.

# Definitions

- “Integration is an emotional attachment towards soil or nation.” Etzone
- “National integration is a kind of participation by all groups of people in the main stream and it means to be integrated into a common whole from social, political, cultural, administrative and social relationships.” Rajan Roy
- Hark Gurung in his article Socio-economic Dimension of National Integration asserts: "National integration is a political idea and an ideal. It implies a national state where citizens have full right without any form of segregation". He further makes distinction of two kind of integration socio-cultural dimension and economic dimension.

# Socio - historical context of integration in Nepal

- The territorial unification of Nepal had started some two hundred years ago at the time King Prithvi Narayan Shah, the ruling monarch of the mini-kingdom of Gorkha. He conquered and unified various small scattered mini-kingdoms into one big kingdom now called the kingdom of Nepal. His greatness lies in the fact that even after conquering all these kingdoms, he never named the new country after his home country, Gorkha. Rather, he chose to name it Nepal and he made the valley of Kathmandu as the capital city of his new kingdom. His quotation on Nepal such as "it is the Garden of four varnas , and thirty six castes" was his pious and farsighted intention / to keep all the people within the umbrella of larger Nepal a nation-state.
- It is said that Nepali culture is not an unique culture. Rather. it is the mixture or blending of Arya and Hindu cultures. Because of the fear of Muslim invasion even in Nepal. the different cultures got united or acculturated in Nepal and emanated as Nepali culture. This culture is the conglomeration of mountainous. Himali Hilly and Terai cultures.
- The periodic war with the British in India had sown a seed of patriotism in Nepali people to feel emotionally attached with Nepal and Nepali culture. The Rana regime. despite its tight control over the Nepali people to keep them away from modernization. has been able to maintain the feeling of national integrity on Nepali people. The recruitment of Nepali people, especially from hill region of Nepal. to the Gurkha army in India and the Great Britain has also instilled in these people the feeling of "Nepal is our country and we are Nepali".
- As a result. the movement of Jaytu Sanskritam initiated by a major party did bring out some programs for Nepali people to eradicate Untouchability, eating in a place by the people of all caste-groupings. ploughing the land by the Brahmins, etc\_

# Dimensions of National Integration

- Socio cultural dimension
- Economic dimension
- Psychological dimension
- Political dimension
- Administrative dimension



# Historical process of Nationhood

- Nation indicates to a group of people living in a specific geographical territory.
- Feeling of love towards a nation is nationhood
- Prof. Dor Bahadur Bist is of opinion that Nepal's entire history is one of the blending of different cultures, religions, language and people.
- He further says that Nepal have gone back to the natural process of integration.
- So since the beginning of the civilization, the character of Nepalese society has been open, integrated, tolerant and dynamic, which accelerated the speed of nationhood.

# Major components of Nationhood

- Fixed geographical territory
- History origin
- Integrated and organised sentiment
- Cooperative system
- Integrated group of people through language and culture
- Same sentiments and goals
- Embedded with unconditional patriotism
- Unity among different cultural groups
- Peace and security
- Sovereignty and decision making power of the state

# Major historical trends

Ancient period:(900B.C. to 880A.D.)

First dynasties Gopals and Mahispals contributed in raising Nepalese civilization and strengthened nationhood to a high level by enriching its art and culture.

- **Real history of Nepal begins from Lichchhavi period**
- **This period is known as “Golden Period” in the history of Nepal.**
- **Supushpa is the first Lichchhavi King.**
- **Famous kings like mandev, Amshuverma, Narendra Dev etc.**
- **Most civilized period, development in art, architecture, literature etc**

# Medieval period(880 to 1768 A.D.)

- The Mallas greatly developed trade and commerce, industry, religion and culture.
- They reached a high level of perfection in the fields of art and architecture.
- The Mallas were Hindu and followed strict Brahmin rituals. But they were tolerant of Buddhism
- Jayasthiti Malla was one of the most famous of all the Malla Kings. He was a great reformer. He categorized Nepalese society in a strictly orthodox Hindu frame. He developed arts and literature, built temples and introduced the system of measuring land and houses.
- Pratap Malla was the King of Kantipur (present Katmandu). He was an specialist in religion, music, and the art of war. He was a secular. He also reconstructed the Buddhist temple of Swayambunath. He constructed Krishna Mandir, the temple of Taleju, Rani Pokhari, and Guheswari temple.

# Modern Period

- The modern period in Nepalese history begins with the process of unification of the nation by King Prithvi Narayan Shah the Great in the 18th century, prior to which Nepal was divided into small independent principalities.
- King Prithvi Narayan Shah the Great's greatest contribution was the success he achieved in bringing the six principalities of Makawanpur, Kathmandu, Patan, Bhaktapur, Chaudandi and Bijayapur under a single umbrella, thus laying the foundations of an independent, modern Nepalese nation
- Although known as a warrior-king, he adopted a strategy of the minimum use of military force
- His contributions in the social sector are also significant, e.g. he introduced a policy of gradually eradicating slavery from the nation at a time when it was widely practiced all over the world
- The invaluable advice of King Prithvi Narayan Shah the Great, popularly known as 'divya upadesh' or divine counsel, which he passed on to his closest aides before he passed away in 1775 in Nuwakot, speaks amply for of his farsightedness and sagacity

# Cultural Integration

- Cultural integration is a form of cultural exchange in which one group assumes the beliefs, practices and rituals of another group without sacrificing the characteristics of its own culture.
- While cultural syncretism carries a negative connotation, cultural integration is generally looked upon as positive because nothing is lost.
- cultural integration is a healthy intermingling of the beliefs and rituals of two unique cultures.
- This is when the people from a culture adopt the essence of another culture, such as its attitudes and ceremonies, while at the same time maintaining their own culture.
- This happens in many immigrant homes as a survival tool, regardless of where the individual moves to or is from. Individuals maintain the familiar, usually at home and the community, while they adopt the core practices of the new culture in public.
- Another facet of cultural integration is people from other cultures introducing elements of their own culture to their new one. This can come in the form of music, food, attitudes, religion, arts and many other cultural characteristics.

- Globally cultural integration refers to cultural globalization
- It is driven by interconnection among people and countries through Information Technology and transportation technology.
- Songs, cinemas, games, sports, literatures, radios, print medias etc connect Nepalese people and cultural integration get strengthened
- **Examples of Cultural Integration**
- People generally value the culture in which they're raised and view the elements of that culture as comforts. Thus, when somebody moves to an area with a different culture, it's natural for them to introduce the characteristics they find comforting.
- For example, there are many different types of restaurant choices in the United States that did not originate there. Chinese immigrants brought Chinese food, etc. The original religious beliefs in the United States were animistic, the belief that natural objects such as trees contain souls, but now every type of religious belief, no matter the culture of origin, is practiced. Foreign films have been adapted for American audiences and US films have been adapted for foreign markets.

# Major components of cultural integration

- **Rituals:** Nepal is one of the unique country in the world where different practices are still on existence. It is taken as a museum of different live practices strange to the outer world. Some practices are surprising and strange. Know about different rituals carried here in Nepal by local people based on different belief systems. People of different tribe live here in Nepal. Nepali society is mixed society made by interaction of people from Indian origin and Tibetan origin since ages. Local People in Kathmandu are Newar people who have different rituals. It is sometimes said that the people of Kathmandu celebrate festivals all round the year. Here the rituals are based on folk lores, myths, spiritual practices and religion.
- Rituals help people to bind together for collective good
- Rituals connect people
- Rituals control unwanted social behaviours
- It creates peace, harmony order and solidarity



- **Chhaithi ceremony (the six days of the baby's birth)** – It's believed the Bidhatha (the faith writer or say God) writes the faith of a newly born baby on the sixth day. So, till six days family members sit together (say like a group meditation) and wishes for a good fortune to the baby. *[For both Boys and Girls]*
- **Pasni ceremony** — This is the celebration of the first time a baby is fed rice and grains. *[For both Boys and Girls]*
- **Bratabandha ceremony** (Nepali/Sanskrit brata = promise, bandhan = to be bound) — It's equivalent to India's Upanayana but it's different. The sacred thread (Janai) is received by the boy during this ceremony, that he continues wearing across his chest thereafter. This Sanskara (rite of passage) involves elaborate Karma Kanda which involves the participation of entire family and a guru (teacher) who then accepts the boy as a disciple in the Guru-shishya tradition of Hinduism. This marks as an individual's entrance to a school of Hinduism. This ceremony ends after the boy goes for his first alms round to relatives and leave for gurus Ashram. Traditionally these boys were sent to ashrams with the gurus to learn in a gurukul system of education but in modern times this act of the boy doing for first alms round in town and leaving his family for gurus hermitage is done symbolically within the family and is later stopped by his maternal uncle (Mama) from leaving. *[For Boys only]*
- **Gunyo Cholo Ceremony** – Just as Bratabandha is for boys this Gunyo Chola is equivalent to the Girls. "GUNYO CHOLO" symbolise for "coming age of a girl". The word "Gunyo" means Sari and "Cholo" means blouse. This ritual signifies a girl growing up and during this ceremony, the girl's Mother adorned her with jewelry and her Grandmothers draped a shawl around her to signify protection from evil. *[For Girls only]*
- **Tika-tala ceremony** — Equivalent to Pre-marriage vows. The actual ceremony involves the simple exchange of a promise between the bride and the groom to get married. This is usually solidified with spoken vows. After that, the couple agrees to their wedding date. *[For both Man and Women including their whole families]*
- **Bibaha/Vivah** — The Wedding Ceremony.
- **Dahi-Chiura/Godh Bharai ceremony (the Baby Shower)** — It is done after 36 weeks or 6th or 7th month of pregnancy. The mother-to-be is showered with dry fruits, sweets and other gifts that help the baby's growth. A musical event to please the baby's ears is the highlight of the ritual, as it was common knowledge that the baby's ears would start functioning within the womb. The ritual prays for a healthy baby and mother, as well as a happy delivery and motherhood. *[For Mother expecting a baby]*
- **Chaurasi puja (Marking the Transition to Living Ancestor)** — It is the ceremonial worship conducted during the age of 84 is one of the unique traditions of Nepal which raises the status of the person next to god and frees them from all kinds of social bonds and restrictions. When the puja is performed, the person is considered similar to the god. If the spouse of the person is alive, they are worshiped together or else, the single person is worshiped. In Hinduism, 84 is taken as a special number. Many people in Nepal do something called a "chaurasi pooja" to mark this special achievement. It is also taken as a special number because there are supposed to be 84 lakh (84 thousand!) life cycles and one can be reborn in different cycles including the human being. *[For both Male and Females of age 84 plus]*

- **Tulsi Sarai** — The Tulsi plant is regarded as a threshold point between heaven and earth. A prayer of forgiveness may also be offered to Tulsi. This is done just before a person is about to die. This is to remind that a person should always remember the Brahma (not the tri-gods) so as to attain salvation or moksha. Else, the person who is thinking something else has chances to be born again in the same thoughts. So, why not think the supreme God himself. We are so much connected with the materialistic world so we forget everything so the family members or any people around takes the dying person to the tulsi (ie. what Tulsi Sarai means; equivalent to taking him near Tulsi or remind him/her of Tulsi). [*For both Male and Females*]
- **Antyesti or Antim Sanskar (funerary ceremonies)** — The last sacrifice to the dead once from the dead time rituals to the cremation (daha sanskar) rituals. [*For both deceased Male and Females*]
- **Asthi Bisarjan** — Collection of bones of the deceased after the 10th day of Daha Sanskar and immersion in the holy river.
- **Pindadan** — Various offerings are made on the thirteenth day to ensure a happy break from the attachments of the departed Atma with its recent life and allow those left behind to get on with their daily life. That empty space hopefully to be filled by their personal commitments. Healthy grieving is an important process that allows us to free up the energy that is bound to the lost person. It is encouraged to redirect that energy elsewhere. This results in an ability to remember the importance of our loss but with a newfound sense of peace rather than deeply felt pain that can linger for months or years.
- **Shraddha (Dead Anniversary)** — It is especially to one's dead parents. Conceptually, it is a way for people to express heartfelt gratitude and thanks towards their parents and ancestors, for having helped them to be what they are and praying for their peace. It also can be thought of as a "day of remembrance". It is performed for both the father and mother separately, on the days they became deceased. It is performed on the death anniversary.

# Language

- Language is the chief vehicle of culture.
- In Nepal 123 languages
- Nepal is rich in languages
- Nepali is used as lingua franca
- Nepali language not only connects Nepali people but also other country's people get unified with us
- English language is used to globalize the people

# customs

- Nepal is a country of several indigenous and ethnic groups who have distinct arts, cultures and religions. They are the prominent aspect of Nepali society. They celebrate various festivals, all the year with their unique rituals and customs. But, their way of celebrating festivals and lifestyles are different from one part to another.
- Most of these customs are brought from Hindu and Buddhist traditions.
- People of diverse religion and belief are the dominant features of Nepali society. Hinduism, Buddhism, Islam and Christianity are the major religions that are practiced in Nepal. People have a sense of unity, though living in the diversity.
- Mostly, Brahmins and Chhetris are regarded as Hindu believers and people from the Mongoloid community are taken as Buddhist devotees, but they have a good respect to each other in the course of cultural exchange. A Hindu has a distinct tradition of sacrificing animals to the goddess, because they are the symbol of having ferocious power and need bloods of living being to be satisfied. Lord Shiva is considered to be the supreme God in Hinduism.
- Custom is a significant feature of Nepali society. The custom differs as there are several castes and ethnic communities. They are guided by the underlying pattern of religions. Still, the marriage arrangements are decided by the parents instead of the boy or girl. In some societies, there are still practices of blind superstitions like shamanism. The Cow is worshipped as goddess so they don't eat the beef items. Mostly, the males work outside and female in the houses, but it is slowly eradicating. Some social groups, who are taken as high castes don't allow other people in their kitchen, which should be known by the visitor
- Customs are social heritages enriched through social experiences, which bind people together

# Role of technology in integration

- The growth of Communications and education helped bringing the people of together.
- The struggle for democracy generated a spirit of unity and nationalism amongst the people and a large contribution to this came from the media i.e. the newspapers. They exposed the true face of Rana rule and consequent unity among people to fight for democracy.
- After introduction of democracy Nepali media, developed rapidly, including the radio and later the television. Any occurrence in any corner of the country immediately spreads all over the country through the media.
- The spreading of news is not just the conveyance of information; it acts as a catalyst in creating identification with nation, its people, its culture and the mainstream of its thought.
- Newspaper, radio, television and film reach all the people all over the country.
- The same things are thus seen and read all over the country and this helps in the growth of similar mentality and thought this can broadly be termed as the growth of consciousness of belonging to one nation. This is the growth of nationalism.
- Nationalism in itself contains the seed of unity and national integration.
- The same values of unity and national integration. The same values that get conveyed through media; or indirectly, help sustain nationalism and thus national integration.
- As the 21st century approaches with science and technology assuming increasing importance in society, the Governing Board of the National Research Council has synthesized, summarized, and highlighted principal conclusions and recommendations from recent reports to inform decisions in a number of key policy matters.

- Role played by different social sites