Unit 3

Social system and social stratification of Nepalese societies

#Social processes and socialization:

Social processes:

Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behavior which are again modified through social interactions.

It 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. There are various forms of social interaction such as cooperation, conflict, competition and accommodation etc.

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".

The term social process describes a change that is consistent within a society over time. Though many of these processes have been defined, the processes of cooperation, competition, and conflict are three of the most common and stable within a society. These three processes, along with the others that have been defined, are seen as interactions between individuals within a society.

When people interact, there are a few outcomes that can happen. Among these possible outcomes are:

- Cooperation, which is when two or more people have a common goal that they work together to accomplish.
- Competition, which is when two or more people strive against one another to gain possession of some good or service.
- Conflict, which is a deliberate action in which one individual attempts to thwart the will of another.

1. **Cooperation :**
   Cooperation is the process of working or acting together. In its simplest form it involves things working in harmony, while in its more complicated forms, it can involve something as complex as the inner workings of a human being or even the social patterns of a nation. It is the opposite of working separately in competition. Cooperation can also be accomplished by computers, which can handle shared resources simultaneously, while sharing processor time.

Cooperation is of different types. MacIver and Page have divided cooperation into two main types namely, (i) Direct Cooperation (ii) Indirect Cooperation.

(i) Direct Cooperation

Under direct cooperation may be included all those activities in which people do like things together. For example, plying together, working together, carrying a load together or pulling the

car out of mud together. The essential character of this kind of cooperation is that people do such identical function which they can also do separately. This type of cooperation is voluntary e.g., cooperation between husband and wife, teacher and student, master and servant etc.

(ii) Indirect Cooperation

Under indirect cooperation are in included those activities in which people do unlike tasks together towards a common end. For example, when carpenters, plumbers and masons cooperate to build a house. This cooperation is based on the principle of the division of labour. In it people perform different functions but for the attainment of the common objective. In the modern technological age, specialization of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

A.W. Green has classified cooperation into three main categories such as (i) Primary cooperation (ii) Secondary cooperation (iii) Tertiary cooperation.

(i) Primary Cooperation

This type of cooperation is found in primary groups such as the family. In this form, there is an identity of interests between the individuals and the group. The achievement of the interests of the group includes the realization of the individual's interests.

(ii) Secondary Cooperation

Secondary cooperation is found in secondary groups such as Government, industry, trade union and church etc. For example, in an industry, each may work in cooperation with others for his own wages, salaries, promotion, profits and in some cases prestige and power. In this form of cooperation there is disparity of interests between the individuals.

(iii) Tertiary Cooperation

This type of cooperation is ground in the interaction between the various big and small groups to meet a particular situation. In it, the attitudes of the cooperating parties are purely opportunistic; the organization of their cooperation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

2. Competition :

Competition is the struggle for possession of rewards which are in limited supply—money, goods, status, power, love—anything (Horton and Hunt, 1964). It is a process of seeking to obtain a reward by surpassing all rivals.

In the words of Biesanz (1964), "competition is the striving of two or more persons or groups for the same goal which is limited so that all cannot share it". According to Sutherland, Woodward and Maxwell (1961), "competition is an impersonal, unconscious, continuous struggle between individuals or groups for satisfaction which, because of their limited supply, all may not have".

Regarding competition one important point to be kept in mind is that the attention of the competitors is always focused on the goal or reward and not on themselves. When there is a shift

in interest or focus from the objects of competition to the competitors themselves, it becomes rivalry which may sometimes lead to conflict in hard cases.

Types:
There are mainly two types of competition:
(1) Personal Competition:
When two competitors contest for election to office, it is called personal competition. In this competition, competitors know each other.

(2) Impersonal Competition:
When contestants are not aware of one another's identity as we find in university or civil service examinations, it is called impersonal competition.

Economists have identified four types of competition—**perfect competition, monopolistic competition and oligopoly.**

3. **Conflict :**

   A conflict is a clash of interest. The basis of conflict may vary but, it is always a part of society. Basis of conflict may be personal, racial, class, caste, political and international. Conflict in groups often follows a specific course. Routine group interaction is first disrupted by an initial conflict, often caused by differences of opinion, disagreements between members, or scarcity of resources. At this point, the group is no longer united, and may split into coalitions. This period of conflict escalation in some cases gives way to a conflict resolution stage, after which the group can eventually return to routine group interaction.

   ## Types:

   i. **Task Conflict**

The first of the three types of conflict in the workplace, task conflict, often involves concrete issues related to employees' work assignments and can include disputes about how to divide up resources, differences of opinion on procedures and policies, managing expectations at work, and judgments and interpretation of facts.

Of the three types of conflict discussed here, task conflict may appear to be the simplest to resolve. But task conflict often turns out to have deeper roots and more complexity that it appears to have at first glance. For example, coworkers who are arguing about which one of them should go to an out-of-town conference may have a deeper conflict based on a sense of rivalry.

Task conflict often benefits from the intervention of an organization's leaders. Serving as de facto mediators, managers can focus on identifying the deeper interests underlying parties' positions. This can be done through active listening, which involves asking questions, repeating back what you hear to confirm your understanding, and asking even deeper questions aimed at probing for deeper concerns. Try to engage the parties in a collaborative problem-solving process in which they brainstorm possible solutions. When parties develop solutions together, rather than having an

outcome imposed on them, they are more likely to abide by the agreement and get along better in the future.

ii. Relationship Conflict

The second of our three types of conflict, relationship conflict, arises from differences in personality, style, matters of taste, and even conflict styles. In organizations, people who would not ordinarily meet in real life are often thrown together and must try to get along. It's no surprise, then, that relationship conflict can be common in organizations.

Suppose you've felt a long-simmering tension with a colleague, whether over work assignments, personality differences, or some other issue. Before turning to a manager, you might invite the colleague out to lunch and try to get to know him or her better. Discovering things you have in common—whether a tie to the same city, children the same age, or shared concerns about problems in your organization—may help bring you together.

If you feel comfortable, bring up the source of the tension and focus on listening to the other person's point of view. Resist the urge to argue or defend your position. When you demonstrate empathy and interest, he or she is likely to reciprocate. If the conflict persists or worsens, enlist the help of a manager in resolving your differences.

iii. Value Conflict

The last of our three types of conflict, value conflict, can arise from fundamental differences in identities and values, which can include differences in politics, religion, ethics, norms, and other deeply held beliefs. Value conflict is a difference of opinion created by differences in long-held beliefs and word views. The conflict cannot be easily resolved with facts because the differences are belief-based and not fact-based.

Presented with logical and convincing arguments, people can be persuaded to change their opinions, but logic and persuasion are not effective for changing core values. From differences between individuals to differences between nations, value conflicts challenge the traditional methods of conflict resolution. One effective method of resolution is to appeal for agreement on a value that is prized more highly and ingrained more deeply than the one in dispute.

Socialization:

In sociology, socialization is the process of internalizing the norms and ideologies of society. Socialization encompasses both learning and teaching and is thus "the means by which social and cultural continuity are attained".

Socialization is strongly connected to developmental psychology. Humans need social experiences to learn their culture and to survive.

Socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behavior, beliefs, and actions of adults as well as of children.[5][6]

Socialization may lead to desirable outcomes—sometimes labeled "moral"—as regards the society where it occurs. Individual views are influenced by the society's consensus and usually tend toward what that society finds acceptable or "normal". Socialization provides only a partial explanation for human beliefs and behaviors, maintaining that agents are not blank slates predetermined by their environment; scientific research provides evidence that people are shaped by both social influences and genes.

Types of socialization:

Ian Robertson in his book "Sociology" (1977) has mentioned four types of socialization. According to him, the socialization that a person undergoes in the course of his lifetime may be one or more of four different types:

- Primary socialization,
- Anticipatory socialization,
- Developmental socialization and
- Re-socialization.
  1. **Primary socialization**: This is the most essential and basic type of socialization. It takes place in the early years of life of the newborn individual. It concentrates on the teaching of language and cogitative skills, the internalisation of cultural norms and values, establishment of emotional ties, and the appreciation of other roles and perspectives.

  2. **Anticipatory socialization:** Men not only learn the culture of the group of which they are immediate members. They may also learn culture of groups of which they are immediate members. They may also learn the culture of groups to which they do not belong. Such a process whereby men socialize themselves into the culture of a group with the anticipation of joining the groups, it referred to 'anticipatory socialization'.

  3. **Developmental socialization:** This kind of learning is based on the achievements of primary socialization. "It's builds on already acquired skills and knowledge as the adult progresses through new situations such as marriage or new job. These require new

expectations, obligations, and roles. New learning is added to and blended with old in relatively smooth and continuous process of development"

4. **Re-socialization:** Not only do individual change roles within groups, but they also change membership-groups. In some instances, 're-socialization'-"the stripping away of learned patterns and substitution of new one of them"-must occur. Such re-socialization takes place mostly when a social role is radically changed. It may also happen in periods of rapid social mobility.

#Factors of social and cultural change in Nepal :

Some of the most important factors of social change are as under:

1. Physical Environment:
Certain geographic changes sometimes produce great social change. Climate, storms, social erosion, earthquakes, floods, droughts etc., definitely affect social life and induce social change. Human life is closely bound up with the geographical conditions of the earth.

Human history is full of examples that flourishing civilizations fell prey to natural calamities. The distribution of population over various regions, the variations in the population densities, the agricultural production, flora and fauna, the joys and hardships—all indicate a change when a change in the physical environment occurs.

What to talk of rise and fall of civilizations, even our day-to-day life—our clothes, eating material and habits, shelter design etc., all are influenced by the geographical conditions. Generally, changes in physical environment force migration of people in large numbers and this brings major changes in social life and cultural values also. Migration itself encourages change, for it brings a group into a new environment, subject to its new social contacts, and confronts it with new problems.

Though physical environment is an important factor which deeply affects social life, still it cannot be regarded as the only factor responsible for the growth of human society. This extreme approach was laid down by some geographical determinists (Buckle, Huntington, Miss Sample, J. Huxley etc.), who held that geographical setting ultimately governs the form of society (family, marriage, economy, religion, government) and explains social change. But this is not true today.

Now man is in the position to affect change in his physical environment. Men adapt themselves to their environment but they have the capacity to transform their physical environment according to their needs and requirements. Bennett and Tumin (1949) aptly remarked: "It is perhaps as reasonable, if not more so to insist that man modifies his physical environment rather than the environment modifies man."

2. Demographic (biological) Factor:

Broadly speaking, demography is concerned with the size and structure of human population. The social structure of a society is closely related with the changes in the size, composition and distribution of population. The size of the population is based mainly upon three factors—birth rate, death rate and migration (immigration and emigration).

The composition of population depends upon variables like age, sex, marital status, literacy etc. Changes in demographic structure, which may be caused by changes in mortality rates, will produce changes in the ratio of breadwinners to dependents.

Such a change can have consequences for the structure of family, kinship, political and other institutions. The size of population affects each of us quite personally. Whether we are born into a growing or a shrinking population has a bearing on our education, the age at which we marry, our ability to get a job, the taxes we pay and many other factors.

Population analysis shows that there is a relationship between population changes and economic, social and cultural variables like poverty, illiteracy, ill-health, family structure, forms of marriage, work etc. Population growth is the most important factor in poverty.

Poverty is related with health and the size of the family also. Nations with large population (e.g., China and India) are more poverty- stricken than the countries which have not much population. Sex imbalance affects the forms of marriage (monogamy or polygyny). It is seen that communities, which have more males than females, resorted to polyandry system. Polygyny was generally found in such communities where females were in more numbers than males.

The population of every society is always changing both in numbers as well as in composition. Population changes have occurred all through human history because of migration, war, pestilence, changing mores etc. In modern times, adoption of two artificial ways to population growth, viz., birth control and abortion are also affecting the number and composition of population structure.

The decline of both the birth rate and the death rate bring social transformation. With changes in size go changes in composition. While the birth rate is falling, the proportion of younger people in the proportion of youth's declines and that elders advances significant social changes occurs.

3. Cultural Factor:

It is an established fact that there is an intimate connection between our beliefs and social institutions, our values and social relationships. Values, beliefs, ideas, institutions are the basic elements of a culture. Certainly, all cultural changes involve social change.

Social and the cultural aspects are closely interwoven. Thus, any change in the culture (ideas, values, beliefs etc.) brings a corresponding change in the whole social order. Social institutions cannot live on life shells within which life is extinct.

Social systems are directly or indirectly the creations of cultural values. The history of culture offers many evidences which confirm the role of culture. A religious doctrine, which persisted with variations throughout many centuries, has affected the course of society. For instance, a

certain attitude toward sex formulated by the Church Fathers in the early Middle Ages still hold good in the Catholic sect.

Culture gives speed and direction to social change and determines the limit beyond which social change cannot occur". (Dawson and Gettys, 1948). If we choose to travel by a ship, the direction in which we travel is not predestined by the design of the ship but it is the culture that decides the direction and the destination both. The port we sail to remains a cultural choice. Cultural factor is not only responsive to technological change but also acts back on it so as to influence its direction and its character.

Cultural change in society has two major aspects:
(a) Cultural change by discovery and invention, and

 (b) Cultural change by diffusion and borrowing.

The first comes from within a society and culture, and the second from another culture outside of the society. A discovery or an invention adds to the fund of our verified knowledge which later on becomes a factor of social change. Knowledge of bacterial infection brought about many changes in the behavior of people in the form of prevention and cure of disease.

Socio-cultural changes are also brought about by people from other cultures all over the world. Diffusion is the spread of cultural traits or patterns from group to group. Borrowing refers to the adoption of a cultural trait by people whose culture did not have that cultural trait. We have borrowed many cultural traits (such as use of knife and fork in eating) from Western culture.

Culture operates not only directly as a source of change but also indirectly, by its impact on the utilitarian order. This idea was best exemplified by a German sociologist Max Weber in his study of sociology of religion.

4. Ideational Factor:

Among the cultural factors affecting social change in modern times, the development of science and secularization of thought have contributed a lot to the development of the critical and innovative character of the modern outlook. We no longer follow many customs or habits merely because they have the age-old authority of tradition. On the contrary, our ways of life have increasingly become on the basis of rationality.

Some writers have interpreted social change at ideational level and asserted that all social change is ideational. They argued that ideas could influence the course of social change. For them, ideational changes are important contributory factors to many or most types of social change. Ideas and ideologies together are powerful motivating forces in social change.

For instance, after independence, the directive principles—equality, fraternity, liberty and justice laid down in our constitution—have not only revolutionized the Indian society but it has even affected greatly the relations between the members of the family. Social philosophers, who believed in the force of ideas, argued that no material or social factors can produce change unless there is also a change in ideas within society or ideas about society and nature.

In modern times, not only the way we think, but the contents of ideas have also changed. Ideals of self-betterment, freedom, equality and democratic participation are largely creations of the past two/ three centuries. Such ideals have served to mobilize processes of social and political change, including reformation movements and revolutions.

5. Economic Factor:

Of economic influences, the most far-reaching is the impact of industrialization. It has revolutionized the whole way of life, institutions, organizations and community life. In traditional production systems, levels of production were fairly static since they were geared to habitual, customary needs. Modern industrial capitalism promotes the constant revision of the technology of production, a process into which science is increasingly drawn.

The impact of industrialization (science and technology) we can easily see on Indian family system (joint family) and caste system. (For detailed analysis of the influence of economic factor, see Marx's views discussed in Economic Theory of Social Change).

6. Political Factor:

State is the most powerful organization which regulates the social relationships. It has the power to legislate new laws, repeal old ones to bring social change in the society. Laws regarding child marriage, widow remarriage, divorce, inheritance and succession, untouchability are some of the examples which have brought many changes in the social structure of Indian society.

The type of political leadership and individuals in power also influences the rate and direction of social change. In many societies the political leadership controls the economy also. Scientific-technological and non-technological change are also dependent on political development which indirectly affects social change.

There is a direct relationship between the type of political organization and social change. In hunting and gathering societies, there were no political organization capable of mobilizing the community, as such; there were minimum changes in the societies. In all other types of society, however, the existence of distinct political agencies, such as chiefs, lords, kings and governments strongly affects the course of development of society takes. A ruler may choose to channel resources into building up his castle, for example, even when this impoverishes most of the population.

Political development in the last two or three centuries (in India especially after independence) has certainly influenced economic change as much as economic change has influenced politics. Governments now play a major role in stimulating (and sometimes retarding) rates of economic growth. In all industrial societies there is high level of state intervention in production.

#Caste /Ethnicity based Stratification :

The Nepalese caste system is the traditional system of social stratification of Nepal. The Nepalese caste system broadly borrows the classical Hindu Chaturvarnashram model consisting of four broad social classes or varna: Brahmin, Kshatriya, Vaishya, Sudra.

The caste system defines social classes by a number of hierarchical endogamous groups often termed jaat. This custom was traditionally only prevalent in the Hindu-Aryan societies of the Khas, Madhesi, and Newars. However, since the unification of Nepal in the 18th century, Nepal's various indigenous nationalities and tribes "Adivasi Janajati" have been incorporated within the caste hierarchy, to varying degrees of success. Despite the forceful integration by the state into the pan-Hindu social structure, the ethnic indigenous groups and tribes do not necessarily adhere to the customs and practices of the caste system.[1]

Hierarchies of Major Caste/Ethnic Groups in Nepal according to Muluki Ain:[6][7]

Caste Division	Caste and Ethnic Groups
"Tagadhari" (Wearers of the Holy Thread)	Khas – Brahmin, Thakuri, Chhetri; Newar – Brahman and Chatharīya Srēstha; Terai – Brahmin (referred in the code as Indian Brahmin)
"Namasinya Matwali" (Non-enslavable Alcohol Drinkers)	Newar Vaishya equivalent castes – Panchthariya Srēstha, and Newar Buddhists – Gubhaju/Baré (Vajracharya/Shākya), Urāy (Tuladhar and others), Jyapu, and other smaller pure occupational castes. 'Gurkha' tribes – Gurung, Magar, Rai and Limbu
"Masinya Matwali" (Enslavable Alcohol Drinkers)	Bhote (including Tamang and Sherpa), Thakali, Chepang, Gharti, Hayu, Kumal, and Tharu.
"Pani Na Chalne Chhoichhito Haalnu Naparne" (Water-unacceptable but touchable)	Newar lower impure occupational castes – Bha, Manandhar, Kapāli, Khadgi/Kasaĩ, Dhobi, etc. Mlechha: Muslims and Europeans
"Pani Na Chalne Chhoichhito Haalnu Parne" (Water-	Khas occupational castes – Kami, Sarki, Damai, Badi. Terai occupational castes – Dhobi, Halkhor, Chamar, Dushad, Dom, Musahars, etc.

unacceptable and untouchable)	Newar lowest occupational castes – Kulu/Dom, Podhya, Chyamaha/Chandala, etc.

Caste system entails a number of characteristics. They are as follows:

1. Segmental division:
So far as caste system is concerned, each caste is an autonomous group independent of the other. Membership in a caste is based on birth. Hence it is unchangeable.

For this reason mobility from one caste to another is impossible. Each caste has its own way of life. It has its own rules and regulations, customs, traditions, practices and rituals. It has its own governing body called the caste council to enforce the caste rules. In this way each caste is a social world by itself.

2. Hierarchy:
The caste system is hierarchical in nature. It comprises four varnas or castes. These in descending order of ranking are Brahmins, Kshatriyas, Vaishyas and Shudras. There are many castes between the two extremes-the Brahmins and the Shudras. Their social status depends upon their distance from the Brahmins.

The untouchables exist outside the Varna scheme. This five-fold categorization is essentially a religious one, making distinctions on the basis of relative ritual purity. D.C. Bhattacharya rightly observes that "not only do the various castes form a hierarchy but the occupation practised by them, the various items of their diet and the customs they observe all form separate hierarchies."

3. Endogamy:
Westermark regards endogamy as the essence of the caste system. Endogamy refers to marriage within the caste. The principle of endogamy forbids its members to marry outside the caste. The violation of the rule of endogamy would mean ostracism and loss of caste. Marriage within the Gotra or clan is prohibited. This rule of exogamy is observed strictly in the rural setting. Further, it is worth mentioning in this context that there are a few exceptions to the rule of endogamy in the form of anuloma and pratiloma marriage.

4. Fixity of occupation:
Caste system is characterized by fixity of occupation. Occupations are hereditary and the members of a caste are expected to follow their traditional occupation without fail. Brahmins are engaged in performing religious ceremonies. Washermen regard it their duty to wash clothes of other caste people. Some occupations like trade, agriculture, military service are, however, regarded as anybody's callings.

5. Commensality:
Commensality refers to the beliefs, practices, rules and regulations that determine inter-caste relationships and are observed with regard to the kind of food and water taken. The members of a

caste accept 'kachcha food' only from either their own caste or castes ritually higher than their own.

They are also required to observe certain restrictions while accepting water from members of other castes. The Brahmins do not eat onions, garlic, cabbage, carrot, beatroot etc. Eating beef is not permissible except for the untouchables.

The members of a caste also observe certain restrictions pertaining to social intercourse. There are certain castes whose touch is considered to be a pollution and hence they are regarded as 'untouchables'. For example, in Kerala, a Nayar can approach a Nambudri Brahmin but would not touch him.

6. Purity and Pollution:
The caste system is said to be founded on the concepts of purity and pollution. The concepts of purity and pollution provide one of the main criteria for determining the position of a caste or sub-caste in the hierarchical order.

The Brahmin is said to be the purest group. He is placed at the zenith of the caste hierarchy. On the other hand, Harijans, not included in the Varna scheme are considered as the most polluting and rank the lowest.

7. Unique culture:
According to Professor Ghurye, "Castes are small and complete social worlds in themselves, marked off definitely from one another, though subsisting within the larger society." Every caste has a distinct culture, customs and traditions which distinguish it from those of the other castes. The food habits, occupational specialisation, behavioural patterns etc. of a caste are handed down from one generation to another through the process of socialisation.

8. Caste Panchayat:
The Caste Panchayat is concerned with all matters belonging to the code and discipline of the caste. Matters such as breaking the marriage promise, adultery by the wife, having illicit sex relations with people of another caste, killing cows, insulting Brahmins, non-payment of debt etc. are dealt with by the Caste Council.

The Caste Panchayat inflicts punishment on the erring members of the caste. The punishment varies from arranging dinner party for the fellow caste-men or giving fine to going through purification ceremonies, doing pilgrimage or suffering segregation.

9. Closed group:
Endogamy, fixity of occupation, heredity and unique culture combined together make caste a closed group. According to Max Weber, "Caste is doubtlessly a closed status group." The reason why caste is a closed status group is that all the obligations and barriers that membership in a status group entails also exist in a caste where they are intensified to the higher degree.

10. A particular name:

Every caste has a particular name. Generally the occupation of a caste is known with the help of the name of the caste.

Functions of caste :

- Psychological security

- Moral binding

- Social equity

- Englogamous group

- Hereditary system

Factors responsible for change the caste system:

- Political reasons

- Urbanizations

- Industrialization

- Globalization

- Social development

Gender based Stratification:

MASCULNITY AND FEMINITY

Masculinity is the character assimilated/associated with male and feminity is the character associated with female. Gender studies the socially and culturally determined roles of male and female. A person identifies the respective social roles according to the sex. I am a male and I need to do this. I am a female, so, I need to do that. All this behavior of masculinity and feminity is learned through one's birth to the maturity. The socially/culturally assigned characters of male and female are totally different:

MASCULINITY	FEMINITY
Brave	Kind
Aggressive	Responsible
Powerful	Lovely
Intelligent	Shy
Proud	Honest
Ambition	Zealous
Leadership	Sentimental

Formation of Gender:

1. **Identification Theory (Object Relation Model)**

   Children learn gender appropriate behavior through their same sex parent. [Son-Father, Daughter-Mother]. This theory is based on Freudian Psyche Analytic perspective. Children unconsciously model their identities on the behaviour of their parents. - Boy cries. - Parent tell him not to cry 'like a girl' - The boy learns not to cry because he is a boy!!

2. **Social Learning Theory**

   Children learn gender roles through social learning. Social learning does not occur in a particular/specific age but it is a continuous process. It is the ongoing process of reinforcement from others. Learning occurs when situation/environment and expectations change. Parents are the 'rolemodels' of the children but 'not only the parents.'

3. **Cognitive Development Theory**

Developing child discovers new information/experience in the world and adjusts previously existing schemata to fit the new observations. The child's reasoning capacity is limited. So the child reaches equilibrium at various points of cognitive development. Existing stock of knowledge > New Experience > New Learing

Points of cognitive development:

1. Differentiate male and female.

2. Associate value/trait with own sex category

3. Begin to believe gender is unchanging

4. Strong emotional attachment to same sex parent.

#Religion based stratification:

Religion in Nepal encompasses a diversity of groups and beliefs; however, Nepal's major religion is Hinduism which accounts for 81.3% of the overall population as of 2011. According to a survey, Nepal is the most religious Hindu nation throughout the world, with most of the important Hindu pilgrimage centers being concentrated in this country . It is a multi-cultural, multi-ethnic, multi-lingual and multi-religious nation through democracy.

Population trends for major religious groups in Nepal

Religion	Population % 1952/1954	Population % 1961	Population % 1971	Population % 1981	Population % 1991	Population % 2001	Population % 2011
Hinduism	88.87%	87.69%	89.39%	89.50%	86.51%	80.62%	81.34%
Buddhism	8.59%	9.25%	7.50%	5.32%	7.78%	10.74%	9.04%
Islam	2.54%	2.98%	3.04%	2.66%	3.53%	4.20%	4.39%
Kirat	N/A	N/A	N/A	N/A	1.72%	3.60%	3.04%
Christianity	N/A	N/A	0.02%	0.03%	0.17%	0.45%	1.41%
Others/Unspecified	0.01%	0.07%	0.05%	2.49%	0.28%	0.39%	0.78%

Religion in Nepal (2011 Census)[15]

Religion	Population	Percentage
Hinduism	21,551,492	81.34%
Buddhism	2,396,099	9.04%
Islam	1,162,370	4.39%
Kirat	807,169	3.04%
Christianity	375,699	1.41%
Prakriti (Nature Worship)	121,982	0.46%
Bon	13,006	0.04%
Jainism	3,214	0.01%
Bahá'í	1,283	0.01%
Sikhism	609	0.01%
Others/Unspecified	61,581	0.23%
Total	**26,494,504**	**100%**

#Ecological based Stratification:

Nepal measures about 880 kilometers (547 mi) along its Himalayan axis by 150 to 250 kilometers (93 to 155 mi) across. Nepal has an area of 147,181 square kilometers (56,827 sq mi).

Nepal is landlocked by India on three sides and China's Tibet Autonomous Region to the north. West Bengal's narrow Siliguri Corridor or Chicken's Neck separate Nepal and Bangladesh. To the east are India and Bhutan. Nepal depends on India for goods transport facilities and access to the Indian Ocean, even for most goods imported from China.

For a country of its size, Nepal has tremendous geographic diversity. It rises from as low as 59 metres (194 ft) elevation in the tropical Terai—the northern rim of the Gangetic Plain, beyond the perpetual snow line to some 90 peaks over 7,000 metres (22,966 ft) including Earth's highest 8,848 metres (29,029 ft) Mount Everest or Sagarmatha. In addition to the continuum from tropical warmth to cold comparable to polar regions, average annual precipitation varies from as little as 160 millimetres (6.3 in) in the rainshadow north of the Himalayas to as much as 5,500 millimetres (216.5 in) on windward slopes.[1]

Along a south-to-north transect, Nepal can be divided into three belts: Terai, Pahad and Himal. In the other direction, it is divided into three major river systems, from east to west: Koshi, Gandaki/Narayani and Karnali (including the Mahakali/Sarda along the western border), all tributaries of the Ganges river. The Ganges-Yarlung Zangbo/Brahmaputra watershed largely coincides with the Nepal-Tibet border, however several Ganges tributaries rise inside Tibet.

Himal Region

Himal is a mountain region containing snow. The Mountain Region or Parbat begins where high ridges (Nepali: 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. By geographical view, it covers 16% of the total area of Nepal. 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).

Unlike the Mahabharats, the Himalayas are not continuous across Nepal. Instead, there are some 20 subranges including the Kanchenjunga massif along the Sikkim border, Mahalangur Himal around Mt. Everest. Langtang north of Kathmandu, Annapurna and Manaslu north of

Pokhara, then Dhaulagiri further west with Kanjiroba north of Jumla and finally Gurans Himal in the far west.

Terai Region

Terai is a low land region containing some hill ranges. Looking out for its coverage, it covers 19% of the total area of Nepal. The Terai (also spelled Tarai) region begins at the Indian border and includes the southernmost part of the flat, intensively farmed Gangetic Plain called the Outer Terai. 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 as roadways, railways and electricity were extended across the border before it reached Nepal's Pahad region.

The Outer Terai is culturally more similar to adjacent parts of India's Bihar and Uttar Pradesh than to the Pahad of Nepal. Nepali is taught in schools and often spoken in government offices, however the local population mostly uses Maithali, Bhojpuri and Tharu languages.

Hilly Region:

The hilly region lies in the central part of Nepal and is less developed than the Terai but more developed than Himalaya. South of the Himalayan Mountain Region lies the complex zone of hills, valleys, basins and low tablelands of varying altitude and magnitude.
The central geographical region situated north to the Terai is the Hilly Region covering about 68% of the total land area of our country. Its altitude ranges between 600 m to 3299 m. This hilly zone rises from 600m. to 3600m. and varies in breadth from 80 km. to 128 Km. It mainly consists of a sloppy land structure that is made up of the Mahabharat range, valleys, foothills, Tars and river basins. Despite being the largest physical region, it is not so much prospered. It is the most extensive topographic unit representing about 50% of the total land surface of Nepal.
Nevertheless, the valleys and river basins are fertile, developed and densely populated. Some extensive valleys such as Pokhara and Kathmandu are its examples. The Churai Range, though dissected in some parts, runs parallel east to west into the southern part and Mahabharat ranges into the northern part. The climate is mild and soil is semi-fertile. This region is less developed in comparison to the Terai but more developed than the Himalayan. It accommodates the 43 % of the total population and density of people is 186 people per sq km. The deciduous forest grows into the lower part and coniferous into the upper part of the region.

#National Integration:

National Integration is the feeling of togetherness or oneness towards one's own country irrespective of their individual differences with regard to religion, region, race, culture or caste. National integration isn't only about national spirit. It involves a feeling that brings peoples from all areas, dialects and beliefs together in a common endeavor. When national integration occurs, individuals are likely to work together to build systems that enhance the prosperity of a nation and its people. Some things that can get in the way of national integration include religious or political divides as well as communication barriers between citizens.

It is most important factor in nation building. There are various factors which determine nation building Religion, language, culture and regional identity are some of the factor which cause fragmentation in a society and those countries which aspire for nation building have to consolidate Spirit of national solidarity beyond religion, region, and language.

Dimensions:

1. Political Dimension

Politically, national integration is the condition of sharing power by people of different strata at the state affairs, where the state attempts to create a congenial atmosphere in order to secure people's genuine participation and their involvement voluntarily and spontaneously. People from different walks of life have their fair representation at House where decision that affects the people are made jointly; parliamentary debates are carried out in a democratic manner; voices of minority are heard and the minority is given due respect so as to secure their full participation in the state affairs and policies are formulated to their demands, interests and needs. Policies are formulated to secure the participation of the depressed and downtrodden segment of the society in administration, civil service, and army and police so that people's significant participation can be secured to mobilize national resources wisely for people's benefits in the country. The state should provide a forum where people of different ideological backgrounds can be accommodated in the process-of decision making activities through mutual interaction and sharing of experiences on a regular basis. It was also suggested that the state should have a uniform system to provide opportunities to the people, and recruit people in the state system in such a way that the people from backward caste and ethnic groups can also enjoy the benefits of the state-run welfare programs.

2. Social Dimension

Nepal is a mosaic of different caste and ethnic groupings scattered all over the country here cultural 78 that prevail widely are primarily emanated 01 Hindu caste hierarchy adopted in the country. Their cultural differences can be minimized when their functional interdependency can be enhanced in the social system. This can be accomplished only upon the implementation and coordination of relationships among the people of different social backgrounds such as caste, religion, language, ethnic group, occupation, class, etc. and this coordination should be based on the principles of equality and non-discriminated policy, practice and behaviors. In a straight sense, there should be no discrimination against any individual on the basis of caste, sex, religion, ethnic groups, etc. The untouchability that is deeply rooted in Nepali society be eradicated socially. Its elimination by legal provision has been proved quite ineffective and inefficient in our culture and identity of all caste, ethnic groups and religion should be maintained as charted out in the Malaki Ain of the country. In this way only harmony among people can be brought out and uniformity accomplished. In order to achieve all these points mentioned above, it is necessary to create an environment of judiciary equity where everybody will be equal to law.

3. Economic Dimension

The distribution of wealth and income is one indicator of measuring economic equality in the country. The indicator such as minimum basic income (MBI) indicates that 42.5 percent of the total population is below poverty line. Without eradicating this poverty, it is difficult to raise the living standard of the people in the country. There still lacks. The coordinated plan to use the local resources. Skills and sources. And people have not been able to tap the opportunities that are available around them due to reasons such as ignorance, lack of skills, primitive technology, etc. The specialized skills of the terai people, coupled with hard work and brevity and enterprising capability of the mountain residents should be merged skillfully to bring in economic integration in the country so that a self-reliant development can be achieved to distribute benefits and fruits of development 79 to people - regardless of their economic and social status. A provision of uniform economic conditions and opportunities should be made available and a congenial environment should be created so as to have access to these opportunities on the basis of achieved qualities such as educational qualifications, skills, including, backwardness and remoteness.

4. Psychological Dimension

National integration, from psychological perspective, is the feeling of unity developed in people and their emotional attachment to nation, In fact. it is the feeling of people, who feel and develop the sense of unity and brotherhood without any interference and imposition from outside. This feeling is strengthened by the people especially at the time of crisis, when sovereignty of a nation is endangered by external influence or cultural or political invasion. At this time, we need to develop a feeling of "we are one". This feeling cannot be raised without any massive program geared to enhance the feeling of nationalism.

The authors wanted to know the areas which have potential problems as perceived by them. It was our observation that majority of their opinions were basically zeroed on the' questions of caste. religion, language and tradition.

Some of the important problems reported by them are described below in a nutshell.

a. Underrepresentation:

The main problem lying before us is that their is no representation in army, civil service, police and other semi-government sectors. It is said that Nepal is a multi-ethnic country but it does not

have a multi-ethnic army. Ecologically, there is no representation from Terai region in the army, Those who are at the Royal Army are at constable level only and virtually there are no officers from these regions. Similarly, there are many caste groupings who have not had an access t<;> the Royal Army. 89 The similar sltuetlon pievails in police too. However 8 slightly improved situation can be seen in civil servi'ce, thus there is a great under-representation of many ethnic groups in these areas.

b. Discrimination Against Caste:

The biggest and most serious problem faced by the nation is the question of untouchability deeply rooted in our society from the time immemorial, Among the caste grouping, the touchable or higher caste people are more privileged than the touchable ones It was reported that the lower caste people who have been exploited by higher caste people is the main causes of social problems in Nepal.

c. Monopoly of Nepali language and Hindu Religion:

The philosophy of "one language, one country" has posed a serious threat to the survival of other languages spoken in various parts of the country.

d. The high proportion of illiteracy:

The extent of poverty, difficulty of transportation and unreliability of communication have exacerbated the problem of exploitation in the country, mainly the suppression of lower caste and class groups by the privileged ones. Because of these constraints, the extent of exploitation and the pocket of poverty has distributed all country.

#History process of nationhood :

Nationalism is an ideology and movement that promotes the interests of a particular nation (as in a group of people) especially with the aim of gaining and maintaining the nation's sovereignty (self-governance) over its homeland. Nationalism holds that each nation should govern itself, free from outside interference (self-determination), that a nation is a natural and ideal basis for a polity, and that the nation is the only rightful source of political power (popular sovereignty). It further aims to build and maintain a single national identity—based on shared social characteristics such as culture, language, religion, politics, and belief in a shared singular history and to promote national unity or solidarity. Nationalism, therefore, seeks to preserve and foster a nation's traditional culture, and cultural revivals have been associated with nationalist movements. It also encourages pride in national achievements, and is closely linked to patriotism. Nationalism is often combined with other ideologies, such as conservatism (national conservatism) or socialism (socialist nationalism) .

Early ages

Prehistory

Prehistoric site of palaeolithic, Mesolithic and Neolithic have been discovered in the Siwalik hills of Dang District.[4] The earliest inhabitants of modern Nepal and adjoining areas are believed to be people from the Indus Valley Civilization, though concrete evidence to support the theory is lacking. Tharus, Tibeto-Burmans who mixed heavily with Indians in the southern regions, are natives of the Cental Terai region of

Nepal.[1] The first documented tribes in Nepal are the Kirat people, who arrived into Nepal roughly 2500 years ago and moved into the Kathmandu Valley, before being made to retreat by the invading Licchavais from India.[2] Other ethnic groups of Indo-Aryan origin later migrated to southern part of Nepal from Indo-Gangetic Plain of northern India.[5][6]

Kirat Dynasty

The context of Kirats ruling in Nepal before Licchavi Dynasty and after Mahispal or Avir Dynasty can be found in different manuscripts. Mentioning the area between Sun Kosi and Tama Kosi as their native land, the list of Kirati kings is also given in the Gopal genealogy. By defeating the last king of Avir Dynasty Bhuwansingh in a battle, Kirati King Yalung or Yalamber had taken the regime of the valley under his control. In the Hindu mythological perspective, this event is believed to have taken place in the final phase of Dwaparyug or initial phase of Kaliyug or around the 6th century BC. We can find descriptions of 32, 28 and 29 Kirati kings according in Gopal genealogy, language-genealogy and Wright genealogy respectively.[9] By means of the notices contained in the classics of the East and West, we are assured that Kiranti people was forth-coming in their present abode from 2000 to 2500 years back, and that their powers was great and their dominion extensive, reaching possibly at one time to the delta of the Ganges.[10]

Licchavi Dynasty

The kings of the Lichhavi dynasty (originated from Vaishali of modern Bihar of India) ruled Nepal after the Kirat monarchical dynasty. The context that 'Suryavansi Kshetriyas had established new regime by defeating the Kirats' can be found in some genealogies and Puranas. It has been written in Gopal genealogy that 'then, defeating the Kirat King with the impact of Suryavanshi, Lichhavi dynasty was established in Nepal'. Likewise, It has been written in Pashupati Purana that 'the masters of Vaishali established their own regime by confiding Kiratis with sweet words and defeating them in war. Similar contexts can be also found in 'Himbatkhanda'. That purana also mention that 'the masters of Vaishali had started ruling in Nepal by defeating Kirats'. In this way, Lichhavi's regime seems to have started in Nepal subsequently after the regime of Kirats. However, different genealogies have found to be stating different names of last Kirati King. The Lichhavi monarchical dynasty was established in Nepal by defeating last Kirati King 'Khigu', according to Gopal genealogy, 'Galiz' according to language-genealogy and 'Gasti', according to Wright genealogy.[11]

Simroun Dynasty

The Simroun, Karnat or Dev Dynasty originated with an establishment of a kingdom in 1097 CE headquartered at present day Simroungarh in Bara District. The kingdom controlled the areas we today know as Tirhoot or Mithila in Nepal and Bihar of India. The rulers of Simroungarh are as follows:

- Nanya Dev - 1097 - 1147 CE
- Ganga Dev - 1147 - 1187 CE
- Narsingh Dev - 1187 - 1227 CE
- Ramsingh Dev - 1227 - 1285 CE
- Shaktisingh Dev - 1285 - 1295 CE
- Harisingh Dev - 1295 - 1324 CE[12]

In 1324 CE, Ghiyasuddin Tughlaq attacked Simroungarh and demolished the fort. The remains are still scattered all over the Simroungarh region. The king fled northwards into the then Nepal. The son of Harisingh Dev, Jagatsingh Dev married the widow princess of Bhaktapur Nayak Devi.[13][*citation needed*]

Thakuri Dynasty

The Thakuri Dynasty was a Rajput Dynasty. After Aramudi, who is mentioned in the Kashmirian chronicle, the Rajatarangini of Kalhana (1150 CE), many Thakuri kings ruled over parts of the country up to the middle of the 12th century CE. Raghava Deva is said to have founded a ruling dynasty in 879 CE, when the Lichhavi rule came to an end. To commemorate this important event, Raghu Deva started the 'Nepal Era' which began

on 20 October, 879 CE. After Amshuvarma, who ruled from 605 CE onward; the Thakuris had lost power and they could regain it only in 869 CE.

Malla Dynasty

Early Malla rule started with Ari Malla in the 12th century. Over the next two centuries, his kingdom expanded widely, into much of the Indian subcontinent and western Tibet, before disintegrating into small principalities, which later became known as the Baise Rajya.

Jayasthiti Malla, with whom commences the later Malla dynasty of the Kathmandu Valley, began to reign at the end of the 18th century. King Prithvi Narayan Shah captured Kathmandu at the day of Indra Jatra (festival). Malla Dynasty was the Longest ruling dynasty, ruling from the 12th century to the 18th century (about 600 years of the ruling period). This era in the Valley is eminent for the various social and economic reforms such as the 'Sanskritization' of the Valley people, new methods of land measurement and allocation, etc. In this Era, new Art and Architecture was introduced. The monuments in Kathmandu Valley which are listed by UNESCO these days were built during Malla rule. In the 14th century, before Kathmandu was divided into 3 princely states, Araniko went to China upon the request of Abhaya Malla for representing the skill of art and architecture, and he introduced Pagoda Style of architecture to China and subsequently, whole Asia. Yaksha Malla, the grandson of Jayasthiti Malla, ruled the Kathmandu Valley until almost the end of the 15th century. After his demise, the Valley was divided into three independent Valley kingdoms—Kathmandu, Bhaktapur, and Patan—in about 1484 CE. This division led the Malla rulers into internecine clashes and wars for territorial and commercial gains. Mutually debilitating wars gradually weakened them, that facilitated conquest of the Kathmandu Valley by King Prithvi Narayan Shah of Gorkha. The last Malla rulers were Jaya Prakash Malla, Teja Narasingha Malla and Ranjit Malla of Kathmandu, Patan, and Bhaktapur respectively.

Shah Dynasty, unification of Nepal

Prithvi Narayan Shah (c. 1779–1875), with whom we move into the modern period of Nepal's history, was the ninth generation descendant of Dravya Shah (1559–1570), the founder of the ruling house of Gorkha. Prithvi Narayan Shah succeeded his father Nara Bhupal Shah to the throne of Gorkha in 1743 CE. King Prithvi Narayan Shah was quite aware of the political situation of the Valley kingdoms as well as of the Baise and Chaubise principalities. He foresaw the need for capturing the small principalities as an urgent condition for survival in the future and set himself to the task accordingly.

His assessment of the situation among the hill principalities was correct, and the principalities were subjugated fairly easily. King Prithvi Narayan Shah's victory march began with the conquest of Nuwakot, which lies between Kathmandu and Gorkha, in 1744. After Nuwakot, he occupied strategic points in the hills surrounding the Kathmandu Valley. The Valley's communications with the outside world were thus cut off. The occupation of the Kuti Pass in about 1756 stopped the Valley's trade with Tibet. Finally, Prithvi Narayan Shah entered the Valley. After the victory of Kirtipur. King Jaya Prakash Malla of Kathmandu sought help from the British and so the than East India Company sent a contingent of soldiers under Captain Kinloch in 1767. The British force was defeated at Sindhuli by King Prithvi Narayan Shah's army. This defeat of the British completely shattered the hopes of King Jaya Prakash Malla. The capture of Kathmandu (September 25, 1768) was very dramatic. As the people of Kathmandu were celebrating the festival of Indrajatra, Prithvi Narayan Shah and his men marched into the city. A throne was put on the palace courtyard for the king of Kathmandu. Prithvi Narayan Shah sat on the throne. Jaya Prakash Malla somehow managed to escape with his life and took asylum in Patan. When Patan was too captured a few weeks later, both Jaya Prakash Malla and the king of Patan;Tej Narsingh Malla took refuge in Bhaktapur, which was also captured after some time. Thus, the Kathmandu Valley was conquered by King Prithvi Narayan Shah and Kathmandu became the capital of the modern Nepal by 1769.[14]

In 1794, troops of Prithivi Narayan Shah has made a complete conquered on Nuwakot which they were commanded by Biraj Thapa, but they were badly defeated, largely because of the following reasons:

1. Burial of Tulsi river
2. Lack of arms and ammunition

3. Lack of trained soldiers
4. Lack of detailed research and plans

King Prithvi started unifying parts of Baise-Rajya in the Rapti region in around 1760CE. By 1763, Tulsipur-Dang Rajya fell and by 1775 CE, Chauhan Raja Nawal Singh of House of Tulsipur was completely defeated. After losing his northern hill territories to King Prithvi, Chauhan Raja Nawal Singh was forced to move to his southern territories (currently Tulsipur/Balarampur in modern-day India) and ruled as one of the largest Taluqdar of Oudh.

King Prithvi Narayan Shah was successful in bringing together diverse religio-ethnic groups under one nation. He was a true nationalist in his outlook and was in favor of adopting a closed-door policy with regard to the British. Not only his social and economic views guided the country's socio-economic course for a long time, his use of the imagery, 'a yam between two boulders' in Nepal's geopolitical context, formed the principal guideline of the country's foreign policy for future centuries. But in the modern days, this saying is to be modified as a 'link between two giant countries' and Nepal can be able to get benefit from both countries.

Kingdom of Nepal

Gorkha rule

After decades of rivalry between the medieval kingdoms, modern Nepal was unified in the latter half of the 18th century, when Prithvi Narayan Shah, the ruler of the small principality of Gorkha, formed a unified country from a number of independent hill high states. Prithvi Narayan Shah dedicated himself at an early age to the conquest of the Kathmandu Valley and the creation of a single state, which he achieved in 1768 with the temporary alliance of East India Company which supplied ammunitions to the state of Gorkha.

The country was frequently called the Gorkha Kingdom. It is a misconception that the Gorkhali took their name from the Gorkha region of Nepal; actually, the region was given its name after the Gorkhali had established their control of these areas.

After Shah's death, the Shah dynasty began to expand their kingdom into much of the Indian subcontinent. Between 1788 and 1791, during the Sino-Nepalese War, Nepal invaded Tibet and robbed Tashilhunpo Monastery in Shigatse. Alarmed, the Qianlong Emperor of the Chinese Qing Dynasty appointed Fuk'anggan commander-in-chief of the Tibetan campaign; Fuk'anggan signed treaty to protect his troops thus attaining a draw.[15] The draw was later converted to victory by Nepali forces sent on commands of PM Jung Bahadur Rana.[15]

Rana rules

Jung Bahadur Rana was the first ruler from this dynasty. Rana rulers were titled "Shri Teen" and "Maharaja", whereas Shah kings were "Shri Panch" and "Maharajdiraj". Both the Rana dynasty and Shah dynasty are Rajput caste in the Hindu tradition. Jung Bahadur codified laws and modernized the state's bureaucracy. In the coup d'état of 1885, the nephews of Jung Bahadur and Ranodip Singh murdered Ranodip Singh and the sons of Jung Bahadur, stole the name of Jung Bahadur and took control of Nepal. Nine Rana rulers took the hereditary office of Prime Minister. All were styled (self proclaimed) Maharaja of Lamjung and Kaski.

The Rana regime, a tightly centralized autocracy, pursued a policy of isolating Nepal from external influences. This policy helped Nepal maintain its national independence during the British colonial era, but it also impeded the country's economic development and modernisation. The Ranas were staunchly pro-British and assisted the British during the Indian Rebellion of 1857 and later in both World Wars. At the same time, although Chinese claims, the British supported Nepalese independence at the beginning of the twentieth century.[16]

In December 1923, Britain and Nepal formally signed a "treaty of perpetual peace and friendship" superseding the Sugauli Treaty of 1816 and upgrading the British resident in Kathmandu to an envoy.

Slavery was abolished in Nepal in 1924 under premiership of Chandra Shamsher Jang Bahadur Rana.

Revolution of 1951

The revolution of 1951 started when dissatisfaction against the family rule of the Ranas had started emerging from among the few educated people, who had studied in various South Asian schools and colleges, and also from within the Ranas, many of whom were marginalized within the ruling Rana hierarchy. Many of these Nepalese in exile had actively taken part in the Indian Independence struggle and wanted to liberate Nepal as well from the autocratic Rana occupation. The political parties such as *The Prajaparishad* and *Nepali Congress* were already formed in exile by leaders such as B. P. Koirala, Ganesh Man Singh, Subarna Sumsher Rana, Krishna Prasad Bhattarai, Girija Prasad Koirala, and many other patriotic-minded Nepalis who urged the military and popular political movement in Nepal to overthrow the autocratic Rana Regime. Thus Nepali congress formed a military wing Nepali Congress's Liberation Army Among the prominent martyrs to die for the cause, executed at the hands of the Ranas, were Dharma Bhakta Mathema, Shukraraj Shastri, Gangalal Shrestha, and Dasharath Chand who were the members of Praja Parisad. This turmoil culminated in King Tribhuvan, a direct descendant of Prithvi Narayan Shah, fleeing from his "palace prison" in 1950, to India, touching off an armed revolt against the Rana administration. This eventually ended in the return of the Shah family to power and the appointment of a non-Rana as prime minister according to a tri-partite agreement signed called 'Delhi Compromise'. A period of quasi-constitutional rule followed, during which the monarch, assisted by the leaders of fledgling political parties, governed the country. During the 1950s, efforts were made to frame a constitution for Nepal that would establish a representative form of government, based on a British model.there was a 10-member cabinent under Prime Minister Mohan Shumsher having 5 members of Rana and 5 of Nepali congress party. This government drafted a constitution called 'Interim Government Act' which was the first constitution of Nepal. But this Government doomed as Ranas and Congressmen were never on good terms. So, on 1 Mangsir 2008 BS, the king formed a new government of 14 ministers. which was also dissolved. later on Sharawan 2009 BS King formed 5 members councillors government which was also failed.

Royal coup by King Mahendra

Declaring parliamentary democracy a failure, King Mahendra carried out a royal coup 18 months later, in 1960. He dismissed the elected Koirala government, declared that a "partyless" system would govern Nepal, and promulgated another new constitution on December 16, 1960.

Subsequently, the elected Prime Minister, Members of Parliament and hundreds of democratic activists were arrested. (In fact, this trend of arrest of political activists and democratic supporters continued for the entire 30-year period of partyless Panchayati System under King Mahendra and then his son, King Birendra).

The new constitution established a "partyless" system of panchayats (councils) which King Mahendra considered to be a democratic form of government, closer to Nepalese traditions. As a pyramidal structure, progressing from village assemblies to the Panchayat system constitutionalized the absolute power of the monarchy and kept the King as head of state with sole authority over all governmental institutions, including the Cabinet (Council of Ministers) and the Parliament. One-state-one-language became the national policy in an effort to carry out state unification, uniting various ethnic and regional groups into a singular Nepali nationalist bond. The 'Gaun Pharka Aviyan' launched in 1967, was one of the main rural development programs of the Panchayat system.

King Mahendra was succeeded by his 27-year-old son, King Birendra, in 1972. Amid student demonstrations and anti-regime activities in 1979, King Birendra called for a national referendum to decide on the nature of Nepal's government: either the continuation of the panchayat system along with democratic reforms or the establishment of a multiparty system. The referendum was held in May 1980, and the panchayat system won a narrow victory. The king carried out the promised reforms, including selection of the prime minister by the Rastriya Panchayat.

Multiparty parliament

People in rural areas had expected that their interests would be better represented after the adoption of parliamentary democracy in 1990. The Nepali Congress with the support of "Alliance of leftist parties"

decided to launch a decisive agitational movement, Jana Andolan, which forced the monarchy to accept constitutional reforms and to establish a multiparty parliament. In May 1991, Nepal held its first parliamentary elections in nearly 50 years. The Nepali Congress won 110 of the 205 seats and formed the first elected government in 32 years.

Civil strikes

In 1992, in a situation of economic crisis and chaos, with spiraling prices as a result of the implementation of changes in policy of the new Congress government, the radical left stepped up their political agitation. A Joint People's Agitation Committee was set up by the various groups.[A general strike was called for April 6.

Violent incidents began to occur on the evening before the strike. The Joint People's Agitation Committee had called for a 30-minute 'lights out' in the capital, and violence erupted outside Bir Hospital when activists tried to enforce the 'lights out'. At dawn on April 6, clashes between strike activists and police, outside a police station in Pulchok (Patan), left two activists dead.

Later in the day, a mass rally of the Agitation Committee at Tundikhel in the capital Kathmandu was attacked by police forces. As a result, riots broke out and the Nepal Telecommunications building was set on fire; police opened fire at the crowd, killing several persons. The Human Rights Organisation of Nepal estimated that 14 persons, including several onlookers, had been killed in police firing.[

When promised land reforms failed to appear, people in some districts started to organize to enact their own land reform and to gain some power over their lives in the face of usurious landlords. However, this movement was repressed by the Nepali government, in "Operation Romeo" and "Operation Kilo Sera II", which took the lives of many of the leading activists of the struggle. As a result, many witnesses to this repression became radicalized.

Nepalese Civil War

In March 1997, the Communist Party of Nepal (Maoist) started a bid to replace the parliamentary monarchy with a people's new democratic republic, through a Maoist revolutionary strategy known as the people's war, which led to the Nepalese Civil War. Led by Dr. Baburam Bhattarai and Pushpa Kamal Dahal (also known as "Prachanda"), the insurgency began in five districts in Nepal: Rolpa, Rukum, Jajarkot, Gorkha, and Sindhuli. The Communist Party of Nepal (Maoist) established a provisional "people's government" at the district level in several locations.

On June 1, 2001, Prince Dipendra, went on a shooting-spree, assassinating 9 members of the royal family, including King Birendra and Queen Aishwarya, before shooting himself. Due to his survival, he temporarily became king before dying of his wounds, after which Prince Gyanendra (HMG King Birendra's brother) inherited the throne, as per tradition. Meanwhile, the rebellion escalated, and in October 2002 the king temporarily deposed the government and took complete control of it. A week later he reappointed another government, but the country was still very unstable.

In the face of unstable governments and a siege on the Kathmandu Valley in August 2004, popular support for the monarchy began to wane. On February 1, 2005, Gyanendra dismissed the entire government and assumed full executive powers, declaring a "state of emergency" to quash the

revolution. Politicians were placed under house arrest, phone and internet lines were cut, and freedom of the press was severely curtailed.

The king's new regime made little progress in his stated aim to suppress the insurgents. Municipal elections in February 2006 were described by the European Union as "a backward step for democracy", as the major parties boycotted the election and some candidates were forced to run for office by the army.[20] In April 2006 strikes and street protests in Kathmandu forced the king to reinstate the parliament. A seven-party coalition resumed control of the government and stripped the king of most of his powers. As of 15 January 2007, Nepal was governed by a unicameral legislature under an interim constitution. On December 24, 2007, seven parties, including the former Maoist rebels and the ruling party, agreed to abolish the monarchy and declare Nepal the Federal Republic.[21] In the elections held on 10 April 2008, the Maoists secured a simple majority, with the prospect of forming a government to rule the proposed 'Republic of Nepal'.

#Cultural Integration :

Cultural integration is the blending of two or more different cultures that happens without one of the cultures sacrificing the characteristics that make it unique. The exchanges include a culture's popular beliefs, rituals and practices.

Cultural integration is considered to be a positive thing. This is because it doesn't involve taking anything away from one culture. This type of integration lets people from different cultures culturally different community, when people from different cultures marry or when people from different cultures work together. The times when cultural integration is seen as negative include times when it is a forced situation. Forced integration leads to a watered-down effect blend their beliefs and their rituals into a cohesive new unit without giving up anything. Times to find cultural integration in practice include when people from one culture move into a for one or both cultures.

Cultural Integration in a Community

When people move to a new country or community, they have to start finding a place in the new society. That's achieved by integration, according to the Migration Policy Institute. In order for this type of cultural integration to be successful, everyone has a role to play. The person moving to the new community has to be prepared to adapt. Existing community members need to be open to learning about and understanding the culture of the new community members. Institutions provide support and educational opportunities to support the blending of cultures, so the existing community members don't feel threatened by the incoming culture. This also helps ensure the incoming community members don't experience culture shock during the transition to a new place. The host government also plays an important role in ensuring the success of a new

community member's cultural integration. When entering a new community, people need support in regard to housing, employment opportunities and access to the local educational system.

Cultural integration in Marriages

Cultural integration in marriages occurs when people marry outside their faith, race or when marrying someone from a different region. The University of Florida, IFAS Extension noted in 2015, that 37 percent of people marry outside their faith and 10 percent of American marriages are between people from different races. Marital partners from different cultures face five main stressors to address in order to achieve cultural integration within the relationship. The first set of stressors are differences in how each partner views the world. Negativity coming from outside the marriage, such as from family members and society is the next stressor. The way each partner communicates is a third potential pitfall that might need to be addressed to create a cohesive family unit. If the spouses have different religious and ethnic beliefs, that is a fourth issue that affects integration. Partners might also pretend the differences don't exist rather than working to integrate differences to create balance. This causes them to have a harder time achieving a sense of balance and cultural integration.

Cultural Integration in Work Settings

Cultural integration in a workplace setting makes it easier for everyone to work together, as noted by Mighty Recruiter. This type of integration helps to close the gap between worker's cultures. It benefits a company's brand by creating an environment of workplace diversity. It's more comfortable for both current and new workers when differences are embraced as part of a company's culture.

a. Language :

Language, a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release.

The 2011 National census lists 123 Nepalese languages spoken as a mother tongue (first language) in Nepal. But now there are 129 languages. Most belong to the Indo-Aryan and Sino-Tibetan language families.

The official language of Nepal is Nepali, formerly called Khas-Kura then Gorkhali. According to the 2011 national census, the percentage of Nepali speaking people is about 44.6%.Maithili is the second most spoken language in Nepal at 11.67%.

Language family	Number	Percentage

Indo-European	21,752,496	82.10%
Sino-Tibetan	4,584,871	17.31%
Austro-Asiastic	49,858	0.19%
Dravidian	33,651	0.13%
Others/Not reported	73,375	0.27%
Total	**26,494,504**	**100%**

Characteristics:

1. Language is arbitrary
2. Language is a social Phenomenon
3. Language is a symbolic system
4. Language is systematic
5. Language is vocal, verbal and sound
6. Language is non-instinctive, conventional
7. Language is productive and creative
8. Language is a system of communication
9. Language is human and structurally complex
10. Language is unique, complex and modifiable

b. Rituals :

A **ritual** is a sequence of activities involving gestures, words, and objects, performed in a sequestered place and according to set sequence.[1] Rituals may be prescribed by the traditions of a community, including a religious community. Rituals are characterized, but not defined, by formalism, traditionalism, invariance, rule-governance, sacral symbolism, and performance.[2]

Rituals are a feature of all known human societies.[3] They include not only the worship rites and sacraments of organized religions and cults, but also rites of passage, atonement and purification rites, oaths of allegiance, dedication ceremonies, coronations and presidential inaugurations, marriages, funerals and more. Even common actions like hand-shaking and saying "hello" may be termed as *rituals*.

Characteristics

- **Formalism**
- **Traditionalism**
- **Invariance**
- **Rule-governance**
- **Sacrifice**
- **Performance**

Ritual System in Nepal :

Know amazing rituals of Nepal. Nepal has amazing rituals in practice like Kumari pratha, chaupadi pratha, Deukee pratha, bal bibaha, child marriage, polyandry marriage system, polygamy system. 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.

Kumara pratha :

The girl who is worshipped is not allowed to go out of the temple where she is worshipped. A kumari who reaches puberty is replaced by another. It is said that kumaries should not marry; they should remain alone for their whole life.

A ritual called Kumari Pratha (Kumari = a pre-pubertal virgin girl) is widely accepted in Kathmandu.

Polyandry marriage :

In North west part of Nepal like Humla, Dolpo for the adaptability of ecological setting of Himalayas people are practicing polyandry marriage system.Nepals northern border with Tibet is a high Himalayan region inhabitated by Tibeto Burman Mongoloid people. The Tibetan speaking peoples of that area are generally referred as bhoteia(Tibetian)people.

Fraternal polyandry is rare form of marriage that is practiced in this part of world. Fraternal polyandry is taken as cause that helps them adapt well in the harsh ecological climatic condition as well as bind the family intact and hold the family properties together. Since the women becomes wife of all brothers so there is rare chance of widowhood. About 42 percent of the marriage of that region are observed polyandrous.there are certain reasons behind the polyandry tradition in this village. The farming land is precious little, and production is very much less compared to the efforts for cultivating. If all brothers marry different women that will lead to separation of the family. That, in turn, will results in the division of land. That means less food production.Polyandry is no more a fashionable thing especially outside that area. Residents of neighboring Nepali villages laugh at the polyandry husbands.Sharing wife is a shameful thing." for others.

Nuwaran (Naming ceremony)

It is the first ceremony in the life of a Nepali. During this ceremony, a child is named after some rituals are performed. According to his birth time, astrologer provides a letter and the child must be named with that letter itself and also the number of letters (syllable) for the name is predetermined. The child's time of birth decides their zodiac sign and the name is kept keeping that on mind. It is performed in 8th day of birth for a girl and 9th day for a boy.

Pashni (Rice Feeding ceremony)

This ceremony is performed on 5th month for a girl and 6th for a boy. On this day, the child is fed rice pudding by the family members in a silver bowl with a silver spoon. Before this, the child only feed on mother's milk and starting this they, they are fed with other mashed food. The auspicious time for the rice feeding ceremony is determined by consulting an astrologer.

Bratabandha (Scared Thread wearing ceremony)

This ceremony is performed only for the boys. When the boys reach certain age, i.e. 7, 9, 11, this ceremony is performed. However, nowadays, people perform bratabandha a day before marriage as well. It is a very important ritual when they are granted with the sacred thread and a secret *mantra*. It is said that chanting the *mantra* everyday will bring them good luck. It is performed by the Brahmin and Chettri community. Also, some other communities performs this ritual, however, they only wear the sacred thread on that particular day, unlike Brahmins and Chettris who need to wear it for a lifetime. An auspicious day is to be selected for this and the priest performs the rituals. Also, the person who gives the *mantras* to the boy becomes his guru (teacher).

Gufa rakhne or Guniu Choli dine (Hiding or giving traditional clothes)

This ceremony is performed only for girls. When a girl menstruates for the first time, she is hidden in a dark room where sunlight could not penetrate and also no male members are allowed to enter. For 7 days, the girl is kept hidden from the sunlight and male members of the family as seeing either of them is forbidden.

However, giving *Guniu–Choli* to the before she reaches her puberty is a way to keep her out from hiding. This practice has grown a lot in recent days as it is easier and comfortable.

c. Custom:

A custom is an activity, a way of behaving, or an event which is usual or traditional in a particular society or in particular circumstances.

The diversity in Nepal in terms of ethnicity again makes room for various sets of customs. Most of these customs go back to the Hindu, Buddhist or other religious traditions. Among them, the rules of marriage are particularly interesting. Traditional marriages call for deals arranged by parents after the boy or girl come of age.

Nepalese do not eat beef, There are several reasons for this, one being that the Hindus worship cow. Cow is also the national animal of Nepal. Another interesting concept among Nepalese is division of pure and impure. Jutho referring to food or material touched by anothers mouth directly or indirectly, is considered impure by Nepalese. Nepalese consider cow dung to be pure for cleansing purposes. During menstruation women are considered impure and hence, are kept in seclusion until their fourth day purification bath. Nepal is a patriarchal society so; usually men go out to work while women are homemakers. However, in cities, roles can differ. Most Nepalese abide by the caste system in living habits and marriage. Rural Nepal is mostly agrarian, while some aspects of urban life carry glitz and glamour of the ultra-modern world.

Dance and music :

Legends state that dances in this country originated in the abode of Lord Shiva — the Himalayas, where he performed the tandava dance.[1] This indicates that dance traditions of Nepal are very ancient and unique. With altitudes and ethnicity, the dances of Nepal slightly change in style as well as in the costumes. The Dishka, a dance performed at weddings, includes intricate footwork and arm movements.[2] Accompanying music and musical instruments change in tune with the themes, which revolve around topics like harvesting of crops, marriage rites, war stories, a lonely girl's yearning for her love, and several other themes and stories from everyday life in the villages. The famous Tharu stick dances, and the crazy peacock dance are two highlights, but there are plenty of other surprises. Expect to be invited to join in the dancing, as the evening reaches its climax.[3]

Festivals and celebrations:

Several of the festivals of Nepal last from one to several days. As a predominantly Hindu and Buddhist nation, most of the Nepalese festivals are religious ones. The festivals of Nepal have their roots in Hinduism as more than 80% of the population of the country is Hindu. Buddhism, the second-largest religion of the nation which accounts for 9% of the population, has influenced the cultural festivals of Nepal. Dashain or Vijaya Dashami is the longest and the most important festival of Nepal. Generally Dashain falls in late September to mid-October, right after the end of the monsoon season. It is "a day of Victory over Demons". The Newars celebrate the festival as Mohani, Tihar or Dipawali, Holi, Saraswati Puja, Rakshabandhan, Bhai Dooj, Janmashtami, Gai Jatra, Nag Panchami, Teej, Chhath, Kartik Poornima, Maghe Sankranti,or Makar Sankranti Maha Shivratri and Chhechu are widely celebrated important festivals of Nepal. New Year's Day of the lunar calendar Nepal Sambat occurs in November. Several Jatras take place throughout the year and public holidays are declared in some regions.

Other important festivals include Buddha Purnima (the celebration of the birth of Buddha)[5] Maha Shivaratri (a festival of Lord Shiva) and during Maha Shivaratri festivities, some people consume excessive drinks and smoke charas.[6] Sherpas, mostly located at higher altitudes and in the Mount Everest region, celebrate Mani Rimdu, for the good of the world.

Most festivals include dancing and music, and a variety of special foods are consumed during festivals and on special occasions.

The Sagan ceremony is the ritualized presentation of five food items (boiled egg, smoked fish, meat, lentil cake and rice wine) to a person which is done to bring good fortune as per Tantric tradition.