

## **Unit 6.1 Basic concepts of social process**

The social interaction is the fundamental process in any society and the character of society is deeply influenced by the types of interaction that take place within it. These interactions are in turn governed by societal norms in which social roles, status and values are involved. The social interaction which assumes a repetitive pattern in a specific direction becomes a social process. Social process then refers to "Repetitive forms of behavior which are commonly found in social life". Social interaction normally appears in the form of cooperation, competition, conflict, accommodation and assimilation. These forms of social interactions are also designated as social processes. These social processes may therefore be described as the fundamental ways in which men interact and establish relationships. According to MacIver "Social process is the manner in which the relations of members of group, once brought together, acquire certain distinctive character" According to Ginsberg "Social process means the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay"

### **I. Elements of Social process:**

- Sequence of events
- Repetition of events
- Relationship between the events
- Continuity of events and
- Special results

### **II. Forms of social process:**

#### *1. Competition:*

Competition is the most fundamental forms of social struggle. According to the Bogardus "competition is a contest to obtain something which does not exist in quantity sufficient to meet the demands". Competition is indispensable in social life, which arises from the fact that individuals are capable of independent locomotion and have the capacity for gaining an individual experiences as a result of independent actions.

#### **A. Nature/characteristics of competition**

- Competition is an impersonal action
- Competition is a unconscious action
- Competition is a continuous activity
- Competition is a universal action

#### **B. Forms/types of competition**

- Economic competition
- Cultural competition
- Social competition
- Racial competition
- Political competition

## 2. *Conflict* :

The competition gradually changes in to rivalry, in turn changes in to conflict. Conflict as a process, is the very antithesis of cooperation. According to Green “Conflict is the deliberate attempt to oppose, resist or conceive the will of another or others”

### A. The forms/types of conflicts

- Personal conflict
- Class conflict
- Caste conflict
- Racial conflict
- Group conflict
- Regional conflict
- International conflict

## 3. *Cooperation*:

The cooperation is that form of social interaction in which two or more persons works for the achievement of a common end. Cooperation generally means working together in the pursuit of like or common interests. According to Fairchild “ Cooperation the process by which individuals or groups combine their efforts in a more or less organized way in the attainment of the common objectives”.

### A. Types/forms of cooperation

- Direct cooperation
- Indirect cooperation
- Primary cooperation
- Secondary cooperation
- Tertiary cooperation

## 4. *Accommodation*:

Accommodation is the resolution of conflicts, which generally means adjusting oneself to the new environment. Adjustment may be to the physical or the social environment. Adjustment to the former takes place through organic or structural modification transmitted by heredity and is termed adaptation. According to Reuter and Hart “ As a process, accommodation is the sequence of steps by which persons are reconciled to changed conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves”

### A. Characteristics of accommodation

- Accommodation is the natural result of conflict. If there were no conflicts, there would be no need of accommodation.
- Accommodation is mainly an unconscious activity
- Accommodation is universal
- Accommodation is mixture of both love and hatred.

## 5. *Assimilation*:

Assimilation is the process whereby persons and groups acquire the culture of other group in which they come to live, by adopting its attitudes and values, its patterns of thinking and behaving. Assimilation is one form of social adjustment. In its process, the individual or group begins to absorb slowly and

## Social Science

gradually, some what unconsciously, the new circumstances in which it finds itself. It results in the modification of social attitudes. According to Horton & Hunt “ The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation”

### A. Factors promoting assimilation

- Toleration
- Intimate social relationships
- Amalgamation
- Cultural similarity
- Equality and opportunity for economic progress

### B. Factors hindering assimilation

- Strong feelings of superiority and inferiority
- Isolation
- Difference of color, physiological characteristics
- Cultural differences
- Domination and subordination
- Social persecution ( Injustice)

## **Unit 6.2 Conflict**

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### **I. Conflict:**

Conflict is the state of differences of belief, ideas or interests between two or more people which are causing a problem.

- Conflict is a normal part of life, and can lead to both positive and negative outcomes
- It is not whether there is conflict in your life, but what you do with that conflict that is important
- Conflict is a conscious action. It is deliberate intent to oppose.
- Conflict is a personal activity
- Conflict lacks continuity
- Conflict is universal

According to Gillin and Gillin “ Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence” Similarly it can be defined as “ Conflict is an active stage of disagreement between people with opposing opinions, principles and practices manifested in different forms i.e. grievance, conflict and dispute “ (Walker and Daniels).

#### 1. Causes of conflict:

Conflict is universal. It occurs in all times and places. According to Malthus “ Reduced supply of the means of subsistence is the cause of conflict” and according to the Darwin “ Struggle for existence and survival of the fittest are the main causes of conflict”. However, the following are the causes of conflict that to be understood:

- Individual differences
- Cultural differences

## Social Science

- Clash of interests
- Social change
- Political ideology
- Social discrimination/disparity
- Property rights and ownerships
- Misunderstanding
- Leadership

### 2. Types of conflict:

A. Conflicts can be categorized in to following four groups based on its solvability:

- A terminal conflict*- that seems unsolvable by agreement and results in a win-lose situation.
- A paradoxical conflict*- Which looks obscure and of questionable solvability having a lose-lose outcome.
- A litigious conflict*- Which seems solvable and produces a win-win or a consensus results
- A illusory conflict*- where disputants want the same thing but fail to realize it.

B. Conflicts can be categorized in to following groups based on its casual factors and other social parameters:

- Personal conflict
- Class conflict
- Caste conflict
- Racial conflict
- Group conflict
- Regional conflict
- International conflict

### 3. Conflict resolution:

Conflict resolution is the way or means of solving the problems caused by differences of beliefs, ideas or interests. Outcomes and consequences of conflict need to be critically examined to seek an improvement in a conflict situation. The quality of outcomes and its social applications are more important than the resolution itself.

Conflict can be resolved through the following ways or efforts:

#### 1. Resolving conflicts through Law

- Developing laws and policies and their implementations that clarify the situation
- Taking conflicts to Court

#### 2. Resolving conflict through negotiation

#### 3. Resolving conflict through conciliation

- A neutral party communicates separately with disputing parties to try to reduce tension and agree on a process for resolving the disputes.

#### 4. Resolving the conflict through mediation:

- A neutral party can help in the negotiation process

## Social Science

- A. How mediators can help in resolving conflicts/ the mediators can help to resolve conflict in the following ways:
- I. Bring conflicting parties together
  - II. Establish an atmosphere for negotiation
  - III. Help with personality problems
  - IV. Help to set agendas
  - V. Help in clarifying the interests and priorities of the parties as opposed to their positions
  - VI. Help parties to obtain information that they need to make decisions
  - VII. Help parties to explore ideas for creative solutions  
Identify the overlapping interests or ideas of potential joint gain.
  - VIII. Help parties in agree on criteria to evaluate solutions
  - IX. Record agreements as they develop
  - X. Help with implementation and future conflicts.

### **Unit 6.5 Social control**

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The social control is the control of society over the individual. Some of men's tendencies are beneficial to society, while others are detrimental to its interest. There can be no question of controlling the beneficial tendencies. Thus, social control is exercised by society over the undesirable or harm full tendencies of man. Social control is self control. It keeps changing in accordance with the changes in society.

According to G.A. Lundberg "Social control are those social behavior's which influence individuals or groups toward conformity to establish or desired norms".

According to Gillin and Gillin " Social control is that system of measures, suggestions, persuasion, restraint and coercion by whatever means including physical force, by which a society brings in to conformity to approved pattern of behavior a sub group or by which a group moulds in to conformity its members"

According to MacIver " By social order is meant the way in which the entire social order coheres and maintains itself, how it operates as a whole, as a changing equilibrium"

#### 1. Types of social control:

A. According to Karl Manneim's view-

- Direct Social control
- Indirect Social control

B. According to Kimball Young's view-

- Positive control
- Negative control

#### 2. Needs of social control:

The social solidarity is essential for the existence of society. No two persons are alike in their nature, ideas, attitudes, and interests. There are cultural differences among the individuals. Some worship the

## Social Science

idol, others do not, and some are fashionable others are simple. As a matter of fact, society is a heterogeneous organization. So social control is necessary for the following reasons:

- To maintain old/elder order and experiences
- To establish social unity
- To regulate or control the individual behavior
- To provide social sanction
- To check cultural mal-adjustment

### 3. Means of social control:

- i. Custom
- ii. Public opinion
- iii. Family
  - iii. Education
  - iv. Law/ rules and regulations
  - v. Communal codes:
    - Folkways
    - Morales
    - Rituals
    - Religion
    - Recreational groups
    - Arts
    - Social ideals
    - Leadership
    - Fashion

## **Unit 6.6 Social stratification and inequality: caste, class, gender and ethnicity**

Social stratification has been the search of social thinkers since ancient times. Plato, Aristotle and Karl Marx presented the different ideas concerning social stratification. But the most important theory of social stratification was presented by Karl Marx. According Karl Marx “ The history of all hither to existing societies is the history of class struggle” class struggle arises due to division of society in to classes having opposite interests.

The process by which individuals or groups are ranked in a more or less enduring hierarchy of status is known as stratification. It is manifested in the existence of upper and lower social layer. Its basis and very essence consists in an unequal distribution of rights and privileges, duties and responsibilities, social values and privations, social power and influences among the members of society. No society is unstratified. Stratification involves the distribution of unequal rights and privileges among the members of the society. According to Lundberg “A stratified society is one marked by inequality, by differences among people that are evaluated by them as being “lower” and “higher”.

According to Kurt B Mayer “ Social stratification is a system of differentiation which includes a hierarchy of social positions whose occupants are treated as superior, equal or inferior relative to one another in socially important respects”

### *1. Inequality and stratification:*

## Social Science

The study of stratification has assumed a central place in social sciences. The study of sources,

Patterns and consequences of social inequality has become a dominant pursuit of sociologists

and is likely to continue to enjoy widespread attention so long as inequalities persist, and so long as they are consequential for the life-chances and life-patterns of the different strata that make up any society. According to Melvin, following are the characteristics of the social stratification:

- It is social i. e. patterned in character
- It is ancient i.e. it has been found in all societies
- It is ubiquitous
- It is diverse in its forms.
- It is consequential i.e. the most important, most desired, and often scarcest things in human life constitute the basic materials which are distributed unequally.

Inequality of status is the feature of social stratification. It would thus be seen that inequality of status or rank differentiation is the distinguishing feature of social stratification, where there is social stratification than is social inequality. Although men have always dreamed of a world in which there are no distinctions of rank and all are equal. Yet the hard fact is that society attaches different rights perquisites to different positions. Some individuals and groups are rated higher than others, on the basis of opportunities and privileges that they enjoy. For examples, Doctors and Engineers are rated higher than Teachers.

According to Davis “Social inequality is an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled by the most qualified persons. Hence, every society most possesses a certain amount of institutionalized inequality, or social stratification.”

## 2. *Types / forms of stratification*

### A. *Caste system:*

A caste is a social category whose members are assigned a permanent status within a given social hierarchy and whose contacts are restricted accordingly. It is the most rigid and clearly graded type of social stratification and has been often referred to as the extreme form of closed class system. According to Green “Caste is a system of stratification in which mobility, up and down the status ladder, at least ideally may not occur”

According to Nepalese caste system, there are four major caste categories; namely, Brahman, Kshetri, Vaishya and Sudra. The following are the characteristics of caste system:

#### • Caste is innate:

The membership of caste is determined by birth. A person remains the member of the caste in to which he is born and his membership does not undergo any change even if it changes in his status, occupation, education wealth etc.

- There are laws in concerning the food in the caste.
- Occupations of most caste are determined.
- Caste is endogamous
- Caste has laws concerning the positions and touchability.

### B. *Class system*

## Social Science

Class is more open than caste. Caste is constant and class is changeable. According to Ogburn & Nimkoff " A social class is aggregate of persons having essentially the same social status in a given society " According to Lapiere " A social class is a culturally defined group that is accorded a particular position or status within a population as a whole."

### 1. *Characteristics of class:*

- Social stratification
- Free stage( freedom)
- Class consciousness
- Sub-class formation
- Birth is not important
- Social status is determined by class
- Upper/Lower sentiment

### 2. *Basis of class formation:*

- Property, wealth and income
- Family and kinship
- Location of a residence
- Duration of residence
- Nature and profession
- Education.

## C. *Gender:*

Besides sex, gender refers to the social differences between men and women that are learned and changeable over time and have wide variations within and between the cultures. It is dynamic, historically and culturally determined social construct created by men and women to define their relationships with each other and with the environment. The differing gender roles of women and men can be categorized as following:

### 1. Reproductive role:

Reproductive role includes child bearing/ rearing responsibilities and domestic task. Household work to promote the reproductive work tend to be done almost exclusively by women.

### 2. Productive work:

The work done both by men and women for payment in cash or kind or making income in cash or kind. It includes both market production with exchange value or home production with actual use value.

### 3. Community participation role

### 4. Community leadership role

Thus, the state of observing different genders roles has made our society stratified clearly.

## D. *Ethnicity:*



## Social Science

Ethnicity is a shared racial, linguistic or national identity of a social group. Ethnicity can incorporate several forms of collective identity including cultural religious, national and sub-cultural forms. Ethnic groups or ethnic identities emerge as part of social and political process. Ethnicity usually involves a group of people emphasizing common origins and languages, shared history and selected cultural differences such as differences in religion, culture etc. Gurung, Magar, Tharu, Limbu are the examples of the ethnic groups. The cultural diversity and social norms given by birth in ethnicity contributes in stratification of our society.

### **Unit 6.7: The forms of accommodation:**

As we understand that accommodation is a social process which denotes acquired changes in the behavior of individuals which enable them to adjust to their environment. It is social adaptation that involves the invention or borrowing of devices whereby one ethnic group develops modes of life, economic and otherwise, that complement or supplement those of the others.

#### *A. The forms/methods of accommodation:*

##### I. Yielding to coercion or admitting one's defeat:

Coercion means the use of force or threat of force to terminate a conflict. It usually involves parties of unequal strength. The weaker party yields because it has been over-powered or because of fear of over-powered. An armistice or peace treaty following a war is an example of this form of accommodation.

##### II. Compromise:

When the combatants are of equal strength neither may be able to prevail over the other, they attend accommodation by agreeing to a compromise. In compromise each party to the disputes make some concessions and yields to some demand of the other.

##### III. Arbitration and conciliation:

Accommodation is also achieved by means of arbitration and conciliation which involves attempts on the part of the third party to bring about an end of the conflict between the contending parties.

##### IV. Toleration:

Toleration is the form of accommodation in which there is no settlement of differences but there is only the avoidance of overt conflict. In toleration, no concession is made by any of the groups and there is no change in basic policy.

##### V. Conversion:

Conversion involves conviction on the part of one of the contending parties that it has been wrong and its opponent right. Accordingly it may go over to the other side and identify itself with the new point of view. This process thus consists of the repudiation of one's beliefs or allegiance and the adoption of the others.

##### VI. Rationalization

## Social Science

Accommodation through rationalization involves plausible excuses or explanations for one's behavior instead of acknowledging the real defeat in one's own self. One thus justifies one's behavior by ascribing his failure to discrimination against him instead of admitting lack of ability.

### VII. Super ordination and subordination:

The most common accommodation is the establishment and recognition of the order of super ordination and subordination. The organization of any society is essentially the result of such type of accommodation. In the family the relationships among parents and children are based in terms of super ordination and subordination. In larger groupings whether social or economic the relationships are fixed on the same basis.

### VIII. Universality of accommodation:

Since conflict disturbs the integration of the groups and since social stabilities required for social order, therefore in all societies efforts have been made to bring about the resolution of conflicts between antagonistic groups. Society can hardly go on without accommodation. Accommodation checks conflicts and enables persons and groups to maintain cooperation which is very important for social life.

## Unit 7.1 Modernization Theory

The term modernization refers to the change in existing cultural system and remold it in to a new one. Modernization emerged after the industrial revolution, which started in Europe during eighteenth century and gradually expanded all over the world. Modern society is an industrial society and industrialization is essential to modernize a society. Modernization is a long and continuous process. It can take a century to modernize a society.

Modernization theory is a model of economic and social development that explains global inequality in terms of technological and cultural differences among societies. Modernization theory is the fundamental proposition that people in traditional societies should adopt the characteristics of modern societies in order to modernize their social, political and economic institutions. The modernization theory maintains that global inequality reflects differing levels of technological development among societies. The theory suggests that new technology is likely to be embraced only in certain societies. Tradition is the greatest barrier to economic development.

On the basis of the economic development, the nations of the world are classified in to three groups:

1. High income countries- Western Europe, North America, Japan, Hong Kong, Singapore etc.
2. Middle income countries- USSR, Eastern Europe, Oil Producing Countries (OPC) of Middle East. Some Latin American countries, North west African countries.
3. Low income countries- The poorest countries of the world. They are characterized by poverty, starvation, low productivity.

The roles of rich nations according to modernization theory are as follows:

- I. Helping control population
- II. Increasing food production
- III. Increasing industrial technology
- IV. Providing foreign trade

## Social Science

The dominant arguments of the capitalist school are embodied in what is known as the modernization theory or the "Free World" model of development. The essence of the theory was the transfer of western technology and rationality without changing class structure as a means of development and removal of all social and ideological obstacles to such a process (Alavi & Shanin, 1982). The modernization theory was based on several assumptions, some of which are briefly stated here (Barnett 1988):

1. Application of the western science and technology in order to increase production is essential for achieving developments.
2. The process of development can be delineated in to a series of stages, and all societies pass those stages.
3. In the process of development, traditional and social and political institutions are replaced by modern ones.
4. Traditional feudal form of political power will be replaced by democratic forms of governance.

### **Unit 7.2 Dependency Theory**

Dependency theory is also a model of economic and social development that explains global inequality in terms of historical exploitation of poor societies by rich ones. It is a branch of the development of ideas and believes based on the fact that the development process is an evolutionary one. Dependency theory explains that global poverty is developed from the exploitation of the poor societies by rich societies. The followers of this concept argue that the poor countries had better economic conditions in the past. They became poor due to exploitation of the rich countries. It is believed that the economic positions of the rich and poor countries are inter-dependent and the progress of the rich countries has been made at the expenses of low income countries. They argue that rich societies seize the wealth of poor countries in order to fulfill their own purposes.

This model states that the rich nations are the core of world economy, low income countries represent the periphery and the remaining countries are treated as semi-periphery. The model explains that the development of the western world from the sixteenth century onwards created the under-development of the third world. This was due to the exploitations of labor, resources and markets of poor countries.

According to A.G. Frank, development and under development are inter-dependent structures and world capitalism working as a single system. The inter-dependency is associated with the economies of groups of different countries and prevents one economy from growing and developing without the expansion in another economy. The dependent economy has no ability of growing independently because it is controlled by the dominant economy.

The main arguments of dependency theory are:

1. The developed countries (the first world) could not have achieved the level of development that they have without the systematic exploitations of the developing countries (the third world).
2. Developing countries can not attain development following the path adopted by developed countries so long as the exploitative world system exists.
3. Countries that are now poor were not so to begin with: rather they have been forced in to the stage of underdevelopment by a global system the capitalists exploitations.
4. Developing countries can develop only by snapping their links with the developed countries.

### **Unit 7.3 World System Theory**

World System Theory (WST) is a macro sociological perspective that seeks to explain the dynamics of the "capitalist world economy" as a "total social system". As a post-Marxist "theory" World system theory is much based on the works of Karl Marx. In fact this is the first application of Marxism to international relations. One of the roots of the theory is the notion of imperialism *which for many Marxists in the 20th Century was "the highest stage of capitalism"* a term coined by Vladimir Lenin who also used the terms periphery and core as a means to analyse world politics and economy.

Immanuel Wallerstein describes our world system as characterized by mechanisms, which bring about a redistribution of resources from the *periphery* to the *core*. In his terminology, the *core* is the developed, industrialized, democratic part of the world, which economically exploits the poor, raw materials-exporting, less developed countries - the *periphery*, through the means of the *market*. These are the world-system's spatial features. Wallerstein locates the origin of the modern world-system in 16th century Western Europe and defines:

*"A world-system is a social system, one that has boundaries, structures, member groups, rules of legitimation, and coherence. Its life is made up of the conflicting forces which hold it together by tension and tear it apart as each group seeks eternally to remold it to its advantage. It has the characteristics of an organism, in that it has a life-span over which its characteristics change in some respects and remain stable in others. One can define its structures as being at different times strong or weak in terms of the internal logic of its functioning"*

Dependency and world system theory hold, that poverty and backwardness in poor countries are caused by the peripheral position that these nations have in the international division of labor. Ever since the capitalist world system evolved, there is a stark distinction between the nations of the center and the nations of the periphery. Cardoso summarized the quantifiable essence of dependency theories as follows:

- there is a financial and technological penetration by the developed capitalist centers of the countries of the periphery and semi-periphery
- this produces an unbalanced economic structure both within the peripheral societies and between them and the centers
- this leads to limitations on self-sustained growth in the periphery
- this favors the appearance of specific patterns of class relations
- these require modifications in the role of the state to guarantee both the functioning of the economy and the political articulation of a society, which contains, within itself, foci of inarticulateness and structural imbalance (Cardoso, 1979)

## **Unit 7.4 Human Ecology**

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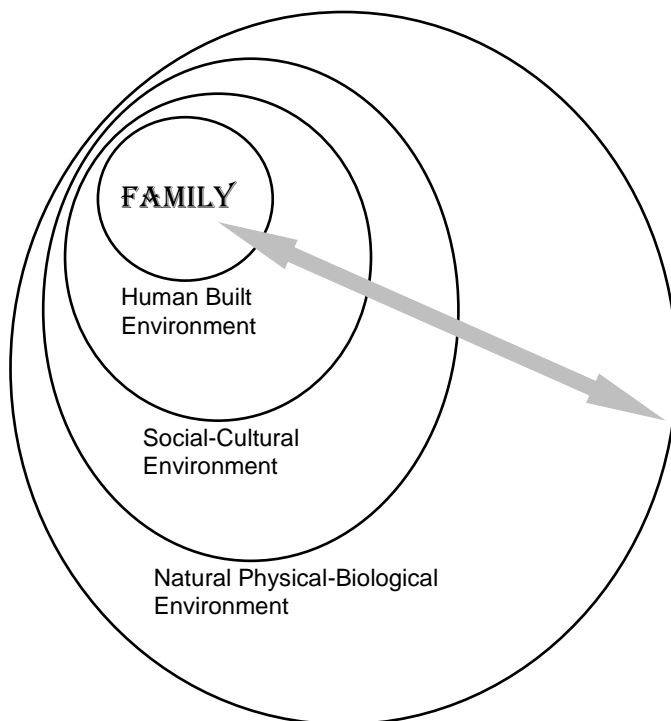
The ecology is the branch of biology. It is the study of relations between organisms and their environment. The term human ecology means the study of men's inter-relationships with their physical environment. Human beings are constantly adjusting to their environments. Human ecology is the study of how people and institutions are located in the space and how do they adjust themselves to their environments.

The human ecology is the man's collective interaction with his environment. Influenced by the work of biologists on the interaction of organisms within their environments, social scientists undertook to study human groups in a similar way. Thus, ecology in the social sciences is the study of the ways in which the social structure adapts to the quality of natural resources and to the existence. It is the study of people within environment: a branch of sociology that studies the relationships between human beings and their natural and social environments

### ***Assumptions:***

- Families and the environment are interdependent.
- Families are part of the total life system, so they are interdependent with other forms of life.
- Adaptation is a continuing process in families. They can “respond, change, develop, and act on and modify their environment.”
- All parts of the environment are interrelated and influence each other.
- Families interact with multiple environments.
- Families require matter-energy.

*Dr. Ronald J. Werner-Wilson*

**Figure 17-1: Family Ecosystem**

Dr. Ronald J. Werner-Wilson

## **Unit 8.1 Cultural diversity- Mountain, Hill and Terai**

Nepal is a multi-ethnic, multi-lingual, multi-cultural and multi-religious country. Till 1990, Nepali State strictly followed a policy of assimilation. The Nepali Nationalism was defined by "Hindu religion, Hindu Monarchy, Hindu cultural symbols as national symbols and Khas -Nepali language as national and official language" absolutely based on one ethnic group culture. After the People's Movements of 1990, the state has been continuing the same policy but with slight modification showing minimum tolerance towards other cultures.

Indigenous nationalities have pointed out that 19 clauses of 1991 Constitution of the Kingdom of Nepal, some clauses of 34 Statutes (Special laws) and some provisions of Civil Code are discriminatory against their internationally guaranteed rights and they are under represented in every aspect of national life.

However, appreciation goes to the present multiparty democracy that it gives excluded groups of Nepal such as indigenous nationalities and minorities, women, dalits, madhise, and religious minorities political space and options to voice their concerns and it can provide opportunities to make multi cultural Nepal inclusive, equal, free and non-discriminatory.

Nepal, a country with great geographical diversity is also very rich in ethnic diversity. The 1991 census recorded a population of 18.49 million in which 35.5% is shared by ethnic group. The Chhetri in

## Social Science

22, Brahmin in 9, Tamang in 7, Magar Rai and Tharu each in 6, Yadav in 5, Gurung in 4, Muslim in 4, Newar in 3 and Limbu in 3 districts are in majority and are distributed in three ecological regions namely, mountain, hill and Terai in Nepal.

The cultural differences can be observed in all three ecological regions. For example, differences in use of wearing clothes like Dhoti in Terai, Daura Salwar and Cap in hill, and other Mongolian dress in mountain region. Similarly in celebrating festivals like Chhath in Terai, Dashain in Hill and Loshar in mountain and Mongolian culture as per the ethics, custom and practices of different ethnic groups.

The ethnic group of Magars, Rais, Sunuwars and Gurungs live in the eastern mountains observing their own culture and speaking their own mother languages. By tradition, most Gurkha soldiers come from these ethnic groups and are famous for the bravery in the battles. Sherpas, inhabitants of the Northern Himalayan region are influenced with the Tibetan culture. The Sherpas are famous in the world for mountaineering.

The Newars constitute the important ethnic group in the Kathmandu valley. The Newars are rich in culture and famous for their craftsmanship.

There are many artistic pagodas, monuments and old palaces in the Kathmandu valley built by the Newars.

The ethnic group of Tharus, Maithili, Bhojpuri, Danuwar etc live in the Terai region. The Brahman and Chhetris also play an important role in Nepalese Society. These groups are originally from the west Nepal and now inhabit the most of all the parts of the country. Tamangs live outside the rim of the Kathmandu valley. The Thakalis inhabitant in the northwest part, upper the Kali Gandaki Rivers. The Thakalis were considered to be expert traders in the past. Apart from the above, there are still many other ethnic groups in Nepal and all of these groups are tied up together by their common ideals of peace and nationalism.

## **Unit 8.2 Economic Structure of Nepalese Societies**

Nepal like the other South Asian country, economic structure is not improved at all. The figure related to economic structure shows that, G.D.P. growth 4% exports- 907 million US dollars imports 1434 million US dollars per capita income –220 US dollars.

Nepal comprised of 23 million people and the literacy rate is 39% of which 22% female and 57.1% males. Most of the people mainly 88% live in rural areas and 12% in the urban. It has diversity in cultural life and forms multi-lingual country. The total workforce of Nepal is about 11 millions of which women covers 47% which are mainly from the agricultural sector. In the formal sector 4% of the work force is female.

The economic structure of the Nepalese societies is of subsistence economy. It deals with the economy just for survivability. Agriculture is the mainstay of national economy which provides employment to 81% of the total population and contributes to over 80% to the export sector, is suffering a sluggish performance over the years. Tourism contributes about 6.1% to GDP. The Nepalese agriculture provides livelihood for the vast majority of nation's population and employment for four fifths of the total labor force "possibly the highest ratio in the world". But the agriculture land is extremely limited and unevenly distributed. Only 20% of the total land is cultivable and 69% of the landholding are less than one hectare in size. It goes without saying that uneven distribution of land,



## Social Science

the only productive resource available for the rural population in Nepal, results in unequal production and unequal income distribution.

It is obvious that the size of the landholding and household income have a positive nexus: the bigger the size of landholding, the higher the income. House hold income decreases as the size of land holding diminishes, with negative implications for schooling , child immunization, gender discrimination. The state of the household capabilities thus depend on the level of income and consumption, which in combination determine the state of human capabilities. Self-employment in agriculture is the predominant form of employment in the country.

More than 92 per cent of the employed labor force is in rural areas and 81 per cent is in agriculture. Only 19 per cent of the rural workers and 21 per cent of all workers work as wage laborers. A majority of the wage labor is in the unorganized sectors. Only between 7 and 10 per cent of all workers are employed in the organized segment of the economy. The employment status of the rural population shows that own account workers or self-employed workers account for almost 69.5.

The existing income situation is widening the gap between rich and poor, appropriating a surplus from a majority in the rural areas to a minority residing in urban centers thereby exacerbating the poverty situation in the country as a whole.

The poverty in Nepal has a strong correlation with ecological conditions as well as socio-economic variables such as caste , occupation, sector of employment , education level , composition of income and family size. The incidence of the poverty is also dependent up on the nature of employment. Agriculture and production workers constitute the category of the most poor.

Administrative workers, in contrast are non poor. Wage workers in agriculture and self employed in agriculture are poorer compared to wage workers or self-employed outside agriculture. In fact, people involved in agricultural activity are more prone to be poor. This may be due to over concentration and the low productivity of the agricultural sector.

The following table shows the incidence of income poverty in Nepalese societies as per the different ecological zones/conditions:



*Incidence of income poverty*

Ecological Zone/Societies	People Living Below Poverty Line (%)	Poverty Gap Depth/ Intensity of Poverty (%)	Severity of Poverty (%)
Mountain	56	18.5	8.2
Hill	41	13.6	6.1
Terai	42	9.9	3.4
<i>Rural/Urban</i>			
Urban	23	7	2.8
Rural	44	12.5	5.1
<b>Nepal</b>	<b>42</b>	<b>12.1</b>	<b>5</b>

**Unit 8.3: Ethnic/caste and class structure and change**

The ethnicity, caste and class structures have significant roles in any social changes. The ethnicity, caste and class formation and. The feeling of upper caste and lower caste, educated and laggards, leaders and others, rich and poor have certainly develop their own culture and associated practices in the society. The subsequent results of such practices make effects on the social change. The uneven development of the agriculture, uneven distribution of the services and facilities and many more can lead the society to conflict and contradiction.

Nepal is a country of multi-ethnic. Altogether 61 ethnicities are in Nepal. They have their own distinct languages, culture traditions and customs. They all have to be mobilized in each and every development discourse with their national identity and ultimately contribute in any social and community changes in a society.

The positive change we expect is development and the ultimate purpose of development is to provide increasing opportunities to all people for a better life, it is essential to bring a more equitable distribution of income and wealth for promoting both social justice and efficiency of production, to raise substantially the levels of employment, to achieve a greater degree of income security and

Social Science

to expand and improve facilities which determines the meaning of change.

As the castes have own laws regarding the food in the caste, their occupations and birth relations and positions and touch ability which ultimately with their practices contributes in social change. The class on the other hand, is main determinant social change. The property wealth and income, family and kinship, location of a residence, nature of profession and education are the bases of class formation which certainly influences in the development efforts and other social change.

## **Unit 8.4 Gender structure and change**

The gender and the change may be both the positive and negative in each and every sectors of development but whatever the change we expect is positive change. The existing gender structure is one of the important section or the part of any development discourse or the expected social change.

The 1990 constitution followed by an interim constitution of Nepal protects every one from discrimination on the grounds of sex, religion and caste. This means that women should have the same rights as men to vote, contest election, affiliate with political parties and hold any political position (ECSAP,1995). However, the government has not taken significant action to implement its provisions. As a result, women continue to face systematic discrimination at all levels.

In rural areas, where patriarchal traditions remain strong, the intensity of violence and discrimination against women is severe. Lack of education and ignorance of law remain the other impediments to the exercises of fundamental human rights. Women bear the major brunt of farming and household work but they have very little access to real property, saving and credit. The pattern of discrimination, which starts from home, is varied and far - reaching. Parents are reluctant to invest in girl's education because her major role is still viewed as nurturing children and remaining in the traditional sector of society.

Although Nepal's literacy rate has increased in recent years, the percentage of literate women lags far behind the percentage of literate men. The overall literacy rate of Nepal is 53.74 % but the female literacy rate is only 42.49% (CBS 2001a). Trafficking of Nepalese women and girls for commercial sexual exploitation is turning out to be a more lucrative business than drugs and arms trafficking. Each year up to 7,000 girls and children are trafficked from Nepal and forced in to commercial sex work in different parts of the world.

In Nepal, the political sector is still a "male sector". The overall participation of Nepalese women in political decision making and administration is very low and unsatisfactory. Women occupied only 6.4% of seats in parliament in 2000, the latest election held ( UNIFEM Biennial Report) and their participation in government administration is just one tenth of men ( UNDP2001). Nepali women constitute the poorest of the poor (POP). Despite their substantial contributions in both as labor and mentors in the production sector, their role is often underestimated and not counted as economic activity.

As mentioned above, a large part of women's work is not considered as economic activity. As a result, in the 1991 census only 45.2 per cent of women as compared to 68.2 per cent of men are classified as economically active. The occupational structure reveals that 81 per cent of the population was employed in the agricultural sector in 1991. While the per cent working in agriculture is greater (92.7 per cent) for females than males (80.2 per cent), the per cent working in service, production and sales is higher for males than females. The urban-employed work in more diverse occupations than the rural-employed.

Social Science

What is interesting is the fact that around eight per cent of the urban-employed females were found in professional and technical jobs compared to their male counterparts who constituted slightly over five per cent (5.13). However, this data does not tell us where these women are located in the hierarchy. However, few women have reached in top decision making positions.

In Nepal, the issue of the violence against women and girls cuts across all class and all ages. Deep rooted superstitious beliefs and attitudes still prevail in our society. Such types of gender violence and structures always serve as a brake in the path of socio-economic development and any other either expected or regular but positive aspects of the social changes.

## **Unit 9.1 Acculturation**

The term "acculturation" was first used in anthropology in the late 1800s. Early studies dealt with the patterns in Indian-Spanish assimilation and acculturation in Central and South America, the consequences of contact between Native American tribes and whites, and the study of the culture of Haiti as a derivative of West African and French patterns. Increasingly, the importance of acculturation has been recognized in the social sciences, sociology, psychology, epidemiology, and public health.

Acculturation is the process whereby the attitudes and/or behaviors of people from one culture are modified as a result of contact with a different culture. Acculturation implies a mutual influence in which elements of two cultures mingle and merge. It has been hypothesized that in order for acculturation to occur, some relative cultural equality has to exist between the giving and the receiving culture.

In contrast, assimilation is a process of cultural absorption of a minority group into the main cultural body. In assimilation, the tendency is for the ruling cultural group to enforce the adoption of their values rather than the blending of values. From a practical point of view it may be hard to differentiate between acculturation and assimilation, for it is difficult to judge whether people are free or not free to choose one or another aspect of a culture. The term "ethnic identity" has sometimes been used in association with acculturation, but the two terms should be distinguished.

The concept of acculturation deals broadly with changes in cultural attitudes between two distinct cultures. The focus is on the group rather than the individual, and on how minority or immigrant groups relate to the dominant or host society. Ethnic identity may be thought of as an aspect of acculturation in which the concern is with individuals and how they relate to their own group as a subgroup of the larger society.

Acculturation is a complex concept, and two distinct models have guided its definition: a linear model and a two-dimensional model. The linear model is based on the assumption that a strong ethnic identity is not possible among those who become involved in the mainstream society and that acculturation is inevitably accompanied by a weakening of ethnic identity. Alternatively, the two-dimensional model suggests that both the relationship with the traditional or ethnic culture and the relationship with the new or dominant culture play important roles in the process. Using the two-dimensional model, J. W. Berry has suggested that there are four possible outcomes of the acculturation process: assimilation (movement toward the dominant culture), integration (synthesis of the two cultures), rejection (reaffirmation of the traditional culture), or marginalization (alienation from both cultures). Similarly, Sodowsky and Plake have defined

## Social Science

three dimensions of acculturation: assimilation, biculturalism (the ability to live in both worlds, with denial of neither), and observance of traditionality (rejection of the dominant culture).

### Measures of Acculturation

It has long been known that race, ethnicity, and socioeconomic status are interrelated, and that there are marked variations in health status among racial, ethnic, and socioeconomic groups. There are many factors that can contribute to these variations, including the level of acculturation of a particular group. It is therefore important to have a method of measurement of acculturation.

The acculturation process affects a range of behaviors, values, and beliefs. All of the scales used to measure acculturation include items on second-language proficiency, because being able to communicate in the language of the host culture is a prerequisite to learning about it. Some scales also assess patterns of language use, friendship choices, food, music or movie preferences, cultural awareness, ethnic pride, place of birth, and contact with one's homeland. Acculturation scales have been developed for different ethnic groups, including Hispanics, Filipinos, Asian Americans, and Southeast Asian immigrants to the United States.

For immigrants, the percentage of one's lifetime spent in the host country and one's age at the time of immigration have been shown to correlate with more extensive and detailed measures of acculturation, and are therefore good indicators of an individual's level of acculturation when more detailed information is unavailable.

## Unit 9.2 Nepalization and Sanskritization

The term **Nepalization** refers to the Nepalese nationalism or their efforts in nationalization in their own culture and context. In multi-ethnic or pluralistic society, mono-ethnic development approach, policies, strategies, program or projects are not desirable. The "melting pot concept" of nationalism or Nepalization in Nepal is a traditional concept. Now this paradigm has been shifted to pluralism or unity in diversity. Nationalism is sentiment aspiration and consciousness of its citizens to their nation, state or we can say it is the valuation of nation. The national characters and nation building process does rest on the ethnic relation in a pluralistic society like Nepal. The harmonious or the symbiotic relation among the various castes and ethnic groups, will build the a national consensus and supports for nation building process.

The term **Sanskritization** refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system. Mr. M.N Srinivas in his study of the Coorg in Karnataka in India found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For example they gave up meat eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in matters of dress, food and rituals. By this they could claim higher positions in the hierarchy of castes within a generation. The reference group in this process is not always Brahmins but

## Social Science

may be the dominant caste of the locality. Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. According to Yogendra Singh the process of sanskritization is an endogenous source of social change. Mackim Marriot observes that sanskritic rites are often added on to non-sanskritic rites without replacing them. Harold Gould writes, often the motive force behind sanskritisation is not of cultural imitation but an expression of challenge and revolt against the socioeconomic deprivations.

### **Unit 9.3 Regionalism and National Integration**

Regionalism In politics, **regionalism** is a political ideology that focuses on the interests of a particular region or group of regions, whether traditional or formal (administrative divisions, country sub divisions, sub national units). Regionalism centers on increasing the region's influence and political power, either through movements for limited form of autonomy (devolution state's rights, decentralization) or through stronger measures for a greater degree of autonomy (sovereignty, separatism, independence). Regionalists often favor loose federations or confederations over a unitary state with a strong central government. Regionalism may be contrasted with *nationalism*.

The development of regionalist politics in a state can often be a prelude to further demands for greater autonomy and even full separation. This was demonstrated in the late 1980s in Yugoslavia.

Region as a geographical unit delimited by more or less natural physical barriers and marked by ecological characteristics: "Europe from the Atlantic to the Urals", "Africa south of the Sahara" or "the Indian subcontinent". This first level can be referred to as a "proto-region", or a "pre-regional zone", since there is no organized society. In order to further regionalize, this particular territory must, necessarily, be inhabited by human beings, maintaining some kind of relationship. This brings us to the social dimension.

Region as social system implies trans-local relations between human groups. These relations constitute a security complex, in which the constituent units, as far as their own security is concerned, are dependent on each other, as well as the overall stability of the regional system. Thus the social relations may very well be hostile. The region, just like the international system of which it forms a part, can therefore be described as anarchic.

Region as acting subject with a distinct identity, actor capability, legitimacy and structure of decision-making. Crucial areas for regional intervention are conflict resolution (between and particularly within former "states") and creation of welfare (in terms of social security and regional balance). This process is similar to state formation and nation building, and the ultimate outcome could be a "region-state", which in terms of scope can be compared to the classical empires, but in terms of political order constitutes a voluntary evolution of a group of formerly sovereign national, political units into a supranational security community, where sovereignty is pooled for the best of all. As for example in Nepal within the country based on the political boundary Eastern region, Central development region, Western development region, Mid western development region and Far western development region. Similarly based on the ecological conditions and topography Terai region, Mid hill region, High hill region, and mountain region.

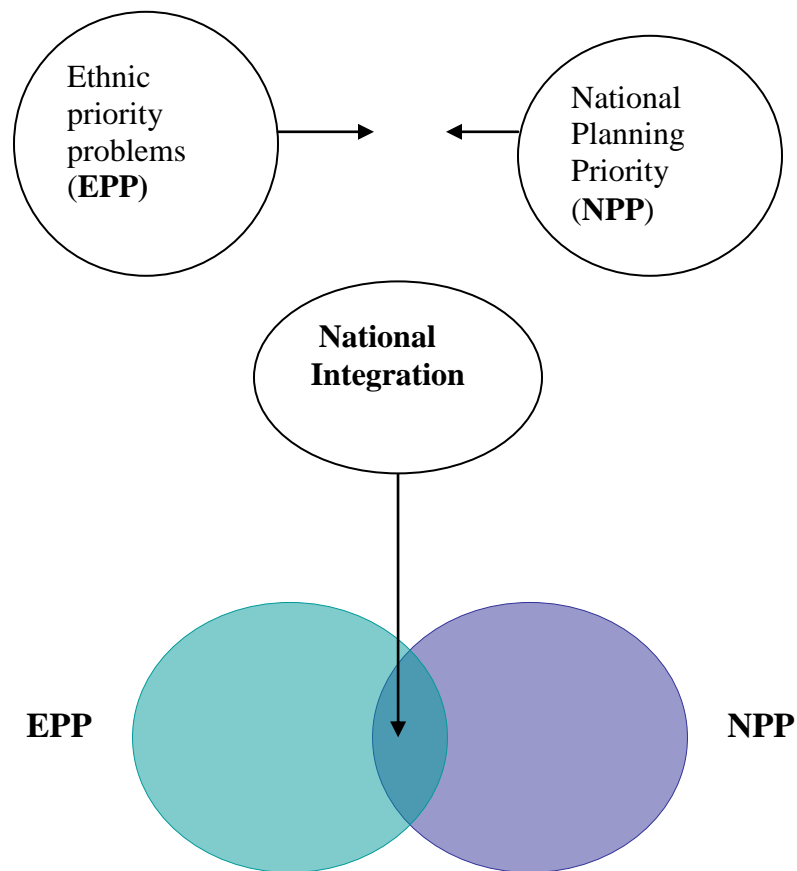
## Social Science

**National integration** As Karl Deutsch has observed on more than one occasion, the story of mankind in its social and political aspects can be regarded as the story of how small groups became amalgamated into larger units. In this book, however, we are concerned neither with the way in which kinship groups became amalgamated into tribes nor with the way in which nations may become merged into international communities in the future. Our concern is with the way in which ethnic and cultural groups have become wholly or partly merged into national societies so as to support the political organization of the national state.

This is a process common to virtually all national states, for only a handful of them are ethnically and culturally homogeneous in the way that seems to be assumed or implied by nationalist theory. Japan, Sweden and Portugal certainly qualify as homogeneous. However, some states with the longest history of institutional unity within their present borders, such as France and Spain, have minorities that are not yet, or were only recently, fully assimilated within the national society. And the majority of states have sizeable ethnic or cultural minorities among their citizens. These include the three states chosen for case studies in this book as well as Belgium, Switzerland and Yugoslavia in Europe, the USA and nearly all the countries of Latin America, and every state in Africa. The process of national integration is a common feature of the recent history of the great majority of countries.

As a process, national integration is partly a by-product of other social and economic developments, partly the result of deliberate government policies. The unplanned component of integration is commonly called social mobilization. It is basically the process by which industrialization induces workers to leave their native villages so as to seek work in the new industrial areas, thus eroding the social communities of rural areas and mobilizing the workers for absorption into the larger national society. Kinship links become weaker, local languages or dialects give way to the dominant national language, local cultures and customs lose their hold.

The national integration is a process of bringing together the cultural disparate groups or castes of the country in to a closer approximation of one nation state. In this process all the ethnic groups should be given a chance to maintain their minimum value consensus in the society. The base of the national integration becomes stronger where its citizens have full rights without any form of segregation of discrimination.

**Diagrammatic presentation-national Integration****Unit 9.4 Westernization and Modernization**

It is obvious that some times we may have confusion between the modernization and westernization but different to each other. As we discussed earlier that *modernization* theory is a model of economic and social development that explains global inequality in terms of technological and cultural differences among societies.

Modernization theory is the fundamental proposition that people in traditional societies should adopt the characteristics of modern societies in order to modernize their social, political and economic institutions. The modernization theory maintains that global inequality reflects differing levels of technological development among societies. The theory suggests that new technology is likely to be embraced only in certain societies. Tradition is the greatest barrier to economic development. The essence of the theory was the transfer of western technology and rationality without changing class structure as a means of development and removal of all social and ideological obstacles to such a process (Alavi & Shanin, 1982).

The *westernization*, on the other hand, is different and it is associated with the imitation of western culture. The adoption of western clothes, food, hair styles and houses can be regarded as a part of westernization. It means that the cultural elements of eastern world are replaced by the western elements



penetrating fast. The identity of eastern culture declines gradually due to the effect of the western culture and gives indications of westernization.

### **Unit 10.1 Indigenous vs. Traditional:**

The following of old method and continuing them is traditional, whereas the management technique immersed from particular community is indigenous. The following are the differences between indigenous and traditional management system:

<i>Indigenous</i>	<i>Traditional</i>
1. It is originated in particular environment	1. It is customarily practiced and based on the order code.
2. It has not any degree of antiquity	2. It has some degree of antiquity or continuity
3. It is locally initiated by the members of a society	3. Beyond continuity, some knowledge and practices may be sponsored by outside.
4. It aims at meeting the basic needs of local people	4. It aims collecting revenues from forest and other associated sectors
5. Decision making practices totally based on participatory approaches	5. Decision is made by outsiders and imposed on local community.

The concept of indigenous is originating or developing or produced in a particular region or environment and initiated within the local community. The traditional knowledge is based on the order, code or practice which is accepted from the past. The traditional implies the knowledge or practice handed down from generation to generation.

The indigenous system can also be traditional indigenous and new indigenous. If the system was developed in the community before the existing generation and is being handed down from generation to generation, it is called traditional indigenous. If the system is developed in the present generation and it is called new indigenous.

The community manages the resources to fulfill the basic needs. The basic needs vary from place to place. The shortage of water may be the major problems in one area whereas the shortage of fuel wood may be the serious problems in other place. So, in order to solve the existing problem, the community either generate the new idea which is local based or they follow the traditional system. They may adopt the sponsored system also.

There are many traditional indigenous management systems as well as there are indigenous management systems in forest management, water management but due to the adoption of new scientific technologies, these systems are slowly being out of the practices.

## **10.2 Resource Management Through indigenous Knowledge and Practices**

The indigenous knowledge is the result of need, dependence and interest of the people and indigenous knowledge and practices can vary from place to place. Out of the problem, scarcity, needs and dependence, people of the community are forced to generate knowledge and practices which is suitable for the community.

The community can generate indigenous knowledge and practices in order to solve the problems and that can also be transferred to another community also. The indigenous knowledge should be recorded, observed, analyzed and fully understood before implementation for natural resource management.

Though, indigenous knowledge or practice is more suitable for the community for the given time but it can not be sustainable due to the change of condition and invention of new and improved technology. The community forest management which was developed in Nepal is basically based on indigenous management system.

Modern sponsored systems are also adopted in this system. For example, compartmentation of forest, thinning and harvesting regimes are practiced according to the modern sponsored system. The distribution system, the harvesting schedule enforcement mechanisms are drawn from indigenous knowledge and practices. Hiring a forest watcher/guard through common fund is a indigenous /traditional system of protection.

The study of the indigenous forest management system is often considered to belong to the domain of research in indigenous knowledge systems. Knowledge system concern the way of people to understand the world, interpret and apply meaning to their experiences. The indigenous knowledge system are those that have been evolved within local communities and have been handed by cultural transmission over time.

In many tropical regions, indigenous knowledge is a major element in local decision making processes relating to the use and management of natural resources and in the organization of specific management practices. The use of the indigenous knowledge has the following values:

- *Encyclopedic value:* Indigenous knowledge system involves large variety of information on options for using and managing natural resources which are not yet described scientifically.
- *Efficiency value:* Indigenous knowledge provides information which can be blended with professional knowledge in making the process of technology generation and its transformation more effectively.
- *Emancipation value:* The incorporation of the indigenous knowledge and practices in development projects supports different efforts to enhance active participation and stimulate self-determination of local communities

Appreciation for these three kinds of values varies among the users of indigenous knowledge. For example, development workers may appreciate the **encyclopedic** values of indigenous knowledge as useful information to be used in the rehabilitation of the land use types (such as shifting cultivation).

## Social Science

Development workers may also appreciate the **efficiency** value of indigenous knowledge and considered it as a means of improving communication practices, by using local idioms and classifications in the introduction of modern management systems. Finally the social activists may especially appreciate the **emancipation** value of indigenous knowledge by viewing it as a means of empowering local people to exercise their own management skills.

### **Unit 10.3 Importance and relationship of social sciences in resource management.**

The community, human beings, social science and the resource management are inter-related and complimentary to each other. There is great importance and relationships between social science and resource management Politics, law, economics, sociology, ecology and again sciences and technology and philosophy are the major fields of social sciences.

The considerations of economic viability, technical feasibility, moral, social suitability, environmental acceptability, strategic implications, operational flexibilities and management and administration are very important aspects in natural resource management. The following diagram shows the importance and relationships of social science in resource management:

**Social science and Natural Resource Management**

