



Global Scientific and Academic Research Journal of Economics, Business and Management

ISSN: 2583-5645 (Online)

Frequency: Monthly

Published By GSAR Publishers

Journal Homepage Link- <https://gsarpublishers.com/journals-gsarjebm-home/>



Global development, Politics and Social Change in Contemporary Society.

By

Dr. Mana Hari Dhakal¹, Mr. Amrit Dhakal², Ishwori Dhakal³

¹Central dept. of Sociology Kathmandu Nepal.

²Surkhet Model Collage Surkhet Management

³BNM Engineer Surkhet Nepal.



Article History

Received: 11/07/2026

Accepted: 18/07/2026

Published: 21/07/2026

Vol –5 Issue – 7

PP: -01-09

DOI:10.5281/zenodo.
21488881

Abstract

This study examines the impact of global development on Nepal's politics and political development, social change in contemporary society with particular focus on its economic, social, and political dimensions. Development means positively change the sector of human behavior socially and politically. The study adopts the Modernization Theory as its theoretical framework, which posits that development is achieved through the adoption of modern practices, technologies, and institutional reforms that enable societies to transition from traditional to modern systems. This theory guided the examination of how globalization facilitates economic growth, social progress, and political management in Nepal. A descriptive research design was adopted, and data were collected through secondary resources from books and articles. The findings revealed that globalization has a significant positive impact on Nepal's global development, promoting trade, attracting foreign direct investment, and enhancing technological capacity. Socially, globalization has contributed to employment creation, knowledge sharing, and social change, cultural exchange.

Keywords: Development, Global, politics, social change, Contemporary society.

1. Introduction

Development is a multidimensional process involving changes in structure, attitudes and institution as well as the acceleration of economic growth reduction of inequality and eradication of absolute poverty." Michael Todar (1981) . It is generally considered a post-World War II event and concept. The concept of progress and decline is also found in Eastern culture. A vivid example of this is the concept of the cycle of time. In Hinduism, there is a discussion of Satya, Treta, Dwapara and Kali yuga. This religion gives the cyclical concept of a good age at the beginning, then a bad, worse, worst, and finally a good (Satya) age through a cataclysm all are developmental activities of any society. Since the emergence of human society, various men and women living in society have thought about the state of their society, what society will be like in the future, how personal, family and wider social life can be made better than it. Whatever we call it development, progress or growth, we can assume that there has been an expectation from the beginning to make personal and social life better. But the process of change in society was very slow for a long time. For a long time since the emergence of human society, the 'hunter-gatherer era' continued. At that time, there was little thought about what the

next future society would be like. At that time, there was no concentration and organization in thinking about how family and social life could be changed.

Globalization is therefore defined as a social process in which the constraints of geography on economic, political, social and cultural arrangements recede in which people become increasingly aware that they are decreasing, and people act accordingly. According to Todaro (1981), development is a multi-dimensional process involving the reorganization and reorientation of the entire economic and social systems. Economic development is thus, the process in which a nation improves the living standard of its people as well as their political, social well-being. The research methodology employed for this work was exploratory methodology which is targeted at satisfying researcher's desire about specific social phenomenon.

Objectives and Research Methodology

Mainly we are going to discuss about 1950s, development was viewed with high regard. The research methodology employed for this work was descriptive methodology which is targeted at satisfying researcher's desire about specific social phenomenon. Also, secondary sources of data and data



collection were used. Secondary sources are secondhand information in which has been used by other people other than the researcher himself. The secondary sources of data collection used are library and historical works, published data, internet sources, government and public sector research. Modernization theory was also adopted in shedding more light to work. In the 1960s, it became increasingly criticized and After the Second World War, the world was divided into socialist and capitalist two camps. This study adopts a descriptive research design to examine the global development on Nepal's political development, focusing on economic, social, and cultural dimensions. Descriptive research is appropriate for this study because it allows for a detailed and systematic description of phenomena as they occur in real-life settings without manipulating variables. The design is particularly suitable for assessing the current state of global development effects on Nepal's society and social change, social inequality, employment, cultural shifts, and developmental sustainability. The product of this research concludes that there is interconnectedness between globalization and economic development in Nepal, which in turn increases the rate of unemployment and hinders democratic development in Nepal. Globalization was discovered to be the root cause of massive unemployment rate in Nepal and the hindrance to democratic development in contemporary society.

Discussion and Findings

Development and globalization: To achieve development as defined, international structures, such as the United Nations and its agencies, the International Monetary Fund, and the World Bank, Development is a multidimensional process involving changes in structure, attitudes and institution as well as the acceleration of economic growth reduction of inequality and eradication of absolute poverty." (Sen Amartya 1999) Development as Freedom. New: Alfred A. Knopf [Read introduction: Development] as freedom" pp.3–12. The pace of change in the Western world gradually accelerated after the fourteenth century. Kothari Uma (2005) "A radical history of development studies: Individuals, institutions and ideologies, in Kothari U(ed), a Radical history of development. Studies: Individuals institutions and ideologies condon: Zed Books pp. 1–13. This also led to the emergence of the concept of progress and development. The belief that this earth could be made into a paradise became strong, and development and change were understood there as a continuous and harmonious process. In addition, the change that began to accelerate in the Western world began to take a more intensive form from the sixteenth century. There were basically two reasons for this. First, the split in Christianity. Before that, people there had deep faith in religion. Basically, society was run by religion. Two sects, Catholic and Protestant, gradually emerged in Christianity. The latter sect began to boycott certain traditions. In addition, the state emerged and a split also occurred between the state and religion. As a result, religion and a society based on religion fell into many crises. The second reason is the crisis in feudalism. The feudal system fell into crisis from the fourteenth century and capitalism began. These

revolutionary changes gave the Western world, especially in Europe, the impression and belief that human society would constantly move forward.

Globalization has an unequal relationship between developed and developing countries. While developed countries benefit massively from globalization, growing/undeveloped countries do not profit. Globalization, through its various symbols (World Bank, United Nations, and International Monetary Fund) and policies put in place by these symbols have negatively affected Nigeria and affected her development both politically and economically. Also, globalization, through colonization, the industrial revolution, Structural Adjustment Programed, privatization and commercialization, devaluation of the currency and so many unfavorable conditions put in place by the international financial institutions that represent globalization have furthered increased unemployment rate in Nepal. It was also discovered that unemployment negatively affects democratic development in Nepal as it causes social vices and criminal activities, electoral violence ethnic and religious intolerance, political corruption and poor living standard where the people lose faith in the government.

A global organization was formed. For such development, new structures, funds, and policies came into being. Then development became an internationally organized enterprise. In this specific sense, development is a completely new phenomenon and concept after the Second World War. Before that, there were no such global organizations and processes regarding which path to take and what to do to achieve development. Then international policies and international organizations began to be formed regarding these and other aspects. In such a global environment, development has taken a new form. All these phenomena emerged after the Second World War.

Development and Progress: The concept development and process of progress did not exist before. But what we call development today was created during and after the Second World War. This should be understood in a special way. The previous concepts of development and progress, advancement and growth and the current concept of development are not the same thing. They have some similarities and some differences. That difference is the belief that an underdeveloped society like ours should follow the path taken by European society. This concept of development is a completely new belief. Earlier, every society had a tendency to follow its own path on the path of progress. Although the idea that every individual, family and community should take a better path than before was common, the concept that the whole world should follow the same path was not formed before. The concept of development that was created after the Second World War tried to convince all countries, people and governments that in the future, everyone would become like Europe and America. Based on these things, what we call development today is a set of ideas, policies, organizations, and practices that were born in the specific historical circumstances after World War II. Without globalization, imperialism, and the expansion of capitalism, the current

character of international organizations, the IMF, global development policies, etc. would not have arisen. Thus, a specific model of development was born in the specific context of the expansion of capitalism.

After the Second World War, the world was divided into two camps: one socialist camp, the other capitalist camp. Along with that, many countries and peoples of the world have also chosen the third path since the 1950s, which we call the Non-Aligned Movement, Economy and Culture. After its first conference was held in Bandung, Indonesia in 1955, this third path took some tangible and organized form. What this indicates is that the desire to not be divided between the two poles and to find one's own path of development began right from that time. That is, an alternative to the capitalist path has been sought since the immediate aftermath of the Second World War. This middle path has emerged to avoid the 'excesses' of imperialist-capitalist development and communist development. Its embodiment can be clearly seen in the steps of Jawaharlal Nehru, Joseph Braj Tito, Ahmed Gamal Nasser and Julius Nyerere. Under this, the policy of import substitution emerged and Under that, some countries started to carry out internal industrialization. The view that we should become self-reliant by producing goods domestically instead of importing them came into view at that time. The idea that a completely market-oriented path is a capitalist path and that it is not suitable for us was there during and before World War II. This took concrete form after the Non-Aligned Conference in 1955 and it continued until 1975. Thus, criticism of imperialist-capitalist development began in the 1950s, not in the 1960s. That does not mean that it did not take a sharp form in the 1960s. Criticism of this kind of development took a sharp form in the 1960s. Various problems and conflicts clearly emerged in developed countries that adopted the capitalist development model. Ethnic, gender, and regional problems were emerging in other places, and they also appeared intensively in developed countries. At that time, conflicts emerged between students and other groups in Western universities. Contradictions emerged between those who said the Vietnam War was right and those who said it was wrong. In addition to ethnic and gender conflicts, class conflicts also arose in a sharp manner.

Many world leaders and people who fought against colonialism at that time believed that they were not only politically separated from colonialism. They also sought autonomy in culture and economy. That is, they also believed that we should make our future separate and follow a separate path. Similarly, the prices of countries that exported raw materials, minerals, and food also began to fall. Some countries exported only coffee, some only bananas, some tin, and some lead. Countries that exported primary commodities began to face crises after the 1960s. The decline in the prices of exported goods led to a decline in the living standards of their people. As a result, there was a general feeling that the wrong path had been chosen. In addition, the dream of development that international organizations had shown after the Second World War did not come true, nor did it move towards a path to realization. For

all these reasons, doubts about the old pattern of development (capitalist development) intensified. He had put forward the idea of looking at it in a relative way. Then, there must have been changes in the social and cultural environment as well. How do you see Nepal's development and change now? In the 1987 article, he described Nepal's development and change in the context of the world structure.

We believe that the ideas expressed in the 1987 article 'Development and Underdevelopment: A Preliminary Sociological Perspective' were largely correct. We still believe that that article began to analyze the current situation in Nepal in an appropriate manner. In our country and in many other countries, there was and still is a widespread tendency to believe that whatever events and experiences occur at the local level are the result of internal affairs. It was not common to assess internal events by linking them to surrounding events.

Change and Progress: The main intention of that article was to show what changes have been taking place in Nepal from its history to the present, and how those changes are linked to changes in the world and the South Asian region. An attempt was made to break away from the tendency to analyze the cycle of events taking place in Nepal by limiting it to the geographical perimeter of Nepal. For example, in Nepal, the process of unification was considered to be only the mysterious work or leela of Prithvi Narayan Shah. That is, the rise of Prithvi Narayan Shah and the process of unification of the entire country were considered to be the result of personal and, at most, internal reasons. The internal conflicts, movements and processes that were going on in Nepal at that time were not viewed in relation to Prithvi Narayan Shah or unification. There was no attempt to connect it with the context and cycle of events of the world and South Asia. Prithvi Narayan was portrayed as a single character in the unification process. It is not that similar practices did not exist in other countries (dhakal 2075).

While the unification of Nepal was taking place, the British were establishing a strong presence in Indian territory and this was causing great upheaval there. The land system implemented by the East India Company, other instability and conflicts that arose there were shaking the society there. They were also causing waves in Nepali territory. Maharashtra, Punjab and Uttar Discontent and conflict were rife among farmers, including Rajarajuta, in the province. Due to this unrest, Prithvi Narayan was forced and given the opportunity to expand his territory(dhakal 2075). Prithvi Narayan was a hero during that period, that is for sure. But are the changes that occur at the local and family levels purely due to local and family reasons or are there external reasons as well? That is the main question. For example, how much did you get to study? How much did you get to work? How much money did you earn? Are you able to go out to earn your daily income or not? Are you unemployed or not? Do these have purely personal reasons only? Similarly, what was happening in Nepal was purely due to reasons within the geographical boundaries of Nepal or were there other global and regional reasons as well? Similarly, what happened and is happening in

Nepal after Prithvi Narayan Shah is due to reasons internal to Nepal only or are there global and regional reasons as well? In fact, that is the main question that the article is trying to solve. The article is trying to present the fact that the tendency to think that any society or state is complete in itself, that there is no influence from outside, is completely wrong.

Whatever changes come to me two years from now, will they be due to me or will they be due to my family or other wider environment? Similarly, how does change come to the family? Do only family members bring about change there or are processes outside the family also bringing about change? Similarly, what happens in the country? Does change in the country come only from events within the country or is the source of change also the country? That is the question that the article seeks to address. World order theory teaches us to analyze in that way. Every country, culture and community is at a specific juncture in history. At that juncture, change occurs due to external forces, not because there are no internal reasons. Specific aspects of the country have also played an important role in the change in Nepal. Our argument is any local process is affected by external processes, which can be either strong or relatively subtle, depending on the location and historical circumstances. We are going to just trying to point out something that was not paid attention to until then. The lesson was taught and is still taught that the powerful British India of the world was clinging to us, but no one could touch us. The most powerful country in the world or its colonies are all around us, 'but we were not affected, we were and are independent and unaffected, we were and still are living a half-lie that we were not colonized by anyone. These kinds of questions have been reviewed in that article. I think that the method of analysis, the facts and figures presented there are still correct.

We can find out there are three important errors in that article. First that this article has attempted to examine the transformation of Nepal from a purely economic perspective. It should have included an analysis of the political and cultural aspects. It describes and explains the nature of the exchange between British India and India and Nepal. Originally, the analysis of the political sphere should have been expanded, but it has been narrowed down to the economic aspect.

Second, the article presents Nepal as a diverse and inclusive society. It does not use the word "we" in English to depict the class, ethnic, gender, and regional diversity within Nepal. It ignores important issues such as the various political and economic forces in Nepal and their interrelationships, the power struggles between them, the different classes and their movements, and the problems of different regions and castes. This does not make the analysis as strong as it should have been. Third, the article ends with an advocacy of socialism. There should have been an advocacy of capitalist democracy for the time being, that is, there should have been a discussion of the need for capitalist democracy to pave the way for the transition to socialism.

These are the three significant weaknesses in that article. If

we were to write a similar article again now, we would probably end the article by focusing on those three weaknesses and explaining what needs to be done to address them. It is sometimes argued in Nepal that development issues should not be politicized. NGOs that consider themselves partners in development also want to identify themselves as non-political organizations. We divide the social world into economic, political and cultural to make it easier to understand. In fact, there is no purely economic sphere. There is also a political aspect within the economic. There is also an economic aspect within the political aspect.

Different dimensions of political Change: There are many dimensions of social and political change. What we call culture also has dimensions of economy and politics. To be clear about the question of whether politics should be involved in development, it is necessary to reflect on politics, politicization, and partisanship. In the context of saying that there should be no partisanship in government or public work and that one party should not be prioritized over others in development programs, it is probably meant to say that public development programs should not be linked to only a specific party and that party sentiment should not be encouraged. If this is the case, it should be considered correct. But development is a technical, economic, cultural as well as a political process. These aspects are intertwined in development. Under development, decision-making is done through a specific political process. How do people become active, what benefits do people get, how do they organize, how do we organize the masses, how do we ensure their participation? All these aspects are the political aspects related to change and development. What else is politics if not the work of organizing and mobilizing people, formulating and implementing public policies? Politics should not be done to achieve any public objective. Therefore, the view that students should not do politics, non-governmental organizations should not do politics is wrong. It is correct to say that government or public work should not be done with the interests of a particular party. Party interests should be carried by the party itself. Public institutions and the public policy-making process should and have done politics, but they should not favor a particular political party or faction. The process of development should go through a political process.

Political ideology and social change: Doesn't this also reflect the Panchayat-era non-partisan ideology? During the Panchayat era, there was a fear that NGO's would engage in party politics. At that time, politics was run by the king and the courtiers, and others. The idea was to follow the structure and formulate and implement development policies and programs in accordance with this structure. At that time, there was a belief that there was only one leader in Nepal, and that was the king. The belief of the Panchayat was that the people would act as directed by the king. But the trend that politics should not be played on development issues is seen to some extent all over the world. Politics should not be played on development, students should not play politics, politics is something that is done by a separate, specialized and official party, there is a kind of illusion that politics is the jurisdiction

of those who are full-time party workers, who are MPs, who are ministers. We also carry the narrow notion that politics is the formal work of the government. But wherever there is a public and state sphere, wherever there is organization, wherever there is power, there is politics. That happens within the family. There are political relations between fathers and sons, between husbands and wives. There is a transaction and distribution of power between families, neighbors, communities. Politics also occurs in the creation of public programs. It should be understood that various types of political processes are taking place in all areas, from home to family, community, university, campus, etc. There is no such area where politics is not involved. From this definition, politics cannot be separated from any social process. Politics is omnipresent. Politics is pervasive in all areas, not just in development.

During the Panchayat period, whatever development took place was considered a special product of that political system. For the first time, the Ministry of Panchayat and Local Development was created. The impression that local development was possible only through the Panchayat was given in a purposeful manner. But after the Second World War, such work was not accepted in Nepal, it was and is being done in other places as well. It is seen that such an effort was made to keep the people as far away from politics, conflicts and movements as possible.

This is another aspect of democratic politics the basic premise is that all citizens are equal. Citizenship is not just necessary to identify a person as belonging to a particular country. Citizenship is also necessary to ensure that all citizens of that country are at least legally equal. Legal equality is not complete unless there is equality in other aspects. For example, if we are illiterate, a Dalit and a woman, our chances of getting equal status with other citizens are very low. Therefore, to ensure equality among citizens, democratic polity should move towards maintaining equality in as many areas as possible. Democracy can be started on the basis of legal equality, but that alone is not enough. To translate it into practice, equal access to other statuses must be increased. To uplift the marginalized, the state should increase investment, increase attention, increase their participation and provide them with special facilities.

Reservations and social change: The reservation is needed for some time. There may be a dispute about who needs it. We don't think everyone who is claiming it needs reservation. To achieve equality, specific groups need special help and reservation may be needed for that. This is not the only way, and it doesn't seem like it can go much further. Still, it seems to be more necessary for women, Dalits and others. It may be less necessary or not necessary at all for others. Reservation does not benefit much. Due to limited availability of space, many Dalits will not be able to benefit from reservation. Along with this, other programs should also be implemented. Let's say, if the 'whose land is his vessel' program is implemented, 50 times more people can benefit. Although this is a hot issue for a while, it does not take human society much further. This is only a question of the rural area. There are

many poor people in the villages. The argument will be raised that there are many more in the cities, and that is also correct. A comparatively progressive tax system can be implemented in the cities as well and the income generated from it can be spent on the rice of the neglected classes. How to implement an equitable tax system in the country and ensure equality is an important issue?

The role of non-governmental organizations in Nepal's development: The model of non-governmental organizations, from an economical and sociological perspective, began with the process of families working together to build a well or a well, and if someone falls ill, another volunteer does the work, etc. In this way, there was and is no such society where NGOs do not exist. In fact, they are based on locality. In principle, regional, national non-governmental organizations can be formed to help such local voluntary groups. For the groups with experience in building wells sit in a square and start discussing and saying that building wells here was cheaper, better, and should be built in other places as well. In this way, a federation of NGOs is formed and a model of technical assistance exchange is formed. The NGOs provide assistance in building wells. This is something that happens in all societies at all times. If this were not the case, there would be no sociology. If we only live in separate houses, the scope of sociology would be so narrow that it would have to be replaced by household studies.

Since the 1980s, relatively large NGOs have also been formed in some countries, including Nepal. The reason they became large is that the government also saw them as an extension of itself, and foreign government and private donors also saw them as an extension of themselves. Donors could do their work without being in the government itself. It is difficult to develop and shake the government through the government, it takes time. It is easier to form NGOs and implement programs through them. They are small, almost self-made. There are few people and the level is low. Therefore, as a result of the decline in the concept of state-led development by the 1970s, NGOs became necessary even for donors. The funds of these NGOs came from abroad. As a result, the spirit of volunteerism was seen to be low in them. Due to financial dependence, many of them lost their ownership of their own programs and ended up playing the role of workers and employees implementing donor programs. The NGOs were thus turned into agencies for the provision of goods and services by both the government and foreign organizations. In fact, this situation is especially acute during times of emergency and natural disasters.

It increases the poverty. Such problems are not only in Nepal but also in other countries. It is only necessary. With the tendency to always play such a role, development began to be given as a concession. It became a matter of giving fish to the people to eat, not as a fish hook. A tradition of concessional development was established where development was given to the people with rights, not as a right, but at the behest and discretion of the leader. In recent contemporary society, political and rights-oriented NGOs have also emerged. This is also the path towards people's rights and democracy. This

kind of work will help in organizing the people in the movement and will also increase peaceful conflict. The process of empowering the people is implemented to reduce poverty, marginalization and exclusion. For this, peaceful people's struggle should be increased in specific areas. In fact, there is no development without struggle and conflict, nor is there democracy. Peaceful struggle is suitable to break discrimination and inequality and break old traditions. The current conflict over whether or not to allow powerlessness Dalits to enter temples can be taken. There should be a struggle to empower women who are trapped inside the house. Without such a struggle, women do not get the opportunity to study, earn their own living and gain other rights.

Some critics have argued that the current conflict in Nepal is the result of failed development efforts. In fact, the current armed conflict has been portrayed as the result of the failure of not only development, but also of politics, the constitution, and other aspects. But it seems that both the success and failure of development have exacerbated the conflict. The fact to be kept in mind here is that success can also increase conflict. Nepal has had a non-party, autocratic political system for a long period since 1961. Its impact was far-reaching and widespread. But most importantly, it did not allow the creation of a culture of seeking solutions to problems democratically and trying to organize, whether in small settlements (wards), villages, or districts.

It did not create a culture that we should identify ourselves and solve problems ourselves, whether at the media or state level. It did not allow us to solve our problems at various organizational levels, and no corresponding structure and process was created. It did not create a culture that said that other communities, regions, and states are around us and that we should organize ourselves to do all the rest by taking what they need. It did not allow democratic and accountable processes and organizations to be built, because its leadership remained highly centralized. A process and structure were created where leaders and quotas overcame the law.

In addition, a culture was created at the grassroots level that development is a gift and that one cannot lead development on their own. This created a bureaucracy that was not accountable to the people. It was thought that engineers, overseers, JTAs, agricultural experts, doctors, extension workers were not appointed for the people, they were not appointed by the people's representatives, and the local people's representatives had no say in their appointments. They were appointed by a distant ministry. That is why they are not accountable to the people. If they are health workers, they are not accountable to the patients, and even those who collect land revenue are not accountable to the farmers. Instead, a structure and political philosophy developed in which they were accountable only to their bosses, and their bosses, and then to the higher authorities. In this political environment, solving one's own problems was not encouraged, but actively discouraged.

Social Change: This does not mean that there were no positive programs during the Panchayat period, which is also

not true. For example, the Muluki Ain, 2020 guaranteed some fundamental rights of citizens. In fact, we believe that the Act was not completely limited to paper, but rather brought about some important changes. We do not think that the land reform and the new education program should be viewed only negatively. They also had some positive features. But along with this, an area that politics and economics have not been able to penetrate at all, but has been declared, is the area of equal civil rights, which was stifled. For example, look at Dalit and non-Dalit citizens, there was no attempt to create a kind of politics that would make Dalits equal to ordinary citizens.

As mentioned, legal equality is not meaningful as long as there are profound inequalities in other areas. How to tackle the Dalit problem? How to solve the problems of women? How to tackle the linguistic and religious problems? There was no clear thinking on these questions. Because the foundation of politics and culture was based on tradition. We talked about politics with civil rights, but it was limited to very few words. That equality was not ensured; it was not encouraged. In fact, in some areas, inequality has increased. The overall literacy rate was 5 percent in 1950, and the literacy rate of Dalits was only 10 percent. That is, the gap between the literacy rates of Dalits and other groups was less than 5 percent. But in recent years, instead of narrowing, this gap has widened. Such inequality may have increased in health status and life expectancy. Inequality in income may have increased. If there had not been so much inequality not only between Dalits and others, but also between the Karnali region and its surrounding areas, if regional, ethnic and gender inequalities had not increased, the current conflict would probably not have been so intense. Women have not yet been fully given the right to ancestral property. Inequality has increased between households, villages and towns, villages and cities, dissatisfaction has increased, unemployment has increased. The skills of Dalits have decreased. The political approach to increasing the skills they had was not adopted. Skills such as sewing clothes, making utensils, etc. have become rusty. In the absence of a suitable economic and political approach, their economic income has decreased. As a result, their political status and affiliation have decreased. These are the social causes of the current conflict. Now let us turn to how success increased conflict. Bourgeoisification, urbanization, expansion of education, labor and other migrations, etc., under the Panchayat system helped to overthrow it. The changes of 1990 gave the people some sovereignty, even if there were many contradictions in this. This multi-party system, comparatively more than the Panchayat system,

It gave the voices of historically suppressed people a political platform to be heard and the opportunity for suppressed conflicts to be exposed. Resistance grew to a great extent, it got the opportunity to take political form, organize and expand. After 1990, the media made it somewhat well-informed. Where did this happen? Where did hunger spread? Where are teachers not teaching? Where are there no doctors? People started reading, hearing and seeing this news.

The literacy rate increased rapidly than before, although the literacy situation is still not satisfactory, the school enrollment rate also increased significantly than before. Not only the enrollment rate, but the retention rate also increased significantly at all levels. On the other hand, the main place for politicization has been the school for a long time. The leaders who are currently involved in politics in Nepal have also entered politics from school. Schools were used vigorously as a place to form political views among children. In saying this, we do not mean to say that politicization is a bad thing. Similarly, the success of development has also increased the average age of marriage and the average life expectancy. On the one hand, marriage gives people more responsibility they can have children after marriage, family responsibilities increase, on the other hand, those who are not married may be more likely to be involved in political movements and conflicts. Moreover, as the average age of marriage increases, the likelihood of continuing to study in school and college and participating in movements should have increased.

Family Property Right: The number of migrations for labor and other purposes has also declined in recent times. The history of migration in Nepal is very long and has increased over the decades. As the number of migrations increases, the volume of family relations is also large. This has increased even more in the past decade. The person who migrates falls outside the circle of the family. The family can exercise little control over him. As time passes, such control gradually weakens. The relaxation of family control has increased the opportunity to develop the habit of not asking the father, not just saying that tradition is right, and questioning tradition. Only after getting some freedom from family and tradition, can a person become creative, create his own new world, and think of new things. Some of these have appeared in conflicts.

One of the implications of increasing average life expectancy is the aging of parents. If parents or in-laws die early, family responsibilities fall on children or sons-in-law sooner. Ancestral property also passes completely after the death of parents and has to be handled by the new generation. That is, in the absence of property and responsibility or in the event of some elders being left behind, children become independent in a way; they do not have to or are not able to take care of the property. The process of inheritance may be relatively slow compared to the past 20-30 years. Earlier, sons would have children early, but now, as the average life expectancy of parents has increased, that process may be delayed. As a result, some sons may not be tied to family ties. One area where such liberation can find a way out is the political sphere.

Earlier, we discussed the tendency of children to separate from the family circle. In fact, this has happened because the transition to capitalism is intensifying. We have read about the changes that took place in Europe 150-200 years ago. Capitalism and industrialization have brought about a profound change in the way most people are born, raised, and die in the same place. In Nepal too, for a few decades, the capitalist structure has been weakening and destroying many

dimensions of tradition. Bourgeois democracy was created under the capitalist structure. However, after the imperialist transformation of capitalism, the foundations of democracy were eroded in many ways. However, there is no alternative to following the capitalist and democratic path to move forward from the feudal economic-political and cultural system. Nepal cannot be an exception to this. The economic, political, and cultural foundations of such capitalist and democratic change have been established to a large extent.

The feudal labor system has considerably. Religious beliefs, especially among the migrant and urban youth, have fallen from the level of tradition and are becoming invalid. The information that a deep chasm has been carved out between agriculture and livelihood for a significant portion of the population, both objectively and psychologically, will continue to question the old beliefs, albeit to some extent. Education and They have created places and habits. Democratic, Dalit, tribal, gender and regional movements are questioning all kinds of traditions. In the process, caste, gender and regional pride are being reduced to some extent. Accordingly, all kinds of positions and privileges based on clan and birth are being considered more or less illegal or the circle of suspicion towards them is widening.

Conclusion

The based on the findings of this study, it can be concluded that development politics, social change in contemporary society has significantly influenced Nepal's political sustainable development across economic, social, and economical dimensions. Economically, globalization has enhanced Nepal's participation in international trade, attracted foreign direct No social system is stable, it is changeable. All kinds of structures and beliefs are constantly evolving and collapsing due to internal and external contradictions. That is why all kinds of traditions are in the process of weakening in Nepal. The main carriers of this weakening of traditions are the bourgeois group, the educated, the urban, the workers, the Dalits, the indigenous people, women, etc. They were created in the process of modernizing the traditions, but over time, they started to oppose the traditions in an organized way. These groups and their organizations are at the forefront of the changes that are taking place now. Socially, development has contributed to increased employment opportunities and improved access to global knowledge and communication. At the same time, it has created challenges such as income inequality and cultural changes that may affect traditional social values. This suggests that while development brings social progress, appropriate policies are needed to ensure that its benefits are distributed equitably across different segments of society. Political development has intensified resource extraction and industrial activities in Nepal, which may result in developmental degradation if not properly regulated. Therefore, change and developmental management and stronger regulatory frameworks are necessary to balance economic growth with political protection.

References

1. Abiola, K., & Salami, A. (2022). Globalization and income inequality in Nigeria: A critical assessment. *Journal of African Social Policy*, 5(1), 34–5.
2. Adesina, A. (2022). Sustainable development and governance in Africa. *African Development Review*, 34(3), 21–224.
3. Bottomore, Tom (1987) 'Change, development, progress', in (ed.), *Sociology: A Guide to Problems and Literature*. London: Alien & Unwin, pp. 265-277.
4. Blaikie, Piers, Cameron, John and Seddon, David (2002) 'Understanding 20 years of change in west-central Nepal: Continuity and change in lives and ideas,' *World Development*, 30(7), pp. 1255-1270 [Read this paper together with Blaikie, Cameron and Seddon (1980) *Nepal in Crisis*. Delhi: OUP].
5. Batliwala, Srilatha (2007) Taking the power out of empowerment an experiential account,' *Development in Practice*, 17(4), pp. 557-565.
6. Cameron, Mary M. (1995) Transformations of gender and caste divisions of labour in rural Nepal: Land, hierarchy, and the case of untouchable women.' *Journal of Anthropological Research*, 51, pp. 215-246.
7. Castles, Stephen (2001) 'Studying social transformation,' *International Political Science Review*, 22(1), pp. 13-32.
8. Castells, Manuel (1999) *The information Age: Economy, Society and Culture*. Cambridge, MA: Blackwell [Read Chapter 1, "Prologue: The net and the self," pp. 1-27].
9. Cornwall, Andrea (2007) 'Buzzwords and fuzzwords: Deconstructing development discourse,' *Development in Practice*, 17(4), pp. 471-484.
10. Cowen, M.P. and Shenton, R.W. (1996) *Doctrines of Development*. London: Routledge [Read Chapter 1, "The invention of development," pp. 3-59].
11. Cernea, Micheal M. (1985) 'Knowledge from social sciences for development policies and Development. New York: Oxford University Press, pp 1-37.
12. Elias, Norbert (1994) *The Civilizing Process: The History of Manners and State Formation and Civilization*. First English edition, Oxford: Blackwell (originally published as *Über den Prozess der Zivilisation* as two separate volumes in 1939 by Haus zum Falken, Basel) [Read Appendix 1, pp 181-215].
13. Ellis, Frank (1998) 'Household strategies and rural livelihood diversification,' *Journal of Development Studies*, 35(1), pp. 1-38.
14. Estivill, Jordi (2003) *Concepts and Strategies for Combating Social Exclusion: An Overview*. Geneva: International Labour Office [Read Chapter 1, "Social exclusion: The concept and the reality," pp. 5-34, and Chapter 2, "The manifestations of exclusion," pp. 35-60].
15. Fligstein, Neil and Dauter, Luke (2007) *The sociology of markets*, *Annual Review of Sociology*, 33(1), pp. 105-128.
16. Gellner, David N. (2007) 'Caste, ethnicity and inequality in Nepal,' *Economic and Political Weekly*, 42(20), pp. 1823-1828. Hulme,
17. Davide and tumer, Mark (1990a) *Sociology and Development: Theories, Policies and Practices*. New York: Harvester Wheatsheaf [Read Chapter "Sociological aspects of change developing countries," pp. 68-98].
18. Haas, Hein de (2007) *Remittances, Migration and social Development: A conceptual Review of the Literature*. Geneva: United Nations Research Institute of Social Development (UNRISD).
19. Kothari, Uma (2005) 'A radical history of development studies: Individuals, institutions and Institutions and Ideologies. London: Zed Books, pp. 1-13
20. Leve, Lauren (2007) "Failed development" and rural revolution in Nepal: Rethinking subaltern consciousness and women's empowerment,' *Anthropological Quarterly*, 80(1), pp. 127-172.
21. Liechty, Mark (2008) *Suitably Modern: Making Middle-class Culture in a New consumer Society*. Kathmandu: martin Choutari (originally published by Princeton University Press in 2002) [Read Chapter 4, "Consumer culture in Kathmandu," pp. 87-116].
22. Todaro, M. (1981). *Economic Development in the Third World* (2nd ed.). New York: Longman.
23. Macfarlane, Alan (2001), 'Sliding down hill: Some reflections on thirty years of change in a Himalayan village,' *European Bulletin of Himalayan Research*, 20-21 (Double issue), pp. 105-124 [Read this paper together with Macfarlane's (1976) *Resources and Population: A study of the Gurungs of Nepal* Cambridge: CUP].
24. McMichael, Philip (2004) *Development and Change: A Global Perspective*. Thousand Oaks: Sage Publication, Inc. [Read Chapter, "On development and globalization," pp. xxiii-xxxiv].
25. Noble, Trevor (2000a) *Social Theory and Social Change*. London: Macmillan Press Ltd. [Read Chapter 4, "Theories of revolutionary, change: Marx and contradiction," pp. 71-100].
26. Parson, Talcott (1953) 'Some comments on the state of the general theory of action,' *American Sociological Review*, 18(6), pp. 618-631.
27. Rankin, Katharine Neilson (2004) *The Cultural Politics of Markets: Economic Liberalization in Nepal and Social Change*. London: Pluto Press. [Read chapter 6, "Global-local articulation ," pp. 164-186].
28. Ratha, Dilip, Mohapatra, Sanket and Silwal, Anil (2009) *Migration and Remittance Trends 2009*.

- Available at:
<http://siteresources.worldbank.org/INTPROSPECTS/Resources/334934-1110315015165/MigrationAndDevelopmentbrief1.pdf> (Accessed :4 January 2010 [Keep yourself undated from "Migration and Development Brief series published by the World Bank and available in the website mentioned).
29. Souboton, Tatyana P. (2004) Beyond Economic Growth: An Introduction to Sustainable Development. Second edition Washington, D.C.: The World Bank [Read Chapter 1, "What is development?" pp. 7-11].
 30. Sen, Amartya (1999) Development as Freedom. New York: Alfred A. Knopf [Read "Introduction: Development as freedom," pp. 3-12].
 31. Sztompka, Piotr (1993b) The Sociology of Social Change. Oxford and Cambridge: Blackwell [Read Chapter 5, pp.69-85].
 32. Sztompka, Piotr (1993c) The Sociology of Social change. Oxford and Cambridge: Blackwell [Read chapter 7, "Classical evolutionism," 99-112].
 33. Smith, Anthony D. (1973) The Concept Social Change: A Critique of the Functionalist Theory of Social Change. London: Routledge & Kegan Paul Ltd. [Read Chapter 1, "Functionalism and social change," pp. 1-13, and Chapter 2, "Neo-evolutionary revival," pp. 14-25].
 34. Sen, Amartya (1992) Inequality Reexamined. Cambridge: Harvard University Press [Read Chapter 7, "Poverty and affluence," pp. 102-116].
 35. Thomas, Alan (2000b) 'Development as practice in a liberal capitalist world,' Journal of International Development, 12, pp. 773-787.