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Social Change and Development: Focusing Geographical, Sociocultural Influence in the Social History of Nepal

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Abstract

Geography has a wide impact on religion, culture, art, and lifestyle. If geography is the reason for Britain's prosperity, then the change in Nepal's politics according to the wishes of other countries is also the effect of geography. When we study the history of any country, we imagine what that place would be like. Out of the area of 1,47,1,81 square kilometers of Nepal, most of the land is covered by mountains, forests, rivers, etc. due to the influence of geography. People live in society; they do not live alone. One person lives in relationships with another. Such relationships are organized in various ways. It can be as friends, as husband and wife. Father-son, mother-son, father-daughter are ways of organizing these relationships. This is a matter of the family level. There are relationships between other families, there are similar relationships between neighbors. Similarly, there is a type of relationship between those who do business and transact, there is a type of relationship between classes, there is another type of relationship between castes. Sociology should be understood as a science that studies the form and process of such organized relationships. If relationships remain the same for a long time, then new scriptures will not be born. If human history were to run in a uniform manner, we would not be talking about this. Scriptures developed because relationships are changing. Ever since humans came to earth, we think that time has flowed continuously like a stream in the Terai. But that is not the case. Two or four times, society has flowed rapidly like a mountain stream, resulting in major changes in it. Such widespread, deep, and long-term changes have occurred thousands of times. Smaller, but significant changes are still common.

Keywords: Geography, Influence, History, Sources, and Socio culture of Ancient Nepal.

Introduction

The pace of change has been accelerating in recent years, decades, and centuries. As history moves forward at a rapid pace, we know that society has changed. At the same time, new types of people are being created, new social relationships are being created, as they grapple with the new social, economic, and political environment. Such a massive change has only occurred twice or three times in human history. For example, 10,000 years ago, agriculture began, and private property developed. 500 years ago, capitalism was created. This brought about a massive change in society. The last time such a change occurred in Europe during the Industrial Revolution. It also brought about changes in the social relations existing in society. Relationships within the home, relationships outside the

home, relationships at various levels, such as between castes, between men and women, between children and the elderly, between merchants and buyers: all these relationships changed on a large scale after the emergence of capitalism and the Industrial Revolution. For example, earlier, most people lived in their own homes, farmed and ate. This process continued for thousands of years. It was not customary for people to leave their homes and look for work. The custom of earning a living by working for wages first came to this earth 3-400 years ago. Slaves worked for others, but they did not receive wages, they only supported themselves. There were no workers who worked for others on a daily basis, nor was there a class that earned a living, although it was very limited. Thus, a new type of person and form of social relations were created. And people were forced to think, society is changing! Since this situation arose in Europe after the Industrial



Revolution, sociology was born there.

Objectives and Research Methodology: Mainly we are going to discuss about Geographical Influence in the History of Nepal: Sources of Nepalese History and Socio culture of Ancient Nepal. Socio historical Resources and Geographical Influence in the History of Nepal. 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 books and articles. This study adopts a descriptive research design to examine the resources of history antiquity social development on Nepal.

Discuss and Finding

Geographical Influence in the History of Nepal: History and geography have a close relationship like nails and flesh. History refers to which country and which place. In history, events that have occurred in a particular place have an important place. Whether it is a street or a house, both places are included in history. Geography has a wide impact on religion, culture, art, and lifestyle. If geography is the reason for Britain's prosperity, then the change in Nepal's politics according to the wishes of other countries is also the effect of geography. When we study the history of any country, we imagine what that place would be like. Out of the area of 1,47,181 square kilometers of Nepal, most of the land is covered by mountains, forests, rivers, etc. due to the influence of geography. Since about 83 percent of the land is covered by mountains, the religious traditions, language and culture of Nepali society have been formed accordingly their geographical location. This country, which extends 885 kilometers from east to west, and an average of 192 square kilometers from north to south, also has its own identity. The fact that the Himalayan region is 15 percent, the hilly region is 68 percent, and the Terai region is 17 percent, is the beauty of Nepal. Nepal is a natural blessing, but due to geographical location and its effects, it has been difficult to solve the problems that have arisen since 2052 BS. Problems such as poverty and backwardness are also effects of this. The influence of geography on the history of Nepal can be described as follows:

Hard Working Race: It is clear from reading the history of Germany that Nepal is are known as a hardworking race in the world because they can carry heavy loads on hills, mountains, hills, forests, rivers, and ups and downs, are able to work hard, and are honest. Nepalese are also known as a hardworking race because of the cool air and healthy environment of Nepal. The Chinese traveler Huyansag, in his travelogue, also refers to Nepalese as having an unattractive appearance, which means they are hard-working.

Impact on the Economy: Geographical influence has a great impact on the economic situation. If a hilly country can become a tourist hub, then that place is known as heaven. If

there is no development, the people of that place are known as a desert. All taxes are determined by economic calculations. The people of the Himalayan region are also involved in trade due to this. This is also described in the history of the Chinese dynasty. It is written in it that there are more traders than farmers in Nepal. The sale of Nepalese radipakhas in the market of Patali Putra is further evidence. Due to geographical reasons, Nepal was also used as a trade route between Tibet and India. Due to the high production in Kathmandu, Dang, Surkhet and the Terai, the fact that the Terai is known as the granary of Nepal is further evidence of this. It seems that the people of the Kathmandu Valley have been able to build many pati pauas and temples and have made the valley known as the city of temples in the world.

Shelter for Refugees: Due to the topography of Nepal, it is a suitable place to take refuge, no matter what the reason for taking refuge is. The Mongols who entered Nepal from the north and the Aryans who entered Nepal from the south all entered Nepal as refugees. (a) Aryans with long eyes and pointed noses settled more in the southern regions and were able to obtain productive land. Castes like Brahmins and Kshatriyas are examples of Aryan culture. (b) Mongols, who have round faces, flat cheeks, and hooked noses, have settled mostly in the northern part. Among the ancient tribes living in Nepal, the Naga caste, Gopal, Mahishpal, Kirat, Lichchhavi, Koli, Vridhika, Malla, Shakya, Shah, etc., all entered Nepal from outside. All of them were safe due to the topography of Nepal. In 1406 BS, when the ruler of Bengal, Samashuddin Ilivas, attacked the Kathmandu Valley, he could not survive for a long time because of the topography of the place. The Licchhavi entered Nepal from Kushinagar due to fear of the unconquered enemy (Magadha) and the Mallas from Kushinagar due to fear of Emperor Chandra Gupta. Similarly, the Shah kings entered Nepal from Chittorgarh due to the attack of the Muslims.

Expert in Guerrilla Warfare: The success of the Gorkhas in the Battle of Sindhuligarhi and even more so in the war with Gurgin Khan is proof that the Nepalese, who lived in the valleys and hills, fought in secret and remained far ahead of the wild beasts.

Security on Sovereignty and Integrity: That is why Nepal has never been under anyone's empire. The mountains in the north and the forests in the south have ensured its sovereignty.

Effect on Foreign Policy: Nepal has embraced a non-aligned foreign policy, in line with the advice given by the then Great King Prithvi Naran Shah, to remain vigilant with the North and the South. It has adopted a policy of maintaining friendly relations with all.

Impact on Central Administration: The topography of Nepal is such that it is not possible to govern from the center everywhere. The classification of administrative bodies at different levels is an effect of this. It seems to have had an effect on the independence of feudal lords in ancient times and the division of Nepal into about 52 states.

Impact on Culture and Civilization: We have evidence that

due to the composition of the air, water and land, those living in the mountains wear woolen clothes while those living in the plains wear cotton clothes. The practice of all manners compatible with Buddhism in the north and Hinduism in the south is further evidence (dhakal 2074).

Impact on Social Structure

The social structure of the people living in the Himalayan, 68 percent hilly, and 13 percent Terai regions of Nepal's total land area is not the same. Caste, religion, customs, dress, and lifestyle have remained different in different societies.

Nepali History

The last period of the Lichchhavi period after the origin of the Nepal Valley is called the ancient period. In terms of time, the period before 936 BC is called the ancient period. This period is the time of classification of Nepali history. Since it was a country ruled by a sage named Ne, its name came to be Nepal. The history of Nepal has accepted that Nepal is are capable of hard work and are hardworking. Based on various historical sources, Nepal was a safe fortress. After the reign of Gopal, Mahipala Kirant, Lichchhavi, Malla and Shah dynasty, a republic is currently being practiced in Nepal, but it is not complete. Since a republican constitution has not been formed, it is not possible to predict its future. The settlement of the Kathmandu Valley and the governance system of that time were appropriate for the time, but due to political changes, there was a change in the dynasty but not the system. Circumstances and power were important in the fall of the Kirat dynasty, which had been successful in ruling for a long time.

Sources of Nepalese History

The source of history is the place where topics related to history are raised. First of all, history should be understood as History because it was first named in English. His+Story is not his story, his story. This statement needs to be understood that history writing began only after the society became male-dominated. History is the past and it is also the past, it shows the way. Comparative teaching can help in development. Now let's move on to the history of history writing. The origin of history is with the origin of humans. Its use is found in the Artha Veda or the word Ithaas has been used in the Artha Veda. Ithaas and Puranas are considered to be the fifth Veda and synonymous with each other. The word Ithaas is also found in the Shatpatha Brahmana, Brihadaranyaka Upanishad, Chandoyo Upanishad, Vishnu Purana, Mahabharata and Chanakya's Arthashastra, but in 500 BC, the Greek historian Herodotus (484-425 B.C.) began writing history. Herodotus is known as the "Father of History". He traveled from the Aegean Sea to the Kalasagar, from Egypt to Persia, and wrote a book called "The Persian Wars" on the basis of Field Study. This book was the first book of history writing. It adopted the investigative and descriptive style. It was actually narrative. Secondly, another Greek historian Thucydides (455 B.C.. 400 B.C.) gave birth to deductive history. It requires universal logic. "Deductive method is a logical process in which a conclusion drawn from a set of premises taken collectively" It places more emphasis on the

use of facts. He wrote a book called "The History of the Peloponnesian War" in Logical Method. In it, the causes of the war and its effects were also described. History should be able to answer the question "Why?" (Barthod George Niebuhr, 27 Aug. 1776, 31 January, 1831) He gave birth to the Scientific Method of History Writing by writing a book called "History of Rome" between 1812-1813. Niebuhr is known as "The Father of Scientific History". He was a citizen of Germany.

In the 19th century, another German historian, Leopold von Ranke (21 Dec. 1795, 23 May. 1886), wrote a book called "History of Roman and German Peoples 14894-1514" in 1824. In History of the Latin and Teutonic Nations, he emphasized the search for truth, pointing out the shortcomings of traditional history. In this, he wrote real details such as letters, diaries, and diplomatic reports in Sources of History. He is called the Founder of Science of Historical Evidence. Of his 54 published works, "A Study of the Popes of the Sixteenth and Seventeenth Centuries" is considered the most important.

Now let us analyze the progress and writing in Nepal in the history of history writing. History writing in Nepal was started by foreigners. It has not been possible to determine who the ancient kings of Nepal were. Since history is based only on Power and Politics, the history of the ancient tribes of Nepal has not been written. Colonel William Kirkpatrick published a book called An Account of the Kingdom of Nepal in 1818, which is the first history of Nepali history writing. Prof. Dr. Krishna Kant Adhikari wrote in "A Brief Survey of Nepali Historiography, 1980" that history writing has still not been made scientific in Nepal. In reality, it is difficult to write true history in Nepal. When historical sources are destroyed and vandalized, no one can save them, and shortcomings cannot be written, and even the truth is prevented from being written. Kirkpatrick had prepared this book during his 21-day stay in Nepal on 3 March 1793, based on the commercial treaty signed between the British Company Government and Nepal on 1 March 1792. Classified into ten parts, this book also describes Nepal's roads, rivers, landforms, borders, map of Nepal, Nepal's culture, Doko, Khunda, Khukuri, Yubayubati, and temples.

The second book, An Account of the Kingdom of Nepal and of the Territories, Annexed to this Dominion by the House of Gorkha, was published by Francis Buchanan Hamilton in 1819. It discusses the border states of Nepal. In 1851, Orfeur Cenvenagh's book Rough Notes on the State of Nepal, its Government Army and Resources was published. In 1852, Laurence Oliphant's A Journey to Kathmandu with the Camp of Janga Bahadur. Similarly, books like B.H. Hodgson's Essays on the Languages, Literature, and Religion of Nepal and Tibet together with Further, Literature Paper on the Geography Ethnology and Commerce of those Countries contributed to Nepali history writing by publishing them, while on the other hand, Actual History fell behind. In 1855, the Indian historian Bhagwan Lal Indrajai introduced 23 ancient inscriptions from Nepal. Cecil Bandall also contributed. In 1895, Dr. A. Fuhrer discovered the Ashoka

Pillar in Lumbini and worked to clarify that Lumbini was the birthplace of Lord Gautam Buddha.

As per the order of King Rajendra Bir Bikram Shah of Nepal, Bhimsen Thapa had to write history, poet Sundarananda wrote the Triratna Soundaryagata and buyer Sherman wrote the biographies of Dravishah to Narbhupal Shah on a hypothetical basis. Jeetman and Buddhiman prepared a genealogy during the last days of Jung Bahadur with the help of Rajopadhyay of Lalitpur based on the Newari genealogy. History was written on the basis of this genealogy. In 1923, Rewatiraman Neupane wrote a history titled "Gorkhali's Cave". In reality, it can be said that history was not written during the Rana regime. Baburam Acharya wrote Comparative Sundarakand in 1945, Old Poets and Poems in 1946 and BS. In 2022 BS, he wrote a brief history of Nepal, and in 2024-2026, he wrote the biography of Shri 5 Prithvi Narayan Shah in four chapters.

In BS 2008, Balchandra Sharma's historical outline of Nepal, the medieval history of the valley of Surya Bikram Gyawali, and Nepali national figures are considered very important. Along with the contributions of Dhan Bajracharya, Mohan Raj Pant, Bholanath Poudel, Devi Prasad Bhandari, Shankarman Rajbanshi, Dinesh Raj Pant, many others including Shriram Prasad Upadhyay, Krishna Bahadur Thapa, Surendra K.C., Triratna Manandhar, Tulsiram Vaidya, Rajaram Subedi, Tirtha Prasad Mishra have contributed to the writing of history. Nepali history writing is found to be influenced by politics because the idea that no one should be allowed to write against one seems to have persisted in Nepali politics. If history cannot be based on facts, then its justification is Historians, doctors, psychologists, teachers, professors, pilots, and engineers should not be party members. Only independent service is considered to have been performed as a true duty.

It is common to find that the ruling power has influenced the description of all events written from ancient times to the present, but a completely one-sided history is far from the truth. Things to keep in mind when writing history: Geography, Climate, Time Period, Situation and Environment, Fact and Scientific, Actual and verifiable (Actual Supporter), Time is useful and situational (Time Feberable) and History should be able to address natural causes, events, wars, peace, treaties and their consequences. The work of writing history has transformed from the tradition of accepting history as a narrative to the description of reality. Chronicles, inscription Numismatics, Religious book, Account of foreign travelers, official documents speeches and architecture thyasaphus, British Indian records are the sources of Nepalese history. Scientific Description History is the description of past events. The source that helps in writing history is history. Many types of sources are used in writing history, which makes history meaningful. History is a kind of event which is provided many ideologies. It began when the human beings appeared on the earth. In fact, the meaning of history is the collection of the past events. Although it seems like an indirect empire, this is a negative effect of the World System Theory. Nepal is a country that has a long history. Nepal has a long history. It is a country that has never been under anyone's

empire. It has not even been able to make its own decisions when there is a crisis in the country. Sources can be divided into two categories: Primary and Secondary Sources. These sources can be further divided into three categories. (1) Archaeological Sources

(II) Literary Sources (III) Foreign Accounts It can be divided into the following sub-sections within these: Kirkpatrick wrote 'An Account of the Kingdom of Nepal'. And, Francis Hamilton also wrote 'An Account of the Kingdom of Nepal'. The history books they wrote also describe what Nepali society was like. After that, in the twentieth century, foreigners and locals started writing about Nepali society, but it only started to be studied later.

Social Change and Development

Most people cannot digest that social change because they have grown up in a different social environment. Children do not accept some of the things that parents say. The world of parents is different and changes occur in it and children have to live in a different world. Therefore, the faster society changes, the more parents and children do not agree on things about their children. This is called intergenerational transfer. Society keeps changing. After the change, people have to adapt to that change. Change is initiated by a group and class, and other groups/classes have to adapt to this change. Both these sides are involved in change. If a river flows without changing its course, there is no need to wonder 'why is the river the way it is'. If it remains the same for thousands of years without changing, people do not think about other possibilities. Because nature seems to be the same, it seems that it cannot be anything else. When a river changes its course, that is, when there is social, economic and political change, the question arises as to why the change occurred.

The new generation has to adapt to the world in a different way than how people 20-30 years older are adapting to it. In this process, a new world appears and they have to live in that world. In addition, compared to 20-30 years ago, there are more changes in the new world than before, which the old people call distortions. And, they are concerned about how to remove this distortion. Earlier, they used to farm and eat, but now they have to work as laborers and buy food, so life is expensive. And, they have the problem of how to make a living. They are concerned about how to remove such new problems. In this process, sociology is born.

In short, a new world is being created, a new world is seen. The question of why the world changes in this way is weightily revealed. Whatever changes are taking place, some of them may not be digestible by society. How to control them? How to lay the foundation for the society to come? How to lay the foundation for the society 20-30 years from now by eliminating the existing problems? How to make sons and daughters moral? Such questions, thoughts and concerns arise in them. This is the foundation of sociology. Such problems were widespread in Europe at that time. Now, similar problems are being faced in some cities and villages of Nepal.

Therefore, social change is the foundation of sociology. If there were no change, there would be no need for sociology. All the causes that bring about change in society are the mother of sociology. It is natural to ask why sociology started in Europe. It is not that there were no social changes in Asia and other regions. Cities also developed in Asia. But perhaps because such changes occurred in Asia even before the emergence of capitalism, this change could not be widespread and sustainable, and its geographical and social scope remained limited. Europe has been undergoing continuous change for 300-400 years, urbanization is ongoing. Therefore, it can be said that sociology probably started there. In the twelfth and thirteenth centuries, some cities in West Asia, such as Cairo, cities in Iraq and other large cities, underwent a lot of changes. Kathmandu is one of such Asian cities. Many squares, temples and roads were built in Kathmandu. Similarly, a large sewer was laid. Kathmandu was one of the developed places in the world 7-800 years ago. We cannot even imagine that now. Since urbanization and social changes were also taking place elsewhere, it is difficult to assume that sociology started in Europe with certainty. More research is needed on this. So, can we assume that sociology developed in Nepal in the same way that social and economic changes were taking place in the world.

Like the world, Nepal has also been undergoing changes. Broadly speaking, the sequence of changes that took place 100 years ago and the sequence of changes that are taking place today are similar. In a society like ours, sociology emerged in two ways, one through social change and the second through imitation. Our society is also changing. Why is this society changing? We are eager to understand this. How can society be taken to a better path than it is now? The vision for this is in our heads, in the organization. That is natural, that is how sociology was born, as a subject of study, as a research. That is absolutely desirable. To the extent that research is done, taught, and books are written about it in other parts of the world, it is also being done here, that is unnatural and sad. In the situation of sociology in Nepal, the latter has more weight and the former has less.

Development and Social Change

Today's sociologists and others could focus more on the first aspect, the changes that have taken place in the country could be understood and the results of sociology would also be better. First of all, sociology start in Nepal separately near 1981. It is not possible to pinpoint the date of the beginning of sociology like it is to pinpoint the date of birth of a person. The task of dividing historical periods or the task of determining when someone was born is something that can be said roughly. No date or hour can be specified. In fact, sociology began when people started talking about society. But there is no record of what was talked about, it is not written anywhere. In fact, sociology at the people's level begins with changes in society. For example, from saying 'Gurkha recruitment center opened' to saying 'one caste married another caste in such and such a place', it can be said that which science was born in that time and place. As far as writing is concerned, social matters were reflected less and

distortedly in the records written by the kings and old writings. But to the extent that they were, they were also forms of sociology. There was a tradition of writing genealogies in Kathmandu in the fourteenth century. They not only describe the kings, but also depict society. That too can be called a kind of sociology. Then came William in the nineteenth century. When it comes to education, it can be said that it started at the Nepal Asian Research Center. The department was opened in 1981. But instead of 1981, it could have been 1975. Even 200-400 years may not be very important. This is the way to understand it. But why did it happen in 1981, that question is important from an administrative point of view, but not in any other way. So, if we talk about Tribhuvan University, in the seventies, sociology was established at the Nepal Asian Research Center and its department was opened in 1981. Outside, it is found that domestic and foreign people have started writing about Nepal since a century ago. Dr. Krishna Bhattachan has written that you and other members of the department disagreed with traditional sociology regarding the curriculum when the department was first established. That disagreement was related to how to assimilate Nepali society and culture. That disagreement was a reflection of the fact that it was not appropriate to teach sociology in the same way as it is taught in other civilizations and cultures. That disagreement was dissatisfaction with the need to create a curriculum that was suitable for Nepali society and culture, but that it could not be created, and that it could only be created to a small extent.

A curriculum suitable for Nepali society could not be created because of our knowledge. 18-19 years ago there was no knowledge, but now there is no knowledge. Even now Knowledge is less, but it has become better than it was then. As far as the curriculum is concerned, this aspect is very weak. The first reason for this weakness is the curriculum, the second the books to be read, the third the professors who teach, and the fourth the students. There are also issues of rewards and punishments. There is no incentive for studying well, and there is no punishment for not studying well. As far as the curriculum is concerned, that is also not satisfactory. Although important books published about Nepal are not pure sociology books, we included them in the curriculum because they provide a glimpse of Nepali society. But even if we included them, the reality is that the attention that should have been paid to Nepali society was not as much as it should have been. The disagreement expressed about traditional sociology is about that dissatisfaction. We were weak in that aspect before, and we are still weak now. This is the most important thing in my opinion. The biggest weakness and problem is the inability to internalize education or make it self-cultural, self-economic, and self-political. The problem of not having this is huge. We read books written by Western writers. There was no big problem in saying that they were written by Western writers, but Western writers naturally write based on their own experiences of social changes in their own society. Only when there is a change in society do people gain new experiences and think. We are not able to give a well-organized form to the changes that have occurred immediately. We can assimilate the changes that have

occurred in society only after a few years. Thus, Western writers can only write about what happened 10-20 years ago. By the time it reaches us, another 10-20 years have passed. Most of the books we read now were written in the 1970s and 1980s. Even though they are written in the 1980s, they are actually written by looking at the society of the 1970s. They are written. In this way, we are studying the experiences of society 30 years ago.

We focused more on studying other societies. It is necessary to study and gain knowledge about other societies, but the focus should be on our own society. After comparing our own and other societies, a new hypothesis comes. We have not been able to internalize or make sociology original, we have done less. That means we have not studied our own society enough. Our studies have been focused on the societies of other times and societies. In terms of percentage, if we read 20 percent of our own society, we read 80 percent of that society. That is the root problem. That ratio is a ratio that should be reversed. Ours should be 80 and theirs should be 20, or ours should be 70 and theirs should be 30. But our situation is not like that. This is the sad part of studying any subject. Today, students study because Talcott Parsons said this, or Malinowski said this. There is only a slight difference between studying like this and reading Parana's. The study of sociology and any subject has to be lively. What is read must be connected to the experiences of one's own life. Only then will it have meaning. Those who write about other people's societies from different experiences

If what they say does not brighten our lives and our society a little, if it does not help a little, what is the point of saying that person said this, even if the person who said that is Nepali. we did not say that the person who said that is English, nor did I say that he belongs to another society. Therefore, what someone says is important to the extent that it teaches us to think about the society we live in, to recognize, understand, interpret, and change it. This is not only the fault of the curriculum, but also of the teaching method. Someone's interpretation may or may not apply to our society, right? What's wrong is that we don't analyze. That's why the way we study is also very weak, the way we teach is also the same. The new curriculum is somewhat reflective of the changing society. In fact, there was a lot of repetition in the current three-and four-year BA and MA curriculum. This has happened due to library problems, arrangements for teachers to enhance their subject knowledge, the inability to hold an MPhil program in the country, and the inability to write textbooks. The new curriculum aims to increase the ability to conduct social analysis, to make information collection and interpretation-analysis possible, to understand Nepal, to enhance research skills, and to establish a system for evaluating both teachers and students. In this way, despite the shortcomings and weaknesses in the curriculum, it is better than before.

In fact, that is also true. It is not a matter of not being Western-oriented. We have read that the same thing is true when we read. If we did not think so, we would not have read it even if we read it well. We should read it with some degree

of faith while reading. Most of our students do not read it while reading, but those who do read it, believe it completely. Is this perhaps due to the heritage of culture? Even complete faith is wrong. Yes. This is not just a problem of sociology, and sociologists have not been able to overcome it by saying this. Like other societies, Nepali society is also changing, so the curriculum should be able to capture the past and present Nepal. In this sense, Nepal-oriented is also a matter of time. Being oriented to the West has created problems, and being oriented to the past has also worsened a lot. For example, even now we are teaching Mahesh Chandra Regmi's books, but we have paid little attention to the current economic situation and its social impact. When reading history, if we could establish a relationship between what the past was like and what it is like now, even if we were oriented to history, it would only deteriorate a little. The past connected to the present is history, anything that cannot be connected to the present is only a legend. Why don't we call Mahabharata and Ramayana etc. history? Because we cannot show the lively relationship of that era with the present. History starts from the present, from there the relationship between the past and the future can be shown.

Students cannot escape the blame of Westernization. All the sciences and sociology groups can be considered to be Western-oriented. Thinking like this reveals some other aspects. After two years, you students may become teachers and say, 'We did not get the books, the teacher did not teach us. The teaching method and curriculum were also not right. There is neither encouragement nor provision for punishment here! Even if you do not come to teach, nothing happens, even if your name is not in the routine, there is nothing. Therefore, any problem should be viewed in relation to the social environment. No matter what an individual does, good or bad, that person and his actions cannot be viewed in isolation from society. If we blame only the individual, that is not a sociological approach.

Social Change and Development

First of all, 1990 was not a particularly good year for social change and development. Some of the changes have been happening since the 1980s. As far as the influence of Western culture is concerned, it has been increasing since the 1990s. The year 1990 is considered important because it was the restoration of a kind of democracy. Even after that, there have been changes in Nepal in areas such as education, health, decentralization. New dimensions have been added to Nepal-India relations, whether they are good or bad. Foreign aid remains the same in world relations. As far as foreign investment is concerned, it is not big except for Indian investment. The general changes that many people have experienced are the inaction of the party, parliament and government, the latent 'liberal democracy' that has surfaced much more than the people's movement, the disregard for the directive principles of the state enshrined in the constitution, the widespread increase in poverty.

On the other hand, the influence of external culture, politics and economy has increased and our self-respect is being

seriously undermined. At all levels and stages, dependency is becoming deeply rooted. A contradictory situation and process is underway in which the state abdicates its responsibility towards the people, but the government and parliament are constitutionally responsible to the people. It is gradually becoming clear that the problems of rural and poor people cannot be solved through current economic politics. Various parts of society, such as families, communities, special groups, classes, etc., are not untouched by these processes. The nature of these parts is determined by these individuals and processes. The goal of sociology should be to help identify such natures.

We are very weak in this aspect, we are ahead of some other disciplines, but we are somewhat behind in objective social change. However, initially, the relationship between economic and political identity, class, democracy, foreign aid, environment and development has been addressed extensively. What should be the role of the state in development, what should be the role of the market, the situation of poverty and what is the solution, etc., are included in the curriculum somewhere. Sometimes, when studying anthropology and sociology together, it is said that both subjects are incomplete. It is not that there is no difference between these two. As said before, sociology in Nepal The extent to which it has been changed and started teaching is right. And, the extent to which it has been imitated from foreign universities is wrong. Sociology and anthropology are different, the question of why they are taught together has also been raised. Basically, some foreign universities have different courses, and it seems that the same should be said here too. While accepting that there are differences in both disciplines.

There are many reasons behind that. The question arose whether we professors have also become Westernized. We either studied sociology or anthropology. Anthropology seems different to us from sociology, because we studied differently. But such an argument makes no sense. In some universities abroad, joint studies are also conducted. Ten years ago, Harvard University was called the 'Department of Social Relations'. There, neither sociology nor anthropology was called, both were studied together, no one had any problems. In Britain, it is called 'social anthropology'. There, both sociology and anthropology are studied. In some places, sociology-anthropology is taught as it is taught like in our country. In many places in India, it is the same.

Whatever the name, it doesn't matter. The main thing is to understand the society and culture existing in Nepal in a global perspective. I think it would be possible to change the wording and call it 'Department of Social Relations' or 'Department of Social Studies'. That being said, there are two main differences between sociology and anthropology. First, the historical difference.

Previously, the science that studied 'civilized' societies was called sociology, and the science that studied 'uncivilized' societies was called anthropology. But now, urban anthropology is used to study cities like New York, whereas previously, sociology should have studied them. That is justified and encouraging.

Second, the difference in study methods. Since anthropology is studied abroad, it is natural to spend a long field period, and accordingly, methods such as direct and long-term observation have developed. Since sociology studies its own society, different methods have developed. The historical difference between these two differences has disappeared. The difference in methods is also fading. For example, if other tribes had to study Rai, it was not possible to say that there is no difference between Rai and me as before. Bantawa and other Rai languages had to be learned, and more time had to be spent. On the other hand, globalization has made the world a village. The possibility of gaining knowledge from every corner of the world while sitting at home is increasing for some groups. At least for them, the world is shrinking and a situation is being created where one is called home and the other is called abroad. In the context where anthropology tends to study its own society and sociology studies the society of others, the distinction is also decreasing due to methodology. That is why I have come up with the idea that the two subjects should not be studied separately. Primarily, students should be academics. Since you are students and are giving interviews to a student magazine, I must say, don't worry about the practical side right now. But academics are not like re-reading the Puranas, it is about looking at the book and yourself, the book and the society you live in. Focus more on what the situation is like two or three years from now, read and experience what is there. Spend less time thinking about what to do right now.

Sociology can help in formulating and implementing appropriate policies. What should the government do? Where should it direct this society? How to make democracy widespread and people-oriented? How to reduce abject poverty? These are important aspects, but give them low priority for two or three years. If you feel like moving towards the practical side after completing your studies, it is quite natural. In fact, sociology should not be detached from public policy formulation, its implementation and learning from it, but should be involved in it. In other words, sociologists can and should contribute to the reconstruction of society. By understanding and organizing how different groups in society can be organized. By understanding human sensitivities such as what is happening to whom in society and what is being done unfairly and by standing up for justice. In this way, sociologists can contribute to the reconstruction of society. The specialty of a sociologist is that he tries to understand clearly what disorders exist in society and why they exist. Even those who have not studied sociology understand the situation and processes of society, they do not necessarily need to be sociologists. But the education or training of a sociologist helps in exploring the interrelationships of the past, present and future. It inspires us to examine the relationship

between individuals and groups, to identify groups in individuals and individuals in groups, to find the identity of social structure and history with individual life. It also helps in identifying which are the core parts of life and society, which are less important and pseudo parts.

Developmental issues and challenges

The major issues and challenges for the economic prosperity, social change, and development of every province. The economy should be subsistence-oriented and self-reliant faces several key development challenges including widespread poverty, lack of physical infrastructure, unemployment, stagnation of agriculture, economic dependency, political instability. The quality, professional and skilled human capital, safe road infrastructure, multidimensional poverty and income-based absolute poverty are high, Youth and intellectual migrate, weak revenue base and low internal revenue, access to infrastructure, services, and facilities, weak development management and good governance, Public service delivery, structure and investment are not strong, competitive, transparent and people-friendly, the impact of climate change and the persistence of disaster risks, including seismic risk, failure to timely reconstruct and recover from damage caused by earthquakes, floods, landslides and other disasters, Increasing urbanization and existing settlements are major challenges and development issues of Nepal.

Everywhere “poverty” and “economic inequality” are closely related terms, they refer to distinct and different concepts. The Government’s anti-poverty policy – by which we refer primarily to policies 16th Plan targeted at eradicating rural poverty – reflects the concept of individualization. Because of the way it operationalizes the concept of poverty, current economic and social policy constructs the problem of poverty as being “the poor”. Until recently, antipoverty policy has been exclusively about lifting people in poverty from below to above the income poverty threshold. In this sense poverty leads to a relatively individualistic approach in current applied social and economic policy: a focus only on people in poverty, rather than the processes and structures which lead and keep them there. In contrast, economic inequality refers to the disproportionate distribution of financial resources across the whole population. By definition, the problem here is the processes and structures which mediate fair access to resources. The Government has not developed policy to address economic inequality as such. The closest it comes to economic inequality is a policy agenda aimed at improving social mobility by promoting equality of opportunity through education (Dhakal 2025) .

The impasse in reducing the poverty rate has been attributed to two factors. First, the rate of increase in benefits and tax credits leading up to 2003 were not sustained over the next five years (Hirsch, 2009). The 2008 budget – as part of the Government’s “renewed approach” to child poverty – committed an additional £1 billion in Child Benefit, Child Tax Credit and Housing and Council Tax Benefit (HMT, 2008). However, this has been offset by the recent increase in child poverty and costs of the recession and it has been estimated

that a further £4.2 billion a year in benefits and tax credits will be required if the 2010 target is to be achieved (Hirsch, 2009). The second factor relates to the nature of the employment market and the dynamics of poverty. The Government has repeatedly asserted that employment is the best route out of poverty and it is true that entry into work is significantly associated with an exit from income poverty (Smith and Middleton, 2007; DWP, 2009b). However, from the perspective where movement above the income threshold at a single point-in-time is interpreted as movement out of poverty, too much can be read into these exits.

Major Challenges are, to develop a manufacturing and export-oriented economy based on comparative advantage, to build quality, productive, and skilled human capital. Ensure access to quality and vocational education for all. Ensuring access to affordable and quality health services for all, Expand the North-South River Corridor based level road network. Expanding quality and safe road infrastructure network to all local levels and ward centers, Accelerating the pace of industrial production and tourism development, Develop and expand alternative transportation systems based on air, electricity, and water, in accordance with the geographical characteristics of Nepal, reduce poverty by developing and expanding employment and entrepreneurship, Achieving the Sustainable Development Goals. Increasing revenue mobilization capacity, Create an investment-friendly environment in sectors of comparative advantage such as energy, organic agriculture, and tourism. Ensure accountability, transparency and good governance in public service delivery and development management. Creating quality and sustainable employment by encouraging private sector investment in productive sectors, promote a disaster-resilient and green economy by implementing climate change and seismic risk-sensitive land-use plans, Structures damaged by the earthquake in west districts in 2080 BS. Complete the reconstruction and rehabilitation program on time. In this way, it is expected that by developing productive infrastructure through facilitation and encouragement of development partners along with the necessary infrastructure, it will help in achieving economic and social transformation of the society, social justice and sustainable development goals.

Conclusion

There is no mantra to study. Studying sociology is not like sitting in a chair, it is a trinity of reading, thinking, and writing. It is believed that thinking does not require effort. In fact, thinking should be done more. The primary thing that a sociologist learns is: society is all the main aspects and processes of culture, statehood, and economy, not just books. Not just books, but the entire society, starting from newspapers, should be read. Books are being read, the heart is society. All knowledge about society cannot be obtained from books alone, so keep your eyes open and your ears open to understand society. The education we have received so far has been limited to reading. It is not just about reading any scripture, but also about applying it. It is not just about doing something by writing, but also about thinking. It is about

thinking about whether the things we read in books are applicable to me, my family, relatives, home and neighborhood, and the nation, and how much they are applicable. If we can start checking whether the things written in books are correct or not, the process of internalizing education will begin. It begins. If you can think about books and society, if you can analyze how applicable the knowledge of books is for me, for people like me, and for Nepal, the process of internalization begins. If you read a book written by two or three authors on the same subject, you will find two or three voices speaking in it. And, you can compare them and your own voice, think about them, and distinguish between right and wrong. Only then does a fundamental feeling develop. It is expected to help prepare the basis for three-pronged economic development according to needs and priorities. On the one hand, this will attract more investment in areas of comparative advantage in resources such as water resources, forests, land, herbs, people, etc., and on the other hand, sustainable economic growth will be achieved by developing enterprises and businesses in the industry, tourism, organic and commercial high-value agricultural crops, hydropower, mining and mineral sectors. Investment in social infrastructure development and economic growth in areas of comparative advantage are expected to lead to increased investment in education, health, employment, agriculture, industry and service sectors, social security, food security and nutrition, and as a result, significant progress in social and human development.

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