

***The Rise of Sports Culture in Nepal and its Contribution in
Promoting Social Solidarity: A Sociological Perspective***

Submitted To:

The Central Department of Sociology
For the Partial Fulfillment of the Master's Degree in Sociology
Faculty of Humanities and Social Science
Tribhuvan University
Kirtipur, Kathmandu, Nepal

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April, 2018

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LETTER OF RECOMMENDATION

This is to certify that Mr. Pusker Kafle has prepared this dissertation entitled “*The rise of sports culture in Nepal and its contribution in promoting social solidarity: A sociological perspective*” under my guidance and supervision for partial fulfillment of the requirements of Master’s Degree of Arts in Sociology. Therefore, I recommend it for the final evaluation by the research committee of the department for acceptance.

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APPROVAL LETTER

This dissertation prepared and presented by Mr. Pusker Kafle entitled “*The rise of sports culture in Nepal and its contribution in promoting social solidarity: A sociological perspective*” for partial fulfillment of the requirement for the Master’s Degree of Arts in Sociology has been evaluated and accepted by the dissertation evaluation committee comprising of:

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Acknowledgement

I want to thank the entire respondents and participants of this research who provided their valuable time, input and insight. I am very thankful to my supervisor, Dr. Youbraj Luintel, for giving me insightful ideas and guiding me through this research. I also want to thank Head of Central Department of Sociology, Prof. Dr. Tulsi Ram Pandey, and the external examiner of this thesis, Dr. Ramesh Parajuli for their kind cooperation, comments and suggestions. I am also thankful to all my friends who supported me in many different ways, while I was conducting the research and writing up my thesis. They were very helpful in commenting on my work and motivating me throughout this process. The names that I would like to remember now are Samyam, Prajwal, Anil, Subash, Jeevan, Rakesh, Nyima, Chetan and Rabin. Moreover, I would like to thank my respondents; sports person or players and sports lover or supporters who offered valuable time and suggestions. Lastly, I am thankful to my parents, elder brother Bhasker and SOS Children's Village Nepal for creating the environment to come up with this work.

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Dear Pusker:

I am glad to write you that at the recommendation of proposal review experts, the Dissertation Management Committee (DMC) of the Central Department of Sociology/Anthropology has selected your dissertation research proposal entitled **The Rise of Sport Culture in Nepal: A Case Study of National Football and Cricket Teams** for the dissertation research grant of Window Program of Second Higher Education Project (SHEP) managed by the department. The total amount of the research grant is NRs. 25,000 (twenty five thousands). The main objective of this research grant is to support your dissertation field research and enhance the quality of your dissertation writing. The grant will be paid to you in two installments. The first installment of Rs. 15,000 (fifteen thousands) will be paid upon the signing of this paper and the last installment of Rs. 10,000 (ten thousands) will be paid after you submit the final dissertation for your M. A. degree in sociology within a period of six months from the date of you signed this paper. You will also require acknowledging the Department and the Window Program of SHEP in your dissertation for this dissertation research grant.

On behalf of the department, I would like to congratulate you for winning the dissertation research grant. I hope this small amount of support will be helpful to complete your dissertation research work in time. I wish you all success for your dissertation research work.

Om Gurung, Ph. D.
Professor and Head

Read and signed
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ABBREVIATION

SAAF: South Asian Football Federation	UNGA: United Nations General Assembly
TU: Tribhuvan University	HIV: Human Immunodeficiency Virus
US: United States	ICC: International Cricket Council
IJHS: International Journal of the History of Sport	FIFA: Federation International de Football Association
NGO: Non-Government Organization	IPL: Indian Premier League
INGO: International Non-Government Organization	NPL: Nepal Premier League
CBS: Central Bureau of Statistics	DPL: Dhangadhi Premier League
ICSS: International Committee for the Sociology of Sport	TNM: The Nepali Man
IRSS: International Review for the Sociology of Sport	CAN: Cricket Association of Nepal
SSJ: Sociology of Sport Journal	CEO: Chief Executive officer
ISSA: International Sociology of Sport Association	ZSM: Zohra Sports Management
NASSS: North American Society for the Sociology of Sport	EPL: Everest Premier League
AIDS: Acquired Immune Deficiency Syndrome	ANFA: All Nepal Football Association
MDG: Millennium Development Goals	THT: The Himalayan Times
ICC: International Cricket Council	SAARC: South Asian Association for Regional Cooperation
WEPA: World Elephant Polo Association	AFC: Asian Football Confederation
	NSC: National Sports Council
	NVA: Nepal Volleyball Association
	T20I: Twenty20 International

Chapter 1

INTRODUCTION

1.1 Background of the Study

Nepal, officially the Federal Democratic Republic of Nepal, is a landlocked country in South Asia located in the Himalaya. It is 48th largest country by population and 93rd largest country by area (worldpopulationreview.com). As the source of United Nations Department of Economic and Social Affairs: Population Division 2018 - the population of the country is 30 million.

Nepal is commonly divided into three physiographic areas: Himal, Pahad and Tarai. From the beginning Nepal has been inhabited by diverse tribes with different racial, cultural and linguistic backgrounds. Because of the physical divisions of the country and the difficult nature of its terrain, these tribes have developed some degree of isolation from each other. Socially and politically, the Brahmins and Chhetris have been for a long time dominant group in Nepal and many of these families are now settled in Kathmandu.

Dor Bahadur Bista, in his *People of Nepal (1965)*, categorizes the people of Nepal as the middle hill and valley people, the Tarai people, and the northern border people on the basis of the three distinct geographical regions they inhabit. He also claims that “with a few exceptions, the great majority of the Nepali people live in well-defined, specific geographic regions.” This is truer of the past than of the present time, when the situation is fast changing due to the development of roads and transport and the rapid spread of education among the people.

In Nepal we have witnessed the impact of different forms of sports in bringing together people from diverse communities. Nepal is a home to many manifold tribes, castes, and ethnic groups, have been bonded together, time and again, through various national and international sports tournaments that had helped to revive the sense of unity and solidarity among the Nepalese people. In the present context of Nepal peoples are interested in sports particularly cricket and football. For example, if there is a sports event around the valley or in the village people come together and celebrate those events.

Moreover, in my observation most of the people are trying to engage themselves in games or matches such as football and cricket. Within the valley there are various cricket and football clubs and these clubs also organized the various tournaments in specific occasions. Similarly, people have supported their favorite clubs on the basis of performance, areas and because of their favorite players. It means the Nepali people are divided on the basis of clubs they support but the context changes when it comes to supporting the national team whether it is cricket or football.

Besides this, Nepal is also popular for sport tourism such as golf in *Kathmandu*, paragliding in *Pokhara* and marathon sky race in the mountain region, mountain bike, Everest marathon race, elephant polo, international elephant race competition and so on. Yet, its function is more than entertainment and enjoyment, although the involvement of the media and different organizations in the field of sports is more significant.

For instance, the feeling of nationalism among the people was evident during the recently concluded SAFF football championships held in 2013 at Kathmandu here people from all walks of life came together in support of the home country together with one voice. As part from a packed *Dasrath* stadium people were desperate to get into restaurants' and pubs that screened the live matches, painting them into red, blue and white that resembled the color of national flag.

Furthermore, similar situation was seen among the people during the 2012 ICC World Cricket League Division Four and the tournament was held in Malaysia- where Nepal is the champions of that league and qualified to play 2015 World Cup to secure the position of division two.

The players who are selected for tournament; Paras Khadka (C), Gyanendra Malla (VC/WK), Pradeep Airee (WK), Prithu Baskota, Amrit Bhattarai, Binod Das, Shakti Gauchan, Subash Khakurel (Wk), Anil Mandal, Basanta Regmi, Sanjam Regmi, Chandra Sawad, Sharad Vesawkar, Rahul Vishwakarma (CAN- official website) which is proper image of inclusiveness. It not only existing in cricket; it is also be relevant in other games that played by group such as, football, volleyball, basketball and so on. The interesting part of sports is it helps to bring a strong sense of unity and solidarity within different groups of people in country.



It was a tribute match in honor of the Australian cricketer Phillip Hughes who was died in field during the game. The match was played at the TU Cricket Ground, Kirtipur on 11th April 2015 – Setopati, Nepal’s Digital Newspaper

The issues discussed above come under Sociology of sports. It is relatively a new phenomenon within the discipline of sociology that gained a significant attention only in the 1960s, though it had already emerged by the 1920s. The discipline helps to study human behavior and social interactions in regard to sports as a part of social life. It looks at sports as a social phenomenon (David& Robert, 2009).

In general, sports today is not only limited to entertainment or physical exercise, but it can very much be taken as a tool to bound groups together, and a nation as a whole (Tomlinson & Young, Eds. 2006). Sport is gradually becoming an important part of our personal and social life. It has also been viewed as a source of national pride and achievement. Therefore, the various ideologies of masculinity, patriotism and performance can be analyzed under this discipline.

In this paper, I am going to argue about the interest and most importantly different areas of the subject or issues which are highly integrated among us such as sports, music, fashion and so on. Therefore, I have chosen sports as a study area. It emerged in Europe and the US in the period of 1960s as a distinct field of study and in the context of Nepal, it is untouched. As a developing nation it should be extended as a vital part of sociology. However, it cannot be ignore because of lack of interest but we have to venture something new in the field of sociology in Nepal.

1.2 Sports History and Present Scenario

The Licchavi rule in Nepal was replaced by Malla. The Licchavi dynasty was collapsed by later half of 9th century. By 1200 A.D. the new ruling dynasty of the Mallas emerged with Ari Malla as its first dynasty. The Mallas ruled Nepal up-to 1768 A.D.

In fact, the history of Medieval Nepal is quite remarkable in many activities especially in plastic arts, painting, calligraphy or scripting, bronze and wood carving, metal casting, architect, and music, production of the oldest literature. Similarly, build pagoda style monasteries and temples. They are also passionate in sports. Nepal has a long history on sports. From the Malla dynasty (880-1768) to current Nepal sports is still just a way of entertainment.

For the past few years people have taken up football and Cricket as a profession. Players are taking sports as profession and the process is growing rapidly. The crawling situation of sports should take a big jump to get the international level. There have been many practices to develop sports in Nepal. Nepal has also several festive games as traditional sports of various regions which belongs ethnic groups all over the country.

In the Mountain and Himalayan regions people participate in games during different times of the year in different cultural occasions. Some of the most renowned traditional sports of remote are – Horse Riding, Mountain Race, Mountain Horse Polo, Bull Race, Sheep Fighting and Archery. Horse Riding and Archery are very popular games in Trans Himalayan districts of Manang, Mustang and Dolpo's remote area. During the festival villagers celebrate and play these games as their typical culture. Sheep Fighting and Bull Race are most popular in Annapurna region's Kaski and Lamjung areas of pasture land. The Nepalese play many sports at national as well as at international level.

The most common sport played in Nepal is football followed by cricket. More to the point, the Nepal's national sport is Volleyball. On 22nd May 2017- the government has decided to recognize volleyball as the national sport of Nepal (myrepublica). The Ministry of Youth and Sports had forwarded a proposal to the Ministerial Cabinet seeking the recognition. Thus, the government took the decision after the Ministry of Youth and Sports had suggested declaring volleyball as the national sport. Nepal Volleyball Association (NVA) was demanding that the government make volleyball the national sport since five years.

Meanwhile, NVA has welcomed the decision of the government to choose volleyball as the national sport. “Volleyball has completed the minimum requirement to become national sport. It can be played anywhere in country, in any terrains, in a low cost. So it fully deserved to be the national sport,” said NVA's General Secretary Jitendra Bahadur Chand (volleywood.net). In the meantime, football and cricket also in race to become the national sport but due to volleyball's easily playable nature in all terrains and country wide it piped the other two popular sports.

Moreover, the former Nepal Volleyball Association (NVA) President Dan Bahadur Tamang had initiated signature campaign three years ago to make volleyball as the national game after the-then NSC Member Secretary Yubaraj Lama took up the matter. The volleyball governing body said that its responsibility has increased after earning the proud status (Kathmandu Post). Volleyball is widely considered as suitable sports in terms of geographical variations of the country. The debate about national sport was raised since last few years and the Ministry of Youth and Sports (MoYS) decided to chose volleyball because it is played across the country.

The National sports council (NSC) of Nepal is an official sports organization of Nepal established in B.S. 2017. The objective of NSC is "sports for the health, sports for the nation" and its falls under Ministry of Youth and Sports. The minister of Youth and Sports is the official chairman of the council (NSC official website). There are more than 123 sports related associations with six federations affiliated under it. Nepal participates in Olympic Games, Asian Games and South Asian Games through Nepal Olympic committee (NOC). NOC is a member of National Sports Council and a sport regulatory body of Nepal.

Equally, the Nepal Elephant Game Association is the governing body for the sport of Elephant polo which hosted "World Cup Elephant Polo" in Nepal. The World Elephant Polo Association established the governing rules for Elephant Polo in 1982; the association has its headquarters at the Tiger Tops Jungle Lodge in the Royal Chitwan Park in Nepal, which is where the World Elephant Polo Tournament played every year on a grassy airfield in Megauly. This tournament is played within a small circuit of Nepal and Thailand. The World Elephant Polo Association (WEPA) organizes an annual Elephant polo tournament in the airfield of Meghauri Chitwan, south west of Kathmandu and north of the Indian border.

Elephant polo is similar to the Horse polo. Every December since 1982, Tiger Tops has played host to the World Elephant Polo Championships. The tournament is played on a grass airstrip at the northern edge of Chitwan National Park. Elephant Polo is a variant of Polo sports played riding on an elephant. The major motto of the sports is to promote Chitwan as a popular tourist destination and to help conserve the diminishing population of wildlife in Nepal. Elephant polo was first introduced in Nepal in 1982. The World Elephant Polo Association was formed in the same year at Tiger Tops Jungle Lodge in the then Royal Chitwan National Park (WEPA). The game was played by driving elephants to chase balls.

Tiger Tops has been actively supporting the international movement against animal cruelty. It stopped elephant-back safaris in a bid to end animal suffering so that; tiger tops taken initiative to end animal suffering. After stopping elephant safaris, they decided to stop hosting elephant polo as well. The termination of the popular event may disappoint tourists for some time, but it will end sufferings of elephants (inheadline.com).



Elephant Polo in Nepal runs between the last week of November and first week of December (aaryatravel.com). However, on 2nd December 2017 officially announced; the Elephant Polo in Nepal has been closed and is no longer in motion anymore. This sport was played every winter on a grass field in Meghauri, Chitwan for the past 35 years (Kathmandu Post/2017). Tiger Tops- a pioneer of eco-tourism, and the organizer of the annual International Elephant Polo Competition, announced that hosting of the event would from this year to support the movement against animal cruelty.

Talking about football's history; the opening and initial start-up of football came in Nepal during Rana regime in 1921. The game was introduced in Nepal by the young players who had learnt this game from other countries. This game was watched by a huge mass of audience and became very famous at that time. However, it is believed that the pioneer of this game in Nepal was Narayan Narshingh Rana of Thamel and Chandrajung Thapa of Naxal. There were some places, which were used as football ground for palace teams. For example, sujan khal, Mrigendra Shamsher Niwas babarmahal, Mahabir Niwas Tangal palace, Nar shamsher Niwas Singhdarbar, Rudra Shamsher Niwas Bhahadur Bhavan, and Thamel Narsingh camp.

Whereas in the decade of 1930s, both local and palace teams commonly used the grounds of Singhdarbar, Chhauni, Gaucharan, Jawalakhel and Lainchaur for playing football. Despite of political instability at that time football was yet played enthusiastically during 1921 to 1990 by various teams without goal post, but the criterion was that the opponent team could follow the ball to the goal line. Similarly, football's development in Nepal had only possible when ANFA started working from root level. Keeping this in mind, ANFA has given its work priority for building fundamental material for the association. At Very first, ANFA has built Hostel in Satdobato, Lalitpur where it has shown its solid dedication toward the development of Football game in Nepal by opening ANFA office with Playground. This work of ANFA has been appreciated everywhere.

Before starting Goal project, Federation of International Football Association (FIFA) has also appreciated this work done by ANFA and provided an opportunity to represent as a model in FIFA congress. Then ANFA started to build technical centers in Chyasal of Lalitpur, Butwal, Rupandehi, Sunsari and Dharan under the roof of FIFA Goal project. Likewise, ANFA has planned to open technical centers in Mid-Western and Far-Western development regions of Nepal in Future.

All Nepal Football Association, Cricket Association of Nepal are governing bodies of two popular sports in Nepal. Football is the most popular sport in Nepal. All Nepal Football Association (ANFA) is the responsible body for the football development in Nepal. The organization was founded in 1951 as the All Nepal Football Association and became affiliated with FIFA in 1972. Its current headquarters is located in the ANFA House in ANFA Complex, Satdobato (NSC). For a long time, football has been exclusively popular in Nepal. It has a contingent of fans.

Football was introduced by the Ranas in Nepal. The then prime-minister Padma Shamsher started Ram Janaki Football tournament in 2004, B.S. with the objective of concretizing the increasing public interest in football (goalnepal.com). After the establishment of democracy in 2007 B.S., Nepal Police Force (official football club) was handed to Nepal Football Association for the continuation of the tournament in remembrance of Martyrs. There are several football clubs and ANFA has categories them as A Division, B Division and C Division clubs.

Nepal National Football Team is the national football team of Nepal and is governed by the All Nepal Football Association (ANFA). The member of the Asian Football Confederation (AFC), and the Nepalese football team play their home games at Dasarath Rangasala Stadium, Tripureswhor, Kathmandu. Football in Nepal had been a national sport as early as 1921 during the Rana dynasty.

Several clubs were formed and several domestic tournaments such as the Ram Janaki Cup (1934) and the Tribhuvan Challenge Shield (1948) were organized. In 1951, the All Nepal Football Association (ANFA) was founded, and this saw the formation of the Nepal national football team.

In 1963, Nepal appeared in their first international game in the Aga Khan Gold Cup; the predecessor of the President's Gold Cup, Asia Champion Club Tournament, and Asian Club Championship (AFC Champions League). Similarly, in 1970, Nepal became a member of FIFA. Two years later, Nepal joined the Asian Football Confederation (AFC). With this, Nepal played their first international match on 13 October 1972, where they lost 2–6 to the People's Republic of China. The first Nepali footballer to score the first international goal for Nepal in a FIFA-recognized tournament was Y.B Ghale. Ghale scored against Kuwait in the 1982 Asian Games.

Moreover, in the mid-1980s, FIFA provided financial assistance and sent a number of coaches to help Nepal launch its first youth program; which was geared towards spotting talent at the grassroots level and providing young players with the necessary supports. The initial five-year plan helped the players groomed under the first youth program. Despite Nepal being considered among the lower ranked nations, Nepal has been largely successful in the South Asian Games where they won two gold, two silver, and two bronze medals.

Nepal continued on with their winning ways through several minor tournaments which saw the nation showered with titles including the 1997 and 1998 Governor's Gold Cup, winning gold at the 1993 South Asian Games, and reaching 3rd place in the 1993 South Asian Association of Regional Co-operation Gold Cup. Despite many attempts to raise the standard of football, the players of the resource-strapped nation have not been able to make their mark in international football beyond South Asia.

In 2003 during the AFC Asian Cup qualifiers, Nepal's a national team suffered a number of heavy defeats in international matches outside of South Asia. During the Asian Cup qualifying round in South Korea, the hosts scored 16 goals to no reply.

However, the qualifying competition for the 2002 FIFA World Cup witnessed one of Nepal's best performances in international football. The Gorkhalis securing two wins in four matches and scoring 13 goals in two matches against Macao and Iraq. Although, with Nepalese national and youth teams failed to achieve any noticeable success at international level.

Besides that, the Nepal women's national football team, also known as Nepali Cheli's (Nepalese Sisters) is the female representative football team for Nepal. Nepal formed a women's national team in the mid-1980s and debuted in the 1986 AFC Women's Championship. During the start of the tournament, Nepal played their first official match against Hong Kong in 14th December 1986; which they lost with a score of 1-0. Nepal women's side also participated in the final three phases of the Asian Cup in 1986, 1989 and 1999, never going beyond the group stages. Nepal proved to be in a difficult group with former champions Thailand, alongside Indonesia and Hong Kong, two relatively strong teams. As a result, Nepal had lost all three matches.

Consequently, the democracy uprising in 1990, there was an eight-year period without women national team. This negatively affected player recruitment, but nevertheless Nepal soon returned into international football during the Women's Asian Cup in 1999. However, this does not mean that Nepal had not played football since 1999.

The Mangladevi League, roughly a month-long women's football tourney, was set up trying to bring in women football players across the country. It was played in early 2000. Nepal had a long period without matches, but they impressed many in the South Asian Games in 2010, where they reached the final after beating several opponents by a wide margin. In the finals they lost narrowly 1-3 against the big favorite India.

The regeneration of Women's football in Nepal was first realized when after the national leagues were reinstated in 2009. The women's national team prior to this hadn't played an international game for 5 years. Nevertheless, the Chelis began training for two upcoming major international tournaments in the following year. In 2010, Nepali women footballers returned with two runner-up trophies, one from the 11th South Asian Games, and the other from the SAFF Women's Football Championship.

Despite limited training, resources and less attention compared to the men's team, the women's team had performed exceedingly well internationally. In the South Asian Games, they defeated Sri Lanka 8-0, and in SAFF they thrashed Afghanistan 13-0 and Pakistan 11-0. Striker Anu Lama was the star of SAFF, scoring three hat-tricks to be declared the best player of the tournament.

Talking about Nepali cricket, in 1920s Cricket was introduced to Nepal for the first time by Lt.-General Madan Shumsher JBR youngest son of Rana Prime Minister Maharaja Chandra Shumsher Jang Bahadur Rana. But at the time cricket was considered a "gentleman's game" so was limited to the ruling Rana family members and some elites of Nepal. It means game was kept within themselves and other members of the elite group of Nepal.

The Cricket Association of Nepal was formed in 1946 to promote cricket amongst the aristocracy. After the introduction of democracy through the Revolution of 1951, cricket began to spread to the rest of the population. In 1961, in an effort to promote cricket to the whole of Nepal, the Cricket Association of Nepal became part of the National Sports Council. Nevertheless, the National games tended to be limited to Kathmandu until the 1980s. The Cricket Association of Nepal is the official governing body of the sport of cricket in Nepal. It was formed in 1946.

Cricket is the second most popular sport in Nepal after football. It is played by many people throughout the country, especially in the Terai region due to its close proximity to India. Improvements to the communication and transport infrastructure in Nepal allowed the game to expand outside Kathmandu in the 1980s, and Nepal became an Affiliate Member of the ICC in 1988. A major development program began in the early 1990s, with regional and district tournaments established and cricket being promoted in the schools. Nepal became an Associate Member of the ACC in 1990 and became a full member in 1994.

Similarly, Nepal became an Associate Member of the ICC in 1996 which was the year the national side played for the first time in the ACC Trophy in Kuala Lumpur. The facilities in Nepal had improved enough by 1998 to allow them to host ACC Trophy (1998) at grounds in Kathmandu, Lalitpur and Kirtipur at TU Cricket Ground.

Moreover, Cricket Association of Nepal (CAN) is the official governing body of the sports of cricket in Nepal. Its current headquarters is in Kathmandu, Nepal. Cricket Association of Nepal is Nepal's representative at the International Cricket Council (ICC) and is an associate member and has been a member of that body since 1988. It is also a member of the Asian Cricket Council (ACC). The association has selected Mahendra Singh Dhoni as their brand ambassador. Similarly, cricket as well another sport gaining popularity in Nepal after football. Cricket was introduced to Nepal by the ruling Rana dynasty after returned from England and India in 1920s.

The Cricket Association of Nepal was formed in 1946 to promote cricket amongst aristocracy. A team of Nepali players visited India in 1954. In 1961, to promote cricket in the whole of Nepal, the Cricket Association of Nepal became part of the National Sports Council. There are 65 grounds in Nepal with 17 turf wickets but international matches can be played only at the Tribhuvan University ground. Another new international standard ground is constructed at Mulpani, Kathmandu and another is going to be built at Pokhara with some help from the Asian Cricket Council (ACC).

The biggest cricketing achievement of the national cricket team was when the team reached the qualifying tournament of 2014 ICC World T20 held in Bangladesh. The National Cricket Academy (NCA) was formally opened in January 2013 by the Cricket Association of Nepal to guide emerging players and to provide continuous training facilities to the men's national team, under-19 team and the women's national team.

As of December 2012, there were 429 senior cricket clubs and 227 junior cricket clubs in Nepal. Cricket has been gaining popularity since the last decade. Since the establishment of the national team, Nepal has played its home matches on the Tribhuvan University International Cricket Ground.

The Nepal National Cricket Team (Man's) represents Nepal in international cricket matches. They have been participating in international matches since 2013. After finishing 2018 ICC World Cricket League Division Two at second place Nepal National Cricket Team claims the

place in 2018 Cricket World Cup Qualifier. On 15th March 2018 Nepal claimed One Day International (ODI) status for the first time with their win over Papua New Guinea in the 2018 Cricket World Cup Qualifier play off encounter. Paras Khadka is the current captain and the biggest sports celebrities in Nepal. Nepal also has an under-19 cricket team.

Similarly, the Nepal National Women's Cricket Team represents Nepal in international women's cricket matches. They made their international debut in the ACC Women's Tournament in Malaysia in July 2007. Nepal has been participating in various international tournaments since then. Nepal's current captain is Rubina Chhetri, coach is Shyam Sun Jung Thapa and manager is Sanjaya Raj Singh. Nepal's domestic cricket is divided into 9 regions; Kathmandu, Janakpur, Birgunj, Baitadi, Biratnagar, Bhairahawa, Nepalgunj, Pokhara and Mahendranagar along with the APF and Nepal Army. The men's and women's teams from these regions compete in One Day and Twenty20 matches in various age groups.

The national team has since won the 2012 ICC World Cricket League Division Four and the 2013 ICC World Cricket League Division Three simultaneously, hence qualifying for 2014 Cricket World Cup Qualifier. They also qualified for the 2014 ICC World Twenty20 in Bangladesh, and this qualification has been the great achievement for the team has ever made in an ICC event. On 28 June 2014, the ICC awarded T20I status to Nepal, who took part and performed exceptionally well in the 2014 ICC World Twenty20.

Nepal had already played three T20I matches before gaining the status, as ICC had earlier announced that all matches at the 2014 ICC World Twenty20 would have T20I (T20 International) status. Nepal won the 2014 ICC World Cricket League Division Three held in Malaysia and qualified for the 2015 ICC World Cricket League Division Two.

Correspondingly, Nepal finished fourth in the 2015 ICC World Cricket League Division Two in Namibia and qualified for 2015–2017 ICC World Cricket League Championship. But Nepal failed to secure promotion to Division One and qualification to 2015–2017 ICC Intercontinental Cup after finishing third in the round-robin stage.

However, Basanta Regmi became the first bowler to take 100 wickets in the World Cricket League. He achieved this feat after taking 2 wickets against Netherlands in the tournament. After finishing 2018 ICC World Cricket League Division Two at second place Nepal claims the place in 2018 Cricket World Cup Qualifier.

On March 15, 2018 Nepal claimed One Day International (ODI) status for the first time with their win over Papua New Guinea in the 2018 Cricket World Cup Qualifier play off encounter. With getting One Day International (ODI) status Nepal also regained Twenty20 International (T20I) status.



Nepal team enjoyed at taking a wicket, Nepal Vs Papua New Guinea, World Cup Qualifier- Harare March 15.2018/ICC (geo.tv.com)

Nepal marked its biggest accomplishment in cricket history on 15th March 2018, securing the One-Day International status with a six-wicket victory over Papua New Guinea in the seventh place playoff semi-final under the ICC Cricket World Cup Qualifiers in Harare, Zimbabwe. Nepal's bowlers laid the platform for the comprehensive win, with Sandeep Lamichhane and Dipendra Airee taking four wickets apiece to dismiss their opponents for 114 in just 27.2 over at Old Hararians Sports Club.

Nepal was awarded affiliate status by the ICC first in 1988, and was promoted to associate rank in 1996. Since then, it has taken them 22 years to rise up the ranks to achieve ODI status (cricbuzz.com). The results mean Nepal will retain the ODI and the Twenty20 International status for the next four years. The actual scenario of sports in our country and the level of sports in Nepal is an interesting read. Even when doing this research there was very few information to be found on Nepal's sports however, there are few books but not easily assessable/available, the sports related magazines and the auto-biography of the players and its current statistics and possibilities. Putting aside these words (not so much motivated) we at least have success stories in sports.

Recently, the young cricketer Sandeep Lamichhane, athletes Gaurika Singh (swimming), Bimal Gharti Magar (football), Phupu Lhamu Khatri (Judo) and Nima Gharti Magar (wushu) have made legends through their international performances. These athletes or sports personalities are inspiring the new generation towards the sports and their appearances will continue for the nation in coming days. Few Nepalese footballers/cricketers get a chance to play in foreign land.

For example, Sandeep Lamichhane becomes first Nepal player to get IPL contract when he was picked by Delhi Daredevils in the ongoing player's auction in India. Lamichhane is the only cricketer from Associate nations to make it to this season's IPL. On March 22, 2018 Lamichhane gets no.1 jersey from Daredevils. Member Secretary of National Sports Council Keshab Kumar Bista and CEO of Delhi Daredevils Hemant Dua revealed national team cricketer Sandeep Lamichhane's Indian Premier League jersey.



Daredevils CEO Hemant Dua, NSC Member Secretary Keshab Kumar Bista (C) and Lamichhane unveiling the jersey at a program in Kathmandu on March 23rd 2018 (photo: THT)

The 17 years leg spinner became the first Nepali cricketer to make it to the Indian Premier League when he was snapped up by Daredevils in the auction for the base price of Rs 3.2 million in January 2018. He was later bought by St Kitts and Nevis Patriots for \$5,000 for the Caribbean Premier League. Sandeep's performance caught the attention of former Australian captain Michael Clarke, who picked the teenager to play alongside him for Kowloon Cantons in the Hong Kong T20 Blitz.

Later Clarke also invited the leg-spinner to play for his team Western Suburbs in the NSW Premier Cricket season in Australia. Born in Syangja, Sandeep had spent two-three years in India as a child when his father was working in the Indian railways.

The NSC Member Secretary Bista thanked the Delhi Daredevils team for picking up Lamichhane in the squad. “He has become an international hero and we need players like him,” Bista said. When, asked about his chances of featuring in the IPL matches, Lamichhane said the team’s victory was more important. “Whoever plays in the field or sits on bench, what matters is the team’s win. If I get a chance to play, I will give my best,” he added (The Himalaya Times).

Similarly, the Bimal Gharti Magar born on 26 January 1998 is a Nepalese footballer who plays as a forward for the Nepal, Nepal U-23, and Mohun Bagan A.C. in the I-League. Bimal was the product of Central ANFA Academy, which is controlled by the All Nepal Football Association (ANFA) and the Nepal national football team. Bimal is also the sixth youngest male scorer and international debutant in the world, making him the youngest Nepalese player to debut (at the age of 14) and score (at the age of 15) for the Nepal national team.

During November 2013, Magar was invited for a 2-week trial with the Dutch club, FC Twente where he scored 4 goals with 1 assist during a friendly match against HSC 21 U-19, which ended in a 9-0 victory for FC Twente U-16. In March 2014, Magar was granted a Belgian visa to go to Europe from April to May that year and run trials for Anderlecht's U-16 squad.

As part of the trials, Magar also took part in three youth tournaments; AEGON Future Cup, the Ten Brinke Bouw Tournament, and the Nuenen Tournament. Both trials for FC Twente and RSC Anderlecht were carried out under the recommendation and oversight of Rene Koster - the former coach for the Bangladesh U-17 Team. On 8 June 2014 Magar penned a new 1-year deal to join Anderlecht U-19.

The ANFA confirmed that Magar's contract began from July 26, 2014 to May 31, 2015 with Anderlecht bearing all expenses. Bimal's first tournament with Anderlecht was the Copa Del Agatha in St. Agatha, North Brabant, Netherlands.



Bimal Gharti Magar at U-16 Qualifiers Game, Photo: arko.asia

Moreover, the Spanish club Marbella United FC (MUFC) has signed three national football players of Nepal – Bimal Gharti Magar, Ananta Tamang and Anjan Bista for 2016 European Tour in Holland, Germany and Belgium. All the three players were the key part on winning major trophies for Nepal in recent Period. Nepal was crowned SAFF U-19 Champion, Bangabandu Gold Cup Champion and beside that, they won Gold in SAG Men’s football 2016. Bimal, Anjan and Ananta were the key players in these events. Explore of the young players in European football has definitely described that Nepali football is improving.

Another young athletes Gaurika Singh is a Nepalese swimmer; born in 26th November 2002. She has held many national records since beginning her swimming career at the young age of eight. She won one silver and three bronze medals for swimming at the 2016 South Asian Games. She also participated at the 2016 Summer Olympics, Rio de Janeiro, Brazil, as the youngest Olympian, representing Nepal in the Women's 100m backstroke. Gaurika lives and trains in London, United Kingdom at the Cophall Swimming Club under coaches Rhys Gormley and Christine Green, who have produced world-class swimmers. Currently, she is the good-will ambassador of the Shanti Education Initiative Nepal (SEIN).

Her father, Paras Singh, often accompanies and supports her around the world. At 13 years and 255 days, Singh was the youngest athlete to compete at the 2016 Rio Olympics. She won heat 1 of the 100m Backstroke in a time of 1:08:45 but did not qualify for the semifinals. Singh finished in 31st position.



Nepal's Gaurika Singh looks up after winning a heat of the women's 100-meter backstroke during the swimming competitions at the 2016 Summer Olympics, Sunday, Aug. 7, 2016, in Rio de Janeiro, Brazil. (AP Photo/Matt Slocum)

Nepal is no different to other countries in the world in terms of the popularity of football. The Nepal National Football Team is popular in the country and has been competing internationally with mixed results. However, football is not the only popular sport. Cricket is also ahead in Nepal when it comes to popularity and sheer crowd pull.

The National Cricket Academy was established in January 2013, which provides their players with a base for continuous training in preparation for their upcoming competitions both locally and internationally. The greatest achievement for the Nepalese national cricket team is to claim the place in 2018 Cricket World Cup Qualifier along with the One Day International (ODI) status for the first time and the T20I status for four years. While, we talk about these two sports; cricket and football, we cannot miss out the others which are and have always been loved by the enthusiasts. The popular sports in Nepal are; volleyball, lawn tennis, swimming, martial arts, boxing, weightlifting, basketball, shooting, archery, badminton, golf and so on.

They have their equal places in the Nepalese sports scene (topendsports.com). Moreover, many domestic leagues and tournaments are being organized from national level to regional and district level. These tournaments are being organized even for the non-athletes (a person who is not athlete – Collins English Dictionary) and the ***Ncell Corporate Beach Cricket*** and ***Red Bull Futsal League*** is a successful example of this. Similarly, different companies and groups have now started building their own clubs and teams to compete in national leagues as well as to participate in regional and district level tournaments.

For example, for the promotion of the cricket there are various games which will be organized in district, regional and national level such as; Sudur-Pashchimanchal Academy Cup (SPA Cup), Everest Premier League (EPL), Dhangadhi Premier League (DPL) and National Premier League (NPL) which is very fruitful for them by economically and helpful to boost their career in sports.

Talking about leagues; SPA cup is a national level inter college cricket tournament in Nepal. It is also known as Hotel Devotee SPA Cup where the tournament is played in T20 format. It is the biggest cash prize cricket tournament in Nepal. The first edition of the tournament was held in 2010. Everest Premier League (EPL) is a Twenty20 cricket league run by private group in Nepal played in Twenty-20 format.

The first edition of the tournament was held in September 2016. Similarly, National League Cricket is a tournament held in Nepal every year. The first cricket league tournament was held in 2002. Lastly, DPL is a franchise of Twenty20 cricket league in Nepal. The league was founded by the Dhangadhi Cricket Academy and Sudur Pashchim Academy in 2017.

The DPL season runs between the months of March and April, with each team playing 5 matches in round-robin format; the top 4 teams with the best record qualify for the Playoffs and culminate in the final. The second DPL tournament is starting in Dhangadhi on 31st March 2018 and it is ending on 14th April 2018. Going through popularity, the most popular sports in Nepal is football followed by cricket which is in the same alignment (coalition) with the world.

Our sporting history has been linked from times of the Malla dynasty. From that time to the current Nepal, sport is still just a way of entertainment. Since few years football and Cricket is getting recognized as a career path. Players are taking sports for future career paths and the process is going rapidly.

For examples Paras Khadka and Anil Gurung have proved that athletes are also being put up as role models and social icons for the people. They are inspiring the all age groups, especially the young generations. Similarly, they are the inspiration for those who are planning or thinking about their career in sports. The most recent example is Sandeep Lamichhane who gets the chance to play the world's most prestigious and cash-rich Twenty20 tournament of India. The XI IPL will begin on April 7, 2018.



Paras Khadka – Skipper National Cricket Team on the cover of TNM Magazine and gestures of Sandeep Lamichhane as he put on IPL franchise Delhi Daredevils Jersey

Nepali athletes are presented with an average salary of around Rs. 20,000 a month with the respected players getting up-to Rs. 50,000 which is not sufficient to fulfill their basic needs. There is no scope for the retired players like; Baikuntha Manandhar (Marathon), Deepak Bista (Taekwondo), Sangina Baidya (Taekwondo), Binod Kumar Das (Cricketer) Raju Khadka (Cricketer) and so on. However, a number of retired players are working as a coach, referees and few are running the sports clubs. Additionally, they are legendary who made a history; each player's contribution is incredible to introduce country at internationally and globally. Compare to other countries, Nepali players didn't get proper respect and facilities from Nepal government. They have no provision of health insurance and post- retirement benefits for retirement life (khellsansar.com).

At the same time, other country's gives priorities for national players to join the government jobs and other official advantages for entire life- countries such as; India, Pakistan, Sri Lanka, Australia and so on. Therefore, it motivates the future generation sports as a career. For example, MS Dhoni receives Padma Bhushan Award from President of India - Ram Nath Kovind on 2nd April 2018; the same day when he guided India to its second ICC World Cup triumph exactly seven years ago. MS Dhoni added yet another jewel to his crown after being conferred with the prestigious Padma Bhushan Award (country's third highest civilian award) at the Rashtrapati Bhawan on Monday (indianexpress.com).



MS Dhoni received the Padma Bhushan from President Ram Nath Kovind at Rashtrapati Bhawan in New Delhi on Monday, 2nd April-2018

Dhoni is the 11th Indian cricketer to receive the Padma Bhushan after CK Nayudu (1956), MK Vizianagaram (1958), Vinoo Mankad (1973), Sunil Gavaskar (1980), Bhalindra Singh (1983) Prof DB Deodhar, Lala Amarnath, Kapil Dev (1991), Chandu Borde (2002) and Rahul Dravid (2013). Moreover, MS Dhoni holds the rank of Honorary Lieutenant Colonel. During the ceremony, he was in his uniform of the Territorial Army. Dhoni was appointed to the rank of Lieutenant Colonel in the Territorial Army by Army Chief General VK Singh in November 2011(sports.ndtv.com). Equally, Dhoni had earlier won the Padma Shri in 2009. Similarly, the Indian Prime Minister Modi tweet on Dhoni’s success:



The Indian Prime Minister- Narendra Modi reply on Dhoni’s achievement via tweet

However, there have been many practices to develop sports in Nepal. Many sports clubs, groups and associations have formed but they are always surrounded by controversies. The Nepali cricket performed extraordinary on 28 June 2014, the ICC awarded T20I status to Nepal. Since, Nepali cricket performed extraordinary in 2014 ICC World Twenty20 tournament that held in Bangladesh.

The performance in Bangladesh was one of the best cricket matches that the Nepali team had produced over the years. Nepal had already played three T20I matches before gaining the status, as ICC had earlier announced that, all matches at the 2014 ICC World Twenty20 would have T20I status. However, Nepal lost the status in July 2015, after failing to qualify for the 2016 ICC World Twenty20. Recently, Nepal marked its biggest accomplishment in cricket history on 15th March 2018, securing the One-Day International status with a six-wicket victory over Papua New Guinea under the ICC Cricket World Cup Qualifiers in Zimbabwe. It means Nepal will retain the ODI and the Twenty20 International status for the next four years.

Besides few isolated victorious moments, the cricketing environment in the country has been spoiled with some exceptional administrative blunders. However, the Nepali cricket that have continued to provide hope for the future of cricket in Nepal and hopefully bring out a renewed sense of optimism among all of us. The one element that has kept the sporting spirit alive in the country is the unwavering passion for the game and this uncompromising passion conveys from both the players and from the fans which is inborn.

Similarly, it is the same passion and support from the fans that inspires Nepali players to overcome the setbacks and perform well from their side. The passion in various forms has contributed in keeping the sport alive in the country. For example, Subhash Shahi – a native of Dhangadhi come first when talking about passionate individuals working to improve Nepali cricket. Having successfully organized the Sudur Paschimanchal Academy (SPA) cup and the Dhangadhi Premier League (DPL), and now he is involved in the dream of Fapla project. It is the initiative that aims to build an international standard stadium in Dhangadhi.

Aamir Akhtar – one of the famous an ex-Nepali cricketer and the head of Zohra Sports Management (ZSM), is another example of an individual who is putting up a marvelous effort to revitalize cricket at grassroots level by organizing profitable tournaments. Akhtar succeeded the management of the project that led to successful completion of Nepal Premiere League (NPL 2014) and Everest Premiere League (EPL 2016).

The ex- Nepali cricketers, Aamir Akhtar and Birendra Shah has jointly running the Shangri-La Cricket Academy (SCA) with the aim of taking Nepali cricket to higher levels. The main objective of the academy; is to create good environment to learning cricket discipline and to produced professional cricketer. The academy has 70 plus students who are coming for training. Undoubtedly, it highlights the enthusiasm and ambitious among the youth and the future generation want to learn and play the game. In addition, compare to men there is lack of women participation in sports field and the cricket is not exceptional.



According to Birendra Shah, the involvement of corporate sectors in promoting the cricket and sponsoring the teams and the tournaments is not enough. Therefore, creating the opportunities for the players in regular job is more important. Current cricketers: Shakti Gauchan and Gayandra Malla engaged with the national team are involved in uplifting domestic cricket through, running

cricket camps and organized tournaments. In addition, few players are operating indoor and outdoor cricket. Similar to cricketers, football -players are engaged with national team are running the futsal and organized tournaments. In recent days, the indoor cricket is getting popularity as like futsal in Nepal. Shakti and Gyanendra are two prime examples of current cricketers who privately run the cricket academies in their respective home districts. These remarkable individual efforts

continue to provide hope for the future of Nepali cricket. Gauchan is running Star Cricket Academy in Butwal and Malla involved as a coach in Kathmandu Cricket Training



Center (KCTC) located in Lalitpur. There are various training center and academy are established in Nepal and most of them are located in Kathmandu. National Cricket Academy, Great Himalaya Cricket Academy, Kathmandu Cricket Training Center, Himalaya Cricket Academy, Star Cricket Academy (Butwal), Madan Bhandari Cricket Academy, Nepal Cricket School, Chitwan Cricket Academy, Baluwatar Cricket Training Center, Nepali Rhinos Cricket Club, Shangri-La Cricket Academy and so on.

These training centers or academies are facilitated by ex-national players and the players who are in national team. The motive to establish training centers and academies are similar to others. It is setup to provide a platform for young cricketers to learn cricket also it will help to produce young cricketers in root level. Through this initiative many sports personalities are involved and contribute their knowledge and experience for the development of cricket.

Moreover, it provides regular training to young and emerging cricketer plus it focuses on 3-Ts of cricket that is training, tournament and explorer. It not only helps in finding and nurturing the hidden talents also develops skills and physical strengths of the player or teaching basic techniques of batting, bowling and fielding. It also helps and encourages the young aspiring cricketers to be a better player in future. It aims to create and develop better environment for cricket in Nepal and produce the cricket stars of tomorrow.

In addition, CPN-UML leader and former speaker of the House; Shubash Chandra Nembang inaugurate the Madan Bhandari Cricket Academy in Kathmandu on 1st of January 2018. Addressing the event, former Speaker Nembang said, “Sports sector should be developed to highlight the fame of the country across the globe and support should be extended to the steps initiated from the people’s level.” Likewise, the chairman of academy Binod Shrestha said that, “the academy was started with the purpose to develop Nepali cricket” (THT/Sports).

Similarly, to understand why futsal is so popular in Nepal, first we have to learn about the history and origin of the game. Historically, futsal was first devised by a professor Juan Carlos Ceriani. By learning and modifying the regulations and strategies of the trending mainstream sports like football and cricket; he was able to create a new sport called futsal in 1930. Furthermore, we can even trace back the initial roots of futsal from Montevideo and Uruguay where the game was first played. Often seen as a street football, futsal is becoming a craze throughout the world. Especially, those who love playing sports like football.

Futsal has been developed and played in all over the world since 1930. However, the word futsal came into popularity only during the 1960. Futsal quickly spread throughout the continent, particularly in Brazil. Its growth was mostly noticed in the metropolises of Rio de Janeiro and Sao Paulo. By creating formal organizations and structures, Brazil became the first nation to organize and authorize futsal. The first international futsal competition was held in 1965 with other countries starting to take interest in futsal. Soon after that, the sport continued to flourish and reach the shoreline of European nations like; Belgium, Holland and Spain.



From that moment, futsal has steadily grown to become one of the most played sports in the world. Therefore, from 1992 the FIFA Futsal World Cup has been played in every four years and with that the 8th edition of FIFA Futsal World Cup 2016 was held in Colombia.

The craze for futsal is increasing in the country lately with people of any age; children, youths and elderly are getting attracted to the sport. It's certain and distinct features like; the sport that can be played even in a limited space, comparatively shorter time period with a small team. Especially, in city areas in particular where there is a lack of space for outdoor sports due to rapid urbanization. People go crazy for futsal in Kathmandu. The concept of playing futsal is gaining popularity in the city, especially among students and working group. Green turfs barred as a fence are now a common sight around city. Futsal is not an expensive sport. The game is simple and fun to play. It is also a sport to maintain our body fit and healthy. Even for professional players, it helps to improve their skill. It is easy, entertaining to play and a very fine way of working out as well.



During weekends and holidays, futsal courts in Kathmandu are busy from early morning to late evening. Getting an hour from your busy schedules to play futsal with your friends is always refreshing. The Kumari Futsal is the first sport in Nepal that introduced by Nawang



Nima Lama; who started futsal business at Thamel in 2011 and from 2015 it is gaining popularity in Nepal. He got this idea from his Thailand visit in 2009. "When I visited Thailand, I saw people playing the sport at home. I later came to know about this sport and introduced it here," he said (myrepublica/sports). Having seen it flourishing as a business in Thailand and

Singapore; than Lama decided to introduce new composition of sport in Nepal. The sport has taken a stride over the time since it is introduced in Nepal 2011. Although the number of futsal pitches constructed across the country and there are around 100 courts including the cities in particular like; Kathmandu, Biratnagar, Pokhara, Hetauda, Banepa, Dharan and Chitwan. In Nepal it has mostly target to employees, youths and for students.

Since it is indoor game and have light facilities, it can be played at anytime and at any weather. The facility provided by futsal companies in Nepal varies. There are three futsal associations operating in the country including Rayamajhi-led Futsal Association established by ANFA in 2017, the Nepal Futsal Association formed by National Sports Council and chaired by Devkumar Adhikari, and Raj Maharjan-led the National Futsal Professional Association registered in the Kathmandu District Administration Office.

Football itself is one of the popular games in Nepal. Futsal is just another modified version of football. When introduced in Nepal, it was targeted to various age groups and genders. Mostly students are attracted towards it. Besides that, employees and other interested person also play it. Because playing futsal in turf is another fantasy for people.

Many tournaments are being held in Kathmandu among corporate houses, banking sectors, development organizations, software companies and even colleges and schools. It is one of the major reasons that futsal is being popular. The corporate houses take it as an entertaining. Similarly, the price of futsal varies according to location, time and infrastructures. Playing on weekends cost more than playing on weekdays. Generally, pricing can be as follows: minimum 1200 Nepali rupees to maximum 2500 Nepali rupees per hour.

An unparalleled magnitude of fan following has been one of the biggest strength of Nepali cricket. Since gaining the International Cricket Council (ICC) status as an associate member nation in 1988, the popularity of the game in the country has grown thousand-folds. Although fans turn out in massive numbers whenever there is an international game or even a mere domestic league and tournament game.

A social networking service (SNS) is an online platform that people use to build social networks or social relations with other people. There are many social networking sites such as; Facebook, Twitter, Instagram and LinkedIn. It helps to connect them and use by millions of people all over the world. Through social media it makes possible to connect people and share common interests, thoughts and activities across the world.

The involvement of Nepali cricket and football fans in the social media platforms, mainly Twitter and Facebook, has also sky-rocketed in the past few years. Besides that, many cricketers, footballers and the other players are also using social media. Both follower and journalists are running quality websites, blogs and fan pages informing the viewers more about the future of sports in Nepal.

Interestingly, nowadays politicians are also actively involved in social media to express their own views regarding on socio-cultural, political and contemporary issues. For example, the players, politician and supporters express their views regarding the achievement of Nepali cricket; holding ODI status and Sandeep's selection in IPL 2018.

Baburam Bhattarai @brb1954 · 16 Mar
Great Day! Finally we are in the prestigious ODI club! Thank you Paras Khadka and the young team! Nepal is proud of you!!



21 98 1.1K

Sandeep Lamichhane Retweeted

Mohammad Rizwan @iMRizwanPak · 15 Mar
I am quite happy for Nepal on getting the ODI status. Hard work always pays off.

29 167 1.3K

Sandeep Lamichhane Retweeted

Waqar Younis @waqyounis99 · 16 Mar
Dreams do come true, don't they? Congrats Nepal on ODI status. Quite excited to see you guys in the ODI arena. #NeverGiveUp

56 448 3.5K

Binod Pandey @dearbinod · 24 Mar
नेपालका कप्तान राजु खड्का र भारतका प्रतिद्वन्द्वी समकक्षी सौरभ गांगुली टस गर्न जाँदाको कल्पनाले घरेलु क्रिकेटमा एउटा तरङ्ग ल्याएको थियो । वासिम अक्रम र वकार युनिसजस्ता विश्वकै डरलाग्दा बलरका अगाडि नेपाली ब्याटिङ कस्तो होला ?



आँसुको मूल्य
kantipurdaily.com

6 76 405

Paras Khadka Retweeted

ADARSHA DHAKAL @chin2pin2 · 24 Mar
Satisfaction. Going full page for the fifth time. The reason why I am into cricket. Thank You to Nepali cricket



4 40 289

Sandeep Lamichhane

Sandeep Lamichhane @lamSandeep... · 15 Mar
To the well wishers of Nepal Cricket : Its the "Result" of Years of "Hard Work" ! Years of "Patience" ! Hard work of many "Legends" and here we are now. A big proud day for all the people of Nepal 🇳🇵 What a beautiful journey so far. Together its Possible. Nepal - An ODI Nation !



234 1.9K 8K

Paras Khadka @paras77 · 28 Jan
Congratulations to all the Nepalese, the cricket players, the crazy fans and everyone associated with Nepal Cricket.. A very proud moment to be a Nepali cricket player today ... Well done @lamSandeep25



HISTORY IN THE MAKING
SANDEEP LAMICHHANE
FIRST EVER NEPALI PLAYER IN THE VIVO IPL

68 504 2.2K

Realizing this potential, ICC today conducts international games under its direct supervision even though the CAN's official membership has been suspended temporarily. Despite a dysfunctional cricket administration and uncertain future, the national team and the players still continue to entice sponsors here and there. This ever-growing fan base will be the key catalytic factor to grow and flourish the sports culture in Nepal. However, the Cricket Association of Nepal (CAN) was dissolved by the government of Nepal in November 2014 on the grounds of incompetence and a three member impromptu committee was established with a new president designated by the government itself. After that, in April 2016- CAN was indefinitely suspended by the ICC; on the grounds of government interference in its operations.

The CAN's membership has been suspended; the court case regarding the dispute between the CAN and National Sports Council (NSC) is still on hold. The ICC is keeping its close eye on how things will unfold, and could permanently cancel CAN's membership anytime. Despite all these unfavorable circumstances, there are still enormous potential and possibilities help to alive the sporting culture in Nepali. The passionate fans are still behind the team and we need responsibility and commitment from the policy-makers at the top.

The ICC has explosively stated that the membership will not be required until CAN become free of government interference and proper structured to begin exploiting the tremendous talent and opportunities that exist in Nepal. Though the appointment of Bhawana Ghimire as CEO of Nepal cricket in 2014 was expected to be an important step in turning the corner for Nepal's cricket, but the political interference in the cricket administration ultimately led to her resignation as the CEO of CAN. However, the glorious days of Nepali cricket are not so far because the fabric of sports is very strong in Nepal.

Equally, the ex-captains want stability in cricket and demand for strong governing body of cricket. Former captains of Nepal national teams urged the stakeholders to come to a common platform and leave aside their egos to bring stability in cricket and take full benefit out of the One Day International status. Nepal earned the ODI status earlier this month in Zimbabwe when the Cricket Association of Nepal is suspended by the International Cricket Council. Recently, the Cricket Players Association Nepal (CPAN) has formed a new committee with 12 members by 3rd General Assembly held on 25th March 2018 at Hotel Crown Plaza, Naxal (kathmandupost/sports). The former captains were gathered with feared the hard-earned achievement would go in vain like the T20 International status four years ago in the absence of the cricket governing body.

National Sports Council (NSC) Member Secretary Keshab Kumar Bista agreed to take moral responsibility for the suspension of Cricket Association of Nepal (CAN) membership from the International Cricket Council. Speaking at a program organized by Press and Publicity Department of the NSC to review his one-year period, Bista claimed that the long-standing conflicts of CAN surfaced after he took control of the sport governing body. “I will take moral responsibility for CAN’s suspension as it happened during my tenure but there were conflicts in the association since long time,” he said (THT/Sports).

The recent crisis in cricket is the result of the court case filed by elected committee under Chatur Bahadur Chand. The ICC banned CAN membership only because of the court case. If they take the case back, NSC is ready to dissolve the informal committee. It is very helpful to make a fresh start and work for the development of cricket.

On 17th April 2018, the elected committee of the Cricket Association of Nepal (CAN) has said it would get as much flexible it can if it was about ending the standstill in Nepali cricket. Nepal cricket has been under crisis, in terms of governance, for almost two years after the International Cricket Council (ICC) suspended the membership of CAN in the pretext of government interference and disputed elections (myrepublica/sports). As a result, the newly elected committee of the CAN took a big step towards retaining ICC membership as the constitution amendment draft proposed by the Advisory Group was unanimously approved by the Special General Meeting (SGM) on 19th April 2018. The SGM also decided to hold fresh elections by December.

ICC then formed an Advisory Group which was tasked to review constitution of the CAN and propose the amendment. With all the amendments passed, cricket has finally found a way out to get back its ICC membership. Moreover, the constitution amendment of the CAN has to be endorsed by the National Sports Council (NSC) the supreme body of Nepali sports- the current elected committee will go under suspension (THT/Sports). Along with, ICC will then work in forming a monitoring committee that will include three members from the ICC, one from the elected committee and one from the NSC.

The monitoring committee will evaluate the elections that were held in member districts. 37 out of 39 CAN member districts have already held elections. However, Lalitpur and Bhaktapur will have fresh elections. After districts elections will be held in all seven provinces and they will be followed by the central elections. The ICC will have its board meeting in July and if all the processes till the formation of new body are validated, the suspension of CAN will be lifted.

In the letter, ICC Deputy Chairman, Imran Khwaja said: “The ICC Board has been very clear in putting in place strict requirements which included the adoption of the constitution, addressing outstanding reinstatement conditions and subsequent elections in order for Nepal to be considered for readmission into membership of the ICC.” Similarly, according to the ICC- Nepal’s agenda will be put forward in its meeting in July and to get reinstated through the Annual General Meeting, CAN adopts the revised constitution without alteration (kathmandupost/sports).

According to Mehboob Alam (national cricket player) - “if we take Cricket seriously and dream of competing with well-established cricketing nations then we need to start hosting tournaments. Once we have the infrastructure, the passion for the game will grow itself. I believe we can achieve great heights in sports”.

Similarly, the International Cricket Council (ICC) has unveiled the schedule for the 2020 ICC World Twenty20 Qualifier for the 2020 ICC World Twenty20 which will be held in Australia. The new-released schedule shows that Nepal, participating from the Eastern sub region in order to qualify to the World Cup (ICC official page). Six teams will be selected for the World Cup from five continents which includes Eastern sub region and Middle East sub region from Asia, Europe regional, Southern and Eastern African regional, Northern sub region, Pacific sub region and East Asian sub region. Nepal is pitted in the Group B of Asia and will play in the qualifiers from 3-12 October 2018. The top three teams of both the Asian groups will play another qualifying round and the top two teams from that qualifiers will play in the Global Qualifiers. The top six teams from the Global Qualifiers will then participate along with the top 10 nations from the world rankings in World Cup (myrepublica/sports).

The football in Nepal had been a national sport as early as 1921 during the Rana dynasty and in 1951, the ANFA was founded and it formed the national football team of Nepal. Similarly, in 1970, Nepal become a member of FIFA and after two year later Nepal joined the AFC. The ANFA academy is a platform for young footballers to nurture their skills and talent in becoming the top footballers in Nepal. Nepal is lucky (in the sense of popularity) to have football as undoubtedly the most popular sports as compared to other games. Football is all about team spirit which cannot be won if the players do not act in unity.

The Nepali football team proved that they are also emerging as a strong team to be reckoned with, especially in South Asian countries where it has performed well despite many constraints at home. Nepal has a bright future in football if it is well-organized, well-funded and well-trained. Nepal has not only hosted South Asian games also the 2013 SAFF championship and hosting a tournament has huge advantages for us.

The SAFF Championship, also called South Asian Football Federation Cup (previously South Asian Football Federation Gold Cup), is the main association football competition of the men's national football teams governed by the South Asian Football Federation. It is founded on 1993; 25 years ago. Eight teams compete in the South Asian Football Federation Tournament. The countries that compete in the tournaments are Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. It is held every two years.

Afghanistan joined SAFF in 2005 and left the association in 2015 to become a founding member of Central Asian Football Federation (CAFF). The first South Asian Football Federation (SAFF) Championship was held in Kathmandu on 1997 also the 2013 SAFF Championship. Moreover, the 2017 edition of SAFF game was initially scheduled to be hosted by Bangladesh in December 2017, but later it is postponed to 4–15 September 2018.

Remember Sangina Baidhya and the craze for Taekwondo when she consecutively won Gold Medals in SAARC games. Remember Dipak Bista and our craze for taekwondo. Remember 1984 South Asian Games when Nepal beat India in Football in penalty to win Gold Medal and following three days of complete madness and celebrations. These are not just great achievements that led to development of sports in our country. Recently, the national football team had vanquished the giants of the subcontinent in their own backyard, i.e. India, and collected gold in the South Asian Games after a gap of 23 years. It was almost a repeat telecast of U-19 SAFF Championship final (August 2015) when Nepal vanquished India to win the coveted trophy (THT/Sports, 2016). Indeed the success of Nepal in the U-19 SAFF Championship as well South Asian Games is a very good sign. It is hoped that this bunch of young successful Nepali footballers will not rest on their laurels only. Rather, they will translate this success in senior stage also and emerge as a footballing powerhouse of Asia.

According to Anil Shrestha (football supporter) – “Nepal’s victory over Macau made me proud of being a Nepali as it has added one more feather on our cap. It is painful to say that I feel totally speechless at a time when I see football mafia groups play without sportsmanship. Nepal’s football had gone to the lowest retreat when some so-called leaders are in football association who did not act for the sport but misused the association for personal gains”.

One of the most influential figures in Asian football over the last two decades has been banned for 10 years for bribery by Fifa’s ethics committee. Ganesh Thapa, president of the All-Nepal FA and a former Asian Football Confederation vice-president, is also under investigation by Nepalese authorities after being accused of embezzling millions of pounds of football development money.

Thapa was found by Fifa's ethics committee to have committed various acts of misconduct over several years, including the solicitation and acceptance of cash payments from another football official, for both personal and family gain (goalkhabar.com). Football in the South Asian republic has been in chaos since soccer's world governing body FIFA last year launched an investigation into financial irregularities during president Ganesh Thapa's reign at ANFA. Nepal's parliament had also launched an investigation into the allegations.

The Swiss-based body has said the ANFA had been the subject of an "unsatisfactory" external audit in 2012, when "unappropriated cash movements" were identified when Thapa was president. Senior officials at Nepal's football association (ANFA) have asked FIFA's ethics chief Michael Garcia to launch an investigation into their own president Ganesh Thapa. The country's public accounts committee ordered an investigation of Thapa, an Asian Football Confederation (AFC) vice president for misuse of the funds (The Kathmandu Post, 2016). Thapa has repeatedly denied all allegations, saying he has done nothing wrong and this is only propaganda. Though, if anyone is guilty in the federation than we will be punished them and we are confident that we have not done any mistake.

However, FIFA banned Nepal's football chief for 10 years and the president of the Laos federation for two years for bribery. The decade-long sanction against Ganesh Thapa, president of the All-Nepal Football Association, was a new blow to the country's football image after several national players were accused of match-fixing. Thapa stood down as a football chief one year ago amid an investigation into accusations that he embezzled millions of dollars during his 19-year tenure.

Thapa "committed various acts of misconduct over several years, including the solicitation and acceptance of cash payments from another football official, for both personal and family gain," said a FIFA statement without giving details. FIFA's ethics committee (Fifa office-2012) said Thapa had specifically been bribed over elections for the FIFA executive committee in 2009 and 2011.

On top of the ban, he was fined 20,000 Swiss francs by the ethics committee's adjudicatory chamber. Nepal's national team captain, Sagar Thapa, and four other players have been charged with treason over the alleged match-fixing in World Cup qualifiers. Prosecutors have sought life jail terms for the five who have denied the charges. According to stakeholders, the ANFA needs a dynamic, visionary, credible and honest leader who is able to guide football into a new era of hope.

In recent times, ANFA is working hard to conduct the election however it was postponed due to the verdict of Patan High Court which has issued an interim order to call off its general assembly. Acting on the court order; appeal filed by Bhaktapur District Football Association president Gautam Sukhaju and Makawanpur District Football Association vice-president Manish Shrestha, the High Court had issued an interim order to put the election process on hold. The duo has said that Anfa had violated their rights to participate in the election. Anfa had failed to hold the election of Bhaktapur and Makawanpur districts among 45 member associations of the football governing body due to controversy over the elective representatives.

It was the fourth occasion that Anfa election is set to be postponed in three months. Moreover, according to Anfa spokesperson and deputy general secretary Sanjiv Mishra; they have informed the world football governing body Fifa and the Asian Football Confederation (AFC) of the latest revolve of the event and Anfa has said that- it is not in the situation to ignore the court's verdict and we are yet to receive their reply.

The only way out for holding prompt election is; they both have to withdraw case from the court and the football governing body holds election at those districts. There are two factions; one led by former vice-president Karma Chhiring Sherpa and another led by Mani Kunwar which is backed by former Anfa president Ganesh Thapa (kantipur-news/sports). However, the presidential candidate of the All Nepal Football Association Karma Tshiring Sherpa said the elective general assembly of the ANFA would be held before April 22. The 16th assembly and elections of the ANFA, which was scheduled for 28th March 2018- was postponed by the football governing body following an interim order from Patan High Court, who asked the ANFA not to hold the elections without including Bhaktapur and Makawanpur Football Associations (FAs).

The two FAs had moved the court after ANFA was certain to exclude them from the congress as they did not have the representatives for the congress because of the internal controversies in their district bodies (Kathmandu-post/sports). The four clubs of Bhaktapur have already withdrawn their writ petitions and the ANFA has asked the two district bodies to hold their AGM by April 10. Similarly, they saved Nepali football from a great accident through suspended from the international bodies by collecting signatures of 47 congress representatives. This is the last chance for them and to save Nepali football from being suspended by FIFA (myrepublica/sports).

On 19 April 2018, The Players' Association (PA) under the All Nepal Football Association urged the football governing body to hold its election soon. Similarly, we urge the stakeholders to hold the election at the earliest and create favorable environment to organize the league. "Some of the good players as well as coaches and technical manpower have already deserted football in search of better future. So we hope the Anfa election will pave the way for renewal of football activities in the country," said national football team captain Biraj Maharjan, who is also the vice president of PA.

Moreover, Former national team captain and coach Hari Khadka stressed on the urgent need of holding election not just to avoid suspension from Fifa and AFC but also smooth functioning of domestic football (kathmandupost/sports). However, All Nepal Football Association (ANFA) furnished a written reply to the Patan High Court and also submitted an application to vacate the writ petition filed by Makawanpur and Bhaktapur District Football Associations (FAs) seeking election postponement of the football governing body of Nepal.

Furthermore, Anfa had failed to hold the election of Bhaktapur and Makawanpur districts due to controversy over the representatives for the General Assembly. The Patan High Court had stayed the Anfa election acting on the writ petition filed by two districts FAs. "Following the court verdict- Anfa conducted the election of Bhaktapur FA on April 10 and Makawanpur FA on April 6," Anfa president Narendra Shrestha said (THT/sports).

1.3 Statement of the Problem

Nepal is a land of rich heritage and a vivid past. In the old days, traditionally, sports were not played as widely as now in the country, almost non-existent, that included activities as horse races (in upper *Mustang*), bull fight (*Nuwakot*), and elephant polo in the Royal *Chitwan* National Park and so on. History illustrates; these forms of sports were mostly either to demonstrate a symbol of power and domination of the dominant groups or as cultural and religious pursuits. However, with the changing times, the sports as a whole have been a common fact, and enthusiasm of the Nepalese.

In this research, I am going to focus on the pattern of sports culture and the evolution of the concept of sports in Nepal, from the past to the present. The study aims to explore the significance of sports as a medium of cohesion and harmony in the national sphere, and the national identity in the international sphere. This research tries to link these aspects from a sociological point of view. It will also describe the future direction and the changing pattern of Nepali society in regard to the booming sports culture.

The research attempts to explore this area of sociology of sport where there is a lack of research conducted in Nepal, the topic that has been researched upon in many other countries, and has been done in depth in South Asia (Sugden & Bairner, 2000; IJHS: Vol. 26, No. 22, 2009). The lack of study in sports as one of the reason which motivated me to choose this topic as the discussions on sports is only limited to the newspapers and magazines that are circulated around the country.

1.4 Objectives of the Study

The general objective of the study is to analyze the significance of the sports culture in Nepal and how it is functioning to maintain social unity. The specific objectives of the study are: to provide a detailed description of the sports culture in Nepal, to describe the socio-cultural significances of the culture, and the changing patterns of Nepali society in regard to sports as a reference.

Nepalese, in the midst of ethnic frictions in the form of various ethnic movements- have often found the crisis of the concept of nationalism and national identity. For example, Madhes Movement is a political movement launched by various political parties, especially those based in Madhes, for equal rights, dignity and identity of Madhesis and Tharus, Muslims and Janjati groups in Nepal. Nepal was witnessed three Madhes Movements- the first Madhes Movement erupted in 2007, the second Madhes Movement in 2008 and the third Madhes Movement in 2015 (risingnepal/sports).

In social sciences, a political movement is a social group that operates together to obtain a political goal on a local, regional, national, or international scale. Political movements are intended to address the goals through the movement. A social movement in the area of politics can be organized around a single set of issue or around a set of shared concerns of a social group (nepalitimes.com). However, The Constitution of Nepal 2015 backtracked from those issues that were already ensured by the Interim Constitution of Nepal 2008.

Although, the resistance over the document by Madhesi and Tharus, Muslims and Janjati groups in Nepal is still continues. Now and then (state in previous paragraph) sports have been the factor to redefine the sense of nationality, identity as well as representation (Tomlinson & Young, Eds. 2006; Mac Clancy J., 1996; Maguire J., 1999). Sports are very much tied to social solidarity. Furthermore, one can observe that sports and politics are also interrelated spheres, which is evident throughout the world.

This study also aims to look at the relationship between the two spheres in the context of Nepal. Moreover, various corporate sectors, I/NGOs, and educational institutions have taken sports as a part of their meeting point. Therefore, this paper examines the trend and influence of sports in those areas.

1.5 Significance of the Study

The culture of Nepal is rich and unique. The cultural heritage of Nepal has evolved over the centuries. This multi-dimensional heritage encompasses the diversities of Nepal's ethnic, tribal, and social groups, and it manifests in music and dance; art and craft; folklore and folktales; languages and literature; philosophy and religion; festivals and celebration; foods and drinks (mofa.gov.np).

A society is a web of human relationships. It is about the people, their culture and lifestyles-their relationship with each others, etc. Nepali society is a little different than other societies for some of its specific features. The specific features of Nepali society are: historically in egalitarian, cultural harmony, vertically and horizontally stratified and synthesize unity in diversity and flexibility (Professor Dr. Ramesh Kunwar).

Nepali society and culture is transforming rapidly, the major factors being urbanization, modernization, and the impact of globalization that is stronger than ever, and the global markets. Moreover, this research will also be of academic significance to those interested in learning about the overall relationship and importance of sports as a social activity in the field of socio-cultural, political, and economic realms. Furthermore, it could also be of use for those who are interested in sports and would like to plunge into the sub-discipline of sociology of sports.

In addition, there would also be policy-making level significance of this study, as it will bring into light the current scenario and scope of sports in Nepal, and also its future possibilities. Sociology of sports is an upcoming but already common discipline elsewhere in the world. Even in South Asia, the effect of cricket as a sport in uniting people and affecting the social sphere has been largely studied (IJHS: Vol. 26, No. 22, 2009). However, in Nepal; there is a lack of such study in the institutional and academic levels, which this research intends to fulfill, at least in a minimal level.

Chapter 2

RESEARCH METHODOLOGY

2.1 Selection of the Study Area

For this study, I have selected a few specific forms of sports which are familiar all over the world – as football and cricket. This paper examines the sports culture through the perspective of the youth, as well as the government's plans and policies. Moreover, I will focus on how a sport is working in the present society and will also look at the future direction of sports as well as the sports culture, and its impact in our other cultural activities. Similarly, the other area that I will focus is the significance of media such as newspaper, television, social media, etc. in relation to sports.

Furthermore, my concern is; how the social media play a vital role to develop or promote sports culture in Nepal. 10 Focus Group Discussion (FGD) was done in venues of the sports (in field) and educational institutions. Furthermore, 29 in-depth interviews were conducted with a few popular football and cricket players of Nepal who play in the national and international stage and among the 29 respondents; eight people were represented as a sports lovers or supporters. In addition, data from Facebook pages and other social media outlets will also be referred to. The nature of collected data was qualitative, as the questionnaire was mostly open-ended questions that incited the opinion of the respondents in detail.

2.2 Research Design and Sources of the Data

This research will be based on explorative, descriptive as well as explanatory design. The data was collected through books, articles, biography of sportspersons, electronic sources, and based on the government data, etc. The explanatory research design can be used to explore past activities and to get the changing patterns of it. Similarly, the nature of data collection is both qualitative and quantitative and it also uses the primary and secondary sources. The primary data will be collected through the key informant interviews and discussions. On the other hand, secondary data will be collected from the Ministry of Youth and Sports, libraries, research agencies, CBS reports and national and international journals, among others. During the research, I use field research to collect data, which is my main research method.

It helps to get firsthand information regarding the research topic. The method of field study also helps to gather data which is useful in bringing some innovative ideas regarding the topic. It is manifest that the successful research was always based on search techniques that we used to gather reliable information.

2.3 Tools of Data Collection

2.3.1 The Interviews

For the purpose of primary data collection, an interview schedule was prepared which is based on the research objective. This technique helps to collect the information of the past and the present situations of the sports, specifically in Nepal, and how it is rooted in our society. Moreover, it also gives us some ideas about the significances and role of sports culture and its importance within society. The interviews will be conducted with the general public who follow sports events including young people and students.

2.3.2 Key Informant Interviews

The key informant interviews help to collect the core ideas of the sports culture and how it is working within our society. Similarly, it also helps to gather the information regarding the research topic. It also provides the information about the changing patterns of the culture and the role of sports to change it. Moreover, key persons will also deal with explanations about current scenarios of the sports and its ups and downs.

2.3.3 Newspapers, Mass Media, and Books

To collect information, I used secondary sources such as newspaper, autobiography, talk shows, and went through the social media to know about the current trend such as Facebook, Twitter, and Instagram. In addition, a number of selective books, documentaries, and journals were used to collect the information regarding the sports and the current situation of sports in Nepal. Similarly, I also used some national and international articles to get information regarding the subject matters and collect the information from respective official website, magazine and blogs.

2.4 Limitations of the Study

One of the limitations of the study is that it covers the significances of the sports culture and its role among the society, only through sociological stance, as it adopts sociological tools and methods. It is more specific in the rise of sports culture, and therefore it cannot cover the overall aspects of country.

Moreover, this study will be conducted for the completion of the partial fulfillment of the master degree in sociology, but since I have a limited knowledge on the subject, chances are that I may leave out some crucial points important for the study. Therefore, this research will not be a very detailed one, also due to the constraint of time and resources such as economic factors. Usually, to complete the Master's thesis it takes one year for completion of thesis. Similarly, the ability to stay on schedule is one of the most important aspects of the research.

Chapter 3

LITERATURE REVIEW

Historically the first texts on sociology of sport emerged in the early 1920s but this sub-discipline did not develop until the mid-1960s in Europe and North America. A small number of scholars from both physical education and sociology formed the International Committee for the Sociology of Sport (ICSS) in 1965. The emergence of sociology of sport initiated in the end of the 19th century and the foreign scholars then started to study the field. In 1978, the 'North American Society for the Sociology of Sport' was founded as a professional association, and in 1984, it established the 'Sociology of Sports Journal'. It examines the present situation of societies in regard to sports. It gives major attention to economic aspects, the role of the state and political power as well as the sports market and industry (SSJ, 1986; Hoberman, 1984; Harvey & Houle, 1994; Horne, 2006).

Moreover, the majority of sports sociologists recognize four essential theories that help to define the relationship between sports and society, namely; structural functionalism, conflict theory, critical theory, and symbolic interactionism. One of the first efforts to take sports into consideration in a general way was Johan Huizinga's *Homo Ludens* or Thorstein Veblen's *Theory of the Leisure Class* (Chris & Steven, 2008; Delaney & Madigan, 2009). In 1970, sports sociology gained significant attention as an organized, legitimate field of study.

On the other hand, 'The International Review for the Sociology of Sport' (IRSS) is a peer reviewed academic journal that publishes six academic papers in each year. Since a sport is a truly global phenomenon, IRSS is publishing contributions from all regions of the world.

Sociology of sport is not limited to any one or the other theoretical and methodological perspective, but it brings together various disciplines and also contributes to them. Likewise, it looks at how culture and values influence sports, how a sport influences culture and values, and so forth (Chris & Jackson, 2008). In addition to this, it explores the relationship between sports and media, politics, economics, religion, race, gender, and youth. It also looks at the relationship between sports and social inequality and mobility (Sohi & Yusuff, 1987; Boyle & Haynes, 2009). The sociology of sport also seeks critically to examine common views regarding the roles, functions and meanings that sport has in different societies.

The purpose of sociology of sports are; to critically examine the roles, functions and the meaning of sport in their lives as well the societies they belong to, to explain the emergence and diffusion of sports over time and space, and to identify the processes of socialization. Similarly, it tries to investigate the values and norms of dominant, growing and remaining cultures and subcultures in sports. It explores how sports can be used to provide opportunities for those who lack the access to get opportunities. It also examines how social justice and social change can be achieved in the setting of sports (Harvey & Houle, 1994; Donnelly, 1996).

In sociology, there are numerous perspectives to examine the relationship between sports, cultures, and societies. Sociology of sports examines the 'micro' or 'macro' aspects of sports and seeks to generate the knowledge that contributes in 'human development' as opposed to 'performance efficiency'. Similarly, it critically examines the costs, benefits, limits and possibilities of modern sports, of those who are involved rather than focus on the performance efficiency of sport persons. The sports sociologists examine sport in the same way as they examine other social aspects such as religions, laws, and medicine to highlight aspects of the human condition.

In the context of sports sciences, the researchers from different sociological backgrounds began to develop sociological definitions of sport and to conduct pioneering works in different aspects of sport such as sport and socialization, sport and social stratification, the political economy of sport, sport and the media, sport violence, sport politics and national identity, as well as sport and globalization (Hoberman, 1984; Rowe, 2003; Giulianotti & Robertson, 2007). Today, the field creates the sophisticated understanding of how people become involved in sports, what they face, and how gender, class, nationality, ethnicity, identity and sexual relations work in the sphere of sports.

In addition, scholars have developed the knowledge about how sports mediate and contour the complex political economy as well as bound into global politics. If we look at the last thirty years, the various theoretical and empirical case studies have been done on the areas of sports in different societies (Sugden & Bairner, 2000). We have had various edited works, handbooks and textbooks which are based on North America and Europe (Sohi & Yusuff, 1987). Similarly, sociology of sport has also been established in Asia and more recently, scholars from South America and Africa are using sociological perspective to understand how sports elucidate the wider sociological issues (Maguire, 1999).

The number of journals devoted in the area of sociology of sport and the following journals paper are written from the sociological perspective. There are some organizations who publish journal papers frequently such as International Review for the Sociology of Sport (IRSS-Quarterly), Sociology of Sport Journal (SSJ-Quarterly), Journal of Sport and Social Issues (JSSI-Quarterly), Culture, Sport, and Society, Leisure Studies and Japanese Journal of Sociology of Sport.

Moreover, the sociology of sport is internationally represented by the International Sociology of Sport Association (ISSA) founded in 1965. It published the International Review for the Sociology of Sport. ISSA is the international umbrella organization that holds annual conferences to consult with national and regional groups. At present there are 250 members in ISSA, from different parts of the globe. There are also regional groups in areas such as Asia and North America; the North American Society for the Sociology of Sport (NASSS), which publishes the Sociology of Sport Journal, which is the most well-known regional group.

Similarly, the objectives of the International Sociology of Sport Association are to promote international cooperation, to exchange information among all countries concerning the results of research, to convene international seminars or symposia, to circulate reports about the social background of sport and the status of the sociology of sport in different countries, etc. Furthermore, it advises and facilitates the establishment of other continental, regional and national sociology of sport societies.

Additionally, the tradition of the study of sociological phenomena in sports is rapidly becoming an issue among the scholars of sports sociology. Kenyon and Loy (1978) defined sports sociology as the 'study of social order' and in later works, Kenyon set the tone for sociology of sports to take a positive perspective, noting that sports sociology is a "value-free social science" in which the researcher is to describe and explain values and attitudes, not shape them. Sociology of sports creates controversy because it is considered as a microcosm of society or a mirror of society where we see the important reflections and deals with social issues that exist in larger society also exist in sports.

Sociology uses critical and conflicting approaches to explore alternative ways to view the organization of sports in our society as well as on how the issues and problems are presented by sports in society. For sociology of sport, sport can be seen as a microcosm of society. However, the ideas of C. Wright Mills' try to show the linkage between personal/public, self/world, and individual/society which helps to illuminate some core issues of the sociology of sport.

Sociological imagination is essential for the proper understanding of sport. Here it will suffice to say that students of the sociology of sport should study the phenomena of sport in terms of its relation to some key social institutions in society namely; family, economy, religion, caste, race and nation-state.

The sports sociology comes directly from the discipline of sociology. Sociology is concerned with the social and cultural aspects of society, and in which, sports sociology specifically focuses on the relationship between sports and society (John, Kenyon, & Loy, 1969). Similarly, it looks at human social behavior within the context of sports. Sociology of sports, therefore, is defined as 'the systematic study of human society and social behavior that interacts to produce social action' (Williams & Wilkins, 2009).

Nepal is passing through multiple transitions spheres of social and political life where the major debates and contestations turn around the idea of a '*New Nepal*' which challenges the basic assumption of Nepali nationalism, identities and citizenship. Theories of nationalism have developed an interesting set of arguments, linking with the emergence of nations (imagined communities), modernity and the rise of industrialism in Nepal. However, these theories do not address historical transformation of nationalism and it silent on explaining how the discourse of nationalism is contested and how new set of claims is emerged within a society.

Beside this, in the context of Nepal, to examine the transformation of the actual meaning of nationalism, the majority of social science research was based theoretical framework of the state also centered on conflicts between state and social movements. For example; 'The Bullet and the Ballot Box' (2014) written by Aditya Adhikari; 'An Introduction to Nepal' (2001) written by Rishikes Shaha and 'Nepal's Failed Development: Reflections on the Mission and the Maladies' (2000) written by Devendra Raj Panday and so on. In nationalist or Marxist perspectives, the birth of the historical subject is precisely place in battles on the streets and inside the parliament. However, politics was often seen as symbolic as sports.

For example, Gandhi's salt *satyagraha*- the symbolism of salt represent the struggle which is more important symbol in Indian nationalism compare to football (soccer) and cricket. It is not surprising that social historians of India have paid more attention to riots then to sports field. Moreover, the political importance of the symbol is function as the relation with life of the common people where the salt is a symbolic representation which is associated with Indian's revolution against the British rule for the demand of self-rule.

As I already mentioned, sport is directly related with individual, society and of course in culture where the relationship between sports has a great role and huge contribution within the society. Most of the countries are accepting that sport is one of the most important tools to examine the level of nationalism. It doesn't matter whether football or cricket it influences our life in one way or the other but it is of different degree as people have their own subjectivities which makes them different concerning sports. A good thing about sport is that it is an inseparable part of our society which cannot be ignored. Sports in society also help to develop determination, persistence, patience, competitiveness and respect within nation.

Famous Sociologist H.M. Johnson remarked that, "Sociology is the science that deals with social groups". Human beings never live in isolation. Individual rarely exists alone. Human life is essentially a group life. As a social animal, person always lives in group. Individual begins the life as a participating member of the group i.e. family. They born, live, grow and die in group. They forms group to fulfill his different needs and to attain common goals. Groups play an important role in shaping personality, in the development of social organization and socialization.

That is why the study of group is very important in understanding the behavior of human beings. Hence group is one of the basic concepts in sociology. The concept of group may be considered from both individual and society's point of view. Famous Sociologists W.G. Sumner, C.H. Cooley, T.M. Newcomb and R.K. Merton made important contributions to the development of the concept of group.

MacIver and Page said that, a group refers to "any collection of human beings who are brought into social relationships with one another". Accordingly, a social group is a collection of interacting individuals who participate in similar activities and have a consciousness of joint interaction. There exists some degree of reciprocity and mutual awareness among the individuals.

In the truest sociological sense a group refers to a collection of individuals who are brought into social relationship with one another and organize themselves for the fulfillment of common aims. According to Williams, "A social group is a given aggregate people playing inter-related roles and recognized by themselves or others as a unit of interaction". Similarly, "A social group may be thought of as a number of persons two or more, who have some common objects of attention who are stimulating to each other, who have common loyalty and participate in similar activities" E.S. Bogardus said.

Famous Sociologist William Graham Sumner has classified groups on the basis of we-feeling into two broad categories such as *in group and out group*. Member of in group has feelings of attachment, sympathy and affection towards the other members of these groups. In groups are generally based on a consciousness of kind and they identify themselves with the word 'we'. Similarly, out group is the opposite of in-group. An out group is always defined by an individual with reference to his in group. Out groups are marked by a sense of difference. In other words, out groups are those to which a person does not belong.

Out group people used the term they or other to express them. There are various characteristics of social groups and the most important characteristics are: **Mutual Awareness:** The group members are aware of one another and their behavior is determined by this mutual recognition. This may be due to what Giddings calls, "Consciousness of kind". **Common Goals and Interests:** The aims, objectives and principles of the members are common. In fact men not only join groups but also form groups for the realization of their objectives or interests. Form of the groups differs depending upon the common interests of the group. Here individual interests are sacrificed for group interests. **We-Feeling:** Members of a social group is characterized by a strong sense of awe-feeling. This we- feeling create sympathy and fosters co-operation among members. Because of this we- feeling the members identify themselves with the group and consider others as outsiders. It represents group unity.

Unity and Solidarity: Group members are tied by a sense of unity and bound of solidarity and common goals and mutual relations strengthens this bound of unity and solidarity. This creates loyalty and sympathy among the members of social group. **Similar Behavior:** Members of a social group behave in more or less similar way for the pursuit of common interest. This similar behavior helps in the achievement of common goals. The social groups represent collective behavior. Moreover, social groups may be permanent or temporary in nature. There are permanent group like family and temporary groups like crowd, mass and so on.

Similarly, social groups are dynamic in nature. It is not static. It responds to different changes. The nature of change may be slow or rapid but it is bound to occur. In our society, and many others, there is a form of segregation between the different groups, yet, when it comes to sport these separated groups bond together for one single purpose. Similarly, they are supporting a same team and the sense of pride and sharing of pried helps to bring people together for their nation.

For example, the world cup, whenever it is held the entire country gets behind the team, flags are flown, banners held and even for those players who at club level are great rivals now play alongside each other. Interestingly, the Nepali peoples are also celebrated and engaged and they have had also their favorite team and it unites a community or a nation to support those individuals who represent them. That's the power which spectating sport holds.

Economically, nowadays sport is a financial viable business which allows more people to be employed, especially when a nation holds a world games; the extra income due to tourists, supporters and the general advertisement of the nation is a boost to the economy. There are some great people doing great things through sport and the participants might be demographically different, but the impact would likely be similar.

My critique is not for the people who are using sport as a tool to demonstrate something good within the society but still there is lack of public awareness regarding the role of sport, especially in Nepal. Sport is part of our culture and it is no different from music or film or food because it provides the entertainment or the joy among the people and that helps to bring millions people together for a shared experience. In fact, sport as a whole is a shared experience because we talk about it on the subway with the strangers.

We share allegiances with our neighbors, and we pass them down to our children. Interestingly, we are talking about it which is reflecting in our daily life. Most of the people think that sports have a great place in our life and it keeps people physically fit. Similarly, it is a powerful teacher who teaches a particular lesson about teamwork, learning to accept victory, respect, and motivation and so on so forth. Actually, most of people believe that sports have an important role for the construction of nation because it helps to produced healthy people. If the citizen are healthy then the whole nation is automatically be a healthy therefore, sports has a big contribution in the process of nation building.

Similarly, sports and fitness are essential parts of a healthy society. Sports can have a great impact on people and society. Watching sports such as national and international games, Olympic Games, and the cricket and football World Cup, it inspires people with excitement and on stage sports people can joy. Moreover, some people work as professional players, whereas few people work in areas which are related to sports. Besides this, sports has both positive and negative effect within the people and society however, sports can play very important roles in social change in many areas of the world in many aspects, for example, peace building, health promotion, educating youth, social inclusion, and promotion of living condition.

Sports are also used as a tool for promoting human health. Many researchers have results that common health problems and diseases such as fatness, mental illness, cancers, diabetes, can be prevented by experiencing proper amount of physical activities. In addition, especially in developing countries, sports provide opportunities for health education.

For example, Dance4life is an international youth initiative to raise awareness and promote prevention of HIV/AIDS through dance and sports activities. Dance4Life empowers and educates young people. They provide the knowledge; skills and confidence to protect their health and promote safe sexual choices. Dance4life was founded in 2003 by two international marketers- Dennis Karpes and Ilco van der Linde (dance4life.com). The purpose of international youth movement is to create social change and empower young people to take action against HIV & AIDS. Similarly, the international NGO named Restless Development has running similar project in districts of Nepal. They are organizing various activities in rural areas related to health education in schools and communities. Therefore, to provide health education many national and international organizations gathering the youth to play sports together.

Sports help people to develop close relationship which makes easier for them to talk about serious issues such as how to protect themselves and others from AIDS. In this case, sports provide people opportunity for physical fitness and health education. Furthermore, sports can have positive impacts within society but we have to be considered; how to be utilized sports and for whom and in what situation we are trying to make changes. By doing this, it is possible to foster a better society through the power of sports and expand the impact of sports on people and society.

Beside these, the impact of sports is very huge into the society because their impact/influence is always place among the individual of the society. Similarly, among the people sports help to bring the filling of competition as well as teach morality, integrity, and ambition and so on. Moreover, the dynamic of the sports assist to transcend the all socio-cultural, political, economic, and ethnic barriers in society as well it also substance educational levels, religious preferences and all language groups. Therefore, a sport has a magnificent ability to unite people and makes sport a powerful communication tool. For example, many government and non-government organizations organized the programs and they use sports as a tool to reach among people to alert them about major development issues such as awareness, drug/alcohol education, prevention, charitable functions, and advertisement and so on so forth.

Currently, every society is affected or influenced by conflicts, wars therefore, within the society there is a lack of respect among the people. Through the sport we can observe the current effects and the aggression of the people towards other people on society. Therefore, the impact of sport exists on the human psyche and behavior levels which should be used to enhance their livelihood. Beside these, sport support to produce a higher level of consciousness that encourages on behalf of peace, kindness, respect and co-operation at the same time as opposed to competition.

Similarly, aggression reinforces negative emotions and social tendencies which limit human progress and lead to violence and conflicts inside community. Violence and a lack of respect for another human being promotes for dysfunction of the societies where violence and aggression can be used interchangeably. The consequences of sport support to releases aggressive emotions on societies that will be examined by sport.

The sport expertise said that, sport facilitate to releases aggressive feelings which lead to violent societies. However, they strongly believe in sport that it also facilitates to construct peaceful societies for all. Therefore, there is a direct link between peaceful societies who practice passive forms of sport as opposed to violent states who promote sports to releases aggressive emotions. The American writer Jane O'Reilly has remarked that; the one nice thing about sports is that they prove men do have emotions and are not afraid to show them.

There are several questions that should in theory that interest in historians, but in practice they do not (Guha, 2003). Therefore, in the cultural and historical context, the study of sport is an underdeveloped field in most countries. Similarly, Eric Hobsbawm argues that; sport is one of the most significant practices of the late nineteenth century and its significance was also marked in the late twentieth century. In addition, it will be continued to grow in importance into the new millennium goals whereas; the world develops into a 'global village' and sharing the English language, technology and sport around the world (Majumdar & Mangan, 2005). Therefore, the interest in sports studies around the world is growing and will continue to do so.

In the context of South Asia, the role of the sport within a society is very important because through the sport it is quite easy to study of the political dynamics of the society and a reflection of South Asian culture also influenced in social structures. For example, the traditional notions of class division and gender roles are challenged and subverted by sports. Therefore, the role and contribution of the sport is extremely valuable to the fabric of South Asian society.

It is not hard to explain that; why sports history is originated as an academic subject at present because sport is connected with the history of social and cultural aspects. Though, the popularity of sports is still high between the people as well as among the individual of society. In other word, sport is connected with histories of social conflict, that conflict will be seen as central into the social structures of society. Likewise, the social historians turned into the tools of anthropology for the study of '*culture and meaning*' therefore, this tools will be found very favorable in the discipline of social science such as anthropology and sociology.

In the period of 1970s the sports historians also used the same concepts and categories as followed by social historians who has working on new aspects of society. Clifford Geertz's essay on the *Balinese Cockfight* is a good example of the study of human social life. In effect, the social historians were demanding for sports to be recognized as a serious aspect of social life and sports which should be included in the mainstream of social history but the early attempt was badly failed. In recent times, sport is more integrated or incorporated than ever before into the global capitalism as well as is symbolically interconnected.

Sports sociology is a sub discipline of social science and it is a part of the discipline of sociology which studies the human behavior and social interactions within particular contexts. Similarly, sports sociology examines sports as a part of cultural and social life and also provides a different dimension and perspective to the study of sports and society.

Specifically, sports sociology examines the relationship between sports, society, and culture. In reality, sport is an important part of today's society also plays a great role in many people's lives. At the moment, sports dominate in mass media such as newspaper (by articles and interviews), television (by news and talk show); FM radio (by interviews and talk show) and the sportsperson become national heroes or idols for the common people because of their individual contribution to their nations.

In social perspective, sports could play a positive role in uniting people from different social backgrounds in support of their favorite team and it brings a sense of understanding and the tolerance among the people. However, sport unites people but it divides in different groups and it is demonstrated by crowd at cricket and football matches and so on so forth.

As far as, in education sectors such as school, college and universities, sport is an important part of the students. It plays a big role in both physical and mental development. Through sports students can learn, how to work as a part of a group and cooperate with other and at the same time it helps to improve their physical and mental condition.

In economic point of view, nowadays; a sport sector is much secure and very commercial area for the investment or doing business because it attracts a lot of sponsorship and advertising. Similarly, it creates revenue for the sporting industry and it contributes in the expansion and improvement of the sports business. In contrast, the large amounts of money are paid to the event organizers to promote their products such as t-shirts, shoes, cigarettes, alcohols and so on so forth.

In my opinion, sport should be used as much as possible to encourage people and show the way to a healthy and peaceful life. At this point, there is a famous Greek proverb, which is frequently used by sports person or used in sports field that is; '*healthy soul in a healthy body*'. In South Asian society, a sport has an essential and important aspect in public sphere including socio-political, cultural, economic, and in mass media.

Moreover, sport concurs by community's norms and values, as it attempts to define actual attributed of the morality and the ethics which is not only for athletes, however the totality of society as a whole (Brummett, 2009). Correspondingly, sports helps to provide key dynamics to enhancing the physical and mental happiness of individuals and the integration of social classes. The world of sports gives the opportunity to achieve or get into the sensitive issues such as racism, sexism, and classism.

According to Delaney, to ignore sport is to ignore a significant aspect of any society and its culture as well sport is the opiate of the masses, because we are in the age of the sport consumer which is dissimilar to the age of the sport observer (Delaney, 2009). The norms and standards of society should be polluted by many athletes throughout the country but there is a few sports person who fully utilized this opportunity as a great platform to express or share their cultural, value of competition and individual humanity. These categories exist in every society, on all sports and their participants.

Some casual athletes perform not for financial gain or professional respect, but they perform for the cause of living. For example, Kathy Martin, she runs not just as sport, but as to improve her lifestyle and to become an inspiration for a younger generation (Delaney, 2009, pp. 17). Furthermore, television and other media have concerned on sport precisely because sport and games are highly influential, sports such as football and cricket world cup focused by the national and international media because it is more valuable in terms of communication through publication or broadcast (Brummett, 2009, pp. 12).

The main focus is on revenue because in the large sports event there is chance to collect huge amount of revenue and fans are also grateful and obligated to watch their favorite players or sportsperson. Therefore, in sports there is still a massive gap and lack of coordination between national and international level of sports events also with their sports committee especially, in South Asian society like; Nepal, Bhutan and so on so forth. The contemporary sports sociology theories can ultimately be assigned to sport, evaluation, and the position and impact of the athletes/sportsperson within society.

At this point, the functionalism theory views society as an organized system of interrelated parts that look for equilibrium, whereas, sports can play a vital role in maintaining such balance within the culture/society (Delaney, 2009, pp. 23). The world of sports encourages commercialism, sexism, and most importantly, nationalism. For example, the Iraqi national soccer/football team ultimately became an agency of national identity and pride for their country (Brummett, 2009, pp. 12). However, most of the people argue that the Iraqi soccer team help to tackle the issues of terrorism in Iraq, as yet the media was illustrated their terrorism.

In general, it is essential that we examine sports on both a business and societal point of view before we view them as spectators or as fans. There is no doubt that sport is a human institution and a universal phenomenon which encourages a sense of belonging and meaning to the lives of many individuals. Similarly, it does not place value on athletes but it places value on the impact within all humanity. Moreover, the insight on sportsperson represents a commodity culture in sport and from a political and economic perspective it helps to reshape the perception that sport is merely a means of entertainment.

However, people may question whether or not this world can function without the hidden values which are embedded in competitors and the sports supports to bring together for their nations where they lives and create a world without ego, selfishness arrogance and shamelessness through sports and their followers.

3.1 Sociological Perspective: Durkheim's Theory in Social Solidarity

Sociology is a specific discipline which takes society as a major component of analysis; the main principle of this subject is to discover how the social institutions related to a new different social systems or structures. In other words, it is the study of whole, not to the study of any particular part of society. Durkheim (1901) believed that sociology is a study of social order, disorder, social integration and social change and it seeks to explain it.

Beside these, sociology also describes the change in social systems and seeks to expose fundamental processes of social change that exist in specified conditions. In General, we may say that sociology is a study of social order or society and in society it studies about how the social *solidarity/harmony/unity/cohesion/integration* is maintains in different context or in different groups of people. Emile Durkheim, a French scholar who lived from 1858 until 1917, was one of the first intellectuals to apply the term '*sociology*' to describe his entire work. Throughout his career Durkheim was a methodological collectivist, and unlike Marx and Weber; who were interested in social conflict but he was consistently interested in what holds society together.

One of the central issues for sociology is about the '*social order*' as Emile Durkheim called it '*social solidarity*' where he raises a several questions regarding the society such as; how does society maintain social order? Does social order arise? How the millions of people in a society hold together and change? How the large number of people is engaged in daily activities? A healthy society is one where solidarity is high and a sick society is one where anomie is high and social order breaks down. While, Durkheim was intensely aware about the importance of the social order and devoted his entire life to analyzing and explaining it. Therefore, to him, social solidarity is a heart of his theory of functionalism especially; to analysis how social order is established and maintained social solidarity among the people in the period of rapid social change (Martin Slattery, 2003).

In his first publication, *The Division of Labor in Society (1893)* he speaks about social solidarity and express two ideal types of social order- mechanical and organic solidarity on the basis of simple social structures of traditional societies with the complex societies or modern ones (Alex Inkeles; 2004 & Martin Slattery; 2003). In traditional societies the relationship between communities or groups are essentially face to face, the division of labor is very simple, people are involved in the same occupation (hunting or farming). In this society people's lifestyle, beliefs, customs and rituals are also very similar and it practiced by every one of the groups.

In addition, he also introduced the term '*collective conscience*' or '*common consciousness*' that inducing the essential idea of common morality or set of values that based on social solidarity, because it guides and controls individual behavior. However, societies grow and modernize (by adopt industrial economies and complex divisions of labor) people move from the country to the city.

As a result, similarity gives way to differentiation, homogeneity to heterogeneity, collectivism gives way to individualism, common ownership transfer to private property, communal responsibilities change to individual rights, cohesion to class and status differences. Equally, the face to face relationships and informal social controls are no longer enough to hold society together; power and authority have shifted from the family and the church to the law and the state.

Durkheim (1901), the organic solidarity (modern societies) refers to complex division of labor where everyone is interdependent and no individual is totally self-sufficient in contrast to individual of simple societies. Therefore, in contrast to his colleagues; he did not see social change as a destructive force as the failure of social order because he was very optimistic that the new industrial social order would be always progressive and liberating. Durkheim gives us a framework for making sense of the stability and the layers of integration, control and regulation that maintain via social order or social system.

In Marx's point of view, society always exist in favor of conflict and disruption, however Durkheim inspired us to think of social solidarity and stability as something special to be explained not as a taken-for-granted. For example, in the *Rules of Sociological Method* (1895), Durkheim tries to shows how crime is actually normal in society, because without criminal activities; it not make sense; what is abnormal activities that morally acceptable by society.

Specifically, Durkheim wanted to identify- how does society hold itself together although we all are different from each other? Durkheim hoped to answer this question through the scientific study that he called '*social facts*' one of the hearts of his theory which is differentiated between two basic types of social facts: material and nonmaterial (George Ritzer, 2000) which highlights the relationships between both material and nonmaterial forces of the social facts.

For Durkheim, the material social facts is not important such as; division of labor, dynamic density, and law and so on. The most important focus for Durkheim was on nonmaterial social facts that covenanted with collective conscience, collective representations, and other social contemporary issues such as sports, politics, music, and fashion and so on. Furthermore, Durkheim was primarily interested in what holds society together when it is made by people with specialized roles and responsibilities.

In *The Division of Labor in Society (1893)*, Durkheim presents an answer by revolving to an external indicator of solidarity that divided into the two types of social solidarity; mechanical solidarity and organic solidarity. Societies with mechanical solidarity are to be small with a high degree of religious commitment, and people in a mechanical society have the same works, responsibilities with a low division of labor (George Ritzer; 2000 & Martin Slattery; 2003). In other words, it is not a very complex society, but rather one based on shared sentiments and responsibility.

Societies characterized by organic solidarity are more secular and individualistic due to the specialization of tasks and more complex with a higher division of labor. Durkheim argues that, societies move from mechanical to organic solidarity through the division of labor (Alex Inkeles, 2004). As a consequence, the division of labor generated the interdependencies between people with a poor collective conscience. Social solidarity correlates with types of society. The mechanical solidarity normally operates in traditional societies and demonstrates the cohesion and the integration which comes from the homogeneity of individuals.

Similarly, people feel connected through similar work, educational and religious practices, and lifestyle. The organic solidarity comes from the interdependence that arises from specialization of work and the complementarities between people and normally operates in modern and industrial societies. Organic is referring to the interdependence of the component parts. Therefore, social solidarity is maintained in more complex societies through the interdependence of its component parts. For example, farmers produce the food to feed the factory workers who produce the tractors that allow the farmer to produce the food.

Basically, social solidarity is a set of norms, values and morals that hold or bounding or sticking a certain group of people together through multiple activities that perform in a different social location and it bring a strong social cohesion among them. Beside these, he also discussed about what is sacred, profane, and totemism along with its origin. According to Durkheim, it comes from only one source that is society and it is also the source of religion (his focus was on the source of modern religion) regarding this the question is: Where does primitive (and modern) religion come from? And the answer is: society is the source of all religion.

For the reason, society (through individual) creates religion by defining certain phenomena as sacred and as profane. Moreover, the concept of the sacred and the profane is not sufficient for the development of religion because it needed three other conditions: a set of religious beliefs, a set of religious rites and a church (holy place) or a single moral community.

The interrelationship among these (sacred, beliefs, rites and church or moral community) led to define religion- '*A religion is a unified system of beliefs and practices which unite into one single moral community called a church, all those who adhere to them*' (Durkheim, 1912/1965:62 - George Ritzer, 2000). As regards to the concept of totemism (study among the Australian Arunta) is a religious system in which certain things, particular animals and plants come to be regarded as sacred and as clan. Durkheim viewed totemism as the simplest, most primitive form of religion and argument that society is a root of religion.

The totems are the material representations of the immaterial force and that immaterial force is a collective conscience of society (George Ritzer, 2000). Therefore, totemism is derived from the collective morality and becomes itself an impersonal force because it is not a series of mythical animals, plants, spirits (God) and personalities. In general, totemism is the symbolic representation of the collective conscience and it derived from society. Therefore, society is the sources of the collective conscience, religion, the concept of spirits, and eventually everything that is sacred (opposed to profane).

In the end, Durkheim argued that religion and society are one and the same and these two manifestations of the same general process. In other words, he identified society with God (George Ritzer & Martin Slattery, 2000:2003). However, the concept of social solidarity and its use in sociological theory and social research has been criticized extensively. *Firstly*, Durkheim's use of organic analogy (belief that all societies would follow the same evolutionary path) has been criticized as socially and historically wrong. *Secondly*, the concept of social solidarity offered as major framework for analyzing social order, it lacked the depth for explaining social change and social conflict.

Social solidarity may explain gradual evolutionary development although not revolutionary change. It explained change in terms of social adaptation or restoration of equilibrium rather than class conflict or class struggle. In contrast, Marxist and other radical writers or thinkers place the class struggle at the spirit of their theories of social development. Spotting this criticism, Durkheim gradually shifted his analysis of the moral and social consensus of organic solidarity from economic interdependence to recreation of religious values in modern societies.

The rise of moral universalism represented by social civilization as nationalism and the power of education and citizenship creates the sense of humanity that needed to unite the individual to society. Despite these criticisms, Durkheim's concept of social solidarity, evolutionary theory of social change and attempt to analysis and examine social development

is a major contribution in the field of sociology and stimulus toward sociological ideas and research. In addition, he established sociology as a respected and respectable academic discipline. Therefore, he was truly one of the founding fathers of sociology (truly part of the 'Holy Trinity') who gave birth and life to sociology in the 19th century (Martin Slattery, 2003).

3.2 Function of Sports in Social Solidarity

Relating with above argument, sports as tools promotes solidarity, development and peace, tolerance, understanding, integration, and social inclusion at the local, national and international levels. Interestingly, sport has been mentioned twice by the United Nations as a medium for education, health, development and peace. In the Summit on the *Millennium Development Goals (MDG)* and 65th *United Nations General Assembly (UNGA)* held on 18 October 2010- adopted an oath by recognizing the power of sport in attaining these objectives by 2015. (The Himalayan Times, 2013) This recognition means that sport can now be seen as a relevant tool in development policies. There are multiple reasons because through its universality; sports transcend national, cultural, socio-economic and political barriers, which is very important in a multicolor international context.

It has a capacity to create links between humans and a community. Similarly, it helps to unite people from different origins and contributes to social cohesion. Its transversal nature, combined with media power, it can play an active role in development sectors such as: health, education, the construction of peace, and humanitarian aid. However, sport in it is not the universal treatment for all problems. Sport, as a tool carries strong value, but it needs to be integrated with a wider set of development practices such as sustainable project that helps to strengthening the abilities of the beneficiaries in the future.

However, it requires an effective coordination to using sport as a vehicle for social change. In the international context, sports are viewed more in the global reflection of those who are involved on the international landscape. Beside these, Anjali Forber Pratt (2013) argues; sport unifies people from all different races, nationalities, sexual orientations, backgrounds and abilities and can serve as a catalyst for social change.

Moreover, solidarity in sports is something that means (so much for so many) since the power of sport can go beyond to every aspect of social lives. Therefore, it is a language for everyone who can speak regardless of age, gender, color, economic status (ability), and political differences.

The sociology of sport should study the phenomena of sport in terms of its relation to other social institutions in society namely; family, economy, religion, caste, race and nation-state. In other words, it helps to figure out stratification in sports in terms of race, caste and gender. Furthermore, as sociologists one should pay attention in the consequences of social change through sports as well as the role of sports because it is itself as a vehicle of social change. Basically, sociology of sports argues that sports cannot be understood without relating it with the broader context from its origin to the present context.

Mostly, in the field of sociology of sports there are three dominant theoretical approaches that are; functionalism, conflict theory and symbolic interactionism which will be applied. The functionalist approach of sport emphasizes the functional significance of sports in society where sport is taken as a main factor that helps to maintain social solidarity, cohesion and unity among the people. Furthermore, a sport is more or less similar to religion which is evident in the popularity of football and cricket around the world. Relating to Durkheim, sport is also seen as a factor that controls deviance and crime.

For functionalism, sport supports to bring people together as spectators and creates bonds between them; whereas sporting activities are similar to rituals as in 'primitive society' as discussed by Durkheim. Opposite to functionalism, conflict theory distinguishes sport as a fundamental factor of depoliticizing device in modern society. The engagement in sport (mostly as a viewer) is taken as obstacle to the understanding of class relations in society.

In the modern time, similar to Marxist understanding of religion, sport is signified as 'opium/drug'. In capitalist society, sport is a kind of commodity similar to other commodities which will be fronted by mass media as products. Furthermore, the capitalist society has turned players into commodities to be bought and sold. Therefore, the Marxists idea of alienation can be a key concept in studying the process of commoditization in capitalist society.

Moreover, the focus of Symbolic Interactionism was based on the role of sport in understanding people whom we communicate with and in understanding ourselves. People in different contexts tend to associate different meanings to sport whether as an active participants or as a spectators. For example, it will be study the means to a certain player to play for his nation and as in case of Nepal what it means to support some European club/country where the distant is does not matter where they lives. The key idea of Symbolic Interactionism is the symbolic meaning people associate with their choice and action.

Additionally, the feminist theories have their own understanding regarding the sports and they were seen sports as perfect tools to demonstrate masculine character or form of domination; whereas some feminists seen as an overturn of the notions of traditional gender roles and values which is strongly exists within a society. Similarly, few feminists had seen sport as emancipatory (free from resistance/control) force while others seen it as a new tactic to control female body.

It is not hard to state that consumerism is a foundation of modernity in the emerging middle class society in Kathmandu. In the context of Nepal, the discourse about sports that I personally observed, it is in peripheral (Mark Liechty, 2008). However, the knowledge about sports is almost essential into the middle class youth to assert his/her modernity as well as their class identity and membership. Interestingly, sports of western origin like Football and Cricket was introduced in Nepal during the days of the Rana's regime. It is easy to notice that how Nepali nationalism runs high whenever Nepal is participating in an international tournament.

A Sport is a means of identification of the larger community, which is underplaying conflict and inequality within the community for the time being. As I already point out that the functionalists and conflict theorists approach it in a different ways. However, sport is a prospect for the expression of nationalist sentiments therefore it is an interesting subject or field for the examination of society especially, the Nepali societies or communities.

In recent times, most of the schools emphasize in the importance of physical education and the sociologist has to be express his attention regarding the politics of physical education particularly, the students of gender studies should be aware about it. Yet, school is a most prominent institution to socialization of the children. In school, the children are socializing with their class peers and it is in school that sports is prominently as a great instrument for imparting values about sexuality, ethnicity, disability, religion, caste, class and so on.

The popularization of physical culture, sports and healthy lifestyle plays an important role in a society. Therefore, the development of mass sports is to be a contemporary issue or debate in modern society. Speaking about the role of sport in modern society, it can be argued that sport is a continuous social process, in which mankind shows their potential, accumulating and improving human capital as well as expanding their potential. Sports through performing, it integrates, communicates and coordinates the individuals and other social groups which assist to develop the nationhood.

Moreover, the sport system is directly connected with the subsystems of health, science, culture, and society. Therefore, the sport has a significant impact on the socio-economic, cultural and political processes of every modern society. At the moment, the complex socio-economic, psychological and ecological situation in the world is placing with various new demands including sports in public sphere. Sport is an important social phenomenon in all levels of modern society, as long as a large impact on social life such as it affects national relations, business life, social status, ethical values, and people's lifestyle.

Indeed, sport is a powerful force for socialization and most of the politicians have considered it as apparatus to unite or bounding the community and other social groups around the world. For example, in the 60's, sport, becoming a national passion, that was declared as a model of American society, and since 70 - 80-s the sport in the U.S. has become the 'second religion', that believed by most Americans (Nicholson, 2008). Beside these, in the promotion of sports, the important roles played by media; which helped to overcome the so-called 'psychological barrier' in public attitudes through various sports activity. Sport has a significant positive impact on human spiritual world, his attitude, emotions, moral principles, promoting harmonious, and development of individual personality. In modern society, sports links between people, not only within one country, but also internationally.

In other words, it has also playing a significant role in building a mutual understanding between people in which it also create an environment of trust, prosperity and peace among the human beings. Therefore, sport is closely connected with the mental, moral, aesthetic, communicative, and other spheres of culture and people's social life. Similarly, it also refers to the specific cultural and general cultural functions of sport as well as the straight connection with socio-cultural functions of humankind (McPherson 1989). The real spirit of sport in modern society is concerned with building a peaceful society and better world without any discrimination.

It also requires mutual understanding and strong social solidarity among the people. One can also say that sport is a mirror of society because it reflects the basic values of society without any influence. Sport is a reflection of a competitive society, which is highly associated with liberal thinking. It also reflects the basic trends of society and the international sporting life is a perfect indicator of international politics. Relating with modern sport it is a microcosm of modern society.

The most important problems of modern sports are similar to the basic problems of modern society such as: sexual, ethnic and racial discrimination; crime and dishonesty, violence, gambling, national and international political relations and so on. Moreover, sport can be used as cohesive force in society; which actively supports to maintain social harmony and the power structure or relation within a society. Coalter (2008) argues that a sport can be used as instrument by the government to implement the objectives of social power in which sport is usually used in national and supranational interests. For example, in China (after Mao) the Deng Xiao-ping tried to improve the country image by using the sporting achievements in international competitions because his government believed in sport which is an important factor to achieving international recognition.

Therefore, the '*Ping pong diplomacy*' of China is a well-known example of how sport was used as a tool for establishing relations with other countries (Luo, 1995). Similar examples can be applied in the post-socialist as well as the capitalist world (cases of boycotts), which are often used in connection with the most important international competitions like; World Cup and Olympic Games, which are the result of 'tantalizations of sport' (used by Kalevi Heinila), which has become an important tool in the Cold War (Heinila, 1982). Along with, sport is an integral part of the dialectics of international relations, which can be used as a mean of strengthening the political power as well as an effective instrument for strengthening mutual understanding of nations.

Moreover, sport can be used as an opportunity to consolidate peace and harmony, especially in the times of War or in the times of international pressure/stress, because it is very fruitful to stabilize international relations through various sporting activities- as part of cultural exchange. Today, in modern society, among the individual and society; the meaning and the understanding of sports is different or it is interpreted differently. However, it has conflicting characteristics, which generates a dual attitude towards it; few people perceive the sport as a source of health, disability, and expanding the boundaries of human capabilities; whereas others note the negative impact of sport on human life.

The positive or negative impact of sport on the individual and society not only depends on the sport itself but also on the appropriateness of different aims and forms of sports activities. Thus, it is characterized by both positive and negative tendency that will be require further analysis, depth interpretation and better reflection.

Chapter 4

4 OUTCOMES OF THE RESEARCH

4.1 Connection of sports and society in Nepal

There is no doubt that sports helps to bring the people in one place and during the game they are coming together to express their feeling. Sports play a significant role in the lives of many people around the world. Human beings admire the beauty and grace in sport. They are moved by the discipline of the athletes and often it is the heroism and courage in sport that they congratulate. In the context of Nepal, the families are encouraged or supporting of their children who are interested in sports.

The new generation is quite interested in sports and likes to follow. Similarly, in urban area people are aware about their health so they are involved in various activities; specially utilizing their morning hour with physical work like, walking, going sports club, joining fitness club, playing football or cricket and so on. Through this people get a chance to connect with other people and they are coming from different field.

But this is not all because of nature and design of sport. Sport provides a significant moral function both for the individual and for society at large. It provides participants as vehicle for self-expression, means of self-respect and self-development. Following Mark Liechty it's not hard to say that consumerism is the cornerstone of modernity in the emerging middle class society of Kathmandu. Spectator sport therefore is just another media product for people to consume. "*Knowledge*" about sports is almost essential for any middle class youth to assert of modernity. As with music and fashion, sport offers middle class youths another resource to boost their class identity and membership within a society.

Just as, globalization is a modern concept which has expanded extensively, it denotes a broad process in which markets, trade, labor relations and culture itself have attained global dimensions. The impact of globalization can be seen through the use of role models in sport and how they can encourage and impact on others. The sociologist Elias discussed the figuration theory and how people interact as a result of those around us. Figuration relationships involve individuals who are bound together to form a structure based on power; which can be conveyed to areas such as sport (Best, 2003).

Society follows patterns to those we trust and are intrinsically influenced upon and a community who adopts sport regularly will find that individuals are more open to the idea of sport and what is involved. This theory also links with Bourdieu's views of 'habitus' which is 'a system of embodied dispositions, tendencies that organize the ways in which individuals perceive the social world around them and react to it. These dispositions are usually shared by people with similar background in terms of social class, religion, nationality, and ethnicity' (Wacquant 2005: 316 cited in Navarro 2006: 16). Sport is a form of activity which can be participated by several classes depending on the type of sport played and its position within class and cultural communities.

Habitus is created through a social, rather than individual processes leading to patterns that are enduring and transferrable from one context to another, but that also shift in relation to specific contexts and over time. Habitus 'is not fixed or permanent, and can be changed under unexpected situations or over a long historical period' (Navarro 2006: 16). Habitus is neither a result of free will, nor determined by structures, but created by a kind of interplay between the two over time. Likewise, school and college are also giving priorities in physical classes so it is include in course and organized sports week as well.

Therefore, one sports teacher is appoint in to run sports activities smoothly. Beside these, there is a team to participate in sports tournament or competition because they take it as an opportunity to introduce their name in large number of group. Children these days are encouraged to participate in sports activities since their early school days. This creates a sense of solidarity for them, which creates a sense of belongingness with others with their same group or house or school. This practice was not common before in Nepalese schools, and which is also contributing to the enhancement of sports solidarity in recent years.

Bourdieu argues that physical capital acquired through involvement in activities such as sport can be converted into cultural, social, or economic capital. However, he argues that the ability to convert this capital "is not as great for the working classes as it is for the bourgeoisie" (cited in Gilroy in Clare & Humberstone, 1997). Class distinction contributes widely to the idea that certain sports are class related i.e. football for lower class and polo for the upper class individuals. Lower class citizens have limited sources, expenditure and opportunities to participate in wealthier sports and are therefore prone to play traditional sports which are easy to access and more team orientated. Class distinction highlights differences within society and unequal consideration for all individuals.

According to Shakti Gauchan (national cricket player), “I have been running sports club and the parents are coming to join their children in club but in our time which is not possible because our parents are not conscious about it but they are conscious about their children. Similarly, they know that through this they can learned how to socialized and work as a team”

Eclipsing religion, caste and ethnicity school is rising as a prominent institution when it comes to socialization of children (Liechty). Children socialize with their class peers in school and it is in school that sports figure prominently as an instrument for imparting values about sexuality, ethnicity, disability and class. Most schools today emphasize the importance of physical education and it is here that a sociologist needs to direct his attention to understand the politics of physical education in Nepal.

Sharad Veshwakar (national cricket player) has a similar opinion. According to him, “sports clubs for children have become very common and popular among children and their parents lately. More parents recruit their children in such clubs, and ask us to make them better in the sports. While it mostly depends on their own hard work and struggle, we try our best to guide them effectively. This was unimaginable back in our days, when we were not very much encouraged by parents and relatives to take part in sports activities, and they used to take sports as just a waste of time”.

In previous days, career in sports was taken as an unpopular choice; however, today the career wise it is a popular and parents are also admire- if their children wants to choose sports as career. All this change could be attributed to media. The impact of social and digital media on sport was huge. Social media is changing the way that sports stars, clubs and fans are interacting with each other.

From live-tweeting games and cheerleading from the web sphere, spectators are no longer simply watching sport, and fans can often get news, insights and direct commentary from the sources. For example, Sandeep Lamichhane becomes popular unexpectedly when he was selected from Nepal in 2018 IPL.

The national and international media start to follow him. Similarly, through social media people are congratulating and he is a star; his popularity not only limited in Nepal and recognized internationally. Recently, Indian media uploaded his interview in social media. It is getting popular in sports world because of his achievement. Especially, this interview was based on his cricket journey. Moreover, he talks about the recent achievement of Nepali cricket, people’s enthusiasm and supportive natures towards the sports in Nepali society and his personal experience in IPL.

The drastic change in the social media landscape over the last ten years has had a major impact on all aspects of our lives and sports industry is in no way an exception. Today, sports events and social media go hand in hand. We are witness an age where every team, league, or sports association has at least one social media profile where they announce all important information.

Moreover, it became impossible to scroll down your Facebook, Twitter, or Instagram account during a major sports event and not have your news feed overwhelmed with information. Besides that, almost every sports event or show has a related *Hash-Tag (#)* which creates a relationship with the audience and brings a fast response. Athletes use social media to establish their name, communicate with their fans or supporters, announce their activities, and even promote brands and make money, as they have millions of followers. We have greater access to national and international media like the television, which have highlighted the success of sports personalities.

For instance, the media shows that Indian international cricketers are as revered as the Bollywood actors. This portrayal by the media obviously contributes to the positive change in perception of parents regarding sports as a career. For sociology of sport, sport can be seen as a microcosm of society. It is in the sense that sport helps to represents the social order in miniature or we can say that Sport is a mirror that reflects the society. People argued that sport is a mirror of society in which they operate.

In this way sport is a microcosm of society. Sports provide an effective medium for bringing out the characters of people. In observing sport as a microcosm: than we find various similarity between sports and society or there is huge connection between sports and society such as; just as there is corruption in society - there is corruption in sports; just as there is violence in society - there is violence in sports.

On the other hand, just as there are rules of conduct in society - there are rules of conduct in sport; just as there are successes and heroes in society - there are successes and heroes in sports. Therefore, sports reflect the society in which they operate. Sport is more than a mirror reflection. Mirror provides a passive reflection, but sport is not a passive reflection. In addition, sport not only reflects society, it also dramatizes the social order. These unique aspects help to make clear the moral significance of sport both for the individual and society at large.

C Wright Mills' idea of the linkage between personal/public, self/world, individual/society and biography will help us illuminate some core issues in the sociology of sport. Sociological imagination is essential for the proper understanding of sport. Here, the sociology of sport should study the phenomena of sport in terms of its relation to some key social institutions in our society i.e. family, economy, religion, caste, race and nation-state.

One should also be insightful to figure out stratification in sport in terms of race, caste and gender. Furthermore, as sociologists we should pay attention to consequences of social change on sports and the role of sports itself as a vehicle of social change. The lesson of youth sports willpower and they have the ability to transport, transcend and more specifically to teach how to be socialized. Most of the respondents agree that there is a need to teach sport (not only how to play) but also how to consume them, how to understand them, how to talk about them because when sport is taught, they also end up teaching so many other issues like; race, gender, religion, sexual orientation, domestic violence and identity. Similarly, sport is now regarded as an International phenomenon and an essential part of societies make up.

Moreover, there are various positive outcomes of sports such as; it increased self-esteem and confidence, belongingness, development of leadership skills, meeting new people with a shared interest, development of social networks and so on. Sport is widely regarded as a core component of inclusiveness and through its ability to engage people from a variety of backgrounds. Taking part with others in mutually enjoyable sporting activities or as part of a club is a way of forming and maintaining relationships. It can contribute to social inclusion and a sense of belonging and promote trust, cooperation and tolerance. A lot of companies and organizations have started this trend to organize futsal matches between and among its staff. It has expanded to a degree that inter-organizational futsal tournaments such as; inter-bank or into-NGO, are a common phenomenon in Kathmandu lately.

According to Ravina Thapa (founder of a youth-led NGO), "the primary reason for the organization to hold futsal matches once in every two weeks, is because it not only acts as a form of entertainment, relaxation, and refresher for the employees. But it also acts as a platform outside the official space, where they get to know the more-personal and less-professional side of each other, which is indispensable to create greater bonds between the staff".

Moreover, it is not uncommon that sports tournaments are held on the occasion of national and international days: for example, women's day, children's day, environment day, and HIV& AIDS day and so on. Additionally, Jarvie (2006) reiterates that sport is part of the social and cultural fabric and contributes to a variety of areas including targeting social

problems and generating economic benefits. The development of sport has resulted in a variety of factors including political movement of nations and globalization enhancing sport and the changing perceptions of the modern world. Sport is the vehicle to create change not only as a health intervention but using it to tackle a variety of social constraints. Most of the respondents are of the opinion that there is a tremendous rise in the population who love and follow one form of sport or the other.

There are two types of people who were participating in game as an audience. First, who have an interest in game and second, are coming for entertainment and during the game they forget everything because they want to enjoy it. However, they are connected and only the sports have a power or can play a vital role to connect different groups those who are coming from different socio-cultural background. Therefore, there is a connection between sports and society. Sports historians writing in the 1970s used the same concepts and categories as did social historians working on other aspects of society. They saw sporting events as exhibiting the same dynamic of class or cultural conflict as developed by social historians. For example, Geertz's essay on the Balinese cockfight was invoked by sports historians as often as by historians of other arenas of social life.

It means, sports to be recognized as a serious aspect of social life and it should be included in the mainstream of social history. In present situation, our Nepali society is divided due to several issues and there is no specific mechanism to control this social and cultural fraction however, the sports have that control mechanism to bring them together and provide the time and place to forget that separation and day by day this culture is increasing and it also help to spread the social harmony among the people in Nepal.

Sport is a freely chosen, voluntary activity and the participation is an expression of the individual's creativity and his or her freedom to choose. Thus, sport is an un-alienated activity as Karl Marx called "the realm of freedom"- it is an activity complete in itself. It should be noted that not all sports require person-to-person competition or even team competition. There are different forms of competition. Sports such as rock and mountain climbing do not require competition between persons; rather pit a person against nature. This may be understood as "contention" rather than competition. However, this is the case that analyzing the moral significance of sport; its connection towards society or in person. This feature of sport dramatizes the morality of a community in competition.

Likewise, sport dramatizes the competition. When the game is played fairly according to the rules of the game: the participants take pleasure in a well-played game and the participants put their best efforts in the desire team to win. However, it requires the cooperation of all who are involved otherwise the shared end cannot be achieved and same things apply with the individual who exist in society. Contrary to functionalism, conflict theory sees sport as a fundamental depoliticizing device in modern society. Engagement in sport is taken as hindrance to the understanding of class relations in society.

Similarly, to Marxist understanding of religion, sport is the modern day "*opiate of the masses*". Sport in capitalist society is a commodity like everything else, and media is a forefront of the project to sell products. Furthermore, capitalist society has turned players into commodities to be bought and sold. Sports have a positive impact on us as participants and spectators. They give our lives meaning, purpose, and direction. They allow us to switch gears, moving from the mundane to the exceptional. Unfortunately, sport also dramatizes how competition may lead to combat.

However, the dramatization in either case serves as a significant moral function. It shows our intense passion and desire to be victorious as well as our failures. Competition as a challenge to better oneself is a value to society and to the individual. This is not unique to sport situations; it is important in all fields of endeavor. Moreover, competition is valuable when it is viewed as a cooperative challenge not as combat; when it is viewed as a means to friendship - not as a means to alienation. As a result, competition serves to develop citizens and individuals. It also facilitates the participants to deal properly with other realities. Sport, therefore, is an un-alienated activity which is required for self-development, self-expression, and self-respect.

Sports is an integral part of human society, dating back centuries that it is actually difficult to conceive of any human civilization consisting entirely of work, chores, study, relationships, and entertainment alone. Sports have this amazing, unique way of making a positive impact in society. Whether it's helping children, communities or even nations, sports make a difference on a daily basis. Similarly, when we participate in sport it forces us to new heights of self-discipline and physical exertion that we would never have the will to do without the stimulation of participating in an athletic career. Sports can change our character, making us more disciplined, resolute, and determined. Sports training push us to never give up. We relish competing against others and our own past performance.

A side-effect of all this is that sports transforms our health. This is a part of attraction. I am not denying that other activities cannot vehicles these benefits; there are others. What I contend is that sport is the single most available means or single most participated means for attainment of these benefits. It is in this sense that: sport is the art of the people therefore, it is morally significant.

4.2 Rise of inclusive sports in Nepal

Many finding assumed that, excellence in sports is an index of progress and development of a nation. Excellence in sports events brings honor and glory to the nation. Advanced and developed nations excel in sports events and it speaks of great mess of those nations. Sports contribute towards the physical, mental and psychological health of people. It is obvious that (except a few circumstance) in those nations where there is healthy sports culture, people stay healthy and remain fit both physically and mentally. People become hardworking, dedicated and disciplined which has a profound influence on the progress and development of that nation.

Everyone is entitled to self-respect and self-esteem which is undisputed and each person has capacities that ought to be developed and it include the moral, the rational, and the aesthetic. These are often referred to as “uniquely human attributes” that is required for self-respect; self-esteem and the development of these attributes are related with our activities. One kind of activity is productive activity, i.e. work. Except that, another kind of activity is also required and it is called “un-alienated” activity; specially designed to emphasize our internal creativity.

In this context, work cannot always serve this function, so some other activity is necessary and sport (all kinds of sports at all levels of participation) is an activity; that I have discussed in this paper. Thus, sports are the single and most available un-alienated activities which provide autonomous agents- a vehicle for self-expression, self-respect, and self-development, because the excellence of the athletes in themselves. Like this, sports serve to humanize individuals and serve a significant moral function within society.

Nepali society was divided in different category such as class, caste, religion, ethnicity, cultural and so on. Therefore, after democracy we are facing several issues relating on this categories and our politician get opportunity to politicize it in their way because Nepali citizens are very innocent and they can easily played with our sentiment to fulfill their own interest. As a result, we are suffering from internal issues rather than external.

However, politicians are trying to make it inclusive but they were failed. There is only one sector where we find highly inclusiveness character and that is sports. There is no restriction or have a social boundaries because anybody can play and participate without restraint. If we look our national football and cricket team we find the real picture of the inclusiveness and how it works. It highlights the diversity of people of Nepal and the collective sense of belongingness/togetherness among these people or in case of the teams, the players which we can observe in both man and women teams; which is a very good example for us especially for our politician those who are not serious on it. Similarly, how much it is important for the development of Nepal.

According to Anil Gurung (national football player and skipper), “players are selected by their game rather than their class, caste and religion and so on because we need best players in the team and we don’t want to miss them because through the game we are representing Nepal. So, it doesn’t matter class and caste because when we are in the field we played as a team and focus on team coordination; if the coordination is good then we will win the game otherwise we lose It”.

Recently, it is proved via national cricket team of Nepal. For example, the following squad was selected for 2018 Cricket World Cup Qualifier tournament: Paras Khadka (c), Dipendra Airee, Lalit Bhandari, Shakti Gauchan, Sompal Kami, Karan KC, Rohit Kumar, Sandeep Lamichhane, Gyanendra Malla, Dilip Nath, Lalit Rajbanshi, Basanta Regmi, Anil Sah, Aarif Sheikh and Sharad Vesawkar – this inclusive National Cricket team create the history; to claims the place in 2018 Cricket World Cup Qualifier along with the ODI status for the first time as well as the T20I status for last four years. This is the spirit of sports and it comes with the inclusive approach that is applied in the field of sports. It is not mandatory but is created automatically.

There is no specific rule and regulation to rise of inclusive sports in Nepal, but the desire to win for the teams. Ideology focusing around sport is often concerned with idea of masculinity and gender confrontation. Barriers have developed through sport for female participation although modern society aims to break down these barriers. In present context, sports (as an active agent) is attempting to change societies views by encouraging female participation through sport, changing the perceptions accumulated over centuries will however take time. The positive steps can be made for sport to tackle social issues of gender inequality. Social inequalities out with gender also pose barriers to society and sport is used as a mechanism to tackle these areas. Cultural diversity and ethnic minority groups are a social issue with regards to integration within communities. People are belonging to a different minority group where bonding is the process of making relationships with people similar to oneself.

Similarly, sport can act as glue between cultural communities and inequalities amongst society. Bringing individuals together through team incorporated activities can aim to tackle differentiations. The sport can help in understanding and appreciating cultural differences within a society. Correspondingly, sports can provide a way to break down barriers and promote inclusion, who are often left on the sideline so through sport activities people are benefit who are usually excluded.

Sport is the way to engage the people to recognize their own potential and advocate for changes in society. Furthermore, the inclusion is a way to bring undoing obstacles, whereas inclusive societies are fair societies and sport is a great way to start. Equally, sport can and does play a vital role in contributing to positive settlement, promoting social inclusion and supporting migrant and refugee integration into society through participation. People living in the most disadvantage areas may be vulnerable to risk factors for social exclusion, where sport can contributes to building social inclusion and promotes a sense of belonging.

Therefore, sport as a tool for education, development and peace may promote cooperation, solidarity, tolerance, understanding social inclusion and at the local, national and international levels. For example, Flytech Women's Futsal Tournament was organized by Youth Legend Nepal held in Kathmandu on 31st March 2018. The tournament was organized with the motive of bringing women leaders and aspiring women leaders together and empowering young girls through sports. People will be participation from different organizations, institutes and companies (official facebook page).

According to organizer, sports have huge potential to empower women and girls. In many countries it has been recognized that sport can be a force to amplify women's voices and tear down gender barriers and discrimination. Women in sports defy the misperception that they are weak or incapable. It is not only demonstrating the physical strength but also leadership and strategic thinking towards gender equality.

This is good evidence that participation in sports can help breakdown gender stereotypes, improve girl's and women's self-esteem and contribute to the development of leadership skills. Through a well designed sports program: a girl can gain assets, access and agency. Here, Youth Legend Nepal is a social enterprise established in May 2014, with the purpose of creating valuable impact in the lives of young people around the world.

On the other hand, Rubina Chhetri (national player for women's cricket) "put that the same amount of support that men are getting from their family and community regarding a career in sports, is not being enjoyed by women. Women still face a lot of problems, a lot of social constraints when it comes to involvement and participation in sports activities".

Even though, there are popular women sports figures in Nepal like Sangina Vaidya, Gaurika Singh, Pratima Sherpa (golf player) they are not enough to illustrate that women can also participate equally good in any sports competitions, and can represent Nepal in the international stage. We need more changes in the social/gender dynamics for that. Feminist theories have their own understanding of sports. Most sports are seen as the diffusion of masculine values but sports is also taken by some feminists as an arena to invert the received notions of traditional gender roles. Some feminists seen sport as emancipatory force while others seen it as just another strategy to control female body.

4.3 Sports role in promotion of social solidarity

Functionalist approach to sociology of sport emphasizes the functional significance of sports towards society. Sport is taken as a factor that helps maintain social solidarity, cohesion and unity. Sport here is more or less akin to religion and by looking at popularity of football and cricket: who can deny that sport has not been transformed into a secular religion with its own sets of deities like Pele, Messi and Tendulkar and so on. Following Durkheim, sport is also seen as a factor that controls deviance and crime. Sport brings people together as spectators and creates bonds between them. Sporting spectacle here is similar to rituals in *primitive society* as discussed by Durkheim.

As Pirthivi Narayan Shah said, *Nepal char jaat chattis barna ko sajha phoolbari* which is suitable in his period but now the Nepali society is divided in multiple layers, on the basis of caste, class and religion so, the current scenario is not similar as what Shah's said. As our politician said, we are in transitional phase and the present geopolitics (present scenario) is not good compare to previous time. People are fighting and dividing in simple issues and within a group there is a lack of belongingness as well as a sense of *awe-feeling* among the group of people. Sports are largely driven by group loyalty, whereas consumer brands are driven by individuality, identity and self-expression.

Sports are a way of saying 'these are my people', specifically to those who follow the same teams, either international or local level. A sports fan can be an enthusiast for a particular athlete, team and sport. Sports fan often attend sporting events in stadiums, in sports bars, or watch them at home on television.

According to Prajwal Tuladhar (sports supporter) “Nepali people are very much interested in sports. They are very much sports lovers. In Nepal, people are crazy for football. They are very curious to see European domestic league, Champion league, Europa etc. In Nepal, English premiere league (EPL) is very popular. Generally, many Nepalese do not miss the matches. They are great fan or supporter of Manchester United (Manu), Arsenal, Chelsea, Liverpool, Manchester City and so on”.

These teams have great support in Nepal. Nepalese buy their favorite team's T-shirt and even bet on between friends. There is always talk between the friends at College, High School, or outside at their gathering too. Sports, helps to synchronized moods and behaviors or it is a kind of ritual (as tools) for producing harmony and solidarity in a throng of fans. Think the vast crowds that gather in stadiums, wearing the same colors, singing the national anthem, cheering and yelling together, chanting, and experiencing tension and relief - all at the same moments. When the home team wins, everyone leaves beaming and full of pride. When they lose everyone feels the same defeat.

We pay for expensive tickets, drive for hours, wait in long lines, and allow ourselves to be herded like sheep, only to sit in hard plastic chairs, often in terrible weather, at a distance that makes the game nearly unwatchable. Why all of this when we could easily watch on a big screen with all the comforts at home. Because we get off on that feeling of synchrony, feeling of solidarity and excitement that are almost impossible to achieve. We evolved to enjoy feeling like we're part of a big team. This is why sports can become so tantalizingly close to religious in nature.

Both sports and religions are about binding human communities together. Every nation, at every game or at any events they have their supporters and fans on their side to support and encourage the team or players. It's because of fan's support and love towards the game or events player can encourage themselves for the win, at least for their fan. They are following the news through newspaper, websites, and social media.

At a stadium, sports fans will voice their pleasure with a particular incident, player or team by cheering, which consists of clapping, fist pumping, shouting positive exclamation towards the field of play and ultimately the favorable objects like throwing water bottles, tea cups and so on onto the field. On sports bars, sports fans will gather together often while consuming food and alcoholic beverages with the purpose of following a particular sporting event on television as a group. Sports bars often advertise in hopes of drawing fans of a particular player or team to watch together to increase bonds between fan and prevent fights.

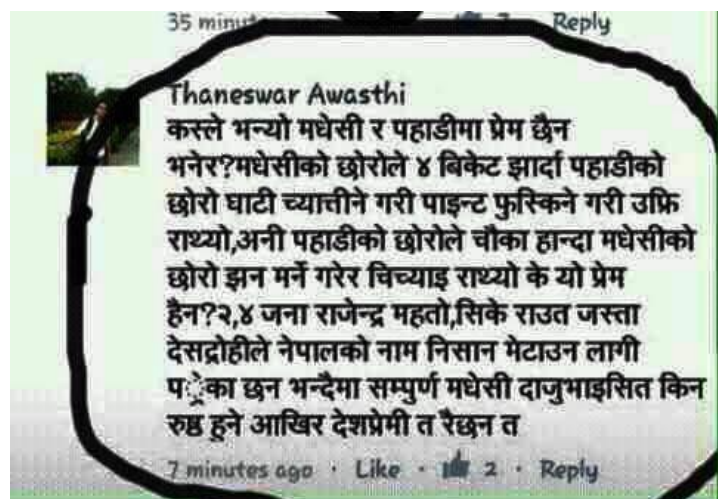
This can create the sense of unity in a sports bar as all cheers and mocking will appear to be synchronized due to similar feelings. They inspire us like nothing else. When we watch the people do things that we would not have the strength, stamina, agility, or daring to do ourselves, we feel a sense of awe. We also feel a huge desire to do the things that we can do well even better. This inspiration is enough to change our lives.

According to Bimal Gharti Magar (national footballer), “there are two type of fans; one who come to see their particular player and second is who loved national team or national players and as a player we all try to play perfectly to make them happy”.

Alfred Binet said that, some fans find a sense of belonging and acceptance in the sports that they haven't been able to find in their life. Dr. Wann said that, so many traditional institutions are beginning to break down the religion and a family. The human psyche is the same and something has to take the place of that. And sports fill that important void. Moreover, psychologists trace the roots of fan psychology to a primitive time when human being lived in small tribes and warriors fighting to protect tribes for their people. Likewise, in a modern society, athletes play a similar role for a nation/city in the stylized war on a playing field. We Nepalese are also great fans & supports of our nation's games.

Sports remains as one of the strong bond to tie us as Nepalese. It's doesn't matter its football, cricket or any other games, small or big game but we are there to support our team, club or nation. Nepalese are crazy supports.

When it's about supporting our team; we are present and can count on us at any situation or at any part of the world. Even in Nepal, sports have played a role to bring together the socially and politically divided communities together in the common platform of sports. To illustrate with a Facebook post, a Madheshi cricket



fan (Thaneswar Awasthi) posted: Durkheim (1912) explained, in his study of rudimentary aboriginal religion, that a society or an affiliation to a society in a form of a congregation allows individual members to feel a sense of the overwhelming, larger-than-life feeling called *collective effervescence*.

In other words, collective effervescence is a sociological concept that says that a community or society may at times come together and simultaneously communicate the same thought and participate in the same action. Such an event then causes collective effervescence which excites individuals and serves to unify the group. Sports, in this case is one of the quintessential examples of this unification of members of society into a common banner. It is easy to notice how Nepali nationalism runs high whenever Nepal is participating in international tournament. Sports do offer a medium of identification with the larger community, underplaying conflict and inequality within the community for the time being.

As noted earlier, functionalists and conflict theorists approach this issue in different ways. Sport as an avenue for the expression of nationalist sentiments is really an interesting subject to investigation. Symbolic Interactions/ism focuses on the role of sport in understanding people whom we communicate with and in understanding ourselves. People in different contexts tend to associate different meanings to sport whether as an active participant and or as spectators. For example, interactionism will study what it means to a certain player to play for his nation and as in case of Nepal what it means to support some European club/country distant from where individual lives. The key idea with Symbolic Interactionism is the symbolic meaning people associate with their choice and action.

Sports provide a platform for people to come together and support their country. International events like the Olympics and the World Cup serve as a point around which to rally and show national pride and unity. Sports also have the power to lift people up in times of turmoil. Sports are emotional, and they can incite great passion. Sometimes it's joyful, and other times it's not. But anytime something can bring out that range of extreme, raw emotion in people, it's a good thing.

Sports give us a sense of camaraderie like nothing else can. Sitting in a stadium watching a football game, standing on the front lines of a field watching track and field, or waiting out in the open country for the next marathon runner to show up gives us a sense of community, participation, and enjoyment. Sometimes this sense of joy is loud, as in shouting, cheering, and whistling. At other times, it is subdued, quiet, and anxious. As we share these intense feelings with others around us, it somehow it brings us all closer together.

Chapter 5

CONCLUSION

Nepal is one of the most enthusiastic countries in South Asia when it comes to following the national and international games like, FIFA World Cup, ICC World Cup, IPL, DPL, and NPL and so on. It is common to find people put on jerseys of their favorite team with passion. Though the national team from Nepal might be light years away from participating in the tournament, passion for the game in Nepal is as high as anywhere. It is easy to overlook this practice by saying that Nepal is a sports loving country, and as a student of sociology I am interested to think about what is called sociology of sports. Sociology of sport argues that sport cannot be understood in its totality without relating it to the broader context where it is produced, practiced and consumed. In Nepal, we have observed the impact of different forms of sports in bringing together people from diverse communities. Nepal, home to a manifold tribes, castes, and ethnic groups, have been bonded together, time and again, through various national and international sports tournaments that had helped to revive the sense of unity and solidarity among the Nepalese people.

The issues discussed above come under Sociology of sports. It is not a very old phenomenon within the discipline of sociology. It gained a significant attention only in the 1960s, though it had already emerged by the 1920s. The discipline helps to study human behavior and social interactions in regard to sports as a part of social life. It looks at sports as a social phenomenon (David & Robert, 2009). In general, sports today is not only limited to entertainment or physical exercise, but it can very much be taken as a tool to bounding groups together, and a nation as a whole (Tomlinson & Young, Eds. 2006). Sport is gradually becoming an important part of our personal and social life.

It has also seen as a source of national pride and achievement. The interesting part of sports is it helps to bring a strong sense of unity and solidarity within the different groups of people. This paper deals with how sport has highly contributed in uniting among us and in the context of Nepal, it is unmarked. However one cannot be ignore the lack of interest and we have to venture something new in the field of sociology in Nepal. In this research, through interviews with popular sports personalities of Nepal from fields of cricket and football and the fans and audience of these sports.

Similarly, I focused on the pattern of sports culture and the evolution of the concept of sports in Nepal, from the past to the present. The study aims to explore the significance of sports as a medium of cohesion and harmony in the national sphere, and the national identity in the international sphere. This research tried to link these aspects from a sociological point of view. Similarly, this paper explained three major findings that came in three different headings. First, the connection of sports and society in Nepal; in this section especially I focused on how the Nepali society is connected with sports and why it is important for us. Second, the rise of inclusive sports in Nepal; this section tried to highlight the importance of inclusive sports in a context where our society is divided on the basis of class and caste. Third, sports role in promotion of social solidarity among the audience; this section particularly focus on how sport can help to generate social solidarity among the people during the game and for what reason they are coming together. The findings also addressed the various dimensions of society including media and politics, and how they concomitantly play a role to shape people's perception on sports, and vice-versa.

Sport has developed extensively as a global phenomenon. However the contribution and shifting of modern society has also helped shape sport today and how it is considered as an integral part of everyday living. Political input, environmental benefits and social benefits have helped shaped the dynamics of sport and the perceptions people once had. The fact that sport was often seen as a leisure activity used for individual enjoyment has now been broadened through the perception that sport can help change society and tackle a variety of social issues. Violent tendencies, class differentiation and gender ideologies can still be identified through sport.

As a student of sociology, I have tried to argue about the need to expand our research areas. Though it emerged in Europe and the US in the 1960's as a distinct field of study it is a novel in Nepal. The reason for this might be our socio-economic and political state; as a developing nation to some level but one cannot ignore the lack of interest and even panic among we students of sociology to venture to something new. In another words, what we can do in the sociology of sport while studying our own society. This study is just a seminal work (influential strongly) of research in case of the sports culture in Nepal from a sociological purview. It was conducted with an objective also to make it one of the first of many similar research studies that would further expand in the scope and nuances of sociology of sports in Nepal, similarly, intended for observe and analyze myriad issues of society, including collective bonding and unity, through taking sports at the center.

Field Report: Experiences and Photographs

My first journey was started from Dhangadhi. That was a time, when the 4th edition of the Hotel Devotee SPA Cup 2015 was going on. It was organized by Sudur Pashchimanchal Academy (SPA) this is the biggest cash prize tournament in the history of Nepal Cricket. The tournament was held in Dhangadhi at the Seti Zone Police Ground from January 30 to February 7. I joined it from 1st February 2015 till the end of the tournament. During the period, my major task was to observe the crowd communicate with audience, supporters and take their views regarding game and players, capture the special moments and take interviews with players as well as with tournament organizer. Moreover, I discussed with local and national news reporters concerning the tournament, scope of the sports and about the popularity of sports in Nepal.

Consequently, total respondents are 33, among the 33 respondents 25 are popular players of Nepal connected with football and cricket- who plays in national and international arena along with 8 respondents are the sports lovers or supporters. Similarly, they are selected from different background: on the basis of preliminary conversation and their interest in sports. At the same time, the key informants of this research are: sports journalists or analysts, sports person and the government official and so on.

Initially I have shared the research topic, its objective, methodology and the hypothesis of the research. Similarly, try to highlight the importance of the research in the context of Nepal; especially once the popularity of sports is take-up gradually. Equally, the various social and political disputes are occurring in Nepal. However, sports as tools or as an active agent it helps to bring the people from different background, coming together with common interest and building a sense of unity or solidarity among them. Likewise, I conducted the 10 Focus Group Discussions (FGD) in multiple venues of sports grounds and educational institutions.

The sports grounds that I have visited are: TU International Cricket Ground, Pulchowk Cricket Ground, Mulpani International Cricket Ground, Seti Zone Police Ground, ANFA's Satdobato Football Ground, and Nepal Police Football Ground. I have also visited a number of indoor futsal and cricket grounds during the research. Similarly, the educational institutions that I have visited are: K & K International College- New Baneshwor, Rajdhani Higher Secondary School- Old Baneshwor, Gandhi Adarsha Higher Secondary School- Gothatar and a few central departments of Tribhuvan University- Kirtipur: Sociology & Anthropology, English, Rural Development, Science and Economic.

Accordingly, the name list of the respondents are - Cricketers from men and women are; Sharad Vesawkar, Subash Khakurel, Shakti Gauchan, Som Pal Kami, Mehboob Alam, Anil Mandal, Bhuwan Karki, Karan KC, Rubina Chattri, Mamata Thapa, Sita Magar, Saraswoti Chaudhary and Nary Thapa Magar. Similarly, footballer from man and women are; Anil Gurung, Bimal Gharti Magar, Bharat Khawas, Rabin Shrestha, Karan Limbu, Biraj Maharjan, Kiran Chemjong, Chandra Bhandari, Nira Guwaju, Namita Dali, Niru Thapa and Anjali Waiba. Correspondingly, the sports supporters are; Prajwal Tuladhar, Anil Shrestha, Samyam Shrestha, Jeevan Shahi, Rakesh Bhatta, Nyima Dorjee Bhotia, Rabin Malbul and Chetan Acharya.

Lastly, during the research I collected lots of memories- get the chance to close with national and international players and be familiar with their life style. Similarly, meet with the sports lover and through the discussion I knew about their perspective regarding the sports in Nepal. The important thing that I feel during my field work is; I saw the people who are coming from different background and they are different on the basis of socially, culturally and even political.

However, when they are in the game or in the ground it doesn't matter that they are players or audience. In that case, I find one common thing among them and that is they have 'common interest' people come there to support their favorite team and the players. At that time, I feel that sports is one of the active agents or tools that help to bring the people together and sports have that capacity where the people can shared common interest and helps to maintain social solidarity among the people as well as within the society.







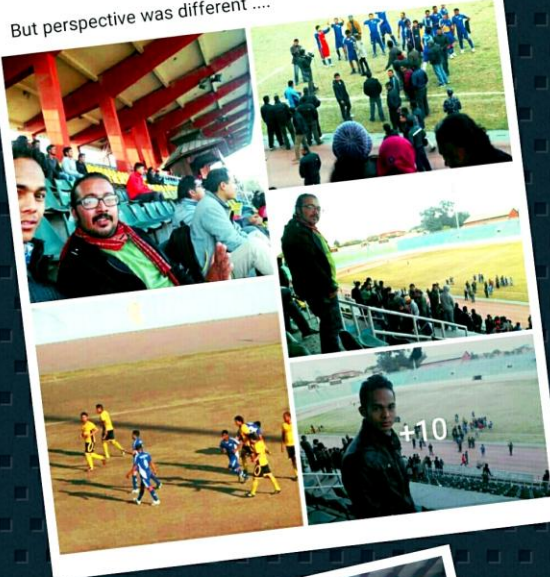




Pusker Kafle added 14 new photos — 📷
watching 7th Media Cup: Final Match with
Jayandra Thakulla at 📍 Dasrath
Rangashala , Tripureshwor.

18 Jan 2015 at 15:24 • Kathmandu, Nepal • 🌐

But perspective was different



RESEARCH QUESTION

1. General background of the research
2. General background of the respondent
3. What is the role of sports in society?
4. Why people show their interest or like to involve in games?
 - A. Local
 - B. Regional
 - C. International
5. What is the role of mass media and social networking sites in sports?
6. What is the relation between sports and nation?
7. What is the influence factor to inspire the people to watching game or drag them in play ground?
8. Do you think there is discrimination in sports?
9. Do you think sport can help to make social solidarity or unity among the people?
10. What is the reason that people are joining or cheering the victory rally?
11. Do you think there is a possibility to raise the sports culture in Nepal?
12. Do you think Nepal government helps to develop sports culture in Nepal?
13. Do you think Nepal government is favor on sports?

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