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DISSERTATION ABSTRACTS

Ecology of the snow leopard and the Himalayan tahr in Sagarmatha (Mt. Everest) National Park, Nepal. Ph.D. Thesis, University of Illinois at Chicago, 2007. 179 pp. ISBN: 978-0-549-14547-9
Ale, Som B.

Abstract not available

Travel, science, and empire: The Russian Geographical Society's expeditions to Central Eurasia, 1845—1905. Ph.D. Thesis, University of Hawai'i at Manoa, 2008. 342 pp. ISBN: 978-0-549-60033-6
Bailey, Scott C. Matsushita

This dissertation examines the employment of ethnographic, geographic, and natural-scientific expeditions by the Russian Geographical Society and the Russian Imperial government during the second half of the nineteenth century. The expeditions and the expeditionary leaders under discussion were sent to the Central Eurasian region for a number of reasons, including the gaining of samopoznanie (self-knowledge) of lands and peoples already under imperial control, but more often to gather information on lands and peoples beyond Russian borders. These expeditions collected samples of flora and fauna, mapped the territory, made ethnographic observations, and provided other information of use for future settlement or colonization. The expeditionary leaders also left research reports about their journeys, which are analyzed and summarized in this dissertation. The individuals who led these expeditions became important instigators of the further eastward colonization of the region by shifting the research focus of the institution beyond Russian Turkestan (during the 1850s and 1860s) to research in China, Tibet, and Eastern Turkestan (from the 1870s until the end of the century). The traveling expeditions and the expeditionary leaders themselves are analyzed comparatively and placed into the wider global and national historical contexts. This work also identifies a shift in the language of these travel accounts as the century progressed, moving from the relatively-benign documentation of flora and fauna during the earlier period to more overtly strategic and even jingoistic reports by the end of the century. The individual identities of scholar-travelers are also investigated, with some analysis of the process of creating the Russian or Russian Geographical Society scholar-traveler.

After an introductory chapter, chapter 2 provides an overview of the Russian Geographical Society's organizational history and how they became involved in Central Eurasian exploration. Chapters 3 through 6 provide discussions of individual scholar-travelers and their main research expeditions to Central Eurasia,

with analysis of their findings in the context of ongoing Russian colonial and imperial projects in the region. Chapter 7 provides some comparative context and suggestions for possible points of future comparison.

A country of hearsay and rumor: Kings, strongmen, and rumor in the urban Nepali political imaginary. Ph.D. Thesis, Harvard University, 2008. 255 pp. ISBN: 978-0-549-61438-8
Bajracharya, Sepideh Azarshahri

It is the argument of this thesis that the political in urban Nepal exists in exchange with a concept of illegitimate rule that is bound to a certain way of inhabiting the public. This is a public ceremonially claimed by those associated with high and low echelons of power. It is also where such displays are anticipated and perused for their connections, as well as what they might indicate in the realm of illicit relations that lies beyond the purview of sight and ceremony. In other words, both the performance and reading of these political spectacles, and the relation between them, take place in the realm of suggested evocation. Halla, which translates as "rumor," but is a term frequently used by urban Nepalis to indicate either an alleged event and/or the force of activity rallied around is intrinsic to how this public political arena is maneuvered.

The dissertation is divided into three sections. Each chapter explores a particular dimension of the relationship between illegitimacy, halla, and the public. Part I examines the period from the inception of the unified polity in the late 18th century until the palace massacre of 2001. I discuss the central role that the King and Valley have played in the administration and conception of the urban political; particularly with regard to a consciousness about the public as an arena of political ceremony, intervention, and dissent. The remaining four chapters focus on the period between November 2003 and May 2005 when I conducted fieldwork in a part of old Patan city affiliated with those of lower Newar caste. Part II investigates how these streets and neighborhoods were navigated and marked by those seeking to authenticate certain claims to public duty and justice. Part III considers the political implications of the halla communities that formed around the circulation of two frightful images.

The festival of Indra: The construction of a South Asian urban celebration. Ph.D. Thesis, The University of Iowa, 2008. 337 pp. ISBN: 978-0-549-75127-4

Baltutis, Michael Charles

This thesis details the textual and performative history of the South Asian festival of Indra. Due to the relative dearth of references to the festival in classical Sanskrit literature and to the near absence of its contemporary performances, this festival has been overlooked in both the Sanskrit commentarial tradition and modern scholarship. This dissertation will serve not simply to redress this lack of scholarly attention, but it will also argue for the festival's classical and contemporary vitality, signaled initially by the place of prominence the authors of the Sanskrit epic Mahabharata give to it.

The first part of this thesis looks at the several appearances of the festival in Sanskrit literature, observing its consistent use as a literary trope that signals shifts in the social, religious, and political status quo. These barely perceptible shifts are variously effected through the attribution of the performance of the festival to particular lineages, through accounts of the overturning of the festival by the performers' rivals, and through arguments proffered by classical authors in favor of the increased orthodoxy of the festival.

The second part of this thesis details the Indrajatra festival as it is performed in contemporary Kathmandu, Nepal, the only South Asian city whose performance closely follows the classical north Indian textual tradition. Largely ethnographic, these chapters will deal with issues of ritual time, the attribution of multiple meanings to rites and icons, and the role of the geographic space of the city in the foregrounding and construction of this festival. As the contemporary festival is more than simply the rote perpetuation of the classical festival, the final chapters will detail the festival's flexibility in adapting to the political changes that have occurred in Nepal's capital city since 1950. In these chapters, I will note how the festival has become simultaneously more "local," through its ritual and mythic ties to the Newar population of Kathmandu, and also more "universal," through the Nepalese state's adoption of the festival as a means for displaying its centralized power.

Community radio in Nepal: A case study of Community Radio Madanpokhara. Ph.D. Thesis, Ohio University, 2007. 353 pp. ISBN: 978-0-549-21792-3

Banjade, Arjun

This study is about Community Radio Madanpokhara (CRM) in Palpa district in Western Nepal. Initiated and managed by the local residents, CRM has been on the air on frequency modulation (FM) band serving 800,000 potential listeners in the region since 2000. Triangulating in-depth interviews, observations and an audience survey as methods, this research explores the nature and extent of the local residents' participation in the communication process.

The station, operating with a wide participation from its community members, has not only been successful in providing them with an access to much needed information and entertainment but

has also, in fact, proved to be an important avenue for the local population to express their opinions and views as well as exchange feelings. An audience survey, conducted in January 2004, revealed that 80.8 percent of the local respondents listen to their community radio station for information and entertainment.

Community radio in the region not only took away listeners from the state owned radio station, it also added new listeners. Thus, operation of a community radio station is not about sharing power, but it is also about creating new power. CRM has increased access to information for a larger section of rural population previously not served or underserved by the state media or the capital based-elite media. If knowledge is power and democracy is more about decentralization of power, then community radio stations in Nepal are truly championing this cause by creating many centers of power in the nation by empowering those left behind in the process and by securing their active involvement. They are encouraging the dispossessed and the marginalized in breaking the ages-old culture of silence, and CRM is leading the way in this endeavor.

Health services, schools, attitudes, and contraceptive use: Tests of a theoretical model among rural Nepalese. Ph.D. Thesis, University of Michigan, 2007. 265 pp. ISBN: 978-0-549-30418-0

Brauner-Otto, Sarah R.

This dissertation uses new, highly detailed measures of dimensions of social context to advance our understanding of both attitudinal and programmatic mechanisms through which social context influences individual behavior. To illustrate, I focus on the relationship between dimensions of social context, specifically health services and schools, and contraceptive use in Nepal. Using data from the Chitwan Valley Family Study I employ multiple estimation techniques including multilevel-logistic and OLS regressions and discrete-time hazard modeling.

To investigate the potential role of attitudinal mechanisms I explore how the health service and school contexts influence individuals' attitudes about contraceptive methods, family size and composition, children, family, and non-family behaviors and how both context and these attitudes independently influence individuals' contraceptive use. I find that women with positive attitudes about contraceptive methods and less family-oriented attitudes had higher rates of contraceptive use. Furthermore, women's attitudes about children and family had strong effects independent from those of attitudes about contraception, indicating that these less closely connected attitudes play an integral part in women's contraceptive use.

When investigating the role of programmatic mechanisms I examine the separate effects of the provision of family planning, child, and maternal health services and, for schools, the effects of curriculum, teacher gender and training, students' gender, and education costs. Because health service providers and schools are associated with a specific place, as new ones are built or existing ones change the services they offer, the distribution of these dimensions across physical space changes. Furthermore, because information about health services and schools is transmitted throughout communities

through social channels, their potential realm of influence is also geographically disperse. Consequently, I use an expanded conceptualization of the influence of social context and estimate models with geographically weighted measures of health services and schools that incorporate all the providers and schools in the study area. My analyses using these geographically weighted measures indicate that these dimensions of health services and schools all influence contraceptive behavior. I also find evidence that women's attitudes about children, the importance of childbearing, and roles within the family are mechanisms through which health services and schools influence contraceptive use.

Cultural change of Indian Pure Land Buddhist teaching in Chinese and Tibetan Buddhism. Ph.D. Thesis, Virginia Polytechnic Institute and State University, 2007. 234 pp. ISBN: 978-0-549-05386-6
Chen, Shu-chen

This work intends to illustrate the cultural change in Indian Pure Land teaching manifested in Tibetan and Chinese Pure Land praxis. Indian Pure Land teaching originated from the concept of buddhanusmr in which practitioners yearned to encounter the Buddha and hear his instruction first hand. When the teaching was transmitted to Tibet which had predominantly tantric culture, the Indic original general orientation of seeking rebirth in the Pure Land of any deity was retained and the teaching was incorporated into Tibetan Buddhist tantric framework. At the same time, the Tibetan Seminal Heart tradition offered a practice in which practitioners may accomplish becoming a Pure Land creative Buddha themselves. In the case of Chinese Pure Land Buddhism, the teaching was reduced because buddhanusmr practice was predominantly interpreted as the recitation of Buddha Amitabha name for the sake of attaining rebirth in His Pure Land. Concurrently, there are Chinese Buddhists who consider Pure Land is nowhere but in the mind. In contemporary Taiwan, Chinese Buddhists reconcile the two interpretations by aspiring to establish a Pure Land in the Human Realm in the here and now. Furthermore, upon comparing Pure Land teaching from the Chinese and the Tibetan tradition, the major difference seems to lie in the relationship between self (the practitioner) and other (the guru or deity) and have a cultural basis. The Chinese seeks assistance from the other Amitabha Buddha in order to take rebirth in His Western Pure Land while the Tibetans visualize themselves as Amitabha Buddha Himself and thus abolishing the boundary between self and other. In the Tibetan Seminal Heart tradition, the adept goes even further to achieve the realization of being this primordial creative Buddha of the universe thus there is only Oneness in the All ultimately. This work contributes to the recording of the history of Buddhism in Taiwan and the inquiry into the relation between self and other in South Asian religions.

Gender, power, space: Transnational bodies and the cultures of health in contemporary Tibet (China). Ph.D. Thesis, Stanford University, 2007. 353 pp.
Chertow, Jennifer Marie

Abstract not available

Understanding the process of agricultural adaptation to climate change: Analysis of climate-induced innovation in rice based cropping system of Nepal. Ph.D. Thesis, The Pennsylvania State University, 2007. 212 pp. ISBN: 978-0-549-04447-5
Chhetri, Netra B.

The development of technological solutions to minimize risks of current climate can lead to two possible outcomes: increase in agricultural productivity and insights about adaptation to future climate change. Drawing upon the hypothesis of induced innovation this research investigates whether spatial variations in climatic resource prompted the development of location-specific technologies that led to an increase in rice productivity in Nepal. Using the country's district level time-series data (1991/92 and 2002/03), I examine whether districts with comparatively lower initial rice productivity levels have increased their rates of production relatively faster than those with higher initial productivity. Complementing this analysis with relevant case studies, I also investigate the extent to which Nepal's research establishments have provided farmers with technological options to alleviate climatic constraints in rice cultivation across the country's climatically diverse terrain.

I find that rice productivity has increased steadily across the districts of Nepal during the 12 year period and is not just skewed towards climatically favorable regions but is also observed in areas that are relatively marginal for rice production. While the emerging patterns of productivity growth may have been the autonomous response to the increasing demand, it may also have been facilitated by conscious decisions to develop technologies that are location-specific. I find that the research establishments in Nepal have developed technological innovations as a buffer against the deleterious effect of climatic risks. The findings from both empirical and qualitative assessments indicate that Nepal's research establishment is engaged in and committed to the development of location-specific technologies that address the constraints of climate. The outcome of such commitment has been a series of technological innovations such as development of drought resistant varieties, improved irrigation management and agronomic practices, and change in research and development policies. Together, this may have been responsible for higher yields among districts with marginal climate, which have subsequently led to convergence of the rice productivity growth rate in the country. If the current trend in limiting the deleterious effects of climate in agriculture through appropriate technological as well as institutional changes continues then the prospect of adapting to future climate change is more plausible in Nepal.

Tibetan women and higher educational experience: An exploratory study. Ed.D. Thesis, University of Massachusetts Amherst, 2007. 140 pp. ISBN: 978-0-549-17572-8
Chodon, Yeshi

Abstract not available

“Tibet chic”: Myth, marketing, spirituality and politics in musical representations of Tibet in the United States. Ph.D. Thesis, University of Pittsburgh, 2007. 437 pp. ISBN: 978-0-549-25850-6
Congdon, Darinda J.

Abstract not available

Nature of a nation: Monarchy, development, and culture in Nepal’s Annapurna Conservation Area Project. Ph.D. Thesis, Princeton University, 2007. 329 pp. ISBN: 978-0-549-28516-8
Croes, Kenneth D.

This dissertation examines the establishment and management of the Annapurna Conservation Area Project (ACAP), an environmentally protected area in north-central Nepal, and the country’s most popular trekking destination. From its founding in 1986 until 2006, ACAP had a special status among Nepal’s protected areas due to its high-profile association with the Nepali royal family. It was managed by the King Mahendra Trust for Nature Conservation, a quasi-non-governmental organization established in 1982 with King Birendra as the Trust’s patron and Prince Gyanendra as its first chairman. This study argues that the royal family conspicuously associated itself with environmental conservation in a bid to renew monarchical legitimacy, which by the mid-1980s had been severely undermined by unfulfilled promises of development and a series of palace scandals.

ACAP became internationally renowned as a successful example of a new generation of protected areas that seek local participation and the integration of culture into natural resource management. Based on ethnographic fieldwork conducted in 2000-2001, the present work describes how ACAP’s staff applies these principles in practice, and maintains that a discourse of culture allows ACAP staff to celebrate ethnic and caste differences strategically—in particular, during recruitment efforts when building trust and fostering a sense of ownership for the project are crucial.

ACAP’s culture discourse extends as well to the images of exotic Nepali villages and villagers that ACAP promotes to attract foreign trekkers. This study argues that Annapurna residents accept ecotourist images of culture as accurate representations of themselves only insofar as they interpret such images as depicting the past. To the extent that they view the ecotourist images of culture as present signs of the poverty and stasis they seek to transcend, they contest them.

This dissertation also investigates the development concept of participation and contends that the performative dimension of participation—the everyday ways that ACAP staff interact with the

local people they work with—is crucial for maintaining the appearance of a viable participatory project, even when the actual participation of Annapurna residents is shot through with contradictions, exceptions, and negotiations.

Perspectives on learning in the Women’s Economic and Empowerment Literacy program in Nepal. Ed.D. Thesis, University of Massachusetts Amherst, 2007. 213 pp.
Deyo, Lisa A.

Agencies providing literacy education have sought to introduce program innovations that more closely reflect learners’ everyday lives. A growing number of studies have documented the situated nature of literacy practices and their implications for program design. The concept of learning is at the periphery. Despite innovations and new insights into literacy practices, practitioners are more attuned to diverse content than learning or literacies. Researchers are more attuned to the concept of multiple literacies and their socially situated nature than learning. The Women’s Economic Empowerment and Literacy (WEEL) program integrates literacy and numeracy education, savings and credit group concepts, and livelihood training for Nepali women. This dissertation is a case study of the WEEL program, focusing on staff members’, participants’, and facilitators’ perspectives on learning. The research questions were designed to elicit research participants’ narratives of their learning experiences. Four themes emerged as the most salient: the powerful role of aspirations; the meaning of education; learning as change; and the life-long, long-term, and life-wide nature of learning. The aspirations are closely associated with Scribner’s (1984) conception of the metaphors of literacy: as adaptation, as power, and as a state of grace. Education is interlinked with issues of the women’s social identity; gender and caste; concepts of modernization; and the women’s hopes for the future. Descriptions of learning are associated with access to knowledge, “doing” or activity, and seeing from a different perspective. An understanding of learning beyond the program’s boundaries is found in the themes of life-long, long-term, and life-wide learning raised in the interviews.

This research confirms and supports the movement towards more localized programs that is occurring in the field of adult literacy education. Program staff provided evidence to this effect, as the findings show how they consider a perspective of literacy and learning oriented to life-long, long-term, and life-wide learning as they engage in program design. The final chapter develops strategies to bring insights from a conception of literacy as metaphor and from adult learning theories to help strengthen program design and ensure programmatic responsiveness to learners’ lives.

Role of microcredit in rural poverty alleviation: A case study of Grameen Bikas Bank in Eastern Development Region, Nepal. Ph.D. Thesis, George Mason University, 2007. 166 pp.
Dulal, Hari Bansha

After 5 decades of relentless effort by the past governments and continuous donor assistance, Nepal still faces the same old challenges. Poverty is still at the forefront of developmental agendas. Persistent poverty raises a serious question regarding its existence. Is struggle against poverty in Nepal against the tide? Is poverty in Nepal unconquerable? Or do we need to take a step back and rethink our strategy to combat poverty? In order to alleviate poverty in Nepal, we need to target poverty at its root (i.e., rural areas). Grameen Bikas Bank (GBB) is a microcredit organization in Nepal that targets poor households. In Nepalese society where patriarchy is deep rooted and women are considered second class citizens, Grameen Bank, by providing loans to set up micro enterprises, has challenged the dominant patriarchal ideology and male power structure. However, microcredit in itself will not be sufficient to raise the living standard of all poor in Nepal.

A grammar of Hile Sherpa (Nepal). Ph.D. Thesis, State University of New York at Buffalo, 2007. 368 pp.
Graves, Thomas E.

Abstract not available

Barbarian lands: Theos Bernard, Tibet, and the American religious life. Ph.D. Thesis, Columbia University, 2008. 1102 pp. ISBN: 978-0-549-51538-8
Hackett, Paul Gerard

This dissertation presents the first comprehensive narrative of the life of Theos Bernard (1908-1947). As a first-generation American explorer in Tibet, Bernard was only the third American to successfully reach Lhasa, the capital of Tibet in the late 1930s. While there, Bernard amassed what would be the largest collection of Tibetan texts, art and artifacts in the Western hemisphere for more than thirty years, as well as documenting, in both still photography and 16mm film, an age-old civilization on the eve of its destruction. In his day, Bernard met, associated and corresponded with the social, political and cultural icons of his day, from the Regent and leading politicians of Tibet to saints, scholars and diplomats in British India, and such notables as Charles Lindbergh, Gandhi, and Franklin Delano Roosevelt. Bernard also established a research center in California to collaborate with a man considered "the most important Tibetan intellectual of the twentieth century," Amdo Gedun Chopel. When they were unable to overcome the turmoil of the 1940s, however, their collaboration failed and instead, within ten years both men would be dead.

The dissertation examines such issues as Bernard's place in the early history of the American subculture and counter-culture informed by Indian concepts of religiosity and the narrative of the genesis and spread of Indian and Buddhist religious traditions in

America over the last 150 years. In addition, Bernard's life and writings are examined as a paradigm of an ethnically American counter-culture religious experience and his academic activities are discussed in terms of their broader implications for the study of religion.

The dissertation concludes with a series of appendices containing presentations of some of the primary data amassed over the course of the research, including: some of Bernard's unpublished works; an overview of American visitors to Tibet from 1920 to 1959; and a photographic essay retracing Bernard's trips in India and Tibet with comparative photographs (1937 and 2006).

Consorts and revelation in eastern Tibet: The auto/biographical writings of the Treasure revealer Sera Khandro (1892--1940) (Drime Ozer). Ph.D. Thesis, University of Virginia, 2007. 518 pp. ISBN: 978-0-542-88926-4
Jacoby, Sarah Hieatt

This dissertation is a study of the biographical writings of the Tibetan Buddhist Treasure revealer Sera Khandro (1892-1940), who was one of only a handful of pre-1959 Tibetan women to write her own autobiography. She was one of the few women to become renowned as a Treasure revealer (gter ston), or one who discovers scriptural and material Tibetan Buddhist revelations. Her biographical writings include an extremely rare and unpublished 407 Tibetan folio-page autobiography and a 248 folio-page biography of her main spiritual consort Drime Ozer (1881-1924). These writings offer a previously unavailable vantage point from which to examine (1) the process of Treasure revelation and its role in Sera Khandro's early twentieth-century religious communities (chos sgar, gter sgar), (2) the purposes and social dynamics of consort practices from the emic perspective of a woman who participated in them, and (3) the ways in which one Tibetan woman represented herself and her gender through the literary genre of Tibetan autobiography.

The focus of this study is twofold: (1) to read Sera Khandro's auto/biographical writings as literature, analyzing the ways she crafted her self-narrative, and (2) to read her writings as a resource for understanding more about the community contexts of Treasure revelation and its associated consort practices. Chapter One narrates the dramatic plot of Sera Khandro's Autobiography, emphasizing her tension-filled descriptions of community life in Lhasa and Golok. Chapter Two explores Sera Khandro's relationship to the mythological history of the Treasure tradition and analyzes the connections she makes between Treasure revelation and social and environmental well-being. Chapter Three focuses on literary analysis, exploring the ways in which Sera Khandro articulates her autobiographical self. Chapter Four portrays how consort practices fit into Sera Khandro's community life, which was replete with the jealousies and love that always accompany human relationships. Chapter Five presents Sera Khandro's representation of her relationship with Drime Ozer, bringing the subject of consort practices out of the sterile domain of religious dictum and into the uncharted territory of a Buddhist love story.

Society and infrastructure: Geographical accessibility and its effects on school enrollment in Nepal. Ph.D. Thesis, University of Maryland, College Park, 2007. 372 pp. ISBN: 978-0-549-45066-5

KC, Shyam

Abstract not available

Echoes of empty luminosity: Reevaluation and unique interpretation of Yogacara and Nihsvabhavavada Madhyamaka by the fifteenth century Tibetan thinker Sakya mchog ldan. Ph.D. Thesis, University of Virginia, 2007. 437 pp. ISBN: 978-0-549-44731-3

Komarovski, Yaroslav Lvovich

Abstract not available

Crowded mountains, empty towns: Commodification and contestation in Cordyceps harvesting in eastern Tibet (China). M.A. Thesis, University of Colorado at Boulder, 2007. 124 pp. ISBN: 978-0-549-14718-3

Lama, Kunga Tsering

Abstract not available

Imagining and creating new possibilities for self and society: Narratives of Nepalese university students gone abroad. Ed.D. Thesis, University of San Francisco, 2008. 172 pp. ISBN: 978-0-549-65727-9

Nelson, Kristine

Abstract not available

Poverty, inequality, violent conflict, and welfare loss: Micro-level evidence from Nepal. Ph.D. Thesis, The University of New Mexico, 2007. 264 pp. ISBN: 978-0-549-15972-8

Nepal, Mani K.

Abstract not available

Micro-finance and empowerment of women: Evidence from Nepal. Ph.D. Thesis, University of Hawai'i at Manoa, 2008. 171 pp. ISBN: 978-0-549-59623-3

Rajouria, Alok

During the last two decades micro-finance programs have proliferated around the world. The Nobel Peace Prize 2006 awarded to the Grameen Bank and its founder signifies the global recognition of micro-finance as an effective strategy for poverty alleviation and socio-economic development. Micro-finance programs are also

acknowledged for having an empowering effect on women. Previous studies, however, have shown contradictory results on the empowering effect of micro-finance programs. Some studies have shown that micro-finance empowers women while other studies indicate that micro-finance not only increase gender conflict and subordination of women, but also result in the loss of women's control over their loans. This study examines the empowerment of low-income Nepalese women from squatter communities who participate in micro-finance programs. A significant difference in the level of self-esteem, self-efficacy and contribution to family income between participant group and non-participant group was found. In addition, a significant correlation between the level of self-esteem and self-efficacy and the amount of time the subjects participated in micro-finance programs meant that participation in micro-finance might have enhanced these factors. Regression analyses showed that participation in micro-finance programs had significant positive effects on self-esteem, self-efficacy and contribution to family income while controlling for socio-demographic variables like age, education level, family size and family income. This study concluded that micro-finance could help to empower female participants.

The endangered lives of women: Peace and mental health among Tibetan refugees. Ph.D. Thesis, Ball State University, 2008. 228 pp. ISBN: 978-0-549-50018-6

Raney, Shonali

Abstract not available

Market and monastery: Manangi trade diasporas in South and Southeast Asia. Ph.D. Thesis, Harvard University, 2008. 304 pp. ISBN: 978-0-549-61533-0

Ratanapruck, Prista,

Abstract not available

The role of group heterogeneity in collective action: A look at the intertie between irrigation and forests. Case studies from Chitwan, Nepal. Ph.D. Thesis, Indiana University, 2007. 343 pp. ISBN: 978-0-549-15098-5

Regmi, Ashok Raj

Although considerable agreement exists among scholars about the attributes of a resource and about resource users that are conducive to self-organization, there are also puzzling issues related to the effects of size and heterogeneity of the user group. Prior empirical studies indicate that user-group differences do not have a uniform effect on the likelihood of sustaining collective action. The effects can be either positive, negative, or unrelated to self-organization efforts. Since many of the results are derived from individual case studies, or only a small number of cases, I adopt a more rigorous strategy to address the effect of these variables on

self-governance and outcomes. I draw on a relatively large number of cases from two different types of common-pool resources in Nepal—irrigation and forests—to explore associations between group heterogeneity (measured in diverse ways) and collective action to address whether local resource management efforts may be affected. Through the use of in-depth case studies, I further examine the institutions governing both types of resource systems in a setting where members from the same community use both resources. Not only does this provide insights into how resource users organize around two different types of resource systems, but also allows us to assess and compare performance of these self-governed common-pool resource institutions. Using data generated by the Nepal Irrigation Institutions and Systems (NIIS) and International Forestry Resources and Institutions (IFRI) research programs, and my own fieldwork in the Chitwan District of Nepal, I find that some heterogeneity variables (such as, ethnic composition) are less likely than others to be an impediment to self-organization; the same heterogeneity variable (wealth disparity) may have opposite effects on different resource types; resource conditions are more likely to be affected by ability or inability of resource users to enforce rules rather than by their group differences; and that self-organized groups are able to mediate the perceived costs and benefits of organizing through institutional design.

The “Gzhan stong Chen mo”: A study of emptiness according to the modern Tibetan Buddhist Jo nang scholar ‘Dzam thang Mkhan po Ngag dbang Blo gros grags pa (1920--1975). Ph.D. Thesis, California Institute of Integral Studies, 2007. 329 pp. ISBN: 978-0-549-13203-5
Sheehy, Michael R.

Among the magnificently diverse syntheses of Indian Buddhist thought elaborated in Tibet, the understanding of gzhan stong (zhentong) or “extrinsic emptiness” as articulated through authors of the Jo nang tradition has come to inhabit a distinctive place within Tibetan Buddhist philosophical discourse. Exploring the history and literary heritage of gzhan stong philosophical thinking within the Jo nang tradition, we trace the sequential lineage (rings lugs) of the Jo nang pa, examining the distinctive gzhan stong view through a study and translation of the gzhi (ground) section of ‘Dzam thang Mkhan po Ngag dbang Blo gros grags pa’s (1920-75) seminal text titled, the “Gzhan stong Chen mo” or the “Great Exposition on Extrinsic Emptiness.”

Part I presents the genesis of Jo nang gzhan stong thought. Situating the Jo nang within the history of Buddhism in India and Tibet, this section explores the lives of selected forefathers of the Jo nang pa and central figures in Tibet, as well as the life and works of Mkhan po Blo grags. Emphasis is placed on both the sutra and tantra lineages of gzhan stong thought and attention is given to the specific lineage of the Kalacakra within the Jo nang.

Part II is on the exegesis of the Tibetan Buddhist genre of Jo nang gzhan stong literature. Here, we discuss Mahayana Buddhist hermeneutical schemas employed by the tradition to interpret what is of definitive (nges don) and provisional (drang don) meaning, as

well as the core textual basis for sutra gzhan stong.

Part III is an annotated translation of chapter I.A of the gzhi (ground) section of the Gzhan stong Chen mo. This part provides readers with the first English translation of a text explicitly on the gzhan stong view from a modern Jo nang author, and one of the few translations of a text from the Jo nang tradition. Here, Mkhan po Blo grags explains the abiding reality (gnas lugs) of the ground for reality, the principles that the ground relies upon, and how reality’s basic ground is effulgently full of enlightened qualities while devoid of superficial phenomena.

Destruction at the root: Religious genocide in Tibet?. M.A. Thesis, Wilfrid Laurier University (Canada), 2007. 129 pp. ISBN: 978-0-494-26590-1
Sherratt, Jackson Elijah

What constitutes genocide is a matter of considerable debate. Stripped to its theoretical core, however, genocide requires the presence of (a) perpetrators and victims, and (b) the established intent of the former to destroy the latter, by (c) such methods that can reasonably be considered genocidal. As such, isolating and identifying these variables becomes an essential task for anyone wishing to establish that a particular historical event, or set of events, amounts to genocide. The United Nations Convention for the Prevention and Punishment of the Crime of Genocide (UNGC) represents the legal standard in this regard, and codified therein are definitional parameters that correspond to the essential features of genocide noted above. Despite its status as the authority on genocide, the legal yardstick by which all mass atrocities are measured, I contend that within the Convention’s limited framework, there exists little opportunity for the case of Tibet to be judged according to meaningful criteria. Indeed, considering the consubstantiality of religion and politics in pre-Communist Tibet, and the conceptual proximity between faith and “nation” reported among Tibetans in exile, Tibetans, as a self-identified ethnoreligious population, do not fit neatly into the terms of the Convention. This study, which is intended to provide conceptual clarity rather than concrete conclusions, considers (a) alternative theories of genocide, including those held by Tibetans themselves, as well as (b) the reported experiences of exiled Tibetans, as a means by which to question existing knowledge vis-a-vis the Tibetan experience of Chinese rule. Underwriting this research are broader theoretical questions regarding what constitutes genocide.

Shaping Muslim identities: Alterity, conflict and Islamic revival in Nepal. Ph.D. Thesis, University of California, Santa Barbara, 2007. 303 pp. ISBN: 978-0-549-50548-8
Sijapati, Megan Adamson

Though a Hindu kingdom throughout much of its modern history, Nepal has also long been home to a minority of Muslims of various ethnic and regional backgrounds. Based on field research from 2005-2006 among Muslims primarily of the Kathmandu Valley, this study investigates contemporary Nepali Muslim religious

identity and the ways that it is shaped and mobilized at the level of community. The dissertation begins with a discussion of the historical background of Muslims in Nepal based on established historical narratives and new oral histories collected through interviews, followed by a topography of this ethnically, regionally, and culturally diverse population. In recent decades, members of the Nepali Muslim population have become increasingly focused on issues of religious identity and have adopted Islamic revivalist-oriented practices and epistemologies. As an entry point for understanding this contemporary focus, the dissertation documents and analyzes an incident of unprecedented anti-Muslim violence that took place in the Kathmandu Valley in 2004, referred to in the Nepali media as Kaalo Buddhvar. It examines the potential preconditions for the violence by tracing the historically constructed alterity of Muslims in Nepali state discourses from the eighteenth century to the present as they pertain to the Hindu kingdom's religious identity. It then documents first hand accounts of Kaalo Buddhvar by Muslims, as well as Muslim interpretations of it. This dissertation then documents and examines two national Muslim organizations that are concerned with religious self-representation and cultivation as they relate to this and other experiences of violence and struggle and as they are expressed in authoritative discourses. The first, the National Muslim Forum, was created as a political platform for Nepali Muslims immediately after the violence of 2004 and it articulates new parameters for Nepali Muslim identity and political rights at the national level. The second, the Islami Sangh Nepal, is a religious organization that focuses on the cultivation of Islamic knowledge and tradition. Based on personal interviews with their members, participation in their programs, and translations and analyses of their Urdu discourses, this study analyses the ways in which these organizations address the dual Muslim concerns of creating a unified religion minority identity and leading meaningful Muslim lives in a Hindu majority environment. It suggests that Muslim experiences of violence and conflict, Nepal's political developments of recent decades, and growing movements in global Islam together shape modern Nepali forms of Islamic religious and political identity.

Tourism in a sacred landscape: Political economy and Sherpa ecological knowledge in Beyul Khumbu/Sagarmatha National Park, Nepal. Ph.D. Thesis, University of Hawai'i at Manoa, 2008. 678 pp. ISBN: 978-0-549-63256-6
Spoon, Jeremy D.

This dissertation focuses on the interrelations between political economy and Khumbu Sherpa ecological knowledge in Beyul Khumbu/Sagarmatha (Mount Everest) National Park, Nepal. Based on my PhD research conducted over nineteen months between 2004 and 2007, I address how peoples' perceptions and interactions with place have been influenced by the establishment of a protected area, more than thirty years of tourism, a ten-year Maoist war and political revolution, increased wealth, and western-style education. In this case, the negotiation involves the indigenous Khumbu Sherpa, a Mahayana Buddhist Tibeto-Burman people who practice

agro-pastoralism, and in recent years provide tourism services. My work is theoretically framed by post-structuralist political ecology in which people-nature relations are viewed as constantly changing without a specified beginning or end, and political economy is an integral driver of change. The methodology I employed combined quantitative and qualitative ethnographic and survey techniques at multiple scales, engaging the research questions across demographics, as well as suggesting the relevance of these findings to the sustainability of biological and cultural diversity. The results illustrate that multiscale forces are influencing Sherpa ecological knowledge distribution, transmission, and acquisition, including formal institutions, the local and regional economies, and reconfiguring household demographics. Specifically, the degree of market integration, gender, age, western-style education, and herding were significant predictors of various species knowledge domains. For place-based spiritual perspectives and taboos, market integration, gender, age, and monastic participation were significant predictors of knowledge. These results suggest that younger generations may be starting to view themselves and the land as non-relational, compared to older generations who view them as relational entities. Finally, location of settlement, direct tourism involvement, participation in an indigenous resource management institution, and interactions with agriculture and the forest were significant predictors of landscape-level knowledge. Overall, the findings demonstrate that Sherpa ecological knowledge is heterogeneously distributed across the population and that internal and external forces can influence change, particularly market integration, education, shifting social relations, and specialization. Additionally, changes in values and practices that underpin the Sherpa sense of place may contribute to unsustainable landscape interactions, especially in areas where resources are used for tourism.

Audience involvement with "Kushi Ko Sansar," a children's TV show in Nepal: An entertainment-education initiative promoting positive attitudes and actions toward people with disabilities. Ph.D. Thesis, Regent University, 2008. 161 pp. ISBN: 978-0-549-51835-8
Strong, Deborah A.

Abstract not available

HIV/AIDS: Assessing and changing adolescents' beliefs in Nepal. Ph.D. Thesis, Clark University, 2007. 160 pp. ISBN: 978-0-549-25431-7
Thapa, Bisika

The present study examined WHAT adolescent boys and girls in Nepal know about the causes and prevention of HIV/AIDS and HOW they explain what they know. Participants then engaged in comparing their own answers to the answers provided by multidisciplinary experts from the field of HIV/AIDS and other adolescents worldwide and from Nepal. By comparing their own answers to answers from different sources, participants engaged in differentiating and reorganizing their previous beliefs. This process of

re-organizing beliefs is called Psychological Distancing. The individual experiences a discrepancy between what he/she expected and what he/she comes to know through the multiple comparisons. To resolve this discrepancy, the participant re-examines assumptions and tries out alternative perspectives and thereby transforms his/her initial response. In this study, 3 categories of adolescents (normal, high-risk, and adolescents with HIV) were interviewed. Participants' initial explanations as well as their changed responses were coded with respect to specific levels of cognitive reasoning using the cognitive-developmental categories used by Bibace and Walsh in the area of concepts of illness.

Results showed that participants in all 3 categories had a range of developmental levels of explanation regarding questions about the definition, causes/modes of transmission, and prevention of HIV/AIDS. Using psychological distancing activities, all the participants in this study changed their beliefs from a developmentally lower level to a higher level of causal reasoning.

Practitioner's hands and academic eyes: A practical approach to improving disaster preparedness and response. Ph.D. Thesis, Oregon State University, 2008. 134 pp. ISBN: 978-0-549-71088-2
Thompson, Wiley C.

Abstract not available

Japanese girl meets Nepali boy: Mutual fantasy and desire in "Asian" vacationscapes of Nepal. M.A. Thesis, University of Manitoba (Canada), 2007. 166 pp. ISBN: 978-0-494-22929-3
Yamaga, Chisono

Abstract not available

Between truth and imagination: Special envoys on mission to Tibet during the period of Republican China, 1912—1949. Ph.D. Thesis, The Chinese University of Hong Kong (Hong Kong), 2007. 382 pp. ISBN: 978-0-549-22985-8
Zhu, Lishuang

Abstract not available