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Bhandari, Bishnu
--- Ph.D.

Title: Landownership and Social Inequality in the Rural Terai Area of Nepal
Order No. DA8507228
Supervisor: Russell Middleton

This study is an investigation of the changes in landownership and the impact of a resettlement program on the socioeconomic status of households in two rural wards of the Chitawan district of Nepal. It includes the analysis of 1230 land records and of socioeconomic information on 371 households obtained through a field survey. The findings indicate that the mean size of landholdings has been decreasing and that both fragmentation and concentration of landholdings has been occurring over time. Approximately 50 percent of the households in the wards are either landless or near-landless over time. The Vaisya and the lower caste people are most likely to be landless or near-landless. The landless and craft-work and fishing households appear to be at the lowest rung of the social and economic hierarchy. This study also suggests that the higher the caste, the higher the socioeconomic status of the households. The multivariate analysis suggests that overall satisfaction with the quality of life is significantly related to cash income, ownership of a radio, number of years of education, being in a craft work or fishing occupation, and having a better occupation than one's father. However, the landless, near-landless and lower caste households are the most likely to have a low standard of living, and the life standards of the craft work or fishing households appear to be worsening. Despite an overall decrease in the shortage of food, the landless, near-landless, and lower caste people are facing increasingly longer periods of food deficit. Factors related to changes in landownership, ways to cope with food deficits, and intergenerational mobility are dealt with, and some policy recommendations are discussed.

Chang, David Hsin-Shih
--- Ph.D.
Title: The Multivariate Analysis of Vegetation and Environmental Factors in Ngari, Tibet
Order No. DA8516924

163 plant community samples and climatic data were collected from Ngari, Tibet. By means of multivariate analysis with Detrended Correspondence Analysis (DCA), Reciprocal Averaging (RA), and Two-way Indicator Species Analysis (TWINSPAN) of the Cornell Ecology Programs, the ordination and classification for community data of Ngari were produced. Two ecologically significant ordination axes are a thermal or altitudinal axis and a soil moisture axis. A hierarchical classification of community types is produced from TWINSPAN and a nonhierarchical one from DCA axes. 15 zonal community types and 9 intrazonal (phreatic) community types were divided.

The relationships between climate, soils, topography, and vegetation along the altitudinal gradient and soil moisture gradient in Ngari are analysed. The ordination value of community types and their distribution gradients are further correlated to environmental data with multiple regression. Then, the environmental interpretation for community types is presented in an objective and quantitative mode.

The abundance (coverate %) of 7 commonest species is also related to environmental indices with multiple regression analysis. Then, the matrixes calculated by a set of site parameters of the equations for the 7 species produces a set of the predicted abundance of the 7 species for the samples.

Thus, the distribution patterns and community structure of vegetation in Ngari and their environmental indexes could be quantitatively presented and predicted.

*Chang, Jiunn Yih

— Ph.D.

Title: A Study of the Relationship Between the Mongol Yuan Dynasty and the Tibetan Sa-skya Sect
Order No. DA8506092

This dissertation makes the argument that while under Khubilai Khan the Mongols attempted to take political advantage of the personal relationship between the emperor and the Sa-skya hierarch 'Phags-pa, under Khubilai's successors this attempt failed due largely to the deep involvement in Tibetan Buddhism by the latter. The most important of the new contributions of this dissertation are its detailed studies of the Hsuan-cheng-yuan and the lineage of Imperial Preceptors who succeeded 'Phags-pa. These topics have not hitherto been investigated in depth by scholars in this field.

The first chapter, "Sources and Problems," discusses the Tibetan and Chinese source-materials, and earlier studies of them. The second chapter, "Relations Between Mongols and Tibetans Before Khubilai Khan," deals with problems in the history of the developing relationship. The third chapter, "Khubilai Khan and the Sa-skya-pa," begins with the period when Khubilai was still a prince, and continues through the period when he was emperor of the Yuan Dynasty. It discusses his encounter with the Sa-skya hierarch 'phags-pa, which caused a dramatic change in the relationship between the Mongols and the Tibetans. The fourth chapter, "The Yuan Management of Tibet," is divided into two sections, one on the office of Imperial Preceptor and one on the Hsuan-cheng-yuan. (Partial abstract.)

*Duncan, Betty Allison

— Ed.D.

Title: The Status of Educated Women in the Political, Economic, and Educational Sectors of Nepal

-16-
Nearly a century (1846-1950) of oligarchical power in Nepal has produced a system in which over 98 percent of the women work in agrarian occupations. Since only 1 percent of the Nepali women have obtained a high level of formal education, those women who have become educated and who hold professional positions in urban society were the point of interest for this study.

Two months were spent in the Kathmandu Valley of Nepal. During this time, personal interviews were held with fifty women who worked professionally in the public and private arenas to see what circumstances of life encouraged as well as enabled them not only to obtain an education, but also to work in a sector other than the agrarian mainstay of over 98 percent of the female population. It was also an attempt to assess their status in the political, economic, and educational development of their country.

A historical review of recent trends of development—the evolution since 1951 of its political, economic, and educational institutions—is provided, with an addendum in each case of what these thirty or so years of development gains have meant to women's status.

Following the historical review are the interview results. First, each woman was asked to respond to questions that explored her background. Second, each was asked to comment on the following topics: job opportunities; wages received; educational opportunities; exercise of rights in voting, holding of public office, and ownership of property; controls in choice of marital partner; child-care practices; and brain drain.

From the interviews it was concluded that these fifty women had achieved a privileged status that few Nepalese, men or women, attain. Motivation and opportunity were a result of various ingredients—family encouragement and support, government support, and self-determination. But this superior status is greatly modified by the constraints of a society that is both male-dominated and limited economically. These negative circumstances will not be overcome without progressive measures in the political, economic, and educational sectors that would positively affect all the Nepalese.

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*Folmar, Steven James  
  Ph.D.  
  Case Western Reserve University, 1985. 241 pp.

Title: Fertility and the Economic Value of Children in Pokhara Valley, Nepal

Order No. DA8525257

Supervisor: Melvyn C. Goldstein

This dissertation tests the following hypotheses derived from Demographic Transition Theory: (1) That urban fertility is lower than rural fertility, because (2) The economic value of children is less in the urban area, and (3) Fertility varies with the economic value of children.

Primary demographic and economic data were collected from Nepalese caste-Hindus residing in two locations, one rapidly urbanizing city (Pokhara), and a nearby village (Ghachok). The principal methods employed to collect demographic data were (a) a survey of household membership and (2) the reproductive histories of all women aged 15 and over. A survey of the land and livestock holdings, occupations and estimated income established the economic status of each household. The method used to assess the value of children entailed repeatedly visiting each of the 40 randomly selected households in each research site and asking the members to recall their activities during the previous day. The results of this survey demonstrated that village children begin working earlier, work longer hours, and spend more time productively employed than city children.
Cohort analysis of the demographic data demonstrates that fertility has changed in both the rural and the urban area over the past 20 years. However, rural fertility has decreased more than urban fertility and is now lower than urban fertility. Moreover, urban high caste fertility is actually increasing.

These differences in fertility cannot be explained by variation in the value of children since the decreasing fertility in the village is found in association with a relatively high economic value of children while the increasing fertility among the urban high castes is found in association with a relatively low economic value of children.

The explanation for the new fertility patterns lies in the diverse ways that the development of Pokhara has influenced different segments of the rural and urban populations.

*Goldberg, Margaret Ellen

--- Ph.D.
--- University of Illinois at Urbana-Champaign, 1985. 988 pp.

**Title:** Argumentation and Understanding: A Study of Tibetan Religious Debate

**Order No.** DA8521770

**Supervisor:** F. K. Lehman

This thesis investigates the question of how individuals interpret formal religious doctrines. It does so by examining the way Tibetan monastic students and teachers use traditional methods of debate of the dGe lugs pa sect to interpret Buddhist scriptures. The fieldwork for this study was done with Tibetan refugees in Nepal, India, and the United States.

A dGe lugs pa debate uses speakers in two roles, questioner and answerer. In a debate the answerer constructs a public model of a portion of his belief system where his verbal commitment to a proposition is taken to represent belief in that proposition. The questioner initiates topics and requests commitments about them from the answerer, who is required to comply and may not introject additional information. The usual object of a debate is for the questioner to elicit an incorrect commitment from the answerer and then force him to explicitly change that commitment.

Tibetan debate is a method of analysis used to interpret Buddhist scriptures. The scriptures themselves are obscure. The dGe lugs pa interpretation of a passage of scripture consists of parts performing one or more of five main functions: (1) assignments of an intelligible gloss to the passage; (2) assignment of elaborations on the gloss; (3) justification that the gloss and elaborations are the actual meaning of the passage; (4) justification that the gloss and elaborations are true; and (5) justification that the expositional style of the passage is appropriate for conveying its meaning.

The most striking feature of Tibetan debate, both as a form of religious practice and as a form of argumentation, is its paucity of symbolism. In terms of Tibetan Buddhist religious practice, this enables debate to serve as an emotion defusing ritual capable of establishing the soteriologically necessary knowledge of Emptiness. In terms of argumentation, the format of Tibetan debate serves to diffuse emotions produced by identity symbolism and in discourse, so that debate tends to produce stable, well thought out beliefs. This study suggests the general conclusion that at a moment to moment level informants can clearly express beliefs and affects which occur during discourse, and those beliefs and affects follow patterns.

*Gombo, Ugen

--- Ph.D.
This dissertation is a study of the adaptation of and socio-cultural change and continuity among Tibetan refugees of the Kathmandu Valley, Nepal. It takes a cultural-ecological approach, utilizing the conceptual framework of adaptation operationalized by John Bennett. Data for the study were collected in the field in two surveys, and by participant observation and interviews.

The adaptation of Tibetan refugees in the Kathmandu Valley is found to be "successful", in that it has had desirable consequences for the refugees as well as their host society. A multitude of factors has been responsible for this, including substantial international assistance and liberal policies of the host society/government. Foremost among these factors has been the unique opportunity for the refugees to specialize in non-indigenous (i.e., non-Nepalese) economic activities in a rapidly-growing (tourist) market economy--especially the Tibetan carpet industry.

Change and continuity in Tibetan social relations, values and behavior are found side by side. Among them are the emergence of class stratification and subsequent development of a "spirit of capitalism"; the rise of mutual-aid associations followed by greater intra-ethnic group identity; Nepalization/Westernization among the younger generation; and, on the other side of the coin, the revival of Tibetan Buddhist monasticism and retention of traditional Tibetan family structure (the various forms of polygamy); and faith and pride in Tibetan Buddhism and Tibetan ethnic identity. It is concluded that socio-economic forces, by and large have been the underlying causal factors in both change and continuity.

This study also suggests that, while pan-Tibetan ethnic identity is strong and Tibetan nationalistic political goals are still prevalent, socio-economic forces (such as "privatization" of economic activities, education and socialization patterns of the young, and the political situation of Tibetans in the international context) are already rapidly ushering Tibetan refugees (at least those in the Kathmandu Valley) toward socio-economic and cultural integration with their host society.

*Grimshaw, Anna

Ph.D.

Rizong: A Monastic Community in Ladakh

The thesis examines a particular theoretical question in anthropology and it provides ethnographic detail of a relatively undocumented region of the world.

The problem to which this study is oriented concerns the relationship between religion and society. The religion considered is the Tibetan form of Mahayana Buddhism and the society in which it is practised is a community in the Himalayan area of Ladakh.

The religion here has not strictly been an indigenous development within the community. The evolution of its philosophy and practice took place in other areas. The religion, therefore, has been imposed on the society "from above."

The thesis attempts to show how the content of this religious doctrine has been translated into a specific social context and the nature of the formal mechanisms through which this has been achieved. The successful penetration of the indigenous system by the Tibetan form of Mahayana Buddhism has been as much determined by practical and political factors as by spiritual interests.

The study focuses upon the formal representative of the religion--Rizong monastery. It examines the complex ties which link the monks with nuns and laypeople into an economic, social and religious
system. It also discusses the practical and spiritual implications of the principles of celibacy and monasticism as they influence the intervention of Rizong in the local community.

Finally the role of women within a Buddhist society is highlighted and interpreted within this particular Himalayan context.

*Gubhaju, Bhakta Bahadur*

— Ph.D.


Title: Demographic and Social Correlates of Infant and Child Mortality in Nepal

Order No. DA8426599

This study is mainly based on data from the Nepal Fertility Survey carried out by the Nepal Family Planning and Maternal Child Health Project in 1976 in collaboration with the World Fertility Survey. This study shows that the risk of infant and child death is higher in the mountains compared to the Terai and hills. Education of the mother is found to be important in determining child mortality.

It is also shown that the risk of infant and child death to first order births is due to the fact that these births occur predominantly to younger women. The excessive risk of infant and child death to young women with high parity is mediated through short birth intervals.

The length of preceding birth interval and the survival of previous birth are important predictors of infant and child mortality. Even at the shortest preceding birth interval (less than 18 months) the probability of the index child dying during infancy is considerably higher among the children of mothers whose preceding child has died than if it is alive. This indicates that the death of the preceding sibling introduces additional risks during infancy to the recently born child ('family environment effect'). On the other hand, among children born in an interval of less than 18 months, the risk of child death is lower among the children of mothers whose preceding child died compared to those where it survived. This may be due to the fact that where the preceding sibling died there is no competition, and the short birth interval does not represent additional risk, presumably by removing the 'competing child effect'. However, at 'favourable to survival intervals' (18-35 months and three years or more) the death of the preceding sibling increases the risk of death for the reference child ('family environment effect'). Loss of an earlier child may suggest inadequate living conditions or care or both that are unfavourable enough to supersede or overpower the otherwise favourable effect of the longer birth interval.

*Jackson, David Paul*

— Ph.D.


Title: Sa-Skya Pandita on Indian and Tibetan Traditions of Philosophical Debate: the Mkhas Pa Rnams 'Jug Pa'i Sgo, Section III

Supervisor: Richard Salomon

This study explores Sa-skya Pandita's explanations of the principles and presuppositions of Indian and Tibetan philosophical debate, especially as he expounded them in his Mkhas pa rnams 'jug pa'i sgo (KhJ). Sa-skya Pandita (Sa-pan) (1182-1251) as a young man studied under several outstanding Indian Buddhist teachers and eventually became the first great all-around scholar (pandita) of Tibet. He was a major pioneer in the transmission of scholarly traditions from India to Tibet, and excelled in particular in the exposition of Pramana (Buddhist logico-epistemology), of which philosophical debate was a practical application. Through his KhJ (section III) and Rigs gter, Sa-pan aimed at establishing
in Tibet the Indian Pramana tradition of Dharmakirti. In so doing he criticized the non-Buddhist dialecticians of India and the earlier Tibetan traditions, especially that of Phya-pa Chos-kyi-seng-ge.

The present study introduces Sa-pan's life and works, with special emphasis on his career as a scholar of Pramana. Chapter 1 gives a chronological sketch of his life and lists the sources upon which biographical studies must be based. Chapter 2 reviews the previous modern research on the KhJ and other works by Sa-pan. Chapters 3 and 4 survey the writings of Sa-pan and describe a number of lost or apocryphal works. Chapters 5 and 6 describe his career as a scholar of Pramana, detailing his studies, translations and writings on this subject, and also tracing some of the Pramana lineages that he founded. Chapter 7 investigates the question of how Sa-pan and the earlier scholars Rngog lo-tsa-ba Blo-ldan-shes-rab and Phya-pa Chos-kyi-seng-ge classified and interpreted the thought of Dharmakirti.

The last three chapters discuss the KhJ itself and its commentarial and textual traditions in more detail. Chapter 8 describes the contents and structure of the KhJ. Chapter 9 surveys the known commentarial writings on this treatise. And chapter 10 describes the textual sources for the following critical edition and describes the method followed in preparing that edition.

The second main section of this study consists of the edited text and annotated translation of KhJ part III. The final main section contains the bibliographies and appendixes.

*Joshi, Radha Krishna

-- Ph.D.

Title: An Identification of Knowledge, Skills, and Attitudes Essential for Preparation of Primary School Teachers in Nepal

Order No. DA8512150

Supervisor: Edward F. Iwanicki

The study was aimed at: (1) deriving information about the knowledge, skills, and attitudes for the preparation of primary school teachers from the literature on teacher education, (2) identifying what knowledge, skills and attitudes are perceived by teacher educators and primary school teachers as essential for the preparation of primary school teachers in Nepal, (3) determining whether teacher educators and primary school teachers differed significantly in their perceptions of teacher preparation needs, and (4) drawing suggestions from this study for the improvements of primary teacher education curriculum in Nepal.

The researcher utilized a Documentary Analysis Model which served as the organizational framework for collecting and analysing relevant data from a review of the literature. A questionnaire was developed on the basis of information derived from the review of literature. The questionnaire was then administered to a sample of 114 teacher educators and 100 primary school teachers. The chi-square analysis was used to determine whether teacher educators differed from primary school teachers in their perceptions of teacher preparation needs. Then the existing primary teacher education curriculum was analyzed in light of the knowledge, skills and attitudes identified through this study as being important.

Principal Findings. (1) A list of knowledge, skills, and attitudes thought to be essential for the preparation of primary school teachers was derived from the review of the literature. (2) One hundred and thirty-six teacher preparation needs were identified as being important attributes for the preparation of primary school teachers in Nepal. (3) The teacher educators and primary school teachers had similar perceptions of the importance of 100 teacher preparation needs. They differed in their perceptions of the importance of 36 needs. These differences were a function of the magnitude of their views, but not in the direction of their views. (4) The existing primary teacher education curriculum at the Institute of Education does not address about 35 percent of the important teacher preparation needs identified through this study. Therefore, it is recommended that the IOE should
review the current primary teacher education curriculum for improvements in light of the findings of this study.

*Khan, Chandra Kanta

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Ph.D.


Title: Trans-Himalayan Politics: China, Britain and Tibet, 1842-1914

Order No. DA8506638

Supervisor: E-tu Zion Sun

This is the study of the inter-relationship of the major powers, Britain, China and Russia, with Tibet and the kingdoms of Sikkim, Bhutan and Nepal in the trans-Himalayan political arena from 1842 to 1914.

Once the British Empire was consolidated in India, Tibet was an excellent buffer state against the expanding Russian influence. Tibet's isolation was broken by the British who penetrated for trade, but with ulterior political motives.

The suzerainty of China in Tibet was gradually weakening during 1842-1914. The British believed that the recognition of Chinese suzerainty over Tibet and not Tibetan independence would best serve their interests. The "fiction" of Chinese suzerainty was kept alive in Tibet by Great Britain.

With the arrival of Curzon as Viceroy of India in 1899, coinciding with increased Russian activities, the trans-Himalayan politics radically changed. Curzon's direct intervention in Tibet alarmed not only China but all the Himalayan kingdoms. According to Peking's interpretation, the British effort to bring Tibet within their sphere of influence was a violation of Chinese territory.

By 1914, Great Britain had achieved their goal of an autonomous Tibet under moderate British influence. By a series of agreements with Tibet, China and Russia between 1904-1907, the Chinese suzerainty in Tibet was revived by the British with the pledge not to intervene in Tibet.

The tripartite conference at Simla ended with the agreement on April 27, 1914, between Britain, China and Tibet. With the creation of an Outer Tibet under Dalai Lama's full control, and an Inner Tibet under Chinese influence, a new pattern of trans-Himalayan politics emerged with no major changes for more than three decades.

*Lewis, Todd Thornton

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Ph.D.


Title: The Tuladhars of Kathmandu: A Study of Buddhist Tradition in a Newar Merchant Community

Order No. DA850608

This is an ethnographic study of the Tuladhars, Newar merchants of Asan Tol, Kathmandu, and an analysis of Buddhist tradition in their community. Its basic endeavor is to describe the complex configuration of Buddhist observance in Kathmandu, analyze Newar religious tradition in historical perspective, and explore the impact of modern change in this cultural context. This dissertation follows in the scholarly lineages of historical anthropology as defined by Evans-Pritchard, the study of tradition by Edward Shils, and the anthropology of Buddhist societies as articulated by S. J. Tambiah.
In the ethnographic treatment constituting Part I, the religious geography of the Kathmandu Valley is described, from the furthest limits of pilgrimage down to the topography of town, neighborhood, and house. A portrait of the social setting in Asan Tol and the social organization of the Tuladhars is then drawn to define the bazaar community in which the research was conducted. Special attention is then devoted to Buddhist ritual traditions: daily ritual cycles, rites performed by Vajracarya priests, meditations and initiation, bratas, and the life-cycle rites. A description of the yearly festivals completes the ethnographic documentation.

In Part II are described the distinctive characteristics of "Baha Buddhism," a term used to denote the unique organization of Newar Buddhism that culminated in the later Malla Dynasty (1500-1769). Baha Buddhism survives to the present day in fractured form, although its traditions still provide the central framework for contemporary Tuladhars' observance. In this analysis, close attention is paid to the organization of Newar viharas, patterns of exchange and hierarchy between Vajracaryas and the lay community, and the specific content of this distinctive Mahayana-Vajrayana Buddhist tradition. In this section, the nature of Hindu-Buddhist relations in Newar society is also delineated.

The dissertation ends in Part III with a treatment of socio-cultural change in the modern period. To define the full religious context of "Kathmandu Valley Buddhism, the role of Tibetan and Theravada" traditions and their impact on Tuladhars' practice and belief are examined. Finally, there is a discussion of the effects of modern change in political rule, economics, media, and competing ideologies as they have affected the organization of Baha Buddhism and the religious orientation of individual Tuladhars.

*Maharjan, Tulsi Ram*

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Ph.D.

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Title: A Comparative Study of Caste and Ethnic Group Parents' Attitudes Concerning Secondary Education in Nepal

Order No. DA 8515776

The purpose of this study was to compare the attitudes and perceptions of high caste and low caste and minority ethnic group parents regarding their children's secondary education. While informal studies on low school enrollment, high dropout rate and low school participation exist, there have been no formal studies to determine the effects of caste and ethnic diversity on secondary school enrollment in Nepal. Therefore, further research was needed to understand why low caste and minority students' school enrollment is low and to determine how to ensure a more equitable distribution of educational opportunity among all ethnic and caste groups.

The main objective of this study was to determine the attitudes and perceptions of high caste and low caste and ethnic group parents towards education, the existing curriculum, as well as perceived barriers which might hinder school enrollment and retention, and incentives which would increase school enrollment and retention.

A survey approach was used to gather quantitative and descriptive information. A questionnaire developed by the researcher was administered through personal interviews. The survey interview gathered views, attitudes and perceptions from parents who were high caste and from parents who were low caste and of minority ethnic groups. A total of 132 parents were interviewed for this study.

The findings showed that there were more positive attitudes towards educating sons than daughters by both groups. Children from the high caste group were enrolled at a far higher rate than the children from the low caste and minority ethnic group. Economic need was the major factor preventing both groups of parents from sending their children to school. High caste parents did not feel that their children were affected by negative social pressures such as intimidation and discrimination. Low caste and minority ethnic group parents reported some form of intimidation and discrimination toward their children. High caste parents preferred an academic curriculum while low caste and minority ethnic group parents wanted more subjects taught in the vocational fields.
Geomorphology of the Ravi River Near Chamba Town, Himachal Pradesh, India

Order No. DA8519948

Geomorphic history of the study area located in the northwestern Himalaya is intimately related to the complex geologic and tectonic history of the Himalaya. The Himalayan orogeny started near the Cretaceous-Tertiary boundary when the Indian and Eurasian plates collided. In the study area, the Pir Panjal was uplifted in the Miocene and the Dhaula Dhar in the Pliocene. This research shows that the pre-Pleistocene history of the study area (the Ravi River basin) is intimately related to the Himalayan orogeny and its various phases. Pleistocene and Holocene history is related to the occurrence of glacial and interglacial ages. The terraces in the study area are the result of the aggradational and degradational events accompanying these ages.

After the uplift of the Pir Panjal in the Miocene, the northern section of the Ravi River basin was established as the streams flowing on the south slopes of the Pir Panjal. In the Pliocene the uplift of the Dhaula Dhar to the south led to the establishment of the Ravi River and the southern section of its basin as the streams flowing on the north slopes of the Dhaula Dhar. The Dhaula Dhar uplift axis plunges northwestward, and because of this the Ravi River takes a sharp rectangular bend in the western part of the basin. This bend provided favorable configuration for a river capture. The main stream was captured by one headward eroding tributary located on the inside of the bend.

The river terraces found in the study area are a result of climatic changes during the Pleistocene and the Holocene. During the Pleistocene, when the discharges in the streams were small, deposition took place. These deposits in the Ravi River valley are glacial, glacio-fluvial, and fluvial in nature. Two heterogeneous and unstratified bouldery deposits are associated with glacial and proglacial depositional environments. Sandwiched between these two bouldery deposits is a thick sequence of stratified fluvial sediments. During the Holocene increased stream discharges, isostatic rebound after glacial unloading and continuous uplift of the study area led to accelerated downcutting. Simultaneous downcutting and lateral swinging of the Ravi River led to the formation of unpaired terraces.

(Abstract shortened with permission of author.)

Transmutation and Dialogue: Tibetan Lamaism and Gurung Shamanism in Nepal

Order No. DA 8514070

Anthropological models which have portrayed "two levels" of great and little traditions, one canonical and literary, the other folk and oral, have tended to promote an a-historical understanding of religious and ideological consciousness. In contrast, this dissertation examines a process of historical becoming, in which rival perspectives are continuously transformed through interaction.

This is an anthropological study of the oral and textual tradition of an indigenous Tibetan community in northern Nepal. The community is surrounded by Ghale and Gurung peoples who still practice a shamanism similar to the early Bon religion of pre-Buddhist Tibet. The study examines the rivalry between the Tibetan Buddhist and the shamanic regimes. The thesis is that when Tibetan Buddhist culture is embedded in a village context it continuously transmutes and synthesizes images from its rivals, in this case the shamanic perspective, through a process of dialogue.

The main research strategy has been to compare equivalent rituals of both traditions in their context of performance. Both the Tibetan Lamas and the Gurung shamans have rituals that exchange with the
underworld, serve guardian deities, exorcise demons, recall the soul and guide the consciousness after death. The main line of inquiry has been to find in each ritual type the mode of argument between Lamaist and shamanic practitioners concerning the meaning of the rites, the ethical issues involved, and the manner in which the Lama transmutes the shamanic model of time recurrence into the linear sequence of Buddhist realization.

While a number of theoretical issues are examined, the main conclusion is that great and little tradition comparison can best be made through the study of intersubjective dialogue as a temporal process. The analysis shows that Tibetan Lamaism in a local historical context, far from representing a completed textual tradition, continues to evolve through argument with the shamanic tradition that it seeks to encompass. Further, the particular insight and project of Tibetan Buddhism: the fusion of samsara and nirvana, is illuminated through the dialogical paradigm.

*Sharma, Shankar P.

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Ph.D.


Title: Agency Costs, Agricultural Organization, and Development in Nepal

Order No. DA8508793

Supervisor: James L. Roumasset

In conventional principal agency theory tenure choice was classified according to three modes of employment—wage, share, and rent. Labor shirking and risk sharing are taken as the factors by which contracts could be distinguished in the principal agency theory. But if labor and risk were the only factors in determining agricultural contracts, then rent contracts would have been a predominant agricultural contract. However, rent contracts are somewhat uncommon, relative to the many other types of agricultural contracts. Another theory developed independently of principal agency theory is positive agency theory. Positive agency theory determines the equilibrium contract by considering a number of non-measurable institutional evidences and the model is vague.

The model used in this study is based on multiple shirking of inputs. In agriculture, factors of production are provided by different agents. As a consequence, a complete theory of agricultural contracts requires allowance for shirking of the inputs—land, capital, and management. Management therefore is considered the primary determinant of the contract. It is shown that the degree of specialization in management distinguish agricultural contracts from one another.

Specialization in management depends on physical characteristics of land. The land quality index represents the proxy for homogeneity of land and the propensity to shirk. Our results confirm that the characteristics of land, measured by the land quality index influences specialization and thus, the type of contracts chosen.

The theoretical model developed in this study is more general and complete in nature. The classification of contracts appears to be useful for explaining a number of systematic patterns concerning the choice of contracts. In traditional models of tenure choice (e.g. Stiglitz, 1974; Reid, 1976 etc.) the share contract was considered as an intermediate arrangement between the rent and wage contracts. However, in our model, the fixed rent contract and the sharecropping contract, where the sharecropper provides labor, management, and much of the labor, are very close to each other and have a low degree of specialization. Sharecropping is closer to the rent contract than the wage contract. The estimated statistical distance between these contracts confirm the classification.

*Shepard, Joyce Wolf

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Ph.D.

The University of Michigan, 1985. 325 pp.
Anthropologists generally approach the art and architecture of a society as epiphenomena, attempting to understand and explain such objects through reference to the culture producing them. If, however, the formal aspects of art, rather than the iconographic, are examined, that process might be reversed. The formal components of art and architecture are matters of relationship, the meanings of which can, to some degree at least, be understood cross-culturally. Individuals do not simply learn the concepts and values of their culture; they also learn generative schemes of relationships which provide the basis for the systematic application of those values and concepts. Art and architecture become, due to their emphasis on form, loci for the objectification of these generative schemes.

The idea that culture can be understood from its artistic products is not necessarily generalizable to all cultures. The research upon which this dissertation is based was conducted during fourteen months spent with the Newars of the Kathmandu Valley, Nepal. The first chapter of the text not only gives an overview of who the Newars are, what their environment is, and what their history has been, but shows why art and architecture play a special role in their culture. Newars have been known as a society of artisans for many generations, not in any one craft but in many mediums: they are established architects, bronze casters, wood carvers, potters, painters and stone carvers. Art plays a central role in their society and they define themselves, in part, as artisans. The value which they place on art and architecture legitimizes using it as a means for understanding their culture.

The subsequent chapters in the dissertation follow the format of describing a structural form which pervades Newar art or architecture and then demonstrating the existence of a corresponding structure in Newar concepts, myths, rituals, and social organization. The correspondence is not meant to imply a simple mirroring of the form, but the presence of an underlying, generative structure which creates the forms found in the various domains.

*Shrestha, Durgesh M. Singh
- Ph.D.

Title: A Short-Term Macroeconometric Model for an Open Agrarian Economy: Nepal

Order No. DA8429277

Supervisors: Emilio Pagoulatos, Max R. Langham

While the major concern of most literature on the economics of less developed countries has centered around long-term economic growth, policy makers are now more concerned than ever with short-term issues and related problems in economic stabilization. The traditional demand-related shocks, and the increasing incidence of supply-induced shocks (related to trade, finance, exchange rates, etc.) are reasons for this change in emphasis.

Very little research based on a macro framework has been done in Nepal. This study addresses this lacuna with a short-term structural model of the economy. The model takes cognizance of the importance of the agricultural sector, trade, and government and attempts to quantitatively assess the effect of some general economic policies such as the exchange rate, government budgetary deficit, and foreign aid on the agricultural sector and the rest of the economy.

The model was estimated with truncated two stage least squares. Multipliers were derived for selected exogenous variables with respect to endogenous variables such as agricultural exports, fertilizer use, government budgetary deficit, foreign aid, and the import tax. An increase in agricultural exports of Rs 1 million was estimated to increase GDP by Rs 1.06 million, nonagricultural GDP by Rs 0.62 million, total consumption by Rs 0.06 million, and total tax revenue by Rs 0.03 million. The estimated elasticities of total tax revenue with respect to the import tax rate and the direct tax.
rate were to be 0.169 and 0.268, respectively. The estimated elasticity of total imports with respect to the import tax rate was 0.291. An increase of Rs 1 million in government budgetary deficit was estimated to increase the money supply by Rs 0.838 million. An increase of Rs 1 million in foreign aid was estimated to effect an increase of Rs 0.550 million in money supply. The model tracked the course of the Nepalese economy reasonably well for the period of study (1964-65 to 1980-81).

*Stewart, Bruce John

— Ph.D.

Title: A Translation of and Introduction to the "Direct Perception" Chapter of Go-Rams-Pais Sde Bdzun Mdo Dan Bcas Pa'l Dgons Pa Phyin Ci Ma Log Par 'Grel Pa Tshad Ma Rigs Pa'l Gter Gyi Don Gsal Bar Byed Pa

Order No. DA8523247

The main purpose of this work is to present the Buddhist logicians' theory of perception as it was understood by the Tibetan tradition. Besides Tibetan materials, various Sanskrit materials are utilized, especially the original Sanskrit version of Dharmakirti's Pramanavarttika. The standard Sanskrit-Tibetan word indices have also been used.

In this study one finds an examination of the theory of perception developed by the Buddhist logicians Dignaga and Dharmakirti. The basis of this examination is an original translation of the "Direct Perception" chapter of the fifteenth century, A.D. text written by Go-rams-pa, entitled Sde bdun mdo dan bcas pa'i dongs pa phyin ci ma log par 'grel pa tshad ma rigs pa 'i gter gyi don gsal bar byed. This text focuses its discussion on the Pramanayuktinidhi written by Sa-skya Pandita in the thirteenth century, A.D. The verses of the Pramanayuktinidhi upon which Go-rams-pa comments, have also been translated and inserted into the translation at the section where Go-rams-pa discusses them. Also included in the study is an introduction which discusses many of the central aspects of direct perception. In the introduction, Go-rams-pa's treatment of certain aspects of the perceptual theory of the Buddhist logicians is compared with that of other Tibetan authors, such as Tson-kha-pa and 'Jam-dbyangs-bzad-pa.

In the "Direct Perception" chapter Go-rams-pa makes use of his great range of both Sanskrit and Tibetan materials which makes his work both complicated and rich. Consequently, his treatment is a more developed and detailed presentation of the perceptual topics presented formerly in Th. Stcherbatsky's Buddhist Logic.

*Thapa, Shyam Pratap

— Ph.D.

Title: Fertility in Nepal: A Sociodemographic Analysis

Order No. DA8519922

This study explores fertility patterns and their determinants in Nepal. Data for the study come mostly from the Nepal Fertility Survey conducted in 1976. Employing a nationally representative probability sample, the survey interviewed 5,940 ever-married women aged 15-49. Fertility levels, trends and regional differentials are analyzed using both direct--birth histories--and indirect--P/P ratio and own children--techniques. Then the study examines aggregate and individual level fertility variations. The model of proximate determinants of fertility is employed to assess aggregate level fertility variations. Individual level variations in the timing of family formation are investigated, with a special emphasis on ethnic differentials. The role of parental son preferences affecting fertility are analyzed. Several multivariate equations are estimated as part of the individual level analysis. The study ends with a
discussion of the future fertility implications of changes in breastfeeding, the timing of marriage, and parental son preference.

*Wallace, William David

— Ph.D
— University of Illinois at Urbana - Champaign, 1984. 685 pp.

Title: Subjects and Subjecthood in Nepali: An Analysis of Nepali Clause Structure and its Challenges to Relational Grammar and Government & Binding

Order No. DA8521899

Supervisor: Hans Henrich Hock

Both Early and Modern Nepali use a variety of nonbasic clause structures, including dative-subject (inversion) clauses, obligatory (gerundive) clauses, passive clauses, and, in Early Nepali, ergative clauses. The properties of basic clause subjects are split in these clauses between two NPs—the 'logical', nonnominative subject and the grammatical nominative subject. This distribution can be explained by assuming that an NP which controls subject properties shares some functional or configurational feature with basic clause subjects. The acquisition of subject properties by ergative agents has affected basic clause syntax in the Nepali perfective tense.

In a Relational Grammar of Nepali, subject properties are of two types: morphological (word order, verb agreement, case assignment, nominalizations) and syntactic (reflexivization, conjunctive participle control, EQUI control, conjunction reduction, EQUI deletion, subject-raising, object-raising). NPs are assigned morphological properties through hierarchical processing; the highest ranking term relation in the clause controls the subject property.

Syntactic properties are controlled absolutely by a specific class of NPs. Where a complement clause contains no final 1, the complement clause itself serves as the NP controlling a syntactic property in the matrix clause. The process of morphological clause union supports this analysis. The Nepali data thus show that nonbasic clauses may be 'impersonal' with a dummy NP as the clause final 1.

The Government and Binding framework provides interesting insights into Nepali clause structure. All nonbasic clauses can be analyzed as having an empty category in the subject position, while other NPs occur as VP complements. However, certain principles of GB may be sensitive to both configurational and functional properties of NPs. At certain levels of the grammar, two NPs differently situated and functionally distinct cannot be distinguished by certain grammatical processes. Thus the Nepali data show that modifications must be made in the GB binding theory and control theory.

*Wilson, Joe Bransford, Jr.

— Ph.D.

Title: The Meaning of Mind in the Mahayana Buddhist Philosophy of Mind-Only (Cittamatra): A Study of a Presentation by the Tibetan Scholar Gung-Tang Jam-Bay-Yang (Gung-Thang-Jam-Pa'L-Dbyangs) of Asanga's Theory of Mind-Basis-Of-All (Alayavijnana) and Related Topics in Buddhist Theories of Personal Continuity, Epistemology, and Hermeneutics

Order No. DA8503465

The Chittamatra or Mind-Only school of Mahayana Buddhism, is one of the two great philosophical systems of Indian Mahayana Buddhism at its height, the other being Nagarjuna's Madhyamika or Middle Way school. This dissertation is a detailed presentation and examination of one of the central
doctrines of this system, the mind-basis-of-all (alayavijnana), as set forth in the literature and oral tradition of the Ge-luk order of Tibetan Buddhism.

The core of the dissertation is an annotated translation of the most extensive of the Tibetan texts on mind-basis-of-all, Gung-tang Gon-chok-den-bay-dron-may's (1762-1823) Explanation of the Difficult Topics of Afflicted Mentality and the Mind-Basis-of-All (Yid dang kun gzhi'i dka' gnas rnam par bshad pa mkhas pa'ljug ngog), the textbook for the study of basis-of-all at Go-mang College of Hlasa's Drepung Monastery. Written in 1798, this work contains both a systematic presentation of these topics and a critical examination of points of controversy raised some four hundred years earlier by Dzong-ka-ba Lo-sang-drak-ba (1357-1419), the founder of the Ge-luk Order.

In Chapter One, the centrality of mind in Buddhism is examined and is related to symbols of religious understanding. Chapter Two is an exploration of the role of doctrinal study in Tibetan monasteries of the Ge-luk Order. In Chapter Three, I present the literature upon which Gung-tang draws for his presentation of mind-basis-of-all.

In Chapters Four, Five, and Six, the mind-basis-of-all itself is treated following the presentation made by Gung-Tang. Topics treated include the variety of assertions on numbers of consciousness made by the various Buddhist tenet systems, the proper uses of the term "basis-of-all", defining the mind-basis-of-all, and the basis-of-all as a cognitive entity. The basis-of-all is most importantly a continuously present substratum which provides a mechanism for the preservation and activation of the latencies which determine a sentient being's future experiences.

The bulk of the dissertation is a heavily annotated translation of Gung-tang's textbook; to it is appended a translation of Dzong-ka-ba's Root Verses on Afflicted Mentality and Mind-Basis-of-All. There is also an appendix in which Buddhist assertions on the person are discussed.