Dissertation Abstracts
**Dissertation Abstracts**

Chaftopadhyay, Dilip Kumar

*History of the Assamese Movement Since 1947 (India).*


This dissertation examines the history of the Assamese Movement from 1947 to 1985 concentrating on the Movement’s campaign to rid Assam of ethnic minorities it defines as ‘foreigners.’ The study uses public documents, the press, and interviews with participants to examine the causes and consequences of recent ethnic conflict and the leadership and development of the Assamese Movement.

This dissertation opens with a discussion of "conflict theory" and with a review of relevant literature. It includes several narrative chapters giving the chronology of events in the Assamese Movement from 1957 to 1985. A separate chapter analyzes the causes and consequences of the Assamese Movement between 1960 and 1985. Several thematic chapters analyzing the Movement's position on immigration, educational, cultural and ethno-linguistic issues, and socio-economic and political issues, evaluate on the strength of available evidence the caste Hindu led Assamese community's fear of being numerically outnumbered and culturally submerged by "foreign nationals" from Bangladesh and Nepal. The dissertation concludes with an analysis of the recent Assam Accord and prospects for solution.

The dissertation found that the Anti-foreigners Movement expanded its base from intellectuals and students to government officials and to a mass movement. The underlying causes of the movement are a combination of unfounded fears about cultural inundation plus real fears about economic competition.

Initiated by the Assam Sahitya Sabha—an Assamese literary society—in mid-1978, the Movement was reinforced through the joining of the organized students in the All-Assam Student’s Union (A.A.S.U.) as organizers and participants in the Anti-foreigner upsurge. The All-Assam Gana Sangram Parishad (A.A.G.S.P.) formed at the All-Assam Students’ Union’s (A.A.S.U.’s) behest widened the Movement’s base by November 1979 involving the masses. As the cause espoused by the Movement leadership was also important to the bureaucracy, the latter identified themselves with the Movement and strengthened the hands of the student organizers.

The economic problems that were at the root of the Assamese Movement at all stages revolve around two issues—lands for the landless peasantry and jobs for the vast unemployed educated. These issues provided the impetus for the Assamese struggle against "foreign" ethnic groups.

Debnath, Biswanath

*Social Change in a Sikkim Village: A Decade After Incorporation with India.*


This dissertation is a study of social change in contemporary Sikkim after the former Himalayan kingdom was incorporated by India as one of its constituent states in 1975. My purpose is to show that (1) social change occurs in a situation of insufficient response of the exiting institutions to the contemporary needs of people; (2) political change and modernization and Westernization do not affect
the pre-existing ethnic arrangement; and (3) ethnicity arises under certain social conditions which is an expression of solidarity and a moral boost to counteract the insecurity of a minority group of people.

The study of social change is a vast field within anthropology. With regard to social change in Sikkim, I have dealt with the most contemporary problems, which include ethnic relations, economic behavior (especially the effects of new land legislation), and modernization and development.

Fieldwork for this research was conducted from October 1985 to April 1986 in an eastern Sikkim village among the Nepali and the Bhutia-Lepcha populations. The conceptual framework followed is that of Fredrik Barth's generative model, which provides the means to describe and study change in social forms as alterations in the basic variable that generate the forms. Data were collected primarily through formal and informal interviews of subjects, observation, library research, and interviews of government officials.

The major findings of the study are: (1) certain economic conditions, e.g., legislation on landholding ceiling, have promoted higher fertility in recent years, because an increase in family size means more possession of land. (2) Ethnicity can be viewed both as a structural variable (composition of the village) and a behavioral variable (manifestation of ethnic identity and loyalty). The factor of ethnic cleavage on account of the state protectionist policy in favor of the ethnic minority land rights emerges as a more important explanation of ethnic behavior than the ethnic composition of the village per se. (3) Much of social change in Sikkim is induced, which received considerable incentive at the political transformation of a traditional theocratic monarchy to a modern democracy. This transformation provides a case for examining the relationship between modernization and traditionalism.

Dissertation Abstracts International vol. 49 no. 12A.

Fisher, William F.
The Re-Creation of Tradition: Ethnicity, Migration, and Social Change Among the Thakali of Central Nepal.


This dissertation is an inquiry into a specific case of how social identity is defined and acted upon within the highly differentiated, relatively rigid, plural society of Nepal. The basic thesis is that what have been regarded as coherent and enduring ethnic groups in Nepal are not so, and that ethnic identity arises only in confrontation or interaction with a dominant set of cultural conventions. Thus, to understand the claims of different groups to be Thakali, one must identify the relationships between the rise of the Nepalese state and local cultural situations, and analyze the socio-economic, political, and ritual processes by which Thakali groups define themselves and are defined by others as specific groups within various regional contexts and within Nepalese society at large. It is essential to consider why claims to status and identity are expressed in particular ways at particular times and to examine the contexts within which these claims become critical issues.

This study, which focuses on migrant Tamhang Thakali populations in market areas and towns throughout the middle hills and plains of Nepal, contends that the oft-noted tendency of some Thakalis toward the so-called "sanskritization" of religious practices and beliefs is balanced by strong countermovements which emphasize "traditional" forms of religious practices. Attempts to anchor Thakali identity to a traditional past, though widespread, are disparate in form and content, and their validity is challenged by many of the Thakali themselves. The formation of the Thakali Sewa Samiti, a nationwide social organization, in April 1983, had considerable impact on these attempts, and this dissertation explores the issue of Thakali identity in light of the difficulties which preceded and followed the formal organization of the Tamhang Thakali national community. The study describes, explains and analyzes the tensions within the community resulting from the struggle to create and maintain a coherent Thakali identity and to centralize social authority despite the varied adaptive responses of different Thakali groups to specific socio-economic contexts.

It is concluded that the codification of Thakali tradition requires its creation or re-creation.

Dissertation Abstracts International vol. 49, no. 03A
This dissertation is an investigation of the belief that land degradation in Nepal due to population growth and deforestation has led to an "eco-crisis." The study provides a critical evaluation of this belief held by foreign investigators. It is based on a holistic perspective which includes insiders knowledge set within a cultural ecological and mountain adaptation framework.

The study is carried out in three villages in the Kakani area. The objectives are: (1) to understand the subsistence agriculture system and economy in relation to demographic condition and magnitude of crop loss due to erosion and flooding; (2) to understand human-interaction with the natural environment and the process of decision-making based on the environmental knowledge of the people; and (3) to identify constraints and opportunities for improvements in agriculture through outside intervention or the stimulation of processes with in the existing system.

Data were gathered by use of participant observation, questionnaire survey and informal interviews. Questions were asked about (a) demographic change and the incidence of land hazards; (b) erosion and landslides and the deterioration in the life-style of peasant families; (c) knowledge of the environment held by different cultural groups; and (d) whether knowledge reduces adverse impacts on life-style.

Findings indicate that although landslides and soil erosion have increased progressively since the 1960s, variations in land stability and land use patterns are related to cultural differences. Landslides are catastrophic but often short lived while surficial erosion from cultivated dry terraces is an acute problem that threatens productivity. Food needs continue to be met through higher levels of production due to agricultural improvements although costs of production and labor have increased to care for land and livestock.

People know about the opportunities and problems the environment poses and about the interrelationships of soil, slope, vegetation and land use. Landslides are understood as natural phenomena and farmers take advantage of them to help develop cultivable terraces. When hazards ensue at the failure of management techniques, people respond to such predicaments through physical, social and spiritual strategies.

Dissertation Abstracts International vol. 49 no. 104.

Henderson, Alan
The Epidemiology of Japanese Encephalitis in Southern Nepal
MD, University of Nottingham (United Kingdom), 1987. 211 pp.

British Army physicians working at the small British Military Hospital at Dharan in southeastern Nepal had, during the nineteen seventies, reported seeing cases of severe encephalitis during the summer months. Nothing was known about its cause or epidemiology. The author, during this tour of duty as physician to BMH Dharan 1982-1983, undertook a study into the cause and epidemiology of acute encephalitis in Nepal.

Analysis of clinical cases admitted to BMH Dharan revealed a pattern of illness beginning with a brief prodrome of headache and fever which progressed to a severe acute brain syndrome with a high mortality and morbidity. Serological evidence implicated Japanese encephalitis virus.

Analysis of hospital records initially from the major Government hospital south of Dharan and later, from all the administrative zones in Nepal, revealed a picture of severe acute encephalitis affecting all age groups. The disease was strongly seasonal with low level activity throughout the year and large epidemics during the summer monsoon. The epidemiology closely resembled that of Japanese encephalitis in northern India. The disease appeared to be confined to the flat sub-tropical terai area of Nepal. Ecological studies in the terai revealed an environment favorable for Japanese encephalitis virus transmission to man, with vast areas of rice paddy, large numbers of known vector mosquitoes and pigs living close to man.
Serological sampling around Dharan revealed strong evidence of Japanese encephalitis virus transmission to pigs and humans. Following this a field trial of Biken Japanese encephalitis vaccine was undertaken. The results suggested that three doses of the vaccine given ten days apart, would provide significant protection.

The results of the study suggested military personnel and families in Nepal, were at serious risk from Japanese encephalitis. The Ministry of Defence responded by offering Biken vaccine to all personnel and dependents going to Nepal and sponsored a multinational project to continue the epidemiological studies started by the author.

Dissertation Abstracts International vol. 40 no. 07B.

Herren, Eveline
Structures, Deformation and Metamorphism of the Zanskar Area (Ladakh, NW Himalaya).

DRERNAT, Eidgenossische Technische Hochschule Zurich (Switzerland), 1987.

In the Zanskar region the highly metamorphosed High Himalayan crystalline unit is overlain by its weakly metamorphosed autochthonous Tethyan sedimentary cover (Tethys Himalaya). Four main lithostructural units including the Crystalline unit, the Late Precambrian-Cambrian sedimentary sequence, the Permian basalts of the Panjal trap and the carbonate platform Mesozoic sediments can be distinguished.

Pre-Himalayan N-S trending folds are limited to the Precambrian-Cambrian sedimentary sequence and have been overprinted in the Crystalline unit by Himalayan metamorphism. Porphyritic granite gneiss intrusions within the Crystalline unit are related to the same Cambrian orogeny.

The Himalayan compressional tectonic activity, accompanied by prograde regional metamorphism, deforms the different lithologies depending on the competence behavior of the involved lithologies. Folding (NW-SE trending) is predominant within the Tethys Himalaya and doming and folding within the Crystalline unit. The rigid Panjal Trap is generally deformed by brittle fracture. Within the crystalline unit and the base of the overlying unit small occurrences of leucogranites has been identified. From the tectonic position, petrographic investigations, and geochemical analyses they are comparable with other High Himalayan leucogranites and are therefore interpreted to be of Tertiary age. Crenulation cleavage within the Tethys Himalaya and small scale fold within the Crystalline unit are related to the backfolding event but are of minor regional significance.

The latest deformation is indicated by the formation of NE-SE trending extension zone developed at the top of the Crystalline unit. The Zanskar shear zone is 2-7 km wide, and can be followed for at least 80 km. The metamorphic isograds are very close together within this shear zone as a result of shear deformation and a gradual transition form upper amphibolite to lower greenschist facies occurs within 200 m. Movement in this zone occurred late in the metamorphic history under greenschist or lower metamorphic conditions, after the intrusion of the leucogranites. The minimum horizontal and vertical displacement are on the order of 16 and 19 km, respectively.

Dissertation Abstracts International vol. 49 no. 04B.

Joshi, Ananda Raj
A Study of the Environmental Relationships of Certain Village Communities in the Central Development Region of Nepal.

PHILD, University of Wales (United Kingdom), 1987. 200 pp.

This is a study of the environmental relationships of two different village communities in the hills of Central Nepal. One of these villages, Chaubas, is situated in the evergreen oak forest zone, in the Shivapuri Watershed and Wildlife Reserve area. The other, Syabru, is located in the pine forest zone of the Langtang National Park.

There are difficulties in reconciling the attitudes of the village peoples to nature and natural resources which are generally protective, with the claim by Western observers that these communities...
are responsible for widespread environmental destruction. Examining this paradox and where possible devising appropriate planning strategies were the main aims of the study.

The villagers use various forest resources, namely: fuelwood, fodder, other raw materials (such as constructional timber, dyes, oils, spices, flavorings, natural insecticides and fish poisons), medicinal plants and wild food plants. At Chaubas the supply of small-wood would be adequate if it were used entirely by the village people and not exported elsewhere. At Syabru the poor coppicing potential of pine trees sets a limit on wood production which falls below the requirements of this large village. The villagers' utilization of tree-leaf fodder demonstrates a good knowledge of species palatability. There is, however, the danger that overstocking by domestic animals is reducing the forage area and allowing invasion by unpalatable plant species. In their use of medicinal plants, wild food plants and other raw material of plant origin, the village people show a remarkably detailed knowledge of species identity and characteristics.

Consideration is given to the question of soil erosion. Problems arise from a mixture of geological, meteorological an human factors. However, it is considered that many of these problems can be remedies by careful attention to land use. At least in these localities the overall effect of tourism is to bring benefits to both hosts and guests. However, attention needs to be given to some residual problems of sanitation and drinking water supplies.

Finally, the issues of the overall relationships between the villages and their environment is re-examined in the light of the data collected.

_Dissertation Abstracts International_ vol. 49 no. 10B.

Kapali, Ratna B.
The Feasibility of the Use of Instructional Television in Nepalese Education.


The problem. The purpose of this study was to determine the feasibility of the use of instructional television (ITV) in Nepalese education.

The procedure. The data were obtained from the questionnaire on attitude of headmasters, teachers, parents, and selected administrators; reports on the use of ITV in the fourteen developing countries; four experts on ITV and education in Nepal; and costs and materials summaries from other countries.

Questionnaires were received from 145 (95.39%) of 152 respondents. Frequencies and means were determined to gain a pattern of response in relation to each of the research questions. Perceptual information from the experiences of the other countries, the recommendations of the panel, and information about costs of using ITV were also related to the research question.

Conclusions. (1) Nepalese people have a very favorable attitude toward the use of ITV in the schools of Nepal. (2) The educational leaders of Nepal feel that ITV can assist with educational programs designed to promote the educational, economic, social and cultural development of the country among all segments of the population—young and old. (3) ITV is important enough to warrant the government fully supporting the design, production, and broadcast of programs free of charge. There is preference for the government also to pay for the receivers in the school; many schools would be willing to pay a part of this cost.

Recommendations. It is recommended that: (1) Funds be sought from international agencies to support the national budget for ITV; to develop a well-written plan for ITV; to modify the curriculum for ITV; and to prepare for adoption of the ITV throughout Nepal. (2) A larger sample of individuals be included in future studies measuring the attitudes of the population in new geographic areas where the use of ITV is being contemplated. (3) More studies be made on the anticipated costs of using ITV in Nepal.

_Dissertation Abstracts International_ vol. 49 no. 07A.
Katz, Andrea S.
The Design of Sustainable Development: Economic and Environmental Values Coalescing Origins, Theory, and Application.
Ph.D., Fletcher School of Law and Diplomacy (Tufts University), 1988. 273 pp.

To meet the emerging concerns of long-term sustainable economic prosperity that increasingly set the criteria for achieving worldwide human well-being, the practice of designing development projects must now incorporate a broad set of societal objectives including flexibility, adaptability, diversity, equity, ecological resilience, and economic profitability. This thesis sets forth the premise that there is an increasing coalescence of economic criteria and broader criteria, as listed above, in the context of emerging international development project designs and objectives.

The thesis examines the coalescence as evidence of a shifting global paradigm. The thesis supports its hypothesis by showing how new operational designs for achieving sustainable development, largely created by leaders of the international sustainable development movement are being incorporated into the context of development project designs in leading international development assistance agencies, such as in the United National Development Program (UNDP).

The thesis sets forth its case by presenting a historical framework of understanding how the current design for achieving sustainability has emerged out of two different paths: the international environmental movement of the last two decades and the post WWII economic development movement. The thesis examines how these historic movements have progressively influenced and informed one another.

The thesis next presents a general model of sustainable development. This model, created largely from the work of Dr. Ashok Koshla of Development Alternatives in New Delhi, India, generated and selects options which conform to the requirements of sustainability, defined in terms of variable such as change and resilience which have some future possibility for operationalization, analytical study, and empirical verification.

The thesis then highlights, through a discussion of a case study of a UNDP aquaculture development project currently underway in Nepal the similarities between UNDP's approach to its project design and the Koshla model of design. The thesis examines why the Nepal aquaculture project is an example of a design which creates sustainable economic development options.

The thesis concludes by stressing the growing convergence of criteria for development projects being designed in international development assistance settings and in the international community of sustainable development practitioners.

Dissertation Abstracts International vol. 49 no. 11A.

Kohn, Richard Jay
Mani Rimdu. Text and Tradition in a Tibetan Ritual (Sherpa, Nepal)

An interdisciplinary inquiry into a Himalayan Buddhist festival combining the methodologies of textual study, field ethnography and art historical research.

The Mani Rimdu festival is performed each year by Sherpa and Tibetan monks of the rNying ma sect in the Solu-Khumbu district of Nepal. The festival lasts two to three weeks and culminates in a public initiation ceremony, days of religious dance (Tib. 'chams) and a burnt offering (sbyin sreg). Although the festival was inaugurated in the early twentieth century of Rongphy Monastery on the North face of Mount Everest, most of its rituals originate in the hidden text (gter ma) tradition of Mindroling Monastery in Central Tibet.

The paper examines the festival in light of its more than three hundred folia of liturgical texts. It analyzes the structure of the individual rituals and of the festival as a whole and compares traditional literary and oral accounts with actual performance. It isolates ritual "leitmotive" and follows their permutations. It pays particular attention to the use of art in the festival and the festival such as sculpture of butter and dough (gter ma) and sand mandalas.
The paper frequently looks to the greater religious context both of Buddhism and of Central and South Asian religion, exploring analogous material from shamanist traditions, from pre-Buddhist Tibetan religion and from the tantric Buddhism of Tibet and of the Newars of the Kathmandu Valley. Such comparisons link the function and structure of ritual with its symbology and iconography.

The dissertation consists of four parts. The first part introduces the reader to major elements of the festival, addressing such topics as deities and their place in the pantheon, meditative technique and religious dance. It also discusses the history of the festival and analyzes the themes common to the festival as a whole. The second part gives a day-by-day descriptive and analytic account of ritual, artistic and dramatic events. The third part presents annotated translation of the ritual texts. The fourth consists of concluding remarks. There are over sixty sketches, numerous charts and an appendix.

Dissertation Abstracts International Vol. 49 no. 06A.

Levitt, Marta Joan
From Sickles to Scissors: Birth, Traditional Birth Attendants and Perinatal Health Development in Rural Nepal.

In Nepal, approximately 3500 Traditional Birth Attendants (TBAs) have been trained between 1974 and 1987 in efforts to bring basic maternal and child health and family planning services to rural areas of Nepal. Training TBAs has been conducted by both government and non-governmental agencies as a strategy to reduce the high rates of maternal, neonatal and infant mortality plaguing the nation. This dissertation provides the finding of an anthropological investigation of TBAs and perinatal practices in the rural areas of Nepal conducted from December 1986 through November 1987. Combining quantitative and ethnographic methods of data collection and analysis used in public health, demographic and social sciences, this study investigates the traditional role of the TBA, the impact of training on TBA and community birthing practices, and the potential of trained TBAs to offer other family planning and maternal child health activities. Furthermore, this work provides an example of how anthropology can be applied to health development beyond social assessment.

In all, 14 districts and 5 development regions of Nepal including the Terai, the Hills and Mountain areas, trained and untrained areas and 11 major ethnic groups were represented; 65 untrained, 69 trained TBAs, and 402 pregnant and/or postpartum women were interviewed, with 32 deliveries observed. Findings indicate that training makes a difference in the quality and types of services provided by TBAs. Trained TBAs have become innovators in local perinatal health practices, often revolutionizing traditional practices. Training has linked these community women to the health care delivery service system which in turn affects the general population’s use of health facilities. In trained areas, higher rates of antenatal care, hospital deliveries, and family planning awareness and intention to use birth control following delivery for both childspacing and limiting family size were found. On the other hand, trained TBAs are being underutilized in many areas due to potential clients being unaware of training and trainees, poor trainee selection, and in some select areas because there is no tradition of using a birth attendant.

Dissertation Abstracts International Vol. 49 no. 11A.

Nepali, Damber Bahadur
Experimental Design and Study of Free Rotor River Turbine (Nepal)

Terrace irrigation along the rivers of Nepal is the vital problem of farmers in the remote villages. The existing turbines and irrigation systems are not feasible without civil structure, and suffer from the lack of resources and financial problems. A simple and inexpensive underwater Free Rotor River Turbine (FRRT) which extracts power ranging from a fraction of a HP up to 25 HP from the velocity of the running water in a river or stream has been developed. The power obtained from the turbine can be used to run a pump to lift water for drinking purposes and for irrigation along the river banks during the dry season and early part of the wet season.
Various designs of models have been tested in the laboratory to find the optimum pitch angle, shape and size of blades, and optimum number of blades in order to accomplish the cheapest, simplest, and most efficient turbine. The effect of diameter of turbine, velocity of water and torque produced by the turbine were studied, and the effect of simple linear twist on blades is discussed. Simplicity of design has been stressed so that the prototype can be fabricated in a local workshop by personnel who have very limited technical knowledge, using indigenous materials as much as possible.

The selection of a pump and coupling with the turbine is discussed. A hypothetical design has been prepared for the size of the turbine, as well as a pump and water requirement for different crops in hill areas of Nepal. Various installation alternatives are suggested for different situations. The main objectives are to develop a turbine for the isolated and the remote villages, to extract renewable energy, to facilitate the production of crops, and to uplift the socioeconomic standard of villagers.

Dissertation Abstracts International vol. 48 no. 08B.

Panter-Brick, Catherine
Subsistence Work and Motherhood in Salme, Nepal.

This thesis examines the work of women in a subsistence community in the foothills of the Himalaya. Two ethnic groups inhabit Salme village. The Tamang are self-sufficient agro-pastoralists who exploit a wide area on the mountain side, including terraced fields, pasture land and forests. The Kami are a caste of blacksmiths who live from their craft, and own only a few fields and animals. Detailed documentation is made of the subsistence activities of both groups, based on daily minute-by-minute time-budget observations over a one-year period. Particular attention is paid to seasonality, individual variability, group membership, pregnancy and lactation.

Women do not exhibit stereotypic behavior patterns but show considerable day-to-day variability in the time devoted to each activity. Such variability, all too often ignored, is a key feature of subsistence living in this difficult mountain environment. For the Tamang, it arises both from the necessity of having to perform a multiplicity of tasks in the agro-pastoral economy, and from the existence of a flexible division of labor within the family and labor exchanges between the households which allow for an element of choice in the selection of daily activities. This thesis details the time-saving and labor-efficient strategies adopted to achieve self-sufficiency. For the Kami, variability results from changes in economic circumstances, as women tend the newly-acquired fields and cattle, or work as day-laborers.

The most important finding is the demonstration that Tamang women do not interrupt or significantly modify their subsistence work during the childbearing period. This is often the case in the Third World where there are ecological constraints on food production and female labor is essential to the household economy, and ultimately raises questions regarding the health of mother and their offspring. Only the older Kami women do less outdoor work, an expression of their status in the household, made possible by the lower demand for the female labor in their community.

Dissertation Abstracts International, vol. 49 no. 06A.
This dissertation is about the moral system of the Newars of Nepal. It examines the cultural organization of moral life in Newar society by treating selected moral themes—hierarchy and equality, responsibility and identity—in terms of the Newar family, the caste system, selected life cycle rites, and three overlapping sets of moral concepts.

Newars express ambivalence about hierarchy; they do not see whether hierarchy or equality as an exclusive value for self and society. Rather, they shift from one to the other in discourse sequences; these shifts are interpretive and motivated. Hierarchy and equality seem to "frame" each other in the Newar system, and informants are able to cognitively cancel one in order to recover the other in contextualizing scenarios, stories or rhetoric. A close look at taped interview transcript suggests how a dominant cultural ideology gets edited cognitively by motivated informants.

The dissertation describes an ethic of mutuality and interdependence, an emphasis on the values of corporate life, and pervasive anxiety about social opinion; but there is tension as well, as is evident in accounts of family disputes and their mediation. Although inter-dependence is salient as a norm, individuation and self-interested behavior is present and recognized.

Collectively, Newar moral concepts organize or configure the expression of fundamental attitudes towards the possibilities of moral life: they give rise to an expectation that people are accountable to a fundamentally just universe, deities, and (ideally) to a human community that is an objectification of the moral; they also establish the idea that persons are potentially, but not innately, responsible actors capable of knowing what is moral, and capable of experiencing shame and remorse.

For Newars, psychological development alone does not result in a moral person; persons must be shaped by others and confirmed in life-cycle rituals. Informant accounts suggest the role of these rites in structuring understandings concerning hierarchy, shame, sexuality, identity, and moral behavior. These rites display and coordinate many of the themes and concepts of the Newar moral system and can be seen as introducing them, in canonical forms, to the reflexive awareness of individuals.

Dissertation Abstracts International vol. 49 no. 02A.
women are more readily accepted and can improve the lives of women. We argue that a strong women's movement, with a wide social base that demands appropriate educational programs for the majority, that supports status-giving roles, and advocated new roles for women, can play an important role in enabling women to use education to improve their position. Most importantly, we argue that unless basic education programs have a built-in political component that encourages women to resist social, political and economic subordination, basic education programs will only bring about incremental changes in the lives of women and will not bring about equity.

_Dissertation Abstracts International_ vol. 48 no. 07A.

**Shrestha, Narayan Kaji**

_Factors Affecting Girls’ Participation and Attendance in Formal Schooling in the Hill Area of Nepal._


This study attempts to identify the factors that affect the participation and attendance of girls in the formal schooling system in hill area of Nepal. The issue of equal education opportunities for women was examined in relation to several identified blocks of factors namely, girl related, school related, socio-cultural, economic, an parental education and attitudes related.

Two explicit null hypotheses were tested: (1) these factors were not significant determinants of school attendance for girls enrolled in school; and (2) these factors are not significant predictors of the participation of girls in the formal schooling system.

Data were collected from three sources: rural households; rural school-age girls; and rural schools. Face-to-face interviews were used to collect these data. All data and information from these sources were assigned to the relevant individual girls.

The research findings showed that all five blocks of factors were significant determinants of both dependent variables, i.e., attendance and participation. Therefore, both null hypotheses were rejected. Two of the sets of factors, girl related factors and socio-cultural factors, were highly significant predictors of attendance. The most significant determinants of participation were girl related factors followed by socio-cultural and economic factors.

Based on these and other research findings, it was recommended that efforts to encourage participation of more girls in formal education would include the following: (1) adoption of alternative structures of schooling including flexible school hours; (2) increased local participation in the management of schools through decentralization of authority; (3) employment of more local teachers; (4) employment of more women teachers and women administrators; (5) implementation of programs to reduce the household work load of school-age girls; and (6) increased focus on functional literacy programs for adults.

_Dissertation Abstracts International_ vol. 48 no. 12A.

**Tsarong, Paljor**

_Economy and Ideology on a Tibetan Monastic Estate in Ladakh: Processes of Production, Reproduction and Transformation._


The dissertation is a study of the political and economic aspects of a Tibetan monastic institution known as the _labrang_. It examines the processes of production, reproduction and transformation on a _labrang_ agricultural estate and discusses the relationship between ideology and charismatic institution that is socio-economically wealthy and powerful.

The study fills the need for a contemporary anthropological investigation of the social, political and economic aspects of Tibetan monasteries in an indigenous Tibetan cultural area. The research was conducted at two Drigung Kagyu monasteries in Ladak and also includes reconstructive materials on Drigung Labrang in Tibet. The results of this study are the first detailed analysis of the political-
economy of Tibetan monasteries and the first sustained ethnographic account on political and economic aspects.

Theoretically, the approach taken is a holistic one that adopts the Marxian model of "Modes of Production." The production relations of Drigung Labrang, with regard to its bound peasants and the Tibetan Asiatic state are briefly described. A detailed analysis of production relations of Drigung Labrang is made with the Ladakh material. The precapitalist economy an taxation system of Ladakhi kingdom, the present system of production, distribution and consumption, the social relations of production, and the organization, recruitment and compensation of labor are analyzed.

The question of maintenance and continuation of the unequal production relations is examined through the analysis of the economic sponsorship of rituals. The ideology of religious merit, religion and the sacred position of the monks are seen to be responsible for the reproduction of the relations of domination and exploitation. Ideology is linked to the overpowering social contradictions of the production process as well as the inability to control and solve nature.

Transformation on the labrang agricultural estate are the result of a complex interaction of external factors (culminating in a new economy of wage labor and internal responses geared to reorganizing a viable institution in the face of declining tradition.

Dissertation Abstracts International vol. 49 no. 04A.