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Kalacakra, "The Wheel of Time"—my dissertation investigates this tantric system of multivalent text and elaborate ritual. Utilizing an interdisciplinary methodology, I describe Kalacakra’s manifestations in India, Tibet and the West, focusing on social, psychological, economic and political factors that have propelled this tradition forward. Fundamentally interested in patterns of cultural and religious transmission, I examine the manner in which potent themes inherent to both textual and ritual Kalacakra—threats of apocalypse; projections of utopia; pronouncements of cures; promises of fulfillment; and the aesthetic resonance of melothesia—have made this tradition adaptable to changing historical and cultural contexts.

Chapter I discusses the role of the Dalai Lama in using the Kalacakra Empowerment as a vehicle for the globalization of Tibetan Buddhism and as a catalyst for world peace. Focused on method, Chapter II reviews recent work in the field of Translation Studies; theoretically, I combine Lawrence Venuti’s discussion of "foreignizing" and "domesticating" translation strategies with Buddhist Studies' reconstructive scholarship. Chapter III surveys Kalacakra’s textual history. Here I argue that the Sri Kalacakra was authored in Bengal and that Khotan served as the prototype for the "Sambhala" mentioned in Kalacakra texts. Chapter IV, based upon my preliminary translation of the third chapter of the Sri Kalacakra, highlights the manner in which the Tibetans reinterpreted the Sri Kalacakra in order to fit their own ritual and cultural parameters; this local point dovetails with my central thesis, that Kalacakra’s elasticity and resilience reflects its syncretism and inclusiveness.

Chapter V provides preliminary notes on Kalacakra’s history in Tibet, whereas Chapter VI describes contemporary Kalacakra enactment. As the Kalacakra tradition accommodates to One World, the role of women in the tradition is changing significantly, an issue discussed in Chapter VII. In the Postscript, Kalacakra’s Cyber presence is considered, e.g., a video rendition of the empowerment served as one of ethnographic medium used in this project. Kalacakra’s postmodern manifestations are harbingers of a media-intensive slippage much more fundamental than that between "text" and "ritual;" now its Fifth Element promises to replace community-based and live "sacred" encounters with videotaped initiations and Cyber gurus. Who knows.

Baral, Ram Chandra
Delivery of Special Education Services in Nepal: A Needs Assessment

Since the establishment of a democratically elected multi-party government in 1990, the need for advancing a national educational program has been evident if Nepal is to rise above its present poverty status. This dissertation provides a description of the existing status, the needs, and future proposals concerning special education for exceptional students in Nepal.
The purpose of this study was to conduct a needs assessment for the delivery of special education services in Nepal. Specifically, this study provides: (a) a national overview of the status of special education services in Nepal; (b) a description of the specific issues with which school administrators are faced in trying to serve exceptional children and youth, and (c) recommendations for the future.

The review of the literature addresses the limited Nepalese data and information on: (a) prevalence of exceptional school-age population; (b) the legal status of special education; and (c) exceptional students being served. The major components of comprehensive special education programs were discussed including: (a) the purposes of special education; (b) the alternative kinds of special education services; and (c) the organization of special education services.

The methodology for this study included a description of a conceptual model; unit of analysis; subjects selection; instrumentation, data collection methods; and data analysis procedures.

The results described the current status and needs of special education services in all seventy five school districts of Nepal. Interviews and questionnaires were used to collect data from district education officers. These data presented the responses of the district education officers regarding the: types and numbers of children with exceptionalities identified, served, and not served; the kinds of personnel and programs provided; operating procedures; barriers; and administrators' suggestions for improving services.

The recommendations from this study included: information about strong and weak areas in existing services and needs to improve the special education services; a new model for the delivery of services; and suggestions for effecting further action. This study concluded with comments on the feasibility of implementing a national plan, with particular attention to the establishment of a nationwide delivery procedure for Nepalese children with special education needs.

Bromwhich, B.
The Implementation of Stage One of the Sunsari Morang Irrigation Project, Nepal
University of Dublin, Ireland. MA Thesis. 1996

No abstract available.

Bajracharya, Hridaya R.
Narrative Approach to Science Teaching: Bringing Sociocultural and Environmental Contexts to School Science in Nepal

School education is a new social paradigm in countries like Nepal where older narrative traditions provided a system of education that has delved its roots deep into the social and environmental milieu. This new paradigm of modern school education came with a science curriculum loaded with the curricular objectives of scientific skills and knowledge often unable to integrate and grow in the traditional social milieu. In Chapter 1, many problems related to modern school education in general, and science education in particular, in countries like Nepal are discussed. There an argument is presented for a need to make science education interact with social knowledge and other experiential knowledge of the students in a more constructive way, to instill among the students a science education which would help them gain both an understanding of the accumulated social wisdom and an appreciation of the knowledge and skills of modern science. Thus the central research question is: How effective is narrative approach to science education in creating bridges between school science and the student's lived-in contexts?

The narrative approach was chosen as a means of bridging the science curriculum to the social contexts. As discussed in Chapter 2 and elsewhere, the narrative approach has increasingly been identified as a powerful and effective way of increasing the educational interaction between science and culture. Also, it is argued, that much social knowledge and wisdom are often embedded in the social fables, riddles, and other narratives, and that such social narratives help create a meaningful context for science education. It was expected that student narratives would bring into the open many such social beliefs.

The contexts of the study in the actual school and social setting—the limitations and the positive aspects of social narratives, the tradition, culture, and local economy are discussed in Chapter 3. There it is indicated how a number of physical, economical, and educational contexts limit the scope of modern school education and the possibilities of overcoming such limitations through the narrative approach are suggested.

The discussions in Chapter 4 and 5 and 6 illustrate the feasibility of using narratives as a means of bridging the student's social contexts and school science. This provides a positive answer to the central question of this research.
Critical examination of the school situation and the role of the narratives are discussed in detail with the help of specific research questions. The research study, as reflected upon in Chapter 7, shows that the narrative approach to school science teaching is interesting, effective and useful in the present contexts and is also useful to sow the seeds of changing school science to make it socially interactive.

Fortier, Jana
Beyond Jajmani: The Complexity of Indigenous Labor Relations in Western Nepal

This dissertation examines the logic of exchange and power in Nepali society through an examination of labor exchange. Researchers have examined the jajmani system, known throughout South Asia as a ritualized system of reciprocal rights and duties among castes. Yet many other labor exchange practices exist in Jajarkot District, western Nepal. Therefore, this dissertation asks, "Is jajmani a self-contained system of productive social relations?" I conclude that jajmani is one small part in a larger system of productive social relations. This dissertation explicates rules of practice for the range of management strategies used in Nepali farming and livestock herding.

This dissertation focuses on work strategies known as khalo, jajmani, hali adhiya, buare, parima, and sahayog. These translate as "artisanship," «Brahman priestly services," "plowing services," «sharecropping," "daily labor," "reciprocal exchange," and "labor gifting." Together, these practices constitute a system of ethnomanagement essential for small-scale production in Nepal.

The method of ethnography used involved both qualitative and quantitative data collection. Conversational interviews were used to understand the cultural construction of labor relations. Socio-economic surveys were administered in Jajarkot District and two hundred and sixty households were analysed using Pearson Product Moment correlations. The data support the hypothesis that combinations of named labor practices enhance elites' social control over non-elites. Thus, using all of the labor practices, and not simply jajmani, elites engage in negotiated labor exchanges which are often structurally unequal.

Structurally unequal exchange is part of an economic system labeled "paternalism." Paternalism is marked by unequal exchange; patron-clientism (e.g., jajmani); land ownership as a primary marker of social status; prominent barter and labor exchange systems; and workers continuing to control their own means of production.

In summary, Nepalese indigenous labor relations solidify Nepali social caste and clans hierarchies; employ paternalism as a mechanism of unequal exchange; continue as viable strategies despite intrusions of capitalism; and form a network of labor strategies rather than one monolithic jajmani system.

Giri, Manjula
The 1990 Pro-democracy Revolution in Nepal: The Interplay of Gender, Caste, and Party in Rural and Urban Areas

This study of the 1990 Pro-democracy revolution in Nepal focuses on the interplay of gender, caste, class, and party before, during and after the revolution. Moreover, it compares urban Nepal with rural Nepal in terms of knowledge of, participation in, and effects of the revolution. It examines also the role of financial crisis, international relations, and political economy in sparking the revolution.

Based on field research, interviews, and participant observation, this study provides a case study of an actual revolution that transformed a semi-feudal monarchy into a modern parliamentary constitutional monarchy modeled on that of Great Britain, complete with political parties representing a spectrum from the Communist on the left to the Democratic Socialist in the center to the pro-monarchy Party on the right.

By comparing rural and urban areas, this research points to the problems of development and how the rise of democracy and the concern of political elites with getting re-elected is affecting development, particularly problems of the rural areas, women, and people of lower castes.

Guneratne, Upali Arjun
The Tharus of Chitwan: Ethnicity, Class and the State in Nepal
This dissertation is a study of the development of ethnic consciousness among the Tharus of Chitwan and its relation to class stratification, processes of state building and the cultural and socio-economic transformation of the Chitwan Valley that has followed on the success of the Malaria Eradication Program. I argue that Tharu identity is defined in contrast to that of the dominant Brahmin-Chhetri caste groups, which have settled widely in the Tarai since the 1950's. It has developed in dialectical relationship with the activities of a modernizing, centralizing state and through interaction with other ethnic groups which have immigrated to the Tarai. The nineteenth century state laid the basis for Tharu identity by reifying in law the category Tharu, which had been collectively applied to groups with very different traditions, customs and languages living in the Tarai. This identity is thus not something primordial but very much an artifact of modern times.

The descendants of nineteenth century revenue collectors known as jimidars are the core of the Tharu elite which today plays an important role in the shaping of Tharu ethnic consciousness. I am concerned with understanding the genesis of this elite, the nature of its contemporary power and its role in Tharu society, how it sees itself, and how it is viewed by Tharus in general.

This dissertation accomplishes three things. First, it is the first extensive ethnography in any Western language to be available on the Tharus of Chitwan. Secondly, it addresses a question that has been neglected in the literature on rural migration and development in Nepal by discussing the impact of that migration on the indigenous population. Finally, it is a contribution to a growing body of literature in Nepal which has revised the way we view the country's many named ethnic groups, which were once assumed to be primordial and enduring. It contributes to our understanding of them as having been constituted in modern times as self-conscious entities; as ethnic groups, they are the result of state formation and nation-building.

Ethnicity is a fluid, dynamic process. I have attempted in this study to describe that process and clarify the historical circumstances that have shaped the identity of Tharus in Nepal. While the content of ethnicity is cultural, the processes that shape it and give it force are rooted in the way societies and states organize to reproduce themselves and their institutions.

Gurung, Om Prasad
Customary Systems of Natural Resource Management Among Tarand Magars of Western Nepal

This dissertation analyses customary systems of natural resource management of Tarami Magars of western Nepal in ethnobiomedical perspective. Examining various customary management strategies known as riti-thiti system in a Tarami Magar community of Tara Khola from the perspective of cultural ecology, this dissertation demonstrates that culturally defined behavior patterns have served and can continue to serve as mechanisms for regulating natural resources at the community level unless they are disturbed by the transformations of encompassing social and political-economic forces.

This dissertation links cultural ecology to history and political economy and examines dynamic patterns of resource use. Using local historical knowledge and state documents discovered in the village, this dissertation argues that the emergence of the state of Nepal in the eighteenth century, political centralisation in the later decades of the nineteenth century and then the devolution of administrative and judicial powers to local rulers in the early twentieth century were characterized by increased state appropriation and thus degradation of local resources. Moreover, the historical encouragement of in-migration to areas like Tara Khola during the Rana and post-Rana periods and political transformations in recent decades led to population growth placing higher demand on local resources. These events had two major effects: (1) local systems of resource management were disrupted, and (2) exploitation and consumption of local resources increased.

This dissertation concludes that customary systems of Tarami Magars can effectively manage and sustain local resources and distribute them equitably. An historical perspective reveals that presence or absence of elements of customary systems counts critically in the success or failure of local resource management. Finally, this dissertation argues for a new organisational approach to resource management where customary systems should be supported and strengthened instead of being replaced by foreign development models which neglect local social practices and indigenous knowledge.

Hepburn, Sharon Jean
To See the World: Vision, Tourism, Anthropological Practice, and Ethnic Politics in Nepal

DISSERTATION ABSTRACTS
Based on three years of research in the Kathmandu Valley, Nepal, this dissertation explores how identities are conceived, produced, and presented in Nepal as a result of the convergence of national and international structures and political discourses. The primary focus is an emergent identity, that of the "tourist." For many people in Nepal, a tourist is not a person who travels; a tourist is, rather, a member of a racial/ethnic group. Through narratives on diverse topics ranging from tourist fashion, the case of a trekker who went missing, and the filming of a movie about the life of the Buddha, the dissertation demonstrates how people, particularly (but not exclusively) people involved in the business of producing religious art (particularly thangkas) for the tourist market, think about tourists, and how through this they think about what they are.

With respect to theory, methodology, and worldly implications, the dissertation revolves around two themes.

First, it is concerned with the nature of vision, both physical and social: in what way does the process by which we see the physical world parallel how we see the social world? I argue that just as visual perception is a process of organizing complex data from the vantage point of a visual horizon, so, too, a person's thinking about identity is an example of what Gadamer calls "the fusion of horizons." After critical theorists such as Habermas, I argue that these horizons or identities are shaped by relationships of power, existing organizational structures, and prevailing (primarily political) discourses, these latter the result of long-standing interrelations between the Nepalese state and the wider world.

Second, I consider the role of anthropological practice in a world where the stakes in identity politics are high. As they write about people, anthropologists contribute to the process through which identities are formed in the political sphere: in doing so they help structure the possibilities for state policies and popular understandings regarding identity. This dissertation is offered as representative of a means of talking about identities without essentializing them.

Koirala, Bidya Nath

Schooling and the Dalits of Nepal: A Case Study of Bungkot Dalit Community

This study explores the relationships between a lower caste group and schools in Nepal, the way that relationship is influenced or shaped by the caste system, and the way both the caste group and others understand and explain the relationship. Popularly known as Dalits these people had no access to schooling for centuries, because schooling was a prerogative of high caste people and Dalits were regarded not only as low caste but untouchable people. The dawn of democracy in the country in 1950 and the rapid expansion of western type schooling in the following years provided schooling opportunities for all including Dalits, although there remained a social taboo against them.

Following discussion of social structure and caste, the study turns to the development of education in Nepal and data on schooling in Bungkot, the village which was the primary research site. Available data on educational change and development in Nepal was collected, and a thorough review of the Hindu understanding of caste was done. Information was then gathered from the Bungkote Dalit community of Gorkha district of Nepal in the fall of 1994 using participant observation, group interviews and discussion, life history collection, individual interviews, and a community survey. The information was analyzed thematically and interpreted critically, drawing on a social science literature on social inequality and education, including the relationship of schooling to social development and change.

The thematic analysis identified four main areas which Dalits addressed when they discussed schooling: its relationship to caste culture, its relationship to employment and indirectly social class, adults and children's experiences with school, and schools relationship to social change. It is apparent that as schooling began to expand in Nepal among Dalits, it worked on two fronts, providing a means for people to challenge caste beliefs and providing them with a means to change their occupational status. At the same time, along with political and other changes, it resulted in some higher caste people developing a liberal attitude towards Dalits. The Dalits with schooling are ensured social mobility, identify avenues to economic betterment, develop sociopolitical awareness, begin to question untouchability, and encourage their children to attend school. Schooling was also found to be important in enabling Dalits to understand their situation, to question the status quo, and to know the world outside their village. In this respect this study found schooling to have much more positive effects among these Dalit castes in Bungkot than much of the critical literature would suggest. Nevertheless, there are many unresolved issues around caste, class, inequality and education, empirical and theoretical issues which could not be answered by this study.

Finally this study also found that many Dalits do not benefit from schooling, and the current school system requires certain readjustments in order to be very useful for the Dalits of Nepal.
This study addresses the question of how institutions, together with various physical and socio-economic attributes, affect the performance of irrigation systems in Nepal. In particular, it focuses on how (1) two types of governance structures (farmer-managed versus agency-managed) affect individuals' incentives and capabilities to cope with collective-action problems involved in system operation and maintenance, and (2) diverse combinations of institutions and engineering infrastructures affect irrigation governance, management, and performance.

Drawing upon a theory of institutions developed in a rational-choice tradition, I lay out conditions under which individuals are more likely to contribute their efforts to collective action and the way that institutions pertain to these conditions. Based upon the theoretical discussion, I examine the incentive structures faced by irrigation officials as well as farmers in irrigation systems in Nepal. Evidence from 150 irrigation systems in Nepal is used to examine the arguments about how various institutional, physical, and socio-economic attributes affect irrigation performance.

Physical and socio-economic attributes including the availability of alternative water sources and the presence of socio-economic differences among farmers affect farmers' incentives to engage in collective action. In particular, the presence of sophisticated engineering infrastructure such as permanent headworks may exacerbate the asymmetries of interests and endowment between farmers located at the head end and those at the tail end of a system. If such asymmetries are not offset by an active governance regime, headenders tend to exploit their comparative advantages to the expense of tailenders.

Farmer-managed irrigation systems are more likely to be associated with productive working relationships such as a high degree of mutual trust, active participation in the crafting and monitoring of rules, and a high level of rule conformance. These relationships are the basis upon which high levels of performance are attained. Agency-managed irrigation systems, on the other hand, are organized upon a dominance-dependence relationship between irrigation officials and farmers. Such a relationship yields little incentives for either officials or farmers to contribute their efforts to irrigation operation and maintenance.

The improvement in efficiency through the use of demand-side management in the consumption of electricity is both technically possible and economically justifiable in Nepal. A framework is presented showing the process of integrated resource planning in the electric power sector. This takes into account the integration of the traditional supply-side and proposed demand-side options to meet the Nepalese electricity demand at a minimum cost over the planning horizon (20 years in this study). The main actions on the supply-side will be increased hydropower capacity with some addition of thermal units and a possibility of dedicated power exports to India. On the demand-side, the actions include electricity conservation, comprising more efficient lighting, appliances, and motors. Recent additions to the energy planning literature have explored the related concepts of integrated resource planning in an electric utility.

A linear programming model of the problem is formulated to determine the minimum total present value of a series of capital investments and operating costs for the Nepal Electricity Authority's grid system. The model also determines the impacts of demand- and supply-side options.

The results of numerical applications of the methodology suggest that modifying the traditional planning process, primarily by introducing DSM options and embracing integrated resource planning, is beneficial to Nepal. The solutions are optimum within the confidence intervals for the decision variables. Perhaps the important role for DSM is in its ability to defer expensive capacity expansion.
Empowerment? What Being Literate Means to Maithili Women in Nepal

Luitel, Samira


Reading and writing skills have been considered major sources of empowerment in the modern world. Literacy in this sense has been emphasized as a force for empowering people. It has been understood that people are marginalized and are reluctant to change without literacy and hence, if illiterate, they suffer from all the hazards of life. Literacy and development programs based on a technocratic/functionalist paradigm assume that economic enhancement and living conditions will solve the problems of development, whereas programs based on a critical paradigm consider raising critical consciousness necessary for empowerment and development. Both of these paradigms have been used in most of the developing countries in the last two decades.

The objective of this study was to see what empowerment meant to Maithili women in Nepal who participated in a literacy program, and how empowerment was associated with their participation in the program. This study has also examined the way these women associated empowerment with the changes in the women's social, economic and psychological conditions after their involvement in the literacy program.

This study was conducted with women who had participated in one of the literacy programs run by Save the Children USA in a village of Siraha district, in the eastern terai region of Nepal, a predominantly Maithili speaking area. The overall strategy of Save the Children USA was to empower women with literacy, skill training and awareness raising programs. The locale was selected on the basis of my own experience as a woman and housewife in that area, and also taking to account literature that showed a lower female status there compared to other communities in Nepal. Case studies of six women who participated in the literacy program formed the basis of the study, supplemented by observation and interviews with other people in the community and program area.

This study concludes that the meaning of empowerment for those women who had completed the literacy program was associated with acquisition of, or improvement in, the national language (Nepali), an increase in knowledge, greater economic independence and increased mobility, and increased self-confidence, and that not only the literacy program itself but the income generation program and the development of a women's group were significant elements in this 'empowering' process. It also identifies some changes in the women's lives brought by the program, but notes the resistance to change in the household and the inability of the program to serve young women or "daughters-in-law" in households.

Marwaha, M. Keele

The European Community and South Asia: Development, Economic Cooperation and Trade Policies with India, Bangladesh, Bhutan, 1973-1993


The history of the European Community's relations with South Asia is described within the setting of the global agenda on development. As the Community of Six has evolved into the European Union of Fifteen, its policies on trade and aid have become of increasing importance to the countries of South Asia. The relationship is analysed during the two decades, 1972-1982 and 1982-1992, concluding with the treaty basis for development policy under the Maastricht treaty. Perspectives from both sides indicate that while South Asia remains at the outer edge of the changing "hierarchy of privilege" which has come to characterise EC policy, South Asian countries have also regarded EC developments as peripheral to their concerns. Trade policy and the European Community Investment Partners' Scheme under economic cooperation is studied for India as the EC is the largest trading partner; the Integrated Food Assisted Development Programme to Bangladesh as the largest recipient of food aid; and the Plant Protection Scheme to Bhutan as the largest recipient of per capita development assistance in the region. The STABEX system of Stabilisation of Export Preferences is studied for Bangladesh and Nepal, the two recipients in South Asia.

The thesis concludes, first, that the European Community did not have a structured policy in extending development and economic cooperation with the countries of South Asia between 1972-90. Secondly, economic cooperation is successful to a limited extent in raising investment between the EC and the developing country. Thirdly, for trade policy to supplement aid policy, the EC should allow easier market access to developing countries and reduce restrictive trade practices. Fourthly, as consequence of the creation of the Single Market and change in the relationship between Eastern and Western Europe, EU policy is being revised but is unlikely to affect these countries significantly following the Maastricht Treaty.
This dissertation analyzes the social, cultural, and political impacts of tourism and the reconstruction of Tibetan refugee culture in Dharamsala, India. Dharamsala, in the foothills of the Himalayas, is host to the Dalai Lama, the Central Tibetan Administration, and a Tibetan refugee community of some 5,000. It attracts growing numbers of Western seekers, volunteers, social scientists, and tourists. Tibetan refugee cultural production is analyzed as an interactive process, shaped not only by exile and indigenous history and values, but by new touristic, religious, charitable, and academic consumers who themselves become producers of a commoditised "Tibetan" culture. Consumption in thus considered a form of production.

This thesis integrates a detailed account of the "host" population—the ethnic Other who is the usual focus of anthropological monographs—with an equally detailed and differentiated account of the "guests," the travelers who are too often stereotyped in both popular and academic literature. This dissertation will also describe artistic change as well as the lives and practices of Tibetan and Indian artisans and merchants. These groups have been relatively neglected in prior research on Tibetan refugees, which has tended to emphasize the transmission of identity or Buddhist philosophy and practice.

While this dissertation focuses most closely on the production, exchange, and consumption of Tibetan crafts and commoditized ritual objects, it links this description to a broader analysis of tourism, cultural politics, and class, ethnic, and gender relations. Unfortunately, the increasingly popular Cultural Studies approach has tended to dematerialize this dimension, just as international tourism in expanding and integrating indigenous and refugee communities further into an asymmetric transnational market of goods and meanings.

Meyers, Clifford Trevor

Learner Generated Materials in Adult Literacy Programs as a Vehicle for Development: Theory and Practice in Case Studies in Nepal


Adult literacy and non-formal basic education programs have been implemented on a continuous basis in Nepal for the past 20 years. Both the Ministry of Education and local non-governmental organizations (NGOs) have been implementing literacy courses as "entry points" for community development programs. This exploratory study examines three NGOs which, as part of their adult literacy programs, have organized adult new literates to develop and publish print materials. This process and the resultant texts have been termed Learner Generated Materials (LGM).

Through a critical review of the literature, theoretical rationales and approaches for the use of LGM methods are identified, and patterns of practice, especially in Asia, are analyzed. Three intensive case studies of LGM activities in Nepal, utilizing field research, interviews and observation, describe the process of implementing LGM methods and the use of the materials developed in the Nepal context.

General finding are related to the use of LGM for learning, the popularity and utility of the product for new literates, and the use of both the process and product for participatory action. Findings indicate that the authors found publishing to be an empowering experience. Readers interviewed strongly preferred reading LGM texts to professionally developed materials in regard to comprehension, enjoyment and inspiration. This was supported by author and reader beliefs that LGM validated them as knowers. LGM texts developed around specific development themes also had a catalytic effect in motivating readers to action in the area of community development. In this regard, LGM texts appear to change the relation and climate between new literates and the development process, moving them from passive recipients to active doers.

Issues which emerge from the study include the use of new literates as editors, publishing texts in non-standard Nepali, the role and applications of LGM activities as tools for learning, and the effectiveness of LGM methods for promoting interactive and critical forms of knowledge. Areas for further research are also identified.
Himalayan Power: The World Bank as a Third Party in India-Nepal Riparian Negotiations

This dissertation examines the role of third parties in assisting countries to reach agreements for cooperative management and development of common international rivers. The study's particular concern is understanding the process of developing a commitment to negotiate, not the negotiation process which follows. To examine the issues and obstacles involved in these efforts, the dissertation employs a case study of World Bank attempts to assist India and Nepal in negotiating water resource development in the Ganges, focusing on hydropower. The dissertation's analytical framework is grounded in international relations and negotiation theory, whose literature, particularly that examining third parties in negotiations, is reviewed before proceeding to the context and case analysis.

The analysis focuses on discussions between India and Nepal for developing electricity trade, and the World Bank's role in those discussions, from 1987-1992. The Indian and Nepalese governments have repeatedly expressed their desire to expand their current, small, ad hoc trade between border areas. However, despite years of discussions, they have yet to reach agreement. A prominent feature of the case context, and a determinant of case outcomes, are the multiple asymmetries between India and Nepal in size, population, resource base, and military and economic strength. This asymmetry also marks their water and electric power relations.

The World Bank has often been cited as an international organization possessing the potential to break stalemates between co-riparians, given its financial resources and technical expertise. It was unable to do so here, despite being the largest multilateral aid donor to both countries. The Bank did suggest some smaller steps to which India and Nepal eventually agreed. Severe asymmetry and poor bilateral relationships between the two countries partly explains the Bank's limited success. But significantly, the Bank's own actions proved insufficient to address the situation. With increasing demands on freshwater, the Bank will likely become involved in more projects involving co-riparians, not by choice, but by necessity. To prepare for this future, the World Bank must reconsider its policy and approach to multi-country riparian projects.

This study utilizes interviews, non-classified government and World Bank documents, and relevant theoretical literature.

Mock, John Howard
The Discursive Construction of Reality in the Wakhi Community of Northern Pakistan
University of California, Berkeley. Ph.D. 1998

This dissertation shows how the performance of oral expressive forms represents and construes reality in the Wakhi community of northern Pakistan. It emphasizes the role of contextual reference to the physical, social, and cultural environment in studying how the interpretive patterns that shape perception and imbue the environment with meaning are reproduced and reformed discursively.

The dissertation reviews previous ethnic, linguistic, and historical representations of Wakhi people constructed through European classificatory systems in a politics of empire and boundary formation that left the Wakhi population of the Pamir-Hindukush-Karakoram mountain region segregated and marginalized.

Wakhi discourse is presented through original translations from transcriptions of recordings made during field research in the Shimshal, Avgarch, and Chapursan Wakhi communities in the Gojal area of northern Pakistan from 1995 to 1997. These communities speak Wakhi, a language with no written tradition that is one of the Pamir languages and part of the modern East Iranian group of the Iranian language family.

The dissertation contributes to the understanding of Wakhi phonology and of the effects of the introduction of transcription literacy on oral expression. Using Wakhi categories of genre, the dissertation discusses Wakhi poetry, praise stories, fictitious entertaining stories, and founding legends to present Wakhi people's perceptions of place and identity. The dissertation discusses the process of transmission and performance of oral expression within the Wakhi community and across ethnic and linguistic boundaries, identifies patterns of contextual reference that constitute interpretive communities, and proposes the concept of an interpretive area.
Onta, Pratyoush Raj  
**The Politics of Bravery: A History of Nepali Nationalism**  
*University of Pennsylvania. 1996. 374pp. Order Number DA9636193*

Gurkhas are known all over the world for their bravery and skills as the finest soldiers in the world. However in the country of their origin, Nepal, their existence has hardly been officially acknowledged. This dissertation begins by asking what one needs to know of the Nepali past to be able to make sense of this apparent discrepancy. By covering historical territories that are somewhat different from the killing fields visited by the Gurkhas and the playing fields of their erstwhile historians, I argue that a particular understanding of the history of Nepali nationalism is necessary to explain the Gurkha non-appearance in Nepal. This study is based on a close reading of sources from government archives and on published works in the Nepali language.

The makers of official Nepali nationalism—Nepalis from class and community backgrounds other than those from which the men who have gone to serve in the Gurkha regiments originated—left the Gurkhas out of the Nepal they actively constructed as an "imagined community." This Nepal, first molded by middle class Nepali men in British India in the early part of this century through the particular promotion of a high-culture Nepali language and the writing of a *bir* (brave) national history of Nepal based on the warrior personalities of the "unification era" (1740s-1816) was later improvised by cultural producers inside Nepal. After the demise of the Rana state in Nepal in 1951, the various governments of the 1950s and the Pachayat system (1962-1990) further reified this particular combination of the national imagining of Nepal through a nationalized education system. In the post-1990 scenario in Nepal, various ethnic activists are claiming a place for the Gurkhas in the national pantheon of brave heroes even as members of the latter are being re-ethnicized. Bir history thus remains the dominant national history of Nepal even as its constitution is being challenged.

Pan, A. Edinburgh  
**Reading Between Cultures: Social Anthropology and the Interpretation of Naxi (Na-khi) Religious Texts**  
*University of Edinburgh (Scotland). Ph.D. 1996*

Part I (Chapters 1 to 5) focuses on the theoretical aspect of social anthropology and how the problems in the study of the Tibeto-Burman peoples and Naxi religious texts can best be approached.

Chapters 1 to 2 are the discussion of the theories in social anthropology, its relation with history and the meanings of history. Comparison is discussed as the important aspect of social anthropology. The specificity of comparison in the study of Naxi religious texts is formulated.

Chapters 3 to 5 on one level of comparison is some examination of the scholarship between social anthropology and the cultural elite tradition in China, as related to the study of the Tibeto-Burman peoples. On another level is a historical ethnographic survey of the Tibeto-Burman peoples and their relationship with the Han Chinese. The cases discussed are the kinship of the Naxi/Moso peoples and the Han Chinese in ideological terms, the cultural identities of the Naxi/Moso and the Tibeto-Burman peoples in the region.

Part II (Chapter 6 to 8) focuses on the interpretation of Naxi religious texts. This covers four aspects in the texts:

1. The question of Naxi pictographs and the writing in the region. The nature of the variety of writing in the region with reference to the origin of Naxi pictographs (Chapter 6).

2. A discussion on the relation between Naxi religion and Tibetan Bon religion, through a comparison between the legendary spiritual leaders of the two religions, a brief history of Tibetan religion and

3. The authors of the texts identified through a stylistic comparison of the texts, the ritual practitioners, the *dto-mba*, the ritual activities and the dating of the texts discussed through the analysis of authorship and other sources (Chapter 7).

4. The question of translating the pictographic texts: how to read the texts, the nature of the pictographs, interpretation and comparison in the question of translation (Chapter 8).

The main argument of the thesis is that Naxi religious texts are interpretable through anthropological-historical approaches and that textual comparison can enrich the scope of comparison in social anthropology. The specific problems to be solved are the dating of the texts, the ritual activities and the translation/interpretation of the contents of the texts.
Panth, Brajesh Prasad

The Relative Costs and Efficiency of Public and Private Campuses in Nepal


The purpose of this research is to collect and organise basic data on costs and operations of public and private campuses in Nepal to determine their unit costs and to identify the factors associated with unit costs; and to compare public and private campuses to determine their relative efficiency. This research analyses the data from the Tribhuvan University (TU) system which enrolls over 95 percent of all university students in Nepal.

The decline in per student allocation provides very little leverage to the TU system to improve its quality and efficiency amidst pressure to expand. TU will continue to feel pressure to accept more students with less money. This will require TU to employ less expensive and more effective ways of delivering services. Private campuses are likely to play a greater role in this process.

The research includes three levels of statistical analyses. First, financial and operational data of 100 randomly selected campuses were analyzed, including the computation of unit costs for each campus in the sample. Second, the major cost components associated with higher unit costs were identified. Third, a comparison was made between public and private campuses in terms of the major cost components and efficiency.

Costs per graduate were associated with staffing intensity, output, cost of input and campus type. Because private general campuses had much cheaper inputs but similar staffing intensity and similar output, their costs per graduate were much lower than that of public general campuses. Public science campuses had much better output but they also had much costlier inputs. Since their outputs (pass rates) were much better, their average cost multiplier was also the lowest. The results also suggest that more selective campuses can keep costs down. Finally, size explained a large variation in unit costs as larger campuses were associated with lower unit costs. The research also revealed that small private campuses were most likely to gain from economies of scale.

Parajulee, Ramjee Prasad

The External Dimension of Democratic Transition in Nepal


This study investigates the role of external forces in the democratic transition of Nepal in the early 1990s. Huntington and other scholars asserted that external forces play a role in the process of democratic transition. This study argues that external forces influence the behavior of internal political forces and shape the transition process, and in addition, the role of external forces varies during different phases of the transition. On the basis of extensive field work in Nepal, which included open-ended and structured surveys of knowledgeable political and non-political observers, combined with empirical evidence and relevant literature, this study claims that a favorable external environment and the supportive attitude of external actors strengthened the opposition forces and weakened the ruling elites in Nepal during the transition period. The opposition forces, thus, could launch a stronger and more effective pro-democracy movement and force the ruling elites to introduce democratic changes. The confrontational approach of internal political forces during the pro-democracy movement allowed the external forces to become more influential. As the internal forces resorted to dialogue and negotiation in the post-movement period to finalize the democratic structure and institutionalize the democratic institutions, the role of external forces gradually declined.

These findings are related to the recent effort of scholars to link comparative and international politics approaches in studying domestic politics from an integrative perspective. This dissertation analyses the case of Nepal and illustrates that external forces can present opportunities and constraints to domestic political forces.

The dissertation is divided into seven parts. Chapter I presents the general framework of the study and explores the theoretical literature on the external dimension of democratic transition. Chapter II presents a brief political history of Nepal, and Chapter III describes the different phases of democratic transition in Nepal. Chapter IV deals with the role of the external environment and diffusion influence. Chapters V and VI analyze the role of the India factor and non-India factors in the transition process. Chapter VII presents the findings, analyses the broader implication of those findings, and suggests some avenues of further research.
Rutter, D. E.

Eating the Seed: The Use of Foods in the Structuring and Reproduction of Social Relations in a Nepali Chhetri Community

University of London (London School of Economics). Ph.D. 1993

This account of a community of Nepali Chhetris (Kshatriya) considers foods as a series of signs, purposefully selected and prepared to convey meaning to the social actors between whom food transactions take place, and hence taking a critical role in the structuring of such relationships. It examines the pattern of feeding relationships between kin and affines (including a detailed analysis of wedding rites), and reflects upon the mutual responsibility or unilateral characteristics exemplified by food interchange. The sharing and allocation of certain types of food, notably jutho, polluted leavings, and analogous remains, inaugurates and defines sexual and patrilineal relationships crucial to the sexual and social reproduction of the community: continuity as a value in Hindu (Chhetri) life is reiterated through a detailed analysis of the uses of rice, curd and salt. The 'substance' of kinship is realised through feeding relationships (while birth is merely a pre-condition).

By corollary, it appears that the marginalisation of other castes in relation to the Chhetris depends upon the declining relevance of inter-caste feeding relationships as a consequence of reversal over time in the land:labour ratio. Control over productive resources, and the division of labour, in this community is briefly examined as a background to definitions of social adulthood as self-sufficiency in food production, and the meaning of food in the context of shortage elucidates aspects of social competition, scarcity and illicit circulation of food, e.g. stealing. The ethical considerations behind the transfer of food and services are considered in relation to the kshatra-dharma, as one aspect of the construction of Chhetri identity.

Food is used to define, augment and reflect the characteristics of all ritual activities. Foods—or abstention from particular foods—are the media through which abnormal states are experienced, and critical transformative rites of passage are achieved, including the passage between life and death.

Shankar, Anita Vernekar

In Search of the Light in Your Eyes: Anthropological and Epidemiological Perspectives of Vitamin A Deficiency in Nepali Children

Case Western Reserve University. 1995. 309pp. Order Number DA9604623

This study examined the relationship of household beliefs and behaviors to the problem of vitamin A deficiency (VAD) in children (ages 1-6) living in rural Nepal. It used an integrated research design that incorporated anthropological, epidemiological and nutritional approaches. The study is based on 162 households whose food consumption, child care, access to gardens and overall wealth were monitored over 14 months. Of these, 81 were households identified as having at least one child with clinically diagnosed xerophthalmia (cases) and were matched with 81 control households with children of a similar age having no history of nightblindness. Anthropological methods were used to characterize social, cultural and environmental factors which might contribute to vitamin A deficiency in these communities. Dietary data revealed distinct differences in consumption patterns between case and control children. Food frequency data collected over one year revealed that control children were more likely to consume a greater frequency of important vitamin A rich foods, including green leafy vegetables, pumpkin, milk, yoghurt and meat. Observational data from one season indicates quantity of consumption of these vitamin A rich foods may be a critical factor in protecting children from VAD. Shared plate eating, a common practice among children was also found to be associated with increased risk of VAD. Specifically, case children were found to be more than twice as likely to engage in shared plate eating with an adult male than control children. In addition to dietary factors, case children were found to have fewer social and hygiene related interactions with household members. For example, control children were significantly more likely to be groomed and washed than case children. Relatively better overall economic status was also associated with decreased risk, however, not as substantially as generally cited in the literature. Access to home gardens was very high (95%), but these gardens did not differ in size or composition between case and control households. Neither improved socio-economic status nor access to home gardens was related to increases in consumption of vitamin A rich vegetables. The results and implication of these findings for future research and nutrition education are discussed.
The research presented in this dissertation contributes to the present understanding of breastfeeding's effect on postpartum subfecundity and birth spacing through an ecological investigation of central regulation of lactational amenorrhea, reflected by prolactin (PRL), in two natural fertility Nepali groups with intense nursing patterns. The research addresses the following questions: (1) whether differences in PRL levels between nursing bouts are associated with differences in maintenance of lactational amenorrhea, and which nursing, maternal, and infant factors affect this association, and (2) whether the higher fertility caste (Kami) and the lower fertility caste (Tamang) have PRL levels consistent with shorter and longer durations of postpartum amenorrhea (PPA), respectively; and (3) which nursing, maternal, and infant factors are associated with caste differences in PRL levels. Three blood spot samples (5, 30, 50 min following a timed nursing bout) were collected from 66 Tamang and 17 Kami breastfeeding mothers, regardless of infant age, living among 4 hamlets in 2 Nepali villages. Statistical analyses include independent and paired t test, linear regression analyses, general linear models, multivariate regression analyses, and logistic regression analyses.

Comparing amenorrheic and cycling breastfeeding mothers, amenorrheic mothers have higher (P < .001) PRL levels at all 3 collection times than cycling mothers. The odds (OR) of having ceased lactational amenorrhea is significantly higher (OR = 5.0, 95% CI = 1.3-19.9) among mothers with lower PRL levels (10 < ng/mL) at 50 min post-suckling, and PRL shows a significant dose response relationship with menstrual status. The association between 50 min PRL levels and lactational amenorrhea appears to be independent of time postpartum, maternal age, BMI, nursing bout length, and duration of supplementation.

Hormone analyses show that disparities in fertility between the Tamang and Kami are at least partly related to different endocrine responses to suckling. Tamang breastfeeding mothers have higher PRL levels for as long as 22 mo postpartum, with levels above those of non-pregnant, non-lactating women for nearly two years postpartum, whereas Kami PRL levels sink to levels similar to this latter group after one year postpartum. Also, the rate of change in PRL from 5 to 60 min after suckling was significantly greater for Kami than Tamang. Since factors associated with PRL levels differ by caste, findings emphasize that populations differ not only in the effect of proximate determinants on fertility regulation, but also in the pathways by which they exert their effect (direct physiological versus behavioral).

Stearns, Cyrus R.
The Buddha from Dol po and his Fourth Council of the Buddhist Doctrine

In the history of Buddhism in Tibet there have been many exceptional teachers, but none more controversial than the Jo nang pa master Dol po pa Shes rab rgyal mtshan (1292-1361). In his writings, Dol po pa emphasized two definitions of the meaning of emptiness. The first is an emptiness of self-nature (rang stong), which he applied only to the level of conventional truth. The second is an emptiness of other phenomena (gzhan stong), which he applied only to the level of ultimate truth, which he insisted was not empty of self-nature.

Chapter 1 of this dissertation is a discussion of Dol po pa's life. This is based upon a recently published Tibetan biography of Dol po pa, and another unpublished manuscript biography, both by direct disciples who witnessed much of what they described.

Chapter 2 discusses the earlier Tibetan precedents for the gzhan stong, Dol po pa's unique use of language, and the major influences on his development of the gzhan stong theory. The fate of the Jo nang pa tradition after Dol po pa is described, as well as the importance of some later adherents to the gzhan stong view.

Chapter 3 is a discussion of Dol po pa's view of the nature of absolute reality as empty of phenomena other than itself (gzhan stong), and of the relative as empty of self-nature (rang stong). In connection with these ideas, there is also a discussion of Dol po pa's attempt to deconstruct the orthodox views of Cittamatra and Madhyamaka in Tibet, and his own definition of what constituted the tradition of the Great Madhyamaka. Finally, there is a brief presentation of two opposing views of what actually brings about enlightenment.

The translation of The Fourth Council (Bka' bado bzhi pa) in Chapter 4 is the first translation of a major work by Dol po pa. This text was composed in the last years of Dol po pa's life, and may be viewed as a final verse summation of his ideas. Dol po pa's own synopsis of the work is included here with the translation, and annotations are largely drawn from his auto commentary.
Teague, K.
From Tradition to Tourism in the Metalcrafts of Nepal
University of Hull (England). Ph.D. 1995

This ethno-history of the role of metalworking in Nepal relates to technological, acculturation and tourist studies. The argument is that the study of material culture may serve as a means of integration in the descriptive analysis of sociocultural processes. The role of metalworking and metalworkers is examined along several dimensions including the historical context to the present, the social status and role of metalworkers, the technology of metalworking and the economic dimensions of distribution and consumption. In conclusion metalworking is examined in the context of mass tourism in Nepal.

Nepalese metalworking is located in the context of existing research on this subject and is extended to a consideration of non-ferrous, ferrous and precious metalworking in the provincial areas of Nepal. Nepalese metalworking is further related to similar craft work in India and Tibet as the diffusion of metal technology and craftsmen is examined.

Metalworking, an activity of certain minority groups, has always formed one of the distinguishing features of Nepalese culture both historically and at present. The craft thus displays strong continuities through processes of social and cultural change. Such continuities run counter to the common argument that material culture is one of the first aspects of a socio-culture complex to change in conditions of modernisation. Continuity in metalworking may be correlated with continuities in Nepalese social organisation such as its persistent nature as a 'host' or 'interface' society. In the absence of industrialisation craft working is often one of the few options open for economic development. For this reason if no others, craft work should be fostered by both private and public sectors.

Trewin, A.M.
Rhythms of the Gods: The Musical Symbolics of Power and Authority in the Tibetan Buddhist Kingdom of Ladakh
City University, London. Ph.D. 1995

This thesis is a cultural study of music in Ladakh ("Indian Tibet"). Drawing upon interdisciplinary theories in symbolic anthropology and musicology, the study stresses the primacy of symbolic action as a means of defining and controlling social reality, and proceeds to examine the relationship between the activation of musical structures and the social construction of power and authority, in terms of the generation of meaning.

Ladakhi music is particularly suited to this kind of study because the instrumental genre of Iha-mga (literally "god-drumming") was once closely linked to the structure of Ladakhi society as a feudal monarchy legitimated by Buddhist authority. This music, associated with the personification of deities or the divine aspects of certain mortal beings, constitutes a 'code' which, in the context of public ritual and royal ceremonial, represents and sustains political authority by embodying aspects of the ideal transcendental order. Building upon Sherry Ortner's concept of cultural schemata, it is shown how music provides the key to 'naturalising' or 'grounding' these more or less predictable programmes of symbolic action in emotional experience, so that through the patronage of performance, those in authority can manipulate the conduct of their subjects or rivals in expected ways.

In supporting cultural schemata, public musical performance also constitutes a mechanism for dealing with conflict and change, as historically demonstrated by the way in which the later dynastic kings used music to negotiate the perceived Islamic threat from Kashmir and Turkestan. Supported by the analysis of rhythmic structures, in conjunction with historical, organological and iconographic evidence, it is proposed that forms of military and chivalrous music of West Asian origin have been accommodated by the indigenous Buddhist tradition: to the external Mughal authorities, this represented the incorporation of Ladakh into their political framework, but the Ladakhi monarchs presented this phenomenon as the meaningful incorporation of the symbols of Islamic rule into a theoretically immutable Buddhist cosmological order.

Tuladhar, Sumon Kamal.
Development of a Participatory Community Video Model as a Post-literacy Activity in Nepal

Recognizing literacy as a key to community development, government, non-government and international organizations in Nepal are offering literacy classes as a strategy for community development. Consequently, a great number of neo-literates are emerging every day. However, rural areas of Nepal are not meeting the challenge of neo-literates, as there is still a lack of literate environment. Therefore, literacy professionals in government or
non-government organizations are pondering the question of "After literacy what?" and how to sustain people's enthusiasm and skills of literacy so that their energy and skill can be channeled in community development.

Video technology has pervaded even the rural areas of developing countries like Nepal. However, community members are still media consumers rather than producers. Media technology, like video, can be an effective tool for consciousness raising when used in a participatory approach and developed locally, involving community people.

Therefore, the present study is to develop a model for participatory community video as a post-literacy activity in Nepal.

Four major steps have been taken in the study. First, a literature review is done to explore what other developing countries are doing for post-literacy and how much media technology has been integrated in literacy as well as in rural community development. Second, interviews were done with seven Nepal experts to explore their opinions on using video in rural Nepal as a tool for consciousness raising. Third, based on these interviews a model for participatory community video was developed. Fourth, this model was field tested in one of the rural communities in Nepal.

The field test showed that use of video is an effective tool for adults to raise consciousness and develop leadership quality in neo-literates.

This study is significant for Nepal because it brings into sharp focus the existence of multiculturalism in the country and efforts to develop indigenous knowledge without local cultural values being wiped out. It provides ambitious neo-literates the opportunity to be creative and to work for their own community rather than migrating to urban areas. Communities will produce their own leaders to cope with globalization through media.

Van Beek, Martijn
Identity Fetishism and the Art of Representation: The Long Struggle for Regional Autonomy in Ladakh

This study seeks to understand the mutually conditioning influence of a global hegemonic discourse of rights, rooted in contradictory imaginings of the world as populated by sovereign individuals and collectivities such as peoples, nations, tribes, communities, and state practices of resource allocation and access (globally, inter-nationally, nationally) and the complicity of (social) science in these processes. The study further investigates the links between this hegemonic grammar of identification, representation and justification, and the daily practices of people who seek to make a living under rapidly changing conditions, characterized by commodification and the (perceived) loss of decision making power to centralized institutions.

It is argued that most social science and political practice suffer from identity fetishism: the perception that the social is comprised of a natural order of stable, unambiguously bounded, communities/peoples/culture. Conceptions of justice and democracy are built on the principle of representation assuming a convergence between 'identity' and 'rights'; both multiculturalism and racism are rooted in this misrecognition of the nature of being and belonging, effectively producing the very difference that is supposed to be represented, and instituting a logic of fragmentation without end.

The study uses the struggle for regional autonomy in the Ladakh region of Jammu and Kashmir, India, as an illustration. In spite of the fluidity of lived experience and practices of identification in Ladakh, the most recent agitation after 1989 pitted Tibetan Buddhists and Muslims against each other. In-depth archival and field research of the conflict and its historical background carried out during prolonged visits over a ten-year period, shows that neither causes, nor form of the agitation can be reduced to 'communal' differences. The dissertation shows that the historical transformation of the political economy of Ladakh and the production of certain normative frames of identification and justification offer important insights into the communalization of politics in the region, and suggests that such an approach would benefit understandings of 'identity' politics and 'ethnic' conflict elsewhere.

Wallace, Vesna Acimovic
The Inner "Kalacakratantra": A Buddhist Tantric View of the Individual

The Kalacakratantra is the eleventh-century Highest Yoga Tantra that first appeared in India and was later transmitted to Tibet and Mongolia, where it is still a significant part of the living Buddhist Tantric tradition. It forms a unique Indian Buddhist Tantric system by synthesizing the philosophical and contemplative frameworks of Sutrayana Buddhism and Indian Vajrayana Buddhism, and the ideas of Indian non-Buddhist systems with the innovative elements of its own theory and practice. Thus, it is a valuable source for research into the classical philosophical systems of Mahayana, such
as Madhyamaka and Yogacara. Buddhist Tantra and its interaction with other contemporary religious and philosophical systems in India of that period, and into the Buddhist Tantric world view and the modes of practice as promoted by the proponents of the *Kalacakratantra*.

The most fundamental principle of the *Kalacakratantra*’s world view is that of the non-duality of the universe and the individual as two aspects—external and internal—of conventional and ultimate realities.

This dissertation focuses on the *Kalacakratantra*’s conventional and ultimate views of the individual as the internal aspect of conventional reality and as the impure manifestation of ultimate reality. Part I consists of six chapters providing (1) an overview of the primary sources for the study of the *Kalacakratantra*, (2) an introduction to the unique theoretical and methodological features of this Tantra and its language, (3) an exposition of the characteristics of the *Kalacakratantra*’s theoretical and practical syncretisms, (4) inquiries into the *Kalacakratantra*’s view of the individual’s mind, mental distortions, and the path of their eradication and (5) the *Kalacakratantra*’s view of the individual’s body. Lastly, it offers an analysis of the second chapter of the *Kalacakratantra*, called “The Chapter on the Individual” (*adyatmapatala*). Part II contains a translation of the second chapter of the *Kalacakratantra* from Sanskrit, Tibetan, and Mongolian, a translation of the *Vimalaprabha* commentary on the second chapter of the *Kalacakratantra* from Sanskrit and Tibetan, and a translation from Tibetan of most of Buston’s annotations on the second chapter of the *Kalacakratantra* and the *Vi-malaprabhda*. Part III contains a critical edition of the Mongolian version of the second chapter of the *Kalacakratantra*.

Although for a long time Western scholars have marginalized this Tantric tradition and its world view with respect to Indian Buddhism, the Kalacakra system can be perceived as its pinnacle and synthesis, for it brings together the mundane and spiritual as well as the exoteric and esoteric aspects of the Indian Buddhist tradition into a comprehensive system of Buddhist thought and practice. This dissertation clarifies the theoretical and practical orientation of the *Kalacakratantra*, illuminates the reasons and manners in which this Tantric system integrates diverse theoretical principles, and explains the theoretical and practical methods in which this Tantra unifies the individual with the universe and the individual’s mind with the individual’s body.

**Weiss, Linda Joan**

**Women Alone: The Causes and Consequences of Nonmarriage and Marital Disruption among High Caste Hindus in Nepal**

*Columbia University.* Ph.D. 1996. 245pp. **Sponsor:** Charles Harrington. **Order Number** DA9631802

The focus of this dissertation is on those Brahman and Chetri women who are either widowed, unmarried, or estranged from their husbands. Among high caste Nepalese, women are expected to marry and remain married, with economic support provided by their husbands; it is neither anticipated nor desired that they be independent. Cognizant of these facts, it was hypothesized that high caste single women would face a range of personal and economic difficulties, including poverty, victimization, and extreme burdens of work.

The research for this dissertation was carried out over a year spent in Tansen, a town in west central Nepal. A variety of methods were used to collect the data, including semi-structured and open-ended interviews, key informant interviews, participant observation, and a household survey. Much of the description and analysis presented is based on a sample of seventy single women. For each of these women, information was collected on marital history and reason for being single, relations with kin, work history, residence, and networks of support.

Data collected indicate that at any given time, perhaps twenty percent of Brahman and Chetri women will be single. Most are widows. Despite a lack of cultural recognition, separation, which often follows migration or the taking of a second wife, is also surprisingly common. Few women never marry, but in cases of disability or in the absence of brothers, this too is a possibility.

In Tansen, few single women face severe ostracism; likewise, few are without any source of income. Some, in fact, are securely situated among caring relatives and experience standards of living comparable to those of other women in the community. Away from the control of a spouse, some single women have control over household resources and a freedom for leisure activities that other women lack. A disproportionate number of single women, however, have few of these advantages. Their needs are ignored both by existing cultural prescriptions and by many of the people to whom they are closest, including their natal kin. Without access to property or to lucrative paid labor, they too often experience poverty, isolation, and powerlessness.
Tibet played an important, yet little studied role in American foreign policy deliberations during the Eisenhower administration. In fact, by 1959, U.S. involvement had grown to the point that members of the Tibetan resistance movement were secretly being trained in the United States to conduct operations in Tibet against the Chinese communists. The research question asked in this dissertation was "Which factors had a major influence on the Eisenhower administration in its development and implementation of U.S. foreign policy towards Tibet during the years 1953-1961?"

Using the analytical model set forth by Charles W. Kegley, Jr. and Eugene R. Wittkopf, I examined each of the key factors, addressed their impact, and assessed the outcome. I reviewed external, governmental, societal, role and individual source influences to answer the main research question and nineteen subsidiary questions. Primary sources used include White House memoranda, State Department and CLA reports, as well as communications between the United States and the governments of Tibet, India, and Taiwan, available through the Dwight D. Eisenhower Library, Harry S. Truman Library, and the National Archives.

The study analyzes U.S. interests in Asia and the effects of these interests on the development of related policy. It also assesses American domestic actors' perceptions and influence and the rise of such organizations such as the National Security Council, Central Intelligence Agency and the 5412 Group. Finally, this study examines the U.S. foreign policy decision-making process and its specific effect on the development of policy towards Tibet.

U.S. policy provided for limited overt and covert support to Tibet, exploited the Tibetan issue and subordinated Tibetan policy to other, more important interests in Asia. U.S. policy towards Tibet during the Eisenhower administration grew out of the prevailing Cold War environment as well as interaction between a variety of foreign and domestic actors and their agendas.

Natural Sciences

Khan, M.Z.

Genesis of Stratabound Scheelite and Stratiform Pb-Zn Mineralisation Chitral, Northern Pakistan, and its Comparison with S-W England Tin-Tungsten Deposits


Tungsten mineralisation lies within the Asian plate to the north-west of Main Karakoram Thrust, which marks the suture zone between the Kohistan complex (Northern Pakistan) and Asian plate. Scheelite has been found mainly in the calci- silicate quartzites and subordinate tourmalinites associated with metapelites at Miniki Go!. This succession is intruded by leucogranites emplaced after the culmination of amphibolite facies metamorphism followed by retrogression. The area has undergone at least two deformational events and scheelite seems to be structurally controlled.

Miniki Gol leucogranites are exposed 400 m away from the scheelite mineralisation and tungsten appears to be genetically related to these leucogranites. The chemistry of these leucogranites particularly high levels of Li, Be, W, Sn and Ta fairly co-ordinate with the specialised granite.

The trace element chemistry and the chemical composition of clin zoisite, sphene, amphibole, grossular garnet, biotite, chlorite and scheelite of the calcisilicate rocks indicate a pronounced hydrothermal activity at Miniki Gol. The chemical composition of the tourmaline and spessartine-rich garnet of the tourmalinites is similar to that of tourmaline and spessartine-rich garnet of the leucogranite reflecting a genetic linkage. The occurrence of scheelite-bearing skarn at Miniki Gol further support a genetic relationship between scheelite mineralisation and leucogranite.

In addition, the geochemical data of the Miniki Gol tourmalinites have been found similar to that of schist and hence can not be considered as siliceous chemical precipitates. Background level of tungsten is slightly higher than those of the average shale but not anomalous that rules out the possibility of the pregranitic enrichment of tungsten at the study area.
Pegler, G.

**Studies in Seismotectonics**  

In this thesis, I study the neotectonics of three regions, using reliable hypocentres obtained by the method of joint hypocentre determination. Papua New Guinea (PNG), the Pamir-Hindu Kush (PHK) and the Gulf of Alaska (GOA), and also present a global study of the relationship between moment (Mo and fault length (L)) for large strike-slip earthquakes.

In the PNG study, I show that there is clear evidence for an inverted 'U' shaped seismic zone, inferred to be the Solomon Sea plate, at a depth of 100 km beneath the Finisterre mountains. A north dipping thrust fault (Ramu Markham fault) is interpreted as the suture between the Australia - New Guinea plate and the Finisterre terrane, which may extend to 90 km depth and is clearly a separate feature from the inverted "U" shaped seismic zone.

The intermediate depth seismicity of the PHK region is interpreted as the result of the tearing and partial overturning of a single north dipping subducting plate, rather than two subduction systems of opposing polarity, as has been alternatively suggested for this region.

The four main events of the 1987-92 GOA earthquake sequence are studied along with their aftershocks. The temporal and spatial distribution of the aftershock pattern shows that the fault plane of the second largest event had been misidentified in earlier studies based on body wave analysis. I also show that fault lengths of the two largest events are longer than previously determined, and that the seismicity is aligned with the magnetic anomalies and fracture zones in the oceanic crust.

In a global study of the relationship between Mo and L for large strike-slip earthquakes which occurred between 1977-92, I present, for the first time, a dataset within which the values of Mo and L for all earthquakes have been determined in a uniform manner.

Sherchand, J.B.

**Malaria in Nepal: Possible Role of Sero-Epidemiology as a Tool for Policy-Makers**  
*University of Liverpool, England. Ph.D. 1996*

The aim of this study was to investigate which of the available methodologies for the detection of malaria parasites, malaria antigens or antimalarial antibodies may be used as a means to check the accuracy of malaria prevalence and incidence data in Nepal. Also to investigate what important information is required to upgrade the quality of the malaria control programme from peripheral to central level in the formulation of policy and its role in helping policy makers to develop appropriate control strategies.

The study was conducted to determine the seroepidemiological assays combined with a questionnaire-based household survey on the incidence and prevalence of malaria attacks to define endemicity in different geographical regions of Nepal.

The structured questionnaire was used to obtain information regarding knowledge, attitudes and behaviour towards malaria and the role of National Malaria Control Programme. The results show that people incorporate modern and traditional elements into their concepts of disease and treatment strategies. Human factors relating to vector behaviour which influence malarial transmission are presented and the validity of self diagnosis and self treatment is discussed.

In pilot field trial, impregnated mosquito bed-nets and nonusers were compared. It was found that insecticide-treated mosquito-nets had a strong protective effect. Seroepidemiology in relation to blood collection was compared with microsampling techniques between filter paper strips and capillary tubes. The use of filter paper seems promising and can replace blowd collection in capillary tubes and is quite appropriate with reference to different topographical features of Nepal, an area where no basic amenities for electricity and transport exist.

Spencer, David A.

**Tectonics of the Higher and Tethyan Himalaya, Upper Kaghan Valley, NW Himalaya, Pakistan: Implications of an Early Collisional, High Pressure (Eclogite Facies) Metamorphism to the Himalayan Belt**  
*Swiss Federal Institute of Technology, Zürich, Switzerland. D. Natural Sciences. 1993. pp. 1123*

The Upper Kaghan Nappe is situated in the western syntaxis area. It belongs to the Higher Himalaya, delimited by the Main Central Thrust and the Indus Suture. The basement is overlain by two Tethyan covers, metamorphosed during the Himalayan orogen. Structurally, at least two major phases of deformation occur. Eclogites in Upper Kaghan show
Xjd contents of omphacite of up to 0.431. Garnets are almandine-rich and co-exist with amphiboles, phengite and rutile. Geothermobarometry calculates mean temperatures of 650°C ± 50°C at pressures up to 17.5 kbar. Cathodoluminescence observations show unseen sedimentary structures. XRD calculations of the mineralogical content of the carbonates distinguish between stratigraphic units. Geochemically, the eclogites and amphibolites discriminate to tholeiitic (to subalkalic), within plate, continental flood basalts. The Higher Himalayan basement is a peraluminous, "S"-type granite and the Himalayan leucogranites show many similarities with the basement and appear to be derived from these granites. δ18O and δ13C isotopes on carbonates show distinctive chemo-stratigraphical trends. New isotope ages of the Upper Kaghan nappe are: Sm/Nd on eclogite is 49 ± 6 Ma; Rb/Sr on eclogite is 43 ± 1 Ma; U/Pb on rutile is 39-40 ± 1 Ma, K/Ar analysis range from 35.2 ± 1.4 Ma to 42.7 ± 1.4 Ma for hornblende and 26.3 ± 0.7 Ma for biotite. Ar/Ar analysis of phengite and amphibole in eclogite suggests incorporation of excess argon. Sm/Nd whole rock analysis, which pertain to give eclogite protolith age, are 337 Ma although the M.S.W.D. is high. Nd t = 270 varies between -9.9 to +4.9 with the more positive values occurring at the higher metamorphic grades. Whole rock initial 87Sr/86Sr ratios suggest continental crust evolved signatures. The cooling history of the Upper Kaghan nappe is determined at 13°-14°C/Ma. Fluid inclusion studies show three systems of secondary inclusions, the product of metamorphic retrogression. The nappe shows variation in exhumation rates, related to a change in tectonic transport direction. The early, high pressure phase suggests initial Indian plate impingement at 65 Ma.

Wu, K.

Subsurface Hydrology and Slope Stability of Agricultural Terraced Hillslopes in Monsoonal Middle Hills Region, Nepal


Khet (irrigated level terrace) and bari (rainfed sloping terrace) terrace farming on steep hillslopes are the most common agricultural land use types in the mountainous Middle Hill region of Nepal (Photo A-1). Mass failures have been frequently reported to have occurred on the terraced slopes. The terrace farming, especially by irrigation, has been recently blamed as a factor of triggering and speeding up slope failures by scholars who proclaimed the degradation of the Nepalese Himalayan environment a state of 'crisis'.

The thesis aims to clarify the role of terrace farming and irrigation on the subsurface hydrological regimes and the stability of the terraced slopes, and therefore to assess the extent to which the terrace farming and irrigation enhance the likelihood of mass failures at two scales (terrace riser and terraced slope).

The research involved an intensive field monitoring and testing programme in four field sites located in the Likhu Khola, the Middle Hills region of Nepal in order to obtain the essential information of the subsurface hydrology and mass failure mechanism of the terraced slopes, and to test parameters for calibration and validation of computer models. The coupled two-dimensional subsurface hydrology and slope stability models simulate the subsurface water behaviour in the terraces and the ten-aced hillslopes according to the three land use conditions and calculate factor of safety accordingly.

The results reveal that the terrace farming and irrigation, although changing the subsurface hydrological regime of the terraces and terraced hillslopes, do not increase the likelihood of mass failures on the slope scale. Slumping of the individual terrace riser is the result of terracing but produces no threat to the stability of the local hillslope or the further downstream. It is further demonstrated that terraced slopes under irrigated rather than rainfed conditions are more stable, if other conditions are identical.

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DISSERTATION ABSTRACTS