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VI. DISSERTATION ABSTRACTS ON HIMALAYAN TOPICS

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*ARIS, Michael Vaillancourt
-- Copies available through the British Library Lending Division, Boston Spa, Whetherby, West Yorkshire, accession no. D26492/79 (BLLD F).

*ARYAL, Pushar Raj
-- Order copies from the Canadian Theses Division, National Library of Canada at Ottawa; available only in microfiche format, Fiche No. 39593, $9.00.

*ASAY, Merril Boice
-- DAI 41, 3 (September 1980), p. 902/3-A
-- Order No. 801951
-- Title: Diploma Level Agricultural Education Follow-Up Study: Institute of Agriculture and Animal Science, Rampur, Nepal

The purpose of this study was to obtain information and value judgements from former students regarding the educational experience received at the Institute of Agriculture and Animal Science at the time of their preparation to be vocational agriculture teachers, and, in the light of these observations, to identify the kind of vocational experience and training to provide for present and future students.

To delineate the scope of the problem, attention was focused on those variables significant in identifying what changes should be made in the program at the Institute of Agriculture and Animal Science which would lead to more satisfied students with the interest and capacity to perform as vocational agriculture teachers.

The primary objectives of this study in terms of criterion questions were: (1) To what extent former diploma level agricultural education students received
adequate training at the IAAS to become vocational agriculture teachers? (2) To what extent did former students drop out of training and for what reasons? (3) Why did former students quit their jobs for which they were trained? (4) What did employers of diploma level agricultural education graduates feel about the training the graduate had received at the IAAS?

The Sample. The sample consisted of data collected from graduates and dropouts of the diploma level agricultural education course for the period 1973-1975. All the students were sent questionnaires, including those who dropped out for any reason. One hundred and three former students were identified, of which 14 had dropped out of training. In addition to the sample, one hundred seventy-eight questionnaires were sent to the former students of the certificate level course, 46 of whom were dropouts.

To obtain judgements of the employers of the former students, a questionnaire was prepared which provided an opportunity for District Education Officers and District Agricultural Officers to give their opinions of the work and training of the IAAS graduates.

Methodology. The research instrument was developed around specific questions, the answers to which gave indications of the students' perception. The questions were first prepared in English, then translated into Nepali. Following a pre-test, some questions were changed, others omitted because respondents did not answer questions requiring written answers.

Questionnaires were sent through the Nepali postal service. Addresses were obtained from employment records of the Ministries of Education and Agriculture, information from teachers or friends of former students. Thirteen percent of the questionnaires were returned due to insufficient, incorrect or unknown addresses.

Collating and translation of the questionnaires were carried out by five students. The questionnaires were checked for completeness by the research committee. Frequency counts and percentages were made for all items on the questionnaires.

Conclusions. (1) Response was disappointing since only 35.9 percent of the graduates and 14.6 percent of the dropouts sent in questionnaires. (2) The question of why students dropped out of training was treated in the light of previous studies because of the limited number of responses. Listed were reasons of being sick, lack of funds and getting married. The location of the IAAS was indicated by 36 percent as a factor of why they dropped out of training. (3) The mobility of graduates from the districts of their birth to their present work addresses was similar, percentage-wise, and indicated that employment was available within the general area of the agricultural teachers' homes, a desirable factor in job satisfaction. (4) All of the 32 graduates who responded to the questionnaires reported they received salaries of 570 rupees, considered top for length of service and level of training in the Nepali education system. (5) Graduates indicated they were generally satisfied with their work as agriculture teachers, but 56 percent also indicated they would have quite their jobs if there had been anything else to do. All the graduates rated their training as satisfactory to good. (6) Seventy-eight percent of the District Officers felt the IAAS was covering the right training area to help students in their jobs. (7) As an institution, the IAAS was faulted for not
meeting graduates' needs for inservice training. Dormitory conditions were indicated by 70 percent of the students as poor to fair.

*ASHBY, Jacqueline Anne
— DAI 41,1 (July 1980), p. 405-A
— Order No. 8015635
— Title: Small Farms in Transition: Changes in Agriculture, Schooling and Employment in the Hills of Nepal

This study examines responses among small farmers in three microenvironments in the hills of Nepal to new agricultural technologies and opportunities for investment in schooling and non-farm employment. Although all 332 sample farms are less than three hectares with a subsistence component, there are major differences in physical environment and resource base among them. Consequently a farm typology was developed to distinguish separate groups of farms with similar characteristics. Factor analysis identified commercialization of crop and livestock enterprises and sale of family labor in the non-farm labor market as major features differentiating farm enterprises. Four types of farms were distinguished: subsistence farms are the least prosperous; part-time farms are similar in size to subsistence farms but have higher cash earnings from non-farm employment; small livestock commercial farms also obtain higher cash earnings but from livestock production; large crop commercial farms have the largest landholdings and produce a crop surplus for market.

Analysis of rates of adoption of high-yielding rice and maize varieties in each micro-environment and among types of farm shows that patterns of adoption over time cannot be attributed to farmers' propensity to innovate and had an ecological basis. Farmer adoption decisions were more complex than the usual dichotomy between acceptance or non-acceptance suggests. Constraints to experimentation or early adoption are not necessarily synonymous with those that determine extent of use in the long run. Adoption rates varied between technologies and types of farm depending on the appropriateness of a specific technology to location and farm type specific conditions. These findings emphasize the importance of the interactions between ecological variation in farming environments, the characteristics of specific technologies and types of farm for the analysis of diffusion rates.

The extent to which household members engage in non-farm employment is associated with access to schooling. Although family members with a given level of schooling obtained equal chances of employment, as a result of limited capacity to accumulate schooling subsistence households have been unable to take full advantage of opportunities in the local non-farm labor market. Comparisons of school enrollment and literacy rates among types of farm show pronounced disparities particularly between subsistence and other farm types. Low enrollment rates were associated with a need for family labor on the farm, reflected in higher drop-out rates and participation in family farm work for young men from subsistence farms. Caste-ethnic status, associated with farm type, was also an important explanatory factor in differential access to schooling. While women from all farm types were most disadvantaged in school
enrollment, their on-farm labor tends to underwrite increased access of male children to schooling. Discrimination among children within the family with respect to schooling appears to be a strategy for obtaining advanced schooling credentials for at least one son while fulfilling requirements for on-farm family labor. Differences in schooling levels among male siblings were most pronounced in subsistence and part-time types of farm household. Higher probabilities of year-round non-farm employment and earning associated with advanced schooling credentials provide a compelling rationale for aspirations for advanced schooling. The strategy of discriminating among children within the family indicates that poorer households tend to reproduce a range of inequality in access to schooling despite expanded opportunities for sending children to school.

Generation of non-farm employment compatible with the needs of subsistence farms appears critical to their long-run survival. Involvement in non-farm employment has ramifications for farmer adoption decisions as well as for decisions about investment in schooling. The findings suggest the importance for policy and research of integrating concerns with the agricultural and non-farm dimensions of the small farm enterprise.

**BURGHART, Richard**


— Copies available through the British Library Lending Division, Boston Spa, Yorkshire, accession no. D25615/79 (BLLD F).

— Title: The History of Janakpurdham: A Study of Asceticism and the Hindu Polity

**CANZIO, Ricardo Oscar**


— Copies available through the British Library Lending Division, Boston Spa, Whetherby, West Yorkshire, accession no. D31352/80 (BLLD F).

— Title: Sakya Pandita's "Treatise on Music" and Its Relevance to Present-Day Tibetan Liturgy

**ENDER, Gary Peter**


— DAI 41, 3 (September 1980), p. 1150-A

— Order No. 8020925

— Title: The Development of Road Transportation in Nepal and Its Relationship to Agricultural Development

This study examines road transportation in Nepal, and its relationship to agricultural development. Road transportation is crucial in Nepal's development because most villages are isolated and roads are the dominant mode. There have been large outlays on road construction, yet little was known about road traffic. In this study, paved road traffic is analyzed thoroughly.
The relationship between roads and agriculture, the leading sector, is also analyzed. Appropriate strategies for future road construction are recommended.

Previous studies on roads in Nepal did not consider road-related problems from a national perspective. In this study, certain extensions of central place theory are employed. Friedmann (1966) provides a dynamic qualitative model of the process of spatial integration based on increasing and decreasing ascendancy of a primate city. This model is examined as a vehicle for the analysis of nationwide transportation issues in Nepal. For the local road analysis, central place theory is augmented by the use of a cumulative scale.

The traffic data collected describe in detail important long-distance traffic on paved roads, including seasonal fluctuations. These data reveal the dominance of Kathmandu in all types of traffic. Historical and demographic evidence corroborate the primacy of Kathmandu. It is concluded that the Friedmann model is relevant to Nepal. The concentration on construction of highways and feeder roads (many serving Kathmandu) and the neglect of local roads are thus understandable, although not justified.

Yields of rice and maize in Nepal have not increased over the past 15 years, although improved seed and fertilizer are available in district centers. In the Tarai the potential for rapid agricultural development exists, but the lack of an all-weather local road network has been a major bottleneck, restricting access to improved inputs. It is recommended that the government of Nepal administer a vigorous program of local road improvements in the Tarai.

The process of development in the hills will be more difficult than in the Tarai. In the near future the north-south feeder road will best serve the hills. Such roads will join the hills to the rest of the country (via the east-west highway in the Tarai) and permit trade on the basis of regional comparative advantage, the hills eventually specializing in horticulture. The surplus grain of the Tarai will also become more affordable in the grain-deficit hills.

It is also recommended that priority not be given to the proposed, extremely expensive mid-hills east-west highway. The Kathmandu-Pokhara highway, which would become part of the proposed highway, has the lowest traffic and the lightest truck loads of the roads surveyed. It is unlikely, moreover, that significant benefits would be derived from a highway connecting hill areas with similar development problems.

Given a highway and feed road construction strategy, one must choose among similar investment possibilities. To conserve scarce resources, a benefit/cost analysis using the traffic data presented herein should be performed. The benefit/cost analysis should be part of a decision-making framework which takes account of the spatial distribution of roads. This study also provides an analysis of the relationship between road tax statistics and actual traffic, obviating the need for repeated traffic counts.

A method is also developed in this study to optimize the location of improved, local roads based on the hierarchical distribution of periodic markets. It assigns priorities to the markets, which can then be connected to the paved road network by improved, local roads in accordance with these priorities.
The analysis of road user charges and maintenance reveals sensible taxation policies and that road revenues cover about one-quarter of costs.

*FANGER, Allen C.*

-- Ph.D., Syracuse University, 1980, 495 pp.
-- DAI 41, 8 (February 1981), p. 3642/3-A
-- Order No. 8104522

-- Title: Diachronic and Synchronic Perspectives on Kumaoni Society and Culture

This dissertation seeks to describe and explain socio-cultural change among the Khas-Rajputs and Dom Silpakars of Kumaon in the central Himalays. The basic assumption is that to the extent one understands the historical background of ethnographic data, the better one will be able to comprehend and explain it.

The dissertation is divided into two parts. Part One is a diachronic analysis of Kumaoni society and culture, beginning with the earliest known references to the Khasa and continuing through the reigns of the Katyuris, Chands, Gurkhas and British. Attention focuses on the changing system of social stratification. Accordingly, I explore principles of land tenure, occupation and social status, cast privileges and sanctions, and various other cultural institutions (e.g., marriage rules, ritual behavior) which reflect and influence status, rank and power.

Apparently, today's Thakur-Rajput population is descended largely from the Khas-Rajputs who, in turn, are derived largely from an ex-Ksatriya Aryan tribe who were ranked as Sudras until the Chand era. Under the Chands (approximately 1000-1790 A.D.), the Khasa formally were raised to Ksatriya status. However, this elevation was not accompanied by a significant change in the ritual and social life of the Khas-Rajputs who remained a subjugated, exploited population.

During Chand rule social stratification was relatively open and fluid, as immigrant plains Brahmans and Rajputs competed for power and position. While many received lucrative land grants and achieved high rank, others (Rajputs mostly) were forced to adopt agriculture and merged with the Khasa population.

Under the British, jati ideology became more firmly established and jati groups became relatively closed. However, at the same time, the Khasa, and to a lesser extent the Dom, became more independent politically and economically. Most Khasa regained ownership of their land and by the 20th century began to supplement their income with employment migration to the new Kumaoni "hill stations" and north Indian plains, and by joining the military forces. As Kumaon lost its geographical and cultural insularity, orthodox influences poured in from the plains. Consequently, increasing numbers of economically more secure Khasa sought to legitimize their position as proper Thakur-Rajputs by emulating the standards and life style of plains-Rajputs. In time, segments of the Dom-Silpakar population also benefitted from the new opportunities and, under the influence of the Arya Samaj, a Silpakar Sanskritization movement emerged in the 1920s.
In Part Two, ethnographic data, based on a year's fieldwork (1966-67) in the Kumaoni village of Bargaon (506 Khas-Rajputs and 11 Dom-Silpakars), are presented and related to the historical patterns discussed in Part One. Special attention is placed on the strong patterns of Rajput employment migration and social mobility aspirations and on Dom Sanskritization. The influence of these trends on jati behavior, inter-jati social relationships, the joint family, marriage, economy, perceptions of powerful beings, spirit possession seances (jagars), rites of passage and cyclical ceremonies is examined. Hopefully, the dynamics of the ethnographic data are more comprehensible as a result of the extensive historical background.

*FISHER, Robert Earl

— Ph.D., University of Southern California, 1980.
— DAI 41, 6 (December 1981), p. 2332-A

— No order number indicated; order by name, author, date.

— Title: Buddhist Architecture of Kashmir

Kashmir is known to have played a key role in the spread of Buddhism from India on into the rest of Asia. Translators and pilgrims came there throughout the first millennium and Kashmir and the adjacent Himalayan regions gradually became something of a pilgrimage area. Unfortunately, Kashmir's own Buddhist remains have not fared well over the centuries. With the Muslim takeover completed in the fourteenth century, Buddhism ceased its vigorous existence there and what remained of the monuments fell into decay, often dismantled for use as building material.

In this dissertation, the fragmentary remains are studied, aided by numbers of votive objectives that reproduce the ruined monuments. Fortunately, some literary evidence is available. The twelfth century chronicle by the Kashmiri Kalhana, the Rajatarangini, contains numerous references to Buddhist monuments and these have been verified in Stein's translation of 1900. Chinese travellers also left some records of their visits to the valley and these have also been used in reconstructing the ruined monuments. Finally, comparative material from neighboring regions has been utilized to help determine how Kashmiri Buddhist architecture may once have existed.

The opening chapter summarizes the history of Buddhism in Kashmir, utilizing the above mentioned sources as well as modern commentaries. The evidence indicates nearly continuous activity from the third century B.C. through Kalhana's time in the twelfth century. Next, Buddhist architecture is studied in terms of the major types of monuments, divided into functional and symbolic elements. The major examples of each type were known in Kashmir. The next two chapters are devoted to the only three known Buddhist sites that contain remains adequate for study. Harwan, Ushkur and Parihasapura are today nothing but ruined foundations, barely above ground level. Other objects found about the sites and sculptural and literary evidence enable some suggestions to be made as to date and original form. Chapter five is devoted to the Kashmiri Buddhist stupa, a monument that became a distinctive type in the valley. This fundamental element of Buddhist architecture developed a particular form in the Kashmiri area and this form may have reached across to the western edge of China, playing a role in the complex evolution of the Asian stupa or pagoda.

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The conclusion emphasizes the fundamental role played by Kashmir in the development of certain architectural elements, especially the stupa/temple construction and the type of stupa associated with the Himalayan region.

*HOLMBERG, David H.*
— DAI 41, 1 (July 1980), p. 304/5-A
— Order No. 8015684
— Title: Lama, Shaman, and Lambu in Tamang Religious Practice

This study reconstructs materials collected during two years of ethnographic research among the Western Tamang of highland Nepal. I frame an ethnology of the Tamang within the problematics of multi-faceted religious systems. Further, I reconsider approaches to religion and society in Nepal and reassess anthropological theories which explain the structure of complex religious systems.

Tamang religion replicates a pattern found throughout the Himalays, South and Southeast Asia. The Tamang, a clan-based society, participate in Tibetan Buddhism and their most honored practitioners are lamas who preside over memorial death feasts which are large interclan and intercommunity rites. Tamang also recognize specialists in the protection of prosperity, lambus, who through sacrificial exchange and measured invocation honor local earth divinities and exorcise harmful spirits. Furthermore, Tamang consult shamans, called bombos, who, to revive life, embody divinities, spirits, and harmful agents and who unveil an alterworld.

Nevertheless, Tamang religion is unified; each component of the religious system acquires meaning in contrast to other components and cannot be understood in isolation. I interpret this system with reference to levels of Tamang social organization and the logic of Tamang social relations, particularly those expressed through bilateral cross-cousin marriage between clans. The dissertation uses a detailed exposition of religious practice and symbology to show that the articulation of Buddhist, chthonic, and shamanic domains forms a system structured in tension, not harmonious interplay.

The thesis has four parts. After a comparative and theoretical introduction, Part I describes the circumstances of the Tamang in greater Nepali culture and society and the particular circumstances of the Tamang among whom I conducted research. It considers ecological, political, economic, and social relations between the Tamang and other groups in Nepal and among the Tamang. Part II introduces Tamang religion through an outline of Tamang cosmology and the principles that articulate its structure; it sketches the symbolic field.

Part III examines Buddhist, chthonic, and shamanic practices. It explores the complements and links between ritual domains. First, I review the Tamang ritual calendar and then describe the focal specialists, their recruitment, their roles in Tamang society, and their ritual repertoires. The exegesis of three exemplary rituals provides the context in which I delineate a perspective for each component; each is a selection and rendering of the total symbolic field. I
contrast each ritual vantage according to orientation, worldview, and social domain: The Buddhist circumscribes an otherwordly orientation which structures the field in an ultimate determinacy and operates on the highest orders of Tamang society; the chthonic orders this worldly relations in determinate exchange for the village as a whole and for separate households; the shamanic unfolds a problematic and alterworldly perspective in counterpoint to Buddhist and chthonic determinacy. I demonstrate that each ritual vantage presupposes the others in order to proceed. Finally, Part III notes dynamic changes in Tamang religious practice and an incipient process of rationalization in Tamang Buddhism.

Part IV reviews the entire system to discuss analytical implications. I consider how the Tamang themselves relate their divergent ritual practices in myth and conclude that Tamang Buddhism requires chthonic and shamanic alternatives to form, in spite of the fact that the components appear to be irreconcilable. Other approaches to multi-faceted religions have concentrated on discovering historical strata and interlocking functions; this study provides a supplemental vantage. In conclusion, I suggest that the relations distilled in Tamang religion are one configuration in an extensive field of possibility and that Tamang religion is directly comparable to other variants of Tibetan and Theravadin Buddhism. Tamang religion and society, intriguing in their own right, point to a refinement of theoretical approaches toward complex religious systems.

*JONES, David Alun Gwynedd
-- Title: An Examination of Some Aspects of Louis Dumonts' Anthropological Theories on India: With Reference to the Gurungs of Nepal

*JOSHI, Gopal Man
-- DAI 41, 2 (August 1980), p. 506/7-A
-- Order No. 8011163
-- Title: A Comparative Analysis of the Requirements for Initial Office Employment in the Kathmandu Valley, Nepal

This study was undertaken to determine whether or not there was a significant difference in the perceptions of business teachers in secondary and post-secondary institutions and employers in government and business with regard to the requirements for initial office employment in the Kathmandu Valley, Nepal.

Also related to the problem were analyses to determine whether or not there were significant differences in office employment requirements when the participants' responses were classified by their demographic backgrounds.

Eighty-seven or 64.9 percent were returned. Skill requirements in terms of English and Nepali typing and shorthand were indicated by respondents. Twenty-seven tasks important to the office and 19 business courses needed for office administration positions were noted.

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The data were statistically analyzed by applying the techniques of chi-square analysis and Fisher's exact test. Statistical comparisons were made between teachers' and employers' responses.

The following conclusions are based on the findings of the study.

(1) Shorthand skills commanded little importance for office employment. However, shorthand skills were more acceptable in the "Nayab Subba" position.
(2) Business courses considered important for decision making positions were overview, decision-making types of courses, while the courses identified as important for other positions were clerical in nature.
(3) As compared to teachers, employers placed more emphasis on work experience.
(4) While more teachers placed emphasis on skill requirements, employers did not require similar skills.
(5) Business employers and respondents from educational institutions emphasized the business-related tasks, such as calculating depreciation, interest, premiums, etc. and using banking services, while government employers placed less emphasis on identical tasks and courses.
(6) In comparison to smaller organizations, larger organizations demanded younger personnel with typing skills, such as in the position of "Kharidar."
(7) Larger organizations placed greater emphasis on routine office tasks in the position of "Section Officer," such as recording transactions in basic accounting records. On the other hand, non-routine tasks like writing office correspondence was not important for higher positions in larger organizations.
(8) Larger organizations emphasized business courses more in comparison to smaller organizations.
(9) Older respondents placed greater emphasis on work experience.
(10) Younger respondents were inclined to give more importance to skill requirements than did their older counterparts.
(11) Older respondents emphasized routine, clerical type tasks, for instance, filing records in the position of "Kharidar."
(12) Respondents with a master's degree or more placed higher emphasis on decision-making tasks. On the other hand, persons with a bachelor's degree or less did not attach as much importance to skill courses. Most of the respondents with an advanced degree supported the need of shorthand and typing skills for office administration positions.
(13) More of the respondents with no work or educational experience in countries outside Nepal, in comparison to the respondents with work or educational experience, gave importance to Nepali shorthand for the position of "Nayab Subba."
(14) Persons with work or educational experience in countries outside Nepal placed more emphasis on decision-making tasks and courses. Respondents with work or educational experience in countries outside Nepal, in comparison to respondents without work or educational experience, gave more importance to shorthand skills for the "Kharidar" position. The typing course was given more importance by the persons with work or educational experience outside Nepal.
(15) Persons with less work experience emphasized skills for office positions.
Stochastic models for the demographic evaluation of contraceptive programs are presented, with particular application to the family planning program of Nepal. These models are validated and applied to the world fertility survey data and other survey data available.

The approach used is to estimate the contribution in units of fertile years when there is a contraceptive program compared to when there is no contraceptive program. Then the reduction in fertile years due to the contraceptive only can be estimated. This estimate is translated into the number of births averted. We employ the prevailing age specific potential fertility rate, at the time of acceptance of a contraceptive.

For the sterilization program, the methodology is parallel to the theory of constructing a current life table, because sterilization is an absorbing state as far as the possibility of being pregnant is concerned.

When sterilizations and pregnancies are studied, calculations for the reduction in fertile years due to a contraceptive are made parallel to the theory of constructing the life table in competing risks by various mortality forces.

For temporary contraceptives, such as IUD and the pill, three states are considered, namely (1) fertile state, (2) infertile state due to contraceptive, and (3) infertile state due to pregnancy. The first two states are transient, while the last one is an absorbing state for a given period of time. A woman in any age group is assumed to be in one of these three states. The transition probabilities of changing from one state to another within a certain length of time are calculated. The basic parameters involved in calculating these probabilities are the intensities of risk of changing from one state to another. Within an age group, the model is assumed to be time homogeneous in the sense that the transition probability does not depend on separate points of time within the age group, but depends only on the length of the time interval. However, for the same length of time, the probability changes from one age group to another. The intensity functions are calculated for each age group by the method of maximum likelihood and their approximate variances are obtained.

The expected number of fertile years experienced by a cohort of women in the population under consideration while passing through the reproductive process is estimated for each age group in the following two ways: (1) The model is assumed to be similar to a simple illness and death process since the period a woman is using a contraceptive and the period she is fertile are alternating over time. The periods of gestation and postpartum amenorrhea make up the absorbing state. Hence, repeated calculations are done for each such period. (2) Instead of repeating the procedure several times as above, where the error in assumptions will be magnified, the model is employed to find the contribution in fertile years.
The number of women in each state at any point of time is estimated by using the trinomial theory and the respective transition probabilities. When none of the women adopt a contraceptive, a similar calculation is done by using the binomial theory.

Finally, further studies that may be undertaken using this model are stated.

*KARKI, D. B.
— M.A., Australian National University (Canberra), 1980.
— Title: The Impact of the Supervised Sajha (Cooperative) Program on the Credit Function of the Sajha Societies: A Case Study of Nepalese Cooperatives.

*MARCH, Kathryn S.
— Ph.D., Cornell University, 1979, 428 pp.
— DAI 40, 9 (March 1980), p. 5101-A
— Order No. 8003950
— Title: The Intermediacy of Women: Female Gender Symbolism and the Social Position of Women among Tamangs and Sherpas of Highland Nepal

This dissertation looks at women and at beliefs about femaleness in two ethnic groups of highland Nepal. It explores the relation between gender symbolism and the position of sexed individuals in the world.

The fieldwork of this thesis was conducted among the Sherpas and the Tamangs in Nepal. They are two distinct ethnic groups although they have profound historical, linguistic and religious affinities. Both groups are organized into patrilineal clans into which women marry virilocally. And both are Buddhist, deriving their sense of history from greater Tibetan civilization. An idiom of reciprocal exchange constitutes the basis for social and ritual action in both groups.

Based upon this fieldwork and the insights it provides, the dissertation has become an analysis of the intermediacy of women. It investigates the importance of women as social links between clans, villages, households and individuals and the importance of female symbols as mediators within the gender belief system. I argue that women and symbols of femaleness mediate not only between patrilineal, virilocal groups, but, ultimately, between the social and divine orders of the Tamang and the Sherpa.

The thesis suggests some refinement upon anthropological understanding about the relation of gender symbolism to women and men. In the two ethnographic cases female gender symbolism makes important statements about the integration of both women and men into their worlds, both sacred and profane. Such gender symbolism is not an iconographic map of dualistic, mutually exclusive, sex-specific universes. The interconnections between abstract concepts of gender, cultural representations of sex-appropriate stereotypes, and the actual options for social, economic and ritual action constitute the heart of this thesis.
The organizational structure of this dissertation, however, does not exactly replicate the structure of its central argument. The first section outlines the ethnographic comparability of the two ethnic groups in Nepal. In particular, the second chapter looks at the similarities of Tamang and Sherpa society and culture, focusing upon their shared interpretation of reciprocal exchange. The third chapter explores the differences between Sherpa and Tamang. It shows how their similar social and religious structures have emerged somewhat distinct in each of the two contemporary groups. The Sherpa social emphasis upon the autonomous nuclear household and individual is reflected in the ascendancy of monastic Buddhism in the Sherpa regions. Among Tamangs, a variety of social groups based upon clan, kin, marital, community and domestic organization remain active, as does shamanic tradition.

The concluding section discusses the theoretical implications of my findings. It examines existing models of sex and gender and proposes a revised model. This model explicitly introduces an element of "overlap": between concepts of femaleness and maleness, in relation to ideas about women's and men's place in an ideal world and the relations between sexes in the real world. It allows all these relations to be represented more realistically and intricately than is immediately apparent in existing representations of mutually exclusive sex and gender.

*MATHEMA, S. B.*

— M.A., Australian National University (Canberra), 1977.

— Title: Development of Hill Farming in Nepal: With Special Reference to Tanahu District

*MISHRA, Ram Chandra*


— Title: The Development and Evaluation of a Peasant Farm Management Game - A Tool in Extension-Education in Nepal and Other Underdeveloped Countries

*PACICO, Douglas Henry*


— DAI 41, 1 (July 1980), p. 335-A

— Order No. 8015722

— Title: Small Farmer Decision Making: An Economic Analysis of Three Farming Systems in the Hills of Nepal

This study explores the potential for improving agricultural productivity and raising the incomes of small farmers by developing new technologies or by investing in the skills of farmers to increase their efficiency of decision making. The middle hills of Nepal provide a highly heterogeneous environment from economic, cultural, and natural resource perspectives. In order to make the results of this study more representative of the diversity prevailing in the hills of Nepal, data were gathered from a systematic random sample of 332 farms in three distinct situations including a mid-altitude valley at 4,800 feet
that is well served by economic infrastructure; a ridge environment at 6,000 feet where infrastructure is poor; and a sub-tropical valley at 3,200 feet.

The decision making of small farmers is examined in this study both through marginal analysis in a production function framework and also through the consideration of how farmers make particular choices among currently available enterprises. Farmer evaluations of alternative technologies were obtained from a sub-sample of key informant farmers on such topics as labor requirements, suitability to soil and moisture conditions, price of output and susceptibility to damage from pests. Enterprises are also compared by observing the present patterns of use among farms of different resource bases and through partial budgeting.

This analysis indicates that in all three farming systems farmers adopt new technologies where their characteristics are compatible with the specific needs of farmers. For example, in the mid-altitude valley there is a high rate of use of a labor intensive, high yielding nitrogen responsive coarse rice, but a very low rate of use of a high yielding nitrogen responsive maize variety which reduces yields of millet that is commonly intercropped with maize. On the other hand, in the sub-tropical valley most farmers use the high yielding maize variety while none use the labor intensive rice.

Moreover, within a particular farming environment, the technologies used on farms of different resource endowments are found to differ even when farms of less than half a hectare are compared with farms in the range of one to three hectares. Thus, the diversity of types of technology found to be suitable for farms of different sizes in the different environments in this study, emphasizes the need for detailed micro studies of current farm practices in order to focus the attention of agricultural scientists on the development of technologies that can be integrated into the farming systems of particular groups of farmers.

To examine whether investments in human capital can improve farmer decision making, a model was constructed that estimates the impact of numeracy and knowledge of modern agricultural technologies on allocative and techno-allocative efficiency. Allocative efficiency is the ability to equate marginal value products of resources among competing uses and techno-allocative efficiency is the ability to equate the marginal value product of resources with marginal cost. The model utilized in this study, comprised of production functions and input demand functions, introduces the capacity to estimate allocative and techno-allocative efficiency in the use of individual inputs. The empirical results indicate that while farmers' behavior is fairly consistent with efficiency, human capital can make a small but statistically significant contribution to efficiency.

Since there is evidently little scope for increasing output by improving the efficiency of management of presently available resources, this study concentrates on characterizing what currently constitutes appropriate technologies for different groups of farmers in order to identify priorities for investment in agricultural research.
SAKYA, Bajra Raj

— Ph.D., University of Southern California, 1979.

— DAI 41, 6 (December 1980), p. 2568/9-A

— No order number indicated, order by name, author and date.

— Title: Teacher Expectation Biases as Affected by Hereditary Social Structures in Nepal

Problem. The purposes of the study were: (1) to determine if caste has any effect on middle caste level teachers' expectation biases towards the students' academic performances; (2) to determine differences by region, i.e., developed Kathmandu versus less developed rural regions, of teacher expectation biases towards students' academic performances, which are based on students' castes; and (3) to throw light on the historical development of educational opportunity and hereditary social structures in Nepal. The National Education System Plan aimed to provide equal educational opportunity to students of all castes throughout the country, but the legacy of traditional institutions like the caste system could hamper the achievement of equal opportunity programs. Thus research is required on the effects of caste on teacher expectation biases in Nepal.

Procedures. This study adopted an experimental approach involving a Multi-Factor Analysis of Variance with a Repeated Measures design. The study samples consisted of 60 middle aged male high school teachers with Bachelors degrees, of whom 30 were from Kathmandu and 30 from outside of Kathmandu. To compare the means of the different levels of the three main variables of caste, region, and teacher expectation biases, a 2 x 3 x 2 ANOVA with repeated measures was performed. Moreover, the Newman-Keuls Multiple range Test was used for specific comparisons. "Teacher expectation biases," as defined by Brophy and Good, was the construct chosen to indicate the impact of caste on teachers. Three pairs of essays written by high school students, each pair having one essay identified by caste and the other without caste identification, were the instruments used. Equivalence of essays was determined by a jury of 5 qualified teachers. A review of selected literature on teacher expectations and historical background of educational opportunity and social structures in Nepal provided the conceptual framework for the study of relationships between sociological factors and teacher expectation biases in Nepal.

Selected Findings. (1) Middle caste teachers' perceptions of students' castes significantly affected teachers' expectation biases towards students' academic performances. While middle caste level teachers showed high expectations of high caste students, low expectations of low caste students were not demonstrated by the difference between the scores given to essays with caste identification and without caste identification. (2) Regional development in Kathmandu did not significantly affect teacher expectation biases with respect to caste.

Selected Conclusions. (1) Middle caste level teachers showed high expectation biases towards high caste students. (2) Middle caste level teachers did not have low expectations of low caste students. (3) Urbanization in Kathmandu did not affect teacher expectation biases in terms of caste. (4) Belief in academic superiority of Brahmans appears to be entrenched in the minds of middle caste level teachers.
Recommendations. (1) Teachers in general, and teacher trainees at the Institute of Education campuses in particular, should be made aware of the findings that teachers are positively disposed towards high caste students which militates against the NESP's goal of equal educational opportunity. (2) The study should be replicated with samples of high caste and low caste teachers of primary and lower secondary schools of Nepal. (3) Courses on sociology and anthropology of education should be introduced into the academic program of the Institute of Education so that trainees can study sociological and cultural factors relevant to the development of education in Nepal.

*SCHAAF, Carl Dietrich
- Ph.D., Michigan State University, 1978, 123 pp.
- DAI 39, 10 (April 1979), p. 4670-B
- Order No. 7907395
- Title: Population Size and Structure and Habitat Relations of the Barasingha (Cervus D. Duvauceli) in Sukla Phanta Wildlife Reserve, Nepal

Population organization and habitat relations of the barasingha (Cervus d. duvauceli) were studied between April 1974 and May 1976 in Sukla Phanta Wildlife Reserve, Nepal.

Total population counts in March when barasingha were most concentrated on southern grasslands in the reserve yielded 805 animals in 1975 and 980 in 1976. Aerial surveys confirmed barasingha distribution, and showed that they frequented Indian territory bordering the reserve before human settlement began there in 1975. Fecal-pellet counts in March 1976 gave estimates of 1,295 barasingha, 273 hog deer (Axis porcinus) and 341 chital (Axis axis). For barasingha, this was an estimate of maximum population size because they were concentrated on the grasslands. Hog deer and chital numbers represented only the grassland populations, since both species were more widespread in March.

The population comprised 16.4-32.7% stags, 35.2-48.6% hinds, 7.1-16.1% yearlings and 9.2-7.7% fawns. An apparent 12.8% increase in minimum population occurred in 1975-1976. The large proportion of hinds indicated that potential population increase was greater than observed. Comparison with Kanha National Park barasingha data suggested that mortality and not poor breeding success caused the low increase. The population before 1968 and 1972, when flash floods drowned many animals, reportedly was larger than that observed in 1975-1976. Habitat thus may be available to support more barasingha before carrying capacity is reached, and further population increases can be expected. Habitat surveys during the year indicated that barasingha remained mostly on dry grasslands while forests and savannas were avoided or used to an intermediate degree. Hog deer showed greater preference for seasonally-wet grassland, while chital mostly frequented forests and savannas. Fecal-pellet distributions indicated that lowland grasslands savannas were frequented similarly by the three deer during the pre-monsoon season, when environmental conditions and young forage grasses caused habitat preferences to be less defined.

The grasses Imperata cylindrica, Narenga porphyrocoma, Phyagmites karka, Saccharum bengalense and Saccharum spontaneum were eaten by barasingha.
The relative abundance of these species on the southern grasslands, and availability of water there during the dry season, influenced habitat selection.

"Increser" plant species found on village grazing grounds were absent on southern reserve grasslands, despite local heavy grazing by livestock. A high water table promoted grass growth, helping to maintain carrying capacity even during the dry season, while flooding, water-logged soils and fire maintained grassland habitats.

Barasingha avoided livestock on southeastern reserve grasslands during the pre-monsoon season. As livestock grazing declined there annually, drinking water and fresh grass attracted barasingha to the areas vacated. Elimination of livestock from these grasslands will free additional habitat for deer.

Aside from the annual congregation of the largest herds in March, barasingha in Sukla Phanta moved little in response to seasonal change. Some 32 km² of lowland grassland, savanna and marsh supported the population year-round. Future increases in barasingha numbers in less-preferred habitats could indicate disturbance on the southern grasslands, or that carrying capacity there had been exceeded.

Recommendations for barasingha conservation include continued annual population counters and investigation of additional specified research questions. Disturbance in the form of grass-cutting and gathering in the reserve should be eliminated. Reestablishment or introduction of barasingha into other reserves should be considered. An international reserve to include Sukla Phanta and 10 km² of adjacent Indian territory is proposed.

*SHARMA, Tara Nath

— DAI 41, 5 (November 1980), p. 2091/2-A
— Order No. 8018138
— Title: The Auxiliary in Nepali

This study analyzes the auxiliary in Nepali which is an Indo-European language spoken mostly in Nepal, on the theoretical approach that all the helping verbs and modals are main verbs to begin with. Due to the aberrant morphological shapes and behavior of the English modals, there is a general tendency among linguists to treat the auxiliaries as different from the main verbs. But the assumption that the auxiliary is a separate category does not seem to be accurate in the case of Nepali and other South Asian languages.

Chapter II presents a complete morphophonemic analysis of the Nepali verbal constellation. The verbal complex in Nepali consists of the combination of a stem or stems, followed by aspectual markers, the helping BE, tense markers, negative marker, and finally concord suffixes. In all finite verbal configurations a meaning carrying verbal stem and at least a concord suffix are obligatory. All other constituents in a Nepali verbal structure are optional.
A thorough investigation of the multidimensional Nepali BE is incorporated in Chapter III. The verb BE in Nepali functions both as a main verb and as an auxiliary. As a main verb, it represents three semantic notions of identification/definition, existence/location, and universal truth with its three separate stem forms of ha-, cha-, and hu- respectively. The integrated nature of the polysemous Nepali verb BE is characterized not only by its copulative and locative uses, but also by the syntactic roles it plays as a helping verb in its cha- form, and as modals in all its three forms. As a modal, cha-, with its past stem form thi-, being inherently locative, connotes existence, possession, and inner urge, ha- shows presumption, and hu- signifies propriety and periphrastic honorificity.

Modals in Nepali, as in all South Asian languages, are compound verbals. The structure of such a combination is V(verb)1 + V(verb)2. All verbal stems can occupy V1 position, but only twenty verbs can occur as V2 in the structure, where V1 retains its semantic role and V2 loses most of its original lexical meaning and assumes some kind of modality. In the V1 + V2 construction the verbal stem which occupies V1 position occurs in four forms: (a) stem + i(absolutive); (b) stem + na(infinitive); (c) stem + nu(infinitive); (d) stem + ne(future participle). The V2, however, is conjugated in all its regular paradigms. There is an elaborate syntactic exploration and semantic interpretation of how these twenty verbs differ when employed as V1 and V2 in Chapter IV of this dissertation. As V1 they retain their lexical meaning intact, whereas they modify their meaning considerably to assume modality features as V2. But both as V1 appearing as single stems and as V2 following other stems, they are fully conjugated. Syntactically, V2 and single stem verbs behave the same way.

An areal pattern emerges in Chapter V where the Nepali auxiliary is examined side by side with the auxiliary in other representative South Asian languages like Indo-Aryan Hindi, Bengali, etc., Dravidian Telugu and Tamil, and Tibeto-Burman Newari. BE as a main verb in all these languages denotes identification, existence, and universal truth as in Nepali. Typologically, the existential BE used with the genitive and locative noun phrases signals the notion of having. The structure of V1 + V2 is an equally tenable representation of the South Asian model.

*SHARMA, Tika Nath

-- M.S., Northern Illinois University, 1976.

-- Title: A Study of the Most Frequently Used Words in Nepali Business and Government Correspondence in Nepal

The purpose of this study was to identify the vocabulary of business and government letters in the Nepali language. The words analyzed were obtained from a sample of 515 letters received from nine types of business and government organizations of Nepal. The words were translated into English and then keypunched in computer data cards. The ten words which occurred most frequently in Nepali business correspondence are ko, maa, le, yas, haru, patra baat,a, huma, ra, and cha.

The final word list contained 36,585 running words and 2,430 unique words. The 25 most frequently used words in Nepali business letters were compared with
the 25 most frequently used words in American business letters. Prepositions and pronouns were most frequently used in both languages. When the 25 most frequently used words in the Nepali business letters were compared with the 25 most frequently used words in the children's vocabulary of Nepal, it was found that verbs were common in the children's vocabulary and prepositions and pronouns were common in the business letters. The average length of a Nepali business letter was 71 words.

*SHRESTHA, Surendra Bahadur*

— DAI 41, 5 (November 1980), p. 2280/1-A
— Order No. 8026703
— Title: Chinese and Indian Policies Toward Nepal: An Analysis of Political, Economic, and Security Issues, 1960-75

There are many studies viewing Nepal as a pawn in the Sino-Indian strategic game or as an appendage to Indian security and economic structures, though Nepal is one of the few Asian countries which was never colonized. On the other hand, there is a conspicuous lack of substantive research and publication viewing Nepal as a country striving for self-identity, independence, and economic prosperity. This study is an attempt to remedy the deficiency.

To view Nepal as an appendage of Indian security and economic structure is in conformity with the traditional Indo-Nepalese relationship which was passed on to free India by the British colonial government (of India). For a holder of this view, today's Nepal might appear as a dissident state vis-a-vis India. However, for a person seeing Nepal as one of the new emerging states, India's reassertion of the traditional Indo-Nepalese relationship would appear as an attempt to make Nepal's independence and self-identity contingent upon Indian security and economic interests. The fundamental conflict of these views and China's Nepal policy and its impact on the Indo-Nepalese relationship are the principal focus of this study.

This study is based on descriptive analysis and the approach can be called issue-structure-environmental approach in which the general environment is described and major issues are identified and analyzed. While analyzing an issue, the nature of its internal structure and functions of its linkages with other issues are emphasized.

Major findings. Despite much rhetoric concerning Chinese ideology and India's nonalignment policy, Chinese and Indian policies toward Nepal were primarily based on their respective national interests which appeared to be manifestations of situation, their leadership, and concrete interactions. The situation included history, geography, politics, economics, security, and available means which varied for China and India in relation to Nepal. Chinese and Indian leaders seemed to have based their Nepal policies on similar premises: a realistic equation of desired objectives with available means and without undue risks. Great variation in their available means and the volume of their interactions with Nepal are main determinants of differences in their Nepal policies.

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China and Nepal. The relative stability and absence of conflict between China and Nepal are indicative of their complementary interests: a strong, independent, and nonaligned Nepal is complementary to Chinese security interests in Nepal and in South Asia in general.

India and Nepal. (a) India's assertion to retain and Nepal's attempt to change the traditional Indo-Nepalese relationship have been the primary source of their conflict, and (b) India's failure to view a strong, independent, and nonaligned Nepal as complimentary to her security and economic interests in Nepal appears to be another source of their dissension.

Nepal's Strategy. Although China and India often stated their intentions of not interfering in Nepalese internal affairs, Nepal will continue to exist as an unsafe and insecure nation unless and until she builds her own political and economic strength and reduces unilateral de facto dependence on India.

In an effort to put the complex Sino-Nepalese and Indo-Nepalese relationships in proper perspective and to provide a common concept for unifying various political groups in Nepal's international relations, this study comes up with a new concept: equal and proportionate relations. This new concept adequately reflects Nepalese ideals of non-discriminatory treatment and at the same time is realistic concerning Nepalese history, geography, economics, politics, and Nepal's current needs. Besides the ideals of "equal" treatment, the concept of "proportionate" reflects the variable proportions of interactions between Nepal and her neighbors and friends abroad. The concept of "proportionate" should be seen as dynamic to keep pace with changes in Nepal's current needs. Above all, the concept of "equal and proportionate relations" has the potential of unifying various political groups in Nepal under one common concept of Nepal's international relations. The concept is a synthesis of idealism (equality) and realism (proportionate).

*SHRESTHA, Vijaya
— Ph.D., Mississippi State University, 1980, 206 pp.
— DAI 41, 3 (September 1980), p. 1243-A
— Order No. 8021130
— Title: Community Leadership in Rural Nepal

It is believed that decentralization of government authority, delegation of substantive power to village panchayats, and introduction of development strategy that demands special types of leadership have resulted in change in leadership patterns of Nepali rural communities. The objectives of this study thus, are: (1) to identify community leaders within two village panchayats (Hill and Tarai); (2) to compare community leaders in these two panchayats; (3) to compare the leaders and non-leaders in terms of various demographic and economic characteristics; (4) to determine leader's perceptions of community problems and development needs; (5) to describe leader's perceptions of their role and work method as community leaders; (6) to describe leader's form of involvement in various development programs and their patterns of social participation; (7) to determine leader's participation in leadership training; and (8) to describe non-leader's perceptions of leader roles, leadership method,
community problems, development needs, and their forms of involvement in various development programs.

Data for the present study were collected from two different sites, which are different socially, culturally, economically, and geographically. Community leaders are viewed as the formal and informal leaders. Information about community leadership was collected by using positional, and issue specific reputational approaches. In total, 92 leaders and 400 household heads were interviewed by means of structured interview schedule.

Data are analyzed by examining characteristics of leaders in the two panchayats. This phase of analysis is followed by comparisons of formal and informal leaders, migrant and non-migrant leaders in tarai, and differences between leaders and non-leaders. Demographic, economic, perceptual and behavioral characteristics are compared in the four analytical steps.

Our findings reveal that community leadership is the monopoly of male sex, who are economically better off, advanced in age and belong to upper castes. When leaders are distinguished between two panchayats, tarai leaders are found to be younger, more educated, own more land, and earn more income, than hill leaders. Likewise, formal and migrant leaders are younger in age, better educated, have smaller families, and belong to upper castes as compared to informal and non-migrant leaders. But no significant differences are noted in leaders with respect to their perceptions of development needs, their role, and work method. However, formal leaders and leaders in hill panchayat showed greater concern for development and change than informal leaders and leaders in tarai. Further, formal leaders, migrant leaders and leaders in hill panchayat are multiform contributors, averaged higher involvements and participated more in community activities than informal leaders, non-migrant leaders and leaders in tarai.

Except for caste and age leaders varied from non-leaders in every respect. But non-leaders are quite similar to leaders with respect to their perceptions of development needs and leader role. Non-leaders differed in their forms of involvement. Leader's involvement averaged higher than that of non-leaders.

The findings of our present study indicate that the change in the political structure and formulation of new rural development strategy have neither created a new pattern in community leadership nor completely dislodged those who had hitherto enjoyed power because of their better economic position, caste superiority, seniority in age, and ethnic majority. They have advantages in spite of changes in the polity and programs of the government.

Our data also suggest an unmistakable evidence of a trend toward the emergence of new patterns in community leadership structure. Varied socioeconomic background of leaders, presence of younger and higher educated leaders in substantial proportion in both the hill and tarai panchayats lead us to conclude that community leadership structure in rural Nepal is slowly but steadily changing into new patterns.
The movements and activities of tigers (Panthera tigris tigris) in Royal Chitawan National Park, Nepal, were studied using radiotelemetry. A total of seven tigers was radio-tracked for varying periods from December 1974 to September 1976.

Tigers were primarily nocturnal but their activity patterns did not appear to be controlled by the light-dark cycle. More likely activity patterns were controlled by the activity of the prey species, but modified by temperature and dietary circumstances.

Riverine forests and grassland habitats were preferred; tigers used these out of proportion to their availability. Based on availability, sal forest was used much less than expected. Differential use appears related to habitat components such as abundance and distribution of prey, cover, and water.

Linear distances between daily locations averaged 2.0 km with considerable variation among individuals. One adult male travelled significantly farther between daily locations than all other tigers. Actual distances travelled per day were estimated at 10-20 km. Tigers were located in a different place on consecutive days about 80 percent of records. Tigers had relatively stable, well delineated home ranges. Both sexes occupied exclusive ranges (territories), although males' ranges overlapped those of several females. Ranges varied in size from 60 km² (adult male) to 16-17 km² (adult females). Seasonally, ranges tended to be smaller in the wet season. The birth of young and their gradual maturation had a marked localizing effect on the movement of females. Occupancy of an area appears to be indicated by use (scent, visual marks). Residents visited most parts of their ranges at intervals of a few days to 2 weeks, and home ranges, or portions thereof, were only appropriated by other adults when areas ceased to be used.

Adult and independent subadult tigers were found to socialize infrequently with other tigers. Even among tigers with a large degree of home range overlap, individuals were commonly 2 to 5 km from each other. Adults of the opposite sex were rarely located together except during periods of suspected sexual activity.

The number of resident tigers in the Park in 1976 was estimated at 15; with a 4:1 sex ratio favoring females. The crude density of adults is one per 36 km². At the same time the number of dependent and independent offspring was estimated at 17. Reproduction in the Park is excellent; at some time during this study most females had young. The mortality rate of young in the first 2 years of life is about 50 percent.

Data on killing techniques suggest that when the ratio of prey weight:tiger weight exceeds 0.5 the tiger uses the throat bite to kill. Most of the prey killed...
by tigers weighed 50-100 kg, but animals weighing 400 kg were also taken. Deer species occurred in about 76 percent of tiger feces and 66 percent of kills. Sambar (Cervus unicolor) apparently are preferred prey and/or they are more vulnerable, being taken out of proportion to their availability. In addition to the young and old, healthy, prime animals were also killed. Females made a kill about every 8 to 8.5 days, or 40-50 kills per year. The average length of time spent with kills was 3 days, during which a tiger consumed an average of 46 kg. The amount of meat consumed per year is an estimated 1840-2300 kg per tiger; however only about 70 percent of a carcass is edible so tigers have to kill about 2629-3286 kg per year.

*SUVEDI, Purushottam Sharma*

— Ph.D., University of Southern California, 1977
— DAI 40, 11 (May 1980), pp. 6005/6006-A
— No order number indicated; order by name, author, and date
— Title: Organizational Change and Employee-Attitudes in Nepal: A Behavioral Study

A subject of organizational change has received increasing attention in recent years in all countries, developed or developing. The Kingdom of Nepal is a developing nation. Since a major reform in 1951, governmental reorganization has been a continuous process. Six years ago, HMG proposed a position classification plan to replace its mainly rank-oriented personnel system. In spite of many efforts, this plan has not been possible to implement. Many appraisals and comments have been made of the proposal, however, a clear cut opinion among employees was not found. Therefore, the author felt a need for research in this area and made it the focus of the dissertation.

The purpose of this study, then, was to examine how different groups of public employees in Nepal perceive and express their reactions and attitudes toward the proposal. The following research questions were set forth: What relationship exists between self-actualizing and supporting attitudes of different occupational groups of public employees toward the proposal for organizational change? What relationship exists between demographic characteristics of different groups of public employees and their perceptions and attitudes toward the proposal for organizational change?

The theoretical orientation which guided this study postulates a relationship between attitudinal variables of different occupation groups of public employees: the greater the self-actualizing attitudes of employees, the higher the supporting attitudes for the government proposal, and the better the prospect for effective organizational change, and vice versa. It was also hypothesized that employee-demographic factors, as well as occupation, would heavily influence perceptions and attitudes. Variables and hypotheses were set forth for statistical tests within an ex post facto research design.

Based on a simple random sample 100 subjects from gazetted officers were selected. The only sources of data were answers in a questionnaire which included a scale of self-actualizing and supporting attitudes. A survey question was also included to examine general attitudes towards the proposal itself.
Altogether, nine statistical tests, four parametric and five non-parametric, were conducted. The research hypotheses were supported in seven cases at the .01 level and in one case at the .05 level. One null hypothesis was found tenable.

This study demonstrates that occupations of public employees are associated with self-actualizing and supporting attitudes toward the proposal for change. Likewise, marital status and level of education were found to reflect differences in employee-attitudes; sex and age were found moderate significant and low-moderate non-significant factors, respectively.

The test results and data supported the hypothesis that there is significant correlation between self-actualizing and supporting attitudes of public employees. For the administrative group a Pearson r=.749 shows that in more than 56% of the cases these two variables go together; in less than 44% of cases they are independent of each other. For the technical group, an r=.650 shows the shared and non-shared variances of about 42% and 58% respectively. The t-test shows that the administrative group is higher in both self-actualizing and supporting attitudes than the technical group.

A number of conclusions can be drawn. In sum, 47% and 37% of respondents were found for and against the proposal, respectively; 16% were undecided. This means there are proactive and reactive forces for and against it as well as some neutral ones. In such a situation, if this plan is implemented it may result in a reactive change. Therefore, a modified form of position classification with a synthetic approach is suggested. In order to make it a proactive, people-oriented incremental change, new programs for training and development are recommended so that employee-attitudes and behaviors could be modified. This may help to introduce major organizational change in order to cope with the changing society and environment.

*UPRETI, Nayantara Sharma

— Ph.D., University of Wisconsin, Madison, 1979, 192 pp.
— DAI 40, 6 (December 1979), p. 3563-A
— Order No. 7921588

The three-fold purpose of this study is to: (1) identify prevailing child bearing and rearing rituals in Nepal, (2) suggest implications of these rituals for nursing practice, and (3) generate possible hypotheses for future study.

The family support system was studied through an examination of the child bearing and rearing rituals among the Brahmans, Chhetris, Newars and other tribal groups of Kathmandu, Nepal. Because very little has been studied of the positive functions of ritual and health maintenance in general, this research endeavor has been essentially exploratory and inductive.

The method of data collection was participant-observation. A total of 240 subjects were interviewed—60 in each of the four caste groups—to assess any similarity and variation in the prevailing child bearing and rearing rituals. The
same subjects were also categorized generationally. Three generations were interviewed in order to compare possible changes in rituals over time.

The prevailing maternal and infant care rituals were identified. Findings of this study suggest that rituals enhance the expectant and new mother's as well as the family's coping ability in dealing with the demands of child bearing and child rearing responsibilities. This is true for meeting both the physiological and psychological needs of the fetus, infant, mother and the family as a whole. Thus, the study in general suggests that Nepalese child bearing and rearing rituals are health promoting.

The description of these rituals contributes additional information to Malinowski and Radcliffe-Brown's theory of the relation between anxiety and ritual. Once these rituals are viewed as having health promoting characteristics, implications of these rituals for nursing practice is suggested. Though positive consequences of rituals are emphasized, the possibilities of negative consequences are also set forth. Knowledge of the child bearing and rearing rituals and their functional and dysfunctional consequences can be useful for nurses. A number of possible hypotheses are presented for future research.

*WALKER, David Addison*
- Ed.D., University of Massachusetts, 1979, 392 pp.
- DAI 40, 10 (April 1980), pp. 5382/5383-A
- Order No. 8004999
- Title: Understanding Pictures: A Study in the Design of Appropriate Visual Materials for Education in Developing Countries

The human resources approach to national development has challenged educators to find ways of communicating with village people that do not rely on the written word. Pictures are being used increasingly as a way to deliver messages to illiterate groups. Recent cross-cultural research has shown, however, that many of the assumptions made about the kinds of information that can be delivered through pictures need to be re-examined.

Part I of the study examines two current approaches to the problem of picture perception. The "constructive" theory maintains that pictures are inherently ambiguous and require active interpretation on the part of the viewer. The "registration" theory suggests that pictures give information which derives from the ecology of light. In this view the recognition of graphic depictions is considered to be a fairly passive matter and a gift allowed us by the environment. The evidence of cross-cultural research in picture perception which gives support to each of these positions is reviewed.

Part I also discusses cross-cultural studies of intelligence and examines a body of literature which demonstrates that the intellectual demands of village life are often such that they do not stimulate some of the higher cognitive processes identified by Piaget. The author takes the position advanced by Piaget and Vygotsky that the development of conceptual awareness advances from an intuitive level to one of conscious understanding. Bruner's thesis concerning three modes of learning is also discussed. The traditional modes of
learning in village settings are enactive (learning by doing) and iconic (learning by modeling). Symbolic learning, which is learning by being told, usually takes place out of the context of ongoing action and, as such, is a radical departure from traditional practice. Like written language, pictures provide a form of symbolically coded experience, and in many cases the learner must be consciously aware of the cues of pictorial expression and how they are used in order to properly decode their meaning.

Part II details an empirical study carried out in Nepal with four samples of adult subjects: villagers with no schooling, villagers with some primary or secondary schooling, workers in a furniture factory in the capital city of Kathmandu, and students at Tribhuvan University's Institute of Engineering. A series of sixteen experiments was carried out. The abilities tested were the recognition of depicted objects, the understanding of spatial relationships in concrete situations, and the comprehension of pictorial space. The recognition of familiar objects in pictures was found to be a great deal easier than the comprehension of pictoral space. The village samples showed a generally poor understanding of euclidean and projective relationships both with regard to real objects and in interpreting pictures. On the other hand, topological relationships in pictures were easily grasped.

The author concludes that perspective information was understood at only an intuitive level by the majority of the villagers tested and could not be consciously applied to the interpretation of spatial relationships in pictures. Projective information was consistently interpreted topologically by most of the village subjects. The author suggests that the recognition of familiar objects in pictures is largely an ability which does not require special learning but that the interpretation of pictural space is an active process which calls for conscious awareness of projective principles. Recommendations for the design of visual materials for use in nonformal educational settings are made.

*WINKLER, Walter Frank

-- Ph.D., University of Wisconsin, Madison, 1979, 397 pp.
-- DAI 40, 12 (June 1980), p. 6340-A
-- Order No. 8008851
-- Title: The Evolution of Caste Organization in a Subregion of Far Western Nepal

This research defines the historically expressed symbolic and thematic elements of caste organization in a subregion of Far Western Nepal. The analysis of these elements utilizes oral historical accounts. These accounts are analyzed with respect to the framework they give to the development of caste organization within the subregion and the authority and status relationships they express within it. This framework focuses on the Thakuri caste of hereditary rulers of the "little kingdom" which forms the subregion.

Preliminary to this analysis, the physical, cultural, and historical characteristics of the subregion and the region of which it is part are defined. In addition the theoretical perspectives suggested by several previous studies are developed. First, the subregion defined by its ancestry as a "little kingdom" is employed as the central unit of analysis. Second, symbolic and thematic elements are analyzed as to their expression of a regional configuration (varna
model) of caste organization. Third, this model is considered as the product of acculturative interaction among immigrant groups.

Thakuri authority and Thakuri centered caste relationships are defined through four primary domains of meaning. These domains consist of (1) the depiction of the establishment of the Thakuri lineage within the subregion, (2) the deification of the Thakuri lineage founder and the function of this workshop as a focus of status relationships, (3) the definition of Thakuri political authority, and (4) the definition of Thakuri status by criteria of descent, marriage, and agrarian practice. Each of these domains consists in turn of subdomains and foci of historically defined symbolic and thematic elements. Following the definition of each domain, a comparison is made between the processes and structural relationships revealed in its analysis and those of related studies.

The resulting analyses define important issues in the definition of the caste organization in the subregion. The first of these is the relationship of ancestral accounts and myths to the elaboration of caste organization within the subregion and the effect on this development of the characteristics of indigenous culture. The second concerns the definition of the process of deification of the Thakuri lineage founder and the relationships that circumscribe the deity's incorporation into the pantheon and worship within the subregion. A third issue involves the analysis of Thakuri political authority in terms of a process of "Rajputization" and in terms of the political dynamics of the "little kingdom." A fourth issue considers the Thakuri lineage with respect to a model of the evolution of clan and lineage organization in North India. In addition it compares the significance of the criteria of Thakuri caste membership to those defining the non-Thakuri castes.

In its conclusion the research organizes the features of the four domains into a configuration of caste organization for the subregion and region. This model is compared to models of caste organization which have been suggested for the neighboring Indian Himalayan region and the adjacent region of Nepal. Overall these comparisons emphasize the importance of a re-evaluation in Nepal of assumptions in regard to the historical setting of the acculturation of caste groups and underscore the importance of regional forms of caste organizations.

*YADAV, Ramawatar

— Ph.D., University of Kansas, 1979, 226 pp.
— DAI 41, 1 (July 1980), p. 232-A
— Order No. 8014443
— Title: Maithili Phonetics and Phonology

This dissertation is the first full-length phonetic study of Maithili—an Indo-Aryan language spoken in Nepal and India. The study is based entirely on the pronunciation of the author who is a native speaker of Maithili and was born in the village of Muriba, near the town of Janakpur, in the tarai of Nepal. The experimental methods used in this study are mainly acoustic and fiberoptic in nature.

The study is divided into five chapters. Chapter 1 provides pertinent background information on the Maithili language and the area where it is
spoken, and discusses such issues as the important linguistic works on Maithili, the earliest written text of Maithili, and the genetic affiliation of Maithili with the rest of the modern Indo-Aryan languages of India and Nepal.

Chapter 2 provides a brief description of Maithili vowels, consonants and clusters and their phonemic analysis, a distinctive feature analysis of Maithili phonemes, and a list of some tentative segment structure conditions.

Chapter 3 describes the fiberoptic and acoustic studies of aspiration and voicing in Maithili. The fiberoptic study was made to investigate the temporal course and width of the glottis during the production of four types of Maithili consonants in initial, medial and final positions. The results show that the voice-voiceless distinction correlates with the adduction-abduction gesture of the larynx. The study concludes that glottal width is the key physiological correlate of aspiration. The study also suggests that sounds which are produced by a combination of vibrating vocal cords and aspiration should, in fact, be called "voiced aspirated" consonants.

Chapter 4 describes the Maithili oral and nasalized vowels in terms of their chief acoustic properties and provides information on: (i) the frequency of each of the three formants (F1, F2 and F3) for all oral and nasalized vowels; (ii) the duration of each of the oral and nasalized vowels; (iii) the effect of consonant aspiration on vowel duration; (iv) the effect of nasalization on vowel formants; (v) the differences between the acoustic properties of oral and nasalized vowels.

Chapter 5 discusses word stress in Maithili and investigates three acoustic parameters (fundamental frequency, relative intensity and duration) in detail. The results show that of the three parameters, duration appears to be the single most important cue. Since relative intensity in itself is not an adequate cue to stress in Maithili, a combination of duration and fundamental frequency, or of all three acoustic features (duration, fundamental frequency and relative intensity in that order) collectively, may be associated with what might be termed "stress" in Maithili.