

The State of
SOCIOLOGY AND
ANTHROPOLOGY
Teaching and Research in Nepal

Madhusudan Subedi
Devendra Uprety

This book is a detailed inquiry into the state of teaching, curricula, research and the problems faced by the disciplines of Sociology and Anthropology in Nepal. It explores the history of Sociology and Anthropology teaching and research, and their expansion and popularity at the graduate and post graduate levels at various universities in Nepal. Based on a field survey and review of literature, it analyzes the achievements and gaps as well as challenges faced in these disciplines in the country. It also suggests areas where improvements could be made in the future.

Madhusudan Subedi teaches at the Central Department of Sociology and Anthropology, Tribhuvan University and Patan Academy of Health Sciences, Nepal. He is the author of *Medical Anthropology of Nepal* (2001). He has also published more than 25 articles in various academic journals. His research interests include social medicine, caste relations, social change, education, and governance.

Devendra Uprety is associated with Martin Chautari. He also teaches Sociology at Om Health Campus, Purbanchal University. He has done research on academic institutions, knowledge production, and mental health in Nepal.



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Martin Chautari

27 Jeetjung Marg, Thapathali

GPO Box 13470, Kathmandu, Nepal

Tel: +977-1-4238050/4102027; Fax: +977-1-4240059

Email: chautari@mos.com.np

www.martinchautari.org.np

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ABBREVIATIONS

BA	Bachelor of Arts
BSU	Building Stronger Universities
CDAC	Curriculum and Draft Action Committee
CDSA	Central Department of Sociology and Anthropology
CEDA	Centre for Economic Development and Administration
CNAS	Centre for Nepal and Asian Studies
CNRS	Centre National de la Recherche Scientifique
COCAP	Collective Campaign for Peace
FOHSS	Faculty of Humanities and Social Sciences
FWU	Far-Western University
GTZ	Gesellschaft für Internationale Zusammenarbeit
IDA	Interdisciplinary Analysts
IDG	Institutional Development Grant
IIDS	Institute for Integrated Development Studies
ILO	International Labour Organization
IOHSS	Institute of Humanities and Social Sciences
INAS	Institute of Nepal and Asian Studies
I/NGO	International Non-Government Organization
MA	Master of Arts
MC	Martin Chautari
MPhil	Master of Philosophy
MWU	Mid-Western University
NCCR	Nepal Center for Contemporary Research
NCCS	Nepal Centre for Contemporary Studies

NEFAS	Nepal Foundation for Advanced Studies
NEPAN	Nepal Participatory Action Network
NFDIN	National Foundation for Development of Indigenous Nationalities
NGO	Non-Government Organization
NIDS	Nepal Institute of Development Studies
NIPS	Nepal Institute for Policy Studies
NMF	Nepal Madhesh Foundation
NUFU	Norwegian Fund for Development and Education
PhD	Doctor of Philosophy
PSDR	Platform for Stability, Democracy and Rights
PU	Purbanchal University
SASON	Sociological and Anthropological Society of Nepal
SIA	Social Inclusion Atlas
SIAS	Southasia Institute of Advanced Studies
SIRF	Social Inclusion Research Fund
SNV	Netherlands Development Organisation
SOAS	School of Oriental and African Studies
TU	Tribhuvan University
UGC	University Grants Commission
UNICEF	United Nations Children's Fund
UNDP	United Nations Development Programme
VDP	Village Development Program
v.s.	Vikram Samvat

PREFACE

The draft 'Strategic Plan for the Proposed Social Science Research Council in Nepal' written by Drs Pitamber Sharma, Bal Gopal Baidya, and Dwarika Nath Dhungel was submitted to the Adhoc Council, Ministry of Women, Children and Social Welfare of the Government of Nepal in December 2012. That work was supported by the Social Inclusion Research Fund (SIRF) managed by SNV Nepal. In conversations held between the managers of SIRF and Martin Chautari (MC) in late 2013, it was agreed that MC would undertake some of the works proposed under the title 'Five Year Operational Strategy' in the above-mentioned Strategic Plan. In particular, it was agreed that MC would carry out a 'stocktaking of the state of social science research' in Nepal. Due to the fact that this work had to be done within a four month period (mid-November 2013 and mid-March 2014), this review exercise was limited to only four disciplines: sociology/anthropology, geography, history and political science.

The reviewers of the state of these disciplines were asked to focus on the state of both teaching and research in them in Nepal, assess recent methodological innovations and weaknesses, describe the links between research, publications and their input to teaching in Nepal's universities and recommend an agenda for the advancement of these disciplines in the country. As the first of these reviews, we are glad to present to you the analysis of the state of sociology and anthropology in Nepal. We thank the two authors Madhusudan Subedi and Devendra Uprety for doing this work and hope that it sparks a vigorous debate about how teaching

and research could be restructured in these disciplines in Nepal. We also thank SIRF for providing funds to do these review analyses.

Martin Chautari

INTRODUCTION

When we consider the university and different subjects taught, the present is a moment in which it is as important to look back as it is to look forward (Santos 2012). In general we can assert that universities are undergoing a period of paradigmatic transition. Institutional autonomy, academic freedom and social responsibility have been key academic debates in the university. In a globalized world, academic review and referring practices continue to significantly determine scholarship evaluation. New technologies in the production and dissemination of knowledge with the help of the internet, e-book, journals and libraries have made it possible to pursue new creative and more open-minded practice of self-appraisal.

The issue of quality in higher education in general and ‘social science research and teaching’ in particular in Nepal have been often raised in the media, public forums and academic discourses since the inception of Tribhuvan University (TU) in 1959. TU, the oldest university of the country, still occupies the leading role in the development of higher education in Nepal. It has 60 constituent campuses under its managerial and financial umbrella and it has provided approval, recognition and overall academic management to over 900 other campuses opened under private initiatives. There are quality concerns that relate to the individual programs, delivering institutions and the whole education system. The issues often relate to several aspects: general environment, operational management, traditional curriculum and conventional modes of teaching-learning, examination-achievement of the students and competencies, relevance of the education and resource provision

constraints (Subedi 2007). Quality of education is a complex outcome of many aspects including individual aptitudes and capacities, institutional culture and strengths, systemic provision and support, program content and delivery mechanism and processes. Thought have also been given by various scholars to meet the changing needs of the country. The university sends thousands of graduates out every year as job seekers. Of these, a very limited number get jobs suitable to their degrees (Khattri 2003). And the majorities are doomed to disappointment, unemployment or under-paid employment.

More than three decades of academic practices (teaching and research) in sociology and anthropology¹ at TU, including a decade long experience of such practice at Purbanchal University (PU) and a number of other initiatives in this domain ventured by some institutions and individuals, has created a relatively large ‘community of sociologists and anthropologists’ in Nepal. However, the trend and the direction of these disciplines have generated a query: has the evolution of sociological and anthropological scholarship to the date been satisfactory or is it now at a critical cross-road? This again generates some questions: how to assess the expansion of sociology and anthropology in terms of pedagogy and teaching at the various universities and colleges and how to evaluate publications (e.g., journals, edited books, proceedings and monographs) in terms of methodological and theoretical concerns and to evaluate the substantive coverage of the thematic issues/areas in such studies. This paper seeks to review the state of sociology and anthropology by looking at the institutional history of teaching, curricula, contributors and their research areas and the issue of quality in sociology and anthropology in Nepal.

The rest of this paper is divided into eight sections. The first section of the paper deals with the institutional history of sociology and anthropology in Nepal. The second section discusses the curricula in sociology and anthropology. The third section deals with previous

¹ Although sociology and anthropology are different subjects, they are not distinguished differently in Nepal. At the MA level students receive different academic degree based on the elective subjects offered to the students.

reviews of sociological and anthropological scholarship in Nepal. The fourth section of the paper is related to contributions in sociology and anthropology and thematic categorization of published works in ‘core sociological/anthropological journals’ and other social sciences journals published from Nepal. In the fifth section, we discuss the culture of institutional collaboration and major research projects in sociology/anthropology. In the sixth section, we discuss the sociological and anthropological knowledge production in the non-universities sector. The seventh section of the paper deals with the issue of quality in sociology and anthropology in Nepal. We then conclude with a set of recommendations to advance the teaching and research in sociology and anthropology in the country.

INSTITUTIONAL HISTORY OF SOCIOLOGY AND ANTHROPOLOGY

The academic history of sociology and anthropology in Nepal is relatively short compared to that of other South Asian countries (Bhattachan and Fisher 1994; Chhetri and Gurung 1999a; Khattri 2008; Ram B. Chhetri 2010a; Uprety 2008a).² However, the beginning of sociology can be traced back as far as the 1950s, not as in an academic institution but as a governmental agency. The sociology curriculum was started in non-academic institutions like the training center under the aegis of the Village Development Program (VDP) which was established in 1953 in Kathmandu. The program offered a course on rural sociology, one of the major subjects in the curriculum, to familiarize rural field workers, social organizers, block development officers and extension agents with the rural social structure and its problems (Bhattachan 1987). The paper on rural sociology focused on rural society, rural family, folk life, and community development. In 1968, when the VDP became the Panchayat Training Centre, the curriculum was revised to focus on rural society, group dynamics, communication, local leadership, Panchayat

² For the state of sociology and anthropology in South Asia, see Chaudhuri 2010; Gardezi 2003; Hettige 2010; Islam and Islam 1997; Kais 2010; Madan 2011; Pinjore 2013; Uberoi et al. 2010.

development, social survey, and social planning. This was so that rural problems could be analyzed more contextually for the implementation of the development programs (Thapa 1974).

Because of the growing popularity of sociology in the universities abroad, its absence was felt in Nepal, especially after the social change brought out in aftermath of the 1951 movement (Bhandari 1990). Only towards the end of the 1960's did concerned authorities of TU gradually feel the need for separate departments of sociology and anthropology for the promotion of teaching and research (Bhattachan 1987). Consequently, the then vice chancellor of TU expressed a desire for the immediate establishment of a department of sociology and anthropology in the university. As a result, Professor Ernest Gellner, a short term advisor from the London School of Economics, visited Nepal under the auspices of the British Council in September 1970 to prepare a feasibility report on establishing a department of sociology and anthropology in TU. Subsequently, a Department of Sociology and Anthropology was established at the Institute of Nepal and Asian Studies (INAS). The primary objectives of the department as mentioned by Macdonald (1974: 27) were mainly to:

- (a) carrying out, encouraging and, on occasion, supervising systematic social research in Nepal; (b) training Nepalese scientists and researchers; and (c) acting as a clearing house and point of contact, coordination and co-operation for the various researches carried out in the past, present and future, by Nepalese and foreigners.

Macdonald was appointed as a Professor of Sociology under a joint agreement between TU and the British Council. He also became the head of the Department of Sociological Research at INAS in 1973 for two years (Bhandari 1990). His primary duties and responsibilities were to train post graduate assistants and students; supervise and set their research projects; help them personally in the field, and assist them with writing their materials in view of publication in the form of a PhD or an MA.

INAS planned to develop a BA curriculum and to start an MA dissertation program. Despite high aspirations, hopes, promises and enthusiasm, entangled by its own internal problems, INAS could

provide only two MA's in anthropology by dissertation. If the research Centre for Nepal and Asian Studies (CNAS), the successor to INAS, had continued the tradition of granting degrees, it is unlikely that a separate department under the Faculty of Humanities and Social Sciences (FOHSS) would have been established. In addition, INAS would have produced many anthropologists strong in field experience but weak in general theoretical and conceptual knowledge. In other words, it would have completely damaged the growth of sociology in Nepal (Bhattachan 1987: 13).

In 1977, five Nepali students were sent to India by TU on scholarship for MA degrees in Sociology and Anthropology.³ The following year, a committee was formed to explore the feasibility of opening a Department of Sociology and Anthropology.⁴ This committee was reshuffled in 1979, adding five sociology and two anthropology members, and was then again reorganized into another committee (Bhattachan 1987).⁵ They formed a Curriculum and Draft Action Committee (CDAC) to prepare an MA level sociology and anthropology curriculum. The CDAC prepared a curriculum that was approved by the subject committee of the Institute of Humanities and Social Sciences (IOHSS) and the faculty board of TU. In the same year the faculty board also approved the awarding of separate degrees. After a series of discussions, the culmination of these efforts was the successful establishment of the Department of Sociology and Anthropology at TU in 1981 under the leadership of Chaitanya Mishra (Dahal 1984; Khattri 2010b; Thapa 1974) who had a PhD degree

³ Ram Bahadur Chhetri, Om Gurung and Padam Lal Devkota were sent to the University of Pune to the MA program in Anthropology where as Krishna Bahadur Bhattachan and Phanindreshwor Paudel were sent to Banaras Hindu University to the MA program in Sociology.

⁴ This meeting was held under the chairmanship of Chandra Bahadur Shrestha, Chairman of the Department of Geography. The committee comprised of eleven members representing the field of Political Science (Lok Raj Baral), English (Yugeswor Verma), Culture (Hit Narayan Jha), History (Prem Raman Upreti), Nepali (Basudev Tripathi), Home Science (Rajyashree Pokharel) and Psychology (Sarala Thapa).

⁵ This committee was headed by Soorya Lal Amatya, Dean of the IOHSS. This new committee included noted sociologists and anthropologists, such as Dor Bahadur Bista, Bihari Krishna Shrestha, Chaitanya Mishra, T.S. Thapa, Hikmat Bista, and Linda Stone (Bhattachan 1987).

in Sociology from the University of Florida, USA. Admissions were opened in early 1981 and 50 students were admitted on a merit basis. Formal classes in MA in sociology and anthropology were started on 17 August 1981 (Ram B. Chhetri 2010a). It can be argued that the ending of the degree program at INAS stimulated and stirred the minds of some concerned academicians at TU. The 'setback' of the program at INAS eventually proved to be useful in developing a separate department of sociology and anthropology – the Central Department of Sociology and Anthropology (CDSA).

Though sociology and anthropology are distinct subjects, it was decided to begin with a combined department of sociology and anthropology. Chhetri and Gurung (1999a) mention that the primary reason for the establishment of a combined department was the shortage of trained faculty members willing to join the department. The other reason was a belief among some of the senior sociologists and anthropologists in those days that the types of problems and issues to be studied by anthropology and sociology in Nepal were not significantly different. Thus, it can be said that the faculty at that time were of the opinion that sociology and anthropology would mutually contribute to each other. They were familiar with A.L. Kroeber's remark on the two sciences that both are twin sisters to a great extent.

In TU, sociology and anthropology are now taught at the Master's level (MA) in more than 36 campuses; about half of them being its own constituent campuses.⁶ In the Kathmandu valley alone seven constituent colleges⁷ and six affiliated colleges⁸ are currently running an MA program. Many affiliated colleges, however, do not offer anthropology in the second year. Following the TU modality, one of the PU affiliated colleges in Kathmandu started an MA program in

⁶ Information provided by the Office of the Dean, FOHSS, TU, Kirtipur, December 2013.

⁷ Apart from the CDSA, these constituent campuses include Patan, Trichandra, Padmakanya, Ratna Rajya, Saraswati and Bhaktapur.

⁸ Active Academy, Gramin Aadarsha, Madan Bhandari, Kanya, Campion and Pashupati are affiliated to TU. Sagarmatha Multiple college, affiliated to PU, has been offering sociology and anthropology at the MA level since 2000.

sociology and anthropology in 2000. More than seventy TU affiliated campuses have been teaching sociology and anthropology at the BA level. About double this number are teaching sociology in grade 11 and 12 in higher secondary schools (10+2).

Mid-Western University (MWU), Surkhet has prepared and approved eight-semester long courses in sociology and anthropology at the BA level. It has also prepared and approved four-semester separate courses of sociology and anthropology for the MA level. This is the first university in Nepal which has prepared completely separate courses of anthropology and sociology at the BA and MA levels. Similarly, Far-Western University (FWU), Mahendra Nagar has also started an MA program in sociology. After long debates, discussions and revisions in various courses of sociology and anthropology, the majority of the faculty at the CDSA and the subject committee members of sociology and anthropology have made preparations to establish separate departments of sociology and anthropology at TU. The details of courses prepared and to be offered are discussed later in the curriculum section of this paper.

These disciplines have been expanded in TU such a way that the sociology and anthropology department is one of the largest in the FOHSS. These subjects are quite new compared to other social sciences like economics, geography, history, culture and political science, and have a relatively better scope of job opportunities. The number of students in both BA and MA is increasing in each academic year.⁹ Why are students more interested in sociology and anthropology? One reason is the ever-growing activities of INGOs and NGOs and their increasing demand for sociology and anthropology graduates to work with them (Hachhethu 2002; Mishra 2005). This opportunity is making these disciplines more attractive. Another reason is, irrespective of their different disciplinary backgrounds, students are eligible to enroll themselves in the MA program in these subjects.

⁹ Personal communication with the Deputy Controller of Examination and members of the Scrutiny Board of Sociology and Anthropology, Tribhuvan University.

Some humanities and social science subjects such as culture, history and political science have not been able to cater to even manageable number of students at TU. In sociology and anthropology there has always been an overcrowding of students. Every year, 2-3 colleges are given approval by the Office of the Dean to run MA programs in sociology and anthropology.¹⁰ This is a matter of satisfaction from the point of view of the growth of sociology and anthropology, but it has created tremendous quality problems (Mishra 2008). The Office of the Dean, FOHSS, is the main body to approve the subjects to teach in the constituent as well as affiliated colleges. The Office, however, has not given even a minimal level of attention to infrastructure, human resources and the monitoring and evaluation of ongoing activities in various campuses. Political pressure and the income to the university from affiliation fees are the main reasons for the giving of approval to various campuses. Without clear and precise objective criteria for the approval of subjects, the quality of education has been frequently questioned at TU and other universities.

SOCIOLOGY AND ANTHROPOLOGY CURRICULUM: PAST AND PRESENT STATUS

The curriculum is considered a powerful instrument through which knowledge is purposively oriented and institutionalized although there is no common notion of what constitutes a model or ideal type curriculum. The survival of the discipline essentially rests on an informed critique of what is happening within as well as what is happening outside the discipline. The syllabi is closely tied to concerns of what is considered to be worth teaching and involves an active and conscious process of selection from the knowledge at our disposal.

The first batch of MA students for sociology and anthropology at TU was admitted in 1981 and the first MA degree was granted in 1985.

¹⁰ If there is a minimum level of infrastructure facility available, namely rooms, and named faculty members for teaching, the Office of the Dean gives approval to start an MA program in affiliated colleges. Private colleges have to pay a registration, affiliation and examination fee of each student to TU. However, the authorities do not pay attention to the monitoring of the programs in any way.

The two year program consisted of four papers in each year. The first four included the 'History of Social Science,' 'Human Adaptation,' 'Social Organization and Economy,' and 'Methods of Social Research.' The second four were 'Nepalese Culture and Society,' 'Population Studies,' 'Social Change' and 'Dissertation and Field Trip.' All papers were required for students of both sociology and anthropology. Each student completing the degree program would receive a combined MA degree in sociology and anthropology. The primary aim of this curriculum was "to produce interdisciplinary experts who would be able to work in planning, managing, guiding, teaching and research" (Bhattachan 1987: 14). All faculty members, including the chairman of the department, disliked this curriculum from the very day the department opened. They immediately redesigned the four courses required for the first part of the MA program. The new curriculum was later approved by the subject committee and the faculty board in 1981. In the same year, the faculty board also approved the awarding of separate degrees.

The first four papers in the redesigned course were: 'Theories in Sociology and Anthropology,' 'Human Evolution and Prehistoric Culture,' 'Social Organization,' and 'Methodology of Social Research.' In the second four, 'Nepali Culture and Society' and 'Sociological Perspectives on Contemporary Nepal' were the two compulsory subjects for both the groups. Then 'Population Studies' was offered for the sociology group whereas 'Ecology and Subsistence' was offered for the anthropology group (Subedi 2010). The Dissertation or Field Research and Field Report was made compulsory for both the groups.¹¹ In its syllabus, it was clearly stated that the final paper would be based on class work and study report:

This paper will be based on class work and study report. The initial three months of the academic year will be used for class work on review of documents and field methods and topic and area selection. Subsequent to the successful completion of class work, a student will be asked to indicate preference either for Dissertation or Field

¹¹ For further details see the course of study for MA (Sociology/Anthropology), published by the IOHSS (Dean's Office 1985).

Research and Field Report. The instruction committee will attach each of the students to an advisor who will help and supervise the conduct of the research. (Dean's Office 1985: 23)

Beyond the above, the steering committee wanted to offer specialized papers to MA sociology and anthropology students, but because of human resource constraints in the department and lack of sociological and anthropological orientation of the students at the BA level, all papers except one (Population Studies or Ecology and Subsistence) were required for all students.

In 1989, the syllabus was slightly changed. For the first year students, 'Foundation of Sociology and Anthropology,' 'Theories in Sociology,' 'Theories in Anthropology' and 'Methodology of Social Research' were offered, and for the second year students, 'Nepali Culture and Society' was made compulsory for sociology as well as anthropology students. For the students of sociology, 'Population Studies' and 'Rural Sociology' were offered, and for the students of anthropology 'Ecology and Subsistence' and 'Development Anthropology' were offered. 'Dissertation and Village Profile Writings' were made compulsory for all the students. This syllabus was offered for only one batch. However, the reasons for changing the syllabus were not clearly mentioned (Subedi 2010). Perhaps the faculty was not fully prepared to offer 'core' sociology and anthropology subjects at that time. In 1990 the syllabus was slightly modified. After one academic session the compulsory writing of Village Profile was cancelled by TU for all faculties and departments.

In 1990 some papers for the second year students were also proposed. 'Sociology of Urban Life,' 'Sociology of Political Culture,' 'Sociology of Education,' 'Sociology of Social Problems' and 'Social Stratification' were some of the proposed courses in sociology. Similarly, 'Economic Anthropology,' 'Medical Anthropology,' 'Political Anthropology,' 'Physical Anthropology' and 'Anthropological Linguistic' were proposed courses in anthropology. The names of all papers were approved by the subject committee of sociology and anthropology. But in reality, the detail curricula of these courses were never developed. In 1999, the course was again revised and updated based on previous courses and

some new papers were introduced. For example, in the first year ‘Analysis of Social Institutions and Processes’ was introduced, and in the second year, ‘Anthropology of Natural Resource Management,’ ‘Anthropology of Development Process,’ and ‘Ecological and Environmental Anthropology’ for the anthropology group, and ‘Sociology of Economic Development’ and ‘Sociology of Agriculture and Environment’ for the sociology group were offered. Similarly, ‘Project Analysis and Management’ and ‘Gender Studies’ were given as electives for both the groups. These courses were taught till 2009.

There were few optional courses developed for students of sociology compared to anthropology, though in both of these disciplines was actually offered even a minimum number of elective courses which were relevant in the Nepali context (Subedi 2010). Subjects like ‘Sociology of Agriculture and Environment’ and ‘Project Analysis and Management’ were relatively poor in terms of the richness of the contents developed and the perspectives of the disciplines. This was also recognized by senior faculty members of the CDSA.¹² Subedi (2007: 13-14) has examined the course and stated the following:

Are we doing justice to the students by offering ‘Human Evolution and Prehistoric Culture’ for anthropology group, ‘Sociology of Economic Development’ for sociology group as the major subjects and like ‘Gender Studies,’ and ‘Project Analysis and Management’ as the elective subjects for both the groups to produce critical sociologists and anthropologists in Nepal? If not, aren’t there possibilities to develop the curriculum and offer subjects like Urban Sociology, Social Stratification, Conflict and Peace Studies, Sociology of Education, Societies in a Global Perspective, Ethnicity and Nation Building, Communication and Development, Economic Anthropology, Political Anthropology, Medical Anthropology and the like? Do we really need a huge amount of budget to develop some of the papers mentioned in sociology and anthropology which is beyond the capacity of the Department or Dean’s Office? Aren’t we able to develop and offer alternative courses within the existing faculties?

¹² Personal communication with Chaitanya Mishra, the founding Head of the CDSA, and Om Gurung, the current Head.

On 21-23 July 2006, the CDSA organized a seminar on 'Anthropology and Sociology of Nepal: Taking Stock of Teaching, Research and Practice' to mark the completion of 25 years of its establishment at TU. Some of the papers were directly related to the process of growth, development of teaching and research practices of the disciplines (Khattri 2008, 2010b; Ram B. Chhetri 2010a; Subedi 2010). Since many of the participants of the seminar were the teaching faculty at TU, issues regarding the challenges of the disciplines were also discussed.

In 2009, the curriculum of the first year was revised with the active involvement of the faculty at the CDSA and other campuses. It covered 'Theoretical Perspectives in Sociology,' 'Theoretical Perspectives in Anthropology,' and a new course entitled, 'Power and Politics: Governing Human Collectives' was introduced instead of 'Perspective in Social and Cultural Change and Development.' The other two courses introduced were 'Analysis of Social Institutions and Processes' and 'Research Methods in Sociology and Anthropology.' Though the titles of papers were mostly the same as in the previous curriculum, the contents to be covered and readings were revised and updated in each paper. Many faculty had difficulty in grasping the content and message given in prescribed text books and journal articles.¹³

Similarly, second year courses were offered to make the students familiar with various subjects. Emphasis was given on development, politics, ideology, inequality and change, health, education, qualitative research for anthropology and statistics for sociology and some South Asian monographs. 'Approaches to Nepali Society and Culture' was offered for both sociology and anthropology groups. The courses offered to anthropology groups were: 'Human Evolution and Pre-historic Culture,' 'Anthropology of Natural Resource Management' or 'Anthropology and Development' or 'Qualitative Research Methods.'

¹³ The CDSA organized orientation programs with respect to the new MA second year syllabus for the faculty teaching at various campuses in Chitwan (18-21 January 2011) and Kathmandu (28-30 January 2011). Around 100 teachers participated in Chitwan and about a similar number also participated in Kathmandu. Teachers informally mentioned their difficulty in understanding the themes of some text books and journal articles and also demanded that there be regular orientation programs, at least once a year.

Courses offered to students of sociology were: 'Social Stratification and Differentiation' or 'Theory, Methods and Statistics in Sociological Research,' 'Social Change and Development' or 'Sociology of Education.' Some subjects like 'South Asian Society and Culture,' 'Gender and Feminist Studies' and 'Culture, Society and Health' were approved as elective subjects for both sociology and anthropology. The students could select any one from these three subjects.

This syllabus, which is taught till date at TU, has offered more choice for both groups. For example: contemporary ethnic, identity, Dalit, youth, movements and issues related to modernity and modernization are included in 'Approaches to Nepali Culture and Society.' Anthropological perspectives on climate change are added in 'Anthropology of Natural Resource Management,' gender studies in Nepal's context in 'Gender and Feminist Studies' and experiences of development after the 1960s in 'Social Change and Development Studies.' Similarly, contemporary education reforms are included in 'Sociology of Education' and various issues on health research in Nepal in 'Culture, Society and Health.' Compared to the previous one, the 2009 syllabus is comprehensive and it balances the classical and new perspectives in both sociology and anthropology. Part of the reason for these changes is that the senior faculty and subject committee members were receptive to innovative ideas proposed by the young faculty.

In a workshop organized in 2010 by the CDSA, the Vice Chancellor, Rector and the Dean of TU, frankly acknowledged that the 2009 curriculum of sociology and anthropology is much more updated and organized compared to those in the other social science subjects. It can probably be said that the relatively updated curriculum of sociology and anthropology is one of the reasons why students enroll in these subjects in greater numbers compared to some other social science subjects.

The CDSA worked very hard in preparing the reading materials (compendium) and organizing workshops to orient teachers on the new syllabus. The CDSA informed the concerned campuses and the teachers about the day and dates of workshops. The campuses where MA program in sociology and anthropology were offered were asked

to be prepared to purchase the reading materials. Unfortunately only half of the campuses bought the compendium. Without prescribed reading materials in the college, the quality of the teaching and impact on students can easily be questioned.

SEMESTER SYSTEM IN HUMANITIES AND SOCIAL SCIENCES

A semester system usually divides the academic year into two terms, which are around 14-20 weeks each. It is regarded to be a more 'advanced, rigorous and interactive' system than the annual examination system. It examines performance of student progress every six months. Education experts state that compared to the annual system, the semester involves focused attention of students and teachers on teaching and learning; it is more organized and interactive in the classroom with a manageable number of students; the students are selected on a merit basis and are required to be regular in attendance and complete tasks and projects and participate in group discussions and presentations. In this system, an internal assessment is adopted in order to reduce the over-dependence on external evaluation.

Currently, TU is preparing to launch the semester system for its Masters programs at the central departments in its University Campus at Kirtipur. It states the move is meant to transform the country's largest and oldest university into what it calls a 'center for excellence'. University authorities say they took the move to improve the quality of education and curtail the 'unrestrained freedom' enjoyed by the students, most of whom do not attend classes regularly. They hope the change will also force the university teachers to go to their classes regularly.

TU authorities have repeatedly mentioned that they have chosen the University Campus and central departments there to launch the semester system in the first phase. Later, they will introduce the new system at the Masters level across the entire university. According to TU, the curricula, admission procedures and the examinations in the semester system will be different from those in the annual exam-based Masters programs. They argue that while the semester system will cost more than the annual exam system, it will improve the quality of

education. The CDSA also received notice from the TU management regarding the semester system and the faculty are making preparations for its launch. Classes for the new batch for various Masters programs under the annual system has already begun in other campuses and the enrolment under the semester system at the University Campus has begun in March 2014.

Almost all faculty agree that the introduction of the semester system is a welcome move, but doubt if the university is prepared for it. University authorities did not hold debates on the pros and cons of this new system before formally deciding to launch it and they do not appear to have good implementation plans for its success. Importantly, the semester system is not a new phenomenon in TU. It had a semester system several years ago but it was abandoned after a powerful student strike in 1979 (Hayes 1981). However, no explanations were given at that time regarding why the semester system was initially introduced, why it was abolished, and the annual system was reintroduced. For this new semester initiative, no credible justification has been forwarded. In particular, 'it is not at all clear what quality improvement this is intended to result in and why and how,' says Chaitanya Mishra, the founding head of the CDSA. Mishra suggests that this is an opportune moment to go for a wide-ranging quality improvement initiative. According to Mishra, the desirability of the semester modality can be argued on the bases of a much streamlined and tighter relationship between (a) a department, teacher and student, and (b) between instruction and evaluation.¹⁴ Hopefully, a small enough class size, which is expected to be introduced as part of a semester system, may encourage more student centered teaching and learning modalities as well. More frequent tests and test-based teaching-learning will also focus on the progress of the individual student and in making learning more concrete and immediate. However, it is necessary that the leadership conceives and comes up with a plan which regards the semester system as part of a well-integrated set of initiatives. As such, the singular push on the semester modality is unwarranted. Although not all faculty members agree with the manner

¹⁴ Email communication with Mishra in February 2014.

in which the decision has been reached, they have complied with the request to design new courses for the semester system.

The faculty of the CDSA have prepared a 60 credit course comprising 54 credits of theory, methods and contemporary issues, and six credits for thesis. Both the faculty of sociology and anthropology have prepared independent and complete sets of courses for the first two semester with 5 papers in each semester. Each paper carries three credits with 48 teaching hours. This coincides with plans to break the CDSA into two separate central departments of sociology and anthropology.

The courses proposed for the first semester in sociology are: 'Introduction to Sociology,' 'Qualitative Research Methods in Sociology,' 'Structural-Functional Approach,' 'Caste and Class' and 'Theories of Social Change and Development.' The courses proposed for second semester are: 'Marxist Sociology,' 'Quantitative Research Methods in Sociology,' 'Practice of Social Change and Development in Asia,' 'Political Sociology' and 'Sociology of Health.' In the third semester, 'World-System Perspective' and 'Basic Statistics in Sociological Research' are proposed as compulsory papers. The proposed elective papers from which the students will select any three are: 'Sociology of Gender,' 'Ethnicity and Identity,' 'Changing Households,' 'Social Network, Social Capital, Migration and Development,' and 'Sociology of Ageing and Disability.' In the fourth semester, the students will select their research themes and start to develop their thesis proposals. The core courses proposed in this semester are: 'Agency/Micro versus Structure/Macro Perspectives' and 'Survey Research and Computer Data Analysis (Practical).' The students can select any one course from the list of optional courses: 'Gender, Power and Sexuality,' 'Changing Livelihood,' 'Market and Society' and 'Sociology of Education.'

The overall objective of these papers is to engage students in a critical study of society. The proposed papers of sociology provide students a sense of what drives change in the social world and the possible directions this change may take. They will be able to understand the classical works of Marx, Weber, Durkheim and a range of 20th century theorists. The graduates will be able to study social life, social change

and social causes and consequences of human behavior. The courses offered will help them to investigate how people interact in various contexts and to broaden the scope and relevance of research, theory, and the application of knowledge.

The courses proposed for the first semester in anthropology are: 'Introduction to Anthropology,' 'Anthropological Theory-Part I,' 'Kinship Studies-Part I,' 'Research Methods in Anthropology' and 'Anthropology of Nepal and the Himalaya.' Courses proposed in the second semester are: 'Anthropological Theory-Part II,' 'Kinship Studies-Part II,' 'Caste, Ethnicity and Nationalism,' 'Research Methodology-Part II' and 'Economic Anthropology-Part I.' The core courses proposed for the third semester are 'Linking Theory and Methods' and 'Economic Anthropology-Part II.' The optional courses are: 'Anthropology of Natural Resource Management-Part I,' 'Anthropology of Development-Part I,' 'Medical Anthropology-Part I,' 'Ecological Anthropology,' 'Urban Anthropology,' 'Anthropology of Globalization,' 'Anthropology of Climate Change,' 'Historical Anthropology' and 'Political Anthropology I.' The courses proposed in the fourth semester are: 'Anthropology of Natural Resource Management-Part II,' 'Anthropology of Development-Part II,' 'Medical Anthropology-Part II,' 'Inclusion and Equality,' 'Food, Culture and Symbol,' 'Development and Displacement,' 'Feminist Anthropology,' and 'Political Anthropology-Part II.'

These courses will provide enough knowledge and skills to explore how culture is expressed in domains such as ritual, symbolism, language, personality, religion, inequality, gender, the economy and politics. The students will be able to understand how people organize their lives and give meaning to their existence and cultural worlds. They will also be able to engage with issues of global migration, human rights and social justice, social effects of environmental degradation, and local sustainability practices.

There is a common concern among students of sociology and anthropology about the opportunity for employment after MA level study. We often hear questions like what are we going to do with our degree. If delivered properly, the semester system will help prepare

them for entry into many rewarding positions in the workforce such as jobs in the school of medicine and allied health sciences, community development, marketing and market research, teaching, social service and in socio-cultural research. They will also be able to work in government agencies as civil servants, project coordinators, program evaluation specialists, research associates and administrators. As the global economy becomes increasingly complex, businesses are realizing that they need persons trained to understand the socio-cultural world. Sociology and anthropology are well suited to provide such trainings.

Thesis is compulsory at the MA level. Students are encouraged to write thesis dealing with current problems covering a wide range of subjects concerning population, the economy, ecology, culture, poverty, health and sanitation, animal husbandry, agriculture productivity, forestry, tourism, migration and natural resource management system. However, the quality of most of the theses are not up to standard. It is also said that these are bought from the market and submitted to the department for viva. Thus, 'copying, pasting, printing and submitting to the department' has been increasing and there is no clear policy to control such malpractices (Bhatta 2014).

MPHIL PROGRAM IN SOCIOLOGY AND ANTHROPOLOGY

In 2012, the CDSA started separate Master of Philosophy (MPhil) programs in sociology and anthropology. The courses in both sociology and anthropology were designed to give MPhil and prospective PhD students a solid foundation for the understanding of major theories, methods, and current dynamics. The primary objective of the MPhil program is to prepare professionals for teaching positions in universities, colleges and training institutions, and for research and consultancy positions in government, NGOs, and research institutions.

To be admitted into the MPhil program in sociology or in anthropology, an applicant must have a Master's degree in sociology or anthropology respectively with at least a second division. The curriculum of the MPhil program is broad-based and focused. All course modules in the core, compulsory and specialization group

are subject to both internal (40%) and external (60%) evaluations. In the first category all courses are subject to internal assessment to be conducted by the concerned subject faculty and the modality of testing is written examination paper, project, essay work, library assignment, or a combination of these methods.

Currently, three types of strategies are followed to evaluate the performance of a student. The quality of presentation and the frequency and intensity of participation in classroom discussions, logical reasoning and analytical skills in the term papers are the evaluation criteria for internal marks. The sum of scores secured in all three tests makes up the final score. The exact mode is decided by the concerned subject faculty. A minimum of grade C in the internal assessment of each individual course is required to qualify for appearing in the semester examination. This is the cut off point for allowing the student to take up the external examination in the concerned subject which carries a weight of 60 percent of the total marks allotted to the subject. The external evaluation is conducted by the Office of the Dean. The grading is linked to the level of mastery of objectives set for each course module, and given in terms of the letter grade A, B, and C.

The courses offered in sociology in the first semester are: 'Macro Sociology,' 'Historical Comparative Methods and Social Inquiry,' 'Logic of Social Inquiry, Research and Writing,' 'Social Movements: Studies on Collective Actions for Change,' and 'Poverty, Social Exclusion and Inclusionary Policies.' These courses mainly highlight the significance of the macro-sociological perspective and the historical-comparative method as a mode of organizing world-historical, theoretical and empirical thinking and for comprehending the micro level and everyday life. The course attempts to show how large-scale and long-term themes and processes such as globalization, capitalism, democracy, class, poverty, social exclusion and inclusion and other macro structures and processes are constitutive of the political, economic and cultural structures and processes at the levels of the state society. Further, these papers engage students on how such knowledge can be utilized to better comprehend Nepal and its history and collective action for social change.

Similarly, courses offered in the second semester are: 'Social and Economic Dynamics of Nepal: Survey Data Analysis and Interpretation,' 'Sociology and Public Policy,' 'Globalization, Citizenship and Subjectivities,' and 'Neoliberal Development, Market and Social Change.'

Courses offered in anthropology in the first semester are: 'Anthropological Theories I: Culture, Symbol and Meanings,' 'Research Methods in Anthropology,' 'Transformation of Caste' and 'Anthropology and Development.' Courses offered in the second semester are: 'Anthropological Theory II: Social Production and Organization,' 'Ethnicity, Nationalism and Indigeneism,' 'Anthropology and Globalization,' and 'Cultural Diversity and Contemporary Issues.'

A seminar-like method is followed in the classroom in the MPhil courses. Students are assigned reading materials and asked to make presentations in the classroom. The instructor of the respective course together with the students is expected to take the discussion forward to a better understanding of the text. Thesis work is mandatory for the MPhil students.

PHD IN SOCIOLOGY AND ANTHROPOLOGY

In many universities, courses play a vital role in the training of PhD students. They are designed to develop in the student a mature understanding of the content, method, theories, and values of the discipline and its relation to other fields.

The Office of the Dean, FOHSS, offers a PhD program in sociology and anthropology. The program, in general, is intended primarily for those who wish to prepare for careers in teaching and research in the fields of sociology and anthropology. The program does not offer a special course to complete the degree. The Office of the Dean usually considers applications for enrollment to the PhD program in the months of July and February every year. Candidates wishing to enroll apply in a prescribed format to the Office of the Dean along with a brief synopsis of their proposed research topic and curriculum vitae. The Research Committee scrutinizes and tests the candidates to ensure their eligibility for enrollment. The successful candidate receives enrollment and submits

a detailed research proposal to the Office of the Dean. The candidate gives a seminar on his/her research proposal and the PhD Research Committee, if satisfied, registers the candidate for the PhD program. According to official records, a total of 27 persons have completed their PhD in sociology and anthropology from TU by February 2014 (see annex I). Interestingly, in contrast to many universities in the world students are discouraged from publishing articles based on their PhD research prior to finishing their dissertation. Furthermore, TU also does not have a clear written policy about PhD thesis preparation at the university. Based on single supervisor model, universities in Nepal have traditionally used an apprenticeship model of training. The Office of the Dean and the Research Committee acknowledge that the qualities of PhD Thesis are relatively good compared to other social sciences.¹⁵ However, the quality of some PhD theses is still questionable within sociology and anthropology.

SOCIOLOGICAL AND ANTHROPOLOGICAL SCHOLARSHIP

Sociological/anthropological scholarship in Nepal is found to be well reviewed by national and international academicians since the early 1970s¹⁶ which Mishra (2005) calls 'astounding.' Most of them attempt to raise key arguments on the evolving nature of sociology and anthropology in Nepal. They raise these arguments on the basis of experiences which they have gained from their institutional affiliation (teaching/ conducting research at university-based departments of sociology/ anthropology, university related research centers, research agencies of

¹⁵ Interview with Research Committee members, FOHSS, TU in January 2014.

¹⁶ We have found more than four dozen articles in several journals and edited volumes published since the 1970s. There are at least five articles in the 1970s (Bista 1974; Thapa 1974; Macdonald 1974; Rai 1974; Bista, Thapa and Dahal 1978), nine articles in the 1980s (Dahal 1984; Devkota 1984a; Mishra 1984; Rai 1984; Fisher 1985, 1987; Bista 1987; Gurung 1987; Bhattachan 1987); seven articles in the 1990s (Bhandari 1990; Gurung 1990; Dahal 1993b; Toffin 1993; Bhattachan 1996, 1997; Chhetri and Gurung 1999a) and sixteen articles since 2000 (Dahal and Rai 2007; Devkota 2001; Mishra 2005, 2008; Bhattachan 2008; Khattri 2008, 2010b; Dahal 2009, 2013; Ram B. Chhetri 2010a; Gurung 2000; Subedi 2007, 2010; Parajuli, Poudel and Bhandari 2008; Toffin 2009; Uprety 2008a). Most of the authors of the papers are Nepalis. A student has also written an MA thesis about the state of sociology and anthropology in Nepal (Kafle 2010).

the government) and their own academic trajectory and experience in their 'working field.' Most of the reviews of disciplinary history are in the form of personal narratives based on the writers' experiences. Some of these papers were prepared to present in social science periodic review events organized by TU (Bista 1974; Macdonald 1974; Thapa 1974; Dahal 1984; Bhattachan 1997) and some papers were produced as journal articles (Bhandari 1990; Gurung 1990; Bhattachan 1997). The remaining papers were prepared for conferences (Upreti 2008a; Khattri 2008; Subedi 2010; Dahal 2013) and the reviews of social sciences in Nepal executed by different agencies (Mishra 2005;¹⁷ Hachhethu 2002). Most of the Nepali reviewers have focused their analysis on teaching in university classrooms, curricula, evolving trends in disciplines, produced works and structural barriers for quality education in the social sciences in general and sociology and anthropology in particular (Bhattachan 1987; Mishra 2005; Subedi 2007, 2010; Ram B. Chhetri 2010a; Dahal 2013). Likewise, foreign scholars have focused on published works on Nepal and the Himalaya in their reviews (Fisher 1985; Toffin 1993, 2009). They have raised key arguments on the sociological/anthropological [research] tradition on/in Nepal such as 'soul-searching,' 'romantic,' 'eurocentric,' 'theoretically weak/marginal,' 'developmental/applied,' 'pseudo-disciplinary,' 'sponsors/consultancy' and so on. Interestingly, Western reviewers have rarely discussed the contributions made in sociology/anthropology by Nepali scholars. To be noted, this article only focuses on major arguments raised by the sociological and anthropological community in different times and contexts on anthropological/sociological scholarship in Nepal instead of repeating the details of the debates.

Mishra writes in the early 1980s that "sociology/anthropology has failed to elaborate on the fundamental bases of our social structure and its cultural manifestation" (1984a: 3). He has proposed certain features for Nepali sociological/anthropological research. First, sociology

¹⁷ The paper was written by Mishra as part of a review project on social sciences in Nepal executed by the think-tank, Institute for Social and Environmental Transition-Nepal.

should substantially locate itself in the central life experiences of people. Second, it should incorporate a critical–dialectical reconstruction bias in its theorizing. Third, it should be epistemologically rooted in history and finally, institutionally it should strengthen teaching and research. Mishra questions the validity of the micro studies which are undertaken with insufficient attention to contextualizing them in broader macro, theoretical–substantive frame of references (see Mishra 1984a, 2005). Bhattachan and Fisher analyzed the literatures of sociology/anthropology on Nepal and they reached the conclusion that ‘theorizing remains weak’ in the sociological/anthropological enterprise in Nepal. They argue that “Nepalese and Western sociologists/anthropologists working in Nepal are thus engaged in filling up ‘empty boxes’ generated by one or other world-renowned social scientist” (Bhattachan and Fisher 1994: 735–736).¹⁸ Three senior Nepali anthropologists have made similar arguments. Dahal states that “the fundamental problem of social science research is the lack of appropriate theory and proper research methods required in collecting data and interpreting the research findings” (Dahal 2009b: 15). A similar argument can be found in a separate paper written by Chhetri and Gurung. They contend that “in spite of their potential to make contributions in theory and methods, they are mostly attending to the day to day needs of the many development projects in the country – conducting situation analyses, evaluation and impact studies, etc.” (Chhetri and Gurrung 1999a: 3). Devkota expressed similar views about the status of Nepali anthropology as “still dominated and overshadowed by the conventional approaches, methods and practices most of which have been borrowed from the Western countries” (Devkota 2001: 27).

Scholars also focus on the quality of teaching in sociology/anthropology, academic environment and infrastructure as essential for quality education in the universities. The long term problem in the teaching and learning culture in universities in underdeveloped countries like Nepal is the “pervading climate of uncritical and un-

¹⁸ Such kinds of argument are not ‘new’ in the third world social sciences. See for example, Alatas 2000, 2003, 2010; Andrew and Okpanachi 2012). There is debate about whether sociology/anthropology in Nepal should be westernized or indigenized. For details see Bista (1987) and Bhattachan (1997).

reflexive ‘intellectual’ work” (Mishra 2005: 107). In addition, the culture of hierarchy between the students and teachers is unnecessarily high in South Asia which prevents interactions in classrooms. In addition, Bhattachan further argues that the ‘regimented’ nature of Tribhuvan University is the root problem of quality of teaching in social sciences in Nepal. He states:

Both graduate and undergraduate departments and their programs and activities are heavily regimented in the Tribhuvan University system. Hiring/firing, promotion and tenuring of faculty members are highly regimented. Distribution of office space and family housing for faculty members is regimented. Moreover, admission of students, examinations and grading methods, allocation of class rooms, and even curricula are highly regimented. (Bhattachan 1996: 248-249)

A similar paper, ‘Teaching Current Issues: Past, Present and Future of Anthropology and Sociology in Nepal’ written by Man B. Khattri (2008), states that most of the departments, especially those located out of the Kathmandu valley, suffer from a lack of proper academic infrastructure such as books, journals and well equipped library. They also suffer from the flight of qualified teachers into the developmental world.

SOCIOLOGICAL/ANTHROPOLOGICAL RESEARCH

In this section, we discuss sociological/anthropological research on/in Nepal. We begin this part with a brief account of *videshi*¹⁹ contributors. After discussing the contribution of *videshi* sociologists and anthropologist, we talk about Nepali contributors in sociological anthropological research in/on Nepal.

RESEARCH CONTRIBUTIONS OF VIDESHI SOCIOLOGISTS AND ANTHROPOLOGISTS

As mentioned in the earlier section, the formal program of teaching in sociology and anthropology started in 1981. This does not mean that

¹⁹ The term *videshi* was used for the first time by anthropologists Ram B. Chhetri and Om Gurung to refer to foreign researchers who have conducted research in Nepal (Chhetri and Gurung 1999a).

Nepal was utterly devoid of sociological and anthropological research before 1981 (Bhattachan and Fisher 1994). We found several Nepalis (at least half a dozen) had already secured their higher education (MA, PhD) in sociology and anthropology from India, USA and France during the early 1960s and 1970s. Furthermore, foreign scholars have contributed a large corpus of sociological and anthropological literature on Nepal since the mid 1930s. We briefly discuss the contributions of foreign scholars in the development of sociology and anthropology on/in Nepal. This discussion will help us to understand how sociology and anthropology discipline(s) have been institutionalized in Nepal partly through the practice of *videshi* research and its outputs.

The efforts of British scholars, particularly Kirkpatrick (1811), Francis Buchanan (1819), Hodgson (1874, 1880), Colonel Vansittart (1915) and Northey and Morris (1928) provided interesting cultural descriptions of various caste and ethnic group of Nepal (Dahal 2008). Their studies, however, can be considered the offshoots of British colonial rule, and their approach can be considered ‘utilitarian’ as these studies were motivated to facilitate British colonial administration in the Indian subcontinent (Dahal 2008). Furthermore these people were not professional anthropologists.

A large numbers of foreign anthropologists have come to Nepal in order to undertake research since the 1950s. Fisher writes, “The anthropological research there that had been hardly a trickle in the 1950s and a mere stream in the 1960s now appeared to be roaring river threatening to overflow its banks” (1985: 104). However, some ethnographic papers on Nepal published in Western anthropological journals in the early 1930s seem to have been prepared on the basis of information obtained by the authors from Nepali nationals who were prisoners during World War-I (Ram B. Chhetri 2010a). Leonhard Adam might have been the first person to publish papers on Nepal in reputed anthropological journals such as *Man* and *American Anthropologist* about the marriage ceremony among the Pun Magars, legal institutions, fictive kinships, customary, law and social organizations in Nepal (Adam 1934, 1935, 1936).

Christoph von Fürer-Haimendorf was one of the first European anthropologists to undertake field research in Nepal in the 1950s. He began his ethnographic field work in Nepal in 1953 and visited the country on several occasions until the late 1980s (Ram B. Chhetri 2010a). It is widely thought that the scholarly anthropological tradition of research on Nepal began only after Fürer-Haimendorf started his fieldwork in Nepal. In the preface to his popular book *Sherpas of Nepal: Buddhist Highlanders* he writes, “In 1953 Nepal was a country virtually unknown to anthropologists” (Fürer-Haimendorf 1964: xiii). He conducted research on Newar social structure, Sherpas, Bhotia highlanders and Nunnery practices in Nepal (Fürer-Haimendorf 1956, 1964, 1976, 1983). He also edited the volume *Caste and Kin in Nepal, India and Ceylon* which was published in 1966. Following Fürer-Haimendorf, a number of UK-based anthropologists did ethnographic research in diverse areas. For example, Collin Rosser (1966) did research on the Newars, Lionel Caplan (1970) studied the changing social relations between the Limbu and the Bahuns in east Nepal. Patricia Caplan (1972) studied priests and cobblers in Dailekh and Alan Macfarlane (1976) conducted research on the Gurungs. During the 1970s and the 1980s studies by anthropologists being trained in the UK were also done on Tibetan families, Buddhism and caste system in Nepal. Barbara Nimri Aziz is one such researcher who focused her research on Tibetan families, Hindu pilgrimages and monastery kitchen (Aziz 1976, 1978, 1982). She has also produced a book on Yogmaya – a leading social reformer and poet who founded the first organization of Nepali women, the *Nari Samiti* in 1918 (Aziz 1993). In the field of sociology Blakie et al. (1980) and Seddon et al. (1979) have attempted to analyze the underdevelopment of Nepal applying the theoretical model of Marxism. In recent decades a number of British anthropologists including David Gellner, Declan Quigley and Ian Harper have conducted research on various themes. Gellner has studied Buddhist monks, Buddhist tantric priests and the Theravada movement in Nepal (Gellner 1989, 1992; Gellner and LeVine 2005) and Declan Quigley has conducted research on the caste system (Quigley

1985, 1993, 1995). Harper has studied globalization, health and culture (Harper 2003, 2009, 2010).

Japanese, French, American and German anthropologists began their fieldwork from the mid 1950s. Jiro Kawakita (on hill Magars), Hiroshi Ishi (on Newars, Hindus and Caste System), and Shigeru Iijima (on Thakali People) were the first generation Japanese researchers interested in conducting ethnographic research in the north-west (Kali Gandaki) region on caste, human interactions with environment, trade and migration and socio-cultural change. Japanese scholars have continued to come to Nepal to undertake ethnographic research and include Yuji Yamamoto, Katsuo Nawa, Makito Minami, Seika Sato and Tatsuro Fujikura (Ishii 2001). French anthropological research in Nepal began in the late 1950s. Alexander William Macdonald (on rituals and Tibetan culture), Corneille Jest (on Thakalis and Chepangs), Bernard Pignede (on Gurung kinships) and Marc Gaborieau (on Muslim) were the early anthropologists to conduct fieldwork in Nepal.²⁰ Toffin (2009) claimed in his recent article that Macdonald, Jest, Gaborieau and Pignede played a major role in shaping the field of Himalayan anthropology. Interestingly, the writings of French-speaking anthropologists about the Himalayas have been very little influenced by the French structuralist school, although all were from the country of Claude Levi-Strauss, a leading authority of structuralism (Toffin 2009). From 1980 onwards, at least a dozen French anthropologists have been conducting research on Nepal. The main figures are Toffin (on Newars, Tamangs), Brigitte Steinmann (on Tamangs), Anne de Sales (on Chhantels, Magars), Gisèle Krauskopff (on Tharu, Kumhal), Marie Lecomte-Tilouine (on Magars and the Maoists) and Véronique Bouillier (on Kanphata Yogi).

Among the American anthropologists, John Hitchcock was the first to conduct ethnographic field research in Nepal (his first visit was in 1954). By the early 1960s, Hitchcock had shifted his interest from the Gangetic plains of India to Nepal. He did fieldwork among the hill Magars during 1960-62 and this was resulted in a book (Hitchcock 1966). Following Hitchcock several other anthropologists began their

²⁰ See Toffin (2009) for details on the contributions of French anthropologists of Nepal.

fieldwork in Nepal. The early entrants were Sherry Ortner, James Fisher and Donald Messerschmidt. Ortner conducted fieldwork in late 1960s in Nepal and published a book on the rituals of the Sherpas (Ortner 1978). Fisher began his PhD field work in 1968 in Dolpa and more than a decade later he published his doctoral research as a book with the title *Trans-Himalayan Traders: Economy Society and Culture in Northwest Nepal* (Fisher 1986). Fisher has also written a book on the Sherpa (Fisher 1990). Messerschmidt conducted fieldwork in the early 1970s and wrote a book on the economic organizations of the Gurungs (Messerschmidt 1976). Some American anthropologists have done research on the Tamangs since the 1970s. For instance, David Holmberg (1989, 2006) has written about Tamang rituals and state violence, Kathryn March has written on Tamang women and gender (March 1983, 2002) and Thomas Fricke (1993) has done research on Tamang demography and domestic processes. Mark Liechty has conducted research on the formation of the middle class and the cultural history of tourism and hippies (Liechty 2008[2003], 2010, 2012). At least four anthropologists have been conducting research in medical anthropology: Gregory Maskarinec, Mary Cameron, David Beine and Stacy Leigh Pigg. Maskarinec has conducted ethnographic research on shaman oral texts (Maskarinec 1990, 1992, 1995, 1998, 2012); Cameron has written on *Ayurveda*, gender and caste (Cameron 1996, 1998, 2008, 2009, 2010); Beine has written on HIV/AIDs and changing models of illness (Beine 2001, 2002, 2003) and Pigg has written more than a dozen Nepal-focused scholarly articles on HIV/AIDS, illness explanation, health politics, health seeking behavior and development (Pigg 1989, 1992, 1995, 1996, 2001, 2002).

Ethnographic research in Nepal by German anthropologists seems to have begun in the mid 1960s. Anthropologist Ram B. Chhetri writes that “in the years 1965–67 a large German research team under the leaderships of Friedrich Funke studied the Sherpa of Solu and Liku Khola. Andras Höfer (1971, 1974) and W.D. Michal conducted research on Tamang and Chhantels” (Ram B. Chhetri 2010a: 9). Michael Oppitz has written on the Sherpas and Magars (Oppitz 1974, 1982, 1983). There is a large number of research by European anthropologists/sociologists on

Nepal in European languages (especially French and German) but they are not readily accessible. Danish anthropologists began ethnographic work from the early 1970s. Michael Vinding was the first Danish scholar to do ethnographic research in Nepal that resulted in several journal articles and one monograph on the Thakalis (Vinding 1978, 1979, 1982, 1983, 1988, 1998). By the 1980s, several Australian anthropologists had done ethnographic work in Nepal. These included the likes of Michael Allen, John Gary and Vivine Kondos. Allen (1973) has written on the cult of the Kumari, Gray has written on Bahun-Chhetris' households, marriage, purity and power and domestic mandala (Gray 1991, 1995, 2006, 2011) and Kondos has written on gender/women and religion (Kondos 1985, 1990). Robert J. Fisher has been undertaking research on forestry since the late 1980s (Ram B. Chhetri 2010a).

The list of anthropologists/sociologists who have conducted their ethnographic field research in Nepal since the 1950s to the present could have been made longer but an exhaustive listing is not the primary objective of this paper. James Fisher writes that "...one result of all this new anthropological energy was an unprecedented quantum leap during the 1970s in the amount of anthropological research in Nepal" (1985: 105). However, one may ask the question why Western anthropologists were attracted towards Nepal to conduct 'fieldwork' during the late 1960s and the subsequent decades? There are a number of factors contributing to this situation. First, Western anthropologists have been interested in Nepal because of difficulties in obtaining research permission in neighboring countries (Vinding and Bhattachan 1985). The flow of Western anthropologists in Nepal during the mid-sixties and seventies happened mainly due to global political reasons. According to anthropologist Gerald Berreman, "politics has always been a limiting factor in research in the Himalayas" (1978: 69; cited in Ram B. Chhetri 2010a: 6). According to Fisher,

A contributing factor to Nepal's anthropological prominence was the deterioration of United States of America-India diplomatic relations after the American 'tilt' toward Pakistan during the Pakistan-Bangladesh war in 1972, and the subsequent ban on American research anywhere in India. (1985: 104)

As can be seen, the role of global structural forces can be the determinants in the flourishing or declining of any social science discipline including sociology/anthropology in a specific time and place.

In addition, the primary pull factors were the cultural as well as ecological diversity in Nepal which evoked anthropological interest for westerners. About eight decades ago, Leonhard Adam wrote that “the anthropology of Nepal can claim a special interest by reason of the syncretism of Tibetan, Indian, and partly also Chinese elements, composing the Nepali culture” (Adam 1936: 533). The anthropological tradition of searching for the ‘other’ had led them to the Himalayan areas, considered as exotic, isolated and untouched by the modern industrial value system and technology. They thought that the foothills of Himalaya was ‘the land of shamanism and fatalism’ as well as the syncretism of Tibetan and Indian culture. Toffin succinctly stated why Western anthropologists in general and the French in particular were attracted to Nepal for their ‘research field’:

For these anthropologists, the Nepali Himalayas represented an outstanding laboratory, poorly researched until very recently. It was exceptional not only because it provided free access to Tibetan communities at a time when accessibility to the Tibetan plateau was denied by the Chinese authorities, but also, and perhaps more significantly, because it was largely assumed that Nepal was a sanctuary of old socio-religious forms now extinct both in India and in Tibet, which have continued to evolve in their own way in these mountains. This Himalayan area was and still is seen as a peripheral space, a borderline, an ‘interstitial zone,’ at the junction between the well-defined South-Asian civilization to the South and the Chinese/Tibetan cultural area to the north. To study these fascinating margins, researchers have specialized in specific fields and have conducted prolonged intensive field studies in various parts of the country. (2009: 272–273)

Religion, shamanism, rituals, fatalism and many other aspects of the human condition were considered to be the most relevant subject matters of anthropology in the eyes of those scholars in the 1960s and the 1970s. The first seminar on ‘Spirit Possession in Nepal’ held in the mid-seventies indicated that the dominant anthropological trademark

of the period was ‘soul-searching’ through spirit possession (Devkota 2001). Shamanism was the dominating theme in early anthropological works by westerners, illustrated in an edited book by Hitchcock and Jones (1976) on spirit possession in Nepal. The book contains articles by no less than sixteen anthropologists who researched shamanistic aspects of Sherpa, Limbu, Rai, Magar, Gurung, Sunuwar, Raji, Bhujel and Tibetans (Fisher 1985). From the 1970s, Western anthropologists focused their studies on ethnic/communities, demography, and migration. In the post-1990s Nepal anthropologists have focused their inquiry on ethnicity, identity and the ‘people’s war’.

*RESEARCH CONTRIBUTIONS OF NEPALI
SOCIOLOGISTS AND ANTHROPOLOGISTS²¹*

By the late 1960s at least half a dozen Nepali sociologists and anthropologists were already engaged in some capacity in these disciplines. These included Purna Harsha Bajracharya, Dor Bahadur Bista,²² Gopal Singh Nepali, Mohammad Mohsin, Bed Prakash Uprety and Khem Bahadur Bista. Bajracharya was the first Nepali scholar to publish papers in a Western anthropological journal. He published papers on Newar rituals, marriage, festivals and Nepali musical instruments (Bajracharya 1959, Ballinger and Bajracharya 1960). Dor Bahadur Bista began his anthropological career ‘as a field assistant’ to Fürer-Haimendorf (1957 to 1962), became the first professor of anthropology at TU in 1978, and wrote *People of Nepal* (1967), *Sabai Jatko Fulbari* (1972), and *Report from Lhasa* (1979) which are taken as ‘seminal works’ by the anthropological community in Nepal. Bista’s other most debated book is *Fatalism and Development* (1991) which is one of the widely read books in Nepal by foreign and native scholars. The book claims that the root cause of backwardness in development

²¹ The discussion is limited only to those who have basic degrees in sociology/ anthropology. We acknowledge the contributions made by numerous scholars – e.g., Mahesh Chandra Regmi, Harka Gurung, Prayag Raj Sharma, Pratyoush Onta, Jagannath Adhikari, Meena Acharya, Pitameber Sharma and Seira Tamang, to name a few – from various other disciplines.

²² For the life and works of Bista, see KC and Onta 2013; KC 2013.

in Nepal is its social structure, which is largely based on a hierarchical Hindu caste system and fatalistic value (Dahal 2013). Bista developed key sociological concepts like Fatalism, *Chakari*, *Afno Manchhe* and *Bhahunbad* in social science discourse.

Gopal Singh Nepali was a student of G.S. Ghurey²³ at the University of Bombay and conducted ethno-sociological research in the late 1950s on the Newars of Panga, Kirtipur. The research was conducted for a PhD dissertation in sociology that was submitted in 1959 and later published as a book, *The Newars* in 1966. *The Newars* is a pioneering work based on the structural functionalism framework. Mohammad Mohsin did his PhD in sociology from the University of Bombay in 1962, Khem B. Bista did a PhD in anthropology from the Université René Descartes at Paris in 1971, and Bed Prakash Uprety did his PhD in anthropology from the University of Wisconsin at Madison in 1975. Mohsin and Uprety were member of the first generation of formally trained Nepali sociologists and anthropologists. However, they preferred to work for the government rather than the university as there was a trend at that time for doing so. Kamal Prakash Malla (a contemporary of Mohsin and Uprety) remarked beautifully on this trend when he wrote that academicians “migrated from the groves of academe to the corridors of power” (Malla 1973: 281).

Ethnographic research in Nepal was furthered by Nepali anthropologists from the 1970s. Bihari Krishna Shrestha, Navin Kumar Rai, Drone P. Rajaure, Nareshwar Jang Gurung and Dilli Ram Dahal produced works based on their ethnographic fieldworks conducted during this decade. *Diyargaunka Thakuriharu* (Shrestha 1971), *The Peoples of the Stone: The Chepangs of Central Nepal* (Rai 1985), *The Tharus of Sukuwar* (Rajaure 1981), *Dhimal Lok Jivan Adhyayan* (Dahal 1979) are some of the pioneering ethnographic works. Nareshwar Jang Gurung published a long ethnographic paper in *Kailash* based on his field work on the Nar-Phu valley in Manang (Gurung 1976, 1977) and

²³ Ghurey is often referred to as the ‘father of Indian Sociology’. He was the founder of the Indian Sociological Society and its journal *Sociological Bulletin*. For further details see Upadhyaya 2010.

Rishikeshab Raj Regmi published an article and a book on Dhimals (1971, 1991). Rajaure continued his research on Tharus (Rajaure 1975, 1981, 1982a, 1982b) whereas other anthropologists have diversified their areas of research over time. For example: Dahal has conducted research on several areas such as migration in the Tarai (Dahal 1977, 1978, 1983); Dalits (Dahal 2010a, 2010b); demographic anthropology (Dahal 1986, 1993a, 1999, 2000); inclusion/exclusion and social transformation (Dahal 2009a, 2010a, 2011) and poverty (Dahal 1994).

The production of sociological work in Nepal was scanty compared to their anthropological counterparts during the 1970s and 1980s. Among many other reasons, it might be due to a consistent flow of Western anthropologists in Nepal during those decades that indirectly helped to create a more 'congenial environment' for Nepali anthropologists than sociologists. Dor Bahadur Bista's work with anthropologist Haimendorf in the late 1950s and the early 1960s and Bed Prakash Uprety's work with anthropologist John Hitchcock in the late 1960s was made possible via a 'research assistant model route.' Sociologist Krishna Bhattachan calls this a 'master-apprentice relationship.' Nepali research assistants were exposed to field work and tested the fruits of anthropology while working as apprentices for their Western tutors which ultimately influenced the course of anthropology in Nepal (Bhattachan 1997).

Mohammad Mohsin had published a dozen articles in the late 1960s and early 1970s on class organizations, Panchayat polity, the new education plan and Nepali society (Mohsin 1968, 1969, 1971, 2024 v.s., 1975). His writings are heavily guided by a pro-Panchayat philosophy. Some of his published articles are considered more 'sociological' in comparison to others. For example; 'A brief study of Nepalese Society,' published in *Nepal Digest* in 1972 presents a sociological interpretation of changing social life of Nepali people (Mohsin 1972). From the mid 1970s, Chaitanya Mishra entered academia from journalism²⁴ and he played an instrumental role in developing the academic study of sociology in Nepal (Bhattachan and Fisher 1994). Mishra has produced several articles on population redistribution, regional cooperation in

²⁴ Mishra was associated with Radio Nepal and *The Rising Nepal* (1972-73).

South Asia, development and underdevelopment, seasonal migrations, Maoist struggle and ethnicity/federalization (Mishra 1984b, 1986, 1987, 2000, 2004, 2007; Mishra and Gurung 2012). In addition to his research contributions, Mishra is well-known for his powerful teaching in the classroom as well as for his considered opinions published in major Nepali magazines and newspapers. Likewise, Sociologist Ganesh Man Gurung has done research on social change in the Duras, Chepangs and ethno-museums (Gurung 1988, 1990, 1999) and Kailash Nath Pyakurel has conducted research on rural development (1993), social stratification (2001), people's empowerments (2000) and political transformation (Pyakurel, Upreti and Sharma 2008).

From the early 1980s, several individuals entered the anthropological and sociological field. Among them, Ram B. Chhetri, Om Gurung, Krishan B. Bhattachan, Padam Lal Devkota and Phanindreshwor Paudel started teaching at the central department of sociology and anthropology at TU. Besides their teaching career at the university, they have conducted research in their own areas of interest. Ram B. Chhetri has written articles on migration, adaption and socio-cultural change of Thakalis and Tibetan refugees in Nepal (Chhetri 1986, 1987). From the 1990s onwards Chhetri shifted his research to natural resource management. He has produced a large number of articles on the practice of community forestry in Nepal (Chhetri 1993, 1994, 1995, 1997, 1999, 2004), the role of indigenous organizations in common property resource management (Chhetri 2008a, 2008b, 2008c) and changing environment and coping livelihood strategies of marginal caste/ethnic groups in Nepal (Chhetri 2006a, 2006b). Om Gurung has studied local strategies of resource management and demographic and environmental effects of the mining industry in the hilly region of western rural Nepal (Gurung 1987, 1997, 1999). Krishna Bhattachan has written several articles on ethno-politics (1995), Dalits (2002), ethnicity/nationalism (2005), democracy and development (1994, 2003) and prison system/women prisoners in Kathmandu (2041v.s). Padam Lal Devkota has done research on illness (1984b) and people centered development (1994, 2000, 2001).

Following Chhetri, Gurung, and Bhattachan, some of their students (later their colleagues at TU) started to focus their research in areas of indigenous institutions, culture, community ecological relationships, development and natural resources. These included: Laya Uprety, Tulsi Ram Pandey, Bhanu Timseena, Binod Pokharel, Youba Raj Luitel, Madhusudan Subedi, Suresh Dhakal, Shambhu Kattel, and Man Bahadur Khattri. Laya Uprety conducted research on the functions of indigenous organizations in irrigation systems in Nepal especially in the Tarai (Uprety 2000, 2005c, 2008b, 2009, 2010a, 2010b, 2010c, 2011, 2012). He has also published several articles on population dynamics and their impact on environmental degradation and forestry (Uprety 2001, 2003, 2004, 2005a, 2005b, 2008b). Tulsi Ram Pandey has written on caste/class, poverty, natural resources management, livelihood and political transition (Pandey 1987, 1993, 1999, 2005, 2009, 2010, 2012). Binod Pokharel has studied the relations between the exclusion of common property (resources) and rural poverty, and changing caste and gender dynamics in hill villages especially in eastern Nepal (Pokharel 2000, 2001, 2003, 2005, 2009, 2010a, 2010b, 2011). Suresh Dhakal focused his research on indigenous institution such as *Bheja* of Magars and community resource management. He has also researched the practices of shifting cultivation in hill villages (Dhakal 1996, 2000, 2010) as well as issues related to political anthropology. Man B. Khattri has concentrated his research on Magar rituals and the relation to their agricultural system and climate change (Khattri 2003, 2005, 2010a, 2012). Uddav Rai has been undertaking research on food security, state and livelihood options of the Chepangs (Rai 2008).

Some studies have been carried out on politics, resistance, activism, socio-cultural movement and the civil society. Saubhagya Shah²⁵ was one of the leading academicians who had written on the cultural resistance to the Maoist revolution in western Nepal (Shah 2008a) in the *American Ethnologist*. In addition, Shah had written on the rise of the Maoists, political

²⁵ Saubhagya Shah, who had an MA in sociology from TU (1991) and a PhD in anthropology from Harvard University (2004) died suddenly on 16 December 2009. At that time, he was a Reader in Sociology at TU. For details of his works, see Onta 2011b.

fragmentation, battle for civilian supremacy and foreign intervention in the sovereignty of transitional Nepal (Shah 2004, 2009). Elsewhere, he deals with the political nature of the formation of civil society especially in post-1990 Nepal and its underlining philosophy (Shah 2002, 2008b). In a similar way, Lokranjan Parajuli has written on the formation of civil society in Pokhara in post-1950 Nepal (Parajuli 2008). Suresh C. Chalise has written on emerging political elitism after 1990 in Nepal (Chalise 1995). In recent years, Mrigendra Karki has published several articles on activism and identity politics (Karki 2006, 2009, 2011, 2012) and Chudamani Basnet has written articles on the Rajanish movement and cultural entrepreneurship (Basnet 2010). Mukta S. Tamang has done research on nationalism, state, ethnicity and violence (Tamang 2006, 2007).

At least half a dozen sociologists and anthropologists have undertaken research on health, illness and society. These included: Madhusudan Subedi, Kapil Dahal, Bipin Acharya and Ritu P. Gartaula. Madhusudan Subedi has conducted research on medical pluralism, health seeking behavior, illness interpretation and disability (Subedi 2001, 2003, 2004, 2006, 2009a, 2009b, 2011, 2012). Bipin Acharya (1999) has conducted research on choice of healing practice whereas Ritu P. Gartaula (1999) has done research on herbal medicine and therapy practices in rural Nepal. A small number of articles have been published in the areas of gender, women, sexuality and disability in recent years (Aryal-Khanal 2012; Kapil Dahal 2010; Gyanu Chhetri 1999, 2010a; Luitel 2001; Poudel and Luitel 2003; Uprety and Adhikari 2009, 2011). A small group of sociologists and anthropologists have concentrated their research in the field of education (Bhatta 2000, 2005, 2009, 2011; Khadka 2010, 2011; Parajuli 2012a). A few studies have been done on climate change (Poudel 2011; Rai 2010); migration (Gautam 2005, 2008; Sharma 2008, 2013) and rural/urban poverty (Acharya 2008, 2010). Likewise, a number of sociologists/anthropologists have been doing research on the interface between media and society (Adhikari 2001, 2007 v.s.; Humagain 2003, 2005; KC 2009 v.s.; Panthi, Onta and Maharjan 2013; Parajuli 2012b) [see Table 1].

Research has been conducted on caste/ethnicity, inclusion/exclusion and state restructuring in post-2000 Nepal. For example Janak Rai has done research on the Dhimals (Rai 2013). The research interest on ethnicity/caste by sociologists and anthropologists has expanded in contemporary Nepal. The emerging form of 'identity' politics and the discursive agenda of 'exclusion/inclusion' in the public domain and the funding opportunity in such research areas (caste/ethnicity) in post-1990s Nepal are the major reasons for the involvement of sociologists and anthropologists in caste/ethnic and social inclusion/exclusion research.

PUBLICATION I: JOURNALS OF SOCIOLOGY AND ANTHROPOLOGY

There might be several techniques to review the state of sociology/anthropology in Nepal. However, among many other methods we can weigh the evolution of disciplines through assessing major outlets (publications) that cater to sociological/anthropological writings. In recent decades, at least seven journals have been published by the sociological/anthropological research community in Nepal. We can call these outlets 'core sociological/anthropological journals' since most of these journals are edited, managed and published by sociologists/anthropologists who belong or belonged to different departments of sociology/anthropology, TU and members of professional societies of sociology and anthropology. The *Occasional Papers in Sociology and Anthropology* (first published in 1987) is a relatively well known journal in the sociological/anthropological community published by the CDSA. By 2012, 12 issues of this journal had been published, with more than a hundred articles. For the last two decades it has remained the principal outlet for sociologists/anthropologists. After the expansion of the Master's degree in sociology and anthropology in several constituent (and affiliated) campuses of TU from 2000, faculty members associated with various sociology/anthropology departments have published their own departmental journals. Since 2004, the *Himalayan Journal of Sociology and Anthropology* has been published by the department of sociology/anthropology of the Prithvi Narayan Campus in Pokhara. By 2012, five volumes of the journal had been published. The *Dhaulagiri*

Table 1: Thematic Issues and Major Contributors in Sociology and Anthropology

Thematic Issues	Major Contributors		
	1955–1975	1976–1995	1996–
Caste, Ethnicity and Identity	Purna Harsha Bajracharya, Dor Bahadur Bista, Gopal Singh Nepali, Bed Prakash Uprety, Bihari Krishna Shrestha, Drone P. Rajaure	Dor Bahadur Bista, Dilli Ram Dahal, Nareshwar Jang Gurung, Ganesh M. Gurung, Rishikeshab Raj Regmi, Drone P. Rajaure	Dilli Ram Dahal, Chaitanya Mishra, Krishna B. Bhattachan, Om Gurung, Mukta S. Tamang, Janak Rai, Madhusudan Subedi, Sudhindra Sharma, Dambar Chemjong, Sambriiddhi Kharel, Surendra Mishra, Madhu Giri, Biswo Kallyan Parajuli, Hari Bhattarai, Keshav Shrestha, Shyamun Thapa
Adaption, Livelihood, Resource Management and Law		Ram B. Chhetri, Om Gurung, Laya Uprety	Ram B. Chhetri, Om Grurung, Rajendra Pradhan, Laya Uprety, Tulusi Ram Pandey, Binod Pokharel, Dilli Ram Dahal, Suresh Dhakal, Man B. Khattri, Uddav Rai, Shambu P. Kattel, Jiban Poudel
State, Economy / Development and Underdevelopment		Dor Bahadur Bista, Chaitanya Mishra	Chaitanya Mishra, Dinesh Prasai
Socio-cultural Change	Dor Bahadur Bista, Bed Prakash Uprety	Chaitanya Mishra, Ram B. Chhetri	Chaitanya Mishra
Politics, Movement, Inequality, Conflict and Resistance and Civil Society		Chaitanya Mishra, Krishna B. Bhattachan, Dilli Ram Dahal, Suresh C. Chalise	Chaitanya Mishra, Dilli Ram Dahal, Krishna B. Bhattachan, Saubhagya Shah, Mukta S. Tamang, Mrigendra Karki, Bishnu Raj Uprety, Bishnu Pathak, Chudamani Basnet, Lokranjan Parajuli, Suresh Dhakal, Sanjeev Pokharel, Uddhab Pyakurel, Jeevan Sharma
View and Review of Sociology/Anthropology of Nepal/Education	Mohammad Mohasin, T.S. Thapa, Khem B. Bista, Navin K. Rai	Chaitanya Mishara, Dilli Ram Dahal, Padam Lal Devkota, Bishnu Bhandari	Krishna B. Bhattachan, Chaitanya Mishra, Dilli Ram Dahal, Man B. Khattri, Ram B. Chhetri, Madhusudan Subedi, Pramod Bhatta, Sudeep Singh Nakarmi, Lokranjan Parajuli

Thematic Issues	Major Contributors		
	1955–1975	1976–1995	1996–
Migration and Urbanization		Chaitanya Mishra, Laya Uprety, Tulsī Ram Pandey	Chaitanya Mishra, Laya Uprety, Tulsī Ram Pandey, Tika Ram Gautam, Ganesh Gurung, Jeevan Sharma
Health, Illness and Inequality, Disability		Padam Lal Devkota, Basundhara Dhungel	Ritu P. Gartaula, Madhusudan Subedi, Jeevan Sharma Phanindra Prasad Kafle, Bipin Acharya, Kapil Dahal, Navin Rawal, Sachin Ghimire, Neeti Aryal-Khanal, Janardan Thapa, Obindra B. Chand
Infrastructural Development and Social-cultural Change		Krishna B. Bhattachan, Padam Lal Devkota	Bhanu Timseena and Shambhu P. Kattel
Age, Gender and Women			Samira Luitel, Gyana Chhetri, Youba Raj Luitel, Meena Poudel, Mina Uprety, Sambriddhi Kharel, Neeti Aryal-Khanal
Political Transition			Chaitanya Mishra, Krishna B. Bhattachan, Suresh Dhakal, Om Gurung, Saubhagya Shah, Uddhab Pyakurel
Media and Society			Lokranjan Parajuli, Devraj Humagain, Arjun Panthi, Gaurab KC, Krishna Adhikari

Source: *Literature survey*

Journal of Sociology and Anthropology has been published by the department of sociology and anthropology of the Dhawalagiri Multiple Campus in Baglung since 2005. The *Samaj Journal* which was started by MA level students of sociology/anthropology of Trichandra Campus around 2000 was converted into the departmental journal of sociology/anthropology in 2010 and since then two separate issues (vol. 3 and 4) have been published. In recent years, two other sociological/anthropological journals have appeared. These are: *SASON Journal of Sociology and Anthropology* published since 2010 by the professional society of sociologists and anthropologists called Sociological and Anthropological Society of Nepal (SASON) and the *Contemporary Journal of Sociology and Anthropology* published by Patan Multiple Campus from 2011. In addition, from 2007, an NGO-run by anthropologists has also published a journal named *Journal of Qualitative Research Methods* in which most of the managers, editors and contributors are TU based anthropologists (see Annex II).²⁶

We have attempted to analyze the thematic categorization of published articles in various sociological and anthropological and social sciences journals published from Nepal since the early 1970s. We have followed the categories in Mishra's article 'Sociology in Nepal: Underdevelopment amidst Growth' published in *Contributions to Nepalese Studies* in 2005 with some minor revisions. As a loose categorization, this presents only a general picture of thematic divisions of published works.

A careful reading of the tables of contents and abstracts (or the introduction/conclusion) of the published articles in the 'core sociological/anthropological journals' allows us to make some comments. There are altogether 317 articles published in core sociological/anthropological journals. Among them, 107 articles were published in *Occasional Papers* (1–12), 67 articles in *Dhaulagiri Journal* (1–6), 51 articles in *Himalayan Journal* (1–5), 35 articles in *Samaj Journal* (3–4), 23 articles in *Nepalese Journal of Qualitative Research* (1–4), 22 articles in the *SASON Journal* (1–2) and 12 articles in *Contemporary*

²⁶ For details as to why social science journals are irregular in Nepal, see Onta 2010.

Journal (1) published up to 2012. Among the seven journals, only two journals are published from outside the Kathmandu valley (*Dhaulagiri Journal* from Baglung and *Himalayan Journal* from Pokhara).

Thematically, the research has focused mainly on irrigation, forestry, community resource management, indigenous knowledge, health, changing livelihood practices, state and recently on climate change. An analysis of the articles shows that the maximum number (21.2%) are on health, education, environment and development followed by those on state, economy, market, livelihood and natural resource (19.8%) and caste, ethnicity, nationalism and identity (11.9%). Articles on socio-cultural change, migration and urbanization (6.9%) and on socio-political movements, inequality, conflict and resistance (4.7%) made up the two last categories (see Table 2).

The maximum number of articles in core sociological/anthropological journals fall into the 'developmental category' (see Table 2 for details) which might be a result of the fact that health, education, livelihood/natural resources management and gender are the most favored themes in sociology and anthropology in Nepal. Most of the research is applied in nature and research methods include 'short term fieldwork,' 'participatory observation,' 'focus group discussion,' and literature survey. The use of quantitative methods and statistics as well as theoretical frameworks is rare in these articles (Mishra 2005; Bhattachan and Fisher 1994; Khattri 2008) and they are substantively as well as methodologically weak (Dahal 2009b).

From this review, a conclusion can be drawn that sociological and anthropological research opportunities are high in the development field and they are applied in nature. This might be due to the availability of funds for such research. Almost a decade ago, Krishna Hachhethu observed a lack of serious academic work by sociologists and anthropologists because of the lure of consultancy (2002). Such comments can also be found from within the sociological/anthropological community. Chhetri, Bhattachan and Pokharel write:

One may ask: what could be the reasons for most of the Nepali sociologists and anthropologists to be engaged in applied works? Are

Table 2: Sociological /Anthropological Journals and Thematic Categorization of Articles

Core Sociological /Anthropological Journals (Order in Published Date)	Thematic Categorizations										Total
	Caste, Ethnicity, Nationalism & Identity	State, Economy, Market, Livelihood, & Resource Management	Socio-cultural Change, Migration & Urbanization	Social and Political Movement, Inequality, Conflict, Resistance & State Restructuring	Kinships, Religion, Belief, Rituals & Shamanism	Ideology, Knowledge, Sociology/ Anthropology & Research	Health, Education, Environment & Development	Age, Gender & Social Problem	Others	Total	
OPSA (1987, 1-12)	14	29	5	4	3	13	22	5	12	107	
HJSA (2004, 1-5)	7	9	3	3	0	9	12	4	4	51	
DJSA (2005, 1-6)	6	13	7	3	5	6	16	9	2	67	
NJQRM (2007, 1-4)	1	2	0	0	0	11	6	0	3	23	
SASONJSA (2010, 1-2)	5	3	3	2	0	0	5	2	2	22	
SISA (2010, 3-4)	3	6	4	1	0	3	3	8	7	35	
CJSA (2011, 1-)	2	1	0	2	0	0	3	1	3	12	
Total	38 (11.9%)	63 (19.8%)	22 (6.9%)	15 (4.8%)	8 (2.5%)	42 (13.3%)	67 (21.2%)	29 (9.2%)	33 (10.4%)	317	

OPSA (Occasional Papers in Sociology/Anthropology); HJSA (Himalayan Journal of Sociology and Anthropology); DJSA (Dhaulagiri Journal of Sociology and Anthropology); NJQRM (Nepalese Journal of Qualitative Research Method); SASONJSA (SASON Journal of Sociology/Anthropology); SISA (Samaj Journal of Sociology and Anthropology); and CJSA (Contemporary Journal of Sociology and Anthropology)

they not interested in basic research? Non-engagement or minimal engagement in fundamental research by Nepali scholars cannot be because of their dislike for the same. The reality is that research funds are hardly available within the country (more so for the faculty members of TU in particular) in order to enable scholars to be engaged in the basic or fundamental research. Therefore, most of Nepali sociologists and anthropologists end up joining the applied, advocacy and action work sponsored by development agencies and projects. (2005: page no. not mentioned)

Kinship, rituals, shamanism and religion, considered core areas of ‘traditional anthropology,’ are the least favored areas for Nepali anthropologists, counting for less than three percent of total writings. Nepali sociologists/anthropologists are interested in discussing the ‘institutional history of the discipline’ from the initial years of teaching in sociology/anthropology at Tribhuvan University. Around a dozen of articles have appeared on this topic and most of the authors are faculty members of sociology/anthropology at TU. However, less emphasis is given to social transformation, political movement, resistance, conflict, struggle, and formation of classes, etc. Writings on urbanization and migration are scant in these disciplines.

There are very few historical research conducted by native and the foreign scholars in Nepal focused on understanding aspects of our social past. Scholars have failed to elaborate the fundamental bases of our social structure and its changing dynamics. Mishra argues that the institution of social research should make “a conscious and concerted attempt at delineating the crucial problems facing the Nepali population at large;” put “efforts to encourage theoretically conscious research;” and attempt at “enlivening the practice of criticism as an integrated part of its research undertaking” (1984a: 332–333).

In the case of ‘core sociological/anthropological journals,’ only 10.9 percent contributors are *videshis*. The culture of co-authorship between Nepalis and *videshis* is low, numbering 2.2 percent of the total contributors (see Table 4 for details). This data tells that *videshi* anthropologists/sociologists are not that interested in submitting their articles to ‘core sociological/anthropological journals’ and/or in co-

authoring with their Nepali counterparts. To note, we have found the reverse trend in social science journals where the number of article contributed by *videshis* is higher than those by Nepalis. The most frequent contributors in the core sociological/anthropological journals are faculty members of the department of sociology/anthropology of TU. For example, in *Occasional Papers* more than 80 percent of the contributors are associated with the CDSA. Article contributions by Nepali authors working in other departments of TU in and outside of the Kathmandu valley are rare in *Occasional Papers*.

PUBLICATION II: SOCIAL SCIENCE JOURNALS

Apart from the ‘core sociological/anthropological journals,’ there are at least three interdisciplinary social science journals²⁷ that have been published from Nepal since the early 1970s. They are *Contributions to Nepalese Studies* (1973–) published by the Center for Nepal and Asian Studies of TU and perceived as one of the principal journal outlets for the last four decades. *Kailash: A Journal of Himalayan Studies* (1973–2000), published by Ratna Pustak Bhandar, was one of the most important journals until 2000, where many German, French, British and American anthropologists published their research works. *Studies in Nepali History and Society* (SINHAS, 1996–), editorially managed by Martin Chautari and published by Mandala Book Point, is one of the significant journals for publication of research related to Nepal in the past two decades.

A large number of articles have been published in the disciplines of sociology/anthropology by Nepali and *videshi* scholars in *Kailash*, *Contributions to Nepali Studies* and *SINHAS*. Institutionally speaking, these individuals have been associated with various universities, university related research centers and social science research institutes in various parts of the world.

²⁷ There are other social science journals published from Nepal where sociologists and anthropologists occasionally contribute articles. These journals includes: *Nepalese Journal of Development and Rural Studies* (2004), *Rato Jhilko* (2009), *Journal of Forest and Livelihood* (2001), *Journal of Nepalese Literature, Art and Culture* (1996, initially *Journal of Nepalese Studies*), *Nepal Population Journal* (1992), *Nepali Journal of Contemporary Studies* (2001) and *New Angle: Nepal Journal of Social Science and Public Policy* (2011).

Table 3: Journals of Social Science and Thematic Categorization of Articles

Inter-disciplinary Social Science Journals (Order in Published Date)	Thematic Categorization of Sociology/Anthropology Related Articles (1974-2012)										Total Articles in Sociology/ Anthropology Disciplines
	Caste, Ethnicity, Nationalism & Identity	State, Economy, Market, Livelihood, & Resource Management	Socio-cultural Change, Migration & Urbanization	Socio-political Inequality, Conflict, Resistance State	Kinship, Religion, Belief, Customs & Rituals & Shamanism	Ideology, Knowledge, Sociology/ Anthropology Education, & Development	Health, Illness Gender	Others	Total Articles in Sociology/ Anthropology Disciplines		
Kailash (1973-2000)	35	3	4	2	31	2	2	2	5	82 (42.2%)	194
Contributions to Nepalese Studies (1973-)	42	39	10	26	20	7	30	3	3	177 (32.6%)	542
SINHAS (1996-)	10	2	7	21	6	3	25	9	9	83 (37.0%)	224
Total	87 (25.4%)	44 (12.7%)	21 (6.1%)	49 (14.3%)	57 (16.6%)	12 (3.4%)	57 (16.6%)	17 (4.9%)	342 (35.6%)	960	

There are altogether 342 articles published by anthropologists/sociologists in these three journals out of a total of 960 articles, i.e., 35.6 percent of the total published articles. Out of the 342, 82 articles have been published in *Kailash* which account for 42.3 percent of all articles published in *Kailash*. 177 articles have been published in *Contributions to Nepalese Studies* accounting for 32.6 percent of all its articles; and 83 articles have been published by sociologists/anthropologists in *SINHAS* accounting for 37 percent of all articles published in that journal (see Table 3). Only 29.9 percent of the contributors to these interdisciplinary social science journals are Nepali sociologists/anthropologists. This shows that more than two-third (68.4%) of the contributors in *Kailash*, *Contributions to Nepalese Studies* and *SINHAS* are foreign anthropologists/sociologists. However, in these journals as well there does not appear to be a culture of co-authorship between Nepali and *vidhesi* anthropologists/sociologists, since less than 2 percent of the articles are co-authored (see Table 4).

In addition, there are several academic, semi-academic journals and magazines such as *Pragya* (published by Nepal Academy), *Media Adhyayan* (published by Martin Chautari), *Rupantaran* (published by Collective Campaign for Peace and *Mulyankan* where many sociologists/anthropologists frequently contribute their articles. These outlets provide significant space to those who wish to publish their works in non-academic format. We should not under-rate this category in producing sociological knowledge in Nepal because these outlets have offered valuable space to those who wish to make their work public on several dimensions of Nepali society and culture in the Nepali language. Such writings in different journals, magazines and newspapers ultimately contribute to sociological inquiry about society and culture.

Though Nepali politics is highly influenced by its neighboring countries, sociologists and anthropologists in Nepal have not given attention to the teaching, research and overall contributions of Indian and Chinese scholars to their disciplines. We are not aware of any academic relationship between sociologists and anthropologists of China and Nepal. We do not have any information about sociological or

Table 4: Article Contributors

Core Sociological/Anthropological Journals	Articles Published by Nepali and <i>Videshi</i> Sociologists/Anthropologists			Total
	Nepali	<i>Videshi</i>	Nepali and <i>Videshi</i> Co-authorship	
Occasional Papers in Sociology Anthropology	88	16	3	107
Himalayan Journal of Sociology and nthropology	46	4	1	51*
Dhaulagiri Journal of Sociology and Anthropology	56	14	2	72**
Nepalese Journal of Qualitative Research Methods	22	1	0	23
SASON Journal of Sociology/Anthropology	23	0	0	23
Samaj Journal of Sociology and Anthropology (2010, 3-4)	34	0	1	35
Contemporary Journal of Sociology and Anthropology	12	0	0	12
Total	281 (86.9%)	35 (10.9%)	7 (2.2%)	323 (100%)
Interdisciplinary Social Sciences Journals (1974-2012)				
Kailash: A Journal of Himalayan Studies (1973-2000)	9	72	3	84
Contributions to Nepalese Studies (1973-)	71	114	-	185
Studies in Nepali History and Society (1996-)	26	57	3	86
Total	106 (29.9%)	243 (68.4%)	6 (1.7%)	355 (100%)

*Two articles were contributed by authors from other disciplines; **Five articles were contributed by authors from other disciplines

anthropological fieldwork by Chinese scholars in Nepal, and Nepali sociologists and anthropologists have not developed collaborative teaching and research programs with Chinese scholars and universities.

Many founding faculty members at the CDSA received their MA degrees from Indian universities. For example, Ganesh Man Gurung, ex-head of the CDSA, did his PhD in sociology from Banaras Hindu University. One of the founding faculty member of the CDSA and the current Vice-Chancellor of Mid-Western University, Padam Lal Devkota did his PhD in anthropology from Delhi University. The current Dean of the FOHSS in TU, Chintamani Pokharel did his PhD in anthropology from North Bengal University. There are other senior faculty members in sociology and anthropology in TU who have received PhD degrees in either sociology or in anthropology from reputed Indian universities. They are well-aware of the contributions of Indian sociologists and anthropologists. However, texts written by Indian sociologists and anthropologists have not found space in the curricula of TU and other universities. The causes for this omission is not clear. There is, however, a tendency amongst Nepali sociologists and anthropologists to recommend the texts written by American and European scholars in order to impress their colleagues and students. On the other hand, Indian scholars in these disciplines also have not prioritized Nepal in their area of research interest (Onta 2001).

INSTITUTIONAL COLLABORATION AND RESEARCH PROJECTS

The CDSA has a long history in collaborative teaching and research works with American and European universities and research institutes. It started the college year in Nepal Program with the University of Wisconsin-Madison in 1985 which continued until 1991. It also had a Bergen-TU Human Ecology Program with the University of Bergen-Norway from 1990 to 1996. This program provided funds for the students of sociology and anthropology of the CDSA for their dissertation writing in Nepal and MPhil degree in anthropology and archaeology at

the University of Bergen.²⁸ Hence this collaboration provided important opportunities to students and junior sociologists and anthropologists. The CDSA also had a South Asia Study Program in collaboration with the University of Heidelberg, Germany during the same period.

Since 1992, the Cornell-Nepal Joint Study Program has been continuing in collaboration with Cornell University of Ithaca, New York. This is a residential program where students from the CDSA and Cornell University live together and study together benefiting each other academically and culturally. Many senior faculties have visited Cornell and presented their papers there.

For the last several years, the CDSA has been providing capacity building training and mentorship to the Social Inclusion Research Fund (SIRF) fellowship grantees. This collaboration with SIRF has benefitted the research grantees as well as the faculty of the CDSA in terms of the enhancement of the basic research skills of both parties in the field of social inclusion/exclusion.²⁹

The CDSA also has a student and faculty exchange program with the University of Lille 1, France. This exchange program is part of an agreement signed between Tribhuvan University and University of Lille 1 on 18 April 2011. Under this program, each university can send up to five students each year to study under-graduate and graduate courses in anthropology and other social sciences in the other partner university with tuition fees waived for the visiting students.

Prithvi Narayan Campus had a four-year (2009-2013) collaboration program under 'Building Stronger Universities (BSU)' with Danish

²⁸ Under this program nine students (Madhusudan Subedi, Shyamu Thapa, Dambar Chemjong, Shambhu Kattel, Meena Chhetri, Ramhari Shrestha, Hari Bhattarai, Sanjeev Pokharel and Punam Gurung) completed their MPhil degree in anthropology and three students (Man Bahadur Khattri, Suresh Dhakal and the late Suman Rijal) in archaeology. Of these Madhusudan Subedi, Suresh Dhakal, Dambar Chemjong, Shambhu Kattel and Shyamu Thapa are currently teaching at the CDSA; Man Bahadur Khattri is teaching at Dhawalagiri Multiple Campus in Balgung and Hari Bhattarai at Patan Multiple Campus, Lalitpur.

²⁹ Some senior faculty members have reservations concerning transparency issues of the project. Devkota (2008: 14) writes that the SNV managed SIRF research grant has been converted into the CDSA department head's 'hidden treasure.' Its operation at the CDSA has never been transparent, so it becomes invisible to many faculty members.

universities. Under this program, there was specific academic focus on areas of the 'Platform on Stability, Democracy and Rights (PSDR)': Stability and Fragility; Gender Equality; and Freedom, Democracy and Rights. Faculty members of the department of sociology and anthropology of Prithvi Narayan Campus benefitted from research training, research support and exposure visits to various universities in Denmark. Other colleges, however, have not been able to acquire any such institutional collaboration and research projects.

RESEARCH PROJECTS

In 2010, the CDSA received an Institutional Development Grant (IDG) from the Wenner-Gren Foundation for Anthropological Research for five years. The major objective of this grant which amounts to US\$ 25,000 each year is to enhance the quality of PhD research work in anthropology. This program named 'The Dor Bahadur Bista Project of Advanced Training in Anthropology' has been implemented in collaboration with Cornell University. Under this program the CDSA sends one advanced level PhD student in anthropology every year to the department of anthropology at Cornell University for one semester. In addition, the other activities supported by the IDG program for each year include a small field-research grant for one PhD student in sociology or anthropology; mini-research grant for one faculty and travel grants for two faculty members to participate in international conferences. In the past, the CDSA has received substantial grants from the Norwegian Fund for Development and Education (NUFU), GTZ, Winrock International, UNDP, UNICEF, ILO, OXFAM and National Foundation for Development of Indigenous Nationalities (NFDIN) to support academic research and organize international seminars.

In 2011 the CDSA received a research grant of NRs. 60 million to undertake a Social Inclusion Atlas (SIA) Ethnographic Profile research project. This is a commissioned research funded by the SIRE, itself managed by SNV Nepal. The main objective of this research project is to prepare a social inclusion atlas of 100 plus groups and ethnographic profiles of 42 highly marginalized communities of Nepal. The research

project involves 29 researchers from multidisciplinary research backgrounds: anthropology, sociology, geography, economics, linguistic, statistics, demography, political science, gender studies, education, and GIS. The project started in November 2011 and completed by March 2014.

PROFESSIONAL SOCIETY AND THE NON-UNIVERSITY SECTOR

The Sociological/Anthropological Society of Nepal (SASON) is a professional body of sociologists and anthropologists in Nepal founded in 1985. SASON was formed with the objective of promoting the disciplines of sociology/anthropology so that they contribute towards a better understanding of culture and society. SASON has been organizing talk programs, seminars and international conferences since its founding. SASON had organized the first national congress on the 'Potential Role of Anthropologists and Sociologists in Nation Building' in Kathmandu in 1992. Since then it has organized more than a dozen seminars and talk programs including three international conferences (1997, 2006 and 2013) and it has already published half a dozen books including two conference proceedings: *Anthropology and Sociology of Nepal: Cultures, Society, Ecology and Development* (Chhetri and Gurung 1999b) and *Social Sciences in a Multicultural World* (Pyakurel et al. 2008). SASON began to publish its own annual journal *SASON Journal of Sociology and Anthropology* in 2010 and three volumes had been published by early 2014. In early 2004, it set up an office in Kupandole, Lalitpur. In recent years, SASON has been an active professional organization.

Since the 1990s there has been an unprecedented expansion of research activities in the Nepali non-government sector. Several studies acknowledge that there is a long tradition of knowledge production in the social sciences in non-university settings in Nepal (Hachhethu 2002; Onta 2011a, 2013).³⁰ Hachhethu writes that the expansion of

³⁰ Some of the research institutions developed their own area of specialization in research. It will be relevant to give few examples to understand this diversification of research in non-university settings. Martin Chautari focuses research on history, education, media, politics and health. Chautari is also the editorial home of *SINHAS* and an annual journal *Media Adhyayan*. It has published around 80 books till date. Social

social science research has been possible in non-university and non-government sectors in recent decades due to the availability of financial support from foreign donors. In the post-1990 period, research on Nepali society has largely shifted to non-government and non-university settings. One of the visible examples of such initiatives is the SIRF.

The government of Nepal and the Royal Norwegian Embassy in Kathmandu agreed to establish the SIRF in 2005 with three objectives:

produce high quality and critical research on causes of social exclusion in Nepal and ways to accommodate and manage diversity; make social science research more relevant to excluded and disadvantaged groups and their agendas; and ensure that research more effectively contributes to policy debate and a deliberative democratic process. (Manandhar 2009: i-ii)

SIRF became primarily a financing institution focusing on inviting applications and granting support. The fund was flexible and open to individual applications and to teams of researchers with diverse institutional affiliations. Research themes were very divergent. Some of the core themes were: reservation/affirmative action, education problems of excluded groups, language issues of Janajatis, landlessness of excluded groups, implication of intercaste marriage, social perspectives on HIV and disability, inclusive representation in governance, poverty and excluded groups, and citizen problems. The themes related to Dalits were: skill technologies of Dalits and their perspectives, sociological study of Dalits, and religious and cultural perspectives of Dalits. The themes related to Madhesis were: implication of migration on Madhesis, social maladies of Madhesi communities (dowry, untouchability, child marriage, witch-accusations), problems of Muslims, and sociological study of Madhesis.

Science Baha does research on migration and politics; and it also does policy research. South Asia Partnership/Nepal (SAP-Nepal) focuses on politics, peace and conflict resolution. New Era, Nepal Center for Contemporary Research (NCCR), Nepal Centre for Contemporary Studies (NCCS), Nepal Foundation for Advanced Studies (NEFAS), Institute for Integrated Development Studies (IIDS), Southasia Institute of Advanced Studies (SIAS), Interdisciplinary Analysts (IDA), Nepal Institute for Policy Studies (NIPS), Nepal Madhesh Foundation (NMF) and Nepal Institute of Development Studies (NIDS) are some of the examples of research organizations who have conducted research on various themes.

The specific themes related to women were: women's perception of gender discrimination, evaluation of gender mainstreaming policy, violence against women: root causes and consequences, intra-household responsibilities and dynamics, and comparative study of women's status by religious and social groups. Similarly, Janajati related themes were: indigenous knowledge/technologies – inventory and dynamics, sociological analysis of Janjatis, and religious and cultural dynamics.³¹

Many institutions like the Centre for Economic Development and Administration (CEDA), the Centre for Nepal and Asian Studies (CNAS), Shtrii Shakti, Nepal Participatory Action Network (NEPAN), and many other organizations were involved in the SIRF funded research. SIRF provided an opportunity to organizations and individuals to conduct research in caste/ethnicity, regional, and gender inequalities in Nepal. In one or the other way, most of the sociologists and anthropologists working at the CDSA, and some at Prithvi Narayan Campus and Dhawalagiri Campus, and young researchers who had an MA degree in either sociology or anthropology were involved in SIRF funded projects. Many young researchers were women, Dalits, Madhesis and Janajatis who became engaged in research on issues of social exclusion of their own groups. One of the limitations of such research was that many researchers had selected only a few households or individuals in their study population and tried to generalize their findings to the whole population. They have not focused on change over time within the group, and intra-group inequalities.

QUALITY ISSUES IN SOCIOLOGY AND ANTHROPOLOGY

Excellence in sociology and anthropology depends on many things: the teacher, course content, a clear philosophy, workable plan for meeting students' needs, serious dedication to learning goals and adequate financial support. The role of the teacher, however, is the most important. Without a well-educated, strongly motivated, skilled and well-supported faculty, the arch of excellence in any subject collapses.

³¹ For details see, www.socialinclusion.org.np

This section deals with some of the pertinent factors related to quality education like the number of teaching staff and their qualifications, tenure, workload, hiring process, transfer policy, training opportunity for teachers, monitoring and supervision mechanisms, role of the CDSA, reading materials and commitment of the faculty themselves.

INADEQUACY OF THE TEACHING STAFF

In most colleges, sociology and anthropology are in their infancy and in the process of development. Even within the Kathmandu valley, Ratna Rajya Campus has only two permanent teaching staff where both the BA and MA levels are taught.³² Padma Kanya Campus has 22 part-time faculty, most of them being also faculty members at Trichandra and Patan Campus. On the other hand, the CDSA, Kirtipur is in a better position as it has 22 permanent teaching staff (see Table 5).

Table 5: Sociology/Anthropology Faculty Members and their Status in Various Campuses (Kathmandu Valley)³³

Name of Campus	No. of Teachers			Sex	
	Permanent	Contract	Part Time	Male	Female
CDSA, University Campus	22	5	5	28	4
Patan Multiple Campus	14	11	1	21	5
Padma Kanya Campus	5	13	22	32	8
Ratna Rajya Campus	2	2	14	17	1
Trichandra Campus	17	18	7	30	12

³² The teaching profession at TU generally starts with a part-time appointment given by the concerned departments and colleges. A part-time teacher gets minimum remuneration based on classes taught. A teacher who does not have a permanent tenure but gets a monthly salary is called a 'contract' faculty. Such a teacher is also called a 'teaching assistant.' The contract is renewed each year by the concerned department and approved by TU. A teacher who passes the TU Service Commission exam and becomes permanent is called a Lecturer. After getting a permanent position, one can get paid study leave, pension, and other benefits from the university.

³³ Two constituent campuses in the Kathmandu valley, Bhaktapur Multiple Campus and Saraswati Multiple Campus which have no permanent staff, started MA programs in sociology and anthropology in 2010. Champion College, Pashupati Multiple College, Active Academy, Kanya Multiple Campus are other TU affiliated colleges in Kathmandu which have MA programs in sociology and anthropology but no full-time sociology and anthropology faculty.

The departments in various colleges outside the Kathmandu valley mainly suffer from an inadequate teaching staff. For example, the department in Dhawalagiri Multiple Campus, Baglung which runs both the BA and MA programs, is entirely managed by contract and part-time teachers. In Birendra Multiple Campus, Chitwan, one of the oldest and centrally located constituent campuses of TU, the situation is even worse. The head of the department there is a contract teaching staff (see Table 6).

Would such an uneven distribution of faculty help improve the overall quality of TU in general and sociology and anthropology in particular? Why is there a basic lack of congruence between the desire to offer MA level classes and the ability to hire necessary teachers on a full time basis at the campus level? Is the role of the Office of the Dean only to give permission to such new programs? Shouldn't it have also to oversee provisions for teaching staff? These are serious issues. It appears that the TU authorities are either unaware of the situation concerning faculty distribution mainly outside the Kathmandu valley or they do not consider this to be an important issue.

Table 6: Sociology/Anthropology Faculty Members and their Status in Various Campuses (Outside Kathmandu Valley)

Name of Campus	No. of Teachers			Sex	
	Permanent	Contract	Part Time	Male	Female
Dhawalagiri Campus, Baglung	1*	3	4	6	2
Mahendra Campus, Nepalganj	1	4	2	6	1
Tribhuvan Campus, Palpa	1	1	3	5	0
Degree Campus Biratnagar	2	2	2	4	2
Birendra Campus, Surkhet	0	4	4	7	1
Prithvi Narayan Campus, Pokhara	11	7	1	16	3
Birendra Campus, Chitwan	0	4	4	7	1
Thakur Ram Campus, Birgunj	1	0	2	3	0
Ram Swaroop Ram Sagar Campus, Janakpur	2	1	2	5	0

*Study leave

WORKLOAD

According to TU rules, a full time faculty should teach 15 periods per week at the BA level and 12 periods at the MA level irrespective of their position in the professorial hierarchy. Three thesis supervision is considered equivalent to a period of class load per week. Teachers at the CDSA are currently taking 3-4 classes in a week excluding thesis supervision. It was also found that permanent teachers in Patan and Trichandra take relatively few classes. For example, permanent teachers in Patan take six periods per week whereas contract teachers are obliged to take at least 12 periods per week. In Trichandra permanent teachers take even fewer classes.³⁴ However, the teachers in many campuses outside the Kathmandu valley are taking about 20 classes per week. This obviously impacts the quality of those classes.

LACK OF TRANSPARENT HIRING PROCESS

Most of the TU authorities do not appear to know that sociology and anthropology are two different subjects. They generally say 'department of sociology'. Interestingly, the advertisement for the post of lecturer does not separate sociology and anthropology. This clearly shows that the senior faculty of sociology and anthropology, including the head of the CDSA, have not been able to explain such differences to the TU authority. However, for associate professors, also known as readers and professors, sociology and anthropology are treated as separate disciplines and vacancies are announced separately.

In most of the colleges it was found that faculty members are hired based on political pressure brought upon the campus authorities. Meritocracy has virtually vanished. Due to administrative hurdles the university has not been able to attract good faculty. It was also found that authorities in campuses were interested in involving their own kin or responding to political pressure. Trichandra Campus is the best

³⁴ In each year, the class load of each teacher is sent to the central office of TU. If there are more than 50 students, classes can be run in another section. In Trichandra and Patan Campus, it was found that sections are divided in each year and teachers are allotted classes in each section. However, in practice all the students in first year are put in only one section. In the CDSA more than 150 students are taught in a single section.

example of such dynamics.³⁵ TU Service Commission has not been able to implement its duty of ensuring fairness and quality in faculty hiring.

OBSCURE TRANSFER POLICY

Transfer policies at TU are not transparent. There are no clear criteria about transferring faculty from one campus to another. Depending on political linkages, one can get transfers into relatively better places. Barring a few exceptions, most of the university teachers seek transfers to their respective departments at Kirtipur. The CDSA is no exception. Since the CDSA is a center of 'power,' most faculty believe that they can make use of such connection for their promotion. This type of system is also contributing towards the further centralization of policy making, course development and designing; question-setting and answer sheet checking. Teachers of other colleges in TU's constituent and affiliated colleges do not get any significant roles. In this context Kirtipur gets relatively senior faculty, followed by other campuses in the Kathmandu valley. More interestingly, one faculty applied for professorship in the quota of the Institute of Forestry of TU but never showed his face there after being promoted. Instead, he took a professorship at the CDSA.

TEACHER-STUDENT RATIO AND IRREGULARITY OF STUDENTS

Overcrowded classroom do have an effect on the quality of education, especially when many teachers are untrained. Mishra (2008) says that the Master's level admission in several campuses exceeds 500 students but only about 60 students are regular in class. The others have only a 'paper presence.'³⁶ There is no specific timeframe and effective guidelines

³⁵ In Trichandra Campus, for example, a senior faculty of sociology and anthropology managed to appoint his wife as part time faculty after political lobbying and she later was appointed as a contract faculty. After three years of experience, according to TU regulations of that time, she became permanent. Such political networks were also used by other two heads of department in the same campus.

³⁶ By mid September 2010, almost 40 percent of the course of the first year had already been completed at the CDSA but about 100 more students were admitted at that time. Similar dynamics happen in almost all campuses and faculties in TU. The research team found that some sociology and anthropology departments take admission the day before the submission of the exam application forms. In the academic session 2010,

for the admission of students. Although the university declares the time of form distribution and admissions, students continue to get admitted as late as just before the filling up of the final examination form. Such students have no interest in learning as such.

This condition seriously retards the necessary academic process of assignment giving and assignment checking and one-to-one feedback and encouragement which is germane to good education (Mishra 2008). On the other hand, the CDSA, for example, does not split the class into different sections even when the classes are unduly overcrowded.³⁷ This is not an ideal setting for participatory and research oriented learning as individual or small group attention from the teachers is impossible in a class with more than 50 students.

LACK OF RESEARCH OPPORTUNITY TO THE TEACHING STAFF

For those who become lecturers and who enter full-time academic careers, there is no doubt that they should be both teachers and researchers. Universities in turn should organize lectures and classes accordingly, so as to ensure that the balance of teaching and research is recognized and protected. Both of these activities require time and if the area of research and the topic that a faculty member is teaching are similar/related, s/he will be more comfortable and the quality of teaching will be good. For example, in sociology, if one faculty member does research in social change in Nepal and s/he also teaches courses on similar themes, the inter-relationship between research and teaching will enhance the class-room dynamics. On the other hand, if the same faculty is given a different subject each semester (e.g., cultural anthropology, etc.), s/he will be forced to compromise the quality of teaching as s/he has to prepare separately for such topics each time. Nepali universities have not put significant effort into addressing this issue. Not every academic

around 800 students were admitted at the CDSA. The number of students usually becomes higher in student union election years in TU.

³⁷ All the students are taught in a single section. Students do not have enough chairs and teachers also face difficulty in managing face-to-face interactions with students. Microphones are used to teach and during power cuts about half of the students do not hear the voice of teachers.

needs to pursue teaching and research in exactly equal measure, but every academic should do some of each.

Furthermore, there is no provision of training for teachers in the university system and the majority of the teachers do not have any exposure to research work. They just have basic Masters Degree and no further experience in research and other academic writings. The University Grants Commission (UGC) has been providing some funds to conduct small scale research to selected university teachers but this is still inadequate to enhance research quality in a real sense. UGC, however, gives priority to constituent campuses and permanent faculty. Apart from a limited number of research grants provided by the UGC, other funding sources are mainly I/NGOs. While the research topics identified by I/NGOs might allow for the possibility of in-depth social inquiries and the application of academic perspectives, current practice suggests that this is usually not the case.

The main activity of any department within the TU framework is teaching, not research and publication. But sociology and anthropology cannot go ahead without research. However, only a few journals are being published. While their quality might vary, these journals have forced many faculty members to write even if for the purpose of getting promoted in the system. Thus if utilized properly, these journals can help enhance their writing capability in the long run.

With the limited exception of the CDSA and to some extent Pokhara and Baglung, there is a lack of forums to facilitate interactions, research sharing and publication among faculty members and other professionals within and outside the Kathmandu valley. In such a situation young faculty members do not get the opportunity to learn about new theories and methods, write journal articles and critically examine their own curriculum.

POOR MONITORING AND SUPERVISION MECHANISM

TU has a monitoring committee at the central office, Kirtipur. The objective of this Committee is to find solutions to obstacles and irregularities in TU, and regularize and systematize academic,

educational, research and innovation activities, economic activities, technical, administrative and other functions as determined by the TU Act and regulations. Regular monitoring activity would assist in systematizing the number of teachers and students and physical infrastructure of campuses. Overall, this would help in improving the teaching and learning environment at TU and in providing a better quality education.

Unfortunately, the monitoring committee at TU has not been active. None of the teaching faculty has heard anything about its activities during its almost 35-year history.³⁸ One would expect that the monitoring committee would inspect the minimum number of subject teachers in both sociology and anthropology. There are also rumors that committee members are more keen on visiting TU's affiliated colleges for potential 'additional benefits' in the name of investigating irregularities. They, however, give less attention to the constituent campuses.

UNCLEAR ROLE OF THE CDSA

The roles of the central departments are not clear at TU, though head of these departments are automatic heads of their subject committees.³⁹ These departments comprise some of the best minds in their respective disciplines and do bear part of the potential to facilitate, promote and raise the quality of their disciplines within TU (Mishra 2008). However, the unclear role has made it possible for the heads and other faculty members at the central departments to escape from their responsibilities which does not help in increasing the quality of education at TU.

What advantages can be provided by the senior faculty of the CDSA to the constituent and affiliated colleges for the betterment of sociology and anthropology is a serious issue to be explored and implemented properly. It is true that courses are revised and new courses are proposed

³⁸ Personal communication with Chaitanya Mishra, the founding head of the CDSA and with Om Gurung, current head.

³⁹ The subject committee is a professional body. It has the duty of preparing and revising the courses of study. However, the actual role of the subject committees at TU has been to approve the curriculum prepared by some faculty members at the central departments.

by most of the faculty of the CDSA. But it is also true that this will not be enough to bridge the wide gap in the quality of teaching across campuses in TU. A clear policy is lacking about the supervisory role of the CDSA.

LACK OF PROPER TEXTBOOKS

Accessibility of prescribed textbooks and journal articles to the teachers for the MA level is one of the challenges for quality education at TU. Such problems are severe in campuses located in relatively peripheral regions of the country. It is clear that the subject committees of each subject do not feel the responsibility of providing the reading materials to the concerned campuses.

It has been almost 35-year since the disciplines sociology and anthropology were initiated in the university but there is still a great need for original textbooks and readers. The CDSA is the only department which has collected almost all of the prescribed textbooks and journal articles and compiled them for easy access to original readings. The reading packs/compendiums of the 2009 revised MA curriculum were made available by the CDSA. The colleges were informed about their availability at the CDSA, which they could purchase by just paying the production cost. However, only 18 of the 32 colleges where MA programs are taught took these reading packs. It is unclear how a college will provide library facilities if they do not even bother to collect already prepared compendiums or how a teacher can lecture on a topic without looking at the original text prescribed in the curriculum. Given this attitude of the campus authorities and teachers, it is unrealistic to discuss the establishing of the e-libraries with computer laboratories and internet facility.

Most of the senior teachers till date have not taken any initiative to produce materials for the students. On the contrary, they do not hesitate to criticize the writers who have published their textbooks in Nepali. The contents included in such books are not original, there is massive plagiarism and one can notice many simple errors. Most of the students on the other hand, read question-answer guidebooks prepared either by the students or faculty members. Regardless of their quality, these guidebooks have been helping many students to pass the examinations.

FACULTY AND COMMITMENT

Only a few young and relatively untrained faculty members are overloaded with teaching and work related to the supervision of thesis students. Salaries are unattractive and working conditions discouraging.⁴⁰ They have to share heavy teaching loads hampered by the unavailability of texts and reference books. A female teacher who is currently working at one of the constituent colleges in Kathmandu valley shared her experience:

After completing my MA in sociology from the CDSA, I started teaching at Campion College in a newly opened MA program in sociology. I had to struggle a lot to make people and myself believe that I could be a good teacher. In between, I got married and started teaching in other two colleges in the morning but it was hard for me to survive from the teaching salary.⁴¹

Young and energetic persons who have completed their PhD from reputed universities visit the CDSA to teach. The CDSA provides teaching opportunities but it does not have the authority to appoint them as full time faculty and give regular salaries. They teach for some time but without financial incentives and job security, they cannot continue teaching. A faculty member said,

To survive in academia, passion does not carry you that far. It does not feed your kids and neither does it pay the fees of your children. You need to be ready to be an emerging consultant who can readily be an expert in a vast number of topics. I may be a little skeptic but I think this is more or less true.⁴²

Professional sociologists/anthropologists – few in number as they are – are for the most time engaged in providing consultancy services to private projects funded by foreign or private agencies. These projects provide better incentives compared to the salary provided by TU.

⁴⁰ Part-time faculty cannot even manage to buy reading materials from the remuneration they receive from colleges.

⁴¹ Personal communication in February 2014.

⁴² Personal communication in February 2014.

Each paper of sociology and anthropology in the yearly system is allotted 150 teaching hours. Honest and dedicated faculty complete the respective course taking about 100 hours. Students at CDSA mentioned that some teachers completed their 50 hour teaching course within 10 hours. The situation was found to be worse in other campuses. For example, some students from peripheral campuses mentioned that the teachers would say that they had not studied the topics allotted to them. Teaching in the first year is generally completed within seven months, and the second year syllabus is completed sometime even within five months in most of the campuses. How is it possible to complete the teaching assignment within such a short period? Furthermore, the traditional concept that the teacher speaks and students listen still continues and teachers never find their job challenging. Overall, it appears that the whole system comprising the university, government policy, students and teachers are equally responsible for this state of affairs.

CONCLUSION: THE PRESENT AS THE FUTURE'S PAST

The founding head of the CDSA, Chaitanya Mishra advised students (some of whom later became the colleagues) in 1997 that the only way to have a satisfying and successful academic career is to be both a passionate teacher and a dedicated researcher.⁴³ It was an excellent advice. Of course, in those days it was also quite an unusual advice. Research had not become the essential academic activity as it now is, and we would guess that many would not have been doing anything we count as research, and the proportion of those whose research output would have made an impact in today's research assessment culture would have been even smaller.

Academics are increasingly diverted from teaching at the university in Nepal to pursue consultancy work. There is no doubt that academic teaching benefits from research and we are not arguing for teaching-only academics. However, it is easy to demonstrate how the university discourages engagement with serious teaching. This can be seen in the patterns of appointments, the terms of promotion, the rewards and the

⁴³ As shared with the first author of this paper in 1997.

recognition system with respect to faculty members at TU. It is made abundantly clear to young sociologists and anthropologists that teaching is necessary but somewhat not worthy of investment. Relatively senior faculty, with a commitment to teaching, find themselves increasingly harassed for a failure to join the new world of high level research. Naturally, this view will never appear in an official document of any university.

True reform in preparing the university to confront the challenges of the 21st century effectively would be possible by strengthening institutional autonomy, academic freedom and social responsibility under the new and very complex situation of Nepal. Otherwise, as happening in other levels of education, the wealthy students and their parents will seek other countries for the best quality/price ratio, while poor students and their parents will be confined to the poor universities in Nepal. Improvements will not be possible without serious effort and dedication towards overcoming such challenges.

RECOMMENDATIONS

There is an urgent need to reform higher education. Apart from the need to have an understanding between political parties to depoliticize education, other steps need to be taken. Rigid mandatory centralized planning has now clearly proven to be inappropriate in Nepal. There is an urgent need to collect data about the ongoing programs, number of students in each program, teachers and their quality and the evaluation of the existing programs. The central system of examination should be decentralized in the process of reform.

In terms of human resources, one of the strategic starting points for reform is faculty training within and between universities in Nepal, especially outside the Kathmandu valley. The expert faculty of relevant subjects from the CDSA and other colleges should give more emphasis on faculty training activities at various campuses, including preparing teaching manuals at least for the MA level. Universities should provide training, orientation and research opportunities to young faculties to update their knowledge and skills and encourage them to introduce

innovative teaching and research methods. Furthermore, regular meetings with different departments (at the level of both department heads and faculty members) within and outside the Kathmandu valley will certainly remove the bottlenecks in communication and benefit both teachers and students of various departments.

Connectedly, the transfer policy from peripheries to Kathmandu, and mainly to the CDSA, should be discouraged and the opportunity for teachers working in peripheries for fellowships, trainings and seminars should be increased. The issue of faculty distribution should also be taken very seriously. Equitable distribution of qualified human resources in different colleges is one of the most important ways to improve the quality of education and to bridge the gap between the CDSA and constituent campuses of TU located within and outside the Kathmandu valley. Without adequate and balanced (between sociology and anthropology) faculty in each constituent campus, education of quality cannot be expected. The TU Service Commission should be restructured, and perhaps the time has come to advertise campus-specific faculty focusing on their full commitment to serve in the campus where they are originally appointed. To implement these issues a huge amount of money is not required but commitment is absolutely necessary.

In terms of the syllabus, apart from the quality of the contents included, one also needs to consider whether teaching expertise and necessary textbooks are available. No doubt the syllabus should give comprehensive coverage of the subject, but it is of no value unless other factors listed above are considered, including the regularity of students in the classes and the availability of committed faculty.

In terms of the subject matter, sociology and anthropology are different. The core of anthropology is the study of human kind and its culture in the past, present and future. And the core of sociology is the process and organization of society and how individuals make sense out of their lives and experiences. There is an urgent need to establish separate departments of sociology and anthropology at TU. The separate MPhil programs in these two disciplines have already shown

how independent teaching programs can be structured. Semester-based courses are already discipline specific, and at a faculty meeting of the CDSA, it has been agreed that there will be two independent departments of sociology and anthropology. A letter to this effect is with the Office of the Dean of the FOHSS. Furthermore, the sociology/anthropology subject committee has agreed that there will be two independent subject committees on sociology and anthropology in the near future. Independent departments will be crucial for both sociology and anthropology. The only issues that remain to be tackled are 'university politics' and the interests of certain elites in continuing with the joint department structure.

If separate departments and the semester system are implemented properly with relatively manageable size of students, teaching-learning pedagogy will be more participatory. With term paper writing and class room participation of the students with related readings, students will get a better opportunity to engage with theory, methods and empirical data. There is also the possibility for a wider academic program under the umbrella of the 'School of Social Sciences' where students complete compulsory courses from their respective departments and take electives from other social sciences. Such provisions might as well reduce costs of the university in the long run.

Further in terms of subject matter, there are many national level data which have adequate sociological and anthropological variables. Nepal Living Standard Surveys, National Censuses, Nepal Demographic and Health Surveys are some of the examples. These surveys can provide longitudinal data to explore change, gaps and achievements. Faculty and the students should be encouraged to handle such qualitative data and produce academic papers and books. Most of the research as noted above are atheoretical and ahistorical and have failed to provide adequate information of continuity and change.

Finally, there are many non-university organizations focusing on academic debates and publishing relevant books and papers. Nepali universities in general and sociologists and anthropologists in particular

will benefit from developing a better collaborative culture for teaching and research with academics based in such institution.

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ANNEX I

PhD in Sociology and Anthropology Awarded by Tribhuvan University

SN	Name	Dissertation Title	Date of Award (v.s.)	Discipline
1	Casper J. Millar	Decision Making among Farming Families in Palpa	2044	Sociology
2	Haribadan Pradhan	Traditional Nepali Baby Care Practice on the Growth and Development of the Children	2050	Anthropology
3	Laxmi Shrestha Thakur	Factors Causing Delay in Hospitalization of Children in Nepal: A Sociological Analysis	2054	Sociology
4	Bishnu Pathak	People's War and Human Rights in Nepal	2062	Anthropology
5	Laya Prasad Uprety	Managing Water for Irrigation as a Common Property Resource: A Case Study of Sorah-Chhattis Mauja Indigenous Irrigation System of Rupandehi District	2063	Anthropology
6	Bishnu Prasad Rai	Social and Cultural Change among the Bhujel/Gharti People of Indrenipokhari VDC, Khotang District Nepal	2063	Anthropology
7	Gyanu Chhetri Bista	Gender Perceptions and Practices among Some Caste/Ethnic Group of Pokahra, Nepal	2064	Sociology
8	Jibnath Prasain	Poverty Alleviation and Livelihood in Rural Nepal	2064	Anthropology
9	Aashis Sinha	Financial Performance of Micro Finance Institutions with Special Reference to Small Farmers Cooperative Limited (SFCL)	2064	Sociology
10	Keshab Kumar Shrestha	Rajbanshi Jatiko Samajik Samrachana	2064	Anthropology
11	Prakash Upadhaya	User Groups Participation in Community Forestry Resource Management and Development in Syanza District of Western Nepal	2064	Anthropology
12	Phanindra Kafle	Socio-cultural Attribution of Teenage Pregnancy in Kathmandu Valley	2064	Sociology
13	Narendra Bhadur Pal	The Role of Media in Consolidating Democratization Process in Nepal	2065	Sociology

SN	Name	Dissertation Title	Date of Award (v.s.)	Discipline
14	Sangram Singh Lama	Decentralized Local Governance: Rhetoric and Practice in Nepal Since 1950	2066	Sociology
15	Dhrubaraj Gautam	Governance of Community Based Institutions in Siraha District of Eastern Nepal	2067	Anthropology
16	Sirjana Pandey Bhatta	Factors Contributing to the Use of Traditional Health Care Practices in Kathmandu Metropolitan City	2067	Anthropology
17	Binod Pokharel	Anthropology of Development: Policies and Practices of Community Development in Melamchi Valley, Sindhupalchok	2067	Anthropology
18	Durga Devkota	Changing Gendered Roles in Nepalese Rural Society	2067	Sociology
19	Shambhu Pd. Kattel	Indigenous Practices of Dispute Management: An Anthropological Study of the Kisan of Eastern Nepal	2067	Anthropology
20	Manhari Dhakal	Surkhet Upatyakaka Tharuharuko Sanskritik ra Samajik Samrachanako Adhyayan	2069	Sociology
21	Bindu Pokhrel	Democracy and Women: Women's Experience of Democracy in a Village of Nepal Terai Siraha District, Nepal	2069	Sociology
22	Suresh Kumar Dhakal	Democracy in Life: Ethnography of Participation and Representation in the Rural Nepal	2069	Anthropology
23	Mina D. Uprety	Understanding the Social Construction of Gender: A Sociological Analysis of Perception and Practice among Urban Male and Female Professionals	2070	Sociology
24	Indra Sundas Shrestha	Health and Social Consequence of Trafficked Girls and Women	2070	Sociology
25	Tika Ram Gautam	Ethnicity and Inequality: Distribution of Capability, Employment and Ownership	2070	Sociology
26	Sita Siwakoti (Olee)	The Santhals of Nepal: Efforts Towards Forming Identity	2070	Anthropology
27	Ram Chandra Baral	Buraha Tapuma Baghdad Dandako Prabhav	2070	Sociology

Source: Office of the Dean, FOHSS, TU, February 2014

ANNEX II

Sociological and Anthropological Journals Published from Nepal

SN	Title of the Journal	Beginning Year	Current Publisher
1	Contemporary Journal of Sociology and Anthropology	2011	Department of Sociology/Anthropology, Patan Multiple Campus, Lalitpur
2	Dhaulagiri Journal of Sociology and Anthropology	2005	Department of Sociology/Anthropology, Dhawalagiri Multiple Campus, Baglung
3	Himalayan Journal of Sociology and Anthropology	2004	Department of Sociology/Anthropology, Prithvi Narayan Campus, Pokhara
4	Nepalese Journal of Qualitative Research Methods	2007	Local Initiative Promotion Trust, Lalitpur
5	Occasional Papers in Sociology and Anthropology	1987	Central Department of Sociology and Anthropology, Kathmandu
6	SAMAJ: Journal of Sociology/Anthropology	2010	Department of Sociology/Anthropology, Trichandra Multiple Campus, TU, Kathmandu (Vol. 1-2 were previously published by Students of Master's Degree and Department of Sociology/Anthropology, Trichandra Multiple Campus)
7	SASON Journal of Sociology and Anthropology	2010	Sociological and Anthropological Society of Nepal (SASON), Kathmandu

Source: Martin Chautari Library, Thapathali, Kathmandu