



CHAUTARI QUARTERLY NEWSLETTER

No. 11 | October–December 2025

DISCUSSIONS AND OTHER EVENTS

Regular Discussions and Seminars

Between October and December 2025, Martin Chautari continued Its regular discussion series on Sundays and Tuesdays and one additional event was held on Friday, December 5. Altogether 20 such events were held. As part of the regular seminar series, on December 2, one of the founders of Chautari, Bikash Pandey, talked about *Nepal's Economic Transformation Using Its Surplus Electricity*.



Bikash Pandey speaking at the MC regular seminar on December 2, 2025.



Tirtha Bahadur Shrestha speaking at the Karnali Discourse on December 9, 2025.

Two book talks were held. “Mapping the Political Economy of Agrarian Transition in Nepal: Book Launch and Discussion” held on October 12 focused on two recently published books. The first book *Land, Labour, and Agrarian*





Prista Ratanapruck and Ria Gyawali speaking at the book discussion on December 5, 2025.

Change in Nepal's Tarai-Madhes (2025, Cambridge University Press) authored by Fraser Sugden, "is the culmination of 18 years of intermittent fieldwork on the fertile far-eastern lowlands of Nepal. This fertile, industrially vital region exemplifies how deep-rooted 'feudal' inequalities persist despite capitalist globalization. The book reveals how landlord-tenant relations are reproduced in new forms, shaping food security, market participation, and climate resilience. By centering land distribution, it offers fresh insight into South Asia's agrarian crisis—marked by worsening trade terms for farmers and environmental stress—and shows how land ownership structures profoundly affect rural livelihoods." The second book, *The Agrarian History of Nepal: The Political Economy of Agro-ecological Change* (2025, Vajra Books), co-authored by Sugden, Suresh Dhakal and Janak Rai, "traces 500 years of agro-ecological change. It contrasts two distinct agricultural systems, that of communal swidden farming with stratified rice-wheat agriculture, showing how the latter gradually displaced the former after the Gorkha Empire's rise. Through this national-scale analysis, the book argues that historical insight is key to understanding today's structural barriers to agricultural development across Nepal's diverse landscapes." All three authors spoke at the event.

On December 5, another book discussion was held, which focused on *Market and Monastery: Capitalism in Manangi Trade Diaspora* (2025, Berghahn Books). The book is authored by anthropologist Prista Ratanapruck who is a Senior Research Fellow, Institute for Integrated Development Studies (IIDS), Nepal. The book documents the transregional ethnographic history of Manangis, a Buddhist trading community from northern Nepal. It elucidates "how kinship, social, and religious institutions have facilitated the expansion of Manangi trade across South and Southeast Asia. Exploring how social and moral values shape capital production, accumulation, and redistribution, at the intersection of kinship and religion, the book illuminates

an intriguing form of capitalism." The author highlighted the contents of the book and her experiences of putting it together. Discussant Ria Gyawali who is a PhD Candidate in the Department of Anthropology, Harvard University commented on the contents of the book and raised several questions. The author responded to the comments by Ms. Gyawali and other participants.

Out of 20 discussions held during this quarter, two were held under the Democracy Dialogue Series which is jointly organized with Democracy Resource Center Nepal (DRCN). Three discussions were held under the Karnali Discourse Series which is jointly organized with Karnali Discourse Society. Five discussions were not scheduled due to major holidays.

Chautari Annual Conference-2025

The Chautari Annual Conference was held on November 26–28, 2025 at the MC premises in Thapathali. The aim of this annual conference is to promote research culture in the humanities and social sciences in Nepal. Martin Chautari has been organizing annual conferences since 2010.



Janak Rai moderating Law and Religion panel at the Chautari Annual Conference - 2025, paper presenters are Enrico Beltramini, Binod Poudel and Samana Kafle.

Following a public call made on February 1, 2025, a total of 115 paper abstracts were received until the extended deadline of June 30, 2025. 110 paper abstracts were accepted for the Conference. 65 full papers were received by the final deadline of November 10. Out of these, altogether 58 research papers were presented in 21 thematic panels. Some papers were jointly written and presented. The total number of paper presenters was 93. Out of them, 38 were women and 19 presenters (13 men and 6 women) were non-Nepalis. Seven MC members and two MC staff researchers presented their papers during the Conference. Over 160 individuals



Chihiro Kawaguchi, Ranju Yadav, Mahika Shrestha, Roji Maharjan and Shripa Pradhan presenting their papers at the CAC-2025 and Kailash Rai moderating the Panel.

participated in the conference, 55 percent of them were women.

As part of the conference event, a *Karaoke* evening was also organized on the first day with anthropologist Tatsuro Fujikura of Kyoto University, Japan as the main singer. The three-day Conference was followed by the Chautari Foundation Lecture, 2025. Further information about the conference is available here: <https://martinchautari.org.np/events/chautari-annual-conference-2025>.

Chautari Foundation Lecture-2025

The Chautari Foundation Lecture-2025 was delivered by the renowned political analyst Mr CK Lal at the MC premises on Friday, November 28, 2025. He spoke on “Reflections of a Madheshi about Nepali ‘Mainstream’ History, Memory, Recollections, and Remembrance.” The lecture highlighted



Pratyoush Onta introducing CK Lal, speaker of the Chautari Foundation Lecture-2025.

how Madhesh occupies little space not only in Nepal's historiographical tradition but also in the memories of those who have shaped the very idea of Nepal. By tracing anecdotes, recollections, and the hazy memories of prominent personalities, Lal reflected on the silences and distortions in the making of a lopsided “national memory”—one that continues to shape the country's politics and culture today.

The lecture was attended by more than 150 participants. More details of the lecture, delivered in English, can be found here: <https://martinchautari.org.np/events/chautari-foundation-lecture-2025>. A video of the lecture can be found at: www.youtube.com/watch?v=2mtgAfK1hWM&t=42s.

The Chautari Foundation Lecture is an occasion both of mature reflection on Nepal's past trajectory and of stimulating debate on the future by some of the best public minds. It was founded in 2015. Previous speakers have



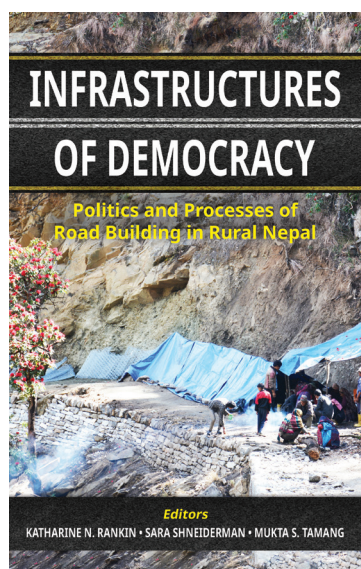
Participants of the Chautari Foundation Lecture - 2025.

included energy expert Mr Bikash Pandey (2015), senior botanist Dr Tirtha Bahadur Shrestha (2016), feminist organizer Dr Renu Adhikari (2017), writer Ms Manjushree Thapa (2018), civil society activist and writer Dr Devendra Raj Panday (2019), and political leader and senior advocate Mr Radheshyam Adhikari (2023). The full texts of the previous lectures have been published and can be read by clicking the appropriate links here: <https://martinchautari.org.np/event-categories/chautari-foundation-lecture>.

PUBLICATIONS

An edited volume, *Infrastructures of Democracy: Politics and Processes of Road Building in Rural Nepal*, edited by Katharine



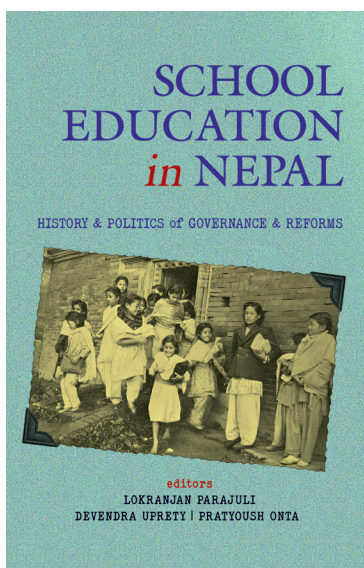


N. Rankin, Sara Shneiderman, and Mukta S. Tamang has been published by Martin Chautari. Apart from the introduction and conclusion written by the editors, the book contains three long chapters on the politics and practices in road building, all written by Nepali scholars. The chapter on road building in Morang in East Nepal was written by Lagan Rai. Shyam Kunwar, a MC member, wrote the chapter on road building in

Dolakha in Central Nepal. The chapter on road building in Mugu in West Nepal was jointly written by Pushpa Hamal and Tulasi Sharan Sigdel. The book has an afterword by Elsie Lewison. The book also contains a glossary of the Nepali terms used in the chapters as well as an index.

Praising the book, Prof. Edward Simpson of Lancaster University says, “*Infrastructures of Democracy* is a vivid and original set of studies showing how Nepal’s rural roads are more than infrastructure—they are contested terrains of politics, power, and everyday life. Sensitive to local voices and vernaculars, the authors rethink development and open new pathways towards imagining the possibilities of a just society.” More information about the book can be found at <https://martinchautari.org.np/mc-publications/infrastructures-of-democracy-politics-and-processes-of-road-building-in-rural-nepal>.

Chautari reprinted the book *School Education in Nepal: History & Politics of Governance & Reforms* edited by Lokranjan Parajuli, Devendra Uprety, and Pratyoush Onta. The book was first published in 2021. The reprinted version comes with a different cover. The book charts the efforts of the various regimes since the Ranas to “school” the people of Nepal and the politics behind those initiatives. It also looks at the policies and regulations that govern the school sector. The book contains ten chapters divided in four major sections corresponding with the following political periods in recent Nepali history: pre-Panchayat (pre 1960), Panchayat (1960–1990), democratic (1990–2015) and the federal transition years (post 2015). The chapters provide a basic



historico-political context to understand the complexities, the roles of various actors and factors in the development of school education in Nepal, as well as the consequences of the politics and policies, intended or otherwise, of such education. The book is especially useful for a younger cohort of researchers doing work on Nepal’s school education from a variety of social science disciplines. More details of the book can be found here: <https://martinchautari.org.np/mc-publications/school-education-in-nepal-history-and-politics-of-governance-and-reforms-1>.

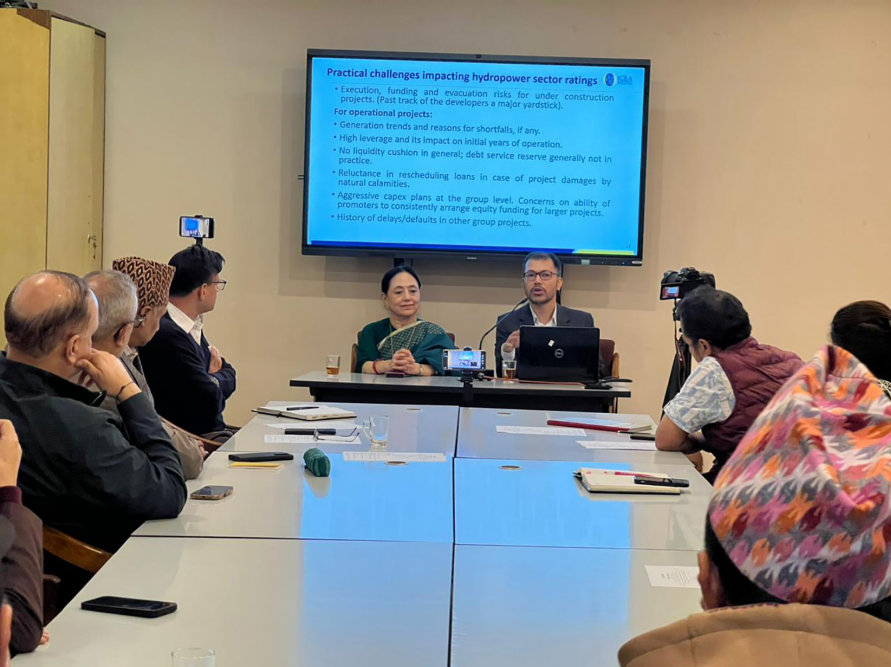
Two bibliographies were recently uploaded on the Chautari website. The first, *Bibliography of Selected Works on the Gurkhas*, was compiled by Sanjay Sharma who is a migration researcher based at Aarhus University, Denmark. This bibliography is a compilation of relevant publications in English and Nepali on the Gurkhas excluding newspaper coverage. It also includes only works that specifically address transnational Gurkha soldiers.

The second, *Bibliography of Academic Writings and Reflections on Social Science Research in Nepal*, was compiled by Pratyoush Onta, a historian based at Chautari. This is version 4 of a bibliography originally compiled in 2010. It is a comprehensive list of academic writings reflecting upon the various state of social sciences in Nepal since the early 1970s. Coverage includes the disciplines of history, political science, geography, sociology, anthropology and psychology.

CAPACITY BUILDING INITIATIVES

Energy Policy Discussion Series

Martin Chautari and Urja Khabar have been jointly organizing the monthly energy policy discussion series since April 2024. As part of this series, on October 28, Rating Division Head Rajiv Maharjan, and Business Head Barsha Shrestha, both from ICRA Nepal Limited, spoke on “Financial Reliability of Nepal’s Hydropower Projects.” The second seminar, held on November 25, 2025, was led by former Auditor General Mr Bhanu Prasad Acharya. He spoke on “Hydro Sector’s Failure in Overall Development.” The third discussion entitled “The Second Phase Electricity Purchasing Agreement of the Existing Hydropower Projects: Its Management and Purchasing Rates” was held on December 30. Dr Ram Prasad Dhital, Chairperson of the Electricity Regulatory Commission Nepal presented his views as the main speaker. Stakeholders of the energy sector including promoters of hydropower projects, bankers, policy makers and journalists attended these discussions.



Barsha Shrestha and Rajiv Maharjan speaking at the Energy Policy Discussion Series on October 28, 2025.

Qualitative Methods Workshop: Discourse Analysis



Sweta Baniya leading Qualitative Methods Workshop: Discourse Analysis on December 21, 2025.

On December 21, 2025, Martin Chautari organized a half-day event on “Qualitative Methods Workshop: Discourse Analysis” with Dr Sweta Baniya. She is an Associate Professor of Rhetoric, Professional, and Technical Writing in the Department of English at Virginia Tech, USA. The workshop was mainly targeted to the Master’s or MPhil level students with work-in-progress. The workshop integrated practical, hands-on exercises in which participants collected small samples of data, analyzed them, and attempted at developing thematic understandings of the discourses they encountered. The workshop mainly focused on definitions, history, and methods of discourse analysis and some practical knowledge of developing research methods.

Altogether 40 participants from various educational backgrounds attended the workshop.

TESTIMONIES ABOUT IMPACT OF MC’S WORK

Martin Chautari as Intellectual Home

A woman, around my parents’ age, waits at Whampoa Garden bus stop in Hong Kong. She studies me with a sliver of recognition as I stand behind her in a queue. “*Nepali jastai dekhinchha...*” she says loudly enough for me to hear. “*Nepali nai hun,*” I confirm and nod. Without missing a beat, she asks the second question. “*Nepalma ghar kaha, hazur ko?*” The question reminds me of my unsettled relationship to the place where I have not lived since the age of 13. Perhaps a separation the woman and I both share.

In this brief encounter and others like it, the question of where “home” is both simple and complicated. Those who’ve left one, re-created another elsewhere, and periodically return to one or the other share a quiet disorientation. Home for me has not been a physical place for a long time and is infused with ebbs and flows of estrangement. Memories of childhood spent in Kathmandu are constantly superimposed by teenage years and coming-of age in the American south, like a photomontage holding together disparate images across time and place. As an anthropologist, I am privileged to have a tool to work through these disorienting, if unaligned, emotions. I locate “home” in my writing and have done so through my first [book](#).

ETHNOGRAPHIC RESEARCH

As an anthropologist, the value of ethnographic research for me is not in the immediacy or the newness of knowledge production. It is in the gathering of building blocks out of which a familiar story can emerge. The former overstates the role of a lone ethnographer, the latter prioritizes critical questions people are already grappling with before an ethnographer/researcher showed up in their world, potentially paving a path for publicly-engaged, accountable research.

In December 2006, I returned to Kathmandu to explore dissertation research topics, shortly after entering into PhD program in anthropology at Cornell University. That same year I also started visiting Martin Chautari (MC). But conducting research in your hometown where you have not lived as an adult means confronting aspects of self not immediately or easily discernible—unsettling of and resettling into the world around you. A commitment that must take others into consideration; it means navigating relationships anew, being confronted with histories older



than you that nonetheless informed your family's life course; reassessing norms you'd internalized only to find them not being mirrored by those you encounter or wish to connect. In short, locating home through meaningful connection to it becomes a necessary step before *doing* any research.

This became clear to me during my summer and winter visits to Kathmandu (2006–2008) upon regularly attending MC events and activities. It's hard to overstate how those months shaped the idea of home for me. It was one of those pivotal moments in life to draw out the contradictions I'd lived with for years, and continue to do so, but it also helped me to begin understanding the lifeworld of people and place beyond the prism of a static "home." Homecoming was no longer about "going back" to familiarity, if it ever was, but it wasn't an opening toward unfamiliarity either. It was embracing the quiet disorientation brought upon by straddling different worlds.

It is no coincidence that my book *Surviving the Sanctuary City: Asylum-Seeking Work in Nepali New York* (2023, University of Washington Press), while based on ethnographic research in the US, is also a story about people evoking home—as a place and a collective idea—to express longing, loss, and shared struggles of seeking it in the migrant communities. The poignant reflections of home inseparable from sociopolitical history of Nepal and the varied accounts of migration trajectories informed by the changing US immigration politics structured the book. Narratives of lived experience in the city, woven in anguished tales of isolation, severed ties, and terms of belonging in the emergent diaspora remained my focus. In people's silence around un-homeliness, predicaments of work, and precarious livelihood, I found words to begin understanding my own family's history of migration to America. People's ambivalent declaration—that they 'migrated for better future'—gave voice to my own emotions and relocating home in writing.



Tina Shrestha
Lecturer, Hong Kong Shue Yan University, Hong Kong and Researcher, Waseda University, Japan

FINDING INTELLECTUAL HOME

Indeed, my academic trajectory is tied to nearly two decades of intermittent, return-travels to Kathmandu, which incidentally centers on my encounters, interactions, and engagements at MC—from serendipitous and challenging to dialogical and memorable. MC has not only contributed to my work but has also provided me with a rare opportunity to share what I find most valuable about ethnographic research and writing beyond academia.

When it came to researching the sociopolitical context for the contemporary mass migration of Nepalis to the US for the book, MC was an invaluable resource. Its library,

archival collection, publication of books in Nepali and English, including the flagship journal of *SINHAS* in the area of *Nepal Studies*, offered a critical starting point for secondary research. MC's vibrant, intellectual culture was indispensable in sharing the findings of my research, receiving feedback, and learning about the latest work in Nepali anthropology and interrelated fields of study. Not to mention the ample opportunities to connect with Nepali and non-Nepali researchers, practitioners, and advocates helped widen the reach of my work outside academia. Beyond these, I found myself gravitating toward an eclectic group of people, engaging in lively discussions, and exploring collaborative possibilities, which laid the groundwork for my current research on [inter-Asian mobilities](#). These finer details, to me, comprise an intellectual home.

Intellectual home lies in creating a collegial platform conducive to having an exchange on topics of mutual interest among scholars and public intellectuals through research, discussion, and writing. MC's research seminar series, *Mangalbare* sessions, lectures, annual conference, reading seminars, and workshops attest to this. It was in *SINHAS* that my first peer-reviewed article was published in 2015.¹ That article evolved into one of the key chapters in my book, sparking new questions, insights, and conversations.²

MC's role as a pioneer in the development and knowledge production of *Nepal Studies* is well-known. And I feel privileged to have engaged in academic and public discourse aimed at enhancing the field. If as a discussant in a workshop in 2016,³ I gained insights into the dual discourse of development and anthropological knowledge of Nepal in the founding of the area study, as a presenter in a symposium in 2019,⁴ I had the opportunity to situate my work within the inter-disciplinary debate and consider the broader implications of Nepali diaspora for *Nepal Studies*.

Intellectual home lies in fostering next generation of publicly-engaged scholars, practitioners, and private citizens. To this effort, MC has created a nurturing environment, prioritizing empirical research, innovative

¹ Kagaz Banaune: A Collective Moral Practice of Suffering in the Asylum Experience of Nepalis in the United States." *Studies in Nepali History and Society* 20(1): 5–30 [2015].

² "Book Discussion on *Surviving the Sanctuary City: Asylum-Seeking Work in Nepali New York*," Research Seminar Series, Martin Chautari, February 25, 2024. See also Amy Leigh Johnson's review of the book published in *Studies in Nepali History and Society* 29(1): 222–227 [2024].

³ Workshop on "Debating Development in South Asia: Revisiting Dor B. Bista's *Fatalism and Development* 25 Years Later." Martin Chautari, December 29, 2016.

⁴ "Women Researchers in Nepal Studies Symposium," Martin Chautari, March 3, 2019.

method, and critical engagement with social theories. Whether through recruitment of junior researchers and students in the research and method seminars, encouragement of their participation in public lectures and directed reading seminars, these activities provide superior training and mentorship in social science research and critical thinking. They are on par with some of the prestigious academic and research institutes I have worked and taught in the US and Asia.

I take pride in having contributed, if in a small way, to MC's ongoing effort to support the work of junior scholars. Aside from reading and reviewing manuscripts submitted to *SINHAS* for the past decade, I have also designed and facilitated two seminars on ethnographic method and anthropological writing in 2017 and 2019, respectively.⁵ I do not remember the details of the seminars. But I do remember having a spark of recognition as I observed participants working through the ethnographic text, drawing on their varied experiences, and deliberating on the value of ethnographic research and writing in their respective fields. *An emergent community of publicly-engaged researchers carving out an intellectual home*, I thought to myself.

Chautari Supports Early-career Researchers

I conducted my first long-term anthropological research in Nepal from 2022 to 2023 for my master's thesis. After completing my master's degree, I lived in Nepal from 2024 to 2025, conducting research for my doctoral dissertation. Since 2022, I have participated in Chautari's Sunday Seminars, the Chautari Annual Conferences, and workshops for women researchers, all while based in Kathmandu, despite my research field being in Mid-Western Nepal. Through various seminars and the annual conference, I had the opportunity to establish a valuable network with researchers from Nepal and abroad. In particular, I was able to build meaningful connections with young Nepali researchers of my generation who share similar academic interests, such as gender, feminism, and indigenous rights. I believe the insights we have cultivated together will make valuable contributions to *Nepal Studies* and to the broader field of international research.

Regarding the Chautari Annual Conference, it provides one of the best opportunities for training in academic writing for early-career researchers like myself. All presenters at the conference are required to submit a paper in advance, which enables substantive discussion with commentators during the sessions. Furthermore, the editorial team of *Studies in Nepali History and Society (SINHAS)* actively supports early-career researchers who wish to submit their

papers to the journal. *SINHAS*, with a publication history spanning three decades, is unparalleled as a leading academic journal on *Nepal Studies*. Through the comments of three anonymous reviewers well-versed in my research topic, I was able to refine the draft of my article which will be published in *SINHAS* shortly. It would be difficult to find another international journal with reviewers who possess such profound knowledge of Nepali society and who provide such thoughtful feedback.

Finally, one of the most remarkable roles that Martin Chautari plays is providing a genuinely neutral space for research and dialogue, free from external interests. My research focuses on the citizenship issues faced by Nepali single mothers and Madheshi women. Outside Chautari, my research questions are often dismissed by sexist and narrowly nationalist persons who discriminate against single mothers and Madheshi people. Inside Chautari, however, I am afforded the freedom to explore these topics and engage in open dialogue beyond such patriarchy and static nationalism. Since Chautari is independent of political groups and international aid organizations, both domestic and international researchers, including myself, can get support for our independent research projects.

Martin Chautari, Nepal in the World and the World in Nepal

Martin Chautari has many important roles but for a foreign researcher like me it provides a very valuable opportunity and space to engage in Nepal with Nepali sources, research and researchers. I first became aware of Martin Chautari in early 2015. I was in the early stages of researching Nepal and smallpox and responded to a general invitation to academic colleagues "outside Kathmandu" to come and discuss their work. I live in New Zealand, but in April on my way back from the UK I gave a seminar, just two weeks before the devastating earthquake. I also became involved from the early stages with the book *Nepal in the Long 1950s* (2024) published by Martin Chautari with its aim of injecting new life into the study of this key period and challenging existing historiography. In 2025, I had the opportunity to discuss my now-published book *Implementing a Global Health Programme: Smallpox and Nepal* (2025, Manchester University Press) and importantly with a physician discussant enabling us to bring history and health together. There is a long way to go—young Nepali researchers who



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⁵ "Ethnography: What is It Good for?" Research Method Seminar, Martin Chautari, February 21, 2017; "Writing in Anthropology: On Positionality, Reflexivity and Ethnographic Fieldwork," Research Seminar Series, Martin Chautari, March 24, 2019.



can explore Nepali language sources need encouraging into health history.

In the intervening years Martin Chautari was always somewhere I could turn to when I had a question or needed some advice. Often it was thought provoking and at times challenging. At times I could reciprocate. Looking

back, I wish I had been able to do more but opportunities to come to Nepal were limited. My links to the study of Nepal, however, are longer. My new book was about Nepal in the world and made visible its place in global smallpox history. However, I first encountered Nepal in 1996 when our family arrived as volunteers for Sir Edmund Hillary to spend two years at the small hospital at Khunde not far from Mt Everest. This later became the subject of my PhD and earlier book *Modern Medicine and International Aid: Khunde Hospital, Nepal, 1966–1998* (2009, Orient Blackswan). I was part of the world in Nepal.

Chautari has Shaped the Trajectory of My Academic Life

I am an Assistant Professor in the Central Department of English, Tribhuvan University. I have been a regular user of online and offline resources of Martin Chautari since 2005. The frequency of my visit to Chautari increased as I decided to work on the connection between



Bal Bahadur Thapa
Assistant Professor, Tribhuvan University

modernity and nationalism in the context of Nepal for my MPhil thesis. Not only did I use the online resources of Chautari like JSTOR and Project MUSE but also took advantage of the books from its library. Through the platforms like Chakati Bahas, Chautari Seminar Series and Chautari Annual Conference, I have shared my ideas with the other scholars in Kathmandu. Finally, after I completed my thesis—“Nationalism’s Appropriation of Modernity in *Anagarik* and *Maitighar*”—in 2012; I was awarded a Media Fellowship by Chautari in 2013. Based on my dissertation, I prepared an article for issue no 9 of *Media Adhyayan* (2014),

one of the eminent journals in the field of Media Studies in Nepal.

Meanwhile, I was working as the Research Assistant to my mentor Prof Dr Sanjeev Uprety for a South Asian social justice project run by Aakar, New Delhi. We proposed to examine structural violence along the lines of gender and caste embedded in the *Muluki Ain* and the constitutions of Nepal up to the Interim Constitution of Nepal, 2007. During our research, Chautari remained an important source of reference materials. Indeed, I met Dr Mara Malagodi there. Her 2013 book, *Constitutional Nationalism and Legal Exclusion: Equality, Identity Politics, and Democracy in Nepal* (Oxford University Press), which was available at the Chautari library, really helped us in our study of legal texts.

Finally, our article “Constitutional Nationalism and Structural Violence: A Study of *Muluki Ain* and the Constitutions of Nepal” was published in *Violence and the Quest for Justice in South Asia* (Sage, 2018). Encouraged by these wonderful research experiences, I decided to trace the trajectory of modernity in the context of Nepal for my PhD dissertation. Indeed, I shared the first concept paper with other scholars during a talk program held at Martin Chautari. I still remember the suggestions I received from scholars present on that occasion. Dr. Archana Thapa’s observation—the women were absent from my PhD project of modernity in Nepal—was an eye-opener. As a result, I added texts like Padmavati Singh’s *Samanantar Akash* (*The Parallel Sky*) and Diamond Shamsher Rana’s *Anita* to the list of primary texts so as to examine the space of women in the trajectory of modernity in Nepal.

The articles published in Martin Chautari’s journals, *Media Adhyayan* and *Studies in Nepali History and Society*, lent me sociological and historical lenses. Indeed, my PhD dissertation, “Trajectory of Nepali Modernity: A Narrative of Ruptures and Repairs” (2021), derives its cross-disciplinary as well as interdisciplinary strength from the resources available at and discussions held at Chautari. Of course, as a student of Cultural Studies, I was already familiar with such approaches. However, it is Chautari, which offered me exposure to other disciplines, particularly history and sociology, in such a way that I could practice interdisciplinary and cross-disciplinary research methods and theoretical frameworks. Indeed, Chautari has shaped the trajectory of my academic life.

Chautari is Important for Early-Career Researchers

In 2006, I heard about Martin Chautari (MC) for the first time when I was a master’s level student at Tribhuvan University (TU). I then participated in MC’s *Mangalbare* discussion series with my colleagues. As a student, I was eager to learn new things; hence, I found MC a suitable place to meet and discuss with different scholars. Its seminars



were a great platform for students like us to present our research findings. I learnt about research methods and process in detail at Chautari for the first time by participating in various research seminars. This experience drew my interest in the field of research.



Shila Adhikari Devkota
Graduate student at Northern Illinois University (NIU), DeKalb, Illinois, USA

MC's publications were good resources to read as I tried to learn academic writing. As a result, I was able to develop a research proposal and get a research fellowship from the Social Inclusion Research Fund (SIRF) managed by SNV Nepal in 2007. This award endorsed my growing interest in research and also encouraged me to apply my knowledge in a practical setting.

In 2009, I was selected as a research fellow at Chautari. This gave me further opportunity to develop practical skills in the field of research, writing and presentation. While doing my research and writing, I got guidance and feedback from my mentors, peers and seminar participants. Finally, I published a research article related to inclusion in higher education in Nepal. I learned that critical comments and feedback are very important for improving one's writing skills. In my case, Martin Chautari has remained as a "Chautari" for acquiring practical knowledge and skills in research.

5. ANNOUNCEMENT

Women Researchers' Workshop-2026

Chautari has announced a call for papers for "Women Researchers' Workshop-2026" which is going to be held on March 29, 2026. Those interested in participating in this workshop have been asked to submit a working draft of their full-length research articles by February 27, 2026. More details can be found at: <https://martinchautari.org.np/events/workshop-of-women-researchers-2026>

महिला अनुसन्धाता कार्यशाला - २०८२ का लागि अनुसन्धान-पत्र आह्वान

मंसिर १८, २०८२ (डिसेम्बर ८, २०२५) : अनुसन्धान-पत्र आह्वान
फागुन १५, २०८२ (फेब्रुअरी २७, २०२६) : अनुसन्धान-पत्र बुझाउने अन्तिम मिति
(कतिमा ५,००० शब्द)
फागुन २०, २०८२ (मार्च ८, २०२६) : अनुसन्धान-पत्र छनोट सम्बन्धी जानकारी
चैत १५, २०८२ (मार्च २९, २०२६) : कार्यशाला हुने मिति

अनुसन्धान-पत्र र सोधपुछका लागि :
mcannualconf@gmail.com



थप जानकारीको लागि :
कार्यशाला आयोजक समिति
मार्टिन चौतारी
२७ जीतजंग मार्ग, थापाथली, काठमाडौं
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