International Conference on

Social Structure and Social Change

21-22 November 2017, Pokhara

Organized By

Nepal Sociological Association, Kathmandu

In collaboration with

Central Department of Sociology

MPhil Program in Sociology

Tribhuvan University

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International Conference on
Social Structure and Social Change

Background

The Nepal Sociological Association (NSA) and the Central Department of Sociology, Tribhuvan University, are organizing a conference on November 21 - 22, 2017 (Mangsir 5-6, 2074) in Pokhara. The theme of the seminar is *Social Structureand Social Change*. We believe this theme can capture the nature both of the relatively stable economic, political and cultural relations as well as the sharp turns many of such relations have taken during the last three decades in Nepal as well as the world.

The popularity of Sociology in Nepal has remained consistently high through the last couple of decades whether in terms of the number of universities, campuses and colleges that offer Sociology or in the number of students there who prefer to study the discipline. In addition, sociologists are hired by a large number of employers, including various branches of the government, private research organizations, private enterprises, social work organizations, development partners and donor organizations, international non-governmental organizations, non-governmental organizations, universities, etc. There are a sizable number of sociologists in the federal legislature and in each of the political parties. Sociologists also have a notable and increasing presence in the media and have been contributing to public education.

Objectives

The longer run objective of the conference is to upgrade the level of professional competence among sociologists and to contribute to valid and relevant analysis of society and state worldwide and in Nepal. We believe that a conference is, foremost, an intellectual-professional space. Wide and intense variation and inequality is as much a social reality today as the rise of the world system that throws up mutually articulated similarities and "flatness". High quality social analysis is expected to contribute to continually refined and relevant knowledge as also to improve the parameters of policy discussion as well as the design of appropriate public intervention.

More concretely, it is expected that the panels, papers and discussions will contribute to the generation of knowledge in a few key areas that have more recently captured the public discourse in Nepal. For example we fully expect that the conference will focus on issues of gender, caste, ethnicity; democracy, governance and federalization; growth, employment and poverty and so on.

Outcomes

Like all other professional conferences the world over, this conferences is also designed to generate and renew professional motivation, mentoring, professional anchoring and engagement as well as personal friendships. National professional gatherings are particularly important in countries like Nepal because teachers,

colleges and campuses outside Kathmandu are often isolated from state-of-the-art knowledge in the discipline. Conference presentation and discussion during national conferences often provide the window through which world-scale ideas and insights are gleaned through by the participants. Such conferences, thus, pay off both in terms of quality and productivity. The organizers feel that the *gathering together* of professionals is sufficiently important to label the annual conference a *mela*. A *mela* expresses the joy of a body of similarly-interested persons who are collaborating together to complete a common task. In fact, we are also inviting sociologists who do not intend to present a paper this year but just wish to chat over tea and cookies, form professional and personal friendship, discuss preferences and priorities for the coming months and years, etc. We expect that those who enjoy sharing such space will be self-motivated to present a paper next year or the one after that. In an important sense we see conferences as arenas both for the actors and for the audience. The serious audience, we believe, is bound to turn up as the principal actor within a few years.

Procedure

The conference will be organized primarily within the framework of panels on key themes. Panels have been encouraged because they encourage wide-eye and multi-sided analysis of a specific issue that is currently shaping our lives and therefore has caught public imagination. Panels also generate professional camaraderie of sorts that may outlive the life of a panel as such and may contribute to sustained intellectual exchange. Panels also set the agenda for research for the next few years. In addition, panel presentations may form the kernels around which textbooks for students may be prepared within the next couple of years. In fact, the conference organizers and the NSA expect to actively nurture the authors involved in at least a couple of the panels through the next year in a manner such that they intensively rework their papers and give it the shape of a joint book. Of course, the conference will also invite stand-alone papers. This will cater both to the relatively unconnected writers as well as those who do not focus on a specific theme but on a perspective as such.

Participants

The Organizing Committee expects 200 sociologists to participate in the conference. Of this, we expect about 60 to be women. We expect another 60 participants from among the members of the ethnic groups, regional groups and the Dalits. We will also invite a few local politicians (e.g. Mayor and Chairpersons of Municipality) policy makers and media persons.

Program Schedule

Social Structure and Social Change

21-22 November 2017, Pokhara

Day I ● 21 November 2017 ● Urban Development Training Centre, Pokhara

8:00-9:00   Arrival, Registration and Breakfast
9:00 -10:00 Inaugural Session with Book/journal Release
10:00 – 10:30 Tea Break

Session I, 10:30-12:00		
Hall A	Hall B	Hall C
Ethnicity and Identity	**Identity and Inequality**	**Livelihood Diversification**
Chair: Sudhindra Sharma	Chair:Tulsi Ram Pandey	Chair: Kailash Nath Pyakuryal
Puspa Raj Rai *Reservation for Janajatis in Nepal's Civil Service: Analysis from Intersectional Lens* **Binit Gurung** *Negotiating Difference: Being Indian Nepali in Delhi* **Tilak Biswakarma** *Maizan System and Conversion from Dalit to non-Dalit Caste: A Case Study of Inter-caste Married Couple of Madhesh* **Nabin Rai** *Generational Divide among the Gurkhas Resettled in the United Kingdom*	**Tika Ram Gautam** *Development and Disparity in* *Nepal: Deconstructing the Myth of Creating Equality* **Ram Bahadur Karki** *Social Construction of Poverty: Analysis of Nepal Living Standard Survey Data* **Tripti Das and Sambit Mallick** '*Digital Divide' – A New Form of Inequality in Post –Industrial Organization: A Study of Different Departments of Government of Assam* **Bidyut Jyoti Kalita and Anjan Bhuyan** *Socio Economic Issues, Poverty and Prospects of Diversification among Jute Growers in India*	**Shanti Bhusal** *व्यवसायीक तरकारी खेतीले कृषकको जीवनस्तरमापारेको सकारात्मकप्रभाव* **Puskar Bahadur Singh** *सुदूर पश्चिमउच्च पहाडी भेगकादलित समुदायको जीविकोपार्जनमानिरन्तरता र परिवर्तन* **Pirt Bahadur Bist** *सामाजिकव्यवस्था, परिर्वतनको गतिशिलता र दलितको जीविकोपार्जन* **Kumar Ghimire** *From Kheti-Khola to Labor Chowk: Shifting Institutions and Livelihood Diversification of Musahars in Nepal Tarai*

Session II, 12:00-13:30		
Hall A	Hall B	Hall C
Political Transformation and Govermentality	**Marginality and Vulnerability**	**Health and Social Wellbeing**
Chair: Youba Raj Luintel **Lokranjan Parajuli** *Homogenization of Social Movement Dynamics under a "Clever" Nepali State, 2007-2012* **Prakash Rai** *Federalism: Sociological Perspectives* **Dipesh Kumar Ghimire** *Social Causes of Rise of Democracy: A Study of 2006 Democratic Movement of Nepal* **Tulsi Ram Pandey** *Democratic Authoritarianism and Challenges for the Establishment of Social Democracy in Nepal*	Chair: Biswo KalyanParajuli **Anita Adhikari** *Marital Status and Suicide: A Study of Chitwan District* **Manjur Ali** *Forgotten at the Margins: Muslim Manual Scavengers in India* **Tek Nath Subedi and Jhakendra Gharti Magar** *Pathways of Public Sociology in Nepal*	Chair: Sara Parker **Sunita Rai** *Socio-economic Correlates of Abuse in Elderly Homes* **Madhusudan Subedi & Ulla-Britt Engelbrektsson** *Factors Contributing to Delay in Diagnosis and Treatment of Leprosy: Analysis of Help-Seeking Narratives from a Community in Dang* **Sangita Nakarmi** *Sociology and Psychological Health* **Sunita Raut** *Globalization and Transformation of Family Care: A Study of Senior Citizen's Care Home in Bhaktapur*
13:30-14:30 Lunch		
Session III, 14:30-16:00		
Hall A	Hall B	Hall C
Gender, Women Empowerment and Feminist Movement	**Women, Menstrual Hygiene and Empowerment**	**Marriage, Kinship and Cultural Practices**
Chair: Gyanu Chhetri **Radhika Dahal** *Feminist Movement in Nepal:* *A Structural Analysis*	Chair: Bindu Pokharel **Sara Parker and Kay Standing** *Reusable Sanitary Pad Kits: Assessing their Impact on Women's and Girls' Education and Wellbeing*	Chair: Sandhya Basnet **Raj Kumar Rai** Sociology of *Marriage and Kinship System among Bantawa Rai in Eastern Nepal*

Samjhana Wagley *Gender based Development in Nepal's Periodic Development Plans: Efforts and Achievements* **Chandra Bahadur Katuwal** *Role of Raja Yoga Meditation in Women Empowerment* **Krishna Kumar Sah** *Feminization of Agriculture in Madhesh*	**Pradipta Kadambari** *Community Based Sanitary Pad Production: Opportunities and Challenges to Menstrual Hygiene* **Mina Devi Uprety** *Social Imaginations of Menstruation: Perceptions and Experiences of Young Generation* **Giri Bahadur Sunar** *Empowering Women through Self-Defense*	**Reena Burathoki and Om Kumari Rana** *Proposal: Changing Trends of Marriage among the Gurkha Diaspora in the UK* **Tanka Mani Poudel** *Inter-caste marriage in Eastern Nepal: Contexts and Consequences* **Madhav Poudyal** *आदिवासीजनजाति, हिन्दु वर्ण व्यवस्था र सामाजिक सांस्कृतिक अभ्यास*

Session IV, 16:00-17:30		
Hall A	Hall B	Hall C
Nationalism, Democracy and Accountability	**Modernity and Development Discourse**	**Local and International Social Institutions**
Chair: Dinesh Prasain **Sushav Niraula** *Rethinking Nationalism to Strengthen Nepali Democracy* **Sumanta Ghimire** *राष्ट्रियता, राष्ट्रवाद र नेपाल: एक समाजशास्त्रीय दृष्टिकोण* **Ram Chandra Baral** *दलतन्त्रको सामाजिकीकरण र प्रभावहरु* **Samrat Sharma** *Contextualizing Social Capital and Fragility of Nepali Society: An Approach towards Binding Society Together*	Chair: Sita Rana **Madhav Prasad Timilsina** *Analysis of the Role of NGOs and INGOs: Case Studies from Kavre District* **Dil Gurung** *Globalization, Community Forests and Women Empowerment* **Laxmi Thapa** *Foreign Employment Opportunity and Social Change* **NabinAcharya** *Sociological Debates on Development and Nepal*	Chair: Pramod Bhatta **Hari Prasad Badu** *थारु समुदायको भलमन्सा प्रणाली* **Prem Bahadur Chalaune** *Nepal India Relations: From the Perspective of Sovereignty* **Pasang Sherpa** *Indigenous Peoples' Customary Laws and Practices in Conservation and Sustainable Management of Natural Resources in Nepal*

Day II ●22 November 2017 ● Urban Development Training Centre, Pokhara		
8:00-9:00 Registration and Breakfast		
9:00-9:30 Plenary II. Speaker: Chandra Bhadra.		
9:30-10:00 Plenary III. Speaker: Chaitanya Mishra. *Marx in 2017 Nepal*		
Session V, 10:00-11:30		
Hall A	Hall B	Hall C
Constitution, Election and Governance	**Social Class, New Opportunity and Reification of Youth**	**Dalithood: "Internal" Reflections**
Chair: Surendra Mishra	Chair: Uddhav Pyakuryal	Chair: Khyam BK
Chiranjivi Acharya	**Youba Raj Luintel**	**Resham BK**
Citizenship in New Constitution of Nepal	*Is the 'Middle Class' Really Vanishing? A Note on the Expanding and Consolidating 'Middle Class' in Contemporary Nepal*	*Paths to Dalit Empowerment and Social Change: A Comparison of a "Maoist Affected" Village and a Neighboring Town in Sindhupalchok*
Sirjana Subba		
Local Elections and the Politics of Inclusion in Nepal		
Pravin Koirala	**Madhusudan Subedi**	**Arjun BK**
Beyond Election: Connecting Decentralization with Development	*Inequality among Siblings: Individualization of Class Formation in a Globalized World*	*Social Stratification and Dalit Leadership: An Ethnographic Study of a Village in Western Nepal*
Ramesh Kafle	**Keshab Raj Silwal**	**Neeru Ghale**
स्मार्ट सिटी: अवधारणा र अभ्यास	*A Study of Reification of youth in Nepal: Changing Aspirations and Challenges*	*Injustice in Access to Water - Social Exclusion of Dalits in Nepal*
Birendra Prasad Shah	**Anchala Chaudhary**	**Bhola Paswan**
A historical analysis of Madhesh and Madheshi Politics at a Glance	*Livelihood Practices in Transnational Space: A Case Study of Family Left Behind in Nepal*	*Scholarship Program for Tarai Dalits: A Critical Examination*
Session VI, 11:30-13:00		
Hall A	Hall B	Hall C
Disaster, Reconstruction and Resilience I	**Disaster, Reconstruction and Resilience II**	**Education, Social Policy and Governance**
Chair: Post Raj Dhungana	Chair: [To be Decided]	Chair: Kay Standing

Sharada Khatiwada	Bindeshwor Thapa Magar	Narayan Paudel
Gender and Post-Disaster Reconstruction: An Assessment of Post Earthquake Reconstruction Strategy in Nepal	*Social Capitals and 2015 Earthquake Recovery: A Case from Ramechhap, Central Nepal*	*Perception on Public School Performance: A Case of Kathmandu*
Narendra Mishra	**Chandra KC, Samyam Shrestha and Sudhindra Sharma**	**Pramod Bhatta**
Flooding Disaster in Tarai of Nepal	*Natural Disaster and Political Preferences: The Case of 2015 Earthquake in Nepal*	*'Public' Education through 'Community' Schooling: Rhetoric and Realities of 'Free' Education in Nepal*
Narayani Devkota	**Nirmala Pandit**	**Tejendra Budhathoki**
Disaster and Resilience: A Study of Barpak Village after April 2015 Earthquake	*Disaster and Poverty: A Case Study of Earthquake Victims*	*Localization of Authority and Public Fiscal Governance: An Ethnography of School-Community in Nepal*
	Rukh Gurung	**Bala Ram Acharya**
	भूकम्पपछि पुनर्निर्माणमा नीतिगत जटिलता : विलम्ब, अलमल र आक्रोश	*Facebook: Patterns of Use and Impact*

13:00-14:00 Lunch		
Session VII, 14:00-14:45:00		
Hall A	Hall B	Hall C
Social and Symbolic Life	**Feminization and Researching Rural Women**	**Women, Inequality and Violence**
Chair: Ajit Thapa	Chair: Ganesh Man Gurung	Chair: Shanti Bhusal
Rojisha Poudel	**Mira Mishra**	**Smritee Basnet**
Traditional and Modern Practices of Cremation: Significance and Challenges	*Revisiting Fieldwork among Rural Women*	*Workplace Violence against Nurses Working in Selected Hospitals of Kathmandu Valley*
Sukra Raj Adhikari	**Ruku Pandey**	**Rajya Laxmi Gurung**
Yagnya as Social Institution inVedic Social Structure	*Existing Debates and Real Life Experiences of Female Massage Workers in Urban Areas*	*Protection of Women Human Rights Defenders (WHRD): A Case Study of WHRD of Nuwakot District, Nepal*
Prapanna Maskey		
Looking at Gaijatra Symbolically: The Family versus the Society		

14:45 -15:00 Tea Break
15:00 – 16:00 Hall A: Review of Past Year *and* Formation of Executive Committee of Nepal Sociological Association

Day I: 21 November 2017

Session I

Reservation for Janajatisin Nepal's Civil Service: Analysis from Intersectional Lens

Puspa Raj Rai
Patan Campus, Tribhuvan University
raipushparaj@gmail.com

Nepal has made tremendous efforts to change the policies towards inclusion of different excluded groups. Affirmative action or reservation policies for women, indigenous nationalities and other groups have been promulgated by the government to increase the representation of historically underrepresented and excluded group in the civil service of Nepal. A crucial foundation stone in the systematic emergence of social inequality in the past was inserted by the unitary lens of culture and politics. Still, reservation policy was made based on the assumption of Janajati as a unitary entity. So, it is time for evaluation of reservation policies from intersectional lenses. Not all Janajati groups are of same economic, political and social conditions. But multidimensional and intersectional inequality and oppression within Janajati has been accorded less priority in the academic discourse and state's policies and plans. There is no government study of under-representation and over-representation in civil service within Janajati groups.

In such a context, this paper provides answers to questions such as: Which Janajati groups benefited more from the reservation policies in civil service? Is there male creamy-layer or female creamy-layer? What is the situation of representation of Janajatis based on the categorization of Nepal government's categorization of Janajatis into five groups? This paper explores the representation of the Janajatis in civil service after the implementation of reservation policy. Data for this paper has been collected from the bulletin of the Public Service Commission. From the list of passed candidates published in the Bulletin, Janajati candidates were sorted out by gender and the five categories. The paper argues that the provision of reservation is more favorable for the advantaged Janajati group than the most marginalized Janajti group. Similarly, it is more favorable for male Janajatis than female Janajatis within the same group, thereby potentially reproducing social inequality within Janjatis in Nepal.

Negotiating Difference: Being Indian Nepali in Delhi

Binit Gurung
Department of Sociology, South Asian University, India
mebntgrg@hotmail.com

Existing literature on Indian Nepalis is largely rooted in Darjeeling and Northeast India. However, the complexity of Indian Nepali identity is accentuated in metropolitan areas. This paper draws from fieldwork done among Indian Nepali students in Delhi, India's capital city which is also home to some of India's best educational institutions. In this paper, I shed light on what it is like to an Indian Nepali in Delhi. Using the basic social anthropological model of ethnicity as enunciated by Richard Jenkins, I explore how the formation of "Nepali ethnicity" receives impetus among internally-heterogeneous Indian Nepalis in the metropolitan city of Delhi where different groups co-exist and compete for available resources. By focusing on Indian Nepali students based in Delhi, I illuminate how the Indian Nepali students negotiate their national and sub-national identities in their everyday life in Delhi where they are often mistaken for Northeast Indians and migrant Nepalis by the Indian mainstream. I show how the sense of insecurity fuelled by their experiences of hostility and exposure to the multi-cultural milieu of Delhi prompts Indian Nepalis to celebrate their "difference" which is facilitated by various organizing activities in Delhi. As the possibility to define a distinct Indian Nepali identity collapses in the diversity of Delhi, I argue that Nepali identity is strengthened rather than weakened in Delhi where Nepali culture, language and history provide the necessary resources for Indian Nepali students to come together and have a sense of collective identity.

Maizan System and Conversion from Dalit to non-Dalit Caste: A Case Study of Inter-caste Married Couple of Madhesh

Tilak Biswakarma
Ratna Rajya Campus, Tribhuvan University
tivikji@gmail.com

The *Maizan* system, particularly the one practiced amongst the caste groups from Madheshi community is a custom of selecting head of community by respective caste members. The nominated head takes role in solving the problems which may arise from time to time in the community. One of the roles performed by the head relates to deciding the fate of couples that have eloped after inter-caste marriage. When any community member elopes with a Dalit girl the *Maizan* decided the fate of couple; he either rejects the couple from his community or accepts the Dalit bride with some conditions. To accept the Dalit bride, *Maizan* should uplift her caste status. After the bride becomes non-Dalit, her relationship with her maternal family also changes and needs to treat differently.

This paper delves into such incidences through case study of inter-caste married couples. It focuses on the Dalit and non-Dalit's familial relationship, the conditions such couples need to fulfill after accepting marriage, and the problems they face. On the one hand, non-Dalit cannot imagine the marital relationship with Dalit, and on the other hand, when such a situation takes place they cannot boycott them from their family. The paper juxtaposes the outcomes of agency versus structure and the relationship between Dalit and non-Dalit.

Generational Divide among the Gurkhas Resettled in the United Kingdom

Nabin Rai
Baneswor Community Campus, Tribhuvan University
nabin_rai9@yahoo.com

The migration and settlement of the Gurkhas in the UK is a special provision enacted by the UK Government in 2004. It means that the Gurkhas have distinct entry provision into the host country. Since then, it is estimated that around two-thirds of all eligible Gurkhas and their families have already moved to the UK. Recently retired Gurkhas and their families have been the biggest beneficiaries of this provision. An important aspect of this migration is that they not only migrated at individual level but in large numbers as whole family and community. Another remarkable aspect of this migration is the transmission of their capitals to second generations. Majority of second generation Gurkhas have shifted to UK with the entire family, and they are either studying in university or working.

There is considerable confusion regarding the notion of second generation. The narrow definition of second generation refers to those children born in the host country. However, in the case of Gurkhas, the second generation was brought to a host country when they were very small. The population census registered them as foreign born and therefore they are first generation immigrants. But sociologically they are indistinguishable from the second generation. The fact that they moved to the UK as a family has significant sociological implications. One such implication is that the Gurkha households reside there as a community and with cultural patterns learned back in Nepal. The younger generation imbibes "British culture" even as the older generation seeks to transmit "Nepali culture". Many in the younger generation are either studying at universities or working within the UK.

Development and Disparities in Nepal: Deconstructing the Myth of Creating Equality

Tika Ram Gautam
Central Department of Sociology, Tribhuvan University
gautamtr@cdsatu.edu.np

Development has become an important global agenda for both developed and developing countries around the world. These countries are trying to develop and implement the best development models to foster equality among people. In addition, they aim to create homogeneous modern civilized societies. However, in practice, the process of development has resulted in multiple forms of inequalities among people. Furthermore, it has created multiple bases of categorizing people into different strata. This article is a critique of this ongoing process of development at the global level in general and in Nepal in particular. Based on empirical observations of the ongoing process of modernization and development in Nepal and the impacts of development as reflected in the national census and survey data, this paper examines how the development achievements are creating disparities rather than promoting equality among the people. Finally, it argues that the claim that modernization and development creates or leads to equality is a myth.

Social Construction of Poverty: Analysis of Nepal Living Standard Survey Data

Ram Bahadur Karki
Ratna Rajya Campus, Tribhuvan University
ramkarkisocio@gmail.com

Poverty is understood as an undesirable and intolerable social, economic, political and psychological problem in both academic and development fields. Poverty is more than deprivation of economic or material resources. Moreover, the understanding of 'poverty' varies considerably from one locality to another and from one period in time to another. This paper talks about 'what constitute poverty' rather than how poverty is defined.

Most of the research studies regarding poverty in Nepal have focused on either measuring the level or dynamics of poverty across the country through the development perspectives. Due to insufficient research regarding the different dimensions of poverty, there is misconception that poverty is only an economic phenomenon. However, in this paper here I argue that poverty is socially constructed rather than economic deprivation. It is based on analysis of Nepal Living Standards Survey 2010/11 conducted by the Central Bureau of Statistics.

Various thinkers have thought differently about poverty. For Marx, poverty is a byproduct of economic and political structure. Likewise, poverty, for Malthus is determined by large household size, for Seen and Spencer individual incapability, for Lewis cultural reproduction and for Simmer market based marginal productivity. However, my finding shows that poverty in Nepal is shaped by multiple factors that are different across socio-cultural, economic, and political spectrum of society. Among them, the non-entrepreneurship culture or job seeking *(i.e. jaggier mentality)* rather than being self-employed is highly associated with poverty, which is social rather than economic and political phenomenon. Therefore my thesis here is poverty is a socially constructed phenomenon which is shaped by multiple factors.

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'Digital Divide': A New Form of Inequality in Post-Industrial Organization: A Study of Different Departments of Government of Assam

Trite Das
Department of Humanities and Social Sciences,
Indian Institute of Technology Guwahati, India
dtripti7@gmail.com

Ambit Malik
Department of Humanities and Social Sciences,
Indian Institute of Technology Guwahati, India

Adoption and application of new technologies, particularly Information and Communication Technologies (ICTs) are one of the main aspects of globalization, which is expected to increase industrial productivity, improve service delivery and accountability, support isolated farmers, etc. But in practice, these expectations are shaped by a complicated reality. It is of paramount significance to interrogate the extent and intensity of the objectives of ICTs towards economic and social inclusion. This study examines whether the introduction of ICTs by some of the selected departments of Government of Assam to connect communities has improved livelihood of people and facilitated the activities of the state run institutions. The effort that is paid to hardware and software than human and social system has created a new form of inequality i.e. 'Digital Divide' – the difference between 'Digital Haves' and 'Digital Have-Nots' which are similar to concepts like disadvantage or deprivation.

This study is based on both primary and secondary data. In-depth interviews were conducted among different groups of individuals that are engaged in the process of creation of ICTs, diffusion and utilization. From the Social Construction of Technology approach, it looks at how the meaning of ICTs is interpreted differently in different situations by different groups of people. The study notes that ICT does not exist as an external variable to be added from the outside to bring about certain consequences. Rather it is intertwined in a complex manner into social systems and processes.

Socio Economic Issues, Poverty and Prospects of Diversification among Jute Growers in India

Bidet Jota Kaila
Department of Business Administration, Tempura University, Assam, India
bidyutkalita1990@gmail.com

Annan Bhutan
Department of Business Administration, Tempura University, Assam, India

Jute is a fiber crop of marginal and small farmers in South Asian nations. Its cultivation and processing plays a crucial role in reducing poverty of these agrarian economies, through creation of livelihoods and absorption of unemployment. Due to growing environmental awareness, the use and demand of Jute and other natural fibers is increasing rapidly across the world. However, fluctuation in terms of Jute acreage as well as production is a common phenomenon in India. In this milieu, this paper analyzes the socio-economic issues and intensity of poverty among Jute growers in India with special reference to Assam. Prospects of diversification through value addition are also taken into consideration. The paper is based on both primary and secondary data. Primary data were collected through structured interview schedule from Jute growers; irrespective of their farm size across the state, selected through multistage non-probability convenience sampling procedure

It was observed that due to shortage of agricultural labor and increasing cost of cultivation, farmers showed apathy towards Jute cultivation in the region. Inappropriate marketing facilities, decline of renting spaces and disinterest of the younger generation to engage in agriculture as a means of livelihood are some sustainability issues of this jute farming. As a consequence, crop shifting is a common practice among the farmers. In such a context, promotion of diversified jute product can be a viable measure for increasing farmer's income and strengthening the rural economy of the region.

व्यवसायिक तरकारी खेती र कृषकको जीवनस्तरः लेखनाथ महानगरपालिकाका कृषकहरुको अध्ययन

शान्ति भुसाल
पृथ्वीनारायण क्याम्पस, त्रिभुवन विश्वविद्यालय
bhusalshanti@gmail.com

पोखरा लेखनाथ महानगरपालिका वडा नं ५ मा मौसमी र वेमौसमी दुवै किसिमको तरकारी खेती हुन्छ । उक्त तरकारी खेती व्यवसायिक रुपमा गरिएको हुँदा यसले कृषकहरुको जीविकोपार्जनमा सकारात्मक प्रभाव पार्दछ । यो आलेखको उद्देश्य उक्त व्यवसायीक तरकारी खेतीले कृषकको जिवनस्तरमा के कस्तो प्रभाव पारेको छ भन्ने कुराको अन्वेषण गर्नु हो । तरकारी खेतीको प्रभाव विश्लेषण गर्नका लागि महानगरपालिका वडा नं ५ का ६ जना सफल व्यवसायिक कृषकहरुलाई उद्देश्यमूलकरुपमा छनौट गरिएको थियो । तिनै ६ जना कृषकहरुसँगको कुराकानी र अन्तरवार्ताबाट प्राप्त सूचनाको आधारमा तरकारी खेतीको सकारात्मक प्रभाव अन्वेषण गर्ने प्रयास गरिएको छ ।

व्यवसायिक रुपमा तरकारी खेती गर्नका लागि खेतबारी खनजोत, डयाङ्निर्माण, बीउ छनौट, बीउ बर्ना रोप्ने, गोडमेल गर्ने, तरकारी टिप्ने, काट्ने आदि कामहरुमा नियमित रुपमा गर्नु पर्ने हुन्छ । यि कामहरु व्यवसायिक रुपमा गर्नु पर्ने भएकोले कृषकहरुको घरपरिवारका महिला र पुरुष दुवै उत्तिकै सहभागीता हुन्छन् । यसरी गरिने खेतीबाट हरियो सागसब्जी, दुधदही, मासुको उपलब्धता हुन्छ भने यसले सन्तुलित आहार, नीजी क्लिनिक र अस्पतालमा स्वस्थ परिक्षण गर्ने, छोराछोरीको शिक्षा नीजी विद्यालय, कलेजमा गराउने, संचार साधनहरु (मोबाइल, टि.भी, रेडियो, इन्टरनेट,कम्प्युटर) को उपभोग गर्ने, यातायाताका साधन खरिद गर्ने, जन्मोत्सव, व्रतबन्ध, विवाह, धार्मिक कार्य आदिमा लगानी बृद्धि भएको छ । उत्पादनमा पुनःलगानी गर्ने, थोक व्यापार गर्ने, खद्राव्यापार गर्ने, बैंक ब्यालेन्स गर्ने, शेयर खरिद गर्ने, साथीभाई छरछिमेक आदिलाई सहयोग गर्ने, घरजग्गा खरिद गर्ने, घर निर्माण गर्ने, कृषक समुह गठन गर्ने, एकआपसमा छलफल गरी सहयोग गर्ने, पिरमर्का र समस्या समाधान गर्ने सचेतना वृद्धि भएको पनि देखिन्छ ।

परिवारका सबै सदस्यहरु व्यवसायीक तरकारीमा संलग्न हुनथालेपछि आम्दानीमा बृद्धि, सम्पूर्ण सदस्यहरु तरकारी खेतीका बारेमा आवश्यक छलफलमा जुटी एक आपसमा आ–आफ्ना भावनाहरु साटासाट गर्ने परिपाटी बसेकाले परिवारमा आपसि सम्बन्धमा सुधार आउनुका साथै पहिला छोरी बुहारीलाई हेयका दृष्टिले हेर्ने र बोझका रुपमा लिने परिवारमा अहिले आपसमा महिला र पुरुषबीच सुमधुर सम्बन्ध बढेको, आपसी सद्भाव र प्रेम, स्नेहको वातावरण तयार भएको देखिन्छ । यसरी व्यवसायिक तरकारी खेतीले कृषकको जीविकोपार्जनमा सहयोग मात्र गरेको छैन कि यसले घरपरिको जीवनस्तर उकास्नसमेत मद्दत गरेको छ ।

जीविकोपार्जनमा निरन्तरता र परिवर्तनः सुदूर पश्चिमका उच्च पहाडी भेगका दलित समुदायको अध्ययन

पुस्कर बहादुर सिंह

समाजशास्त्रसँग सम्बन्धित स्वतन्त्र अनुसन्धानकर्ता
puskarbahadursingh@gmail.com

यो आलेखले बभाङ्ग जिल्लाको चैनपुर गा.वि.स.वार्ड नं. ६ डाँडागाँउका दलित समुदायको जीविकोपार्जन पद्धतिको निरन्तरता र परिवर्तनको बारेमा चर्चा गर्ने प्रयास गरेको छ । यस किसिमको अध्ययनका लागि उक्त दलित समुदायमा एक महिना लामो स्थलगत अध्ययन गरी उक्त विषयमा प्राप्त सूचनाहरुको आधारमा दलितहरुको जीविकोपार्जनबारे व्याख्या गर्ने प्रयत्न गरिएको छ । स्थलगत अध्ययनका क्रममा उत्तरदाताहरुबाट उनीहरुको जीवन कहानी, असंगठित अन्तर्वार्ता र केही जानकार व्यक्तिहरुसँगको अन्तर्वार्ताको माध्यमद्वारा सूचनाहरू संकलन गरिएको थियो । विगतदुई ⁄ तिन दशकमा दलितहरूको जीविकाका आयामहरुमा आन्तरिक र बाह्यकारणले के कति परिवर्तन र निरन्तरता देखा परेका छन्, त्यसको विश्लेषण गर्नु यस यो आलेखको मुख्य उद्देश्य हो ।

अध्ययनका क्रममा प्राप्त सूचनाहरुको आधारमा दलित समुदायको जीविका परम्परागत पद्धतिमा मात्र आधारित छैन भन्ने देखिन्छ । यसले उनीहरुको जीवनमा यात परिवर्तन देखापर्दैछ या जीविकोपार्जनमा बिविधीकरण आइरहेको छ भन्ने देखाउँछ । जीबिकालाई बिविधीकृत गर्न सक्ने परिवार सम्पन्नतातर्फ उन्मुख भएको पाइन्छ । यस किसिमको परिवर्तनसँगै गाँउमा पुराना सम्बन्धहरू कमजोर र नयाँ

सम्बन्धहरूको निर्माण भैरहेको छ । जातमा आधारीत पुख्यौली पेशा र हलिया प्रथा जीविकाको प्रधान स्रोत हुन छोडेको छ । दलित समुदायको उपल्लो भनिने वर्ग र जातसँगको सम्बन्ध रिथीभागे परम्पराबाट अधियाँ र मातमा सरेको छ । जात धर्मका आधारमा नभइ व्यक्तिगत क्षमता, सिप र कार्यकुशलताका आधारमा कस्तो जीविकाका उपाय अपनाउने र समाजमा कस्तो प्रतिष्ठा प्राप्त गर्ने भन्ने कुरा निर्धारण हुनथालेको छ । पहिले जमीन महत्त्वपूर्ण थियो, अहिले जमीन अरु आम्दानीका स्रोतहरू सरह वा कम महत्त्वपूर्ण छ । अहिले जीविकाको आधार कृषीबाट गैरकृषी, गैरग्रामीण, गैरघरायसी, गैरगुजारामुखी पेशातर्फ उन्मुख छ । कृषी र गैरकृषी दुवै क्षेत्रमा देखा परेको ज्यालादारी श्रम अहिले जीविकाको मुख्य पाटो हुनपुगेको छ । अहिले परिवारमा गतिशीलता बढेको छ । आफ्नो थातथलो छोडी सहरसँग जोडीने, बिदेशीने दर बढेर गएको छ । जीविका धान्न महत्त्वपूर्ण योगदान दिएको रेमिट्यान्सले नयाँ परीवारको निर्माण गर्दैछ । बजारको पहुँच र विकास प्रक्रियाले केही दलित समुदायलाई नयाँ अवसर प्रदान गरेको त छ, साथसाथै केही दलित समुदायको परम्परागत सीप र क्षमताहरू अनिवार्यबाट बैकल्पीकतर्फ रूपान्तरीत पनि गरेको छ । नयाँ परिस्थितिमा बजारले ल्याएका नयाँ सीप सिक्न दलित समुदाय संघर्षरत छन् । समग्रमा दलित समुदाय रिथीभागे परम्पराको विकल्पका रूपमा देखा परेका मौसमी रोजगारी, ज्यालादारी श्रम, रोजगारी, व्यवसाय, पशुपालन, नगदेबाली जस्ता विविधीकृत जीविकाकानयाँउपायहरूमा आबद्ध भएका छन् । यी उपायहरू अपनाउन पूर्वाधार विकास, तिव्र शहरीकरण, बजारको प्रवेश, सूचना र सञ्चारको उपलब्धता, शिक्षाको पहुँच, स्रोतमाथि जनसंख्याको दबाब, उपल्ला भनिने जातको गतिशीलता, परम्परागत मूल्य मान्यतामा आएको गिरावट, गैरसरकारी संस्थाको सक्रियता लगायतका तत्वहरूले महत्त्वपूर्ण भूमिका निर्वाह गरेका छन् ।

समाजिक व्यवस्था, परिर्वतनको गतिशीलता र दलितको जीविकोपार्जन

पृत बहादुर विष्ट
उपप्राध्यापक, सुदूरपश्चिमाञ्चलविश्वविद्यालय, महेन्द्रनगर
pirt.bista10@gmail.com

सुदूर पश्चिम पहाडको समाजिक व्यवस्था क्षेत्री, बाहुन र दलित समुहका एकाइ मिलेर वनेको छ । एउटा पूर्ण समाजको संचालनका लागि यी तिनै समुहको उत्तीकै महत्व रहेको छ । गाउँपिच्छे तिनै समुहका मानीसको वसोवास रहेको पाइन्छ । हिन्दू लोक धर्म परम्परा अनुशरण गर्ने यो समाजिक व्यवस्थाका प्रत्येक समुह परम्परागत जातीय पेशामा विभाजीत छन् । सबै भन्दा बढी जनसख्या भएको क्षेत्रीदाता र अरु प्राप्तकर्ता समुदायका रुपमा रहेका छन । वाहुन र दलित जातीले जन्म, विवाह र मृत्यू लगायतका जीवनचक्र संस्कार, चाडपर्व, धार्मीक अनुष्ठान, खेतिपातीवाट खलो, खेतीपातीमा सघाएवापत अन्नपात, कपडा, पैसा र जगगा जमीन प्राप्त गरेर जीवीकोपार्जन गर्दै आएका थिए । २०४६ सालको जनआन्दोलन पछि समाज खूकुलो बन्दै आयो । २०६२/०६३ को जनआन्दोलन र गण्तन्त्र देखि हालसम्म आई पुग्दा समाजिक व्यवस्थाका एकाइको भुमिकामा धेरै परिवर्तन आएको छ । पछिल्ला तीनदशकमा समाजिक व्यवस्थाका एकाइको मुल्य, मान्यता, रिथिभागे प्रथा, जातीय पेशा र विभिन्न समाजिक कार्यहरुमा गर्ने भुमिका र करभरमापनि परिवर्तन आएको छ । समाजमा रहेको जातीय र सास्कृतिक स्तरीकरण, विभेद र दमन, छुवाछुत न्यून भएको छ । दलित समुहको समाजिक, राजनैतिक प्रतिनीधित्व बढदै गएको छ । दलितजातीले दिने सेवाहरु बजारवाट उपल्वध हुनाले बाहुन क्षेत्रीजातीको दैनिक जीवनमा खासै असर परेको छैन । तर परम्परागत समाजीक व्यवस्थामा आफनो

सिप र दक्षतावाट जीवीकोपार्जन गरी खाने दलित समुदायलाई परिवर्तीत सामाजिक परिवेशले धेरै असर पारेको छ । पहाडमा रिथीभागे प्रथामा बाचेका कतिपय दलित समुदायसँग बस्ने घरको जमीनपनि आफनो नभएको अबस्था छ । ग्रामीण भेगमा रहेका दलित समुदायसँग जमीन नभएको हुनाले अँधिया, माते, भाडामा खेत लिएर जीवीका चलाएका छन । ज्याला, मजदुरीका काम पाए गाउँमा नभए भारतमा गएर परिवार चलाएका छन् । गरीवी, बेरोजगारी निरक्षरताव याप्त छ । यो लेखमा बैतडी जिल्लाको कालागाउँमा रहेका दलित (लुहार, पार्की, दमाई, भूल, चुनारा) जातीको परम्परागत सामाजिक व्यवस्थामा भुमीका र वर्तमान समयमा जीवीकोपार्जनको अबस्थाको विश्लेषण गरिएको छ ।

From *Kheti-Khola* to *Labor Chock*: Shifting Institution and Livelihood Diversification of Musahar in Nepal Tarai

Kumar Ghimire
Post Graduate Campus (Biratnagar), Tribhuvan University
kumarghimire59@yahoo.com

The central concern in this paper is to present the trajectory of livelihood diversification followed by the Musahar people. Historically, Musahars are landless agricultural laborers. They belong to Tarai Dalit category. They have been facing adverse livelihood trajectories characterized by inadequate income for basic needs. In the past they worked as agricultural labor under *Jajmani* system in the land of local *Jamindar*. After 1990, there have been tremendous changes in social, economic and political sphere of society. New opportunities have been growing in non-farm sectors. Musahars have taken these changes as appropriate opportunity to escape from farm labor based on Jajmani system to *labor-chock* (nonfarm labor institution) and to diversify their livelihoods.

Engaging with Bourdieu's notion of habitus and practice, this paper throws light on how Musahars were and still is engaged vis-a-vis Jamindari producing social relation in *kheti-khola* (farm-based labor institution) and why they desire to escape from agricultural labor. This paper gives emphasis on historical inquiry and uses retrospective and circumspective research design. It follows life history method with age group cohort, and key informant interview as the research tools to understand the past and present livelihood trajectories. It shows how history informs institutional response to shape livelihoods, and how the shifts in institutional setup across broad historical context lead to diversification in livelihoods.

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Session II

Homogenization of Social Movement Dynamics under a "Clever" Nepali State, 2007-2012

Lokranjan Parajuli
Martin Chautari
rameshparajuli@gmail.com

Following the success of the 2006 popular movement in Nepal, there was a rise in the number of successful social movements—successful in that they were able to force the state to respond as well as agree to their principal demands. Starting with the Madhesi movement in early 2007, the Nepali state reached agreements/understandings with around two dozen agitating groups by May 2012. The focus of this paper is on those agreements/understandings, and their subsequent executions or lack thereof. Through this focus, the paper assesses the particularities of both the movements and the Nepali state during those five years. First I show that these movements have largely followed a similar trajectory before concluding with an agreement with the state. In so doing, they have entrenched a particular template of a "successful" movement, thus contributing to the homogenization of movement dynamics in Nepal. Second, I look at the performance of the Nepali state as it entered into various understandings/agreements with the different movements. One common principal demand of all movements was "recognition." In looking at the various agreements as evidence of state recognition, it would be tempting to show that by agreeing even to mutually exclusive demands, the Nepali state was a particularly "weak" one during this phase. Instead I argue that the Nepali state during this period was neither "weak" nor "strong" but rather a particularly "clever" one, performing its job according to the demands of the day.

Federalism: Sociological Perspective

Prakash Rai
chamling.prakash@gmail.com

Although federalism is generally taken as multi-tiered governance system combining 'self-rule' and 'shared rule', it is essentially one of several political systems of managing social diversity. The nature of federalism in essence is determined by the nature and socio-political history of the society. Therefore, it should not be regarded as only a constitutional structure of government but socio-political based institutional structure. So, federalization has to be located not in the constitutional or institutional structure but in the society itself.

Basically, there are two types of federalism: 'coming together' and 'holding together'. These are, we can say, two fundamental historical conditions to federal system of government. Behind these two conditions, there are various factors that had to be addressed – such as securing their sovereignty, managing ethnic tensions or protecting diverse identities – in order to institutionalize federal form of government. In Nepal, implementation of federal system is yet to be institutionalized. In this process two opposing demands are already in place: identity-based federalism and non-identity based federalism. Thus, federalism should address two major issues of Nepal: ethnic and regional.

Social Causes of Rise of Democracy: A Study of 2006 Democratic Movement of Nepal

Dipesh Kumar Ghimire
Central Department of Sociology, Tribhuvan University
dipesh.ghimire33@gmail.com

Democracy neither rises nor falls spontaneously. The rise and fall of democracy does not solely depend on the desire of some actors, parties and leaders. The construction, destruction and reconstruction of social relation and social structure play a crucial role in the rise and fall of democracy. Democracy is born and matures in a specific socio-structural setting while it falls in others. The nature of international relations also affects democracy. The bourgeoisie or the middle class is the main agent behind democratization process. In this paper I attempt to describe the major socio-structural factors for the rise of democracy in Nepal.

In 2006, an important democratic movement took place in Nepal. This movement gave rise to democracy by abolishing both the autocratic monarchical regime and the Maoist insurgency. Strong bourgeoisie and urban people who engaged in commerce and industry played the main role in the rise of democracy. Increasing urban population, loyalty and commitment of urban bourgeoisie middle class people towards democracy, new education system, expanding facade of capitalism are important factors for the rise of democracy in Nepal. Similarly, international factors such as globalization made democracy inevitable. Agrarian to non-agrarian transition is another key factor for the rise of democracy. Around 40 years ago, more than 90 percent of Nepali people were dependent on agriculture. This has decreased to about 65 percent in 2000. In 1970, the contribution of agriculture in the Gross National Product of Nepal was 75 percent while it has decreased to 33 percent in recent times. The decreasing importance of agriculture and increasing involvement of people in new economic activities has supported the rise of democracy in Nepal.

Democratic Authoritarianism and Challenges for the Establishment of Social Democracy in Nepal

Tulsi Ram Panday
Central Department of Sociology, Tribhuvan University
trpanday2001@yahoo.com

The social space encapsulated by the concept of "democracy" is very large. It incorporates, according to Alexis de Tocqueville (2010: 4), not only "a political form of government, but of a social state" as well. The principal feature of a democratic society and of a democratic form of government that operates within it is reflected into a system of rule "in which power is exercised by all the people"(ibid: 135). People in any society can exercise their power if and when such exercise satisfies some other requirements. The first among these requirements is that the exercise has to abide by the provisions of constitution and laws of society. Second, the processes through which power can be exercised have to be clearly spelt out. Third, those who exercise such power have to realize the advantage they garner through the exercise of this power. In extant literature on democracy, these conditions are understood in the form of constitutional, methodological and substantive aspects of a democratic society (Cunningham 2002, Huntington 1991, Schumpeter 1962, Tilly 2007).

This paper argues that during the post-1990 period in Nepal, there have been tremendous efforts to transform the country into a democratic society. The political system has been transformed from an absolute monarchy to a multiparty democracy with constitutional monarchy to a federal republic. The Constitution recognizes people as the primary source of political power. The constitutional provision for electoral process encompasses a policy of affirmative action to ensure proportional representation of marginalized groups in the decision making bodies.

Notwithstanding these change, progress in the substantive aspect of democratization remains nominal or distorted (Skocpol 2003, Rowbottom 2010). The elected representatives have converted themselves into a specific kind of social class (Miliband 1969, Poulantzas 1975), and utilized their positionfor personal advantage. The representation ensured by affirmative action has moved a small number of people from women, caste/ethnic groups and regions to otherwise openly elected positions. However, it has not transformed the existing mechanisms that generate and reproduce hierarchies and inequalities. The social democratic and Marxist political parties and their leaders have eschewed their ideological commitments (Mishra 2013, Panday 2015) for personal gains. As a result, social inequalities rooted in disparities in income, employment and livelihoods continue to remain or worsen (Bardhan 2011).

Marital Status and Suicide: A Study of Chitwan District

Anita Adhikari
Sahid Smriti Campus, Tribhuvan University
awagle65@gmail.com

Suicide is a global phenomenon resulting in hundreds of thousands of deaths each year. Emile Durkheim argues that suicide is a social event, not an individual phenomenon. It is connected to specific encounter of people with a specific condition of the structure and processes of a given society (Durkheim 1958).The social forces that induce a person to commit suicide differ by the features of societies or the specific position assumed by individuals within any society. This paper discusses the association between suicide and marital status of individuals who commit suicide. The paper observes this association by placing suicide events within the framework of existing structure and process of the social setting under which it is committed. It uses data on suicide in Chitwan district obtained from the district police office and from the Central Bureau of Statistics for the years 2001– 11.

Durkheim argues that marriage helps to decrease suicide rate. Anomic situation appears higher among the single people. Even among the single ones, it is higher for the widowers compared to widows. Is it the same in Chitwan or different from Durkheim's observation? What social factors contribute to this similarity or difference? This paper provides answer to these questions. Available data from Chitwan shows thatmarried person's suicide rate is three times higher than that of unmarried person. This information goes against Durkheim's framework of negative relationship between suicide rate and social integration.Among the single ones, the suicide rate of widower is higher than that of widow. This finding corresponds with Durkheim's observation. The disturbance caused by Maoist movement on social structure, migration of male, unemployment, and becoming single are some of the prominent factors that induce people to commit suicide.

Forgotten at the Margin: Muslim Manual Scavengers in India

Manjur Ali
Giri Institute of Development Studies, Lucknow, India
manzoorali.ali@gmail.com

Manual scavenging has historically been rationalized on account of a lack of alternative to individuals. It has been thrust upon a community who is then persuaded to be happy with its own marginality. In the Indian context, where division of labor of an individual is decided by his caste, this lack of economic alternative should be construed as a major principle of casteism. It is not just a 'division of labor', but also the "division of laborer". It justifies manual scavenging in the name of 'job'. Despite all the laws against caste practices, one of its most inhuman manifestation i.e., manual scavenging is still practiced in India. To deal with such a "dehumanizing practice" and "social stigma" the Union government passed a law known as *Prohibition of Employment as Manual Scavengers and their Rehabilitation Bill, 2013*. This Bill overrides the previous one as the previous one was "inadequate in eliminating the twin evils of insanitary latrines and manual scavenging from the country."

In such context, this paper deals with Muslim manual scavengers, a little known entity that live an 'undignified' life. The paper brings forth the socio-economic context of Muslim manual scavengers. In doing so, it asks questions such as: why are they unable to avail the facilities meant for manual scavengers? What has been the role of the state in providing a dignified life to its citizens? The paper also highlights a critical analysis of the movement against manual scavenging.

Pathways of Public Sociology in Nepal

Tek Nath Subedi
Ratna Rajya Campus, Tribhuvan University
tngsubedi@yahoo.com

Jhakendra Gharti Magar
Saraswoti Campus, Tribhuvan University
samananter@gmail.com

The emergence of sociology as a science offering universal knowledge about social structure, social relationship, and social change regardless of the historical and structural base and the specificity of the context became a fertile ground for scholars attached to particularism, which appealed to those who sought to challenge the hegemony of Western sociology roughly after the 1950s. In between the 1950s and 1970s, the notion of 'Third World' emerged as an important concept in the social sciences and disheartened the separatist theories for the study of separate Worlds. From the 1970s, world system analysts took the initiative to minimize the dichotomy between universalism and particularism, urging the dissolution of sociology into a broad social science. The dissolution of sociology into broad social science would be suicidal for some sociologists as such a process would take away the heritage of sociology as the critique of market fundamentalism and state authoritarianism. Hence, they advocated for the development and strengthening of sociology as global sociology, the backbone of which was public sociology. Such an endeavor was supposed to offer two advantages: the bridging of gap between universalism and particularism, and, the defending of discipline from the domination of economics and political science.

It was perhaps the possible threat of encroachment from economics and political science in particular that led to the realization by Nepali sociologists of the need for an independent Central Department of Sociology and Anthropology within Tribhuvan University (TU), an idea adjacent to public sociology. In such context, this paper identifies, based on a review of key documents and structured interviews with the faculty and members of Sociology Subject Committee, the key issues that public sociology is expected to cover, whether such issues are included in the sociology curriculum at TU, and the future direction of sociology in Nepal. The paper argues that the incorporation of public issues in sociology helps the subject to stay alive.

Socio-economic Correlates of Abuse in Elderly Homes

Sunita Rai
MPhil Student in Sociology, Tribhuvan University
happyraisunita@gmail.com

The number and size of elderly homes are increasing in urban areas in Nepal, indicating that the number of elderly people living in old age homes is increasing. Anecdotal information indicates that some of the elderly residents experienced abuse prior to their residence in these homes. However, there is little information both on the socio-economic characteristics of the elderly and the nature of the abuse they experience.

This research analyzes socio-economic information on the experience of abuse of the elderly before they arrived at old age homes in the Kathmandu Metropolitan City. The research was conducted in the month of September in 2016 for three weeks. Primary data were gathered using through interview and observation in five elderly homes. Seventy-six eligible respondents (elderly persons aged 60 years and above) were selected through purposive sampling. The findings show that a majority (58 percent) of the respondents experienced five different types of abuse before they arrived at the old age homes. Neglect was the most common form of abuse that was experienced by almost one-half of the respondents. About one-half of the respondents believed that their disability (physical, mental or both) was the main reason for such abuse. In addition, the research analyzed the relationship between socio-economic characteristics of the respondents (sex, educational status, marital status, income status, occupation, age and disability) and abuse. Chi Square test ($\chi2$) of independence, however, showed that there was no significant association between socio-economic characteristics and abuse of the elderly. The paper emphasizes the need for more in-depth research in the light of increases in the incidences of abuse of the elderly.

Factors Contributing to Delay in Diagnosis and Start of Leprosy Treatment: Analysis of Help-Seeking Narratives From a Community Study in Dang District

Madhusudan Subedi
Central Department of Sociology, Tribhuvan University
madhusudansubedi@gmail.com

Ulla-Britt Engelbrektsson
University of Gothenburg, Gothenburg, Sweden
ulla-britt.engelbrektsson@inf.org

Among the newly detected leprosy patients, a long delay between the first symptoms and diagnosis result not only in a higher level of physical impairment but also to higher aggregate negative consequences for the affected individuals and their families. In cases of infectious leprosy, long delays also increase the risk of the spread of the disease. A limited number of studies have been carried out to explore the causes for prolonged delays in diagnosis and treatment in Nepal. In such a context, the present community-level qualitative study conducted in Dang district explores the reasons for such delays. The information was obtained through in-depth interviews with eight leprosy-affected persons, eight contacts, eight community members and five service providers.

Skin patches were regarded by the affected persons as a simple skin disease, in particular of paucibacillary patients who had a limited number of skin lesions and no nerve damage. A local pharmacy was the first choice for treatment. Delays in diagnosis of leprosy occurred at many stages from the development of the symptoms to consultation with health care services. A belief in self-cure, use of traditional medicine, visit to traditional healers and misdiagnosis and inadequate knowledge about the disease and its early symptoms were the main factors that led to delay in diagnosis. Delay in diagnosis and the start of treatment accumulated as the result of series of help-seeking actions that reflect local beliefs and practices.

Misdiagnoses could be reduced by providing adequate information to health service providers. Specific interventions are needed to promote knowledge of leprosy and appropriate attitude among contacts and community members. In order to reduce the delay due to patients, public health promotion is needed to increase the awareness about leprosy. Likewise, delays caused by health service providers should be reduced by improving diagnostic capacities in both public and private sectors. Addressing both components of delays will contribute to timely diagnosis, which, in turn, will reduce the transmission of the disease and the risk of nerve function impairments.

Sociology and Psychological Health

Sangita Nakarmi
joliefleursan@yahoo.com

In general, sociology is understood as the study of society and social problems. Psychology is about study of thought, emotion, behavior, and interaction. It seeks to understand internal (mind) and external (behavior) world. Likewise, psychological health is understood as the state of being well in mind and behavior. There are various religions, cultures, social status, educational conditions, economic status, gender discrimination, unemployment, domestic violence, etc, based on which people in the society are treated discriminately. People living in difficult conditions with low social status always compare themselves and aim to reach the status at par with the successful ones. If their dreams seem hard to realize, they head for anti-social activities such as robbery, gambling, and suicide, that brings disaster not only in their life but in the family, society and the nation as well.

Society with secure and satisfied people will rarely have vulnerable groups. Vulnerable groups create social problems as they have no potential to fight against the thing that caused them to lag behind in the society, friend circle, and society as well as in the nation. The weaker the people the more negative thoughts and behaviors emerge to break the peace and prosperity in the society. Healthy mind and body are acquired in healthy society. Sound health is the result of good society, good social relationship and good social environment. Thus, there is close relationship between sociology and psychological health in making harmonious society.

Many governmental and non-governmental organizations' initiate efforts to keep balance between society and psychological health, but such efforts take place only after the incident has occurred. It is said that prevention is better than cure. We have to be aware from the beginning. Diverse coping strategies can be instructed from the primary school level. A special course can be designed for illiterate, literate and educated people to keep harmony among society-social relationship and psychological health.

Globalization and Transformation of Family Care: A Study of Senior Citizen's Care Home in Bhaktapur

Sunita Raut
Tri-Chandra Campus, Tribhuvan University
sunitaraut2070@gmail.com

The effect of globalization on family care traditions has emerged as a significant issue of academic debate in recent years. Globalization and the growth of liberal market economy in local areas has rapidly transformed the traditional pattern of family structure, livelihood strategies of family members, and care giving practices to the elderly in Nepal. Traditionally, the older people used to live in an extended family comprised of their married son and children. The reciprocal exchange of care between the parents and children was associated with the religious conception of virtue and vice. If the off-springs would not take care of their parents, it was considered a great sin. This tradition has been gradually eroding with the migration of youth to different destinations in search of opportunities for education and employment. This process has weakened the role of families as care giving institutions. The elderly are now increasingly admitted to Care Homes and are unable to receive moral support and care from their younger family members. The children maintain ties with their parents mainly by sending the money required for their maintenance. This article examines such changes in the traditional role of family as a care giving for the old people. It is based on data gathered through in-depth interviews with 37 senior citizens living in Siddhi Shaligram Senior Citizens Home in Bhaktapur district.

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Feminist Movements in Nepal: A Structural Analysis

Radhika Devi Dahal
radhikadevidahal@gmail.com

This paper highlights the history and achievements of feminist movementsin Nepal. The feminist movementsin Nepal, as in other parts of the world, are associated with the aspiration and opportunities held by or associated with middle class women. The issues included in these movements involve the demands for equal rights under law, access to education, political power and employment. However, at the structural level there are both commonality and differences within women themselves. This paper discusses the implications of these differences on the issues raised by such movements in Nepal by placing them under the framework of structural perspective.

Gender based Development in Nepal's Periodic Development Plans: Efforts and Achievements

Samjhana Wagle
wagle.samjhana@gmail.com

This paper reviews the provisions related to gender based policies and programs made in the various constitutions and periodic development plans of Nepal. It also throws light on the achievement of these efforts towards gender based development. The paper is based on a content analysis of the planning documents and the three constitutions since 1990. The analysis shows that the issues related to gender based development have been incorporated in the development plans since the first periodic plan in 1956. After the Sixth Plan, women's issues started to get more importance. Gradually, all the subsequent development plans started to formulate policies and programs focusing on issues of women.

There has been satisfactory achievement in gender based development in Nepal in the past six decades. The constitution has ensured women's right for empowerment and their socio economic development. Various gender based acts, rules, strategies, and action plans have been drafted and enacted. Citizenship can be obtained in the name of mother. Proportionate representation of women has been ensured in every organ of government. The legal provisions have ensured equal rights to both husband and wife in property and family affairs. One-third of all positions in both the central and federal structures of legislative body of the government are allocated for women. Even in the local bodies the rules have ensured for the representation women. Further, according to the Fourteenth plan document, the proportion of women headed households has reached 25.7 percent. About 26 percent of women have ownership over some assets. Representation of women in civil service and parliamentary positions has reached to 17 percent and 29.9 percent respectively. The literacy rate of women is 57.4 percent. Gender responsive budget covered 22.3 percent of the total allocated budget of the plan.

Role of Raja Yoga Meditation in Women Empowerment Process

Chandra Katuwal

PhD Scholar in Sociology, Tribhuvan University

katuwalc42@gmail.com

This research describes how the Brahma Kumari World Spiritual University attempts to empower women. It attempts to answer questions such as how participation in a spiritual organization provides motivation for women empowerment and how spiritual values, practices and beliefs help in women empowerment. The research mostly utilizes qualitative information collected mainly through participant observation and in-depth interviews with Brahma Kumari women, including those who are permanent residents of the university. Selection of the respondents was purposive—based on their residence across the different *ashrams* there. To capture the process of empowerment, I will utilize the Structuration Theory of Anthony Giddens. In order to measure the outcome of participation and empowerment process, I will utilize two of the five indicators from the Longwe framework.

Feminization of Agriculture in Madhesh

Krishna Kumar Sah

Researcher, Nepal Madhesh Foundation

krishnaksah@gmail.com

The Tarai/Madhesh is characterized by fragmented landholdings, widespread landlessness, low level of investments, poor infrastructure, high out-migration, and inequalities based on class, caste, ethnicity and gender. Several poverty mitigation projects operate here. Some of these programs also employ a gender-sensitive orientation. Nonetheless, enduring poverty and inequity persists. Recent studies indicate the emergence of new agrarian crises, in particular of a process of feminization of agriculture. With the outmigration of a large number of young men, the communities and households have largely been left with women to carry out tasks and responsibilities both of house holding and agricultural production and management. Research in the region also indicates that agricultural interventions have not been effective in ushering in agricultural development or in positively changing the lives of poor women and men. Interventions also often fail to grasp the complexity of gender relations and the socio-economic and ecological changes underway in the region.

Gender is an institutionalized system of social practices which categorizes people into men and women, often creating social relations of inequality based on that difference. Although women work more than men, they are far behind compared to men. Often, if a woman gets ahead of a man, she becomes stigmatized. A woman working and earning outside the home is often stigmatized as well. Even educated girls and women are often pushed and fall behind men. Once a girl is married, in particular, she often becomes confined to the household.

This research was conducted in Siraha and Sunsari districts of Eastern Nepal. It employs a variety of techniques for gathering data including survey, interview and observation. The data is utilized to describe the nature of feminization of agriculture.

Reusable Sanitary Pad Kits: Assessing their Impact on Women's and Girls' Education and Wellbeing

Sara Parker and Kay Standing
Department of Sociology, Liverpool John Moores University, UK
s.l.parker@ljmu.ac.uk
k.e.standing@ljmu.ac.uk

This paper presents initial findings from a British Academy funded research into reusable sanitary pads. Social attitudes and taboos towards menstruation limit women and girls' participation in education and work, and present significant barriers to initiatives aimed at improving the wider social situation in Nepal. Many NGOs focus on the (illegal) *Chhaupadi* practice. However, this oversimplifies the challenges women face and potential solutions, as it is only practiced by some communities in Western Nepal. Depending on religion, ethnicity and geography, menstruating women are prohibited from cooking and eating with the family, looking in mirrors, visiting temples and from physical contact with men. It is documented that:(i) Socio-cultural practices and exclusion put women and girls at higher risk of violence; (ii) 10-20 percent of school days are lost because of menstruation; (iii) Menstruation impacts on women's employment; (iv) Girls are subject to teasing, as menstruation is hard to hide when sanitary products are either unavailable or prohibitively expensive; and, (v) There is a high environmental cost to commercial sanitary pads.

Menstrual hygiene management projects that provide education on menstruation and distributing reusable sanitary kits are implemented by NGOs with variously stated goals, including improving reproductive health, environmental outcomes, educational performance, employment, and reducing gender-based violence. However, there is evidence that current design and distribution methods do not achieve their stated goals. At the same time, donated sanitary kits often undermine local production. Therefore, a sustainable solution is local production of reusable sanitary pads using Nepali workers and resources, as some groups have begun to do. However, disparities in the quality of local product results in i) a poor user experience of badly made pads, ii) distribution without culturally appropriate information, which can be counter-productive, resulting in pads used for other purposes. Standardized improvements to production and distribution could have a strategic impact by: a) providing an environmentally sustainable solution, b) supporting local production and diversifying social economies, and c) improving women's experiences, including promoting public discussion of menstruation to challenge existing social norms. However, this challenges widespread beliefs and superstitions that are sometimes resistant to change. This, in turn, calls for the promotion of public discussion with a creative, sensitive and grassroots approach that supports women. The second challenge relates to engaging men and boys. Such engagement will promote long-term change by tackling the root causes of social stigma and promoting gender equity.

Community Based Sanitary Pad Production: Opportunities and Challenges to Menstrual Hygiene

Pradipta Kadambari
Kadambari Memorial College, Tribhuvan University
pradiptakadambari@gmail.com

According to the National Census 2011, the population of Nepal reached 26. 6 million among which 13.7 million are of female. The CIA world fact book states that 67% of the female population falls under the age group of 15-54, (2017) which is the potential population in the state of menstruation. This period of womanhood is highly related to the menstrual hygiene and reproductive health for wellbeing of women. The menstrual hygiene depends on assistive applications such as sanitary pads, availability of water, toilet facilities and also on the knowledge and beliefs about menstruation. In Nepal, three out of four adolescent girls use reusable cloths during menstruation. In urban areas, 50 percent of adolescent girls use sanitary pads and 14 percent use old clothes while it is 19 percent and 35 percent in rural adolescents respectively. Lack of appropriate information about sanitary napkins, high costs, and limited accessibility of the products are the major constrains for women to use hygienic products during menstruation.

To maintain menstrual hygiene and enhance accessibility of rural girls and women to sanitary pads, a women's co-operative in Semjong, Dhading has been involved in the production and distribution of low cost sanitary pads. The project was an initiative of GIZ. This paper looks at the opportunities and challenges faced by the cooperative to support the menstrual hygiene of women in Semjong. It is based on data gathered from interviews and focus group discussions conducted with the members of the cooperative with respect to the production of community-based low cost sanitary pads production in Semjong.

Social Imaginations of Menstruation: Perceptions and Experiences of Young Generation

Mina Devi Uprety
Tri-Chandra Campus, Tribhuvan University
upretymeena@gmail.com

The concept and practice of menstruation in Nepali society is highly stigmatized. This stigma has emerged due to traditional beliefs and ideologies that consider menstruating girls and women as "ritually impure". In every society and culture there are several social and cultural norms and values concerning the knowledge, perception, and public and private imagination of menstruation. Particularly in Hindu cultural philosophy and practice, menstruation is considered ritually "impure" and ceremonially "unclean". There are many socio-cultural taboos and irrational opinions enforced upon menstruating females regardless of educational and residential (i.e., rural and urban) background. Despite the fact that there is no scientific explanation for such restrictions, women are bound to follow such practices which ultimately result in social, psychological and physical harm. To varying degrees, social isolation and exclusion of menstruating girls and women is a common phenomenon across all socio-cultural groups.

In this context, this paper discusses empirical evidence of how menstruating girls and woman are treated and viewed across different socio-cultural groups in Nepali society. Similarly, it attempts to investigate how family members and the larger community treat menstruating women in their specific social contexts. This paper will also explore social beliefs, perceptions and practices regarding menstruation and seeks to understand the perception of menstruating girls and women in their social surroundings. Finally, it will look at how the educated youth conceptualize menstruation as more than a reproductive health issue.

Empowering Women through Self-Defense

Giri Bahadur Sunar
Resettlement Expert, Kathmandu Upatyaka Khanepani Ltd.
girithezorba@gmail.com

The term "self-defense "is very broad and also one whose history cannot be traced. It may not be wrong to claim that self-defense has been with human kind right since the dawn of society. Even the earliest human beings had to learn how to protect themselves in the event of attacks from other human beings and animals. Subsequently, it has evolved into more advanced and disciplined forms within the generic rubric of "martial arts" and with specific forms such as jiu-Jitsu, taekwondo, aikido, karate, kickboxing, wrestling, kung-fu, etc.

Women's self-defense training is often traced back to the second-wave feminism of the 1960s and 1970s. Women self-defense is a set of awareness, confidence-building, verbal confrontation skills, safety strategies, and physical techniques that enable women to successfully escape, resist, and survive violent attacks. In this paper, I explore answers to questions such as: how are the physical and mental strength of masculinity and femininity socially constructed? How does self-defense training boost the self-confidence of girls and women and empowers them? In the concluding section, I look at the present status and emerging practice of women's empowerment through self-defense training in Nepal.

Sociology of Marriage and Kinship System among Bantawa Rai in Eastern Nepal

Raju Kumar Rai
Patan Campus, Tribhuvan University
rajurai.cu@gmail.com

Marriage is a central feature of all societies that, among others, publicly legitimizes sexual union. The union, in addition, is undertaken with a promise of relative permanence. It is, as such, also a social-parental arrangement by virtue of which a child is given a legitimate position in a society. Like marriage, kinship is also one of the essential components of a social structure. It is one of the basic principles for organizing individuals into social groups, relational categories and genealogy. Kinship is a system of dyadic relations between persons as well as a network of social relations. It is a network of social relations ascribed on the basis of genealogical connection.

In this study, I focus on the marriage patterns and kinship systems among the Bantawa Rai in Eastern Nepal. My discussion of marriage and kinship system is partially informed by theory of alliance and theory of descent developed by Levi-Strauss and Radcliffe-Brown, respectively. Drawing on these theories of alliance and descent, I show that marriage is a fundamental aspect of the kinship system, including in the Bantawa Rai society. It employs a combination of qualitative and quantitative approaches and is based on a fieldwork using interviews and focus group discussions carried out during September–October 2016.

This study confirms that marriage patterns and kinship systems are fundamental to understand the social structure of the Bantawa Rai society. The practice of endogamous marriage among the Bantawa Rai that discourages family separation and divorce has been maintained as a strategy to promote social mobility and solidarity. Marriage is the root of the kinship system that plays a prominent role in shaping and reshaping of kinship relations and patrilineal ideology among the Bantawa Rai. For them, the patrilineal descent structure is an instrument that allows inter-generational ownership of the *Kipat* lands as well as other parental property by virtue of the fact that the inheritor belongs to a particular, generally localized, clan group. Further, marriage binds people together and strengthens the social bonds among the Bantawa Rai by providing genealogical continuity. The kinship system, descent and marital alliance are of great importance as mechanisms of social solidarity and cohesion among the Bantawa Rai.

Proposal: Changing Trends of Marriage among the Gurkha Diaspora in the UK

Reena Burathoki
Tribhuvan University
reenaburathoki@gmail.com
Om Kumari Rana
Middlesex University, UK
allen.om@gmail.com

This paper explores how the Gurkha Diaspora in the UK has maintained the system of marriage exchange. It also explores the changes in the trends and associated factors. It is based on interviews conducted with a few couples, mostly children of former Gukhas who have married in the UK. After the implementation of the UK government's policy of Gurkha's right to settle there, families have migrated to the UK forming a significant number of Gurkha Diaspora in the British demography. The term diaspora is different from travel; it involves dwelling, maintaining communities, having homes away from home, forming community consciousness and solidarity that maintain identities outside the national time/space in order to live inside, with difference. Among the many instruments to maintain their identity and distinctiveness in the British soil, marriage exchange within the community has been an important one. Marriage has been a key institution to control and shape the social interaction of the younger generation. But the Gurkha diaspora is a heterogeneous group – bonded together by their service to the British army, with the settlement in the UK maintaining feeling of home away from home without the army rule book – poses many challenges especially with the interest of cosmopolitan new generation being born and raised in the UK.

Inter-Caste Marriage in Eastern Nepal: Context and Consequences

Tanka Mani Poudel
Padmakanya Campus, Tribhuvan University
tpoudel059@gmail.com

This study explores the current situation of couples who have entered into inter-caste marriage in Eastern Nepal. It is based on a sample of 30 inter-caste married couples from diverse social groups collected from Sunsari district in Eastern Tarai. It describes the extent and pattern of inter-caste marriage and the factors that are responsible for people to be entering into inter-caste marriage. Inter-caste marriage is not only a matter of individual relationship; it is also a matter of family, kinship and wider social relationships. Further, it involves social transformation from traditional to modern caste relationship. Love and affection, age factors, good moral character of the lower caste, modernization, migration, education, mass media and identity based social movements are found to be the key motivational factors for inter-caste marriage. However, inter-caste couples also continue to be victimized from the norms and values inherent in the traditional society. Such couples face different kinds of family problems, social problems, cultural problems and psychological problems from their family, relatives and community members.

आदिवासी जनजाति, हिन्दु वर्ण व्यवस्था र सामाजिक सांस्कृतिक अभ्यास

माधव पौड्याल

भक्तपुर बहुमुखी क्याम्पस, त्रिभुवन विश्वविद्यालय

paudyalmadhav66@yahoo.com

वर्णाश्रम व्यवस्थामा वर्णले सामाजिक जीवन र आश्रमले वैयक्तिक जीवनका आयुलाई संकेत गर्दछन् । सामान्यतया वर्ण व्यवस्थाले वैदिककालिन समाजमा पेशा अनुसार ब्राम्हण, क्षेत्री, वैश्य र शुद्र गरी मुख्य ४ जातमा विभाजन गरी उच्च जात र निम्न जात बनाएको थियो । नेपाल लगायत दक्षिण एशियाका देशहरुमा प्राचिन समयदेखि नै वर्ण व्यवस्था रहेको देखिन्छ । यस व्यवस्थासँग धर्म, सभ्यता, दर्शन, संस्कृति जोडिएको पाइन्छ ।

पछिल्लो समय नेपाल एकीकरणपश्चात पृथ्वीनारायण शाह, हिन्दु धर्म र ब्राम्हणहरुका साथै राजाहरुले आफ्नो दवावमा आदिवासी जनजाति समुदायले मान्दै आएको आफ्नो मौलिक भाषा, धर्म, संस्कृति गुमाउनु परेकाले पहिचानविहिन हुन बाध्य पार्नुमा वर्ण व्यवस्था जिम्मेवार रहेको छ भनी टिप्पणी गरेका छन् । यस सन्दर्भमा जातिभेद, रुढीवादी, अन्धविश्वास बढाई मानव मानव विचमा आपसी द्वन्द्व र झैझगडा आदि निम्त्याउने कारक तत्वको रुपमा वर्ण व्यवस्था रहेको आदिवासी जनजातीका केही समुदायले लिएको पाइन्छ । अर्कोतर्फ त्यही वर्ण व्यवस्थाले निर्देश गरेका कार्यहरु गरी आ-आफ्नो धर्म, परम्परा, संस्कार, चलाउँदै आएका जातीय समुदायहरु पनि छन् ।

समाज विकासकै क्रममा अनेकौं वंश गण मिलेर जातिको विकास भएको इतिहास देखिन्छ । सन् १९९० पछि नेपालमा आदिवासी जनजाति शब्द व्यापक प्रचार र चर्चामा आएको पाइन्छ । आदिवासी जनजाति भन्ने कुरा समयकाल र सामाजिक तथा सांस्कृतिक बनौटसँग सम्बन्धित रहेको छ भन्ने कुरामा धेरैको सहमति देखिन्छ । यो आलेखले नेपालको आदिवासी र वर्णव्यवस्थाको वहससँग जोडिएका मुख्य दुई प्रश्नहरुको उत्तर खोज्ने प्रयत्न गरेको छ । ती प्रश्नहरुमा कुन जातीय समुदाय आदिवासी हो र कुन जनजाति हो ? जातजातीको सामाजिक संरचना र जीवनशैली एवं संस्कारमा वर्णव्यवस्थाले कस्तो प्रभाव पारेको छ ? केही मुख्य सूचनादाता र प्रकाशित लेखरचनाहरुमा प्राप्त सूचनाको आधारमा यो आलेखमा आदिवासी र आदिवासी जनजाति भनेका अलग अलग अवधारण हुन र यिनीहरुका सूचकहरु पनि फरक फरक छन् । तर नेपालमा आदिवासी र आदिवासी जनजातिको सूचीकरण गर्दा भने यस कुरालाई ध्यान दिएको देखिँदैन । सन १९९० पछि सिमित सूचकहरुको आधारमा आदिवासी जनजाति भनेर जातजातीलाई वर्गीकरण र सूचीकृत गर्ने नेपालको अभ्यास विरोधाभासपूर्ण । यसले नेपालको आदिवासी जनजातिको वर्गीकरण यथार्थपरक छैन भन्ने देखाउँछ । अर्को जुन समुदायले वर्णव्यवस्थाको व्यापक आलोचना गर्दछ त्यही समुदायको संस्कृति र जीवनशैली पनि वर्णव्यवस्थामा आधारित भएको देखिन्छ । यसर्थ नेपालको सन्दर्भमा आदिवासी जनजातिको वकालतमा केही विद्वानहरुले अभिव्यक्त गर्ने विचार र दृष्टिकोण जनजाति र वर्णव्यवस्थाको यथार्थ धरातलमा आधारित छैन ।

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Session IV

Rethinking Nationalism to Strengthen Nepali Democracy

Sushav Niraula
sushavniraula@gmail.com

In Nepal, there are few issues that evoke a similar degree of passion as the subject of nationalism does. Nationalism has been an eternal force right from Prithvi Narayan Shah's conquest and subsequent formation of the Nepali nation-state under Hindu monarchy, nationalism. Coincidentally, this period of booming nationalist sentiments in Nepal coincides with Benedict Anderson's 18th century Europe, where, as per Anderson, enlightenment-era rational secularism combined with print capitalism and paved way for European nationalism. The case cannot be more different for Nepal where religion intertwined with ethnic element, with Kshatriya king at top, was the central edifice on which the ethno nationalist project of Nepali state was based.

Much has been said and written on the exclusionary nature of this ethno nationalist project. Its relevance seems to have only increased with the advent of the republican form of governance. On the one hand, a sizable portion of Nepali people continue to strongly relate with the old rhetoric of ''one language, one dress, one country''. On the other hand, political consciousness among the groups who have been historically excluded has increased. Members of these groups have been quite vocal regarding their disdain of ''nationalism'', understood as the kind of exclusionary nationalism practiced before. Add to the mix a globalization-enabled digital media and the practice of electoral democracy where much depends on how well political parties are able to connect with large electorates. This has strengthened the pro-"nationalist" groups who have been able to link their politics with the fight for broader national ideals, be it national sovereignty or pride, or several versions of these two. This has negatively impacted the cause of forces who, given the historical reality, have not been able to internalize "nationalist" ideals.

In this paper, I argue that the understanding of nationalism solely based on the traic experiences of the past is not only conceptually incorrect but also costlier. In exploring the first claim of such understanding being conceptually incorrect, I shall put forward the idea previously explored by Benedict Anderson and Lea Brilmayer, who viewed nationalism as a tool that is intrinsically valueless and with an ability to coexist with good and evil. In exploring the second claim of the understanding being costlier, I shall along the line of John Breuilly present nationalism as "a form politics" which can be used by disenfranchised sections to mobilize popular support in the kind of electoral democracy Nepal has. Also, for greater resonance, I shall make the case for the sort of nationalism along the line espoused by Martin Luther King Jr, which I would call as "affirmative nationalism". Here I shall be contrasting this with other two forms of nationalism, ethnic and civic nationalism.

राष्ट्रियता, राष्ट्रवाद र नेपालः एक समाजशास्त्रीय दृष्टिकोण

सुमन्त घिमिरे

भक्तपुर बहुमुखी क्याम्पस, त्रिभुवन विश्वविद्यालय

sumantghimire38@gmail.com

आधुनिक राष्ट्रिय-राज्यको स्थापनासङ्गै राष्ट्रियता वा राष्ट्रवाद एउटा सशक्त विचारधाराको रुपमा विकसित भएको हो । समकालीन विश्वमा हरेक राष्ट्रका इच्छा-आकांक्षाहरु राष्ट्रिय रुपमा अभिव्यक्त हुन्छन् । प्रत्येक राष्ट्रपिच्छे राष्ट्रिय चरित्र, राष्ट्रिय भावना, राष्ट्रिय सङ्घर्ष वा पिडा हुन्छन् । यथार्थमा राष्ट्रवाद यस्तो मनोविज्ञान हो जसमा व्यक्तिले आफ्नो राष्ट्रिय-राज्यप्रति उच्चतम् भक्तिभावना अनुभव गर्छ । एकातर्फ राष्ट्रवाद सिद्धान्तको रुपमा के मान्यता राख्छ भने प्रत्येक राष्ट्रको आफ्नै वैयक्तिकता हुन्छ; त्यसलाई अवसर दिइयो भने जनसमुदायकालागि उल्लेखनीय योगदान दिनसक्छ । अर्कोतर्फ प्रक्रयागत वा व्यवहारिक रुपमा आफ्नो राष्ट्रिय-राज्यप्रतिको प्रेम तथा समर्पण नै राष्ट्रवाद हो । यसरी भूगोल र व्यक्ति वा समूहको पारस्परिक सम्बन्ध नै राष्ट्रवाद हो ।

ल्हिग्रिन फिल्ड ले 'नेशनालिज्मः फाइभ रोडस् टु मोडर्नटी' (१९९२) मा 'सिभिक नेशनालिज्म' र 'इथनिकनेश्नालिज्म'को चर्चा गरेका छन् । पहिलोले नागरिकलाई केन्द्रमा राख्छ र मुख्य स्रोतका साथै राजनीतिक र वैधानिक अर्थमा प्रयोग गर्छ, र राष्ट्रियता भत्किने र निर्माण भइरहने तत्वको रुपमा मान्यता राख्छ । अर्कोतर्फ 'इथनिक नेशनालिटी' ले जैविकतालाई जोड दिन्छ न कि बैयक्तिक ईच्छामा । यसको मान्यता अनुसार व्यक्तिहरु कुनै निश्चित राष्ट्रियतामा जन्मन्छन् भन्ने मान्यता राख्छ । केही लेखकहरुले त राष्ट्रवादलाई आधुनिक धर्म वा नागरिक धर्म ठहर गरेका छन् । एरनेस्ट ग्लेनरको 'नेशन्स एण्ड नेशनालिज्म (१९८३) मा राष्ट्रवादलाई ऐतिहासिक आवश्यकता मानेका छन् । औद्योगिक युगकालागि कृषि युगभन्दा पृथक राम्ररी कार्य सम्पादन गर्नका निमित्त एकलभाषा र सँस्कृतिको आवश्यकता पर्ने भएकोले यो अपरिहार्य भएको ठहर छ ।

नेपाली राष्ट्रियता भनेको १२५ जाति ⁄ जनजाति ,१२३ भाषा, १० वटाधर्म हजारौं मूल्य, मान्यता रितिस्थितिको योग हो । हिमाल, पहाड र तराईको समिश्रण हो । यथार्थमा राष्ट्रियता जनता त हो अपितु भूगोल पनि हो । नेपाली राष्ट्रियता यिनै तत्वहरुको वरिपरि केन्द्रित हुन्छ । हिमाल, पहाड र तराईमा छरिएर बसेका सयौं जातजातिको एकतामा नै नेपाली राष्ट्रियता मजबुत हनसक्छ । यथार्थमा हाम्रो विशाल नेपाल भनेको नै पश्चिम खस कर्णाली प्रदेश सहितको जनसमुदाय; पूर्व दक्षिण भागको तिरहुत ⁄ डोय ⁄ सिम्रौनगढ सहितको जनसमुदाय, मध्यभागको 'नेपाल मण्डल' का साथै जडान, कैरात क्षेत्र सहितको जनसमुदायहरुको समग्रता नै नेपाली राष्ट्रियता हो ।

दलतन्त्रको सामाजिकीकरण र प्रभावहरु

रामचन्द्र बराल

पृथ्वीनारायण क्याम्पस, त्रिभुवन विश्वविद्यालय

rcbaral@gmail.com

आधुनिक नेपालको निर्माण प्रकृयामा विशिष्ट ऐतिहासिक परिस्थिति र प्रकृयाहरुको योगदान रहेको छ । ऐतिहासिक परिस्थितिहरु लगभग आवधिक समय तालिकामा देखिएपनि तिनको उठानको ढाँचा र प्रहारको दिशा पुर्वानुमान लगाउन सकिदैन । तर हरेक सामाजिक घटनाहरु ऐतिहासिक परिस्थीति र मानवीय सम्बन्धका बीच विकास भएका सामाजिक प्रकृयाहरुकै उपज नै हुन भनेर ठोकुवा गर्न सकिन्छ । नेपालको मानव भुगोल, यहाँको समूह–समाज र राष्ट्रको नेतृत्व निर्माण र शासन प्रणाली तथा सामुहिक सौदाबाजीका ढाँचाहरुको निर्माणमा यहाँ क्रियाशील राजनीति प्रेरक अन्तरकृयात्मक सम्बन्धले प्रभाव पारेको मानिन्छ । व्यक्ति, समूह र समाजमा राजनीति प्रेरक अन्तरकृयात्मक सम्बन्ध (power motive interrelation) ले विभिन्न शैलीका सामाजिकीकरणका ढाँचाहरु विकास गर्ने र अन्य सामाजिक प्रकृयाहरुको सक्रियतामा पनि उसको प्रभाव देखिने गरेको छ ।

आर.एस. चौहान (१९८९) को तर्कका आधारमा भन्नु पर्दा नेपाली सभ्यताको सामाजिकीकरणमा उत्तरी हिमालपारिबाट आएको तिब्बती सभ्यता र दक्षीणी मैदान हुँदै प्रवेश गरेका हिन्दु मार्गीहरुको सभ्यताको अन्तरघुलनले नेपाली रैथाने जातीहरुको सांस्कृतिक सामाजिक अन्तरकृयात्मक सम्बन्धमा पृथक र विशिष्ठ प्रकारको मिश्रित सामाजिक ढाँचा निर्माणमा प्रेरक कारक बन्न पुगेको छ । यसै मतलाई नेपाली धरातलीय परिस्थितिकरण गरेर हेर्ने हो भने नेपाली राजनितिक समाजीकरणका प्रकृयाहरुमा यहाँ अभ्यास भएका रजौटातन्त्र, राजतन्त्र, जहानीया तन्त्रको क्रमीक अभ्यासमा विशिष्ठ प्रकारको सामाजिकिकरण ढाँचा निर्माण हुन पुगेको छ । पुराना सत्ताको पाठ सिकाइमा नयाँको आधार निर्माण भएको र हरेक नयाँ भनिएकाहरुमा पुरानाकै अधिक छाप सहित अप्रकट रुपमा विशिष्ठ तन्त्रको निर्माण भइरहेको पाइएको छ । राजतन्त्र विस्थापित गर्दै प्रजातन्त्र निर्माण र अझ पछिल्लो दशकमा पूर्ण प्रजातन्त्रका रुपमा गणतन्त्र निर्माणको कुरा गरिएपनि प्रजातन्त्रको छनक भन्दा राजतन्त्र र जहानीया तन्त्रै आधार भूमिमा दलतन्त्र निर्माण भइरहेको पाइएको छ । न राजतन्त्र रह्यो न प्रजातन्त्र भयो, दलतन्त्रले सहमतिका नाममा हरक्षेत्रमा भागबण्डा प्रवृत्ति हुर्कायो । संवैधानिक राजतन्त्र र बहुदलीय प्रजातन्त्र भनिएको २०४७ सालदेखिका अभ्यास, स्थानीय प्रजातन्त्र भनिएको २०५६ सालदेखिको अभ्यास, पूर्ण प्रजातन्त्रका लागि गणतन्त्र भनिएको २०६३ सालदेखिको एक दशकमा अप्रकट रुपमा विकास भएको दलतन्त्रको अभ्यासले नेपाली समाजमा के–कस्ता सामाजिक प्रवृत्ति र प्रकृयाहरुको निर्माण भइरहेको छ भन्ने विषय राजनितिक समाजशास्त्रका लागि चासोको विषय बनिरहेको छ । यहि दलतन्त्रलाई केन्द्रमा राखेर हेर्दा यसले नेपाली समाजमा कस्तो प्रकारको सामाजिकीकरण गरिरहेको छ र सामाजिक सम्बन्धका ढाँचाहरुमा कस्तो प्रभाव पारिरहेको छ भन्ने सवालमा यो आलेख केन्द्रीत रहेको छ । यो क्रममा दल निर्माणका रणनिति र प्रवृत्तिहरु, दलतन्त्रका सामाजिकीकरणका प्रकट राजनितिक प्रभावहरु र अप्रकट सामाजिक प्रभावहरुका बारेमा विवेचना गरिने छ ।

Contextualizing Social Capital and Fragility of Nepali Society: An Approach towards Binding Society Together

Samrat Sharma
Tri-Chandra Campus, Tribhuvan University
samrat.sharma41@yahoo.com

The contemporary global society continues to witness the proliferation of the antagonist carriage in most of its facets. The contour of social setting seems to be obstinately in the process of *waxing* and *waning,* may it be in the name of interstate allegations, political incompetency, intergroup tensions, and institutional failures of the state, which has resulted in "fragility". The term fragile is applied to a diverse range of contexts from conflict affected countries to weak institutional settings (World Bank, 2012). Correspondingly, the term fragility can be associated with the problem of weak state capacity, legitimacy or will to deliver basic services (DFID, 2010; OECD, 2010; USAID, 2005). This paper argues two major propositions: (i) it accentuates the significance of social capital theory as a tool in addressing the fragility of society; and, (ii) it explores different segments of Nepali society in discovering the fragility mainly in politics, development sector, intergroup tensions and institutional failure of state. This study uses qualitative methodology, including content analysis to code and interpret the textual material (documents, oral and graphics). It is followed by interviews and key informant interviews. The paper provides reflections on the significance of social capital in addressing fragility and argues that social networks, trust, and cohesion among members in society help to bind a society together.

Analysis of the Role of NGOs and INGOs: Case Studies from Kavre District

Madhav Prasad Timalsina
Kavre Campus, Tribhuvan University
timalsina.madhav@gmail.com

Non-governmental organizations and international non-governmental organizations (NGOs and INGOs) are components of the civil society. They are non-profit organizations and contribute to grassroots development intervention while also serving as contributors to policy advocacy. Sometimes they also play the role of monitors and watchdogs. They sometimes also lead to the innovation of new concepts, initiatives and policies.

The NGOs and INGOs have also become subject of academic debate, particularly those related with global governance, democratization and development. However, the idea of NGOs as "magic bullets" that would help to reorient development efforts has now passed (Hulme and Edwards 1997). In the media, the NGOs no longer have the relatively easy ride they once did, and it is not unusual to find them criticized as ineffectual do-gooders, over-professionalized large humanitarian business corporations, or self-serving interest groups. The bureaucratic nature of service delivery and budgeting, use of consultant-produced cut-and-paste reports and the utilization of donor-provided and locally insensitive standards that undermine local knowledge have now become subjects of much criticism.

 This paper focuses on some NGOs operating in the Kavre district and explores their history and role as actors in grassroots development and policy advocacy. Information has been generated through observation of NGO functioning and interviewing NGO workers and beneficiaries. The data shows that the INGOs and NGOs operate in a neo-fedualistic manner. Overall, the data supports the arguments made by Michael Edwards (1999) that few NGOs have developed structures that genuinely respond to grassroots demands. Although NGOs speak of "partnership," control over funds and decision-making remains highly unequal. In addition, accountability remains the "Achilles heel" of the NGO movement.

Globalization, Community Forest and Women Empowerment

Dil Bahadur Gurung
Tri-Chandra Campus, Tribhuvan University
dilgurung44@hotmail.com

Globalization has had a powerful impact on individuals and societies. Some have argued that Nepal entered the age of globalization only in the 1980—after Nepal began to liberalize rules of international trade. Globalization, however, also began to impact on individuals and societies in Nepal because of the expanding presence of international development agencies there. One such expansion of international agencies was in the community forestry sector.

This research explores how the internationally shaped community forestry program in the Gorkha District of Nepal and the associated Community Forest User Group (CFUG) there is empowering local women. Although forest conservation programs started earlier during the 1960s, the initiation of the community forestry program in 1993 helped convert some of the nationalized forests into community forests that were handed over to and managed by local communities. The transformation of the ownership and management regime shifted the privilege and responsibility of managing local forests to the local community and the members of the CFUG. The initial intent of the program was to protect forest and wildlife and mitigate the hazards caused by deforestation. In time, however, the program was expanded to the holistic development of the community, including the empowerment of women.

Foreign Employment Opportunity and Social Change

Laxmi Thapa
Saraswoti Campus, Tribhuvan University
laxmithapa457@gmail.com

The physical and mental effort capitalized for the creation of goods and services can be defined as labor. Similarly, labor and skills sold in foreign lands in order to earn their livelihoods is known as foreign employment. It is an ever-growing phenomenon that has important socio-economic implications for both the country of origin and the host country. For the country sending its human resources abroad, foreign employment can lead to increase in income and reduction in poverty. Nevertheless these gains may have considerable social costs to the emigrants and their families. This paper examines the relationship of foreign employment opportunities with resource availability and assesses the impact of foreign employment upon the structures of kinship and family in Nepal. Furthermore it describes the challenges faced by the employees and their dependents due to emigration.

This paper utilizes the "qualquan" method in order to explore and interpret the relationship among variables, and argues that foreign employment generates a number of effects at the local level. Participant observation was considered as an important method of data collection which was supplemented by structured interview. Based on the information gathered, this paper portrays the triangular relationship among employment opportunity, local resources and changes in norms, values and cultural practices. The paper is structured into three parts. The first section introduces the gap between resources and expectations of emigrants. The second section observes the impact of remittance on the dependent's socio-economic life and livelihoods. And the third section explains the challenges faced by the emigrant and their dependents.

Sociological Debates on Development and Nepal

Nabin Acharya
Tri-Chandra Campus, Tribhuvan University
acharya_nabin@hotmail.com

Sociological ideas have shaped the development theories since 1950s. Modernization theory assumed that all traditional societies move on an evolutionary path to an increasingly modern society. This theory characterized Western societies as modern and developed, and Asian, African and Latin American societies as traditional and developing. The dependency and world system theories emerged in in the 1970s in critique of modernization theory and argued that the unequal relationship between developed (core) and developing (peripheral) countries was the primary cause of peripheral's underdevelopment. But by the 1980s with the adoption of neoliberalism, sociology's prominence declined in the development field. Although the prominence of development sociology declined even in the 1990s, sociologists were the key players that argued for return to state analysis in development field (Evans, 1995; Evans, 2004; Evans, 2010; Whyte, 2009 etc.). In line with the development sociologists, I argue in this paper that the state's role is important in development outcomes.

In this study, I analyze state structures and roles in development initiatives in Nepal since the 1950s using a comparative perspective. For the analysis, I have examined different documents such as Nepal's periodic plans reports, books and articles related to Nepal's development, annual development reports, etc. The paper focuses on the different roles played by state for development outcomes and also explores the institutional characteristics that might be adopted by the state to become a developmental state.

थारु समुदायको भलमन्सा प्रणाली

हरि प्रसाद बडु

सुदुरपश्चिमाञ्चल विश्वविद्यालय, महेन्द्रनगर, कञ्चनपुर

baduhari123@gmail.com

पश्चिम तराईलाई आफ्नो मौलिक वासस्थान ठान्ने थारु समुदायका आफ्नै विशिष्ठ परम्परा, संस्कार, रीतिरिवाज, चाडपर्व, सामाजिक, आर्थिक, राजनीतिक संस्थाहरु रहेका छन् । विशिष्ट मौलिक संस्थाहरु मध्येको भलमन्सा (महतवा ⁄ वडघर) सामाजिक, साँस्कृतिक, आर्थिक, राजनीतिक दृष्टिले महत्वपूर्ण संस्था हो । यसलाई उक्त थारु समुदायले परम्परागत रुपमा अभ्यास गर्दै आइरहेका छन् । विभिन्न साँस्कृतिक शक्ति यस संस्थामा केन्द्रित भएकोले थारु समुदायमा भलमन्सा राजनीतिक एवम् सामाजिक एकताको केन्द्र विन्दुको रुपमा रहेको छ भने सामाजिक न्यायको क्षेत्रमापनि सो समुदायभित्र भलमन्सालाई आदर्शको रुपमा विश्वास गरिन्छ । सामुदायीक कार्यहरुमा श्रम विभाजन, प्रशासनिक, व्यवस्थापकीय कार्यहरुको उत्तरदायित्व, भलमन्सामा नै रहने भएकोले सो समुदायमा यसको महत्वव्यापक रहेको छ । त्यसैले दशैं , होली, माघीजस्ता पर्वहरुमा भलमन्सालाई सम्मानपूर्ण व्यवहार प्रदर्शित गरिन्छ । जन्म, मृत्यु, विवाह संस्कारहरुमा सामुदायिक सामूहिक कार्यहरुको व्यवस्थापन एवम् परिपूर्ण गर्ने जिम्मेवारी भलमन्साको पनि उत्तिकै रहन्छ ।

थारु समुदाय अरु समुदाय एवं जातिबाट नितान्त एकल एवं निरपेक्ष भएर क्रियाकलाप संचालन गरिरहेका थिएनन्, छैनन् र वर्तमान सामाजिक विविधतापूर्ण अवस्थामा यो सम्भव पनि छैन । मिश्रित सामाजिक व्यवस्थामा भलमन्साप्रतिको बुफाइ समुदायभित्र र बाहिर भिन्नता आइरहेको छ । विभिन्न साँस्कृति सामूहिक संस्कारहरु (हरेरी, धुरीया, लवाङ्गी) एवम् चाडपर्वहरु (दशै, माघी, होली, अत्वारी) व्यक्तिगत सामाजिक संस्कारहरु (जन्म, विवाह, मृत्यु)मा पुँजीवादी प्रवृत्ति एवं आधुनिकिकरणले गर्दा परम्परागत विश्वास एवं संस्कारको महत्वमा कमि आउँदा भलमन्साको महत्वमा पनि कमि आएको छ र यो बढी संस्कारकेन्द्रित भन्दापनि आर्थिक र राजनीति पद बन्नपुगेको छ । सो समुदायले आफ्नो शक्ति सञ्चितगर्ने संस्थाको रुपमा परिवर्तन बन्नपुगेको छ । अर्कातिर विकासे संस्था (NGO/INGO) का लागि सामाजिक परिचालनको माध्यम बन्नपुगेको छ । जसबाट निश्चित व्यक्तिहरुले समुदायको सोझोपनको फाइदा लिन पुगेका छन् भने अर्कोतिर थारु खाने थारु पनि निर्माण गर्नमा सहयोग पुर्‍याइरहेको देखिन्छ । थारु समुदायको पहिचानबोकेको एकताको प्रतिक, सामाजिक, आर्थिक, राजनीतिक, सांस्कृतिक संस्थाको रुपमा रहेको भलमन्सा प्रणाली मिश्रित समाजमा निरन्तर परिवर्तनशील प्रक्रियामा रहेको छ ।

Nepal India Relations: From the Perspective of Sovereignty

Prem Bahadur Chalaune
Central Department of Sociology, Tribhuvan University
premchalaune@gmail.com

After seven years' political wrangling, Nepal's constitution was promulgated on20 September2015. Just two days prior to the promulgation of the constitution, Modi government of India sent his especial envoy in order to thwart and postpone the process. As Nepali leaders did not listen to his advice, India imposed five months' undeclared border blockade onto its most strategic and closest neighbor. When India could amend its constitution more than hundred and twenty times since the promulgation of its constitution on 29 November 1949, why it failed to think that Nepalisalso can do the sameif there are some grievances from the people living in Nepal Tarai. The behavior of India at that time foregrounded some controversies and contradictions regarding the relationship between two countries.

In this paper I argue that the ties between India and Nepal have remained on an unequal footing, as empire and semi-colony during the colonial period and as core and periphery after India's independence (Seddon 1980; Mishra 1987). During both of these periods, India undermined and even forgot the status of Nepal as a sovereign country. Such a mind-set manifested overtly during the promulgation of Nepal's constitution, 2015, in which India behaved with Nepal as its recalcitrant Indian state. But this is not the first time when Nepal sovereignty has been breached and contested by India. If we look the history, Nepali sovereignty seems to be in perilous condition since the *Sugauli* treaty in 1816, the peace and friendship treaty in 1950, and other trade, water, and energy related treaties with India. Immanuel Wallerstein remarks that mere claims over certain boundaries and human population do not make any country sovereign until it is recognized by others (Wallerstein 1974). Sovereignty is like a hypothetical trade which needs external and internal recognition as the modern state thrives within the circles of states. This paper examines how and why Nepali sovereignty is contested throughout history by its most proximate neighbor India.

Indigenous Peoples' Customary Laws and Practices in Conservation and Sustainable Management of Natural Resources in Nepal

Pasang Sherpa
Tri-Chandra Campus, Tribhuvan University
pasangtu2010@gmail.com

This paper examines the role of customary laws and practices of indigenous peoples in the conservation and sustainable management of forests, land and other natural resources in Nepal. It looks at the relationship between indigenous peoples and natural resources and collective ownership, management and equitable benefit sharing practices among the Ngisyang community in Manang.

The indigenous communities in Nepal have been employing traditional practices and customary governing systems that are deeply rooted in their culture and are inalienable from their nature. Indigenous peoples' customary practices for sustainable natural resource management systems have a long history in Nepal. The Ngisyang was, for example, have a direct relationship with the forest and land resources not only for their livelihoods but also for their cultural and spiritual identity. Due to the symbiotic relationship with their natural environment and resources, they still rely strongly on endemic knowledge, skills and traditional customary laws for the conservation and sustainable management of these resources.

In the past, the Ngisyang was had a *Dhawa Shyarpa* system to conserve and manage the forest, land and other resources. The responsibilities of this customary institution, however, have been brought up by the *Mithewas* in recent years. The *Mithewas* play a prominent role in carrying on customary practices in the village, which help to maintain law, order, peace, and harmony in their community. Moreover, they amend, modify and reform the customary laws and practices and implement them as they see fit to contemporary society.

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Citizenship in New Constitution of Nepal

Chiranjivi Acharya
Tri-Chandra Campus, Tribhuvan University
acharyakiran72@gmail.com

Citizenship is basically a political concept. It defines the political relationships between the nation and the people. The ideas of democracy and citizenship that organically evolved in the ancient Greek city states about 2,500 years ago, especially by Aristotle have found their way directly or indirectly in the modern nation-states, with ample modification. After the emergence of modern nationalism and territorial nation-states in Europe since the French Revolution in 1789, more and more people residing within the territories of nation-states began to be included in the formal citizenship regime in the western countries through internal struggles revolutions or negotiations.

The constitution of Nepal 2015 has incorporated some provisions on citizenship. The Constitution has provision of single federal citizenship with state identity. Article 10 of the Constitution has a provision to not deprive anyone of citizenship, stating that no citizen of Nepal shall be deprived of the right to obtain citizenship. Similarly, Constitution has described the criteria to be a citizen of Nepal. This paper delves into how to define the political relationship between Nepali citizens and the state. Similarly, it explores how the concept of citizenship has changed historically. It also deals with linking citizenship with civil, political and social rights in Nepal.

Local Elections and the Politics of Inclusion in Nepal

Sirjana Subba
Gender and Development Expert
ssirju@hotmail.com

Local election occurred in Nepal in 2017, after a hiatus of two decades. This election not only provided office-holders in local government but also created opportunities for local leadership. This election was unique in itself because it was held after the restructuring of the state as envisaged by the Constitution of Nepal 2015 and policy provisions related to inclusion of caste/ethnic groups and gender were practiced. As a result, significant number of women, Dalits, Madheshis and Janajatis were elected to the political leadership at the local level. In this paper, I disaggregate the results of the local election by sex, caste/ethnicity and age. Based on such disaggregation, I compare the representation of different groups among themselves and with the inclusion policy on election. Finally, I highlight some of the challenges for the new leadership at the local level and some possible areas of intervention.

Beyond Elections: Connecting Decentralization with Development

Praveen Koirala
mr.praveenkoirala@gmail.com

Centralized states have lost a great deal of legitimacy, and decentralization is widely believed to promise a range of benefits. In consequence, many developing countries, especially since the 1990s, have embarked on democratic decentralization aimed at creating local self-governing systems that are democratic, relatively autonomous and effective in delivering services. Decentralization is also often suggested as a strategy both to reduce the role of the state in general and to introduce intergovernmental competition as well as checks and balances. Further, it is viewed as a way to make a government more responsive and efficient.

This paper reviews the literature which concedes "decentralization" as the process through which the central government transfers its powers, functions, responsibilities and finances to entities away from the center either to lower levels of government, or dispersed central state agencies, or the private sector. This literature largely focuses on the transfer of central government functions and resources to largely passive recipient local authorities. In contrast, this paper contends that bureaucracy as it is actually practiced empowers the central bureaucrats to actively discourage local bureaucrats from taking initiative outside the bounds of narrowly-defined central regulations and procedures even as achieving high-performing local government organizations require leadership initiative, inclusive governance and modern human resource management approaches. The paper undertakes an analysis of the key stakeholders in formulating policies on decentralization, governance and development, i.e. the World Bank, European Commission for International Cooperation and Development, Center for Democracy and Governance, and US Agency for International Development. The paper suggests that accountability, transparency, non-discrimination, participation and efficiency are the five key governance principles which guide the work of development.

स्मार्ट सिटीः अवधारणा र अभ्यास

रमेश काफ्ले

बीरेन्द्र बहुमुखी क्याम्पस, त्रिभुवन विश्वविद्यालय

rkafle2009@gmail.com

झण्डै दुई दशकपछि स्थानीय निकायले जनप्रतिनिधिहरु प्राप्त गरेको छ । स्थानीय निकाय नभएको समयमा समेत नेपालले विकास र राजनीतिक क्षेत्रमा फड्को मारेको छ । यस सन्दर्भमा नागरिकको विकासप्रतिको अपेक्षापनि बढेर गएको छ । पछिल्लो समयमा नगरीकरण प्रकियामा अगाडि बढेका, भखरै नगरपालिका भएका स्थानीय तहहरुलाई स्मार्टसिटीको रुपमा विकास गर्न सकिने सम्भावना, अवसर र चुनौती सँगसँगै देखा परेका छन् । सामाजिक तथा आर्थिक सम्वृद्धि नै लक्ष्यलिई अगाडी बढेका जनप्रतिनिधिहरुलाई आफ्नो स्थानीय तहलाई दीर्घकालीन योजनाका साथ निस्चित मोडालिटीमा लैजाने र सोही अनुरुपका कार्यक्रमहरु तय गर्नुपर्ने चूनौती र अवसर दुवै छ ।

स्मार्ट सिटीको एउटै परिभाषा र मोडालिटी रहेको पाइँदैन । दोस्रो बिश्वयुद्धपछि बिश्वका विकसित विभिन्न नगरहरुको विकासलाई अध्ययन विश्लेषण गर्दा फरक फरक ढाँचालाई अवलम्बन गरेको पाइन्छ । स्मार्टसिटी आफैमा एक अवस्था नभई यो वैचारिक आन्दोलन र प्रकिया पनि हो । यसको उच्चतम बिन्दु भन्दापनि त्यस तर्फको उन्मुखता र अभ्यासलाई हेरेर यसको बिश्लेषण गर्नुपर्ने हुन्छ । नेपालमा स्मार्टसिटीको चर्चा केही समययता हुँदै आएपनि केबल भौतिक पूर्वाधार निर्माण र सडक बिस्तारलाई लिने गरेको पनि पाइन्छ । भौतिक पूर्वाधार निर्माण, प्रबिधिको प्रयोग, सोच बिचारमा आएको परिवर्तन, साहित्य, कला, भेषभुषामा आएको परिवर्तनले पनि परिवर्तनलाई प्रभाव पारेको हुन्छ । कुनै पनि स्थानलाई परिवर्तनका लागि स्थानीय परिवेश, स्रोतको उपलब्धता र बिशेष पहिचानका आधारमा छोटो समयमा केही शहरहरुले आफूलाई सम्बृद्ध र बिकसित पारेका छन् । नगरहरुले आफूलाई स्मार्टसिटीका रुपमा विकास गर्नकालागि विभिन्न क्षेत्र र बिषयहरुम एकिकृत रुपमा विकासका प्रयासहरु अगाडी सारेको पाइन्छ । स्मार्टसिटी हुनकालागि यही नै र यस्तै हुनुपर्छ भन्ने कुनै पनि विश्वव्यापी परिभाषा र मोडालिटी देखिँदैन भन्ने अगाडिको चर्चा अनुसार फरक स्थान , नगर, देश, समय र मानिसका लागि विकासको मापदण्ड फरक फरक हुन्छ । स्मार्ट सिटीको मापदण्ड पनि फरक परिवेशमा फरक फरक रहेको पाइन्छ । विकासको तह, परिवर्तनको चाहना, नेतृत्वमा रहेको दुरदृष्टि र कार्यान्वयनको दृढताले स्मार्टसिटीको मापदण्डमा पनि प्रभाव पारेको हुन्छ ।

यस सन्दर्भमा स्मार्टसिटी निर्माणकालागि विश्वका विभिन्न अभ्यासहरु केकस्ता रहेका छन र नेपालमा त्यसको अनुशरस तथा मौलिक मोडालिटी केकस्तो हुन सक्दछ भन्ने विषयमा धेरै चर्चा परिचर्चा र छलफल आवश्यक छ । यसबाट मात्र विशिष्ट भूराजनीतिक तथा सामाजिक परिवेशमा अवस्थित नेपालको आधुनिक स्मार्टसिटीको मोडालिटीले मूर्तता हाँसिल गर्न सक्दछ ।

A historical analysis of Madhesh and Madheshi Politics: At Glance

Birendra Prasad Shah
Lecturer in Sociology, Thakur Ram Multiple Campus, Birgunj
Email: shahbpg@gmail.com

Based on secondary information collected from relevant literatures and historical perspective, particularly Marxist school of thought this paper aims to explore growth, change and emergence of Madhesh and its issues in political arena (like as vibrantly) of Nepal as well as contemporary world politics. It includes brief socio-eco-political structure and current dynamics of *Madhesh*. The paper also discusses briefly about how and in what way resources, revenues and human capitals are accumulating and applying to create centralized political structure which ultimately grooming centralized and single identity in Nepal. With the state expansion initiated by Gurkha ruler, Prithvi Narayan Shah adjoined some parts of the Madhesh (Madhyadesh) from Nawabs and the East India Company by paying tax or through treaties. The then Shah rulers appointed government officers to levy taxes, collect revenues and capture elephants and rhinos. The Terai and the Siwalik Hills were heavily forested with *sal* before heavy logging began in the 19th century, particularly for use as railroad sleepers of Indian railway by the British Raj. Since the late 1940s, the term 'Madhesh' was used by politicians in the Nepal Terai to differentiate between interests of the people of the Terai and of the hills. Acquisition of land assets was linked to citizenship issues. The Terai is the most productive region in Nepal with the majority of the country's industries. Agriculture is the basis of the economy. In the eastern districts from Parsa to Jhapa they support agro-based industries: jute factories, sugar mills, rice mills and tobacco factories. But major resources are used to central government and their employees.

Is the 'Middle Class' Really Vanishing? A Note on the Expanding and Consolidating 'Middle Class' in Contemporary Nepal

Youba Raj Luintel
Central Department of Sociology, Tribhuvan University
y.luintel@gmail.com

While the 'middle class' elsewhere is said to be vanishing especially after the fall of the Berlin Wall, the concomitant 'end of history' (Fukuyama 1992), and the market triumphalism (for critique, see Sandel 2012), in countries like Nepal, however, the middle class is expanding and consolidating throughout. Taken in gradational sense (Weber 1922) the debate on middle class spans nearly over 100 years, and alternatively, when taken in relational sense the debate crosses over 170 years or so (Marx and Engels 1848). The debate has revived after the turn of the century.

In this paper, I present a frame of analysis of the 'middle class' in the context of Nepali society in the riddle of unprecedented transition. I argue that instead of vanishing (Temin 2017), collapsing or disappearing (Warren 2008), the middle class in Nepal is reproducing, expanding and consolidating itself. I base my arguments on an examination of income rise and corresponding decline in poverty and deprivation in Nepal over the last few decades; a critical examination of expanding connectivity, modernity and developmental practices; an analysis of shifting regimes of livelihoods and proliferation of market-based exchange relations; and finally, a broad stork analysis of the complex historical regime of Nepal's state formation and the attendant socio-political development. At the end, I develop a frame of analysis drawing upon insights from Marx, Engels, Weber and Bourdieu.

Inequality among Siblings: Individualization of Class Formation in a Globalized World

Madhusudan Subedi
Central Department of Sociology, Tribhuvan University
madhusudansubedi@gmail.com

Social class is one of the key concepts used in Sociology in order to theorize social inequality in the changing global context. How have the recent shifts in economic organization and systems of production re-made economic divisions and social identities? The starting point for this paper is the concept of class and its critiques. I argue that global capitalism has at present, led not only to a shift in economic organization from production to services but also to a shift in structures of social and economic power. Although economic factors continue to shape social relations and identities, they do so in ways which frequently go beyond traditional class analysis. I shall engage with the contributions of Karl Marx and Frederick Engels, Max Weber, Ralf Dahrendorf, Vladimir Lenin, Mao Zedong and Immanuel Wallerstein to explainthe changing patterns of production and circulation and the tightening of linkages between consumption and the relations of production based notion of class. The expansion of the middle class in knowledge and management roles poses analytical problems for the Marxian bipolar model of class. Further, a class position tends to be experienced more in terms of "individual biography" and less in terms of "collective fate" (Giddens, 1994). I further argue that the problems experienced by individuals today – employment, basic education, health facilities, welfare mechanism and modes of generation of livelihoods – are quite different from the ones faced by their parents. Social mobility, both upward and downward, through the market means that class has become less of a "lifetime experience". Class locations therefore may alter not only between generations, but also within the span of individual biographies.

The empirical component of my analysis is substantiated from in-depth interviews conducted with households from a village which I call Laxmipur, situated in the Western Tarai of Nepal. The findings show that the expansion of cash economy, spread of western education and the growth of occupations based on impersonal qualification rather than hereditary attributes have disrupted the traditional land-labor relationship. Rainfed and low-productivity farms are being fallowed. Livelihoods have become progressively delinked from farming and from landownership. Economic inequality and social hierarchy are clearly evident even among siblings. The finding shows that the old generational legacy of social class has been rapidly changing and class patterns have been restructured in complex ways.

A Study of Reification of Youth in Nepal: Changing Aspirations and Challenges

Keshab Raj Silwal
Central Department of Sociology, Tribhuvan University
keshavsilwal@gmail.com

Reification, in general term, is the mental conversion of a person or abstract concept into a "thing", which was first indicated by Karl Marx based on commodity fetishism and elaborated by Georg Lukacs linking it with proletariat, has reemerged in the discourses among critical theorists. Departing from the prior concept of Marx and Lukacs, Jurgen Habermas (1987) has amalgamated the concept of reification with distorted communicative action and reinforced that the capitalist pattern of modernization is marked by a deformation, a reification of the symbolic structures of the life-world under the imperatives of subsystems differentiated out via money and power and rendered self-sufficient. Moreover, Axel Honneth (2005) articulates that reification is the forgetfulness of recognition and the process by which an individual loses the consciousness of the degree to which an individual owes their knowledge and cognition of other persons to an antecedent stance of emphatic engagement and recognition.

Amidst the growing interest in reification (Berger and Pullberge 1965; Gabel 1975; Burris 1988; Westerman 2010; Feenberg 2015), this paper assesses empirically the reification process of youth in Nepal, as the previous studies based on youth in Nepal (Liechty 2009; Snellinger 2009; Subba et al. 2011; Khatiwada et al. 2013) could not analyze the proper conditions of youth and their relationship with other units of society in the present time. The various activities of youth from households to exposure to external world provide us clear insights into what is happening with the youth, how they think of themselves, what they think of the external world and how they lose their identities and transform themselves into "object". Based on interview with youths, this paper asserts that the Nepali youth is reified in different levels of socialization process via money, sharing their identity with material goods such as two wheeled vehicles and the latest electronic gadgets, and expression of their affection through special objects such as red roses and imported gifts available in the market.

Livelihood Practices in Transnational Space: A Case Study of Family Left Behind in Nepal

Anchala Chaudhary
anchalachaudhary@yahoo.com

Migration has become an essential livelihood practice for individuals from both the poor and the rich households due, mainly to the processes of urbanization and globalization. This paper traces the impacts of migration on livelihood practices by utilizing the findings of fieldwork conducted in Chandranigahpur Municipality of Rautahat district in Central Tarai. The research employed a survey followed by in-depth interview, semi-structured questionnaire and timeline interview to examine the variation across social, economic, educational and employment aspects before and after migration. This comparison shows considerable changes among livelihood practices adopted by migrant's family. Migration involves a large network of social relations. These networks involve exchanges of ideas, practices, and resources not only among migrants and non-migrants but also within the migrants and non-migrants themselves. Migrants not only send money back home but also new cultural practices that they encounter in the place of migration. These exchanges can be gauged in the daily activities of non-migrants left behind. The family left behind disengage themselves from traditional occupation such as livestock and cereal farming and engage in new cash generating activities such as stitching, embroidery, handicrafts, and so on. The stay-behind family members, especially wives become solely responsible not only for raising and educating their children but also for managing the household chores as well as performing activities that link the household with the world outside. Thus, migration provides ground for nurturing a woman's autonomy and self-esteem as well as expanding her non-domestic roles.

Paths to Dalit Empowerment and Social Change: Comparison of a "Maoist Affected" Village and a Neighboring Town in Sindhupalchok

Resham BK
Founding Member, Dignity Initiative
bkratna@yahoo.com

This research focuses the effectiveness of alternate paths to Dalit empowerment within a specific historical, structural and spatial context. The historical and structural context of this research is that of the Maoist "People War" (1996-2006) and the spatial context is a village where the Maoist had a heavy presence *and* a town where their presence was less salient even as other potential agents of empowerment were relatively powerful. This research engages with the question of the relative effectiveness of the two alternate modes of intervention as far as Dalit empowerment is concerned. Did the Dalits of Kubhinde, the Sindhupalchok village, where the Maoist presence was intense, find themselves more empowered than the Dalit of Chautara, the nearby headquarters of the Sindhupalchok district, where the Maoists were less powerful even as there were many other agents of potential empowerment were in presence there? Did the Maoist class struggle succeed in resolving the contradictions that gave rise to the caste system in general and "untouchability" in particular? Can political parties that seek to resolve Dalit–non-Dalit contradictions resolve caste contradictions immediately after they come to power and exclusively through *political* initiatives? Or is a *longer-term and multi-dimensional* mobilization and state action necessary to resolve such contradictions?

Analysis of observation, in-depth interview and focus group data with a variety of stakeholders show that Dalits have been empowered where ever a political party, regardless of its broader ideology, has been able to shape the nature of awareness among Dalits and has united them together. As an example, the public space in Chautara, e.g. teashop, restaurant/bar, temple, school, wedding party, suffers from a lower level of "untouchability" than Kubhinde—even though "untouchabilty" is in practice in private homes. Second, education, economic opportunities, political consciousness, urbanization, road facilities, communications, market access, effects of globalization, and access to local services are the key principal factors that have played a key role in Dalit empowerment and social changes in urban areas. Where such facilities are lacking, for example in the rural settings such as Kubhinde, the level of Dalit empowerment and the rate of social change is weaker. Third, "untouchability" and other discrimination against Dalits remain more severe in the vicinity of Brahmin/Chhetri settlements in both public and private spheres. Patron-client relations remain strong in such settings, e.g. in Kubhinde. In the absence of patron-client relations such as those between Dalits on the one hand and the Tamang, Ghale, Magar on the other, "untouchability" and other discriminations are less intense. To conclude, political consciousness led by the Maoists is insufficient to empower Dalits even as the adoption of multiple paths leads to a higher level of empowerment.

Social Stratification and Dalit Leadership: An Ethnographic Study of a Village in Western Nepal

Arjun Bahadur BK
Independent Researcher and Member of Dignity Initiative
reallyarjun@gmail.com

Dalits in Nepal have a negligible level of representation in elected bodies, and thus have an almost insignificant role in any public-domain decision-making process that affects their lives. Caste-based social stratification places the Dalits at the lowest rung of society as "Untouchables," which denies participation severely restricts and ghettoizes their public and private engagements. This system powerfully impacts upon the rise of leadership from among the Dalits as well. It was only after the political change of the 1990s, and particularly since the political change of 2006 that the new Nepali state began adopting inclusive and participatory democracy. However, policy reform to date has not succeeded in raising Dalits to political, economic and other leadership positions.

The implementation of inclusionary policies challenges the traditional power elites such as the "high caste" groups and, to some extent, some ethnic groups. The members of marginalised communities, especially Dalits, continue to face barriers in being nominated by political parties as candidates to local and national elections. When they make the rare pass of this hurdle, they are generally unlikely to be elected either. This results in their low political representation.

In this paper I focus on local and central elections in order to systematically explore and examine how Dalits are denied leadership roles. I also identify gaps between the policy and practice of inclusion in the political process based on the experience of Dalit leaders. The paper is based on qualitative data collected in the course of fieldwork as part of a research project on caste, class and culture from November 2015 to March 2016 in a village west of Pokhara, Nepal. Supplementary information was collected through in-depth interviews with four national and four local-level leaders of major political parties representing diverse regions, genders, and socio-economic backgrounds. The collected data was transcribed, coded and analysed by theme. Some years ago, the Dalit leaders were visibly present both at the local and national levels because of the political parties' inclusive practices and policies. However, they are now suffering from social, economic, cultural drawbacks and adversities within their community as well as in political parties.

Injustice in Access to Water: Social Exclusion of Dalits in Nepal

Neeru Ghale,
University of Queensland, Australia
niru.ghl@gmail.com

While Nepal is making a continuous effort to upgrade the country's status from the 'least Developing Nation' to a 'Developing Nation,' caste-based discrimination and social exclusion are holding the country back. This is no more prevalent when it comes to Dalits accessing sources of community water in the community. Access to water is a basic human right, and denial of access to water on the basis of caste status is a severe crime against humanity. In Nepal, it is well documented that Dalit are continually denied access to public water sources, and face violence, discrimination, gender-based injustices, and access restrictions on a daily basis. These violations have resulted in Dalit being socially excluded from the community, including from international aid supported programs. This paper explores the nature of discrimination and social exclusion facing the marginalized Dalits in accessing community water sources in Nepal.

A set of three groups, one each from the rural Hills, rural Tarai and urban locations was studied during 2015. The data was secondary in nature. In each of these groups, there was a comparative absence of national and international aid programs designed to eradicate social exclusion and discrimination in relation to access to community water sources. One of the implications of this study, therefore, is that international aid programs can help lessen the negative impacts of caste-based discrimination by emphasizing a locational realignment that is geographically friendlier to Dalits.

Scholarship Program for Tarai Dalits: A Critical Examination

Bhola Paswan
Independent Researcher and Vice-President, Dignity Initiative
Bhola.raj2008@gmail.com

The government of Nepal has implemented a scholarship program for Dalit school children for improving their access to schooling and education. Although the policy appears to be attractive, the implementation and outcome of the program do not meet the claims made in the policy and other documents of the government. Based on focus group discussion with multiple stakeholders including parents, teachers and students of the Dalit community in Siraha District, this paper presents some socio-political challenges that Dalit children face in getting the full benefits of such government policies.

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Gender and Post-Disaster Reconstruction: An Assessment of Post-Earthquake Reconstruction Strategy in Nepal

Sharada Khatiwada
sharadakatiwada@gmail.com

The rehabilitation strategy after earthquake has been guided by the Post Disaster Recovery Framework (PDRF) that provides detail guidance in reconstruction. Out of the 19 prioritized sectors of the PDRF, gender and social inclusion is an important cross cutting sector. Strategic recovery vision of gender and social inclusion (GESI) has stated that to close the development gaps related with gender, there should be focus on GESI responsive recovery and reconstruction in line with the recommendations made by the post-disaster needs assessment (PDNA). It has highlighted significant participation of women, vulnerable and marginalized groups. Consideration of gender in the disaster sphere has centered in participation. This paper reviews the PDRF as a cross cutting sector and examines whether or not the present recovery and reconstruction strategy is GESI responsive in line with the PDNA recommendation.

Flooding Disaster in Tarai of Nepal

Narendra Mishra
Ratna Rajya Campus, Tribhuvan University
nnnmishra@hotmail.com

Severe flooding, which is often a seasonal disaster, has been impacting the Tarai region of Nepal through the years. Floods take place over a narrow window of time but have a severe and long term impact on communities and households. Severe floods damage fertile agricultural land, fish ponds and forests and hurt the livestock. Floods also have a negative impact on social relationships and social institutions. Floods change people's life style, behavior and socio-cultural practice. Many people are rendered homeless and end up in poverty. Many, in consequence move out for employment and income, including to international destinations.

This paper begins with historical patterns of flooding in the region by the Koshi River. It then examines the major causes of as well as the extent of preparedness for flooding and its damages. While flooding damages both natural features and social settings, my focus is primarily on social and cultural damages, emergency mitigation, disaster relief distribution and resettlement. In the final section, I reexamine the level of preparedness at the present and recommend additional measures for saving lives, properties and social relations.

Disaster and Resilience: Barpak Village after April 2015 Earthquake

Narayani Devkota
National Alliance of Women Human Rights Defenders
nara.nepal@gmail.com

This paper is related with the social resilience in Barpak village in the aftermath of the 2015 Earthquake in Nepal. It focuses on a few key factors such as the history of disaster, level of preparedness before the disaster, existing social-capitals (including local level organization, family-friend relationship, and occupational linkage, reciprocal or free labor) and its manifestation for coping, recovering and rebuilding processes after the earthquake. It is based on fieldwork by using semi-structured interviews with 28 respondents, key informant interview with formal and informal leader of village, and observation about earthquake with villagers.

Barpakis believed that 'earthquake can come twice in a year. First in April/May and second in September/October, coinciding with the season to move from warm to cold and from cold to warm area. Due to the short architectural history, no life was lost in the 1934 great earthquake. From the perspective of preparedness, government and non-governmental organizations had not done any disaster preparedness programs except training of school students about fire. I use the network perspective of Claridge Tristan (2004) to understand social capital among the Barpakis. Bonding social capital refers the capital generated from family and kinship relationships. Barpaki people live together with their relatives. They have cross cousin marriage practice and rarely marry outside of village. Cross cousin marriage builds strong ties between family member and relatives, and gets strong psychological support. Bridging social capital refers the member of social group as member of any organizations. Barpaki people are member of multiple organizations like youth club, a*ama samuha*, ex-army union, political parties, and cooperatives, which provided mutual support in the aftermath of the disaster. Linking social capital can manifest in professional relationships. Barpaki people do not have strong professional relations with the external world. Except for the British Gorkhas, they are unable to get help from their occupational link. Free labour for house building was a popular practice in Barpak, but after the earthquake it has become weak. We can question whether resilient society is socially constructed phenomena or inherent quality of a society. If we follow primary definition as inherent quality of society, Barpak is a resilient society. People accept it as their fate to live in vulnerable situations, make smile in their face even in worst situation, without any good situation they are coming to existing previous position, which was already in vulnerable. But sociologically, it is hard to say whether Barpak is resilient.

Social Capitals and 2015 Earthquake Recovery: A Case from Ramechhap, Central Nepal

Bindeshwor Thapa Magar
Thesis Year Student, Central Department of Sociology, Tribhuvan University
bindeshmagar@gmail.com

A massive earthquake of 7.6 magnitudes on 25 April 2015 and series of aftershocks led to death of 8,856 people, injured 22,309, damaged around 600,000 houses, and affected one-third of total population of Nepal. The government's recovery program has been highly criticized and it was warned that Nepal could become like '2010 Haiti earthquake'. Social capital, a concept introduced in social sciences in the 1980s – basically social network based upon shared values, norms and trust – is a matter of growing interest for disaster researchers. Although many scholars have identified social capital as an important engine for disaster recovery, its utility continues to remain underestimated. This paper examines the role of social capital during the 2015 earthquake recovery. It is based on case studies in two villages of Ramechhap district, one of 14 hardest-hit districts by the earthquake.

Disaster recovery is more than 'back to normal' and survivors tend to rebuild their houses permanently. Scholars typified three types of social capitals – bonding, bridging and linking. During the earlier phase of crisis, state and other humanitarian institutions – linking social capitals – focused their relief and recovery efforts in places other than the studied area where death and injury were high. During and immediately after the earthquake, family members, relatives and neighbors – bonding social capital – were important collaborators who cared and supported one another. On the low presence of linking social capitals, the major role in coming back to normal from a state of crisis was played by bonding capital. After the end of crisis, linking capital is more important than bonding capital for permanent recovery. The bridging capital – ties among people from different ethnic, geographical, and occupational backgrounds both with similar economic status and political influence — were not clearly present. In other words, bonding social capital was always available and crucial in earlier phase of recovery; linking social capital was available later and crucial for long-term recovery; and the presence and role of binding social capital was blur. This paper does not ignore the other factors affecting disaster recovery; however, it emphasizes the need to understand the role of social capital.

Natural Disaster and Political Preferences: The Case of 2015 Earthquake in Nepal

Chandra KC
Inter Disciplinary Analysts

Samyam Shrestha
Montana State University

Sudhindra Sharma
Inter Disciplinary Analysts
sudhindrarajsharma@gmail.com

This paper explores how a natural shock affects the political attitudes of the people in the area that has been affected by the shock. Existing literature (Lazarev, Sobolev, Soboleva and Sokolov 2014; Shapiro, Fair, Kuhn and Malhotra 2013) suggests that support for the government, in the areas that has been hit by natural disaster, increases as a consequence of the natural disaster since the government would have undertaken rescue, relief and rehabilitation measures in those locations. These measures create an impression in the minds of the local population that the government cares for them.

Using panel survey data from Independent Impacts and Recovery Monitoring undertaken by The Asia Foundation and Inter Disciplinary Analysts (IDA) in 11 earthquake affected districts in 2015, 2016 and 2017 and comparing the 2013 Constituent Assembly (CA) election results with the 2017 local elections, the paper discusses and analyze show natural disaster affects political preferences. The situation in Nepal is made more complex by the fact that Nepal is not just a country affected by a natural disaster – it is a country where the natural disaster struck after the country was emerging from post-conflict. In a post-conflict scenario, one of the primary challenges a state faces is to build government legitimacy. Nepal, after a decade-long civil war between 1996 and 2006, was struggling to build state legitimacy through a democratically made inclusive constitution. Amidst this process marred by political disagreements occurred the devastating April-May 2015 earthquake. This natural shock led to changes in the country's polity, including galvanizing the political parties in the constitution promulgation process. However, other macro-political changes, notably the border blockade at the Nepal-India border following the grievance of the Tarai-based political parties with the constitution, posed additional challenges in post-earthquake recovery and reconstruction.

Examining the survey panel data of 2017 on which party people had voted for in the 2013 CA election and which party people intend to vote in the 2017 local election, and combining that analysis with the actual results of 2017 local elections, the study assesses whether disaster does indeed lead to increased support for the government. Besides testing the hypothesis, the study also explores why there has been or not been a support to the government as a consequence of the disaster.

Disaster and Poverty: A Case Study of Earthquake Victims

Nirmala Pandit
Kanya Campus, Tribhuvan University
nirmala_pandit09@yahoo.com

Poverty is a specific kind of living condition. Those who face it lack resources to meet their basic needs or to follow the customary behavior which is expected of them by virtue of their membership in society. It is a multi-dimensional phenomenon. It can be measured through the use of different indicators, such as income, consumption, access to material assets, social capital, human capital, power and voice and ability to participate in social life. Poverty is also a process that may occur due to one's exposure to certain type of risks. The level of intensity of exposure to the risks determines the levels of vulnerability of a person or a group to become poor. Vulnerability to poverty refers therefore to the probability or likelihood to become poor due to one's exposure to the risks. These risks may occur in different ways such as climatic changes, market failure, and disaster related natural hazards such as landslides, floods, earthquake, etc.

This paper describes the effect of natural disasters on household consumption and food insecurity, and livelihood diversification and security by examining the case of households from Sindhupalchowk district who were affected by the 2015 earthquake in Nepal. It also discusses the level of their vulnerability to poverty due to their exposure to risks unleashed by disasters. It argues that poverty conditions increase the negative effects of disaster for socially vulnerable population.

भूकम्पपछि पुनर्निर्माणमा नीतिगत जटिलता : विलम्ब, अलमल र आक्रोश

रुख गुरुङ,
मार्टिन चौतारी
rukh.grg@gmail.com

यो लेख १२ वैशाख २०७२ को भूकम्पपछि पुनर्निर्माणमा देखिएको नीतिगत जटिलता र यसले सिर्जना गरेको विलम्ब, अलमल र आक्रोशको दस्तावेजीकरण हो । भूकम्पपछि राज्यले भूकम्प प्रभावित नागरिकलाई लक्षित गरेर थुप्रै नीतिगत निर्णय गर्‍यो । राज्यले गरेका यी नीतिगत निर्णयलाई भूकम्प प्रभावित नागरिकले कसरी लिए ? र, यी नीतिगत प्रावधानले भूकम्पपछिको पुनर्निर्माणमा के कस्तो भूमिका रह्यो भन्ने बारेमा यो लेख केन्द्रित छ । नेपाली राज्य, राज्यका स्थानीय निकाय र प्रचलित ऐन/कानुनमा टेकेर काम गरिरहेका गैर-सरकारी संस्थालाई समेत यस लेखमा 'राज्य' मानिएको छ ।

नेपालमा नीति राम्रा बन्छन् तर नीतिको कार्यन्वयनमा समस्या छ भन्ने तर्क सार्वजनिक वृत्तमा बारम्बार गरिन्छ । तर, २०७२ को भूकम्पले छिन्नभिन्न/संकटग्रस्त भएको समुदायको पुनर्निर्माणका लागि राज्यले अगाडि सारेका नीतिगत प्रावधान स्थानीय तहका 'बहुल आयाम'लाई सम्बोधन गर्न धेरैहदसम्म असफल थिए भन्ने तर्क यस लेखमा गरिएको छ । त्यसैगरी, भूकम्पपछि पुनर्निर्माण कार्यमा भएको ढिलासुस्ती/अलमल र यसवाट सिर्जित आक्रोश नीतिको कार्यन्वयनमा भएको कमजोरीले नभई नीतिगत प्रावधानको कमजोरीले गर्दा भएको हो भन्ने तर्क समेत यस लेखमा गरिएको छ ।

२०७२/७३ मा रसुवामा गरिएको 'फिल्ड वर्क'बाट यो अनुसन्धान तयार पारिएको हो । यो अनुसन्धान केन्द्र र जिल्लामा सक्रिय राजनीतिक दलका प्रतिनिधि, स्थानीय शिक्षक, सरकारी कर्मचारी, नागरिक समाजका प्रतिनिधिसँग कुराकानीमा आधारित छ । त्यसैगरी, भूकम्पसम्बन्धी (अ)प्रकाशित सामग्रीलाई पनि अनुसन्धानको दायरामा पारिएको छ । भ्रमणको क्रममा यसबारे भईरहेको संवाद, क्रियाकलाप, छलफललाई मसिनो ढंगले अवलोकन गरिएको छ ।

Perception on Public School Performance: A Case of Kathmandu

Narayan Prasad Paudyal
Tri-Chandra Campus, Tribhuvan University
npaudyal74@gmail.com

This article captures the perception of different stakeholders on public schooling practice in Kathmandu. I discuss the perceptions under the rational choice model (Richard Breen, Jan O. Jonsson and others) whichemphasizes that parents decide on children's education by examining expected benefits, costs and the probability of success of different educational alternatives.For this, school enrollment records of three different sessions were collected in one urban and one rural setting of the Kathmandu district. Similarly, the performance of the same schoolsin school leaving certificate (SLC) examinations was also collected for three different 5-year intervals.

The initial findings were presented during a focus group session that also asked a number of other unstructured questions in order to acquire further in-depth information. Teachers, students, parents and educationists and other participated in the session as stakeholders. In addition, the nature of the job of teachers and the students' and parents' tendencies regarding children's education were also discussed during the session.

A majority of public school teachers was characterized as passive, irregular, and negligent, with low will power due in part to engagement with political parties. They were also reported to be more qualified and trained than private school teachers. A majority of students was characterized as under-disciplined, untidy, negligent, busy in household work, unhappy and receiving a low level of educational support from parents. A few students were counted as performing exceptionally well. The participants sought to relate educational performance and family background of students. Parents of public school children were seen to belong to the working class. The discussants also noted that such parents "neither join school interaction programs nor pay interest in offspring's education."However, many parents disagreed with this conclusion and said they did sometimes visit the school for interaction with teachers when invited. Their economic condition, however, did not permit them to them visit each time they were invited.

It was also noted that parents' preference has been shifting from public to private schools due to ineffective management, problematic evaluative measures, and poor performance in the public schools. These features have led to pauperization of children educated in public schools. The free education policy was slammed by the participants. The middle class parents instead believed that family 'investment' in education secured future career for children, including in the global labor market. Such perceptions have further led to the conclusion that public schools are of low quality and inferior to private schools.

'Public' Education through 'Community' Schooling: Rhetoric and Realities of 'Free' Education in Nepal

Premod Bhatt
Central Department of Sociology, Tribhuvan University
pramodbhatta@gmail.com

This paper explores the ambivalences and contradictions inherent in the Nepali state's rhetorical desire to provide 'free' education for all citizens and its increased reliance on 'community' as the major provider of public schooling. Historically, the majority of public schools in Nepal have been established, operated and financed by local communities, a trend that continues till date, albeit with some setbacks in the 1970s. At the same time, the state has, at least rhetorically, increased its capability to support public education, through constitutional commitments to free basic (and secondary) education, and by implementing a number of large scale education reforms since the early 1990s, mostly with support from various donor agencies. However, the state has been short of fully funding (and managing) public education, a phenomenon that is specific to school education. In such context, what does free education mean and how does this relate to the role of the state in providing free education? The paper derives from an empirical research that incorporates a macro analysis of state financing of school education with in-depth studies of various types of community schools (years of operation; performance in the school leaving certificate or SLC examinations; and, levels of subsidies provided by the state) to understand the dynamics of resource flows and usages associated with public education in Nepal.

Localization of Authority and Public Fiscal Governance: An Ethnography of School-Community in Nepal

Tejendra Budhathoki
Head Teacher, Janajagriti Secondary School, Baglung
tejendrabudhathoki@gmail.com

Localization has become an important theme of governance in many developing countries in recent years. As a consequence of dissatisfaction with the results of centralized planning, policy makers and reformers have turned to localization to break the grip of the center and induce broader participation to foster democratic governance. In their quest for responsive, responsible and accountable public governance, a large number of countries have recently taken steps to re-examine the roles of their various levels of government.

Evidence shows that localization – when properly measured to mean moving government closer to people by empowering them with policies and rules – has significant role to improve financial governance and simultaneously reduce corruption in public schools. Further local ownership and social accountability are empirically shown to be more important in combating corruption in public schools.

Facebook: Patterns of Use and Impact

Bala Ram Acharya
Ratnarajya Laxmi Campus, Tribhuvan University
balaram_72@yahoo.com

Facebook is a popular social networking site that connects millions of people with their friends around the world through online interaction. Without any limitations of gender, age, education, economic status, region, caste and ethnicity, politics, religion and so on, people are able to connect with one another. Facebook friends share messages related to social, economic, political and academic activities. Facebook offers different options to share feelings and experiences. Facebook users also share happiness and sorrow by uploading videos, photos, updates, status, comments, and likes. The pattern of Facebook use is different among users. Facebook is a popular social media mainly among the youth. It empowers the people through sharing the availability of information, knowledge and education.

This paper seeks to examine the pattern of use of Facebook and its impact in users' lives. It used both qualitative and quantitative methods. It is based on face-to-face interview with purposively selected 45 young passengers I met during my bus travel from Kirtipur to Ratnapark during the months of August and September 2017. The study population was mainly youth aged below 30 years. Very few female respondents consented for the interview. The interviews focused on: patterns and reasons for using Facebook; average time spent on Facebook site; activities done on Facebook. Similarly, it gathered information about perceptions, experiences, level of satisfaction and reaction to examine the impact on the respondents.

Most respondents use Facebook accounts 1 to 3 hours each day. Most of respondents regularly checked their profiles to know activities of their Facebook friends. They used Facebook to share photos, ideas, thought and social and educational information. Interestingly, most of respondents were not interested in sharing political events, possibly indicating that youth are less interested with contemporary political situation of Nepal. They reported various positive and negative experiences regarding the use of Facebook. Most of student respondents felt that spending more time in Facebook negatively affected their academic performance. However, it gives them opportunity to share and collect information about the events and experiences of their friends. They have limited time to meet their friends and relatives in their busy life. It gives them chances to know about the condition of Facebook friends, their relatives and social situation of their community.

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Session VII

Traditional and Modern Cremation Ceremonies: Significance and Challenge

Rojisha Poudel
Sociologist and Freelance Researcher
rojishap@gmail.com

Mina Devi Uprety
Tri-Chandra Campus, Tribhuvan University
upretymeena@gmail.com

Religion is a phenomenon that takes shape through human social action and structures societies accordingly. During the early days, religion was the ultimate symbol of social unity and cohesion. Every religion has functional aspects that cover a blend of rituals with symbolic values. These rituals have diverse significance. With the initiation of modern trends like electric cremation, it promotes technological usages. However, it may also loosen the integrity of old religion that connected people within a single frame.

Cultural life in Nepal is deeply shaped by Hinduism. Most ritual functions and ceremonial rites vividly reflect and are patterned by Hinduism. One of the essential rituals in life for followers of Hinduism is the act of cremation after death. Within the Hindu community in Nepal, the cremation process is traditionally followed by burning the dead body upon an open pyre. The prime purpose of the cremation is to depurate the dead body and free the soul from the body of the deceased in order to secure a safe journey to heaven. With the recent installation of an electric cremation facility at Pashupatinath in Kathmandu, the modern process of cremation using electricity over wood has been introduced for the first time in Nepal. The ongoing practice at Pashupatinath reflects the change in the trends of cremation that further emphasizes how a traditional society is exposed to modernism.

In this paper we compare the significance and challenge of the two cremation practices by evoking the writings of Durkheim, Weber and Marx. For Durkheim, religion strengthened social unity by binding it together with different symbols, values and norms enacted during rituals. Such acts also preserved one's native cultural identity. Weber, on the other hand, saw society as being dynamic and emphasized how the intrusion of modernity impacted on religion and society as a whole. For Marx, on the other hand, religion did not always promote social unity; instead it exacerbated conflict by enhancing class division. Human beings were shaped by material factors. That the cost of electrical cremation is lower than the cremation through fuel wood and that some Hindus have adapted to electrical cremation validates Marx to some extent.

Yagnya as Social Institution in *Vedic* Social Structure

Shukra Raj Adhikari
Prithivi Narayan Campus (Pokhara), Tribhuvan University
gshakragarib@gmail.com

Vedic Social structure was based on pastoral economic system. Fire was one of the important means of survival during the period. Vedic Aryan people were very much dependent on fire. Aryan people developed *agnikunda* during that time. The objective of developing an *agnikunda* was to protect the fire itself and to protect Aryan themselves from the fire. Moreover, they had fear from the destruction of fire. They started to worship fire by offering different food items before consuming. Different social groups such as *purohit, rajannya, vis* (Vaishya) *and sudra* were involved in such activities in Vedic social structure with different roles. The *purohit* led the performance of the *yagnya. Rajannya* was also involved in *yagnya*-related activities before participating in war*. Vis* were involved in production related activities. They also gathered the things produced to perform *yagnya,* which were later distributed as*dan* and *daxina.* Thus, *agnikunda* was expanded to *yagnya*. Symbolically, the tradition of *yagnya* is practiced even today in ritual activities and inauguration ceremonies. This paper, based on historical content analysis, argues that the *yagnya* tradition, which is a mere ritual today, was a very significant social institution in Vedic social structure.

Looking at *Gaijatra* Symbolically: A Case of Family versus Society

Prapanna Maskey
Patan Campus, Tribhuvan University
prapanna.sociologist@gmail.com

Adapting the symbolic interactionist and practice theories, this paper interprets the various meanings attached to the *Gaijatra* festival. It illustrates how *Gaijatra* remains in existence through repeated interactions within the private and public domains. Participants in *Gaijatra* utilize symbols to communicate to the public realities related to death of family member. The continuity of *Gaijatra* shows the symbolic importance of *Gaijatra* festival to transform private sorrow into the public domain. *Gaijatra* is observed due to the available *habitus* within community. The *habitus* is reinforced through yearly experiences of individuals, family members and members of the larger community (Bourdieu, 1972). Such *habitus* is developed through primary and secondary socialization (Bonnewitz, 2005). As a product of our past and present experiences, the *habitus* seems to be a never-ending restructuring of an internal structure (Bonnewitz, 2005).

Bourdieu's theory of practice (1972) comprises three main elements, namely field, capital and *habitus*. Bourdieu stresses that interplay of these elements leads to strategy or practice, i.e. our unconscious behavior that is in conformity with our interests and that aims at achieving our objectives by investing capital. *Gaijatra* is observed as commemoration in honor of a deceased individual. It is observed by the primary and secondary family members of the deceased. Symbolic individual action, family action and interaction can be seen while participating in the *Gaijatra* festival. Historically, the *Gaijatra* festival emerged as a practice among the ruling class to portray the inevitability of death. The *Gaijatra* celebration allows recording the number of deceased within a given year. The annually recurring *Gaijatra* festival shows the transformation of *Gaijatra* into a *habitus* as it also enables to prolong and incessantly restructure the festival in the face of unforeseen and ever-changing situations. The symbols utilized include rally, donation, music, attire and fashion, role play and gestures, all of which profoundly affect the common people. These symbols are collectively utilized to communicate sentiments within the wider society through performance.

Gaijatra also allows for the communication of the importance of altruistic activities as well as the relative insignificance of material possessions. Ultimately the *Gaijatra* festival connects an intangible deceased individual with the society. Although it is uncertain whether a deceased individual witnesses the celebration or not, living individual does witness the commemoration. Though patterns and symbols of *Gaijatra* celebration vary, symbolic meaning and process of practice remains similar throughout Nepal.

Revisiting Fieldwork among Rural Women

Mira Mishra
Padmakanya Campus, Tribhuvan University
miramishra1@gmail.com

In this paper, based on in-depth interviews with 75 rural women from 25 households in Nepal, nearly eight years ago, I describe the three distinct stages of my fieldwork. The first one relates to the image of rural women's life and society I held as well as the information-generation techniques I thought I ought to utilize *before* I actually went to the field. The second stage relates to the learning I gained *during* the fieldwork regarding rural women's life and society and the manner in which I actually went about generating information. The third stage relates to how I *now* reflect back on the life women lead in rural areas as well as the techniques I utilized to generate information. In the concluding section, I identify the gains I made while I traversed through the three different stages.

Existing Debates and Real Life Experiences of Female Massage Workers in Urban Areas

Ruku Pandey
Sagarmatha Insurance Company Limited
rukupandey2016@gmail.com

In recent years, a good number of massage parlors have been established in the form of service industries in the major cities of Nepal. The seeming objective of these parlors is to provide massage services to the interested clients who demand this service to maintain comfort and health of their body. However, there is an understanding among the feminists that these parlors are used as a guide to promote prostitution. These parlors give job to many young girls and women from rural areas. However, in so doing they jeopardize the life of poor rural girls and women by forcing them into prostitution. Majority of the victims belong to Dalit community.

Closely associated with this problem is the debate related to whether or not prostitution should be legalized in Nepal. Should prostitution be sanctioned by law or should it be treated as an offensive act that disturbs the moral values of society? This paper discusses the experiences of women working in the massage parlors in Thamel of Kathmandu. It discusses the process through which they are hired and employed in the parlors and the perception they hold about their work as employees of the parlor. It also contributes to the ongoing debate about the legalization of massage parlors in Nepal.

Workplace Violence against Nurses working in Selected Hospital of Kathmandu Valley

Smritee Basnet

Central Department of Sociology, Tribhuvan University

Smriteeb1@gmail.com

Violence is any kind of oppression, coercion and cruelty against another being. Violence against women is a universal problem but the nature and extent of violence varies across space and time. Violence against nurses is a complex and persistent occupational hazard. Nurses are among the most assaulted workers. They are exposed to violence primarily from patients, patients' families, and visitors. The objective of this study is to find out the nature and extent of workplace violence against nurses working in the selected hospital of Kathmandu. It is based on information collected from structured self-administered questionnaire administered to 30 nurses from the Manmohan Memorial Community Hospital during 2013. The sample was selected using convenience sampling method, and the data was analyzed using descriptive and inferential statistics**.**

The finding of the study revealed that out 20 percent of all nurses had experienced physical violence in the workplace. Almost 37 percent had experienced psychological and verbal violence. Likewise, 30 percent of all nurses had experienced sexual violence. Thus, the health sector and the hospitals are not secure for women to work because they might become victims of violence.

Protection of Women Human Rights Defenders (WHRD): A Case Study of WHRD of Nuwakot District, Nepal

Rajya Laxmi Gurung

MPhil Student in Sociology, Tribhuvan University

Foundation for Peace and Conflict Transformation

rajyaku@gmail.com

Despite the increasing presence and recognition of women human rights defenders (WHRDs) in Nepal, the defenders face a high security risk in various districts and communities in Nepal. Security risk stems not only from "criminals" but also, in many cases, from members of the very community they are working for. These threats range from minor verbal abuse to physical abuse as well as social stigmatization targeting not only WHRDs but their family members as well. This paper explores the nature of violence faced by the WHRDs and the strategies used by them to minimize the impact of violence. Narratives of WHRDs have been used to understand the risks, vulnerabilities and threats faced by the WHRDs. The paper also analyzes the individual and as well as institutional capacities and strategies used by WHRDs to minimize the threats or impacts of these threats. The paper aims to contribute in development of safeguard/ protection strategies that is relevant to WHRDs working in Nepal.

Appendices

A. Nepal Sociological Association, Executive Committee

Chaitanya Mishra	President	9841328877	mishrachaitanya@gmail.com
Tulsi Ram Pandey	Vice-President	9841586160	trpanday2001@yahoo.com
Madhusudan Subedi	General Secretary	9860407109	madhusudansubedi@gmail.com
Youba Raj Luintel	Secretary	9849826485	y.luintel@cdsatu.edu.np
Tika Ram Gautam	Treasurer	9849191874	gautamtr@cdsatu.edu.np
Bindu Pokharel	Member	9841628819	bindupokharel@gmail.com
Birendra Shah	Member	9855067968	shahbpg@gmail.com
Dil Bahadur Gurung	Member	9863604003	dilgurung44@hotmail.com
Ganesh Man Gurung	Member	9851133585	ganeshmangurung@gmail.com
Gyanu Chhetri	Member	9849021828	gyanu35@gmail.com
Giri Bahadur Sunar	Member	9851189045	girithezorba@gmail.com
Kailash Nath Pyakural	Member	9851137660	kpyakuryal@gmail.com
Madhav Paudyal	Member	9841239228	paudyalmadhav66@yahoo.com
Post Raj Dhungana	Member	9841397051	pr.dhungana@gmail.com
Samjhana Wagle	Member	9841468342	wagle.samjhana@gmail.com
Sita Rana	Member	9841379423	sita_rana@hotmail.com
Sudhindra Sharma	Member	9851077145	sudhindrarajsharma@gmail.com
Sudip Nakarmi	Member	9841239228	sudeepnakarmi@yahoo.com
Surendra Mishra	Member	9841757390	s_mishra57@yahoo.com
Tilak Biswakarma	Member	9841393418	tivikji@gmail.com
Uddhav Pyakurel	Member	9841566932	upyakurel@gmail.com

B. Nepal Sociological Association, Conference Organizing Committee

Chaitanya Mishra	Chairperson	9841328877	mishrachaitanya@gmail.com
Madhusudan Subedi	Secretary	9860407109	madhusudansubedi@gmail.com
Bishwo Kalyan Parajuli	Member	9856020892	bkallyan@yahoo.com
Dil Bahadur Gurung	Member	9863604003	dilgurung44@hotmail.com
Giri Bahadur Sunar	Member	9851189045	girithezorba@gmail.com
Post Raj Dhungana	Member	9841397051	pr.dhungana@gmail.com
Samjhana Wagle	Member	9841468342	wagle.samjhana@gmail.com

Sita Rana	Member	9841379423	sita_rana@hotmail.com
Surendra Mishra	Member	9841757390	s_mishra57@yahoo.com

C. Pokhara Organizing Committee

Bishwo Kalyan Parajuli, Coordinator

Mukunda Lamsal

Netra Narayan Poudel

Ram Chandra Baral

Shanta Khatri

Shankar Poudel

Shanti Bhusal

Shiva Thapa

Sukra Raj Adhikari

Tej Subedi