Programme Details

National Conference on
Sociology of Nepal: Social Structure and Transformation

21-22 November 2014, Kathmandu

Tribhuvan University, Kathmandu, Nepal

Organized by:

MPhil Programme in Sociology, TU, Kirtipur

Central Department of Sociology/Anthropology, TU, Kirtipur

Departments of Sociology/Anthropology at Padma Kanya Campus, Prithvi Narayan Campus, Thakur Ram Multiple Campus, and Tri-Chandra Multiple Campus

Table of Contents

- Dinesh Prasain, PhD - What is 'social'? The basics of sociology and the social inclusion discourses in Nepal …
- Prem Chalaune - The debate of federalism in Nepal
- शान्ति पोखरेल भुसाल – मानव इतिहास र लैंगिकताको सामाजिक निर्माण
- Durga Devkota, PhD and Prof. Kailash Nath Pyakuryal - Changing gender roles and rural agricultural system
- Sandhya Basnet, PhD - Nepal and Norway: Making sense of comparison in gender roles
- Sumanta Ghimire - Gender sensitization: A review of primary school curriculum
- Bidya Bhattarai - Attitudes of female teachers toward teachers' unions
- N. Acharya, S. Sharma, T. Budhathoki & P. Rai - Socio-educational issues of urban public schools and of the slums …
- रामचन्द्र बराल – समाजशास्त्रीय शिक्षण पद्तिहरु कति व्यावहारिक?
- Anita Shrestha - Climate change: Impact in drinking water and socio-cultural adaptation
- Anita Wagle - Suicidal rate on the rise: The trend of suicide in Chitwan district during 2061-2069 BS
- Roshan Raj Baral - Capitalist transition of Nepal: Stepping towards 'monetized social relations'

Committees and sub-Committees

Tribhuvan University, Kathmandu, Nepal

National Conference on

Sociology of Nepal: Social Structure and Transformation

21-22 November 2014, Kathmandu

The state and society in Nepal are undergoing rapid and epochal transformations on many fronts since the 1990s and their speed is all the more geared up especially after 2006. This has both local and global contexts. Nepal's increasing incorporation into global economy, the novel developmental discourses (of human rights, human development, inclusion, empowerment, etc.), insurgency and the subsequent peace process, efforts at constitution-making and resultant debates on identity and state restructuring, and the two principal communist parties' acknowledgement that Nepal had entered a capitalist phase, are some of the manifestations of these epochal transformations. Class, caste, gender, diversity, poverty, regionalism, sexuality and many other dimensions of societal (in)equality have recently received renewed prominence in the public sphere. Their prominence can be observed in different layers/spheres of everyday life, including household, community, state, livelihood domains, migration regimes, etc. Nepalese sociologists have been at the forefront of recognizing, analyzing, debating and public opinion-making in many of these important processes.

Professor Chaitanya Mishra is one of few public figures in Nepal from academia who has been quite extensively engaged in such a process of knowledge-production and circulation. For more than three decades Prof. Mishra taught at Tribhuvan University, carried out research of theoretical and policy significance, and engaged himself productively in public debates through writing and publishing. Prof. Mishra started his career as a Sub-Editor of _The Rising Nepal_ (English Daily) since 1972, and became the founding chairperson of the Department of Sociology/Anthropology at Tribhuvan University in 1981. There are many publications to his credit, including _Badalindo Nepali Samaj_ (2010), _Essays on the Sociology of Nepal_ (2007), _Nepal ra Punjibad_ (2006). Prof. Mishra is retiring very soon from Tribhuvan University.

The proposed Conference is organized in honor of Prof. Mishra recognizing his pioneering contribution toward the introduction and expansion of the discipline of sociology in Nepal, and his regular and productive engagement in academic and public debates. As such, the Conference will review and reflect on the academic contributions of Prof. Mishra (day one), and will organize sessions for stand-alone contributions on any dimensions of Nepali society (day two). There will also be a valedictory lecture by Prof. Mishra. Arrangements have been made to publish the Conference proceedings for wider public dissemination.

Write up specification: The length of the abstract and paper should follow the word limits. While an abstract can have about 300 words, a full-fledged conference paper should not exceed 6,000 words. For formatting, referencing, bibliography, etc. please follow the APA Quick Guide (https://www.libraries.psu.edu/content/dam/psul/up/lls/documents/APA_Quick_Citation_Guide.pdf).

Registration fee: Each participant including paper presenter is requested to pay a registration fee of Rs. 1,500 (Rs 1,000 for students and participants from out of the Valley) to meet the costs of logistics, meal and snacks. The payment, which is compulsory, can be made at the time of registration.

Dates to remember:

15 September 2014	Abstract submission
30 September 2014	Notification of the acceptance of the abstract
30 October 2014	Submission of the conference paper
21-22 November 2014	Conference
1 January 2015	Submission of the final paper (for publication)

Venue: Staff College, Jawalakhel (Main Hall) – for the first day; Hotel Orchid, Tripureshwar – for the second day.

Accommodation arrangements: For the accommodation of participants coming from out-of-the Valley, NUTA Guest House at TU Gate has been reserved for 4-6 Mangsir. Please contact Mr. Michael Lama, Guest House Manager, at 9841835573 for detail.

Advisory committee:

- Prof. Dr. Kailash Nath Pyakurel, Vice-Chancellor, University of Agriculture and Forestry, Chitwan (former head, Central Department of Sociology/Anthropology, TU).

- Prof. Dr. Ganesh Man Gurung, Member, Constituent Assembly (former head, Central Department of Sociology/Anthropology, TU).

- Dr. Ganesh Gurung, Executive Director, National Institute of Development Studies (NIDS), Kathmandu (former member, National Planning Commission).

- Prof. Dr. Om Gurung, Head, Central Department of Sociology/Anthropology, TU.

- Prof. Dr. Ram Bahadur Chhetri (former head and currently at Central Department of Sociology/Anthropology, TU).

- Prof. Dr. Dilli Ram Dahal (then at the Center for Nepal and Asian Studies, TU).

For further information please contact: y.luintel@cdsatu.edu.np.

Conference Organizing Committee

MPhil Programme in Sociology, TU, Kirtipur
Central Department of Sociology/Anthropology, TU, Kirtipur

Departments of Sociology/Anthropology at:
Padma Kanya Campus, Kathmandu
Prithvi Narayan Campus, Pokhara
Thakur Ram Multiple Campus, Birgunj
Tri-Chandra Multiple Campus, Kathmandu

Version: 9 September 2014, Kathmandu

Tribhuvan University, Kathmandu, Nepal

National Conference on

Sociology of Nepal: Social Structure and Transformation

21-22 November 2014, Kathmandu

Day I: 21 November 2014 • **Staff College (Main Hall)** • **Jawalakhel, Lalitpur**

8:30-9:00   Arrival, registration and break fast

9:00 -10:30   Session I: Inauguration

Chief guest: Prof. Kailash Nath Pyakurel, Vice-Chancellor, Agriculture and Forestry University.

Guest of honour: Prof. Chaitanya Mishra.

Keynote speech by Prof. Ganesh Man Gurung, Member of Constituent Assembly, Chairperson – Sociological and Anthropological Society of Nepal (SASON).

11:00-11:30   Tea break

10:30-01:15   Session II: Contributions of Prof. Chaitanya Mishra - I

Chair: Prof. Dilli Ram Dahal

Ghanashyam Bhusal -

Gagan Thapa -

शुक्रराज अधिकारी, PhD **-** सामाजिक परिवर्तनको विश्लेषणमा प्राध्यापक मिश्रको योगदान

Y. R. Luintel, PhD – Capitalism and Nepal: Some comments on the debate initiated by Prof. Mishra

M. Subedi - Political transition and governance discourses in Nepal : An essay in honour of Prof. Mishra

Floor discussion

01:15 - 02:15   Lunch break

02:15-03:45   Session III: Contributions of Prof. Chaitanya Mishra - II

Chair: Prof. Kailash Nath Pyakurel

Shyam Shrestha –

Pramod Bhatta, PhD - Education and social transformation of Nepal: An engagement with the writings of Chaitanya Mishra

T. R. Gautam, PhD - Ethnicity as a social and historical product: Some reflections on Chaitanya Mishra's contributions

Tulsi Ram. Pandey, PhD – Theoretical and methodological contributions in social analysis by Prof Mishra: Some reflections

Floor discussion

4:00-4:15   Tea break

03:45-04:15   Session IV: Valedictory Lecture

Prof. Chaitanya Mishra: Household, generational, and fraternal pathways to poverty and prosperity

04:15   End of the first day programme

08:30-09:00   Arrival and break fast

09:00-10:00   **Session I**

Room 'A' (upper floor)	Room 'B' (Lower floor)
Sociology of poverty and urban squatting *Chair: Dr. Ganesh Gurung*	**Sociology of tourism** *Chair: Mr. Phadindreshwar Poudyal*
Balaram Acharya – Migration and squatter formation in urban context: What lessons can we learn? Dyuti Baral - Pathways out of poverty: Analyzing child labour in the context of mother's learning	B. K. Parajuli, PhD & Bharat Gurung - Perception and motivation of female trekking guides on tourism in Pokhara Prapanna Maskey - Dynamics in tourism sector: Reflections on some recent protests in Nepal Tourism Board

10:00 – 10:15   Tea break

10:15-11:45   **Session II**

Sociology of developmental practices *Chair: Prof. Ram Bahadur Chhetri*	**Sociology of marriage and family** *Chair: Krishna Bhattachan, PhD*
Sambhu Kattel, PhD - Politics and practices of 'people's participation' in infrastructure development Keshav Raj Silwal – Transformations in Nepal's Maoists: Will they transform the country? Madhav Pd. Timilsina - Social audit: Its practices and challenges in Nepal	Prof. Samira Luitel - The family and the shifting challenges of women Madhavi Bhatta, PhD and JooHee Lee, PhD - Marriage migration from Nepal to Korea: A recent trend Gyanu Chhetri, PhD - Parental selection of spouses in Nepal: Is patriarchy being nurtured in the family?

11:45-12:45   Lunch break

12:45-2:45   **Session III**

Debate on ethnicity, inclusion & identity *Chair: Prof. Om Gurung*	**Sociology of gender relations** *Chair: Prof. Samira Luitel*
पृतबहादुर बिष्ट - सुदुरपश्चिममा छाउपडी प्रथाको अभ्यास र परिवर्तन Raju Kumar Rai - Continuity and change in	शान्ति पोखरेल भुसाल - मानव इतिहास र लैंगिकताको सामाजिक निर्माण Durga Devkota, PhD and Prof. Kailash Nath Pyakuryal

'Sangchep' among the Bantawa Rai in East Nepal	- Changing gender roles and rural agricultural system
Dinesh Prasain, PhD - What is 'social'? The basics of sociology and the social inclusion discourses in Nepal …	Sandhya Basnet, PhD - Nepal and Norway: Making sense of comparison in gender roles
Prem Chalaune - The debate of federalism in Nepal	Sumanta Ghimire - Gender sensitization: A review of primary school curriculum

02:45 – 03:00   Tea break

03:00-04:30	Session IV

Sociology of education *Chair: Pratyush Onta, PhD*	**Adaptation, change and transformation** *Chair: Sudhindra Sharma, PhD*
Bidya Bhattarai - Attitudes of female teachers toward teachers' unions	Anita Shrestha - Climate change: Impact in drinking water and socio-cultural adaptation
N. Acharya, S. Sharma, T. Budhathoki & P. Rai - Socio-educational issues of urban public schools and of the slums …	Anita Wagle - Suicidal rate on the rise: The trend of suicide in Chitwan district during 2061-2069 BS
रामचन्द्र बराल, PhD – समाजशास्त्रीय शिक्षण पद्धतिहरु कति व्यावहारिक?	Roshan Raj Baral - Capitalist transition of Nepal: Stepping towards 'monetized social relations'

04:30-04:45   Tea break

04:45-06:30   **Panel Discussion (Room 'A' upper floor)**

Promoting sociology in Nepal: Challenges and future strategies

Panelists: Prof. Chaitanya Mishra, Prof. Kailash Nath Pyakurel, Prof. Ganesh Man Gurung, Prof. Tulsi Ram Pandey, Dr. Gyanu Chhetri

Moderator: Dr. Youba Raj Luintel

Discussants: Suraj Bhattarai, Birendra Shah, Prof. BK Parajuli, Chiranjibee Acharya (Kiran), Madhusudan Subedi, Dr. Tikaram Gautam, Dr. Meena Uprety, Ram Pokharel, Balram Acharya, Ram KC, Durga Thapa, Sumant Ghimire, Anita Wagle, Chandra Kanta Ludari

Floor discussion:

Summing up of the conference and thanks giving

06:30-07:00   Dinner and departure

Abstracts

सामाजिक परिवर्तनको विश्लेषणमा प्राध्यापक मिश्रको योगदान

शुक्रराज अधिकारी
gshakragarib@gmail.com

समाज मानव समूह, मानवीय अन्तर्क्रिया र अन्तरसम्बन्धको एक समष्टि हो । मानिस सामाजिक संरचनाको प्रमुख तत्व हो । मानिसले नै सामाजिक संरचनाको निर्माण गर्दै ल्याएको हो । हाम्रो सामु रहेको सिंगो जगत परिवर्तनशील छ । मानिस पनि प्राणी जगतको एक सदस्य हो । उसका हरेक आवश्यकता यही जगतको परिवेशसँगै फेरबदल हुँदै जान्छन् । जब मानवीय आवश्यकता फेरबदल हुँदै जान्छन्, ती आवश्यकता पूरा गर्ने अन्तर्क्रिया र अन्तरसम्बन्धका प्रक्रिया तथा स्वरुप पनि स्वभाविक रुपमा फोरिंदै जान्छन । समाजको यही फेरिने प्रक्रियालाई सामाजिक परिवर्तनको रुपमा बुभ्mने गरिन्छ ।

समाज परिवर्तनशील हुँदैनथ्यो भने समाजशास्त्र उत्पत्तिको सान्दर्भिकता रहँदैनथ्यो । यसको अर्थ समाजशास्त्रको मुख्य विषयवस्तु नै सामाजिक परिवर्तनको प्रक्रिया तथा स्वरुपहरु हुन् । त्यसैले गर्दा नै समाजशास्त्रका संस्थापकहरु अगस्ट कम्टे, हर्बट स्पेन्सर, इमाइल दुर्खिम, मेक्स वेबर र कार्ल मार्क्स लगायत विद्वानले समाजशास्त्रीय पहिलो सिद्धान्तको रुपमा सामाजिक परिवर्तनको विश्लेषण गर्ने सामाजिक उद्विकासवाद सिद्धान्तको निर्माण गर्न पुगे ।

यसरी समाजशास्त्रको मुख्य तथा भित्री विषयवस्तु सामाजिक परिवर्तन हो भन्ने मान्यता स्थापित रहे पनि नेपालको समाजशास्त्रको विकासको क्रममा नेपाली सामाजिक संरचनाको परिवर्तनका विषयहरुमा कमैमात्र समाजशास्त्रीको ध्यान पुगेको देखिन्छ । प्रा.चैतन्य मिश्रले सामाजिक परिवर्तनलाई नै समाजशास्त्रको जननी मान्दै नेपाली सामाजिक संरचनामा हुँदै आइरहेको परिवर्तनका विभिन्न पक्षहरुलाई विषयवस्तु बनाएर नेपाली समाजका पत्रपत्र केलाउँदै सामाजिक अनुसन्धान एवं अनुसन्धानमूलक आलेख तथा कृति प्रकाशित गरेका छन् ।

नेपाली समाजको परिवर्तित स्वरुपलाई केन्द्रबिन्दु बनाउँदै नेपालको समाजशास्त्रको विकासमा चैतन्य मिश्रले पुऱ्याएको योगदानको चर्चा गर्ने उद्देश्यले यो आलेख तयार गर्ने प्रयत्न गरिएको छ । नेपाली समाजको विश्लेषणसँग सम्बन्धित थुप्रै आलेखमध्ये नेपाली समाजको रुपान्तरणसँग बढी नजिक रहेका नेपाली समाजको व्यापक पुनर्गठन, परिवर्तनको धारमा परिवार, गाउँले जीवन सहरी सपना, नयाँ नेपाल : नयाँ नेपाली, खुक्किलिँदो सामाजिक सम्बन्ध र राजतन्त्रको अन्त्य लगायत आलेखको परिधिभित्र रहेर तीआलेख भित्रका अन्तरवस्तु केलाउँदै समाजशास्त्री मिश्रले सामाजिक परिवर्तनका सम्बन्धमा उठाएका सैद्धान्तिक एवं व्यावहारिक सवालमा यस आलेख केन्द्रित छ ।

Capitalism and Nepal:
Some comments on the debate initiated by Prof. Mishra

Youba Raj Luintel, PhD
y.luintel@cdsatu.edu.np

In the canvass of the political-economic debate in Nepal with regard to the contemporary nature of Nepali society and state, there appears a momentum in seeing Nepal as being capitalist. For the last nearly three decades or so, Prof. Mishra has been arguing that Nepal's political-economic formation has historically and increasingly been predominantly capitalist and that its feudal attributes have weakened long before since 1950s (Mishra 1987). He outlines his arguments 13 years later in a more systematic manner and argues that capitalism was eventually a system to decline and to disintegrate (Mishra 2000, also see 2005). In a subsequent article Mishra (2004) attempts to substantiate his long-held belief and argument by analyzing Nepal's (a) structure of labour relations, particularly farm labour, (b) pattern of ownership over means of production, (c) the nature and the level of the cycle of expanded reproduction and reinvestment. With this he also admits, perhaps more clearly than ever before, that Nepali society embraces mixed characteristics of both feudalism and capitalism, but by historical trend and contemporary formation it has increasingly become "primarily" capitalist.

Prof. Mishra's arguments are both bold and robust. One of his main strengths has been that he meticulously weaves his arguments with historical unfolding of Nepali society and thus remains persuasive. Among contemporary Nepali social scientists he is perhaps among the very few ones who keep on writing on capitalist development in Nepal applying the same analytical standpoint consistently for such a long period of time and with such a persuasion to find some more to catch up (for example, see Shrestha, 2014, Bhusal 2002). With the acknowledgement of the two major political parties from the left (CPN- UML and UCNP-Maoist) that Nepal had entered a capitalist phase, Prof. Mishra's arguments have drawn wider public currency even beyond academia.

I am, by and large, convinced with the main tenets of Prof Mishra that Nepali society has become "primarily" capitalist. But since he paid little less attention in several of his contributions on matter of internal class analysis (or relations of production) with noticeable favour to exchange relations (see Wallerstein 1974, for example), in this paper, I will attempt to re-examine the main contentions of Prof Mishra by looking at some facets of relations of production that exist now and here in Nepali society. While doing so, I will also try to link this debate with similar earlier debates elsewhere, ones that espoused between late 1960s and early 1970s, for example, the mode of production debate in India between Ashok Rudra, Utsa Patnaik and Paresh Chattopadhyay, and the debate of transition from feudalism to capitalism between Paul Sweezy and Maurice Dobb and others.

Political transition and governance discourses in Nepal:
An essay in honour of Prof. Chaitanya Mishra

Madhusudan Subedi
madhusudansubedi@gmail.com

Nepal is currently passing through a period of momentous change in different spheres – economic, social, cultural and political. In this paper, I examine Professor Chaitanya Mishra's outstanding contributions on politics and governance. Mishra often looks the form of 'grand theorizing' and witnesses in broad cross-national research and warns us that an explanation in terms of the immediately preceding set of variable(s) does possess the benefits of immediacy, concreteness and a certain instinctive appeal. But, at the same time, such an explanation short circuits long run historical and structural processes at work and, therefore fails to paint an adequate and authentic picture of the present and validly identify the future tendencies. Mishra argues that even as the Seven-Party Alliance and the Communist Party of Nepal-Maoist were the proximate actors which established a republican state of Nepal in 2006, a deeper historical-structural perspective is necessary in order to comprehend the end of a longstanding monarchy and the concurrent birth of a republic. Mishra further argues that the current elevation of ethnicity and 'regionalism' to dominance and the concurrent deemphasis of class and economic and consumption status is highly worrisome from the point of view of a nation-state. Mishra has been repeatedly emphasizing on a viable nation-state which must seek to integrate all disparate constituents together within itself. It has to 'join together' different social and cultural groups, tarai and hills, capital and labor, people and skills. Mishra suggests that the first important step towards institutionalization of *loktantra* in Nepal is to focus on social democracy which is the policy of affirmative action. Mishra's studies are longitudinal and prioritizes history, process, transition and transformation. His contribution on politics and governance is a testimony to the growing concern of Nepali social.

Education and social transformation of Nepal:
An engagement with the writings of Chaitanya Mishra

Pramod Bhatta[1]
pramodbhatta@gmail.com

Education is regarded as an important social institution, not only because of its sheer size but also because of its increasingly dominant role in the socialization process. Sociological engagement with education and/or schooling has been an important element of the growth of the discipline itself, which continues to flourish with the institutionalization of the 'sociology of education' sub-field.

However, it would not be an understatement to say that sociological engagement with education has been wanting in Nepal. In this paper, I will critically engage with the educational writings of a prominent sociologist of Nepal, Chaitanya Mishra. In particular, I will focus on Mishra's interpretation of the role of education and schooling in the social transformation of the nation. I will also attempt to draw out some implications for further strengthening sociological engagement with education.

---

[1] The author is associated with Martin Chautari and Central Department of Sociology/Anthropology, Tribhuvan University.

Ethnicity as a social and historical product: Some reflections on Chaitanya Mishra's contributions

Tikaram Gautam, PhD
gautamtr@cdsatu.edu.np

Ethnicity has recently drawn wide attention from scholars, politicians, as well as lay citizens across the world in general. This debate has been intense in Nepal in particular. Chaitanya Mishra, Professor of Sociology at Tribhuvan University, the pioneering sociologist of Nepal, is a prominent contributor to this debate. He has edited a book, written articles, lectured, and has been frequently interviewed by the media on ethnicity, which has arguably become the most contentious issue in Nepal today. This paper attempts to review some of the key perspectives and substantive contributions made by Prof. Mishra on ethnicity. Prof. Mishra critically analyzes the two major perspectives on ethnicity, i.e. the primordialist and constructivist perspectives in the discourse on ethnicity in Nepal. He himself stands alongside and enriches the historical, structural, substantivist and constructivist line of inquiry on ethnicity. He critically analyzes the primordialist views on ethnicity (such as White, 2002; Gurung, 1997) that interpret ethnicity as a rigid, permanent, ascribed, and unchangeable identity of a particular group. On the other hand instrumentalists or constructivists (Barth, 1969; Fisher, 2001; Pfaff-Czarnecka, 1997; Wimmer, 2008) consider ethnicity as fluid, temporary, achieved, and changeable identity of any group or community.

Beyond this, in his own words, Mishra (2012:59) wishes to inquire into the contingent conditions that lead to the hardening of the ethnic boundary and into sets of historical and structural conditions and agency actions that lead to a fortification of the 'ethnic wall' and a sharpening of ethnic distinctiveness and ethnic boundary as also of the conditions which soften the 'ethnic wall'. His arguments are reflected in his key articles (Mishra, 2012; 2013; July 2014; April 2011; May 2012; July 2012; December 2009) clearly reflect that ethnicity is not a permanent identity associated with people of a particular group or community that remains unchanged forever. Rather it is fluid, changeable, and constructed at a particular historical context, such as those described by Gellner (1997). He also argues that state policies on economy, polity and culture can influence the nature of the ethnic boundary.

Theoretical and methodological contributions in social analysis by Prof Mishra: Some reflections

Tulsi Ram. Pandey, PhD

trpanday2001@yahoo.com

The social world which we encounter is much complex than that which is visible in its objective expression. What we observe in its objective manifestations are people either as individuals or as collectivities, sometimes in motions and at others in motionless situations. In reality, both these motions and motionless situations of the human population are patterned regularities. They are instituted under some rules and they exist for the fulfillment of some individual or collective goals. These objectives, rules, and patterns of human behavior are abstract phenomena. They can be understood only in symbolic or conceptual terms. The process of grasping the meaning of these abstract contents of society in a conceptual term is a difficult task. It requires diligent effort through the investment of academic caliber.

At the same time, human population performs its task through affiliating itself with different scales of institutions for the fulfillment of a variety of its objectives. Some of these objectives are specific, apply to a specific category of people, and are connected to a specific kind of institutional levels. Some others are broad, relatively ambiguous and connected to a wider circle of national and international society. These variations in social niche and objectives of human activities open a wide variety of social fields for scholars to engage into academic discussions.

 Until mid-1970s, the mainstream debate on social science literature in Nepal was guided by two categories of theoretical and empirical traditions. One category of them was represented by descriptive type of ethnographic studies conducted at the micro scale of local communities. Another category of them was represented by the functionalist or liberal variant of political and economic discussions concentrated mainly on issues related to notional level of institutions. There was some literature following a critical approach. Its focus was to highlight on conflict of interests in political agenda hold by members belonging in the community of political elite. There was hardly any attempt to address the problems faced by common mass of society.

 From the late 1970s, there appeared a major break to this intellectual tradition. Some foreign scholars inaugurated the process of taking local issues into discussion through placing them within the framework larger scale of national and global societies. The entry of Dr. Chaitanya Mishra in early 1980s in the social science debate of Nepal provided a strong leadership for more than three decades to put forward this analytical tradition. His major contributions to

theoretical and methodological aspect of Nepalese social analysis can be summarized as follows:

(a) He has emphasizes that the problems of common population have to be placed in epicenter of discussion in the debates held in any type of social science descipline. (b) He has established that it is inadequate to discuss these problems only from the point of view of what they appear in their empirical situations. These problems are affected also by those economic and political forces which are originated at the national level or at global society. (c) He mentions that local societies are the part of a global system. This system is maintained through international expansion of capitalism. The problems faced by and the opportunities available for any local social units have to be understood in terms of their place under the structure of this larger system. (d) Human society and hence Nepali society as well is not a homogenous entity. It is differentiated and hierarchised in multiple layers of social and economic categories. The problems faced by its people have to be understood within the context of their place within this system of hierarchy. (e) Each of these problems has a historical context. Their meanings have to be sought in this historical context and its dynamics.

Within the history of his academic engagement, the epistemological base of his academic exercise has been gradually transformed in a continuum from the point of a thin but radical variant of Marxist philosophical principle to Marxist revisionism and then towards closer to democratic socialism. These changes are based partly in his own understanding of a very high level of affinity in the ideological orientation of Marxist revisionism and democratic socialism. Partly the changes undergoing during this period in the political and economic structure of Nepalese society also motivated him to transform his theoretical standing. Notwithstanding these changes in his theoretical engagement, Prof. Mishra has sought to understand the process of continuity and change in different type and scale of Nepalese social institutions. While his wisdom has an enormous effect in social science debates of contemporary Nepal, there are however, some grounds to add in as well as to dispute with his arguments.

Migration and squatter formation in urban context: What lessons can we learn?

Bala Ram Acharya
Phd Candidate in Sociology, Tribhuvan University
balaram_72@yahoo.com

Worldwide, estimates are that one billion people are living in either slum or squatter settlements, and this includes one third of the world's urban population (UNDP, 2005). The cities have often engrossed the greatest inflow of migrants in search of livelihood opportunities. Usually, low income and high housing costs in cities are the immediate problems that facing by migrating population in the city which may great development challenges of government too at present days. There is a growing gap between income and market price of land, housing and day to day expenses. Such situation pushed the lower income people in vulnerable locations like river banks, on hillsides and even in landfill and dump sites at the edges of cities. It is not a single problem for a city rather it is multifaceted problems need to be identify comprehensively. Critical urban theory developed by Pahal, 1975, Rex and Moore, 1967 during the decade of 1960s and 70s has stressed that urban issues could not be studied in isolation. These issues are connected to social, economic and political factors. Similarly, the political economy approaches after the decade of 1980s has used in academic field to analyze third world development. This approach has emphasized the structural aspect of urban issues like migration and urban inequality.

The major objective of the study is to investigate the causes of migration and occurrence of squatter settlements in the Nahar Tole Squatter Settlement of Lalitpur District. A survey was conducted during the months of November to December 2013, and July 2014 among purposively selected household heads within squatter communities. 80 households were studied through a face-to-face interview with the head of each household. The study was mainly concerned to address demographic structure, socio-economic backgrounds, land tenancy pattern with in squatter settlement and questions relating to priorities to squatters. Present study shows that urban poverty as the urban poor in cities is mostly rural migrants of lower class people of different region of Nepal which make source to increase marginality viciously in urban contexts. Growing squatter settlements in Kathmandu Valley is an example of urban poverty is consequences of unequal development practices. Government's response to urban poverty has been observed neglected, limited and less effective in Nepal from its development history. The present study found that migration due to economic reasons was significantly higher. Among the non-economic push factors, some of the cases of migration into the Kahare Tole squatter settlement were due Maoist clash, ecological displacement due to floods and soil erosion and social and political contact of their relatives and political affiliation.

Key Words: Migration, Squatter, Urban Poverty

Pathways out of poverty: Analyzing child labor in the context of mothers' learning

Dyuti Baral

dyutibaral@gmail.com

Literature links child labor incidence to poverty. The parents are often seen to be reducing their time in household work and employing their child in domestic activities and / or pulling them out of school, so that the former are freed up for earning in the labor market. Alternatively, the parents may also send or bring the child to the labour market to supplement the income. Reducing child labor is seen as inherently contingent on the economic variable of family income, with higher the income, lower the chances that a child is pushed into or pulled into child labor.

Recent research conducted in certain child labor prone VDCs of Dhading district however counters both the assumption that children will be pushed out in the labor market and that parents, especially mothers, struggling in poverty will be inclined towards the same. The research directs attention to yet another variable that could critically determine the incidence of child labor – mother's learning. Learning is perceived as transcending the 3 R's and including knowledge, self-awareness and self-realization. The current research paper accordingly directs attention towards "Grihini Shikshya" and the way this has shaped mother's attitude around child labor leading to her re-thinking of poverty and ways of getting out of it.

Perception and motivation of female trekking guides on tourism in Pokhara

B. K. Parajuli and Bharat Gurung

bkallyan@gmail.com

Tourism is alive with dynamic growth, new activities, new technology new markets and rapid changes records numbers of tourists are travelling the globe attracted by an increased variety of term package cruises, adventures and independent itineraries. Tourism has become prime industries in the world that employs in a large scale and generates income.

Nowadays, Nepalese women are involved in many sectors. And certainly, tourism is one of the key industries for developing countries like Nepal. Hereby, being a Female Trekking Guide, it is one of the challenging jobs for them. So, this research focuses on the perception of Female Trekking Guides towards this profession.

Key Words: empowerment, sustainable tourism, women participation, motivation

Dynamics in tourism sector: Reflections on some recent protests in Nepal Tourism Board

Prapanna Maskey

prapanna.sociologist@gmail.com

Tourism sector rely on positive relationship in between employers and laborers, political stability of the country and overall international social relationship. Tourism is sensitive sector where each and every entity of tourism sector determines the overall success and failure of tourism sector. Tourism sector explicitly and implicitly contributes in economic development of the country. Tourism sector facilitate to generate revenue to state and employ the people of Nepal in the situation of political stability. Realizing importance of tourism sector this paper highlights undergoing ebbs and flows of Nepali tourism sector. The paper attempts to analyze the ongoing conflicting phenomena in tourism sector adopting functionalist and conflict perspective collecting and analyzing primary and secondary data. Agency and structure invite the series of conflicting situation within Nepal Tourism Board. Irregularities in Nepal Tourism Board, absence of coordination among private and governmental sector, lack of proper evaluation of the laborers, lack of provision of insurance are the structural issues behind arising movement in tourism sector. Emergence of Joint Tourism Coordination Committee is the agency to lead the movement.

Nepal Tourism Board and governmental agency lags to improve tourism sector in Nepal taking account of public private coordination. In this scenario Joint Tourism Coordination Committee emerged owing to compulsion rather than willingness to rectify social malady in tourism sector. Despite involvement of large section of private sector Nepal Tourism Board and governmental agency unable to work in coordinating manner. Experienced Private sector is able to solve the intra problem in between employers and employees. In the duration of movement the organizer witness the counter movement run by certain faction of labor leader. Absence of support of genuine laborers prevents their counter movement leading towards success. Employers regard counter movement organizer as short term benefit oriented novice leaders. As per employer bargaining tendency exist among them and they sought to achieve benefit in crisis. Nepal Tourism Board is neither able to coordinated with large section of private sector nor adequate infrastructural development is achieved. In this circumstances Nepal Tourism Board became mere a vehicle to extract profit. Joint Tourism Coordination Committee emerged as agency to transform undergoing situation of monopoly, corruption, irregularities within the structure of Nepal Tourism Board.

Politics and practices of 'people's participation' in infrastructure development

Shambhu Pd. Kattel, Ph. D.

kattelshambhu@gmail.com

After the 1990s, "People's participation" became a common practice in resource management programs in Nepal. The Government of Nepal (GoN) has recognized the power of the concept and applied it in infrastructure development programs also. However, the donors (the World Bank, Department for International Development (DFID), and Swiss Development Cooperation) are advocating for the implementation of the concept in all development programs supported by them. As a result, government has adopted Environmental and Social Safeguard framework, which includes full participation of people in the programs. According to the Framework, GoN is responsible for designing people's participation and mitigation of adverse impacts. However, the people's participatory program designed and implemented by the GoN seems very political, just to show the donors. Almost all peoples included in users committee and other local committees are either unaware of the program details or are blind supporters of the local staffs. Hence, this article examines the status of people's participation in different dimensions of rural road construction/upgrading program under Ministry of Federal Affairs and Local Development.

The approach was adopted in development programs after the success in community forestry programs. It was applied in infrastructural sectors without considering the causes and consequences of the success in forestry. Community forestry does not affect a user adversely rather it benefits equally to all by providing resources. The main methodology applied for this research will be observation of people's participation in various activities of rural roads. Moreover, walk through survey, interview and group discussions will be the main tools of data generation.

An infrastructure program affects the users differently. Inhabitants of the faces of a road have higher chances of adverse impacts. On the contrary, people of surrounding areas of the road would have a wide and smooth road without any adverse impacts. The local project staffs formed users and other local committees by including positively impacted people only which excludes adversely affected people. The safeguard framework is not distributed to adversely affected people and they are unaware of the policies of the donors and GoN. Neither, the government has clear policies for orientation to program managers and technical staffs for safeguard framework, nor force them for implementation. Hence, adoption of safeguard framework is also a politics to show the donors

Transformations in Nepal's Maoists: Will they transform the country?

Keshab Raj Silwal
keshavsilwal@gmail.com

The Communist Party of Nepal (Maoist), CPNM has remained in the centre of discussion in the Nepal after it involved in 'People's War' in 1996. Maoists launched the People's War attacking police camps in Rolpa, Rukum, Sindhuli, Gorkha, Kalikot and rural areas of other districts for the purpose of establishment of 'New Democracy' in Nepal. The continuous face-to-face war between the people's liberation army of the Maoists and the Royal Nepal Army of the state took a toll of life of 17,265 people and disappeared at least 1,302. Many others were wounded and dislocated from their original village. However, the central committee meeting of the CPNM held in Chunwang on September-October of 2005 took decision in favor of establishment of democratic republic. Then, Maoists came into an agreement with the alliance of seven political parties to establish the ground for waging the Second People' Movement. The theoretical proposition of party transformation stipulates that the development of a party from birth to maturity is characterized by changes in the party's goals and activities. The documentary research, historical-comparative method, and unstructured interview with some scholars give the ideological, strategic and tactical transformation of Maoists. The secondary data set available in CBS and NLSS helps to analyze the socio-structural condition of Nepal. The prior research based on Maoists analyzed only the causes of growth of Maoists' activities (Mishra, 2007; Lawoti, 2010; Tiwari, 2010; Thapa and Sijapati, 2012).

The revolution and political activities are based on structural components of society (Theda Skocpol, 1979: 18).These are the relationship between dominant class and the mass of the peasants working population, the internal class relations within the apparatus of the state, and the influence of international context. This article analyzes these structural causes of transformation of Maoists from the armed struggle to peaceful politics. The adaptation of non-socialist and populist ideology such as support of ethnic autonomy, the rising population of middle class and urbanization, intensification of capitalism, globalization, and the role of multinational organization compelled Maoists to leave its People's war and to make a compromise with mainstream political parties for peaceful democratic movement.

Key Words: People's War, New Democracy, Ideology, Republic Democracy, Urbanization, Middle Class, Multinational Companies, Globalization

Social audit: Its practices and challenges in Nepal

Madhav Prasad Timalsina

(RMC Co-ordinator and Lecturer of Kabhre Multiple Campus)

timalsina.madhav@gmail.com

Social audit demands the polity of participatory democracy and peoples' movement II established democracy with full participation of citizen in the realm of social accountability of governing authority. Inception of Social audit directives in the sector of education, health and local development during 2007-09, the promise of the governing authority is confined within the policies. This paper covers a part of social accountability i.e. social audit along with its history, practices and challenges to discuss about social audit in Nepal. Social audit as a case of research to argue about participatory democracy, this paper argues about participatory democracy, practices in different regions of the globe along with Asia and Nepal. Among four realms of sociology, this paper assimilates public activism. Audit as such is commonly understood as a terminology of management but etymologically, audit refers to hearing and social audit is a process of social interaction in which stakeholders share a common ground about the performance of authority. History, politics, citizenship and society have been linked with the very concept of social audit by analyzing propositions related to the practices based on secondary data.

 This paper has seven parts viz. introduction: A Short History of Social audit, Practices of Social Audit, Social Audit in Nepal, Citizenship and Social Audit, Social audit and Polity, Challenges of Social Audit and Conclusion. History covers the evolution of social audit as a term that attached with social accountability of governing authority as well as references from mythology. The second part of the paper discusses about when the practices of social audit began in Nepal and by whom it was initiated. With the changing concept of citizenship, the changes in polity along with the rights have been addressed through social audit. Political shifts during timeframe demands shift in the rights and polity. The challenges of social audit covers both theoretical as well as practical base of social audit along with the references of Nepal.

The family and the shifting challenges of women

Samira Luitel

luitelsamira@gmail.com

Family occupies an important place in any society as it is the basis of human society and culture. The concept of family arose due to both the biological and social needs in the beginning with the need of food and shelter and protection of women and children. The type of family has taken a long turn from the primitive hunting and gathering stage to the arrival of modern industrial and information era where women mostly indulged in the domestic spheres due to their prime role to procreate and nurture children. In the primitive society the norms were unwritten and based on moral obligations (what Tonnies calls gemeinschaft or community) where individual were bound to one another in a web of mutual interdependence that touched all aspects of life. Coming to the Industrial Era with the formal rules and regulations the family was also formalized and the relation also became impersonal (what Tonnies calls gesellschaft or society), less dependent for mutual support and moral obligation. In this type of family the norms and values were replaced by rational formal laws and family also became a shelter for individuals rather to share feelings and emotions.

Passing through the traditional to modern age women had a lot of experience, from a barbarian to conservative to semi-conservative to free society, women's roles and responsibilities played a pervasive role at all times in all societies be it patriarchal or matriarchal (which is not in existence, the matrilineal type are often misinterpreted as matriarchal, almost all of the societies are patriarchal in nature, only the difference in the degree of women's oppression). While many societies in the South are still in a stage of transition with agrarian and pre-industrial stage many societies in the North have reached to the post-modern era of almost in the extinct of family life, due mainly to individualistic way of life. Even then the concept of a full fledged woman is the one who is a perfect mother and housewife.

Marriage migration from Nepal to Korea: A recent trend

Madhabi Bhatta and JooHee Lee

bhattamadhabi@yahoo.com

In recent years, South Korea has seen an influx of foreigners. A large proportion of this population is composed by migrant workers and foreign spouse. With the acute shortage of prospective brides in the country, many South Korean men have no choice of finding foreign wife. However, shortage of prospective brides is not the only factor behind increased number of international marriage. Growing commercialization of such marriage is another reason that has made fake marriage (also called paper-marriage) popular in Korea.

The main objective of this study is to analyze causes and consequences of marriage between Nepalese and Koreans highlighting their negative and positive experiences. The data collected between 2009 and 2011 entails semi-structural surveys, in-depth interviews and case studies. Based on cultural affinity, Koreans had preference finding spouse from China and Vietnam in the past. Recently,marriage brokers have discovered Nepal as a new destination for both real and fake marriages. However, most of the previous studies didn't focus on Nepal. The given reason is that the number of marriage migration from Nepal is small and considered as a negligible issue. Actually the issue of marriage migration from Nepal is more important than it is perceived.

Although real and fake both marriages have followed the same legal procedures, we discovered their different life experience in Korea. In the cases of real marriage, many Nepalese women have suffered from abusive and abnormal husband and mother in-laws in Korea. They are restricted to move freely and encountered many difficulties in the process of acculturation. Notwithstanding,Some Nepalese daughter in-laws (menuri) have created a harmonious marital life in Korea. Thecases of fake marriage are quite different. These marriages are taken place on the ground of betrayal, unfaithfulness and fraudulence which requires serious attention of the receiving and sending countries.

Key words: International Marriage, Abuse, Fraudulence, Migrant Workers, Migration

Parental selection of spouses in Nepal: Is patriarchy being nurtured in the family?

Gyanu Chhetri

gyanu35@gmail.com

Marriage is considered a universal practice. People find spouses by themselves or their parents and relatives assist them in the selection. When one finds spouse for oneself, i.e., by falling in love, it is said that 'love is blind'. Thus they do not look for any preferred quality of the partner but just fall in love and get married ultimately in most cases. In Nepali society people are tied in the knot through arranged and/or through love marriage and sometimes through love-arranged marriages. Of the different kinds of marriages, arranged marriage is a common practice in Nepal. It is arranged through own family members, relatives, friends and or professionals traditionally known as "*Lami*". However, certain qualities are considered while selecting a groom for a daughter and a bride for a son no matter who chooses them.

Data used in this paper was collected as a part of my doctoral research during 2002. The sample respondents came from 205 households belonging to Bahun, Chhetri, Gandharva and Kumal caste/ethnic groups of Pokhara valley.

Qualifications or criteria looked for while selecting spouse for daughters and sons differed in priority order. Most important criteria considered is that the groom should be able to support his wife. Thus he is expected to be educated and having a good earning. He should be *'swasni palna sakne'* which means able to support his wife. The bride is also expected to be educated but not higher than the groom. She is not expected to *'Logne palna sakne'* rather *'ghar garna or ghar khana sakne'* which means able to manage the house. Thus a man is considered to be a bread-winner and a woman to be a home maker.

Silvia Walby in her book theorizing gender argues that "there are six key patriarchal structures which restrict women and help to maintain male dominance." In Nepali context, following her notion of patriarchy and going beyond her six structures, I will argue that patriarchy is sustained by the preferences of male superiority in spouse selection. In Nepali society the groom should normally have higher education, income and age than of the bride. It is accepted by both the groom's as well as of the bride's family. They look for groom who is superior to the bride in most of the criteria if not all. This shows that parents want their daughters to remain inferior and not equal to their husbands. The seed of patriarchy is thus sown even before a family is created.

सुदुरपश्चिममा छाउपडी प्रथाको अभ्यास र परिवर्तन

पृत बहादुर बिष्ट

pirt.bista10@gmail.com

छाउपडी प्रथा खस समुदायका महिलाले रजस्वला भएको समयमा दैनिक जिवनका कार्यहरु नियमित सग नगरी छुट्टै बसने परम्परा हो । यो चाल चलन, रितिरिवाज, संस्कार, मनोभावना, लगाएत अभ्यास धार्मीक बिश्वास र आस्थामा आधारीत सामाजिक मान्यता हो । अनुसार संस्कारको रुपमा बिकास भएको यो प्रथा महिलालाई रजश्वला भएको बेलामा अपवित्र मान्ने हिन्दु धर्मको मान्यता यसको आधार हो । यो प्रचलन घर परिवार र समाज स्तर बाटै पुर्ण रुपमा नियमन गरिने गरिन्छ । नेपाल सरकार लगायत सम्पुर्ण सरकारी तथा गैर सरकारी संघ संस्थाहरुको परिभाषा अनुसार रजस्वला भएको बेलामा गोठमा राख्ने प्रचलनलाई मात्र छाउपडी प्रथा भन्ने र रजश्वला भएकी महिलाहरुले घरमै बस्न थालेमा छाउपडी प्रथा सम्बन्धी समस्या समाधान भैसके भन्नु पनि बर्तमान समावेशी अधिकार र बिकासको यूगमा पुर्ण रुपमा समतामुलक मान्न सकिदैन । हिन्दु धर्मको मान्यता अनुसार रजश्वला भएको अवधिमा गरिने सम्पुर्ण संस्कारगत कृयाकलापहरुमा महिलाहरुलाई सहभागि गराउने ब्यावस्था समाजमा स्थापित नभएसम्म छाउपडी प्रथा पुर्ण रुपमा उन्मुलन भएको मानिदैन । अर्को शब्दमा भन्दा छाउपडी प्रथाको जरो हिन्दु धर्मको अपवित्रताको मान्यता हो यसबाट संपुर्ण हिन्दु महिलाहरु कुनै न कुनै रुपमा अवश्य पनि पिडित छन् ।

छाउपडी प्रथासम्बन्धी चारवटा सुचकहरु बसाइ संरचना, पोषण, छुवाछुत को अन्त्य र सार्वजनीक स्थानमा सहभागितामा सुधार भएमा मात्र पनि छाउपडी प्रथा भएको मान्न सकिन छ । सुदुर पश्चिमाञ्चल तथा मध्य पश्चिमाञ्चल बिकास क्षेत्रका पहाडी जिल्लाहरुमा छाउपडी प्रथा भनिय पनि समग्र नेपालको हिन्दु समाजमा रजश्वला प्रथाको रुपमा यो समस्या नभएको त होईन तर पश्चिम नेपालमा यो प्रथालाई अलिकति कठोर रुपमै मान्ने गरिएकोले यहाको प्रचार अलिकति बढिनै भएको हो । अहिले यसलाई अन्धविश्वास र कुरितिको रुपमा ब्याख्या गरिएको छ । प्रचिन समयमा सरसफाई गरि बस्ने परम्परा नभएको समयमा छाउपडी लाई छुट्टै बसाउने काम लाई अबैज्ञानीक मान्न सकिदैन तर समयको गति संगै समाज बिज्ञानको यूगमा आई पुग्दा यो प्रथामा समाजले सुधार गर्न नसक्नु बरु यो लाई पुर्व जन्मको पाप सम्झनु, ले नै समस्या खडा गरेको हो । बर्तमान समयमा शिक्षको विकास, जातजाती संगको सम्पर्क अन्य संसार संगको समपर्कले बर्तमान समयका किशोर किशोरी, यूवायूवतीहरु परम्परागत छाउपढी प्रथालाई निरन्तरता दिन उनीहरु न तयार छन् न उनीहरु चाहेर पनि निरन्तरता दिन सक्ने अबस्थामा छन् ।

बर्तमानको यस पुजीवादि समाजमा मानीसहरु घरवाट टाढा शहरमा भाई वहिनी संगै कोठा लिएर शिक्षा आर्जन गरिरहेका छन् । पढने सुतने र खानाखाने एउटै कोठा छ । शिक्षा प्राप्त कसरी गर्ने एउटैमात्र उद्येशय हुन्छ । तर गाउमा जादाँ गाउका परम्परा पनि मान्ने गरेका छन् । दुई चार बर्षको अनुभव यस्तो भैसकेको हुन्छकि पढे गुने पो बुद्धि आउने रहेछ,, पढाईमा प्रथम, अब्वल होईदो रहेछ, कर्म गरे पो फल पाईदो रहेछ भन्ने किसिमको मान्यताको विकासले छाउपढी जस्ता कुरुति र अन्धविशवासवाट समाजे छुटकारा प्राप्त गर्दछ । यस्ता शुभ दिन बहुजनजातीय समुदायहरुको बसोवास भएका सुदुरपश्चिम र मध्यपश्चिमका शहरी इलाकाबाट गाउघरमा विस्तार हुने कम तिब्र गतिमा अगाडी बढेको छ । गाउघरमा शिक्षा, सुचना र प्रविधिक, क्षेत्रमा भईरहेको तिब्र विकाश र विस्तारका साथै बसाई सराई, बाहिरी समाज र जातजाती संगको सम्पर्कले पनि छाउपढीमा अप्नाईएका कठोर नियमहरु लचिला हुदै गएका हुन ।

Continuity and change in 'Sangchep' among the Bantawa Rai in East Nepal

Raju Kumar Rai

rajj_raii00@yahoo.com

'Sangchep' is an economic exchange system among the Bantawa Rai. It is a process of an obligation of giving and receiving at the time of marriage ritual. Each family maintains and preserves history of economic contribution from its kin and relatives in a written document, locally called 'SangchepBanhi'. Through the medium of reciprocity and economic support, it creates and maintains social relationship and moral ties between among kin and relatives. As a result, the community members feel to have their bonding strengthened and dense. *Sangchep* is considered as a mobilization of resources for collective action.

In this paper, I will try to analyze how Sangchep has been maintained in the age of globalization and how it has been adapted itself in the changing socio-cultural and economic dynamics. As pointed out by Wallerstein, institutional structures are changed and re-changed, amidst their interaction with forces. What forces are there in the *Sangchep* system, which compels the recipient to make a return? In order to generate information, fieldwork was carried out in September 2014 Ranibas VDC of Bhojpur district, Eastern Nepal, applying key informant interview as the main tool of getting data. Ritual experts (Nakchhong, Dowa, and Mangtangpa) and other knowledgeable elders were the key informants.

This study confirms that Sangchep has been highly enforced and reinforced with its increasing links with bmacro structural forces. The understanding of Sangchep has changed over time in many ways. Originally, it was understood as an economic support within the community but now, it has been taken as a social and cultural status of family in the community. Literally, I have compared and contrasted between two different theoretical approaches of functionalism and that of thglobalization to substantiate the objectives and findings of this study.

What is 'social'? The basics of sociology and the social inclusion discourses in Nepal

Dinesh Prasain

dineshprasain@gmail.com

In this paper, based on an ethnographic research on inter and intra-ethnic relations in a rural area in the Annapurna region in 2012-13, I argue that social scientists in general and sociologists in particular need to rescue the simplistic and even dangerous usage of the term 'social' in the 'social inclusion' discourse in Nepal. Most of the ethnicist discourse in Nepal draws legitimacy from its avowed association with social inclusion struggles. But, such a discourse validates only ethnic/caste surnames and popular stereotypical categories with racial undertones as the only legitimate markers of the social.

This discourse perhaps tries to reverse the discourses of the past but ironically perpetuates rather than transforms the casteist, ethnicist and racialized discourses of the past. I argue that social inclusion is very important in Nepal, as elsewhere, to advance social citizenship, equity, justice, and progress. But meaningful inclusion can be achieved only if 'social' is conceptualized as constituted not only by ossified cultural categories of the past, but increasingly more so by larger socio-economic processes such as globalization, modernization, urbanization, entrepreneurship, migration, education, profession, politics and the really practiced cultures of the present. These interactive processes promote or hinder social inclusion/exclusion, the nature of, and corrective for, which being determined by the specificity of the context. The surname-centric and ethnicist/racist discourse not only denies justice to the really marginalized people who may have involuntarily inherited 'dominant' sounding surnames, but also privileges the existing elites from the so-called marginalized ethnic groups at the expense of the really marginalized sections among them. Moreover, by legitimating racialized discourses, it has the possibility to push Nepal in the direction of racial conflict.

The debate of federalism in Nepal

Prem Bahadur Chalaune

premchalaune@gmail.com

This paper demonstrates major contradictions revolving around proposed federalization of the country. There are three major issues around which the debate revolves. The first contradiction centers on whether or not mono-ethnic identity should be the principal basis of federalization and state restructuring. It is contested that as many regions across the country are multiethnic and increasingly intermixed where there are hundred plus caste-ethnic groups and more than ninety languages and no single ethnic groups hold majority in any of these regions, then it is not plausible to frame provinces and state on the basis of separate mono ethnic identity.

If provinces and state will be formed on the basis of caste-ethnic identity then it may create ethnic frictions and hostilities augmenting other ethnic groups and further demanding to draw and redraw the provincial line on the same principle of caste-ethnic identity. As James Fisher (2012) notes that ethnic identity is very much ambiguous, unbounded, internally differentiated and plastic in nature, then federalization and state restructuring of the country on separate ethnic basis is retrograde, retrospective and counterproductive. In his opinion, it will heighten the ethnic wall rather than to tears down. Shrestha (2012) argues that doing nothing in the prospect of democracy, transparency, accountability, and devolution of power to grassroots villages, the decision to go on ethnicity based federalization is like a jumping from a frying pan to the fire which is equal to the return at the imagined state of the *baise/chaubise* principalities. Mishra (2012) remarks that if identity is not a matter of seaman, and blood, and many ethnic groups undergo whirlwind of change and many micro revolutions and mutinies occur within each households in terms of generation of livelihood, organization of production, flux of migration, literacy, education, and expansion of capitalism at a time of intensive and extensive contact, mobility, interaction and intermingling, ethnical federalization will be like a neat ethnically aligned cartographic exercise.

The second contested issue is that to what extent the provinces will enjoy the autonomy. Some of the activists are pushing for right to self determination. Citing the Rosa Luxemburg's great debate with Lenin during the formation of Soviet Union Mishra (2012) reminds us that in a capitalist society right to self determination is enjoyed by none but by capitalists. The right to self determination and self decision for laborers in capitalists' society is a utopian concept which is like to eat in a fictive gold plate.

The third contested issue is the question of indignity. Exclusive rights, even prior rights and land claims are lurked behind indigenous rhetoric. The widely accepted but dubious and tricky assumptions hidden behind indigenous rhetoric are that the original inhabitants of the country should have special privileges to resources and the migrants should be behaved accordingly.

मानव इतिहास र लैंगिकताको सामाजिक निर्माण

zflGt kf]v/]n e';fn
bhusalshanti@gmail.com

लैंगिकता निर्माण कुनै आकास्मीक जादुमय चमत्कारिक घटना होइन । मानव सभ्यताको सुरूवातबाट यो अंकुराइ, विस्तारै-विस्तारै भँगिदै, फैलिदै सरलताबाट जटिलतार्फ बृद्धि हुदै आयो । अलौकिक जादुमय प्रकृतिमा स्वजातिय अस्तित्व कायम गर्न पुरूष संघर्षरत हुन्छ । सन्तान उत्पादनमा आफ्नो योगदान नभई रहस्यमय प्रकृतिको देन मान्दछ । आफ्नो शुक्राणुबाट सन्तान उत्पत्ति भएकोमा जानकार हुदैन । उनीहरूको सहारा र सुरक्षा गर्ने जिम्मेवारी महसूस गर्दछ । प्राकृतिक उत्पात, जंगली जनवार र अन्य मानव समुहबाट आफ्नो समुहको बचावटका निम्ति जस्तो सुकै परिस्थतिको सामना गर्न तयार हुन्छ । ज्ञान र अनुभव संगाल्दै सभावनाका योजना तर्फ उन्मुख हुन्छ । प्रकृतिलाई जित्दै आफ्नो स्थान सुरक्षित गर्दै जान्छ । आवश्यकता परिपूर्तिका निम्ति प्रकृतिको शोषण गर्न आफू अनुकूल प्रविधि निर्माण गर्छ । कष्टकर जीवनलाई सुगमता तर्फ धकेल्ने सम्भावनाहरू खोज्ने योजना बुन्छ । आफ्नो शुक्राणुबाट सन्तान उत्पत्ति भएको रहस्य पत्ता लगाउँछ । सन्ततिको रक्षाको निम्ति स्थायी बसोबास निर्माण गर्छ । सम्पत्ति जोड्छ । त्यसको रक्षाका निम्ति वंश परम्परा र उत्तराधिकार सम्बधि सामाजिक संस्थाको आविष्कार गर्छ । तत् पश्चात उत्तरअधिकार पुरूष तर्फ हस्तान्तरण हुने नियम कानून बनाउँछ । सम्पत्ति सन्तति र महिलालाई आफ्नो काबुमा राख्ने परिपंचको जालो बुन्छ । बन्धनयुक्त वातावरण तयार गरी समाजका

सम्पूर्ण पक्षको सत्ता आफ्नो हातमा लिन्छ । सृष्टिलाई नियमित र निरन्तरता दिने स्त्री भने मासिक धर्म, गर्भधारण, प्रसब आदिका कारण शारिरीक एवं मानसिक रूपमा कमजोर हुन्छे । निरन्तर सन्तान जन्माइ राख्नु पर्ने चक्रबाट उन्मुक्ति पाउदिन, सदा सोही क्रियामा संम्लग्न भइरहन्छे । आफ्नो स्वअस्तित्व निर्माणको औचित्य स्थापित गर्न नवीन योजना बुन्ने कला र योग्यता अभिवृद्धि गर्न असमर्थ हुन्छे । परिस्थतिलाई आफ्नो काबुमा पारि सम्भावना तर्फ अग्रसर भई नयाँ मार्ग कोर्न सक्दिन । नयाँ योजना र प्रविधिको विकास गरी स्वजातिलाई सहारा र सुरक्षा दिनमा पुरूषलाई सहयोग गर्न पनि सक्दिन । उसको त निरन्तरको चक्र भने कै सन्तान उत्पादन गर्नु, स्याहार संभार गर्नु मात्र हो, नयाँ दुनियाँ बनाउँनु होइन । शारिरीक दुर्बलताका कारण पुरूषको विरोध गर्न सक्दिन । बरू उसको नयाँ खोज र अन्वेषणका सहयोगी बन्छे, सघाउँछे, आफ्नो छुट्टै अस्तित्व देख्दिन् । सन्तान उत्पादनको महान कार्य गरेतापनि आफूलाई सर्वश्रेष्ठी घोषित गर्न सक्दिन । शारिरीक कमजोरीको लाचारिपनले नै महिला पुरूषको दासी बनेर बस्न बाध्य भई । यो प्रकृयाले नै सुन्दर मानव समाज निर्माण गर्ने निर्माता महिलाको दुर्गति भयो ।

जहाँ अभाव, कष्ट र आवश्यकता हुन्छ , त्यहाँ नयाँ सम्भावनाहरूको ढोका खुल्छ भन्ने उद्गार अनुसार केही दर्दिश महिलाहरू असमान शक्ति सम्बन्ध को जन्जीरबाट आफू र आफ्नो संसारको मूक्तिका निम्ति संघर्षरत हुन्छन् र केही मात्र भएपनि स्वतन्त्र रूपमा सास फेर्ने वातावरण सृजना गर्दछन् । शारिरीक बलकै आधारमा एउटा वर्गलाई कमजोर मान्दा अर्कोको पनि अस्तित्व खतरमा पर्दछ । दुवै उत्तिकै सुख दुःख ग्रहण गर्न सक्षम छन् । उत्तिकै हकदार हुन् भन्ने मानसिकता निर्माण हुनु अपरिहार्य छ । एकले मात्र न संसार सृष्टि हुन्छ, न सम्रक्षण न सम्बर्धन न निरन्तरता नै । एकको अभावमा अर्कोको अस्तित्व रहदैन । त्यसैले अधिकार प्राप्ती र परिचालनमा दुवैको सहिष्णु सहयोगात्मक र भावनात्मक अन्तरसम्बन्ध आवश्यक छ । एकले अर्कोको अस्तित्व स्विकार्नु पर्दछ । दुवै आ-आफ्नो कार्यमा संम्लग्न हुनु र दुवैले एक आपसमा सौहार्दता कायम राख्नु आजको आवश्यकता हो । जसद्धारा नै समतामुलक समाज निर्माण हुन्छ । सबै मानव जातिको भलो हुन्छ र गरिमा पनि बढ्छ ।

Changing gender roles and rural agricultural system

Durga Devkota and Kailash Nath Pyakuryal
Agriculture and Forestry University, Chitwan
durga.devkota@gmail.com

A study was conducted in Khairahani VDC of Chitwan district during 2007-2010 to examine changed gender roles across the generations and ethnicity in rural agricultural system. Tharus and non-Tharus (Brahmin/Chhetri) were selected to compare changed roles of gender across the distinctly set two generations. A reconnaissance survey was done to help determine sample households. Accordingly, 150 Tharu households and 181 non-Tharu households were purposively identified and used in the study by following a standard questionnaire survey. The total of 331 households and 662 respondents representing from both ethnic groups were interviewed. Change is not a single path or pattern, but depends on many factors, including how generation varies in pursuing ideas, and their relations with other components of the society. This could apply in the case of gender role, as revealed from this study. Change gender role and rural agricultural system was taken interdependent in terms of consequences of such change in gender role. Much of the concerns were for the lack of youth people in agricultural occupation due to possibility of departing from this field. Labour crisis was strongly felt during peak season for agricultural works possibly also due to youth migration to the international labour market. Change in labour management for agricultural activities is the recent trend, possibly due to higher level of educational attainment of the family members. This suggests need to consider such changes to adjust with appropriate planning and execution of the related development activities so that gender issues would be rightly addressed in decisions, participation and implementation process for rural agricultural development.

Key Words: *Gender, role change, generation, ethnicity, rural agriculture, labor crisis*

Nepal and Norway: Making sense of comparison in gender roles

Sandhya Basnet

sandhyabasnet1953@gmail.com

Gender is a concept related with the socio-cultural and psychological behavior of the people that makes the distinction which is associated with the biology of the individual. It is a role expectation of the individual in a given society. It is a socially constructed notion of what is feminine and masculine, thus also the understanding of what it is to be a man or a woman. It varies across time and cultures. Thus it is defined by the terms: feminine and masculine. The qualities and characteristics of a person are not dependent on their sex, but different conducts and mindsets are connected to and defined by gender.

Norway is often used as an example of a country with a high degree of gender equality. Norway and the Nordic countries in general have a higher proportion of women in parliament and other formal position than other countries in the world. This is the result of year long struggle for gender equality. The women of different parties (mostly the Labour Party Women) and the Norwagian Women's Movement have through decades worked for gender equality in Norway. The high degree of gender equality in Norway has been reached by working in several arenas; through the trade unions, political parties, in women's organizations, by some women leading the way and breaking the settled norms and by making gender equality established in laws and customs.

Changing norms is a comprehensive exercise; it is important to work in political level and at the same time holding up the best practices and demanding change in everyday life.

Gender sensitization: A review of primary school curriculum

Sumant Ghimire

sumantghimire38@gmail.com

Gender sensitization theories claim that modification of the behaviour of teacher, parent and school curriculum toward children can have a causal effect on gender equality. Gender assumption and gender based social discrimination exist throughout society from organizational planning to the everyday interaction at the workplace. Gender sensitization refers to the modification of behaviour by rising awareness of gender equality concerns.

Gender is a social-psychological term which refers to our awareness and reaction to biological sex. The hidden curriculum refers to the unspoken and unofficial norms, behaviour and values that kids learn at school in addition to the official curriculum of math, science, social study and so on. School reinforce larger cultural message about gender. Socialization is the process of learning the rules of the social group or culture to which we belongs or hope to belongs. Through school curriculum we internalize or accept as correct, the rules and accepted norms of the society. There is a long-standing and continuing assumption that early childhood socialization determines who one will be permanently. The construction of gender identity is influenced by the school level curriculum and that in accordance with the social domination of the group. The childhood socialization directly influences the day to day activity of an individual. Thus the gender bias curriculum may lead to produce discriminate social group in our society.

It is considered that children pick up the gender role more kinaesthetically relating the social reality through pictorial images than by disciplinary or verbal actions. In sum socialization serves as an effective way to impose values and norms on the individual. Internalization of the values of a system through the socialization process is a powerful way to perpetuate that system. Thus the socialization of the children during their childhood stage is the first and fore most steps for construction gender equal society. It is important to review the school curriculum to assure that the curriculum needs to be gender friendly.

Key Words: Socialization, School Curriculum, Gender Discrimination

Attitudes of female teachers toward teachers' unions

Bidya Bhattarai

Ratna Rajya Laxmi Campus

bhattarai.bidya73@gmail.com

The aim of this study to explore the present leadership status of women in teacher's union.The study intend to identify the possibilities of gender bias on distribution of facilities, attitudes towards women's leadership, women's own perspective regarding leadership and affecting factors of teachers (male and female) to Union. Survey questionnaire, focus group discussion, interview and case study method were applied in the study. I have chosen six hundred samples for survey from six districts. Each district covers one hundred samples. Each development region covers one district except the Central Development Region which covers two districts. At all the districts the survey focused on female teachers working at municipalities, i.e. not VDCs.

More male are involved than female in top level of Union. Female are less interested to handle leadership, some constraint barriers among women during leadership, women friendly environment should be necessary for more involvement of women in the leadership level in Union. This is important because education is the secondary institution to build social relationships in the society. Women teachers are the actors and part of the education system their participation can play vital to make inclusive education system. Nepal is the federal republic country and to make inclusive society, the study explores effect of Union's role in the school. It provided information to relevant stakeholders moving forward to strengthen women in their respective sectors. It presents the overall picture of Women teachers', level of knowledge about teachers facilities, Union's role regarding getting facilities, women liveliness in the Union as well as in teaching profession, problems, issues in terms of women and suggestions provided to Teachers' Union, male leaders & the Government. This studies relevance internationally in terms of research as well as capacity building in the context of women empowerment in Nepal.

Socio-educational issues of urban public schools and of the slums in Kathmandu

Nabin Acharya, Samrat Sharma, Tejendra Budhathoki and Prakash Rai

acharya_nabin@hotmail.com

This paper explores the socio-educational issues of urban public schools and slum children. While exploring the issues of urban public schools, the paper examines the impact of education privatization in selection of the school types in urban context and the effects they pose on student enrolment and school effectiveness. Likewise, in the context of slum community, this paper examines the issues of schooling of slum children in relation to their social, economic and family status. Together, the study seeks to assess the existing educational policies and its practices in Nepal. The paper is based on a study that was conducted in four public schools and a slum community situated within the urban setting of Kathmandu valley. Schools were selected purposively from all three districts of the valley with coeducational; with secondary level; and with at least15 years of operation period. Similarly, slum area was selected based on the size of the area covered and had a public school within the slum vicinity. Our study was basically qualitative in nature and the respondents comprised headteachers, teachers, SMC members, PTA members, parents and the students of the sample schools as well as parents and children of the slum community.

The findings showed that parents prefer to choose private schools instead of public schools. parental preference to school choice is significantly linked to aspiration for English, middle class jobs, social distinction and higher status which has resulted in the decreasing trend of student enrolment and higher drop-out in urban public school. Similarly, the findings depict the low quality and poor management of urban public schools. In case of schooling of the slum children poverty, family background, family disputes, lack of proper guidance at home and higher dropout rates are the major constraining factors. However all parents aspire to provide better educational opportunities to their children. The role of different NGOs has been found pivotal in supporting children's education.

समाजशास्त्रीय शिक्षण पद्दतिहरु कति व्यावहारिक?

रामचन्द्र बराल

rcbaral@gmail.com

उच्चशिक्षामा सहभागी हुने विद्यार्थीहरुको रुची, सिकाइको शैली र सामाजिकीकरणको बहुलता र विविधताका कारण कक्षा कोठामा सिक्ने तरिका र चाहनाहरु फरक-फरक हुदै आएका छन् । फरकखालको भौगोलिक र सामाजिक परिस्थीतिले फरक तरिकाबाट निर्माण भएका विद्यार्थीहरु एउटै कक्षामा रहेर सिक्ने प्रक्रृयामा सहभागि हुदा कक्षाकोठाको अन्तरक्रियात्मक ढाँचा पनि निरन्तर बदलीरहेको छ । यदि हाम्रा सिकाइका ढाँचाहरु बदलिन सकेका छैनन् भने त्यहाँ शिक्षक र विद्यार्थी बीचको सिकाइ सम्बन्ध प्रभावित भएको छ । यो प्रभावले विद्यार्थीको शैक्षिक गुणस्तर निर्माणमा, विद्यार्थीको रोजगार बजार निर्माणमा , शिक्षक प्रति विद्यार्थीको विश्वास र धारणा निर्माणमा , राज्यको जनशक्ति बजारमा हाम्रा विद्यार्थीहरुको क्षमता तथा मुल्य निर्धारण प्रक्रृयामा प्रत्यक्ष-परोक्ष असर पार्दै आएकाले उच्चशिक्षामा शिक्षक विद्यार्थी बीचको सिकाइ सम्बन्ध माथि समाजले औल्याउन थालिसकेको छ । यसै कारणले गुणस्तरिय शिक्षाका लागि समयानुकुल र बजारअनुकुल पाठ्यक्रम निर्माणको पक्ष त छदै छ , गुणस्तरिय शिक्षण सिकाइका कुराहरु पनि उत्तिकै जिम्मेवार देखिएकाले पाठ्यक्रम परिमार्जन सँगै सिकाइ प्रणालीलाई नै परिमार्जन गर्न सेमेस्टर मोडलमा कक्षा सञ्चालनका अभ्यासहरु सुरु भएको हो । त्यसमाथि पनि सामाजिक अन्तरक्रियात्मक सम्बन्धको अध्ययन गर्ने-गराउने समाजशास्त्रका कक्षाहरुको गुणस्तरियताका लागि पाठ्य-विषयको गुणस्तरियता मात्रले नपुगी हाम्रा शिक्षण-सिकाई पद्दतिहरुको गुणस्तरियताका बारेमा पनि अब विवेचना हुनै पर्छ भन्ने मान्यताले यो विषयमाथि आत्मसमिक्षा थालिएको छ ।

हुन त गुणस्तरिय शिक्षण भनेको के हो भन्ने बारेमा यसको ब्याख्या त्यति सजिलो छैन । यो विद्यार्थीगुना, शिक्षकगुना, मुल्यांकनकर्ता गुनामा आधारित भएर अर्थ दिने परिस्थिति हो । त्यसैले त अशल शिक्षक र अशल शिक्षणका परिभाषाहरु सदैब अपुरा लाग्ने गर्दछन् । तर जे भए पनि गुणस्तरिय शिक्षण भनेको अनिवार्यतः विद्यार्थी केन्द्रित विधि नै हो । विद्यार्थीहरुलाई बढी सक्रिय बनाउने र सबै विद्यार्थीलाई सिकाइमा प्रेरित गर्ने तरिकाको खोजि नै अहिलेको चासो हो । यसले शिक्षकमा केही ज्ञान सीप क्षमताको प्रस्तुति कलाको चासो भन्दा पनि यस्तो खालको सिकाइ वातावरण निर्माणको जरुरी देखाएको छ जहाँ विद्यार्थीहरु आपसमा सिक्न-सिकाउन उत्साहित बनुन् ; आपसी धारणा केलाउन, जाँच्न र बनाउनमा सहभागि बनुन् ।

समाजविज्ञानका विषयहरुमा गुणस्तरिय शिक्षणका लागि हाम्रा शिक्षण-सिकाई अभ्यासहरुको आत्मसमिक्षा जरुरी देखिएको छ । खासगरि कतिपय हाम्रा शिक्षण शैलीमा भएका भित्रिया कुरामाथि विवेचना हुनु जरुरी छ । शिक्षण पद्दतिहरु माथि समिक्षा गर्दै स्थानीय ज्ञान र अभ्यासलाई बजारीकरण गर्नु पनि पर्छ भन्ने मान्यताले यो प्रयास गरिएको छ ।

समाजशास्त्रको नियमित विद्यार्थी हुदै करिव १२ वर्ष सम्मको शिक्षण अभ्यास , अवलोकन, प्रयोग र आत्मसमिक्षाले मलाई जुन पाठ सिकाएको छ, त्यसलाई कसी लगाउन नै शिक्षण शैली माथिको आत्मसमिक्षा गर्न खोजेको हूँ । खासगरि समाजविज्ञानको उपादेयता बढाउन र समाजवैज्ञानिकहरुलाई स्थानीय अभ्यास , अनुभव, धारणा र ज्ञानमा आफ्नो कर्म, धर्म र उपयोग खोज्ने तथा ज्ञानको बजारीकरण गर्ने प्रवृत्तिको विकासका लागि अभ्यासमा लिइएका शिक्षण पद्दतिले उत्तिसाह्रो टेवा पुर्‍याउन सकेनन् भन्ने महशुस गराएकाले समाजशास्त्रको शिक्षण सिकाइ पद्दतिलाई 'कक्षाबाट समाजसम्म, समाजबाट कक्षासम्म' अन्तरसम्बन्ध बनाउन सघन शिक्षण पद्दति निर्माणको खाँचो देखिएको सन्दर्भ प्रस्तुत गर्न खोजेको छु । विद्यार्थी र शिक्षक दुबैको भोलिलाई उज्यालो पार्नका लागि आज हाम्रा शिक्षण सिकाइ पद्दतिमाथि गम्भीर समिक्षा र संकल्प गर्नु जरुरी भएको सन्देश दिनु मेरो कार्यपत्रको मुल ध्येय रहेको छ ।

Climate change: Impact in drinking water and socio-cultural adaptation

Anita Shrestha[2]

anita.shrestha24@hotmail.com

It is argued that very few studies are carried out on climate change (CC) integrating both sociology and science. A few studies done on CC are primarily focused in natural sciences but focuses less on local perception (Salik and Byg 2009; Crate and Nuttall, 2009; Poudel 2012 and Dixit 2013). The lack of studies on the subject of CC in social field has prominently been seen (yearly 2009, Dixit et al. 2009). Although local perception and understanding of CC is an important issues for now a days because it would disturb all structure of society. Therefore, it is a dire need to study together. The major focus of the research was stated by two basic research questions: how does CC impact to local people due to water problem? And, how do local people adapt through socio-cultural practices for fulfilling drinking water? This research presents the affect of CC in drinking water and the adaptation techniques practiced by the local people at Sanne area of Ramechhap District. The research design was done on the basis of qualitative and constructivist approach. Additionally, participant observation, interview and focused group discussion were done for gathering the data.

I found that CC has negative impacts to the study area as drought has increased in last 10 years that caused drying out water sources partially and/or completely. As a consequence, it has impacted to women health, children education, increase family workload and conflict among neighbours. Furthermore, parents and relatives of girls generally do not accept to get married with boys of the area that contributes in change in social institutions and relationship. Moreover, people living upland have been migrating to lowland particularly riverside due to subsequent water scarcity and there is no increase in household number in the area over the last three decades. Furthermore, both conflict and cooperation have been experienced within the society. However, inhabitants of study area are adapting through socio-cultural practices like locking in tank for collecting water; using generator for pumping out water for drinking and irrigating in lowland, fetching water for sick neighbours, old aged families and guests. In general, water distribution from local water sources are on the basis household number. Local people have been fetching drinking water from Tamakoshi to upland area spending at least 3 hours by walking.

Key words: Climate Change, Adaptation, Socio-cultural Practices, qualitative, Drinking Water, Drought

---

[2] PhD Scholar, Sociology and Anthropology Department, Tribhuwan University, Kirtipur.

Suicidal rate on the rise: The trend of suicide in Chitwan district during 2061-2069 BS

Anita Wagle

Lecture of Shaheed Smriti Multiple Collage, Tandi, Chitwan

Awagle65@gmail.com

This is a descriptive analysis of the status of suicide committed in Chitwan district of Nepal during last nine years(2061-2069). The term suicide applies to any death which is the direct or indirect result of an act accomplished by the victim. Altogether 682 cases of suicide have been noted in past nine years. This secondary data has been collected from the District Police Office. The police has collected the information of suicide unsystematically, so depending on this information name, age, sex, location, mode, place of death and marital status has been analyzed.

If we look the data of suicide of the Chitwan district of the last nine year 343(50.29%) victims were male whereas 339(49.71%) were females as per the record of the District Police Office. Specifying marital status, there is higher suicide rate among married person (61.0%) compared to the never married ones (25.0%). Widower suicide rate (6.3%) is little greater than the widow (4.4%).

Giving emphasis on the mode of suicide during the last nine years poisoning (43.10%) appears on top, followed by hanging (55.25%). The suicide case by drowning (2.49%) and burn (0.14%) was recorded less. Suicide by the location has also been recorded. The rural suicide rate (71.2%) is greater than the urban suicide rate (26.8%).

Capitalist transition of Nepal: Stepping towards 'monetized social relations'

Roshan Raj Baral (PhD candidate, JNU)

roshanrajbaral@gmail.com

This paper aims to engage with the manifestations of changes in perceptions and actions of actors or their agencies in the current process of social transformation in Nepal. In an attempt to theorize characteristic features of "capitalist transition," Chaitanya Mishra deals with the way how Nepalese society has experienced changes in the field of economic activities, social relations, political institutions and ongoing constitutional reforms, and highlights the process of transformation in micro institutions of the society such as family, marriage, kinship, consumption pattern and value system (Mishra, 2006, 2010). It is, however, important to problematize this phenomenon as it would not remain untouched by "evil forces" like monetary logic of the market, deepening of consumerist culture and individualist lifestyle at the expense of collective work, reciprocity and "humane" character of social relations. Hence, the study would try to understand and interpret the evolving trends in social relations particularly in response to the changes in institutions at structural level and their local specificity.

The objectives of this paper can be categorically divided into the following areas: first, the paper looks at Mishra's position on capitalist transition of Nepalese market and its implications to the process of social transformation; second, the paper attempts to problematize this process manifested in individual actions and interactions, and the nature of their relationship often characterized by "monetized" intentions, practices and "driving forces"; third, the paper then examines its intersection with coercive regime of the state (law and order) and value system (individual references and priorities). In doing so, this paper captures perceptions, motivations and meanings that individuals attach to dialogue, cooperation and contestations with other individuals. The paper also tries to bring in some insights from Giddens work on agency-structure duality (Giddens 1984; Ritzer 2002) to understand human actions and motivations. The study is mainly based on narrative analysis of data generated from researcher's conversations, interactions and in-depth interviews with individuals belonging to different walks of social life.

National Conference on
Sociology of Nepal: Social Structure and Transformation
Committees and sub-committees

A. Institutional Organizers

1. M. Phil. Progamme in Sociology, Tribhuvan University, Kirtipur

2. Central Department of Sociology/Anthropology, Tribhuvan University, Kirtipur

3. Department of Sociology/Anthropology, Padhma Kanya Campus, Bagbazaar

4. Department of Sociology/Anthropology, Prithvi Narayan Campus, Pokhara

5. Department of Sociology/Anthropology, Thakur Ram Campus, Birgunj

6. Department of Sociology/Anthropology, Trichandra Campus, Ghantaghar, Kathmandu

B. Conference Management Committee

Chair- Prof. Dr. Tulsi Ram Pandey, TU, Kirtipur

Vice-Chair-Prof. Dr. Biswo Kalyan Parajuli, PN, Pokhara

Secretary-Dr. Youba Raj Luintel, TU, Kirtipur

Treasurer/Joint Secretary-Dr. Tika Ram Gautam, TU, Kirtipur

Member-Dr. Sandhya Basnet, TU, Kirtipur

Member –Madhusudan Subedi

Member-Mr. Birendra Prasad Shah, Thakuram, Birgunj

Member-Mr. Balaram Acharya, RR, Kathmandu

Member-Mr. Chiranjibi Acharya, TC, Kathmandu

Member-Dr. Meena Uprety , TC, Kathmandu

Member-Mr. Suraj Bhattarai, PK, Kathmandu

C. Sub-Committees

Finance Management Sub-Committee

Coordinator-Dr. Tika Ram Gautam, TU, Kirtipur

Member – Dr. Sandhya Basnet, TU, Kirtipur

Member-Dr. Youba Raj Luintel, TU, Kirtipur

Member-Prof. Dr. Biswo Kalyan Parajuli, PN, Pokhara

Member-Prof. Madhusudan Subedi, PAHS, Lalitpur

Member-Dr. Gyanu Chhetri, Patan, Lalitpur

Member-Dr. Mrigendra Karki, CNAS, TU, Kirtipur

Member- Dr. Pashang Sherpa, TC, Kathmandu

Member- Mr. Chiranjibi (Kiran) Acharya, TC, Kathmandu

Member- Mr.Suraj Bhattarai, PK, Kathmandu

Member- Balaram Acharya, RR, Kathmandu

Member- Mr. Birendra Prasad Shah, Thakuram, Birgunj

Member- Mr. Guru Prasad Subedi, Kawasoti, Nawalparasi

Member- Mr. Tara Poudel, Manigram, Butwal

Member- Mr. Laxman Timilsina, Bhairahawa

Publicity Sub-committee

Coordinator- Prof. Madhusudan Subedi, PAHS, Lalitpur

Member-Mrs. Shanti Bhushal, PN, Pokhara

Member-Dr. Ram Chandra Baral, PN, Pokhara

Member-Mr. Devendra Uprety, Martin Chautari

Member-Mr. Dipesh Ghimire, TU, Kirtipur

Member-Mr. Sudip Nakarmi, Patan, Lalitpur

Member-Mrs. Neeti Aryal Khanal, Patan, Lalitpur

Memmber-Mr. Bishnu Basyal, PK, Kathmandu

Member- Dr. Madhavi Bhatta, TU, Kirtipur

Member-Reena Budhathoki, M. Phil student

Member-Shiva Thapa, PN, Pokhara

Member-Nirmal Gautam, Nepalgunj

Member-Jib Narayan Adhikari, Butwal

Member-Tek Nath Panthi, Palpa

Member-Hom Nath Adhikari, BMC, Chitwan

Member- Anita Wagle, SSC, Chitwan

Member-Upesh Maharjan, M.Phil Programme Sociology

Secretariat Sub-committee

Coordinator- Dr. Meena Uprety, TC, Kathmandu

Member-Mr. Prem Bahadur Chalaune, TU, Kirtipur

Member- Milly Joshi, TU, Kirtipur

Member-Sarada Khatiwada, M. Phil student

Member-Samjhana Wagle, M. Phil student

Member-Rojina Mahat, M. Phil staff, TU, Kirtipur

Member-Kiran Adhikari, M.Phil Sociology

Hall and Logistic Management Sub-committee

Coordinator- Mr. Suraj Bhattarai, PK, Kathmandu

Member- Mr. Birendra Prasad Shah, Birgunj

Member- Mr. Narendra Mishra, RR, Kathmandu

Member-Dr. Sukra Adhikari, PN, Pokhara

Member-Tank Mani Poudel, PK, Kathmandu

Member-Karma Lama, TC, Kathamandu

Member-Raju Kumar Rai, PK, Kathmandu

Member-Manoj Rijal, BMC, Bhaktapur

Member-Shobha Bhandari, PK, Kathmandu

Member-Bimlseh Thakur, TC, Kathmandu

Member-Mukta Bhushal, Birgunj

Cattering Management Sub-committee

Coordinator-Mr. Chiranjibi (Kiran) Acharya, TC, Kathmandu

Member-Birendra Prasad Shah, Thakuram, Birgunj

Member-Pradeep Mishra, PK, Kathmandu

Member- Ram K.C., Patan, Lalitpur

Member-Madhav Timilsina, Kavre

Member-Narayan Poudel, TC, Kathmandu

Member-Ram Gurung, TC, Kathmandu

Member-Ram Pokharel, DC, Biratnagar

Member- Ram Raj Pokharel, Patan Campus

Member-Bishnu Basel, PK, Kathamndu

Hospitality Sub-committee

Coordinator-Mr. Balaram Acharya, RR, Kathmandu

Member-Pradeep Parajuli, Patan, Lalitpur

Member- Ram Poudel, RR, Kathmandu

Member-Harihar Ghimire, Patan Campus

Member-Shanta Khatri, PN, Pokhara

Member-Bidya Bhattarai, RR, Kathmandu

Member-Laxmi Thapa, Saraswoti, Kathmandu

Member-Prakash Rai, TU, Kirtipur

Member-Sabitri Basnet, Nepalgunj

Member-Sumanta Ghimire, Bhaktapur

Audio-visual and IT Management Sub-committee

Coordinator- Rukh Gurung, MA, CDSA, TU

Member-Sunil Rawal, M. Phil Programme in Sociology

Member- Dil Gurung, M. Phil Programme in Sociology