

BOOK REVIEWS

Martin Mowforth and Ian Munt: *Tourism and Sustainability, New tourism in the Third World*; Published by: Routledge, Taylor & Francis Group, London and New York (Reprinted 2001), Page: xvii, 363, ISBN 0-415-13763-2 (hardback) 0-415-13764-0 (paperback).

In *Tourism and Sustainability* Martin and Munt argue the growth of tourism offers a means for Third World countries to escape the confines of underdevelopment and those new forms of tourism allows this transition to be achieved sustainably and equitably. In the book the authors had stress more on the need of clear understanding of tourism process and its relationship to development can only be achieved by an interdisciplinary approach touching on environmentalism, socio-cultural studies, economics and development studies, Tracing the inception of sustainability within environmentalism and its extension into the realms of socio-cultural and economic thinking, policy and practice, they also argue that sustainability has emerged as hegemonic discourse.

The book mainly concentrates on the three focal points. The first is tourism, the second is sustainability, and the last is the Third World. It is important to be noted that the work is not an attempt to define and assess what is and what is not sustainable Third World tourism. The authors of the book have urged of necessity, into prescribing what we consider the parameters of sustainability to be in the first place. The discussion focuses upon new forms of tourism that have arisen, in the part as a response to the perceived unsustainability of much tourism development to date. They also have tried to explore the ways in which the claim of sustainability is used and applied to new forms of tourism. Further attention to this perspective- in context of the tourism and sustainability, or sustainability and third world tourism, rather than sustainable third world tourism, the authors argue that to understand the issues there is the great need for the critical analysis of it.

The book has in two parts. The first, chapter 2 and 4 provide a conceptual framework within which the remainder of the book is developed. Wherein, it attempts to broaden the conceptualization of sustainability

and trace its relationship to the processes of economic, cultural and political globalization. The discussion also seeks to suggest how and why new forms of tourism have emerged and how they are related to sustainability. The core ideas of the chapters are the consideration of power and the ways in which sustainability is used to convey the interests of different groups which contest its meaning: tour operators and tourist. Consequent chapter three stresses on the building the notion that power must lay at the heart of tourism analysis. It looks at the existing critiques of tourism and argues that the majority of these are set within the context of mass international tourism.

The second part of the book extends the relationships between sustainability, development and new forms of tourism as they apply to the major players: the tourists themselves, the socio-environmental movement, and the operators in the industry, the communities at the destination end, and the national governments and international consortia which make decisions affecting tourism development. The chapter five explains the role and characteristic of those tourists mostly from the first world who takes part in the new forms of tourism. They have marked that many of the new tourists are also represented by new social organizations which mobilize around issues such as ecology, environment and human rights. Similarly, the next section on the chapter 6 tries to explore how new forms of tourism can be positioned in the discussion of environmentalism. They have marked the environmentalism and environmental issues are central to the debate over contemporary tourism and the emergence of new, alternative type of activity that seek to escape the environmental harmfulness associated with mass tourism. The author's discussion starts from a recognition of broader contemporary change, and have charted the linkage between environmentalism, the new middle classes and new forms of politics, especially as expressed through the socio-environmental movement.

Chapter seven analyses the ways in which the tourism industry, all its guises and facets, absorbs and adapts itself on the notion of sustainability. It has examined the ways in which different branches of the tourism industry have adapted their operations to absorb the notion of sustainability. The techniques used in calming sustainability of operations vary partly according to size of operation, ranging from the vertically

integrated to the small scale lodges and service providers. The chapters have also briefly described and questioned the roles of a number of recent features of and employment possibilities associated with the tourism industry, especially those linked to the drive for sustainability and new forms of tourism in the third world. Chapter 8 defines what is implied by the term host population and examines the importance of local participation in the activity of tourism. One of book's key themes is central to a consideration of the role of local communities in tourism. The authors of the book have marked the notion of transculturation, the process by which local communities adapt themselves to the cultural mores and habits of those with whom they interact, is used to demonstrate that this interaction is not purely a case of the imposition of one set of cultural values upon another, as it is often represented in tourism analysis.

Chapter nine looks at the roles of government and supranational institutions in tourism. The importance of political analysis in tourism studies and the analysis of the external influences on national government is noted. The writers have tried to show how, even where governments have attempted to follow environmentally benign, socially and economically beneficial and culturally sensitive tourism developments, forces beyond their control have subverted the policies and have served only to emphasize seemingly ever-widening gaps.

In the final chapter, the authors have drawn several general conclusions from the discussion, and indulge in some crystal ball gazing about the future development of new tourism and its relations with economic, social cultural, political and geographical aspects of development. We also speculate on the future importance and absorption into reality of the notion of sustainability.

- Shanti POKHREL (BHUSAL)



Marry Shepherd Slusser: *The Antiquity of Nepalese Wood Carving: A Reassessment*, Published by: University of Washington Press, Seattle and London in Association with the Freer Gallery of Art and the Arthur M. Sackler Gallery, Smithsonian Institution Washington DC (2010) Page: 315 xix, ISBN 978-0-295-99029-3 (hardback)

The text 'The Antiquity of Nepalese Wood Carving: A Reassessment' is a wonderful contribution contributed by an American cultural anthropologist Dr. Marry Shepherd Slusser, which represents the artistic richness of Nepalese history. The present text is her second contribution on Nepalese art emerged and developed in course of Nepalese history. Her first text named 'Nepal Mandala: A Cultural History of Kathmandu Valley' was published in 1982 A.D. That text was considered as one of the landmark publications related to explore and reconstruct the Nepalese history of art and culture on the basis of concrete evidences. Similarly the present text is her another sentiful contribution which helps to explore the Nepalese tradition of wood art, one of the main astonishing characteristics of the history of Nepalese art.

Nepalese cultural history begins from the Lichchavi period (300 to 750 AD) onwards according to the concrete archeological evidences. The stone sculptures made and established during this period are found here and there within Kahtmandu valley and its neighboring regions. Such stone sculptures suggest the rich tradition of art and culture prevailed in from relatively ancient period of time in the global context. But after the fall of Lichchhavi period, it is said that Nepal was unable to maintain the previous tradition of art and culture due to the political upheavals. Because of the continuous political instability, Nepal lost not only her economic prosperity but also her tradition of art and every other aspect of socio-cultural dimensions. Until the rise of Jayasthiti Malla, in 1415 A.D., the process continued. The state mechanism of Nepal was involved in power struggles and unable to maintain the artistic tradition of Lichchhavi dynasty. That is why Nepalese historians considered the period of Nepalese history both literary as well as archeological evidences, and till date the systematic and authentic history of Nepal during this era is yet absent.

But Dr. Slusser has proved such consideration incorrect. She has proved that there prevails a lot of evidences including carved wood artifacts which represent the pre-medical period and certainly can help to explore and reconstruct the systematic and authentic socio-cultural history of Nepal during 750 to 1415 A.D. She swayed Belachhe capah, Tyagah capah, Ukubaha, Tyasaha, Subaha, Bumgadhyha temple, Itumbaha, Yatakhhabaha, Ratneswor temple and investigate forty struts (in

Nepali: Tundal) analyzed them applying ‘Radio Carbon Test’ and identified them as the struts carved during 715 to the end of 13th century. The Radio Carbon Test’ is still regarded as the most significant scientific method to find out the actual date of ancient artifact. In this regard, the present text is one of the hallmark studies which can help to reconstruct the authentic history of Nepal during medieval period. Hence the text is helpful for the students as well as those who are involved to explore and reconstruct Nepalese history.

Obviously the present text is concentrated on to explore and explain the tradition of wood carving in Nepal. Dr. Slusser is successful to point out the antiquity of Nepalese wood carving on the basis of concrete evidences. The descriptions provided by the author in this text also enrich those who are interested and enthusiastic on the study of cultural development. Dr. Slusser is basically an anthropologist and her present contribution is able to prove how an anthropologist analyzes the cultural totality from diverse perspective. Wood carving is one of the branches of art and art is one component of culture complex, but through wood carving Dr. Slusser reconstructs the cultural history of Nepal.

Struts are the characteristic features and the indispensable part of ‘pagoda style’ architecture. The text, hence, also helps to understand the pagoda architecture of Nepal. Besides it, the text also includes the short description of Nepalese tradition of architecture. Dr Slusser describes pagoda, shikhara and mainly the vihara style architecture of Nepal.

The text includes 288 beautiful figures (photos) of Nepalese wood struts illustrating the content. The text also includes citations and explanations of different words of Nepali and Newari language. Similarly it includes a long volume of appendix that contains a descriptive catalogue of figural struts, the report of ‘Radio carbon Test and an article about the validity of Radio Carbon Test by Paul Jett, an expert of such test. The paper used is standard, layout is attractive, have binding proper to preserve in the library shelf either personal or institutional.

Overall the text is an important and valuable asset of Nepalese archeological and anthropological literature. It provides the insights on Nepalese tradition of art and cultural history as well. The main objective of

the present text is to establish the antiquity of Nepalese wood carving, even then it successfully highlights the overall origin and development of Nepalese architecture, sculptural history, and the impact of Eastern school of Art on Nepalese art and architecture tradition. But Dr. Slusser's interpretation may confuse the reader because she has used the artistic terms of Newari tradition and Nepali tradition simultaneously. She equates Newari tradition of art with Nepali tradition. Newar civilization in Nepal emerged and prevailed during the Malla dynasty (also called later medieval period in Nepalese history from 1415 to 1815 A.D.). Hence to interpret the art tradition prevailed before the rise of Mallas as Newari tradition brings some confusion and seems incorrect. Similarly Dr. Slusser is concentrated mainly on the struts to interpret the antiquity of Nepalese wood carving and reluctant to survey the other components like windows, wood sculptures, tympanum (Torana) and other wood materials used as an indispensable part of private and public house which may significantly help her to explore the antiquity of Nepalese wood carving.

To conclude, the credit goes to Dr. Slusser to provide a beautiful contribution for Nepalese Anthropology which is successful to preview the cultural history of Nepal. I hope, she is able to bring other similar contribution which may enrich the prosperity of Nepalese anthropological literature in near future. Nepalese Anthropology is greatly indebted to her.

- Hari Kumar OJHA,



Aahuti (nickname) : *Nepalma Varnabyabastaa ra Barga Sangharsha (Varna System and Class Struggle in Nepal)*. Rajendra Maharjan (ed.). Samata Foundation Lalitpur, Nepal. (1st edition, 2010), ISBN: 978-9937-8372-0-0, Pages: 219 (LV), Script: Nepali, Soft Cover, Price: NRs 250.00.

This scholarly work of Aahuti is a compilation of writings from 2051 to 2067 B.S. which has includes a piece of poem, about the book, introduction on 'Dalit Problem', Politics and Economy by Prof. Chaitanya Mishra, and ten headings from origins of Dalit to future of Dalit movement in Nepal. He has presented the deed and facts footing

on real ground and scholarly renowned bibliography that makes the book more and more valuable not only for stakeholders of Dalit movements but also for all segments and sectors of society and nation as well. Furthermore, the students of Sociology/Anthropology in Bachelors 2nd year (paper 313) get the book as a resource material in general and Masters Level students can use it for SA 536- 'Approaches to Nepali Culture and Society' (Unit V: Conflict Approach) as a course book in particular.

The book opens with the poem 'Pale Africa' (*Gahungoro Africa*) published in *Mulyankan* monthly magazine in 2051. He satirically airs voice against those oppressors who exploit Dalit labours in different ways but never respect them, therefore there is no way to get rid of that chain without taking part in liberation movement of Dalit. In his writing about the book, he chronologically upraises the issue of Dalits starting with touchability/ untouchability from 2003 to special right to Dalits in 2067. In this span of time, Dalit movement has been going up and downs concentrating on reservation for Dalits, alignment with left movement in social, cultural, economic and political reform and development for the liberation of Dalit with feudalistic and capitalist machinery chain network.

Prof Chaitanya Mishra commented the book in three ways: He emphasizes that the book is intensive and valuable in the sense to explain the status of Dalit and search the causes to become Dalit taking the reference of India, Pakistan and Nepal cited on history of touchability/ untouchability, impact on social, economic, cultural, political and other social sectors of Dalit by the cause of oppressor's Hindu feudalistic legitimization through political regime. He further opines to evaluate the articles contained in the book. It provides critical knowledge about articles to judge reality and gravity of Dalit movements in different phase and situation. At the end of his writing Prof Mishra has focused on some terminologies, political system and words which give different meaning and evaluation of writer's ideological concerns with reference to the sociological perspectives. A piece of Nepali poem 'Great Appreciation of Inferior Life' presented before starting writing shows as casting of the book, which was already published in *Mulyankan*.

The first article of the book is 'Introduction of Dalit: Illusion and Reality'. It has clarified about Dalit word with definitions and pointed out illusions and reality with ample short examples and history of untouchability and Dalit community. The second article is 'Question of Dalit Liberation in Hindu Society'. This article is started with heart beating piece of song '*Ragat Chalcha, Shram Chalcha, Sip Chaldacha; Tara Pani Kina Hamro Pani Chaldaina*' by Lyricist and Music Composer Sarad Poudel. It tries to prove practical discrimination in behaviour to Dalit community. It has statistically analyzed total number of Dalit, their economic, political, cultural status and ways of living, literacy and average age of Dalit in Nepal. Furthermore, the article highlights the role of Dalit movement in different lines and Dalit within political parties and practice as well (pp. 5-59). The third article is 'Hindu Feudalism, State Restructuring and Dalit'. It has discussed how Varna System and touchability/untouchability system is formed, and how it entered in Nepal etc. This article concentrates comprehensively about ancient history of Nepalese Varna System and says that this system entered in Nepal through three ways: expansion from Indian land, via Lichhavi and Malla regime and defeated Hindu king from Muslims. Interestingly this article aptly remarks that even in communist party touchability/untouchability is flown in blood that is shown in different function and meeting of party election too (pp.82-83). He concludes the article saying Nepalese Dalit movement must unite with political movement and step down feudalist barrier to formulate new conceptual framework to state restructuring (pp. 59-88).

The fourth article is 'Constitutional Assembly and Initiation of Dalit'. It has emphasized economic, social and cultural movement rather than political movement and criticized Hindu Varna System. The way for the liberation of Dalit is not autonomous and federal state but it is intermingled between Dalit and non-Dalit with equality and equity. (pp. 89-100). The fifth article is 'Reservation for Dalit Rights' (2063). This article tries to dig out Dalit movement and their status within Nepalese democratic movement. Dalits are formed by the cause of ownership of land, labour tradition and unemployment. Therefore, Dalit problem is not confined in class relation but it has to be changed in democratic transformation. This analysis seems to be suitable for Nepalese

society. He advocates not only reservation for Dalit but also strongly emphasizes on economic, political equality and social intermingling. Different nexus has given to safeguard Dalit rights and preservation in different sectors of the state i.e. economic, political, administrative, education and so on (pp. 101-134). The sixth article is 'Federal Regime System & Dalit Community'. This article advocates federal political system but denies caste wise regional federation and traditional norms of federal system. Nepalese federal system which can include Dalits as fundamental aspect and guarantee them in preamble of political system is recommended. It is emphasized that untouchability must be eradicated in all sectors of state and proper policy with special rights must be made as of special character in federal system (pp. 135-162).

The seventh article is 'Politics of Dalit Women'. It has given introduction of Dalit women and their special characteristics, status of Dalit women and their problem, involvement of Dalit women in political movement, political roadmap for Dalit women, questions of liberation of Dalit women in new Nepal and present action plan for Dalit women are discussed in this article. (pp. 163-177). The eighth article is 'Formation of New Constitution and Function of Dalit Movement'. It has discussed about formation of new constitution as prime opportunity and challenge not only for Dalit community but also for all community. Therefore joint intervention must be made in road (Sadak), constitutional assembly (Sadan) and political party. This article has focused to make unified front of Dalit at first and to align with political parties to address demand of Dalits in forthcoming constitution (pp. 178-184). The ninth article is 'Question of Madhesi Dalit Liberation'. It has explained that Madhesi Dalits are more dependent, exploited and marginalized rather than other Dalits of Nepal. This reality has given with facts and figure in this article. Furthermore it is suggested that landlessness, unemployment and illiteracy are rampant in Madhes in comparison to other regions of Nepal. Therefore, Madhesi Dalit must be accompanied with class struggle movement of Nepal (pp. 185-192). The tenth article is Future of Nepalese Dalit Movement. It has described that slight progress has been seen towards Dalits in terms of representation in Constitutional Assembly, proportional representation and reservation in employment though a couple of problem still remain

to be solved in society and nation. Therefore, attention must be given to special rights rather than reservation and reform. In addition, this article focuses to guarantee the role of Dalit in new constitution and mentions some precautions if new constitution is set in dream (pp. 193-319).

To sum up, this book is highly informative and conceptual to gain knowledge about Dalit community to all interested stakeholders to society in general and policy makers and party leaders in specific. Furthermore, Dalit activists gain stimuli to sharp their knowledge and students of Sociology/Anthropology and get resources for their career upliftment. Lastly, it has to be said that this book ranks highly intellectual status in terms of concept, facts and figure, presentation and coherence of subject matter.

- Shanta Kumari KHATRI



Pramod Bhatta, PhD (ed.). *Education in Nepal, Problems Reforms and Social Change*, Published by: Martin Chautari, Chautari Book Series-55, (2009). Page: 373, ISBN: 978-9937-8194-0-4, Price: NRs 400

This book promotes and informs the social dialogue on education by strengthening educational researches and publications in Nepal. It is a very useful reference for both beginners and to those involving in variety of current educational researches. It also highlights the major issues and problems in Nepal's education and explains the contribution of education to social change. This book mainly highlights Nepal's primary education system since 1980's. This book not only focuses on formal schooling but also on women's literacy. This book contains nine articles: evenly divided into three broad parts and one indexing.

Promod Bhatta has talked about 'Sixty Years of Education Development in Nepal' in introductory part. It contains 'Improvement in Access and equity', 'Improvements in the Quality and Relevance', 'The Institutional Evolution of the System Scope and Structure of this book', 'Implication for further Research and Publication on Nepal's Education'.

In first part consists of different writers findings about persisting problems in school education. Sharon Stash and Emily Hannum describe in “Who Goes to School?” about inequalities in educational provisions and outcomes in Nepal revolve around gender, caste and ethnicity. Major finding is that girls face discrimination in educational opportunities even in urban areas. Similarly, Saurav Dev Bhatta in ‘Disparities in School Performance in SLC Exams’ explores disparities in student performance by gender, subject, region and type of school (private/public). Mainly, students performed poor in Maths, Science and English and performance of girls has been even lower. Lastly in ‘Private School as Battlefields’, Marth Caddell explores that private schools have also become political battlefields bearing physical and psychological brunt of the Maoist insurgency and disturbances by various student unions.

The second part explains about the reality of educational reforms. Pramod Bhatta, in ‘Improving Schools through Decentralization’ looks at the motives for educational decentralization in Nepal and describes the various strategies adopted by the Nepalese government and mainly focuses on CSSP, US\$ 5 million project. But current decentralization strategies are unlikely to be successful in enhancing the quality of education. Thus Bhatta calls for reversing the practices of ‘isolated policy-making and negotiated implementation’. In ‘Necessary but not Sufficient’, Tirth Khaniya and James Williams mainly look at the effects of two externally-funded projects in primary education –BPEP and PEDP. The authors argue that there are no necessary connections between investment in educational quality and improvements in students learning outcomes. The authors conclude that BPEP and PEDP have been somehow successful but were not so successful in terms of promoting behavioral changes among teachers and learning outcomes of the students. Similarly, in ‘Empowering the Local Through Education’, Stephen Carney, Min Bista and Jytte Agergaard talk about the way schooling is being understood, experienced and practiced by teacher, parents, students and bureaucrats in Nepal. The authors predict that community management as a discourse is likely to survive irrespective of its implementation outcomes largely because of its legitimating in international policy spaces, growing significance

of aid agencies and increasing desire of community groups for greater autonomy.

Likewise, the third part explains about Education, Nationalism and Social Change. In 'Ambivalence Denied', Pratyoush Onta looks at the role of social history as a textbook in disseminating a particular version of national history. Here, Onta shows how the Panchayat System tried to create a virile image of the nation. Similarly, Skinner and Holland in 'Schools and Cultural Production of the Educated Person' reveal that while students valued being educated, they are not just passive recipients of and dictated by whatever nationalistic and developmental agendas were disseminated through the school textbooks. Lastly, 'Women and Literacy' by Anna Robinson- Pant describe that being literate means participation of women in adult literacy classes conducted by external agencies. The writer reveals how the givers and takers have different views and motives for developing and participating in literacy programs.

- Sachit PARAJULI