

# Historicism and Dynamics of Social Science Research in Nepal

Abhi Subedi

Social science research has been going on in this country for quite a long time, but the meta-social science research studies have started fairly recently. The most comprehensive latest study on the social science research in Nepal is Krishna Hachhethu's study of social science research that he had prepared for the New York based Social Science Research Council (SSRC) in October 2001, the full version of which is published in CNAS journal.<sup>1</sup> Hachhethu classifies the social science research under various rubrics and institutions. He traces the history of social science research in Nepal and links the academic research to the independent research works of both the native and Western scholars. He puts the problems and prospects of social science research works and the financial positions of them as valid up to the time when it was written. The PhD research works at Tribhuvan University are the main activities performed in the domain of research. It is very difficult to collect information regarding the social science research works because no system of keeping up-to-date records exists at the University. It had become possible for me to write a report on the PhD scenario the published copy of which I had given to Hachhethu when he was writing this comprehensive survey of social science studies in Nepal, only because I was working as member-secretary of the PhD research committee.<sup>2</sup> I must confess, in this paper, I have not been able to update it, neither am I going to produce data of the research works in the domain of social science research at Tribhuvan University. I want to present the indications of the social science research in terms of the growth of the variety of institutions and the issues are addressed by them. I want to focus not on the analysis of the research findings, which is beyond the limits of my paper, but on the problematics addressed by these research works.

Partha Chatterjee et al have included the summary of Hachhethu's comprehensive report that runs into over 150 pages about the social

science research scenario in the South Asian countries, India, Nepal, Bangladesh, Sri Lanka and Pakistan.<sup>3</sup> It is very productive, therefore, to start the discussion with the evocation of the commonality of experience in South Asia because social science research praxis in Nepal perhaps has a lot of commonalities with other countries. The legacy and heritage of epistemological sharing is a proof of that. Partha Chatterjee et al, summing up the gist of the reports presented by participants in the social science research project works draw the following picture of social science research in South Asia.

Two themes occur repeatedly in most discussions about social science today in South Asia. One is an apparently pervasive sense of crisis, an idea that the institutions and practices of social science research are on the point of irretrievable collapse. The other – and associated—theme is the idea that the crisis is the result of the precipitous decline of major institutions of social science research built mainly in the decades following the end of colonial rule. Those who make these arguments have many observations to present as symptom of the decline or crisis and many examples to illustrate their case. *A closer study of the facts, however, shows that the decline-crisis story does not hold for all regions of South Asia or for all social science disciplines.*<sup>4</sup>

Social science research works in South Asia, according to these studies presented at the SSRC, do focus more on the current research scenario. Another commonality of these reports is that social science researches have to progress or thrive by a difficult combination of the academic practices and the patronage of the state and the allocation of budget. Except for India where the social science research started only from 1950, other countries of South Asia seem to have been struggling with the need of giving continuity to as well as making progress in the social science research works in their areas. The Indian scenario itself is fraught with problems, but the political leaders in the government and the legacy of scholarship has made the difference. But I personally believe that the massive publication of books and a very broad distribution system of books in English and the native languages has spread the network of the social science research works. That is why, perhaps India is called the super-research power of Asia. The symbiosis between the publication industries and the burgeoning reading public is a phenomenon in South Asia. Nepali book markets are the recipients

of that huge publication industry and the network of book distribution in India. English language has made it possible for the Indian publishers and distributors to engage in the marketisation of the epistemology both traditional and contemporary at a cheaper and subsidized price. Social sciences both ancient like the astrological, philosophical, medicinal, erotic, economic and political *granthas* and the contemporary subjects on all areas of social studies like history, political science, geography, culture, sociology and anthropology are published in English and other languages. But those published in English have facilitated the epistemological marketisation process after 1950. The politics of English has been used to reverse the dictum 'the empire strikes back' into 'the empire writes back'. Though this expression is used for literature in English, I see its validity in the realm of social science research equally well.

Then how do we explain these terms "pervasive sense of crisis", "the institutions and practices of social science research are on the point of irretrievable collapse", "decline of major institutions of social science research built mainly in the decades following the end of colonial rule" and "decline-crisis story does not hold for all regions of South Asia". Evolution of democratic institutions is definitely an important factor to save the social science studies. The politics of knowledge control in the Foucauldian sense has been an important factor in South Asia. The decades following the end of colonial rule saw the establishment of many institutions of social science studies in India and Pakistan and Sri Lanka by the same token. Our case in Nepal that was never colonized was different. A pathetic judgment and court chicanery of the court pundits under the leadership of Hemraj Gurju becomes manifest in the story of a simple subaltern man from eastern Nepal named Krishnalal Adhikari. He genuinely wanted to do social service by translating a Hindi book titled *Makkeki kheti* or cultivation of corn, into *Makaiko kheti* in Nepali in the year 1920. He has discussed about two red-headed and black-headed kinds of worms that destroy the maize. They should be removed for healthy corn. The court pundits used the praxis of over interpretation and the pathetic show of the politics of Brahmanic knowledge. They said to the prime minister Chandra Shumsher that he was the red-headed worm because he always used to wear a red cap or *topi* and Bhimshumsher, the next in line of succession as black-headed, because he wore black *topi*. I have the

temptation to accept this interpretation and call them worms that were eating into the life of the nation. But that interpretation became very costly for Krishnalal Adhikari. The poor man was jailed for the bizarre felony. He died of tuberculosis in jail after three years. Writers made a silent agreement with Rana prime minister, Juddha Shumsher, eleven years after Krishnalal's death and published a magazine called *Sharada* in 1934. I take this bizarre and cruel story of Brahmanic conspiracy and the stupid over-interpretation of the ordinary discourse by them as the metaphor that represents the use and abuse of knowledge by the independent country, Nepal. The tears of Krishnalal Adhikari still suture the politics of knowledge and haunt the social science research in Nepal. The reason why it could not grow is because of that naïve and naked use of power by the Rana and Shah rulers and the Brahmanic obscurantism that surrounded them. A repeat of Krishnalal's death can be seen in the death of poet Laxmiprasad Devkota in 1959. Hours before his death, the poet makes his point to a visiting Anglo-Indian poet, Dom Moraes, like this, "They called me a Communist, because I went to Russia ... I was only a poet... pray for me ... pray for Devkota, that he may die... ." <sup>5</sup> The dual conspiracy that made the lives of these writers difficult was a syndrome that prevented the full growth of any social science studies in Nepal

Chandra Shumsher Rana was not a naïve person. He commissioned a book of history to a British journalist scholar Perceval Landon <sup>6</sup> immediately after sending Krishnalal Adhikari to jail for his book *Makaiko kheti* which was published later in the same year with little modification by *Gorkha Bhasha Prakashini Samiti* under the name of Subba Ram Mani A.D. (Acharya Dixit) and distributed widely as a useful guide to the farmers for growing healthy corns. <sup>7</sup> Landon is perhaps the most well-known Western historian of Nepal at the beginning of the 20<sup>th</sup> century. The reprint of his book, *Nepal*, in two volumes, is still sold in Kathmandu market. It gives a heroic picture of Chandra and glorifies his reign, but also gives a very important insight into the state of Nepal at the beginning of the 20<sup>th</sup> century.

The historians who made Nepal a cross-road in their political and epistemological journeys were the Europeans, mainly British, in the early phase. William Kirkpatrick came as a British fact-finder in Nepal in 1793. His book, *An Account of the Kingdom of Nepaul*, without his conscious intention, has become a book of history and anthropology. <sup>8</sup>

Francis Hamilton is another British writer whose book, *An Account of the Kingdom of Nepal*, is an interesting study. He had association and knowledge of the place and people.<sup>9</sup> The work of another person, Hector Oldfield, was remarkable for various reasons.<sup>10</sup> His work was published posthumously. He was the surgeon at the Kathmandu Residency from 1850 to 1873 and became a personal friend of Jang Bahadur Rana. These early historians were the British whose history books mark the beginning of a history of knowledge and power. Pratyoush Onta puts their legacy in this manner:

While the above mentioned trajectories of British knowledge production activities related to Nepal largely emanated from the political, diplomatic and development fields, there was also relatively pure academic trajectory in place by the time Hodgson retired from Nepal in 1843. Hodgson's scholarly interests were remarkable. In addition to publishing extensively on subjects such as the geomorphology and ethnography of Nepal and Tibet, he also wrote about Buddhism, languages, Hindu law and legal practices extant in Nepal and about Trans-Himalayan trade and commerce.<sup>11</sup>

The legacy of the Western social scientists has continued after the above writers. Among them, the name of Christoph von Fürer-Haimendorf, who was the first western anthropologist to get permission to work in Nepal, is mentioned more than the others.<sup>12</sup> The name of Giuseppe Tucci should be mentioned here. This Italian scholar introduced new subjects in historiography. His two works occupy a place of importance in history.<sup>13</sup>

It is not possible to mention all the names here. As such, it is the subject of a comprehensive bibliography. But in the appendix below, I have tried to put in alphabetical order the names of those scholars of Nepal, Europe and India who have advanced the social science research in Nepal. This list itself can be a subject of classification of the subject, identification of goals, achievements of the social science research works and the historicity and native and foreign input in the social science research in Nepal.

The native tradition of social science research did exist even before Tribhuvan University was established in June 1959 and the Royal Nepal Academy in June 1957. I would like to problematise the native scenario in the following manner.

Social science is related to the politics of knowledge. So whatever may have been the scale of the research, it always drew the attention of those who understood its power. For that reason, in the early phase, or during the Rana regime, the minimum production of social science research was put directly under the control of the regime. Gorkha/*Nepali Bhasha Prakashini Samiti* was the body that regulated the process. In Nepal, social science has always been a matter of interpretation. And that interpretation is related to the Foucauldian concept of the power of the text.

That legacy became hegemonised. Scholars were invited over to Nepal from India, Darjeeling and made to write histories. Surya Bikram Gyawali is the most important example. Politician scholar Dilliraman Regmi's involvement and his production of the Medieval Nepal is another example. The individual groups of scholars, sons and *sishyaputras* of the late Nayaraj Panta remarkably started a process of social science research especially in the domain of history, culture and astrology in the early 1950s. Dhana Bajra Bajracharya and Gyanmani Nepal were the two main disciples of Panta outside his family in the *Sansodhan Mandal*. Sons of Nayaraj Panta often clashed with scholars over the question of what they termed unacknowledged use of their materials. This clash represented an interesting battle about the methodology in social science research in the early phase of Nepali scholarship.<sup>14</sup> Babu Ram Acharya and Yogi Narahari Nath became the most well-known names. Though the modality of their historic analysis may be debatable, their findings did open new grounds in the historicist studies in Nepal. Hemraj Sakya and Surya Bikram Gyawali still remain probably the most important historico-cultural interpreters to many.

The Royal Nepal Academy that was established little earlier than Tribhuvan University carried the ambition of research. King Mahendra who is considered its benefactor wanted to see this place as the source of the power of knowledge and a centre from where discourses could be created to rule. He followed the trajectory of literature, but the titles that he gave each year for poetry were mostly drawn from the social science areas, which indicate that he wanted the Academy to include social science works as well.<sup>15</sup> The objective of the Academy was combined with science. *The Nepal Academy Act 1957 (2014 BS)* opens with the following statement:

Whereas we have found it necessary to institute a Nepal Academy to create, foster, publish and publicize Nepalese literature, arts and culture, and to conduct research in sciences and co-ordinate these efforts, His Majesty the King has promulgated the following Act.<sup>16</sup>

Among the clauses as mentioned in *The Nepal Academy Act, BS 2014, Section 9: Functions of the Academy*, the following points deserve attention from the point of view of introducing the seeds of social science research:

- a. "To promote co-operation among the writers, artists, scientists of Nepal for the advancement of Nepalese arts, letters, culture and science,
- b. To do every necessary work for raising the standard of the Nepali language,
- c. To publish and help both institutions and individuals to publish Bibliographies, Dictionaries, Encyclopaedias, Technical Dictionaries and creative works in the languages of Nepal,
- d. To encourage and promote literary, artistic and scientific conferences, seminars, symposiums, and exhibitions,
- e. To sponsor research on Nepalese culture and science,
- f. To increase cultural exchange with different countries of the world and establish more frequent contact with international institutions for promoting arts, letters and sciences."<sup>17</sup>

But the Academy did not promote research in social sciences though it did publish some titles and funded social science research works. The *Karnali Pradesh* survey conducted under its member Satyamohan Joshi in 1969 is one example. The Academy published a comprehensive bibliography of Nepal under the editorship of Khadman Malla in 1975, which was probably the first such list of works done by both the native and foreign scholars in the area of social science and literature. Though it is not very well organised, it has brought the titles from different areas of Nepalese studies together.

Some of the research institutes that emerged at different times in Nepal exist today. All the 17 names registered here are currently circulated on the internet and brochures. But a number of social science research institutions had already emerged by the early 70s. The western

methodologies were adopted for research in Nepal. An interesting survey was conducted in 1978-79 about the use and misuse of social science research in Nepal by a team of three persons, J. Gabriel Campbell, Ramesh Shrestha and Linda Stone. Writing an introduction to this report that was published in a book form by CNAS, its Director, the anthropologist, Dor Bahadur Bista, commented on the scenario:

But this growth of social science research is accompanied by a crucial danger—that in the wake of this expansion, methods are applied indiscriminately and uncritically. In particular, some methods are adopted from the West without consideration of their appropriateness to the Nepalese context. As a result, much of the social science data that is generated for development planning runs the risk of being both superficial and inaccurate.

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The major findings of the survey are these: a) 'non-sampling error is many times greater than sampling error', b) complexities of the survey methods were 'compounded by the cross-cultural application of this method', and c) more reliable data can be acquired by 'developing sensitive criteria for designing and conducting social research'. The eighties saw many Western anthropologists many of whom have produced brilliant books on different aspects of the social science research in Nepal. After the restoration of democracy in 1990, a group of young scholars initiated debates about what Edward Said said the orientalist method of research. The debates were very useful and productive though it created some misunderstandings among the Nepali and Western scholars. Another scepticism in social science research was the debate from the point of view of ethno-methodology.<sup>19</sup>

#### **STATE OF SOCIECE RESEARCH**

The names of institutes listed in the appendix A and the names of scholars listed in appendix B indicate the state of social science research in Nepal. The names include scholars from Nepal and the West who worked individually and made up the history. Social science research works as they exist today and practised by the working scholars is plural in character. The state of social science research therefore can be roughly grouped under the following rubrics:

- Academic
- Developmental

- Socially oriented
- Oriented by semi-scientism
- Media-oriented
- Politically oriented
- Trade, commerce and economy oriented
- Sociology of literature
- Ecology

The composition of the scholars' participation shows the following evolutionary process:

- a. Individually oriented. These researches have high degree of creativity and discovery elements. The decisions of the researchers and their productions therefore have played pioneering roles. These individuals either formulated theories or followed one-dimensional modes of research.
- b. The social science research works have become pragmatically oriented. The huge repertoire of data and computer processing process thereof has changed the volume and value of social science research.
- c. Funded and seasonal or temporal goal directed field works turned the researcher into a team worker.
- d. Working with set theories and problematising research works on that basis has become the modality of the mainly academic research works. Western social scientists have exhibited that more strongly. Robert Levy's book *Mesocosm* and his colleague Steven M. Parish's book *Hierarchy and its Discontents* have triggered native scholars' responses on that score.<sup>20</sup> This subject is debatable. I have only mentioned the responses of some native Nepali social scientists on the subject.
- e. Alarming absence of women social science scholar and by that token a continuity of the male-centric hegemonised social science orientation.
- f. As a result of the multiplicity of researchers, evolution of interdisciplinary and multi-disciplinary approaches in social science research works is unavoidable.
- g. Social science research works have become larger in scope and methodologies at Tribhuvan University.
- h. Marketisation and reification of social science researches has become a new phenomenon in the postmodernist world dominated by the

late capitalist economy and globalisation.

- i. A strong need of reform at the universities is realised.
- j. Lack of coordination among the operating institutes and the failure to sell and consume each other's research discourses is noticed.
- k. Despite all that, growth of meta-social science research discourses has been drawing social scientists' attentions. But the scale of the meta-studies is small and it has started to operate fairly recently.

### **SUMMING UP**

We can link the trajectory of social science studies with the trajectory of education in Nepal to answer some important questions regarding social science research in Nepal. As we can see, the Social science research did not begin in earnest until after the overthrow of the Rana oligarchy in Nepal. But then the heritage of learning was there even before that. The nature of that scholarship had the following characteristics:

- Epistemological tradition related to the Indo-scholastic tradition was already there. It was related to the print culture. The practice of social science research was set up even in Delhi only in 1950. Considering our pace with higher education and the establishment of independent research centres under the autocratic regimes and the spells of democratic governments mostly ruled by leaders without much vision about research goals and achievements, we can not perhaps trace an older tradition of social science research in Nepal.
- The praxis of social science research in the modern sense did not exist in Nepal, nor did it exist in any other country of South Asia in that sense, but it did exist in the form of gurukuls and schools.
- Small books about ethics, dreams, social behaviour and agriculture were published from Varanashi, Nepal and Darjeeling.
- University elites and their departments promoted most significantly the modes and methods of social science researches.
- Multiple subjects, scholars with diverse backgrounds and introduction of meta-social science research works became the indicators of trends in social science research works in modern

times.

- Fundings are received on sporadic basis. No viable consistent patronage basis is noticed in the domains of social science research works in Nepal.

### Endnotes

- <sup>1</sup> Krishna Hachhethu, "Social Sciences in Nepal", *Contributions to Nepalese Studies*, Vol. 29, No.1, January 2002, pp. 49-95
- <sup>2</sup> See Abhi Subedi, "Academic Research at Tribhuvan University", *Tribhuvan Viswavidyalaya 41<sup>st</sup> Anniversary issue*, 2000, pp 1-7
- <sup>3</sup> Partha Chatterjee et al, *Social Science Research Capacity in South Asia: A Report*. Vol. 6, SSRC, 2002
- <sup>4</sup> *Ibid*
- <sup>5</sup> Dom Moraes, *A Variety of Absences*, Delhi: Penguin, 1992, which includes *Gone Away: An Indian Journal*, first published by William Heinemann Ltd., 1960, p, 95
- <sup>6</sup> Perceval Landon, *Nepal*, 2 Vols. London: Constable, 1928. This book was commissioned by Maharaja Chandra Shamsher, which, according to John Whelpton, was "rather partisan, but a valuable portrait of the country in the early 20th Century".
- <sup>7</sup> Dhundi Raj Bhandari, *Nepalko Vislesanatmak Itihas*, Kathmandu: Prakash Prakashan, 2046, 2055 B.S., p. 491
- <sup>8</sup> William Kirkpatrick, *An Account of the Kingdom of Nepaul*, London: W. Miller, 1811
- <sup>9</sup> Francis Hamilton, *An Account of the Kingdom of Nepal*, originally published by a British writer attached to the staff of Capt. Knox, East India Company Resident in Kathmandu (1802-1803) in 1819.
- <sup>10</sup> Hector Ambrose Oldfield, *Sketches from Nepal*, London: W.H. Allen, 1880
- <sup>11</sup> Pratyoush Onta, *Nepal Studies in the UK*, Kathmandu: Martin Chautari, 2004, pp. xvi-xvii. Onta has made 'conversations' with 19 British 'practitioners' who are all active in different fields of social science researches. Their experiences show a spectrum of the diversity of the subjects that has attracted the British and other western scholars to Nepal, which is a continuous process even today.
- <sup>12</sup> For detail, see Krishna Hachhethu, "Social Science Research in

Nepal", *EPW Special Article*, August 31, 2002. Hachhethu's study of social science research in Nepal gives a comprehensive picture of social science research in Nepal, which was pioneered by the natives, and the Europeans alike.

- <sup>13</sup> Giuseppe Tucci, *Preliminary Report on two Scientific Expeditions to Nepal*, Rome: Instituto Italiano per il Studio del Medio ed Estremo Oriente, 1956; *The Discovery of the Malla*. London: Allen & Unwin, 1962
- <sup>14</sup> The Purnima group's publicized polemics about Dilliraman Regmi's alleged unacknowledged use of their materials and later their publicized debate with Kamal Prakash Malla over 'apt' and 'inept' 'specimens' of history triggered by Malla's review of Mary Shepherd Slausser's book *Nepal Mandala*, New Jersey: Princeton U. Press, 1982
- <sup>15</sup> "Morality", "honesty and patriotism", "be nationalist, speak of the nation and serve Nepal", "rights and duties", "first know thyself", "education, culture and industry", "let us be industrious and use the indigenous products" were some of the titles given to the poets by king Mahendra and king Birendra.
- <sup>16</sup> Translated and cited by Kamal Prakash Malla in *The Road to Nowhere*, Kathmandu: Sajha Publications, 1979, p. 46
- <sup>17</sup> *Ibid*, pp. 47-48
- <sup>18</sup> J. Gabriel Campbell, Ramesh Shrestha and Linda Stone, "The Use and Misuse of Social Science Research in Nepal," *Contributions to Nepalese Studies*, Kathmandu: CNAS, 1979, p i
- <sup>19</sup> Krishna Bhattachan made a review of *Nationalism and Ethnicity in a Hindu Kingdom: The Politics of Culture in Contemporary Nepal*, Amsterdam: Harwood, 1997 in *Contributions to Nepalese Studies* (vol. 25:1, pp. 111-130) that triggered its co-editor David Gellner's response under the title "How should one study ethnicity and nationalism?" in *Contributions to Nepalese Studies*, vol. 28:1, pp. 1-10
- <sup>20</sup> Robert Levy, *Mesocos*, New Delhi: Motilal Banarsidas, 1992 and Steven M. Parish, *Hierarchy and its Discontents*, Calcutta: Oxford

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## APPENDIXES

### A. Names of Social Scientists

*(We can use the names to locate the historicity, fields, representations and research directions. The names can provide interesting discussions about the scope and definitions of social science. We can add names or drop some on the basis of the discussion. Let us try doing that.)*

Alan Macfarlane,	Chaitanya Subba
Alexander Macdonald	Charles McDougall,
Ambika Prasad Upadhaya	Charles Ramble
Amrit Yonjan	Christian McDonough
Ananta Prasad Poudel	Chritoph von Fürer-Haimendorf,
Anirudha Gupta	Colin Rosser,
Anne Vergati	David Gellner,
Asad Husain	David Seddon
B C Upreti	David Snellgrove
Babu Ram Acharya	Declan Quigley
Babu Ram Bhattarai	Dev Raj Dahal
Badri Prasad Shrestha,	Devendra Raj Pande
Bal Chandra Sharma	Dhana Bara Bajracharya
Bal Kumar K.C.	Dhruba Kumar
Beena Poudel	Dhundiraj Bhandari
Ben Campbell	Dilli R Dahal
Bernard Pignède,	Dilli Raman Regmi
Bernhard Kolver	Dinesh Raj Panta
Bhagwan Lal Indraji	Dipak Thapa
Bhim Subedi	Donald Messerschmidt.
Bhola Chatterji	Dor Bahadur Bista
Bhuchandra Vaidya	E E Okeda,
Bihari Krishna Shrestha	Eugene Mihaly
Bin Hakker	Francis Hamilton
Biswombhar Pyakuryal	Fred Gaige
Brian Hodgson	Gabriel Campbell
Catherine Panter-Brick	Ganesh Gurung
Chaitanya Mishra	Géraed Toffin,

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Giuseppe Tucci	Madan Dahal
Gopal Singh Nepali	Mahesh Baskota
Graham Clark	Mahesh Chandra Regmi
Grisma Bahadur Devkota	Man Rajbanshi
Guna Nidhi Sharma	Marc Gaborieau
H N Agrawal	Margaret Fisher
Hari Prashad Shastri	Mark Turin
Hari Sharma	Martin Gaenzle
Harka Gurung	Mary Des Chene
Hector Oldfield	Mary Slusser
Hemraj Sakya	Michael Allen,
Hiroshi Ishii	Mohan Man Sainju,
Ian Harper	Mojumdar
Iman Singh Chemjung	Naya Raj Panta
J C Ojha	Nicholas J. Allen
Jagadish Chandra Regmi	Om Gurung
James Fisher,	Parmananda
John Hitchcock,	Partiveswor P Timilsina,
John Scholz.	Perceval Landon
John Whelpton	Prachanda Pradhan
Julian C J Wake,	Pratyoush Onta,
K C Chaudhary	Prayag Raj Sharma
K P Jaisawal	Prem K Khatri
Kaiser Bahadur K.C.	Prem Kumar Khatri
Kamal P Malla,	Prem Raman Upreti
Kanchanmoy	R S Chauhan
Keshar Bahadur K C,	Rajendra Shrestha
Krishna Bahadur Bhattachan	Rajesh Gautam
Krishna Hachethu	Ralph L. Turner
Krishna Kanta Adhikari	Ram Bahadur Chetri
Leo Rose	Ram Prakash Yadev
Linda Stone	Ramakant
Lionel Caplan,	Ramesh Dhungel
Lok Raj Baral	Raniero Gnoli
Lovache	Richard Burghart
Luciano Petech	Rishikeshav Regmi
Ludwig F Stiller	Robert Levy
M D Dharamadasani.	S B Rai,

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S K Jha  
S P Adhikari,  
S.D. Muni  
Sakiyama  
Satish Kumar  
Sri Ram Poudel,  
Steven M. Parish  
Surya Bikram Gyanwali  
Surya Lal Amatya  
Swayambhu Lal Shrestha,  
TSThapa.  
Tri Ratna Manandhar  
Tribhuvan Nath  
Tulsi Ram Vaidya  
W O Thewat  
William Kirkpatrick  
Yogi Narahari Nath

**B.**  
**Names of (a) Autonomous Research Institutes (b) Major Government Agencies (c) NGOs For Social Science Research and (d) University Departments And Centres**

- 1 Centre for Social Research and Development (SCRD)
- 2 Himal Associations
- 3 Institute of Integrated Development Studies (IIDS)
- 4 Itihas Sansodhan Mandal (SM)
- 5 Nepal Centre for Contemporary Studies (NCCS)
- 6 Nepal Council of World Affairs (NCWA)
- 7 Nepal Foundations for Advanced Studies (NEFAS)
- 8 Nepal International Centre
- 9 Nepal South Asia Centre (NESAC)
- 10 Nepal Water Conservation
- 11 New Era (NE)
- 12 South Asia Partnership-Nepal (SAP-N)
- 13 South Asia Study Centre (SASC)
- 14 Central Bureau of Statistics (CBS)
- 15 Department of Archaeology (DOA)

- 16 Institute of Foreign Affairs (IFA)
- 17 Local Development Training Academy (LDTA)
- 18 National Agriculture Research Centre (NARC)
- 19 National Planning Commission (NPC)
- 20 National Productivity and Economic Development Centres (NPED)
- 21 Nepal Administrative Staff College
- 22 Nepal Rastra Bank (NRB)
- 23 Royal Nepal Academy (RNA)
- 24 Trade Promotion Centre (TPC)
- 25 Water and Energy Commission Sector (WECS)
- 26 Informal Sector Service Centre (INSEC)
- 27 Tribhuvan University
- 27 Social Science Baha