

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'.