

**SW 427: Indigenous Social Work Practice in Nepal
(Theoretical + Practical)**

FM: 100 (50+ 50)

Teaching Hour: 150 (75+75) LH

Course Description

This module focuses on the content that is concerned with social works' response to indigenous peoples' and local culture and contexts call it anti colonialism or localization of Social Work. How claims to global and universal social work present a paradox for those concerned with social work's responsiveness to local cultural context is important to explore in the context of Indigenous Social Work practice in Nepal.

Although perspectives in social work are drawn from universally discussed modalities, yet in reality, social work on the frontlines are mainly concerned with responsiveness to their local cultural context. Hence both the concept of indigenization and the indigenous social work practices available in Nepal and in South Asia would be discussed.

Indigenization is also associated better while to deal with diversity and being mindful of cultural sensitivity, competence, appropriateness and relevance. This module seeks to ponder upon such concepts. And students are encouraged to be familiar with cultural practices that contributes to social work practices and must involve at least two weeks community work to familiarise themselves with indigenous practices of social work.

Course Objectives

This course is designed to develop culturally relevant responses to our diverse local contexts and social problems within social work intervention in Nepal. Indigenous social work practice builds on the expanded understanding of person - in - environment a perspective that is extensively advocated within social work intervention modalities. Hence this module assumes to explore interdependence and relatedness, the importance of place and the openness to work traditional indigenous forms of healing and helping. The module builds on a set of values and beliefs that are central to indigenous helping approaches in Nepal and in South Asia.

Unit I: Indigenous Social Work: 20 LH

- Concepts of indigenous social work
- Discussion on indigenization in social work vs. Indigenous social work. practice
- Indigenous worldviews, local knowledge, and traditional forms of helping and healing
- Diverse cultural wisdom, knowledge and morality
- Spirituality and social care and social work values in Nepal

Unit II: Philosophy of Social Work Practices in Nepal 15 LH

- Major faith systems and religious practices in Nepal
 1. Hindu religious practices
 2. Buddhists religious engagements
 3. Islam in practice
 4. Kirant and other ad-hoc sects

Unit III: Nature of Indigenous Social Work practices in Nepal **10 LH**

- Defining indigenization of Social Work and Nepali context
- Nature of prevailing social work practices in Nepal
- The ancient/medieval and modern practices
- Prospects of indigenous social work in Nepal

Unit IV: Indigenous Social work practices in Nepali society **15 LH**

- Practice models – values, beliefs, customs, and cultural norms
- Local and indigenous helping practices
- Ritual based social work practices (Upanayana, Marriage, Death....)
- Socio-cultural institution base social work practices (Guthi, Rodi, Veja, Ashrams, Dharmashalas, Anathalyas)
- Festival-based social work practices (Deusi-Bhailo, Ping,.....)
- Religion-based social work practices (Puja, Pati, Pauwa, Chautari-Pokhari.....)
- Economy-based social work practices (Pareli, Parma, Jhara.....)

Unit V: Contributors in indigenization of social work in South Asia and Nepal **15 LH**

- Baba Amte and social work intervention modalities in Anandban, India
- Mahatma Gandhi and the concept of satyagraha in social change
- Sunder Bahuguna and the struggle for protection of environmental degradation
- Medha Patkar and her approach for resistance
- Binoba Bhabhe and the concept of Antyodaya
- Shree Arbindo and his educational innovation
- Dayabir Kansakar and his contribution.
- Yogmaya and her contribution

Field placement and field report **FM 50**

Teaching faculty will plan for this practical work as per the availability of financial resources and feasibility of field work to be carried out related to indigenous organization. Faculty should make numbers of group based on the number of students studying. Each group needs to do their field work practice working as a trainee in indigenous or community-based organization located at village, semi urban, or urban areas at least two weeks and will prepare a field work report of indigenous social work practice. The student will present this report in the viva-voce organized by the department/ campus at the end of the academic year. The faculty members of department of social work, or any faculty members having the degree of MSW are eligible as the external supervisor for final viva. This viva-voce including the report submitted by the student will be the basis of final evaluation of 50 marks allocated for the practical of indigenous social work practice. There will be supervisor who will guide/ supervise the overall field work practice.

Readings

Grey, M., Coates, J., and Hetherington, T. (2007). Family in society: The Journal of contemporary Social Services. Vol. 88. No.1. P. 55-66.

Mafle'o, T., and Vakalahi, F OH. (2018). Indigenous social work across borders: expanding social work in the South Pacific. *International Social Work*, P. 1-16. Vol. 61. Issue. 4. P 537-552.

Yadav, Raj. 2018. Shifting the Ground in Nepali Social Work: A decolonizing perspective. *Critical Social Work*, Vol 19. No.2. P. 76-92.

Sharma, Janaklal (2058) *Hamro Samaj Ek Adhyan*, Kathmandu: Sajha Prakashan.

Pandey, R. (1968). *Hindu Sankaras*: Delhi: Motilal Vanarasidas.

Upreti, L. (2021) *Peasantry Under Capitalism in Contemporary Nepal: Macro and Micro Narratives*, Kathmandu: Bina Khatiwada (Upreti).

Thapar, R.(2010). *Cultural Pasts*. New Delhi: Oxford University Press.

Nikku, Bala Raju., and Rafique, Zain 2018. Empowering people: Role for political social work in South Asia. *International Social Work* 1–15. s://doi.org/10.1177/0020872818755861

Guru, Gopal. 2017. Ethics in Ambedkar's Critique of Gandhi. *Economic & Political Weekly*, Vol, No 15. P. 95-100.

Thursby, Gene R. 2011. The Study of Hindu New Religious Movements, *Nova Religio: The Journal of Alternative and Emergent Religions*, Vol. 15, No. 2, pp. 6-19.

John N. Gray (1993): Dharmaand domestic practice in Nepal, *South Asia: Journal of South Asian Studies*, 16:1, 73-88.

HACKER, Paul 2006. DHARMA IN HINDUISM. *Journal of Indian Philosophy*. 34:479–496. DOI 10.1007/s10781-006-9002-4

Pigg, Stacy Leigh. 1996. The credible and the credulous: The Question of Villagers beliefs in Nepal. *Cultural Anthropology*, Vol. 11, NO.2, P. 160-201.

Leve, Lauren G. 2002. Subjects, Selves, and the Politics of Personhood in Theravada Buddhism in Nepal. *The Journal of Asian Studies*, Vol. 61, No. 3, pp. 833-860.

Mittal, Sushil and Gene Thursby (Ed.), 2005. *Religions of South Asia*. Routledge.

Sharma, Prayaj Raj, 1983. Nepali Culture and Society: A historical perspective. *Contributions to Nepalese Studies*, Vol. 19, No, 1 & 2. P. 1.19.

Note: Add more references as per requirement of the Units.