

NEPALESE PSYCHOLOGY

Volume One

Editors

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PREFACE



In May 2020, COVID 19 started to cripple the life of many including ours. The editorial team of this book was discussing the utilization of hard times into the benefits of Nepali and foreign psychology practitioners and researchers, in which the concept of documenting the history and development of Nepalese psychology was conceived. The rationale behind the idea of this book was simple: there is still no availability of a consolidated document highlighting early developments, practices, and practitioners of Nepalese psychology. The progress, challenges, and innovative actions in applied psychology and academic advancements are rare for students and researchers. It is believed that advancement of any field of applied science is only possible with proper knowledge on the historical issues such as struggles, challenges, and contributions of previous generations with meaningful insights for future advancements. Thus, the conception of this book was justifiable and aimed at benefiting the people interested in psychology and allied sciences in the Nepalese context.

A roster of potential authors, researchers, and practitioners was prepared. A survey was carried out on their perception of a publication. A majority of respondents supported the idea and were committed to contributing. By December 2020, forty abstracts were received from over fifty authors. Unfortunately, the situation of COVID 19 impacted the entire world until mid of 2021. The process of the finalization of articles and follow-up on the papers with authors was delayed. Despite the slow progress, we are extremely grateful to the authors who relentlessly worked for quality papers and trusted on the progress of this project.

After revisions and feedback from the reviewer, the editorial team realized the fact that the initial aim of covering history, advancement, and future directions of Nepalese psychology was partially fulfilled and still required many efforts to cover the original theme. Therefore, the

editorial team decided to continue making efforts in the future and adapted this book as 'Nepalese Psychology: Volume One'. This book is an effort of over 27 authors, an independent reviewer, and three editorial team members. The book covers four main themes: history, advancement and development; contemporary research; contemporary practices; and people and personalities in Nepalese psychology.

The articles covered in the history, advancement, and development section outline the contribution of female psychologists to the advancement of clinical and counseling aspects of psychology. Furthermore, the inclusion of psychology in social work, public health, and an overview with a critique on psychological anthropology in the Nepali context are included. The authors of these papers have highlighted the progress, challenges, and milestones in achieving these advancements, contributions of foreigners in the advancement of psychology in Nepal, and most importantly, the recommendations for further development aspects for the betterment of psychology in the Nepalese context are highlighted. Lastly, the future course of Nepalese psychology is envisioned, so that the practitioners, researchers, and academicians can look into such aspects and contribute to this vision.

The section of contemporary research incorporates articles on the efforts in suicide prevention in Nepal. Research on Buddha's teaching and eastern philosophical contributions in applying modern psychological therapies is reviewed. Similarly, an article covers the benefits of mindfulness meditation and reviews the use of mobile applications for the regular practice of mindfulness meditation.

Contemporary practices in Nepalese psychology are presented with a case study on case formulation, rapport building, planning and implementation of an intervention, and review of its outcomes with the termination of the case. The author provides ample examples and steps to the counselors and therapists to learn and apply certain skills while providing services to the people in need of therapy. In another article, the author reflects on his experiences and challenges to work with a client affected by sexual assault. The article provides enough reflections on the need for continuous training, supervision, and coaching to any therapist providing mental health service.

Additionally, group therapies and interventions in Nepal are reviewed with in-depth knowledge and lessons for future replications. Challenges on the sustainability of services in mental health are not a new topic in low and middle resource contexts, the author reflects his engagement on mental health and psychosocial project in the aftermath of mega-earthquake in 2015 and provides reflections for the continuation of such services through public mental health model. Lastly, an article touches upon the global mental health practices in low and middle-income countries, provides insights on the gaps and future recommendations to address the ongoing issues while delivering Mental Health and Psychosocial Services through task shifting in low resource contexts like Nepal.

The section on people and personalities contributed to Nepalese psychology incorporates biography of paramount and great personalities in the psychology field of Nepal who relentlessly made efforts through academia, practices, and research to establish psychology as a unique and important element of Nepalese society. Our tribute and greatest honor to these great personalities for their remarkable contribution.

We are aware of the fact that a single book cannot cover and complement the progress, contributions, and challenges faced by Nepalese psychology over decades. This book will probably remain as a steppingstone to refer as a resource for academicians, researchers, and practitioners. The width and depth of documentation covering a wider spectrum of psychology and allied sciences in the Nepalese context is an inevitable but challenging task, because research and publication processes are sparingly funded. By and large, the research funding and initiatives of publications including publication fees are not accessible to Nepali researchers. Nevertheless, we believe that efforts like this book, as a voluntary contribution of all of us, will slowly fulfill the purpose.

We provide our sincere thanks and gratitude to all authors for their contributions to this volume. We equally are grateful to the excellent contribution of Mr. Bhava Nath Poudyal, Nepali psychologist and recipient of the American Psychological Association's Humanitarian

Award for 2021, as an external reviewer of this book. It was a great pleasure to coordinate and work together with you all. We look forward to receiving your cordial support for the next volume in near future.

Until next time,

Yubaraj Adhikari

Sujan Shrestha

Kripa Sigdel

REFLECTION OF REVIEWER



When I was asked last year by Yubaraj about what I thought of his idea of producing a book consisting of psychological articles, mostly for the benefit of Nepalese psychologists, I thought it was a brilliant idea. However, I was wondering what kind of articles the team would get, in terms of quality. As someone who grew up in Nepal, studied and practiced in the country before venturing out into the world, I was unable to imagine the nature of articles that could be expected from Nepali authors.

When I started working for CVICT with victims of torture, primarily amongst the Bhutanese refugees, there were no other practicing psychologists that we knew, and none in the humanitarian sector. With confusions in my head, I had tried to seek support and guidance from the professors at the Tribhuvan University, which was quite futile. Books available in Nepal written by Nepali authors were mostly summaries of theories that were taken from English textbooks. I had wished there were books like this with articles about the practice of psychology in Nepal.

One needs to factor that there have been numerous peer-reviewed scientific articles on Mental Health and Psychosocial Support (MHPSS) written based on the context of Nepal since the late 1990s. They have been brilliant and have contributed to the growth of the science around MHPSS, but it has always been led by foreign researchers writing them. I have heard laments from Nepali psychologists about the lack of articles coming from Nepali authors. This book is one of its kind in this endeavor – to have articles written by Nepali practitioners and academics that are original in this field for other Nepali MHPSS professionals to read and learn from.

Although I had some doubts about the quantity of articles that would be submitted and the quality of their presentation, I also had

hopes with the knowledge that the field has grown immensely in the last two decades with many counsellors and psychologists practicing in the field. Additionally many have gone abroad to study. Overall, I have been pleasantly surprised by the versatile nature and content of articles that I reviewed; they were of a quality I had not fully expected. I felt humbled and happy to review the articles.

The book starts out with articles that touch upon the history and advancement of the field of psychology. It features articles that explain the history of how psychology came into the course curriculum of social work academia and progressed in fields like psychological anthropology and clinical psychology and started the use of psychometric tools in the public service commission that selected government sector employees. These were quite interesting for me to read and learn from. During my studies in Nepal, no book talked about this history and development. This section also highlights the contribution from women in this field; and how investments from western psychologists in research has shaped the field.

The next section on contemporary research focuses on the MH programs for suicide prevention; and mindfulness and its benefits and applicability including the possibility of scaling the intervention through mobile applications. The third article looks at how task-shifting has been used as a strategy due to the lack of MH professionals in low- and middle-income countries (LMIC), like Nepal. It highlights the MH needs, gaps, practices, and challenges in LMIC and provides some recommendations for training para-professionals and scaling up of MHPSS services through task-shifting.

The third section is on contemporary practices and touches upon gestalt psychotherapy, mindfulness and Buddha's teachings in psychotherapy for implementation in Nepal. Others touch upon training paraprofessionals on community-based MHPSS for survivors of torture, group therapeutic interventions in the context of Nepal, and working with survivors of sexual violence. Finally, there is one article looking at the challenges of sustainability of MHPSS with a case study example.

In the last section, there are brief biographies of important personalities in the development of psychology in Nepal. This section shows recognition and respect to some of these foundational contributors in the field of psychology in Nepal.

Overall, the book provides a glimpse of the growth in the field of psychology in Nepal. The articles are presented very much from the local perspectives that students and academics in Nepal can easily relate to. They are presented coherently, without too much academic jargon, making it very reader-friendly.

This is an excellent endeavor that could function as a beginning of a series of volumes of books that can attract Nepali practitioners and academics to contribute with their experience, critical viewpoints and sharing of knowledge, enhancing the growth of the sector from a local perspective. This will definitely prove very useful for burgeoning psychology students to get a fresher perspective, beyond what they get from textbooks, allowing them to look into the practice of psychology in Nepal. Professors can use this book as additional reading material for students and initiate debates and discussions to sharpen critical thinking in their students. Students need to look at theories of psychology that come from the West and try to see how to adapt and fit evidence-based theories and practices into the Nepali culture in their own practices in Nepal. This book will definitely facilitate that thinking process.

I wish all the readers happy reading, and huge congratulations to Yubaraj and the team in making this book a reality.

Bhava Nath Poudyal

Awardee of 2021 International Humanitarian Award from
American Psychological Association

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