

## CHAPTER-1

### INTRODUCTION

#### 1.1 General Background of the Study

Nepal is a multi-cultural, multi-religious, multi-ethnic multi-linguistic country. It is a country full of diversity. According to 2011 census there are altogether 125 caste and ethnic groups in nepal. Among 125 caste and ethnix groups Newar is the 6<sup>th</sup> largest group. It consists of 4.99% of the total population of Nepal. The majority of the Newar population lives in the kathmandu valley. Newars follow wide variety of occupations, claypot making is one of the occupation which has been carried out by Prajapati community who are mostly settled in Madhyapur Thimi munacipalityt. Newars commonly live in extended families and their average family size according to 2011 census is 4.5 members per household. Nepal has undergone very important social and economic changes along with political and cultural transformations.

Social changes refers to the concept of social problem or socio-cultural evaluation, The idea that society moves forward by the socio-economic structure such as a shift away from agricultural to industrial society or from feudalism to capitalism. Social change is a change in the social interaction, social relationships and changes in the structure of society. A cultural change is the change in ideas and objects that people use to live their life. Economic change is a part of boarder social change. It is change in the income and expenditure, saving, investment and economic growth and progress.

Socio-economic change also refers to social revolution such as socialist revolution presented in maximum, or other social movements such as women's suffrage civil rights movement, ethnic movement, Madheshi movement. Social and economic changes are driven by various factors such as cultural, religious, political, technological, or natural environment.

Newar community has a very long historical bckground in Kathmandu valley. They are excellent in agriculture, art, craft, Knitting, weaving, pot making , woodwork, metal work, paintings, music , dance, rituals, feasts and festivals. There are both Hindu and Buddhist Newars but Prajapatis are all Hindus.

Many common peoples and even scholars have dealt Newar as a single category of ethnic group. But Newar is not a single ethnic group like others. It is very complex and sophisticated ethnic group. Within a single Newar community there are dozens of sub clans and sub-groups. During medieval time, Malla king called Jaysthiti Malla has identified 64 different occupational (caste) groups.

The Newar are the historical inhabitants of the Kathmandu Valley and its surrounding areas in Nepal. They are civilized people. They speak Newari language. Newari language is well developed both in speech and writing. Racially Newars belonged to Indo-Aryan and Tibeto-Burman races. Religiously they follow both Hindu and Buddha religion. Newars have developed a highly specialized division of labour on the basis of occupation. Prajapati is one of such occupational group within Newar community. This Prajapati group's traditional occupation is making clay pots. As a result Prajapati clan of Newar community also called as Kumhale. A traditional potter uses a large wheel, about one meter in diameter, which he spins with a large wooden stick. The potter can usually make one or two objects before he must spin the wheel again, making the traditional method more challenging in a physical sense. In the last few decades, more and more potters have begun to use more modern production methods.

Prajapati Newar people have developed sophisticated and advanced urban civilization. Nepal is land of 125 ethnic people. Among them Newar is one of the largest ethnic group. It is largest on the basis of population 2011. Newar is not a single cultural group because within broad category of Newars there are many occupational sub-groups like Jyapu, Maharjan, Tamrakar, Chitrakari, Bajracharya, Shakya, kasai, Pode, Chyane, Salami, Prajapati, Nakarmi and many more. It is mentioned that during medieval time the Malla King Jaysthiti Malla had divided Newar community into sixty four occupational caste groups. According to the division Prajapati subgroups were supposed to carry out the occupation of making earthen clay pots. Since medieval times these Prajapati Newar people, majority of whom live in Bhaktapur, are engaged in earthen pot making occupation as business and as their livelihood. Within the Prajapati Newar Community there are further eight subgroups (Shakya 2056). This Prajapati Newar Community or subgroup is known by various names such as Kumha, Kumhaa, Kumhale, Kumbhakar and Kumhakar

The clay coin located in Changunarayan museum indicates that this claypot making community in Kathmandu Valley was in existence from the time of Lichhavi era. Historically speaking these Prajapati people lived in Dhumbarahi and Haddigaun area of Kathmandu. Traditionally clay pot making was a profitable business but in recent years due to factory made cheaper competing utensils and also due to the choice of young Prajapati into other sectors of employment this traditional occupation has experienced challenge and threat of becoming extinct. That is why it is necessary to study and explore the problems in this regard (Rimal 2056).

Prajapati Newars have continued their age-old traditions and practices of clay pot making and feel proud about it but due to modernization and other effect this traditional occupation of Prajapati Newar is decreasing day by day.

## **1.2 Statement of the Problem**

Newar community is a complex one. There are many clan groups and subgroups within broad social category of Newars. Many different occupational groups live in Bhaktapur. Among them Prajapati community is one major groups of Newar Community. Prajapati literally means pot makers. They are locally called *Kumhales*. In sanskrit language *kumbha* means pot. Since Prajapati Newars were engaged in making different kinds of earthen or clay pots they are commonly known by the name *kumbha war* then *kumhar* and finally they were called *Kumhales*. According to some scholars in Sanskrit and Nepali language *praja* means citizens. The particular groups of Newars used to make clay pots which are useful in different aspects of life of people like birth, marriage and death rituals, feasts, festivals, carrying water, keeping grains and so on that is why they were also known as Prajapati community. In Kathmandu valley these pot makers live in Jyatha, Haudigaun, Kirtipur, Lalitpur, Chyasas and Thimi. This particular study is carried out about the earthen or clay pot makers of Bhaktapur Thimi. As a distinct and independent Newar subclan the study aims to explore the social, cultural and economic aspect of these pot makers.

In this 21<sup>st</sup> century lot of development and changes have occurred. Due to development of transportation and communication many indigenous and ethnic groups have undergone several changes and transformations socially, culturally and economically. This study aims to explore the social, economic and cultural

situation of these people. It also aims to examine the continuities and changes that have occurred within the prajapati newar community due to modernization and globalization processes. Because in this 21<sup>st</sup> century globalized world, some aspects of Newar customs, rituals, feasts and festivals occur as they used to happen many centuries ago while many aspects of their traditional cultural practices have undergone several changes, transformations and alterations. Why many aspects of Newars culture have not changed and why many aspects of Prajapati clan have undergone a drastic change, how the processes of modernization and globalization has affected the life and culture of prajapati community is the aim of this research work.

On the one hand they are fond of making earthen clay pots and give continuity to their traditional indigenous occupation, on the otherhand their new generations have gradually leaving the job and trying out other occupations. Some are however taking clay pot making business as a hobby. But not much research is being carried out in this regard. Most sociological and anthropological research works have taken Newar community as a whole. So the present study focuses on the issue of what is the exact or current situation of one of the several dozen occupational group among Newar i.e. Prajapati and Kumhale of Bhaktapur Thimi Region.

The Prajapati are able to modify the indigenous clay pot making task. They now use the clay soil from their traditional agricultural land and they have used the electrical energy to speeden the potters wheel and make beautiful clay pots of many different kinds. This community seems to be dynamic but on the other hand they have only very limited and narrow market, the demand is declining day by day, the plastic and other kinds of industrially produced utensils and pots have now captured the previously monopoly market of clay pots. The government has not paid attention to the problems of clay pot makers infact there is no policy to enhance or promote local handicraft or traditional technology of prajapati community. Although few policies have come upto the paper but they have not been effectively implemented into practice. The present study has taken this challenge as a research issue.

Newar is one of the most frequently studied communities in Nepal. But many studies have taken Newar as a single and homogenous group. those who

have studied individual sub groups some scholars have practically focused on Maharjan and Dangol or Jyapu (G.S. Nepali), some have examined Pahari's (Gerard Toffin) and some others have studied shresthas, (Shrestha) There are very few sociological researches carried out about Prajapati community. Among few studies that have been made on Prajapati community are quite old that is a decade or so old Furthermore these Prajapati community newar people have their own unique occupation subsistence activities and a unique way of adapting to the new changing situations and constraints. That is why the researcher has decided to study about the Prajapati community of Madhyapur Thimi.

In this thesis, I have particularly focused on the social and economic factors which affect the earthen clay pot making occupation of prajapati community. This community has a number of social, political, economic faced and cultural changes. Various process of socio-cultural change such as modernization, urbanization and globalization has directly affected the clay pot making work. They have experienced shortage of places for bringing a clay, competing and rivalry market and costumers, changes in the national and local policies affecting the clay pot making, problem of shortage, problems related to fuel, lack of electricity and load shedding and I have attempted to see how all these have affected the clay pot making occupation of Prajapati Newar community of Bhaktapur, Thimi.

This research aims to primarily answer the following major research questions

1. What is the social and economic background of pot makers?
2. What are the causes of socio-economic changes of potmakers?

### **1.3 Objectives of the Study**

Like many other kinds of social research this thesis work is carried out with definite as well as general objectives. The general objective is to search the knowledge about the present day situation of Newar day pot maker locally called prajapati or kumhale. This study has an objective of identifying and describing various problems difficulties and challenges faced by this potmaking community. The other objective is to find out how the larger soote industrial products have created threat to this community by capturing their local market . specifically the study has specified the following main objectives:...

1. To describe the social and economic background of pot makers.
2. To identify causes of socioeconomic changes of pot makers.

#### **1.4 Significance and Importance of the Study**

Nepal is multithnic, multilingual, multireligious and multicultural country. The census of Nepal 2011 has listed 125 ethnic and caste groups and 128 languages of different kinds. All these different caste and ethnic groups have their own religion, fact, clothes, drinks, rituals and so on. Within Newar community again there are more than five dozen occupational castes and subcastes with their unique customs and traditions. Within these different cultural groups there are hundreds and thousands of indigenous skills and craftsmanship which is of very high cultural significance that needs to be preserved and practised. These unique features have made Nepal a very remarkable and peculiar country of the world. Because of diverse kinds of culture many sites of the culture of Nepal have been listed in the UNESCO list of unique culture.

#### **1.5 Limitation of the Study**

Every research study has its own limitations. This study faced some limitations. This study aims to focus the socio-economic condition of the Prajapati Newars of Madhyapur Thimi Municipality Ward No.10 Bhaktapur district. This study was limited to only with 35 households, which is the small part of the whole Prajapati community of Bhaktapur district. So the present study may not reflect the socio-economic status of the whole Prajapati community of the valley. Most of the information in this study was based on the data collected by the researcher.

#### **1.6 Organization of the Study**

This thesis is organized in five chapters. Chapter one deals with the study introduction which further includes the topics like background of the study, statement of the problem, research questions, major objectives, significance and the importance of the study, limitations of the study and the organization of the study.

Chapter two presents literature review and analytical approach to this thesis. It mainly consists of theoretical and empirical review. Chapter three deals

with the research methodology and looks at the research design, rationale of the site selection, universe and sampling, nature and sources of data, methods of data collection and data analysis methods reliability and validity of the data. Chapter four includes data analysis and presentation and chapter five presents summary, and conclusion.

## CHAPTER-TWO

### REVIEW OF LITERATURE

In this section review of related literatures will be performed. the review will be of twomain types theoretical review andempirical review.

#### **2.1 Theoretical Review**

This section is further divided into review of theory of social change modernization and globalization

##### **2.1.1 Review of Modernization Theory**

The idea of modernization is relatively new. It is based on basic principles idea of progress. The French philosopher Marquis de Condorcet (1795) was involved in the origins of the theory with the idea that technological advancements and economic changes can enable changes in moral and cultural values. Condorcet was the first to make the connection between economic and social development and to suggest that there can be continuous progress and improvement in human life cultures and technologies. Condorcet advocated technological advancement as a means of giving people further control over their environments, arguing that technological progress would eventually spur social progress.

Condorcet's *Sketch for a Historical Picture of the Progress of the Human Spirit* (1795) was the most influential formulation of the idea of progress ever written. It made the idea of progress a central concern of enlightenment thought. He argued that expanding knowledge in the natural and social sciences would lead to an ever more just world of individual freedom, material affluence, and moral compassion. He argued for three general propositions: that the past revealed an order that could be understood in terms of the progressive development of human capabilities, showing that humanity's "present state, and those through which it has passed, are a necessary constitution of the moral composition of humankind"; that the progress of the natural sciences must be followed by progress in the moral and political sciences "no less certain, no less secure from political revolutions"; that social evils are the result of ignorance and error rather than an inevitable consequence of human nature. However, Condorcet stressed that for this to be a possibility man must unify regardless of race, religion, culture or gender.

Emile Durkheim (1893) argues that increase in the division of labor and introduction of organic solidarity is modernization. He also meant secularization as modern process modernization theory emerged further in the late 19th century by sociologist Talcott Parsons. He stressed the importance of societies remaining open to change and saw reactionary forces as restricting development.

The German sociologist Max Weber (1864-1920) also made important contribution to development of modernization theory. According to Weber, use of rational social action in terms of bureaucratization is modernization. Most theorists consider it indispensable for the modernization process. Rationality allows people to think in new and innovative ways.

Among the academics who contributed much to this theory are W. W. Rostow (1960) who in his *The Stages of Economic Growth: A Non-Communist Manifesto* discussed the process of economic modernization. According to him modernization is a gradual social change from lower to upper stages of economic development and progress. On the other hand as of the modernization, he attempted to show factors needed for a country to reach the path to modernization. These include in his Rostow's take-off model Seymour (1995) argued that economic development sets off a series of profound social changes that together tend to produce democracy.

Alex Inkeles (1974) argues that a *modern personality* needs to be independent, active, interested in public policies and cultural matters, open for new experiences, rational and being able to create long-term plans for the future. Edward Said (1978) in his book *Orientalism* interprets modernization from the point of view of societies that are quickly and radically transformed.

Anthony Giddens (1998) describes modernity as a shorthand term for modern society or industrial civilization. According to him, "Portrayed in more detail, it is associated with a certain set of attitudes towards the world, the idea of the world as open to transformation, by human intervention; a complex of economic institutions, especially industrial production and a market economy; a certain range of political institutions, including the nation-state and mass democracy. Largely as a result of these characteristics, modernity is vastly more dynamic than any previous type of social order. It is a society more technically, a

complex of institutions—which, unlike any preceding culture, lives in the future, rather than the past”.

### **2.1.2 Review of Globalization Theory**

Globalization is the act or process of globalizing. It is a state of being globalized through the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and the tapping of cheaper foreign labor markets (Marlam Websters Dictionary)

The early debate on globalization in the mid-1980s sought to determine if this concept was an accurate description of changes that were occurring. On the one side, skeptics of the notion argued that the degree of global integration had been greatly exaggerated and that there was nothing fundamentally new about the globalism that did exist. Global trading markets, currency exchange, mass migration, passport-free travel, and an international cosmopolitan culture were all features of the world 100 years before. Giddens argued that this debate is now a thing of the past. "The debate now is about the consequences of globalization, not about the reality of globalization." In today's great globalization debate, all sides accept that the world has been transformed in a fundamental manner. Currently we are witnessing much more cross-border trade in physical commodities and an even more dramatic increase in trade in services and information. Globalization, is fundamentally social, cultural, and political, and economic process not just economic process." It is about macro-systemic changes in the global marketplace and the nature of sovereignty. (Giddens 1999)

### **2.1.3 Review of Urbanization Theory**

Urbanization is the process by which large numbers of people become permanently concentrated in relatively small areas, forming cities. Globally, more people live in urban areas than in rural areas, with 55 % of the world's population residing in urban areas in 2018. In 1950, 30 % of the world's population was urban, and by 2050, 68 % of the world's population is projected to be urban. The urban population of the world has grown rapidly since 1950, having increased from 751 million to 4.2 billion in 2018. Urban growth is closely related to the three dimensions of sustainable development: economic, social and environmental. Well-managed urbanization, informed by an understanding of population trends over the long run, can help to maximize the benefits of

agglomeration while minimizing environmental degradation and other potential adverse impacts of a growing number of city dwellers. (UN The World Urbanization Prospects 2018)

## 2.2 Empirical Review

The Newar are the historical inhabitants of the Kathmandu Valley and its surrounding areas in Nepal. They are civilized people. They speak Newari language. Newari language is well developed both in speech and writing. Racially Newar belonged to Indo-Aryan and Tibeto-Burman races. Religiously they follow both Hindu and Buddha religion. Newars have developed a highly specialized division of labour on the basis of occupation. Prajapati is one of such occupational group within Newar community. This Prajapati group's traditional occupation is making clay pots. As a result Prajapati clan of Newar community are also called as Kumhale. Prajapati have sophisticated urban civilization. Prajapati Newars have continued their age-old traditions and practices of clay pot making and feel proud about it but due to modernization and other effect this traditional occupation of Prajapati Newar is decreasing day by day.

Gurung P (2000) described one distinctive feature of the Newar community, which is found in all Newarsettlements in the valley, is a system of socio-religious associations called *guthis*. According to her there are a number of *guthis* in a Newar community but the most important ones are the *diwali or digu deya guthi* (the lineage as ritual unit), and the *si guthi* (association members of households overseeing death rituals). They are an important part of Newar social, ritual and moral order.

According to Gerard Toffin (2005) the Newars are the “indigenous” inhabitants of the Kathmandu Valley. They are divided into approximately 20 castes; some of these are found throughout the Valley and beyond, others are localized in one city or several villages and not found elsewhere. In terms of the range of castes and specializations, they are fairly typical of north Indian regional systems. But in other ways they are atypical: They speak a Tibeto-Burman language, practice Mahayana Buddhism and Hinduism equally.

The bola or parma of the Newar in Manamaiju Village in Kathmandu is a thesis written by Sundar Battarai. This thesis is devoted to a study of the reciprocal labor exchange system bola, and the indigenous knowledge that it

supports. The field study took place in a rural area of Nepal where agriculture is the main occupation. I observed the system in action in Manamaiju village where Newari peasant groups, including their farmer groups Jyapu, live and which is situated in Kathmandu District.

The Newar people are the second largest population group in the village and they are successfully maintaining bola on their terms. It is recognized that there are 59 Indigenous Nationalities in Nepal and one of them is the Newar. Nepalese social structure is mainly based on Hindu rule and, in addition, the Newar of Kathmandu Valley have their own caste hierarchical system. It was formed on the basis of their traditional work descriptions in the period of the Malla Dynasty around 15th century BC. According to traditional social structure, Jyapu and Matwali (alcohol user by birth) remain cultivator groups as a Sudra for the Hindu Varna system. There are various Jat (sub-castes) groups that exist only in Jyapu group and who belong to a ranked system of higher and lower status positions.

Accordingly, Maharjan and Rajbahak are the main Jyapu groups in the village which covers almost 50% of the total area of the Manamaiju Village Development Committee (VDC). In this regard I am only looking at these particular groups and their performance of the bola system. The key queries of this study are: what does the bola system look like in the village; and, how are they maintaining it as a successful living practice when there is a liberal economic policy in front of them? Regarding the latter, it has been found that their subsistence farming and social and cultural values are the most significant influential factors. Furthermore, their own Newari / Nepal Bhasa language, powerful Guthi (social structure) system, strong social commitment, traditional food and deeply ingrained festivals are some of the significant factors of the bola system. Hence, it plays an important role in maintaining the Newari as a distinct ethnic group and in making their adaptation economically sustainable. In this perspective the bola system might be a source of inspiration to other indigenous agricultural worlds.

In his monumental book *The Newars: An Ethno-Sociological Study of a Himalayan Community* Gopal Singh Nepali had described the Newars of Nepal as people with a high degree of material culture and a

distinctive social organization., This is a systematic ethno-sociological study on the subject. Nepali's book, makes an attempt to fill in this gap. Written in the best traditions of sociological studies, the author, who has had the benefit of being trained under Ghurye, had used the functional approach and the descriptive method to advantage, as is particularly evident in his religion and kinship.

A 1996 taskforce formed for the formation of the proposed foundation for the uplift of the nationalities, defined "*janjati*" as a community having its "own mother tongue and traditional culture but not belonging to the Hindu caste system". This team, led by Shanta Bahadur Gurung, described *janjatis* as groups having distinct cultural identities, language, religion, customs and culture, traditional social structures, belonging to distinct geographical areas, groups with written or oral history and "we" feeling, indigenous settlers, groups excluded from the mainstream of state affairs and politics and communities that claim to belong to a *janjati* group..

The Gazette in July 1997, which uses the economic status of a community to decide if it qualifies as a *janjati* defines "*janjatis*" as communities having their "original and distinct language and culture" that are "socially backward in comparison to other caste groups". Although this definition is quite different from that prescribed by the taskforce headed by Gurung, it adopted the *janjati* list prepared by the earlier team and listed Newar as a hill group along with 61 others. "Newars are proud of their cultural history and economic status. They now are enjoying "special arrangements for education, health and employment" that the Nepali Constitution promises for "economically and socially" disadvantaged *janjatis*.

The multi-religious characteristic of Newar is another reason for the confusion over the community's status. The 1996-taskforce definition requires communities to belong outside the Hindu caste system to claim *janjati* status. But many Newars are Hindus and follow un-*janjati* practices such as observing an occupational caste system and "*untouchability*". This again could have been caused by centuries of Hindu domination over the Newar cultural space, argue some activists.

Briana Foley (2013) has investigated the changing status of ceramics in Thimi, Nepal. She explained that pottery in the Kathmandu Valley is an ancient

tradition, dating as far back as 400 AD. However, the rich craft is currently at a crossroads between extinction and innovation. The author's project is to trace the lives of pots and the potters from the mid 20th century until present as they are imagined, remembered, and enacted by the human and clay inhabitants of Thimi. Rather than focusing on the aesthetic properties of pots, the author instead emphasizes the social relations that both surround and encounter them. This method aims to shed light on how and by whom clay is transformed into a functional and culturally meaningful object. In conclusion, the author addresses potential futures for the disappearing pots and potters of Thimi.

Foley argues that the Prajapati are potters by caste. These subgroup of Newar is indigenous to Kathmandu Valley. All Prajapati from ancient times were working with clay. In Newar culture, being a potter is more than a profession. It is an inheritance, and today this rich heritage is at risk. Thimi is one of the last standing pottery communities in the Valley. In 1985 the estimated number of potters working there was 600, but in the past 28 years this number has significantly fallen. In this essay I attempt to identify the major changes in the pottery tradition in the past 50 years, and potential reasons for its current status as "disappearing". Her focus is an investigation into the importance of pots in Newari rites and rituals.

## **CHAPTER- THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

Designing is a preliminary step in every activity because it is at the designing stage that the purpose for which research is decided. It provides a picture for the whole study before starting of the research work. Many difficulties and inconveniences come to light at time before starting of the work and if properly cared these difficulties can be removed as well. Design thus helps in planning a process. A proper research can help us in controlling research procedures.

This study was based on descriptive as well as exploratory research design which is considered as appropriate and the best for the analysis of this type of research study. It has also adopted exploratory research design because it makes attempt to explore the process of the study site. It assumed descriptive method because it enables the researcher to describe condition of the study site the people and the socio-economic status of the Newar Prajapati community of the study area.

#### **3.2 Rational for the Selection of the Study Area**

The present research work was conducted in Madhyapur Thimi Municipality ward No.10 Bhaktapur. This study site is located within Kathmandu valley region. It is densely populated area with many Prajapati people making clay pots as their livelihood practices. The specific study on the society and economy of Prajapati community is very rare that is why the region where majority of them live and continue their traditional occupation of pot making was selected as the study area. In this area they live in a cluster so that it is easy to visit them for data collection. The place is easily reached by own vehicle or by using public transport. It is quite near from the home of the researcher so that she does not have to stay overnight for the collection of the data unless it is very necessary.

#### **3.3 Sources and Nature of Data**

This study was based on both primary and secondary data. Primary data was collected through household survey, observation, and key informant

interview. Similarly secondary data was collected through published and unpublished materials such as research articles, related books, CBS report, previous studies and related municipality profiles.

### **3.4 Universe and Sample**

Universe refers to the total population of study area. Therefore it is decided as the universe of study. But all the households were not studied in detail. Only 35 respondents one from each Prajapati household was selected as samples in order to collect data. The purposive and convenient sampling method was used to select samples. It is believed that 35 households would represent the socioeconomic condition of Prajapati community. Qualitative data and quantitative data such as education status decision making in different sector, access of income and resources and other information were collected by field visit. Various qualitative information about role on clay pot making activities were collected from the leader of group, elderly people, social shopkeepers, social workers and others.

### **3.5 Data Collection Tools and Techniques**

To generate the primary data, questionnaire, observation and key informant interview methods were used.

#### **3.5.1 Questionnaire**

A questionnaire is a list of standardized questions in which the same questions in some order are sent to all the information and the same information can be collected from every member of the sample. This is a list of pre-set questions which are either taken him/herself by the researcher or are sent through post office to the respondents. Questionnaire method was used to collect basic primary and factual information required for the study. Personal opinions and qualitative subjective viewpoints were taken from unstructured questionnaire which was used in an interview.

#### **3.5.2 Key Informants Interview**

Leader of Prajapati community, elderly people of the study area, the head or chairperson of clay pot seller, local political leaders and intellectuals and social service providers was selected as key informants and information was collected through informal interview to gain insights into the problems faced by the local

pot makers. The secondary data were collected from municipality reports, NGO reports, previous study reports and various information. This information was collected from various library and internet sources.

### **3.5.3 Observation**

Observation method is a method under which data from the field is collected with the help of observation by the observer by personally going to the field. This is the primary method of collection of qualitative data. Observation is very important for inventions, discoveries social behaviors, altitudes and present day fashions are the result of observation. It is equally important in social sciences. In social sciences many social reforms were introduced as a result of observation. Pot making process, drying technique, storage, size, color, house, settlement pattern, dress pattern was observed using direct observation accompanied by interview.

### **3.6 Data Analysis and Presentation**

Collected data and information was analyzed by using simple mathematical and statistical tools such as percentage, tables and graphs etc. These findings were interpreted and presented in descriptive form.

### **3.7 Reliability and Validity**

By cross checking the answers given by the respondents and seeing whether same consistent answers have come or not reliability of data was maintained. For that researcher has tallied the collected data with current census and municipal profiles and adjusted or reasked, if doubt arised and corrected

### **3.8 Ethical Consideration**

Researcher has considered respondents' privacy and personal matter. Questions were asked only on the permission of respondents. It has given value on ethical matter during the time of research. Researcher is committed to not to disclose this information to any other authorities except the concerned department.

## CHAPTER 4

### DATA ANALYSIS AND PRESENTATION

#### 4.1 General Introduction of the Study Area

This research work was carried out in Madhyapur Thimi Municipality in Bhaktapur District. In Madhyapur Thimi Municipality there are many wards and among them the study was focused on ward no. 10. It is located in the ward No.10. In the Northwest is located ward no 8, and in the South East it is surrounded by ward no 11 and 9. In the boarder of this ward there is famous temple of Siddhakali Temple. Besides there are many temples like Ganesh Temple, Nityanath Temple, Janla Temple, Vishworkarma Temple and many smaller ones.

Ward no 10 contains many religious lodges (*patipauwa*), people here especially Prajapati people are very religious. People of this area celebrate many feasts and festivals. There is one chalk powder mine from where white soil is extracted. There are many ceramic factories within this ward. The area is neat, clean and beautiful because it is tourist area. It is free defecation zone. Many local clubs, and organizations have been established. For example sunrise club, Siddhakali club, Nasnani club, Youth clubs etc. Similarly Siddhakali Cooperative, Nepal Ceramics organization, Chamunda cooperatives and many women's Groups are working actively.

According to 2068 BS census the total population of this ward No 10 was 1877 of which 927 were males and 950 were females. There were altogether 401 households. Ward no 10 of Madhyapur Thimi Municipality is rich in culture, art and architecture. There are many clusters of settlements and narrow alleys (corridors). There are many mud-brick traditional houses with earthen clay tiles in the roof. This is the main identity of Prajapati community.

##### 4.1.1 General Introduction of Prajapati Community

Prajapati community is occupationally related to clay pot making. The pot making work is one of the oldest occupations of human beings. It is 5000 years old. Pottery was found in Indus valley civilization and Harrapa civilization which are one of the oldest civilizations. Similarly during excavation, at

Devadaha, Rupandehi earthen pots such as cup, plate, glass water pot, and statues were found in Nepal. (Gorakhatra 2060 Jestha 7)

Prajapati community has a very long history in Kathmandu valley. In Nepal three kinds of Prajapati are found. The Terai potters, of Indian origin call themselves Kumbakar, Kumal and Pandit. The inner Madhesh and River basin potters called Kumals. They have their own kumal language and culture.

The inner Madhesh and River basin potters called Kumals. They have their own kumal language and culture. The third types is the Prajapati, Newar Community which predominantly live in Madhyapur Thimi in Bhaktapur. Not only Bhaktapur they also reside in different parts of the country like Jhapa, Morang, Dhamusa, Sindhuli and sarlahi in the east and Nawalparasi, Palpa, Gulmi, Pyuthan, and Dang, Tanathmlaski, in the west. *Prajapati Monthly Jestha 2049:32*)

In Bhaktapur Municipality Prajapati community have many different kind of surnames like saya, kisi, changuru, tahakisi, Bhailtep, Chakhuyache, Gane, KalachilLeghe, chakha, chakhaleka, Didpi, Bahala, Pithunani, Jahabu, khwaha, Dhwana, phaikhimu, Mahadhyobanaki, Tay, Pasalya, Jfhawa, Baiha, BhibayhiSyakriti, kokatdhamlimi, Jagai, Gama, Nalakumaha, Tuluhiti, Mohini, Bhusi, Marukisi, Yata, Hama Ja, Chukanati, TahakchiNaya, Nhulaya, and Thimi. Prajapati people residing in Madhyapur Thimi area are known by the following surnames Amana:, Awa (Awale), Krunchhe, kwati, kole,kami, kawe, kauri, kaapk Sahu, khapaya, khans, kharbuja,khwopasi, Gong, Gorkhiali, Gopacha, chakradhar, Nusi, Tyapul, Taja, TakhalaTasi, Thawak Dhumadhu, Dwan, Dhwa, Dheke, Bhokha, Bhutubarja Bhyaya,Bhaila,Tyap, Makai, Me, Maha, Maka, Lakhapati, Lhawa, Kapa, Lachhi, Lhgahepu, Lama, shabhqua, Siparchi, saukhala, Haribansa, How, wasa, wagiva, MKadhukwa, Dhyawa, Dupi, Bayen, Bana, and Basi.

The majority of Prajapati people make pots but all Prajapati are not confined to clay pot making. Many Prajapati people have taken different occupations other than pot-making too.

#### **4.1.2 Main Activities of Prajapati People**

Prajapati (potters) of MadhyapurThimi bring soil (clay) from various rural villages like Nankheldol VDC, sipadol VDC, and Kamerotar, sirintar and Bode.

They dig out the clay. They carry it to their factory, store the clay. soak the clay, they make the soil soft by using hands and feet, make the pot, dry them in the sun, heat them in the fire, colour the pot paint the pot with different shapes and shades, manage fuel to burn and heat the pots, take out the pots from the over after heating, storing them in go downs or in the open, making arrangement for the selling of the pot, loading them safely in the containers, carrying them in Basket (kharpan) taking the pots from door to door, and selling them are the major activities.

Pot making is the daily life activity of Prajapati children, adults, make, female, elderly all are involved in making clay pot. They run the potter's wheel more than youths mostly children, women and elderly people are involved.

#### **4.1.3 Types of Prajapati People**

Within Prajapati community there are some subgroups Prajapati are divided into subgroups from the time of Jayasthiti Malla. Jayasthiti Malla had classified Prajapati community into Mela Prajapati and Khumbhakar. Later on Mela Prajapati are divided into further sub groups into Hakumala Kumhali, Hakuja kumha, Haku Bhala Kumhakar (Ghale Jyak Kumkaha, Ghandampukunha Hyaejiya Kuymha (Thaneya Kumha). It was also mentioned that Jaystheti Malla had divided prajati into 8 different subclasses. But at present 3 types of Kumhale are pre dominant, Ghale Jyak Kumha, Haku Bhala Kumha and Awale Kumha. The Prajapati community is further divided into many subgroups on the basis of types of pots they make. Members of Prajapati community can and use Newari language while speaking among themselves but when they speak to other people they speak Nepali language and young and adult people speak English with tourists. Children speak Newari, Nepali and English language in schools.

#### **4.1.4 Status of Women**

In major religious activities males take the lead. But in many religious and cultural activities women also equally participate. In most families women do the cooking, washing, cleaning, looking after children and many other works in the house. They also take part in pot making.

In this Prajapati community the gifts and dowry which woman bring from their Maiti will be their own, it is not shared by husband and his family members,

In case husband dies, the wife does not come back to Maiti but stays at husband's house. The Widow women are not compelled to wear white clothes but they can wear if they. As woman they are not as educated as men. Most Prajatpati women stay at home only few work outside to earn money. Sometimes women may be beaten but otherwise there is no much domestic violence against woman. In general woman's status is ok.

#### **4.1.5 Social Organization**

Every society has its own way of organizing life like other Newar community Prajapati community are organized in terms of family and kinship network. The family is basically patriarchal in nature. Male is the head of the household. Two to three generations lived in one family jointly.

After family and kinship Guthi is the most important social organization. All social and public activities are conducted through Guthi. Prajapati community mainly have Shi Guthi, Thila Guthi and Shreepanchami Guthi. Shi Guthi are of two type –Thila Guthi are 8 in number and ShriPanchami Guthi are of 6 in number and ShriPanchami Guthi are of 6 in number. They are classified on the basis of number of days they organize feast (bhoj). Some young generation people have tried to bring reform and cut.

#### **4.1.6 Settlement Pattern**

Prajapati used to live in dense settlement. The houses are built very close to each other. The passages between houses are very narrow. There is some open space in the middle which is surrounded by house from all four sides. The houses are mostly built from mud and brick and roofs are makeup of earthen tiles. The roofs are tilted on both sides. The doors, windows and staircases have beautifully carved wooden structures. On the second floor there is usually small veranda to have sunshine during winter.

#### **4.2 Social Characteristics**

The Prajapati Newar community is very rich in its social cultural religious and economic aspects. Here in this sub-section particularly social structure and relationship among the people of Madhyapur thimi is discussed and described. In particular age, sex, marriage, family, education, employment belief health and hygiene are described.

### 4.2.1 Age Sex Composition

In ward No. 10 of MadhyapurThimi the Majority population belongs to Prajapati community. According to the personal survey carried out in 2019 July the population composition of 35 households of selected samples is given in the table below.

**Table No. 1**  
**Distribution of Population of Sample Prajapati Community**

SN	Age group	Male	Percentage	Female	Percentage	Total	Percentage
1	0-15	14	5.51	16	6.25	30	11.71
2	15-60	82	30.03	85	33.20	187	73.04
3	60 +	16	6.25	21	8.20	37	14.45

(Source: field study 2019)

According to the above table the economically active population is more than the dependent children and elderly. It has a positive economic indicator. The population of males is slightly lower than the population of females. Since every member of the family household is calculated its total population is not limited to 34.

### 4.2.2 Language and Mother Tongue

Language is medium of communication .Many communities have their own language for speaking. The Prajapati community also has its own mother tongue which is Newari. They have a unique way of speaking Newari Language. It is slightly different from the language spoken in Kathmandu Patan or Panauti and Dhulikhel. All members of this community can speak their mother tongue. They speak in their mother tongue Newari among themselves but they speak Nepali when speaking with other caste /ethnic group.

### 4.2.3 Educational Status

Education is one of the important sources of power, prestige and status. Every person is aware of the education. In Madhyapur Thimi Municipality there are several schools and educational institute so most of the young generations are

educated. But the pot makers who are above the age of 65 are mostly illiterate. Similarly when looking at gender, more males than females are educated. Many Prajapati Newars are also able to read and write Newari language. A Journal of Prajapati society in Newari language is published monthly. The educational status of selected respondents is described below.

**Table No. 2**  
**Distribution of Educational Level of Respondents**

SN	Education	Male	Percentage	Female	Percentage	Total	Percentage
1	Illiterate	5	14.28	6	17.14	11	31.42
2	General	3	08.57	4	11.42	7	20
3	SLC /+2	4	11.42	4	11.42	8	22.85
4	Higher	6	17.14	3	08.57	9	25.71
	Total	18	51.41	17	48.59	35	100

(Source Field study 2019)

According to the table above the educational level of elderly is lower than the young generation. There is not much different in the educational level of males and females it is because there are schools nearby so ever one went to school but there are not many people with higher education because they drop out when they reach puberty and work to make pots.

#### 4.2.4 Marital Status

Marriage is very important social institution. It is the basis of formation of family life, procreation of children and many other important needs. Individual's status and personality is influenced by marriage. Marriage allows people to have sexual satisfaction in safe way. Every society has their own traditions, customs and rules of marriage age, marriage partners etc. In ward no 10 of Madhyapur Thimi Municipality, the marital status of Prajapati community is described in the below table.

**Table No 3**  
**Distribution of Marital Status of Respondents**

SN	Particular	Male	Percentage	Female	Percentage	Total	Percentage
1	Unmarried	0	00	2	5.71	2	5.71
2	Married	11	31.43	11	31.43	22	62.87
3	Divorced	0	00	0	00	0	00
4	Widow	4	11.43	7	20	11	31.43
	Total	15	42.86	20	57.14	35	100

**Source Field Study 2019**

Prajapati community has high degree of social solidarity. They like to live together. The rate of divorce which is zero shows the same. It also means society is still traditional.

#### **4.2.5 Health Status**

The health condition of Prajapati community of the study area is generally good. There are many hospitals, Healthposts and clinics where people can go for checkups and treatment many Newar Prajapati still believe in faith healers and go to them for health related suggestions. Many people suffer from respiratory problems. During the personal observation, the potter's wheel and other equipment, earthen pots, broken earthen pots were found here and there. Many rooms of the houses were damp and dark. The straw, ashes and sticks of firewood were also scattered. The dresses were also not very clean but muddy. But for major diseases and for major surgery people go to hospitals. The habit of drinking alcohol and smoking is source of most of the diseases.

#### **4.2.6 Family Size and Structure**

Family is the most basic social institution. Most of the people are born and reared in the family. There are different sizes, forms, and types of family structures. Although Newars love to live in joint or extended family there are family structures other than extended family. The number and percentage of respondents living in different families is described below.

**Table No. 4**  
**Distribution of Types of Family Structures**

SN	Particulars	Number	Percentage
1	Nuclear	8	22.85
2	Joint/ Extended	27	77.15
Total		35	100

(Source field study 2019)

The data in the above table shows that Prajapati community mostly live in joint families but some new couples influenced by western culture split up from joint family and set up a new family.

#### **4.2.7 Relation of Prajapati with other People**

Prajapati are basically Newars. They make earthen pots and carry them in baskets and go to every one's door to do for selling them. That is why they have relationship with people other than Prajapati with other Newars they speak in Newari with other Newars they speak in Newari. With other non Newars they speak Nepali language. Since Prajapati make pots for doing religious rituals their work is regarded as respectable.

Among Prajapati Newars they ask many other Newars from different occupational groups for example to cut umbilical cord of new born baby they call Kachhapati, to conduct Brataband and Bell marriage Gubhaju, Bajracharya and Rajopadhyay and sometimes Brahmin. To cut nails and hair they request Napit. To purify the place for religious worship they ask to Kapali and also to donate things in the name of dead person, to play instruments in the funeral procession. Khadgi, they ask Nakarmi to make iron utensils.

#### **4.3 Economic Status of Prajapati Community**

Prajapati community is very hard working laborious and active community. They keep them busy in different economic activities.

##### **4.3.1 Occupation**

Occupation is the major economic activity in which people are involved. Prajapati community is involved in many different occupations as economic activity. Their main occupation is pottery. Besides pottery many of them are involved in agricultural activities. Nowadays they do business, service, teaching,

engineering, nursing and many other occupations. The respondent's occupations are given in the table below.

**Table No. 5**  
**Distribution of Occupation among Prajapati Community**

SN	Particulars	Households	Percentage of Respondents
1	Clay pot making	31	88.57
2	Agriculture	35	100
3	Trade /Commerce	17	50
4	Rearing Birds and animals	28	80
5	Service (others)	15	42.86

(Source field study 2019)

The traditionally major occupation of Prajapati community is pottery. The Pot-making works is mainly carried out in dry and sunny season that is from September to May. In the summer that is from June to August they are mostly engaged in agriculture that grow maize, rice etc. The pots are taken door to door and sold or exchanged with food grains like rice, wheat, maize etc. Not only pots Prajapati also make statues of clay mud which is later dried burnt and decorated with classical painting. Among the sample households 88.57 Household take pot making as their chief family occupation.

Agriculture is the second major occupation of Prajapati community. They practice traditional and intensive cultivation. They grow food crops and vegetables throughout the year. Their main objective of agriculture is subsistence but they sell the surplus. They grow vegetables mainly for selling purpose. Like other Newars they do not plough the land and they do not keep oxen to pull the plough. They dig the land with specific spade. They make rise and lowered layers of land called Dyang and grow crop in those raised soil. 100 Percent of respondent work in agriculture as an occupation while

Many Prajapati Newars carry out their own business of buying and selling to make profit. They keep wine shop, meat shop, grocery, teashops, fancy shop, kitchenware shop, vegetable shop and similar items for selling.

Newars as well as Prajapati community do not keep cows or buffaloes. They also do not rear pigs and sheep. In some cases they keep few goats. But

they mostly keep chicken and duck for meat, egg and offering to gods and goddesses.

Nowadays members of Prajapati community have started to do different kinds of occupation. Some of them work as civil servants, some are teachers. Some of them have even gone abroad for employment. Some of them work as masons, laborers and or porters. Many of them are involved in sports music, theatre, cinema, Journalism and many others, few have joined the army and police services, some of them are employed in banks, cooperatives and other private enterprises.

#### **4.3.2 Land Ownership**

Land is one of the most important sources of wealth. It is both the means of status and money. As the price of land's rising high and high it has become even more important in very recent year.

Although the main occupation of Prajapati community is pottery and agriculture they do not possess their own land much. They however have small tracts of land.

In the past they used to own large area of land but they were compelled to sell the land for treatment, feast and festival, wedding and death rituals their size of land kept on decreasing. Besides the land was divided into sons and grandsons time and again so ultimately only a smaller size of land is owned by individual Prajapati. The individual's detail of the ownership of land is shown in the table below.

**Table No. 6**  
**Distribution of Ownership of Land**

<b>SN</b>	<b>Ownership Status</b>	<b>Households</b>	<b>Percentage</b>
2	1 Ana to 4 Ana	6	17.14
3	5 Ana to 8 Ana	11	31.42
4	8 Ana to 1 Ropani	13	37.14
5	1 Ropani to 5 Ropani	5	14.28
	Total	35	100.00

(Source: Field Study 2019)

Above table shows that no one is landless. Those who have lost the land have sold the land which was in expensive area to meet their needs. They have managed to buy some piece of land in cheaper places. Since most of them live in the same area for several centuries they were able to own some land in terms of the value owning this amount is not bad but due to their regular expenses it has become quite difficult to maintain the land. About 14 percent households were able to retain more than one ropani of land because every member of this community are employed in some occupations, they grow necessary vegetables for their own consumption, many of them make clay pots when they are free from agricultural works. Some members of the family have their small grocery shops and local restaurants. School children help in the shop field and in clay making work. Since all members are involved in some kind of economic work they are able to maintain this much of land. Schools and colleges are nearby so they do not have to spend as much money as hill people for the education.

### **4.3.3 Annual Income and Expenditure**

Income is one of the most important sources of wealth. Many activities of this community do not do cash transaction, at several times they exchange pots and vegetables and food grains. Many people do not keep the record of income

and expenditure so the income and expenditure of Prajapati community is a rough estimate in the opinion of respondents.

**Table No. 7**

**Distribution of Annual Income of Respondents**

<b>SN</b>	<b>Income</b>	<b>Households</b>	<b>Percentage</b>
<b>1</b>	<b>1- 2 lakh</b>	<b>3</b>	<b>8.57</b>
<b>2</b>	<b>3- 4 lakh</b>	<b>7</b>	<b>20.00</b>
<b>3</b>	<b>4-5 lakh</b>	<b>12</b>	<b>34.29</b>
<b>4</b>	<b>5-6 lakh</b>	<b>5</b>	<b>14.28</b>
<b>5</b>	<b>More than 6 lakhs</b>	<b>8</b>	<b>22.86</b>
	<b>Total</b>	<b>35</b>	<b>100.00</b>

(Source: Field Study 2019)

Prajapati people are very hardworking and they keep themselves busy in whatever work they can get so they earn quite good amount money. The above table shows that only 3 people earn within 1 to 2 lakhs annually it is because there is only one main worker and dependent children. About 20 percent people earn annual 3 to 4 laks which is just enough to support a family member of 4 people with small school going children. The majority of respondents earn 4 to 5 lakhs. it is because such households have most of the family members working and side by side carrying businesses. About 23 percent people earn more than 6 lakhs annually. These households have people who are able to do well in pot making as well as other jobs and services. Many are also involved in land broker work. Thus from the table it is clear that these pot makers earn quite well but the problem is their expenditure is also very high in comparison to othe castes.

**Table No. 8****Distribution of Annual Expenditure of Respondents**

<b>SN</b>	<b>Annual Expenses</b>	<b>Household</b>	<b>Percentage</b>
1	Upto 1 lakh	2	5.71
2	2 to 4 lakhs	4	11.43
3	5 to 6 lakhs	7	20.00
4	6 to 8 lakhs	12	34.29
5	8 -10 lakhs	10	28.57
	Total	35	100.00

**(Source FieldStudy 2019)**

According to the table above only about 6 percent people spend less than two lakhs. 11 percent spend between 2 to 4 lakhs, 20 spend 5 to 6 lakhs, 34 percent spend 6 to 8 lakhs and 28 percent people spend about 8 -10 lakhs. Like income the prajapati people have comparatively high expenditure. The most of their money is spend on daily living cost such as food, drinks and clothes. their major expenses is in the field of cultural practices and maintenance. They are involved in a number of *bhoj* that is festive occasion. For example Bisket Jatra, Indrajatra, local Jatra, Gaijatra, Dashain and Tihar. In recent year more younger generations also celebrate anniversaries, birthdays and other success achieving days. They live in Close proximity to each other when invited every can easily attend the programme. More people obviously means more expenses. other areas of expense includes education. a significant amount is spend on education of children. wedding death *Ihi and Gufa* rituals are also expensive rituals which involves huge amount of costs. Illness, accidents and surgical treatment is another high cost of these people. When income is not suffuicient to overcome the expense they are compelled to sell the land or take loan by mortgage method. This is the main cause of their loss of land.

#### **4.4 Cultural Life and Change of Prajapati Community**

This section presents the information regarding the feasts, festivals, rituals and other cultural practices and the changes undergone over the year in these fields.

##### **4.4.1 Changes and Continuity in the Religion**

Prajapati community are very religious people. They perform different kinds of rites and rituals. They regularly visit many religious sites and offer many things. Although in general there are Hindu and Buddhists, all members of Prajapati community of the study area are Hindus. In the past most of the Newars are truly religious in belief and practice but now days although they practice festivals and religious rituals many of the do not fully believe in religion god or supernatural power. This change was brought about by modern scientific and evidenced based education system. Among the 35 household heads 15 of them do not fully believe in god or supernatural power for many things they believe science and rational logic rather than religious faith.

##### **4.4.2 Changes and Continuity in the Rites of Passages**

Most of Prajapati people are Hindus so why they mostly follow Hindu life cycle rites and rituals way. The rites of passage include birth, name giving, rice feeding, coming of age, marriage, elderly and death. Although the name and number of religious rites and ritual are still the same there has been a significant decline in the death and elaborate forms of ritual celebrations. In the past most of the respondents followed rituals for long period of days and hours but today there has been a change in the length and detail processes of ritual performances, in the past purity was taken as a serious matter but nowadays such concepts are more relaxed and more tolerated mostly shortened. The local people are to some extent influenced by the immigrants from outside and the processes such as modernization and globalization.

Birth is a very important time rite among prajapati community in particular and Newar community in general families. Once baby is delivered mother and child is secluded in a dark room. She was not supposed to take bath, comb her hair, or look at the mirror. Birth pollution was observed and religious rituals were not performed. Aji or grandmother acts both midwife and a priest. She provides post natal care, cuts the umbilical cord and bathes the baby. She

performs the machabubenkyu rite. It is conducted on fourth day. This ritual formally introduces the newborn to its family and ends the mother's confinement and pollution.

These days, most Newar mothers give birth in the hospitals, so their families observe birth restrictions when the mother and baby arrive home. The ajima Chwasa conduct the machabubenkyu rite. On the 4<sup>th</sup> day the house is cleaned thoroughly. Part of the kitchen floor is purified with cow-dung and red mud. Everyone take bath. After bath mother and baby are massaged with mustard oil, and baby is wrapped in clean cotton cloth. Food is offered by Chwaasa Ajima, to God Ganesha and other Gods. Then baby was formally introduced to her father. All family members put red Tika to the baby and offer some money and gift. In this way birth is celebrate. But now instead of mustard oil Johnson's baby oil is used to massage the baby. In the past baby clothes were prepared from old clothes but nowadays new clothes is bought.

Regarding the observation of pollution rules were very strict in the past but such rules are more relaxed and optional. People use family planning facilities today. In the past only women used family planning but nowadays men and women equally used family planning devices and contraception. In the past babies were delivered at home now are delivered in the hospitals. In the past family planning devices were rarely used but nowadays most of the people uses them.

Janko rite takes place at the age of five months for girls, and six months for boys. This is the first feeding of solid food- rice. The auspicious moment for the rice-feeding ceremony is decided by the family priest. Some poor Newar, conduct the ritual on their own. On this day the baby is dressed up in new clothes and silver bangles and anklets, and then taken to the nearby Ganesha temple, and fed a bit of the blessed rice pudding, sesame sweets -*laddu*. With the God's blessing, the baby is given eat cooked rice, put the red tika blessing on his or her forehead--for the first time. On this day the Brahmin priest comes to worships God Ganesha early in the morning. The family and relatives give baby gifts of clothes, cap, silver or gold bangle and anklet and money. Different objects, such as a pen, a piece of brick, a lump of clay and golden ornaments are also offered to

the baby. Whatever the baby grabs first represents the occupation he will choose later in life. The maternal uncle and paternal aunt have important in this rite.

Formally the baby is fed rice by grandfather or great-grandfather the eldest person. It is fed with a bit of rice-pudding on a golden coin or a silver spoon. The rest of the family take turn and feed the baby, giving him presents of clothes, money, toys and jewelry, and adding to the *tika* blessing on his forehead. In the evening, the family will provide a feast to relatives, neighbors and friends. In the past such rite was meant for religious purpose but nowadays it is more focused on social purpose. Some of them celebrate them in party palaces.

Prajapati people conduct *ihi* ritual for girls. The ceremony contains the event of a symbolic wedding of girl to a divine groom, represented by a *bel* fruit. who is regarded as Lord Vishnu or Suvarna Kumar. The ceremony takes two days. It is officiated by a Brahmin or Newar priest. After *ihi*, girls are treated as more responsible reminded to act more matured way.

Menstrual blood, particularly the first time, is frightening and impure. The *gufa* rite of passage reconciles this contradiction by "purifying the womb" During *bara* a girl kept in the dark room and not allowed to see the sun and men or boys for twelve days. For the first four days, she observes strict purifying restrictions. But on the fifth day, the family enters a state of pollution similar to that caused by childbirth, while the girl in *Bara* ends her austerities and begins to beautify herself. She puts on her mother's old saris, wears silver anklets, and plays with makeup.

On the twelfth day of *Bara*, the young woman purified to see *Surya Dya*, the sun. Before first light, the girl takes a complete bath she is dressed like a bride, her hair twisted with gold jewelry. Her mother takes her to the sun and planets.

Around ages of 11 or 13, boys undergo a rite of *Katyapuja* to become adult person. The *Bartaman* or *Kayta puja* rites vary between subgroups, they are all based upon the hindu concept of *Bratabandha*. The boy's head is shaved he wears a loincloth. The maternal uncle plays important role in this ritual.

After *katyapuja* and *bara* marriage rites is conducted. Most *prajapati* people follow arranged marriage in the past but now days love marriage has become increasingly popular. Even in love marriage all arranged marriage rituals are

followed. First of all adults members of the family and kin group look for a suitable partner. From beginning to end, the marriage rituals of Newar families go on for over a year.

The match makers approach the parents with a proposal. If parents or relatives like the proposal they make some negotiations. After negotiations the actual wedding is proceeds. During the proposal the groom's mother and a few other relatives bring betel nuts to the bride. Eight betel nuts, some vermilion powder and a lump of molasses is offered. But nowadays gifts such as a sari, makeup and lavish presents of sweets and fruits are introduced. Bride and groom has to go fasting. The bride is taken to her maternal uncle's house, where maternal aunt congratulates her with the ritual blessing of sagun and then fed her beaten rice and yogurt, fruits and sweets. After the wedding, all aunts will invite her to their homes to feed her in the same way, turn by turn.

When a Newar individual or married couple survives to old age budho janko rite celebrated. This rituals is not compulsory, but it is highly prized and increases the prestige of the family that performs them. Newar Shastras detail four or even five budojanko ceremonies. The first of these takes place when a man or a woman reaches the age of 77 years, 7 months, 7 days, 7 gadhi (24 minutes each), and seven pala (24 seconds each). The second takes place when between 81 and 84 years, A third ritual is celebrated at 88 years, 8 months, 8 days, and so on, and a fourth at 99 years, 9 months, 9 days and so on.

The last rite is death rite. When the person is about to die he is taken to the top most floor of the house. When the person finally dies he/she is brought down to open space on the ground. The son or wife of the person sits towards the leg and pour holy water continuously. A two-sided butter lamp is lighted and kept towards the head and the leg. Then the *guthi* members come and cover the body with clothes called *Sappaor Deban*.

The *guthi* members bring wheat, straw, dried cow dung plates or fuel wood, a clay pot and green bamboo. A ladder like structure called kota is made from bamboo poles and laid down on the floor. The dead body is kept on the ladder like structure and tied up with ropes. All the *Phuki* members or the son wash the face and put vermilion powder as *tika* on the fore head. The horoscope is tied in the neck of the deceased. Then the dead body is Pulled up and carried

towards the cremation place. All the *Phuki* members participate in the funeral procession. The people walk barefoot. The *Phuki* members cover their face with some cloth and women continuously weep and cry.

The procession puts three bricks on the first crossroad with a belief that they become useful for the deceased to make house in the heaven. The dead body is generally burnt. The *Newars* observe death population for twelve days. The married daughters observe for only four days. The use of salt is not prohibited but some do not take it.

The male relatives go to the dead person's house the next day and condole the family it is called *Bicha-Banegu*. On the fourth or sixth day the women go to the house with beaten rice, curd, wine and show the sympathy. On the eleventh day the whole house is washed and cleaned. The people take bath and cut their nails. The main mourner shaves eyebrows, mustaches and beards. On the final day *Hawan* is done.

#### **4.4.3 Changes and Continuity in the Feasts and Festivals**

Prajapati people are very energetic romantic and religious people. They work very hard and enjoy the leisure time with great pleasure. They celebrate different kinds of festivals, which are mysterious, colorful and popular. Since all Prajapati people are Hindus they are involved in worshiping their deities. Their rites and rituals possess the background of interesting myths, legends, and folktales. They commonly believe that celebrating the festival will ward off evil spirits and dangers, boost growth in agriculture production and the economy, and maintain peace and prosperity.

The amount of money spend on such feasts is large. They believe that such feasts are unnecessarily expensive for many poor Prajapati people. Shi Guthi Manages death rituals. It also manages Siddhakali festival.

Among Prajapati community there is a tradition of worshiping ancestors every year. This ancestor worship is also managed by Guthi. The Guthi follows the lunar calendar and controls every member of Prajapati community. In Dewali puja (ancestor worship) they sacrifice goat and eat beaten rice, mutton, chatamari and many other food and drink items. The kin groups are given. *muswaeg*, *dhanyaswa egg and chatamari* as religious offering.

Mumaha Naya is the main leader of this potter community. There are two main leaders one from Ghale Jyak kumhale and the other from Hakubhala Kumhale Nayo. These same leaders manage the religious rituals of Taleju Bhawani. They offer earthen pots to goddess Taleju Bhawani in the temple. These kumhaNayo are invited as guests. These leaders decide everything for the community. Some significant festivals of celebrated by Prajapati community are as follows:

This festival of Bisketjatra marks the beginning of the Nepali year which fall in the month of Baisakh. During this festival Lord Bhairabnath and his wife Bhadrakali are worshiped. The festival last for nine days and is celebrated with great joy and fanfare by huge crowd. The Bisketjatra festival of Thimi is different from that of Bode and Katunje. It is celebrated in various forms as described below:

Four days before the New Year, Bhairab and Bhadrakali are enshrined in their respective temple in *Ratha*: chariots, which inaugurate the Bisketjatra. The RathaJatra starts from the Taumadhitole of the city of Bhaktapur. The swarming mobs of celebrators try their level best to pull and move the chariot in their own direction aspiring for growth and abundance.

On the day before New Year the *lingo* almost eighty feet long wooden pole with a pair of flags, is erected and Lord Bhairabnath is worshiped. This celebration is called viswodhojathanam and before performing this celebration, a lingo of Lord Ganesha is first erected at Bolachhen/Kumaletole, for auspiciousness in the early morning. On the afternoon of the New Year's Day the pole is laid down on the ground. This ceremony is called 'Yosin-ko-thueigujatra.'

Goddess Balkumari of Thimi is very famous. She resides in a three-storied roofed temple, which is in the heart of Thimi. The temple is thronged with musicians and worshippers throughout the New Year's Day. She along with the subordinate deities is worshipped. The next day brings the annual festival. Goddess Balkumariother 32 deities are worshiped. During the jatra the worshippers and common people spread clouds of sindur' so it is popularly known as 'SindurJatra.'

The ninth day of the BisketJatra at MadhyapurThimi concludes with the chariot pulling ceremony of Lord Bhairabnath. Beside bhairab and Bhadrakali.

Other god and goddesses are also worshiped. For example, Mahakali and Mahalaxmi Jatra, Bramhyani Jatra, Chhuma-Ganesha Ratha Jatra, Bhairabhadra Kali Jatra.

This festival falls in the last day of the dark fortnight of month of Baisakh. This ceremony is held at the premises of Changunarayana. During this festival a jatra is celebrated. Chhinnamastan, an awesome, esoteric tantric goddess is worshipped as 'Navadurga'. The nearby temples in the Changunarayana complex are dedicated to her where the images of nine Mother goddesses 'Navadurga' come to view. She is regarded as the counterpart of Lord Vishnu. The principal gods of this ceremony are Lord Vishnu as Changunarayana, Chhinnamasta and Lord Shiva as Kileswor. There is a small two storied tiered roof temple in front of the Changunarayana temple which is called the 'Kileswor Mandir'.

The full moon day of late April or early May viz. 'Vaisakh Purnima' is the birth day of Lord Buddha. Buddha Jayanti is celebrated in Stupas and Chaityas of different places. Although Prajapati are Hindu they enjoy celebration of this sacred day by giving alms and lighting candles.

This celebration falls on the fourteenth day of the dark lunar fortnight in July or early August. The day traditionally marks the end of the rice-planting season and commences the beginning of the local festivals. The 'Ghantakarna' commonly known as 'Gathamagal' is a giant fierce devil. There is a story that Ghantakarna was killed on this day, so people celebrate his death and beg gods for protection against the evil spirits. Prajapati like other Newars believe that celebrating this festival will ward off the evil spirits, get rid of the witches and evil eyes and ghosts.

It is a festival of worshiping of Lord Buddha. It falls in the sacred lunar month of Bhadra. The festival is celebrated by the community in different Stupas, Chaityas and Vihars.

On this day Naga or snake god is celebrated. It falls during the monsoon time on the fifth full moon day in Shrawan. Gai-Jatra is the celebration of festival with sacred cows. The Prajapati call it 'sapar'. Actually this is the festival of honoring the souls of the dead. In Bhaktapur, *Ghintanghis* dance attracts many viewers. The Saparu lasts for a week displaying street-dramas that comprises of satires and of poking fun at others.

The Newar in Nepal honor fathers on the day of *GokarnaAunsi*. It occurs in late August or early September, depending on the year, since it depends on the lunar calendar. The Western-inspired celebration of Father's Day that was imported into the country is always celebrated on the same day as *GokarnaAunsi*. The rest of the population has also begun to celebrate the *GokarnaAunsi* day. It is commonly known as *Abu ya Khwa Swoyegu* in Nepal Bhasa or *Buwaakomukhherne din* in Nepali i.e. day for looking at father's face. On the new moon day it is tradition to pay respect to one's deceased father; Hindus go to the Shiva temple of GokarnesworMahadev, in Gokarna, a suburb of Kathmandu while Buddhists go to GanaBahalSetoMachhendranath or white Tara temple in Kathmandu. Prajapati people do not go to gokarna to do shraddha but honour their fathers by giving them gifts, food drink and clothes.

Indra is the god of rain, a great warrior, ruler of heaven and the king of the gods. This is an eight-day long festival dedicated to Lord Indra, which starts on the twelfth day of the waxing moon in September. Just as the Bisket festival of Bhaktapur is famous so is the Indrajatra of Kathmandu as the most popular festival. The festival is also observed in Bhaktapur. The wooden poles are erected in the different parts of the town of Bhaktapur. IndrayaniKhatjatra is celebrated and the Pulukishijatra also fascinate the viewers and the celebrators.

It is one of the longest, auspicious and joyous festivals celebrated in Nepal. The Newars called it 'Mohani'. Goddess Durga is the main deity worshiped in this festival. She is understood as assuming the powers of the nine mother goddesses. She is worshiped for defeating the demons and protecting her followers. Culturally this festival is regarded as a great festival signifying the ultimate victory of good over evil.

The Dashain festival in Bhaktapur seems significant and fascinates everyone. For instance, through such tantric rituals, DurgaBhavani manifests in the form of the corporal NavadurgaGana: the protector of the country and the fellow countrymen. On the ninth day of Mohani, a buffalo representing the mythic demon slain by Durga, known as 'Khame' is chased from the Navadurga god house towards the shrine of Brahmayani east of the town. This buffalo-chasing jatra is popularly known among the local inhabitants as 'Khame Bwakegu-jatra'

The five day long festival celebrated in October or early November is another glorious festival which brings the worshipping of the ill-omened message bearer crow, lowly dog, a sacred cow, Laxmi: the goddess of wealth, and the Yamaraj: who is the god of death. The Newars celebrate the New Year day in the 4<sup>th</sup> day of Tihar. On the same day, they have the significant culture of worshipping of the self that is called 'mha puja'. Besides, some worthwhile festivals celebrated without caste or creed in madhyapurthimi are Haribodhiniekadasi, bala-chaturdashi, sita-vivaha-panchami, yomarhipuni/dhanyapurnima, the holy month of Magh, Bhimsen puja, jaggannath-yatra, mahashivaratri, holi and others.

#### **4.5 Social and Economic Changes Due to Modernization, Globalization and Urbanization**

The life, economy and social relationship of Prajapati community have undergone a number of changes. Various processes of social changes like modernization, globalization and urbanization have played a significant role in the process of these changes.

Modernization has affected the life style of Prajapati community. Now they send their children to modern schools for scientific studies. They consume many products of modernization. They build concrete buildings. They utilize modern consumer goods such as gas and gas stove, electricity, fan, air condition, and water pumps. Now people use dining table, modular kitchen, large cupboards and sofas, carpets, parquets and other consumer products. They have begun to shop from department stores and online source. Number of people going for tour and travel is increasing.

Due to the improved transportation and communication people have developed the taste of global culture. Due to globalization food like drinks like beer, whisky, coca cola, and other have entered the feasts of Newars and replaced local jaad raksi. In addition to buff chicken and fish have become the common diet and in *bhoj*. There is increase in single persons, divorce rates and late marriages. There is diversification in occupations and subject choices. Children now can choose new and more diverse subjects in education and professions in occupations.

Urbanization has also affected the life of Newar potters. Extended families have declined and nuclear families have increased. The use of family planning methods and contraceptives has increased. The use of plastic, glass, steel, aluminum utensils has increased which is gradually decreasing the use and popularity of earthen pots. In the past earthen pots were used to cook food, keep water, and store grains but nowadays such use of clay pot has greatly declined but use of clay lamps in festivals, ceramic products in tourist areas and use of clay flower pot is still popular today.

Thus the process of globalization, modernization and urbanization has affected many aspects of Newar potter's life. Some changes i.e. effects are described below.

In this section some social and cultural changes are briefly discussed. Some major changes include the following:

#### **4.5.1 Economic Changes**

The Prajapati Newar people are simple and honest by nature. They can be easily cheated by other. They are very religious and superstitious. They follow many kinds of rituals, feasts and festivals which they follow elaborately, now days it is very expensive to celebrate festivals or perform religious rituals. Since they do not migrate far away all their kinship network is within a close circuit. When any celebration is made every one invited can easily attend because they live nearby. This is another reason for their too much expense.

Because Prajapati community are involved in traditional labor and time consuming occupation and even children are involvement in this household business their school dropout rate is high. Those who study also study general subjects. This is one reason for their economic backwardness.

Since the pot making business runs only on winter many people are unemployed in rainy season. Those who work in the cultivation sector suffer from lack of irrigation, insects, pests, birds and necessary seed and fertilizers. The cost of production is high but the price of the product in the peak season on is low hence they are likely to suffer from loss.

In recent years however there has been a significant changes in the traditional economy of newarpotters.in the past economic activities was for subsistence. Most people wanted to save the earning. Only expenditure was on

food cloths shelter and religious rituals. Now days people have opened up bank accounts in banks have become of cooperatives and bought shares. People now focus on leisure activities. They go on trips and tours. They have developed a consumer culture. Many people go on family outings and trips on weekends with their family members.in the past travel was only for job or pilgrimage.

#### **4.5.2 Changes in the Livelihood**

Prajapati Newar people had two main occupation and subsistence activities for livelihood. In winter they used to make earthen clay pots and in summer/rainy season they cultivated crops. They used to prepare local alcohol to drink. But nowadays prajapati people of madhyapur are involved in wide varieties of occupations and professions. Many of them have shops other than pots, some follow poultry some work as army, police, civil service and teaching. Many work as support staffs in offices and many man are drivers as well. Some work as land brokers, masons, carpenters, auto mechanics and some have even gone abroad for earning

#### **4.5.3 Changes in House Structures**

From the field of observations it is evident that there has been a change in structure of house and building. In the past there were typical newar houses build from brick and mud. The roofs were covered by files or wheat straw. The windows were quite small and every house had a kausi for drying clothes, sitting in the sun during the winters. But now days most peoples makes rock, rods, cements, concrete houses with flat roof tops. In the past house was used by family members but now there are tall multi stored buildings where owners live at the top and down stairs are given in the rent. In the past houses were built around bahal but now they are built in linear fashion.

#### **4.5.4 Changes in Family Structure**

Newars love to live in extended families. They marry men and women from nearby places. Their house, mamaghar and sasurali used to be close together. Grandparents, parents, one or two unmarried aunts and children used to live together .In the past number of children used to be more but now family size is small. People use contraceptive and other methods of family planning. They now produce 1 or 2 babies only. In the past as well as at present boy child is

preferred more than a girl child. The age of marriage is quite high around 25-30 years and divorce is very rare. The married daughters frequently come to their parents' house and keep close contact with them. Contacts are more frequent due to mobile phones and internet facility. Hence significant changes are visible in the structures of family today.

#### **4.5.5 Changes in Culture**

The most changes can be seen in the culture of Newars. In the past most newars drink alcohol which is locally made and eat buff at home during feasts. But now they are branded whiskies and beers and use chicken and mutton as well. There is a drastic change in religion and belief system. Witch craft, sorcery, tantrums has declined and people's health and hygiene have improved. They have better toilet and bathrooms and better roads, political ideology has also changed among them. Some have used latest technology to promote the sale of earthen clay pots as well

#### **4.5.6 Changes in Costumes**

Newars in general have their own community dress and ornaments. The males wear cap, daura suruwal, waist coat, shoes and tie a patuka in the waist. In the past all Prajapati people used to wear these costumes but nowadays due to modern and global influence many men and boys wear jeans, trousers and T-shirts during work and children wear uniform during schools. Many people use traditional costumes only during cultural performances and celebration of feasts, festivals, and rituals. Women in the past used to wear sari, cholo, patuka and a shawl which was locally woven but nowadays most young women wear kurta surwal and T-shirt pants and Indian Style Sari and Blouse. In the past most of them kept long hairs and attach thread called dori but now there are varieties of hair styles worn by women

#### **4.5.7 Changes in Music and Dance**

The Prajapati people love music and dance very much. They have preserved their traditional music and dance even to this day. They sing and dance Folk songs, bhajans, classical songs and dance varieties of dances like the Navadurga dance, devi dance, Mahakali and Mahalaxmi dance, Lakhe dance, maka dance, Bhairab Dance, and the street-dances, Regarding the Musical

instruments in general, Sarangi, Sanai, Damaha, Madal, DhyangroDhime, Dhalak, Ta, Khin, Kayan, Bhuchhyan, Khwalimali, Jhyali, Pachhima, Bansuri etc. are still practiced by the Newar musicians in Madhyapur Thimi. The music and dances gives us the glimpses of social, cultural and religious life of the bygone days. Nowdays young people have comparatively forgotten the traditional music and dance and are attracted by westernmusic and dance as well as hindi music and dance.

## CHAPTER 5

### SUMMARY AND CONCLUSION

#### 5.1 Summary of the Findings

Pottery is very ancient technique of making earthen pots from clay soil. In Nepal three main communities have carried out pot making as their traditional and major occupation. In terai there is a pot making community who call themselves kumhale, Prajapati and pandit. In the river basins, inner terai and midhills are kumals who are similar to maghi, Bote, Sunuwar and Darai. In Kathmandu valley and especially in Bhaktapur a Newar community called Prajapati are involved in this traditional occupation.

According to 2068 BS census the total population of this ward No 10 was 1877 of which 927 were males and 950 were females. There were altogether 401 households. Prajapati (poters) of MadhyapurThimi bring soil (clay) from various rural villages like Nankheldol VDC, sipadol VDC, and Kamerotar, sirintar and Bode. They dig out the clay. They carry it to their factory, store the clay. soak the clay, they make the soil soft by using hands and feet, make the pot, dry them in the sun, heat them in the fire, colour the pot paint the pot with different shapes and shades, manage fuel to burn and heat the pots, take out the pots from the oven after heating, storing them in go downs or in the open, making arrangement for the selling of the pot, loading them safely in the containers, carrying them in Basket (kharpan) taking the pots from door to door, and selling them are the major activities

Prajapati used to live in dense settlement. The houses are built very close to each other. The passages between houses are very narrow. There is some open space in the middle which is surrounded by house from all four sides. The houses are mostly built from mud and brick and roofs are makeup of earthen tiles.

#### 5.2 Conclusion

Every household of the respondent selected as sample are involved in pot making occupation. It is their age old family business and part of life. For many of them it is their culture so they do not think in terms of profit or loss. They are skilled in this occupation so they want to carry it out. Few nongovernmental organizations have helped them to improve their skills of pot making and that

provided necessary skill development trainings and working skills. For many households it is simply a way of making some money for living. Pottery provides employment opportunity to very old, children, women and illiterate people. In very recent years the demands of earthen pots have slightly increased. The recent development in the supply of continuous electricity (removal of load shedding) have made it easier to produce.

The occupation of pottery has failed many challenges. Due to every increasing westernization the source of clay soil has moved further away which has increased the transportation cost of raw material collection. Another challenge is that young generations are attracted to other occupations and old generation people are gradually decreasing. Because this is a traditional occupation based on primitive local technology its efficiency is low. It means cost of production is likely to be high which negatively affects the amount of sale. Many potters lack modern skill, techniques, machines, designs and marketing strategies. If potters can make designs which current generations' sale can increase. Both rich, medium and poor families are involved in this occupation.

Despite many challenges, the people who are actually in this profession are quite satisfied. They do not have great expectations from government or external agencies. They have accepted pottery as their way of life, as their identity and source of employment. Many Prajapati work outside but they use their free time, holidays and family members in pot making. It has helped to receive cash and it has helped them to keep busy. They are happy to continue practice their skills and maintain their identity. Many young generations think that they would also come to the same occupation. They feel proud of preserving their culture.

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## ANNEX - 1

### List of Question

1. Name of respondent \_\_\_\_\_ Age \_\_\_\_ Sex

\_\_\_\_\_

2. Occupation \_\_\_\_\_ education \_\_\_\_\_ religion \_\_\_\_\_ marital  
Status \_\_\_\_\_

3. Family description

S N	Name	Relation to HH	Sex	Age	Edu- cation	Marital Status	Occu- pation	Mother tongue

4. Is this your family occupation? yes \_\_\_\_ No \_\_\_\_

5. Do you think it is profitable? \_\_\_\_\_

6. If it is not very profitable why do you carry on this occupation? \_\_\_\_\_

7. Where do you take clay soil from? a) Own land b) buy from outside c) bring  
from outside free

8. What is the main problem in this pot making business?

9. What do you use for fuel? a. wood b. coal c. electricity

10. How do you get coal?

11. What kinds of pots do you make?

a) Ghampo b) Gamala C) Surahi d) Bhudki e) Diyo/pala f) Hadi

12. Where do you sell your product?

13. How do you carry them?

14. How much do you suffer from breakage and damage?

15. Is the sell better than before?

16. If it is not better, why do you think it is not better?

17. Do your children work/help in this occupation? Yes \_\_\_\_ No \_\_\_\_

18. Do you like them continue this occupation? or you want to keep them away ?

19. Have you received any support from the government?
20. Have you ever received any prize for that?
21. Besides pot making what else do you do?
22. Besides pot making what else does your husband/wife do?
23. Which time is best for pot making?
25. Which time is worst for pot making?
26. Do you have any particular ritual for beginning this work?
27. How many types of frame or do you make it?
28. How do you get this frame or do you use?
29. Where do you store them?
30. Do you have enough space to store?
31. Have you ever taken any special training about pot making ?
32. Has ward organized such training?
33. Has Municipality/VDC provided any training?
34. Do you think such trainings are necessary?
35. What do you think about plastic pots?
36. Do you think production of plastic has negatively impacted on earthen pot making?
37. Do you have any organization formed by your community to enhance pot making business?
38. Do you have to work on dirt?
39. Do you suffer from T.B. pneumonia, cough , cold recently?
40. Birds and animals at home ?Yes \_\_\_No\_\_\_
41. If yes what?           goat yes \_\_\_No\_\_\_  
hen yes \_\_\_No\_\_\_  
  cock yes \_\_\_No \_\_\_  
  cow yes\_\_\_\_No\_\_\_\_\_
- buffalo yes \_\_\_No \_\_\_\_\_
- pig yes \_\_\_\_\_No \_\_\_\_\_
42. do Not rear animals
43. How much land do you have?
44. Have you cultivated the land in contract from others
45. What type of house do you have ?