

# **CHAPTER - I**

## **INTRODUCTION**

### **1.1 General Background of the Study**

Society is the composition of people who may be the single or racial groups of the different tribal or racial groups. In other words, the society is the composition of homogenous groups of people. But so far the nation-wide society is concerned generally, it may be the composition of heterogeneous groups because in one nation, it is not possible to be the settlement of only one racial a tribal or ethnic group of heterogeneous people. Therefore, all the nations of the world have human society composed of heterogeneous people. It should be born in mind that the heterogeneity can be even in the composition of two kinds of people indigenous and migrants (Thapa, 1995:1).

Nepal is an independent country with full of ancient glories bearing testimony of her very rich culture and civilization. This is the country of different castes/ethnic groups unified people of different origin as well as different cultural backgrounds. These people have their own unique language, culture, social orgination, myths, legends, costum, moral values and traditions.

Nepal is geographically as well as culturally heterogeneous in character from southern Terai belt to the northern high Himalayas range. Different scholars have viewed mosaic nature of Nepalese culture in different ways. Pro. Bista describes Nepali culture as an example of syncretism of various ethnic group (Bista, 1982:1).

The population of Nepal can be divided into three racial groups on the basis of language and physical features:

- Tibeto-Burman language speaking group inhabiting the northern part and mid-mountain region.
- The Indo- Aryan language speaking groups occupying the Middle hills and Terai areas.
- There is a small group of Terai people who speak a Dravidian related language.

Though languages are diverse and different in nature, most cultural groups of Nepal are the products of hundreds and thousands of years of mixing of the elements. Nepal is a multiethnic, multicastes, multireligious and multilingual country. It is also the meeting ground of northern Lamaism and southern Brahmanism though most of the ethnic/tribal still cling to the Shamanistic Jhankri culture of mediums and sorcerers. (Regmi-1999:3)

To understand the formation of Nepali society, it is desirable to know the geographical location of Nepal because it has played a vital role in its formation. Nepal, as we know is a landlocked country between two great nations of Asia: China and India. Due to geographical location of the country, Nepalese society had got a great influence in its formative stage and then after too. Many influences of these neighboring countries of Nepal such as racial, religious, cultural etc are noticed in the formation of Nepali society.

Nepali society in the broad sense is the composition of two stocks of people Mongolian and Aryan who had migrated to Nepal in different times of ancient and medieval period from different areas of these two

neighboring countries. Broadly speaking, the ancestors of Aryan stock of Nepalese population had migrated to Nepalese from India in the different period of history on the contrary to this, the ancestors of Mongolian people of Nepal had entered into Nepal from Tibetan region of China and northerastern part of India. (Thapa, 1995:1)

Nepal is a land of social, cultural, ethnical and linguistic diversity in this context Hegan writes few country exhibit such social ethnic, linguistic and culture diversity with it such a small compass as Nepal so that the ethnic turntable of Asia. (Hegan-2058:59-60)

Wake writes Nepal as a model of mosaic Society with over forty mutually unintelligible language groups and further division by caste, there was and is a wealth of cultural diversity. (Wake 1980:15)

Nepal is a country with a difference in more than respect. This is an evident in the religious tradition of the country as well. Predominately a Hindu kingdom, Nepal has shown unique tolerance in religion Buddhism has flourished in Nepal as a separate entity without coming in to conflict with the religious tradition of the Hindus. Major religions of Nepal are Hinduism and Buddhism. Hindu and Buddhists alike worship all the deities both of Hindu and Buddhists. (Bajracharya cited from sherchan, 2002:2)

Historically, many of the Janajati (ethnic groups) used to occupy a particular habitat of territory, and thus many of them claim that they are the true "First settlers" (Adivasi) of Nepal. It can be divided into two distinct regional groups: Hill janajati and Terai janajati. Some of Hill janajati are Magar, Gurung, Rai, Limbu, Sherpa, Bote, Raji, Raute and

others some of Terai Janajati groups are Tharu, Dhimal, Satar, Santhal, Dhangal, Jhanjar, Koche and others.

Nepal is one of the least developed country, suffering from different diseases and problems such as drug abuse, alcohol abuse, smoking etc. The use of alcohol product has been found in Hindu religion since Vedic period. In different historical periods, use of alcohol was found in Nepalese community. Different evidence show that even in prehistoric and ancient times alcohol was consumed.

Now a days, alcohol brings a great problem in the world as well as in Nepal. Man takes alcohol for different purposes such as: to release stress, for entertainment, relax, to celebrate festivals etc. Black and white level alcohol is used by people. Both men and women are the users of alcohol in many communities in our country. Among them ethnic (Gurung) community people mainly prepare and use alcohol that creates great social, economical, physical, mental and emotional problem.

According to Oxford dictionary, alcohol is a colourless liquid specially as intoxicant as present in the wine, beer, sprits etc. liquor containing this, other compound of this type. But in pharmacological definition, alcohol is a drug and may be classified as a sedatives, tranquilizer, hypnotic or anesthetic depending upon the quantity consumed of all the drugs, alcohol is the only drug whose self-induced intoxication is socially accepted.

In Nepal, alcohol has been a great social problem, though it has been acceptable. Nepal is a country with multi-ethnic society. According to control Bureau of Static's 2002, there are more than hundred ethnic groups living in Nepal. Gurung is the major ethnic group of Nepal, who

are residing, mainly in Gandaki, zone. Alcohol drinking is taken as normal practice among the Gurung community. According to their social, religious, and cultural traditions, it is not restricted. The people of Mangolian origin (like Gurungs) use alcohol for the purpose of ritual and religious occasion, as well as in festivals and social customs like birth and death.

Hansapur village development committee lies in Kaski district, Gandaki zone and western development region, 3 hours travel by bus from Pokhara Sub-Metropolitan City. There are inhabitants of various ethnic group, each group has their own customs and ritual. Specially, majority of Gurung is situated at ward no. 4, 6 and 7. Gurung men and women have habit of drinking alcohol. It is social value and its effects bring a great health problem in the community of Hansapur VDC in Kaski district.

## **1.2 General Introduction of Gurung in Nepal**

Among the different ethnic groups, Gurung is one of ethnic group of Nepal, which has Monglian features and speaks a language of Tibeto-Burman Family. Gurung are hardly hill people living among the southern slope of the Annapurna Himalaya in west- central Nepal. Their traditional territories extend from Gorkha district east through Lamjung, Kaski to Syangja district. All in Gandaki zone, Gurung is also found north along the Kaligandaki river above the important town of Baglung in Baglung district and along the Budigandaki vally. The Gurungs are related ethnically to their neighbours the Magars and the Thakalis and even to the kirants of eastern Nepal. (Bista, 1967:91)

According to 2001 census, the total Gurung population is shown 543571 there are 259376 (47.71%) Males and 284195 (52.29%) Females Gurung in Nepal.

Gurungs are basically divided in to categories the highlanders and lowlanders. The highlander Gurungs are known as the Lama Gurung and retain the primitive pastoral way of life on the high altitude pastures. They adhere more to the Tibetan religious, beliefs and culture too. The low lands gurungs are more Hinduist and have begun to participate in various pursuits like agricultural and business. The geo-political situation causes the horizontal division of the Gurung into those living in the western districts of kaski, syangja and prabhat and they are called western gurung. While those inhabiting Manang, Tanahun and Lamjung districts are called central Gurungs and those in Ghorkha and Dhading districts are called eastern Gurungs. These three types of Gurung have minor culture difference between themselves, but the linguistic differences is quite distinct.

The social organization of Gurung built up has a quite distinct built up consisting of two parallel sub-tribes the 'Charjat' and 'Soljat'. The Charja consists of Sixteen Clans. The Charjat people consider themselves superior in the Gurung tribal structure and consist of the four clans possessing their own hierarchical order. The highest begins the ghale, then ghodane, followed by lama and lastly lamichhane. The Soljat indicates sixteen clans, is misleading and actually there are more than sixteen clans within this clan structure. There does not seem to exist systematic hierarchical order among these Soljat Gurungs. Though the majority of the clans and their economic status can be a reason for their high and low position in the village, some other Soljat clans are

Kromche, Masi, Mgar, Pajyu, Phle, Thorche, Tu, Yoj and such. (Gautam and Thapa, 1994:240-243)

Marriage arrangements among Gurung is unique by tradition, the practice of cross-cousin marriage is preferred, but the young boys and girls are given full opportunity to make their own choice (Bista, 2004:95).

The language spoken by the Gurung is called Gurung kura. Approximately more than 2,00,000 people in the districts of Lamjung, Syangja, Kaski, Thanu, Manang and Gorkha in the Gandaki zone, Mustang and Parbat in the Dhaulagiri zone, Dhading in the Bagmati zone and Chitwan in the Narayani zone speak this Gurung who have settled to the east and west are unable to speak their language due to the pressure exerted on them by other tribes of that area who are in a majority people with usage of Khas Kura (Nepali language).

The facial feature of these people consists of a totally Manolian nature, though the nasal root is too depressed of pure Mongoloian, fleshy wings not too wide and not too flared nostrils. Their brow ridges are not that pronounced, the jaws are rounded, molar bones projecting both frontally and to either side. The overall face is round and short. Ethnically, the Mangoloian features are fold and upper eyelid and distinct, followed by slanted integument lip, straight black hair short or medium build, sturdy muscular bodies. The complexion of the Gurung ranges from dark brown to whitish-brown and very fair (almost pink), specially those who live in the hills and lekas. While the highland gurungs are more Tibetan and lowlanders are more Arayn.

### **1.3 Statement of the Problem**

In the global context, consumption of alcohol is increasing day by day. In our context, due to modernization and influence of western culture, consumption of alcohol is growing beside the culture here. Alcohol is a drug may be classified as a sedatives, tranquilizer, hypnotic or anesthetic depending upon the quantity consumed. Alcohol is the only drug whose self-induced intoxication is socially acceptable over the past 30-40 years increasing in a number of young people at present who have started to drink alcohol and they waste their time, money and health. In Mongolian community, most of the people use alcohol which affects the health, socio-economic status directly or indirectly influenced. No more study has been conducted on "Alcohol Drinking Habit and Health Status among Gurung Community in Hanspur, VDC, Kaski", which is the burning problem of Nepal as well as the less developed communities like ethnic community.

The use of alcohol increases day by day and that creates different social and health hazards. Excessive use of alcohol can cause mental, physical, social, occupational and family problem. The misuse of include represents out of the leading in many societies. Alcohol consumption is associated with a variety of adverse health and social consequences. Adverse effects of alcohol including cirrhosis of liver, kidney-urinary disorders mental illness and types of cancer, Gastritis, heart disease, pancreatitis and damage of foetus of pregnant women etc. Misuse of alcohol is also strongly related to social consequences such as road accidents, injuries and fatalities, aggressive behaviours, family disruption and anti-social evils and crimes. Alcohol use is also deeply integrated into social and even religions customs.

In this way, it is clear that to know about alcoholism in ethnic community is a topic of great significance. There have been a number of studies on socio-economic status tradition and customs, causes of alcoholism of various ethnic groups. But there is not any research work in the topic "Alcohol Drinking Habit and Health Status among Gurung Community in Hanspur, VDC, Kaski". A remarkable numbers of ethnic have been living in Hansapur VDC where they have a serious alcohol problem as common manner. Many people of ethnic community have a habit of drinking alcohol. They have habit of high frequency of drinking alcohol any time. They have developed habit of expensing more amount of money in drinking alcohol rather than having various expenditure for other sectors like their children's educations, to improve their health status or nutrition. There must be various factors which make them habitual for alcoholism, which has been a great problem of their community as well as nation inviting many challanges. So the present research tries to attempt the study about "Alcohol Drinking Habit and Health Status among Gurung Community in Hanspur, VDC, Kaski".

#### **1.4 Objectives of the Study**

The objectives of the study are as following:"

1. To examine the alcohol consumption behaviour in Gurung community.
2. To identify the effect of drinking alcohol on health in Gurung community.

## **1.5 Research Questions**

The following research questions were determined in this study.

1. What kind of ritualistic value of alcohol does the Gurung community have?
2. What social problems can be seen in Gurung community due to the excessive use of alcohol in the society?
3. To what extent does alcohol affect on economic status of Gurung?
4. What are the major problems of alcohol users related to health status of Gurung?

## **1.6 Significance of the Study**

Now a days, Alcohol abuse is becoming a critical social, economical, mental, physical and emotional problem, particularly among young generation. Loss of property, growing violence, sexual harassment, transmission of sexual diseases, violence of social rules and values including road accident etc are the consequence of alcoholism. Alcohol is available very easily nearly everywhere. Anybody can use it easily. There is no any restriction of time, place and age to sell and use alcohol. Even though government has performed little efforts which remains quite less enough. This study helps the people to avoid the negative thought and malpractices of alcohol in Gurung Community. This study makes the people aware from the negative impact of alcohol and helps them to promote health behaviour in their life. Following are the significance of the study.

- The Study will be helpful to arise awareness against anti-social alcohol use.
- It will help to find out the effects of alcohol use in various sectors.
- It will be used to discourage the alcohol practitioners.
- It will be helpful to the youths or alcoholic to change their health and habit.
- The findings of the study give the information to all the people for existence in healthful living environment.

- It will be helpful to find out the effects on health by alcohol.
- It will be useful to the researchers, experts, teachers, Journalists, students and other concerned persons for further similar study.
- It will provide further guidelines for NGOs and INGOs to launch new program against the alcohol user community.

### **1.7 Delimitation of the Study**

Each and every study has its own type of limitation. This study was also not an exception to it. This study tried to focus social values and effects on the health of Gurungs of Hansapur V.D.C., Kaski district. So, it has been a small piece of work that may not analyze social values and effects on the health of Gurungs.

The present study has been bounded by many research constraints of resource and time. This study has been carried out to the requirement of partial fulfillment of Master Degree of Arts in Sociology/Anthropology. It is found with certain format, and study period. This study also aimed at focusing on the social value and effect on health of Gurungs.

Due to limited time and resources this study had been delimited as following:

- The Study is based on the alcohol user persons of 15 years of age and above.
- The Study evaluates the ethnic Gurung community residing ward no 4,6 and 7 of Hansapur VDC in Kaski district.
- The study found the health status of alcohol users.
- The study found the educational status and that impact on health of alcohol user.
- Interview was taken with 150 persons who were using alcohol.
- Purposive sampling method was used in data collection.

## **1.9 Organization of the Study**

This thesis is divided into six chapters. The first chapter is introduction that covers research general background, introduction of Gurung in Nepal, statement of the problem, objectives of the study, research question, significance of the study delimitation of the study, definition of the terms used. The second chapter is review of the related literature. That basically focuses on review alcohol consumption behaviour among ethnic community and that impact on socio-economic and health status. Third chapter gives the information of research methodology.

The fourth chapter brief background of the respondents in which age, occupation, income, educational status, family size and gender distribution included. The fifth chapter provides causes and effect alcohol on health. That covers alcohol related behaviour, consumption of alcohol, effect of alcohol and knowledge of alcohol. Finally, the sixth chapter has the summary, conclusions and the recommendations.

## **CHAPTER - II**

### **REVIEW OF THE RELATED LITERATURE**

#### **2.1 Review of the Related Literature**

L. Masserschmidt (2004) described “In upper Manang, when a boy turns fourteen, they do a coming of age ceremony for the boy. As the part of the ceremony, he has to make and eat balls of tsampa and ghee. There after he is considered a man and begins to take part in adult social functions. Fifteen year old girls brew local wheat beer, called chang, which the girls present to the young men of the village in the hopes that they will remember and protect them from abduction and marriage to men from neighboring villages”.

Donald A. Messerschmidt (1976) wrote a book and described about the social organization physical setting, kinship, marriage social and regional celebrations, conflict and change about the Gurung of Nepal. He showed the zone and district where the Gurungs used to live. He gave detail information about celebration, kinship, conflict and many other aspects interestingly but didn't mention distinctly about the Gurung who are regionally scattered and the manners are diverse.

The Gorkhas is a valuable book written by W. Brook Northey and C.J. Morris (1993). They said “culture natures with Magar.” In this regard they said, “For though the both Gurung and Magars still retain their own vernacular tongue, tartar faces and caveless manner, yet what with military service for several generations under the pre domination Khas and what with commerce of khas males with their females, they have acquired the khas language, through not to the oblivion of their own, and the khas habits and sentiments, but with sundry reservations in favor of primitive liberty. The Magars, who are an agricultural race, inhabit the temperate regions which lie immediately to the north of the foothills, whilst the country to the north of the Gurung; a purely

pastoral people.” (184-186) similarly, they have mentioned about the history and the Rodighar of Gurungs.

According to them, the Gurung race is of pure mongolian origin and no dim post. It crossed the Himalaya and too up it's abode on the southeron slops, was the same as that in vogue in Tibet at what time and may or may not have in the lamastic from Buddhism existing in that country as the present day.

The actual date at which Gurung settled south of range is not known, but even to this day they are in their own homes, more Lamastic than Hindu, although they have converted themselves freely to the Hindu ceremonial law.

The Gurungs have a characteristic institution known as the Rodi Ghar. This is best described as a dancing and it takes place, as a rule in the house of the local headman of the house. It is held only in the harvest season and is open only for the unmarried boys and girls of the village. This makes the occasion for a good deal of license and there are songs and composed songs of a song what doubtful nature. It is interesting to note that there is held nowhere else in Nepal (199-200).

'Spirit possession in the Nepal Himalaya' is another book which is edited by Hitchcock and Jones and written by Donald A. Messerschmidt. In this book, the writer discussed about different aspects of Gurung like previous occupation, social order, religious tradition, category of Gurungs, Shaman, Gurungs human funerary rituals etc.

Dr.R. Gautam and Ashok K. Thapa Magar (1994) have shown the brief description of Gurungs population, Historical background, tribe and steps, language, physical characteristics, life cycle rituals, religion, festivals, dances, rodhi, dress and ornaments, economic status, social beliefs and customs on the book 'Tribal Ethnology of Nepal: So it is an important literature for thesis.

'Dimensions of Nepali society and culture' is another inevitable book of Rishikeshav Raj Regmi, in which he described about Gurungs in this way;

"The Gurungs people live on the southern slope of Annapurna Himalayan region the west Nepal, including Gorkha, Lamjung, Tanahun, Kaski, Manang, Parbat. Gurungs are also found in Baglung along the Kali Gandaki river. These people live in compact village. They live in beautiful houses, and the upper section of their two storied houses are whitewashed and differ from the red-pasted houses of the Khas-Brahmin. The Gurungs are ethnically related to the Magars, Thakalis and Kirantis of east Nepal. Many Gurungs have Joined army. They are recruited in the Gorkha regiment in India and England. Later many social and political changes have influenced them.

There are 4,24,700 Gurungs in Nepal. Recently, they migrated to the Chitwan area for a new life; they never marry outside their groups. Their economy is based mainly on agriculture and sheep-rearing. They grow rice, wheat, maize, millet and potatoes. Gurung women are skillful in wearing blankets and Jackets from Sheep wool. Women wear house rings, and their favorite ornament in the coral (muga) necklace. (Regmi 1999:61)

Bista, D.B. (2055) the pioneered anthropologist also has given about the surface history and demeanor of the Gurungs in his book 'People of Nepal'. He has mentined about the sources of economy, exchange and change on language in previous time. "The important source of Gurung families income is the pensions and salaries of those who become soldiers. A majority of Gurungs join the British and Indian armies and go to various part of India, Malaysia, and England. The smaller number joins the Nepal Army. Only an insignificant few take any other kinds of paid employment.

Gurungs who do not go outside in search of army service stay at home to look after their fields and livestocks and make trips to the border regions, both Indian and Tibetan to exchange salt for food grains and vice versa. Some people take ghee north to exchange for Tibetan Sheep's wool and Himalayan goat is hair. The rate of exchange generally has been equal weights of ghee and wool. Trade routes generally hasve been extern along the upper valleys of the Kali Gandaki, Marsyangdi and Budhi Gandaki rivers.

Some Gurungs have now taken Brahmin Priest Just as the some other people, Magars for instance, have adopted the Lamaistic from Buddhism. Even today there are few Gurung's Lamas educated in Lamaistic Practice in the districts of Manang and Larkye. A Gurung boy has been recognized as an Avatari, a reincarnation of a Lama of one of the monasteries in the border region. Some older villages still have chartens to be seen, but those who have come into contact with the Brahmans and Chhetries become more Hindulized and cast conscious than other.

Gurungs are clearly Mongoloian in their features and yet easily distinguished from the real Tibetans living further north in the boarder settlements. Those in the original districts Kaski and Lamjung speak a Tibetan-Brahmin tongue while other who have settled elsewhere especially those living to the east of Kathmandu, have last their mother tongue and speak Nepali" (86-93).

Similarly, Janak Lal Sharma (2058) describes about the ancient history of different Janajati. He wrote Nepal's Gurung jait and their brief descriptions. According to him, the Gurungs entered in Nepal from China. They come in the hilly region from two sides. Firstly, they came in Nepal directly by crossing from Himalaya and settled in upper hilly area but the second entered in Nepal slowly through the India to Terai region and lastly came up to the lower hilly region: So, the demeanors of the upper hilly region and lower hilly region are different. He gave detailed ancestral history of the Gurungs of Nepal.

An important book was written by J. Kawakita and the book was translated in Nepali on 2047 B.S. by Khadaka Man Malla. The writer described different tribes with Gurungs. It is very useful for the sources of knowledge of different tribes but, not described all aspects of Gurungs in detail. So, it is not very useful for the ancesterial knowledge and Changing aspects of Gurungs (Kawakita 2047).

Cultural change is the process of continuous change. The change may be faster or slower according to the situation. Madhu Raman Acharya (2053) describes

about the dynamism of the culture of ethnicity and nationalism among the ethnic minorities which is useful to provide knowledge about the changes of the culture of different tribes.

'The Gurungs' is also an important book for the detail description about different aspects and cultures of Gurung tribe of Nepal. In this book, the writer has given detail information on the related aspects of the study like clothing, ornaments, food, hunting, cultivation, occupation and so on. This book is mile stone to know about the behaviours and practices of Gurung tribe. (Pignede 1993)

Subedi Gyaneshwar (2006), 'The impact of modernization of the Gurungs' of Bhuka Deurali village of Bhuka Tangle VDC, the self dependence has been slowly decreasing, capacity and quality of production have been decreasing, use of chemical in food has been raised, local man power also has been decreased and raised migration to urban only few youths of foreign employment have raised from their condition, they have left the village and settled in town areas. The present population of Dalit people is higher than Gurungs.

Similarly, S.T. Tamang's 'Nationalities Question of Nepali', Nationalism and Ethnicity in Hindu Kingdom of Gilmer, Czanecka and Whelpotan, development and under development of seligson and passo-smith are the book which provide more knowledge and informations about the related study.

Different Sociologists/Anthropoligists both indigenous and foreign have carried our various ethnographic studies in Nepal. Among them, bista is the indigenous pioneer scholar, who has given a lot of contribution in the field of ethnographic study. His book "The people of Nepal" is one of the master piece of literature of ethnography. He has described about a lot of ethnic group in this book.

Similarly, "Sabai Jatko Phoolbari" is another book of Dor bahadur Bista, in which, he describes the ethnography of different people.

Lionel Caplan (1970) has studied a village of eastern Nepal where he studied the changing relation between members of indigenous tribes, the Limbus and the high caste Hindu groups of Brahmins.

Gurung, Ganeshman (1989) 'The Chepang', has given a detail ethnographic picture about chepang, a minority group of Nepali in his book. He has traced a continuity and change about Chepang regarding their social, ecological, economical, religious, family, marriage and kinship systems.

Regmi, Rish Keshav's (1991), 'The Dhimals', has given an anthropological study of a Nepalese ethnic group of Dhimal. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phases of life, etc. are described in detail.

Singh (1997) has given a well ethno biological description of Raute, a nomadic tribe of Nepal.

Regmi, Murari Prasad (1990), in his book, 'The Gurung', has prepared a cross cultural study of Nepalese ethno group. He has described about the bravery and glorious culture of Gurung.

Subba (1995), has given a detail account of Limbu culture and religion in very interesting way, several aspects of culture and religion of Limbus are focused in the book.

Holmberg (1996), has described about myth, ritual and exchange among Nepal's Tamang very nicely.

Nepali, Gopal Singh (1965) in his book, 'The Newars', has given an ethno sociological study of the Newars, a Himalayan, community of Nepal. The book has given a well ethnography of Newars.

Nepal is a developing country where about 30 percent of people are living in under poverty line and 53.74 percent people are literate out of the total

population. Literate people achieve every success in their life, which contribute to develop and form their behaviour. Without education, we can not imagine development of ourselves as well as country. So, Nepalese people are facing various Socio-economic problems such as poverty, incident, violence and negative feelings with each other in society caused by the excessive use of alcohol.

There is no specific literature published yet in the area of alcohol uses community and effect on health status. But a few articles are published.

A Study on National highway traffic safety administration in USA found that alcohol related road rushes represent major causes of death in many countries. In 1996, 17196 people were killed in alcohol related crash death. In the same way 321000 persons injured which accounted for 9 percent of all non-fatal crash injuries in the USA. About 80 percent of night time road crashes involve single private vehicle prior alcohol consumption by the driver.

In a report on classification of alcohol related problems and dependence, Epstein E. (1998) has reported that misuse of alcohol represents out of the leading causes for preventable death, illness and injury in many societies through out the world. Alcohol consumption is associated with a variety of adverse health and social consequences. Adverse effect of alcohol has been demonstrated for many disorders including cirrhosis of liver, mental illness, several types of cancer, Pancreatitis and damage of foetus among pregnancy women. Alcohol is also strongly related to social consequences such as driving and fatalities, aggressive behaviors, family distraction and reduced productivities.

A Survey done by CWIN (2001) about drug and alcohol abuse among 426 children age between 10-17 found that 17.4 percent of children are using alcohol, 3.1 percent drug and 12.7 percent tobacco during the last 12 month. The Study also shows association between the consumption of alcohol, during tobacco and the age educational status and gender of that age group. The study

summarized the males predominated females by five fold in taking drugs. The young generation was more likely to have experienced during the last 12 months as compared to the old generation, cannabis and was appeared as the most common drugs in Nepal.

Nagle (1991) although, the proportion of women consuming alcohol is in general lower than that for man, greater proportion of those (as compared to man) may become dependent of alcohol. Nagle (1991), Alcohol or drug abuse risk is associated with more than half the reported suicides in the world. Five–ten times more alcohol abusers attempt suicides as compared of non-abusers.

Pauline odea (1993), the elderly are at increasing risk of loss of a supous or significant other new onset or weakening of medical illness, loss of social or retirement, a family history of alcoholism and previous alcohol use or abuse for those people any alcohol may be too much. For these with serious medical condition, those with allergies to the ingredients of alcohol drink such as grains, yeast, potatoes, grates, juniper.

Murray and Lopez (1996) estimated that globally in 1990 alcohol contributed to 7716000 death. Some 8 percent of this burden of death, illness and injury fall on regions of world classified. Park J.E. and park K (1997), the annual cost of alcohol related damage is estimated to be 90-100 billion. The role of alcoholism in death is certainly under estimated or Janice phelps correctly said, "Perhaps the saddest thing that can be said of this disease with out ever knowing that they are alcoholics nor dose the medical profession know".

Gyanwali (1998) our society tolerates and condenses drinking alcohol. Though we spend a great deal of time and money in the use of drug, alcohol is the most common and dangerous of the addiction drugs.

WHO (2000), Chronic alcohol use can damage any organ systems. Besides the well-known liver complications, there can be enlargement of the heart with weakening of the heart muscle called cardiomyophthy and subsequent heart

failure. There is an increased risk of mouth, throat, and stomach. Colon, liver breast and other estrogen related cancers.

It is the drug most widely used by vulnerable 13-17 years old teenagers. In fact many young people drink for the sole purpose of getting drunk. There is hidden epidemic of alcoholism in the elderly as well. So all ages are at risk (The way up newsletter vol. 78, 20-12-2000).

The way up newsletter vol. 32, 15-12-2001 (2001), The fear and unrest stirred up by the recent attacks upon human civilization which may have stimulated some to engage in more escapist behavior attempting to avoid or minimize anxiety and emotional pain. This is understandable but in the long run can cause anxiety as well as other emotional symptoms since excessive indulgence can create imbalance in the brain. There is also the Lab Kumar Rana Magar (2006), 40 percent drank alcohol as matter of culture, 20 percent drank release physical and mental tension, 4 percent drank occasionally, 24 percent drank for enjoyment 6 percent drank to know about the test.

The Study has also revealed that the state of alcohol users is found in affected with the symptoms of headache vomiting, loss of appetite, 37.5 percent are seen are affected with high blood pressure, 18 percent are affected with T.B and 2 percent are seen to be ignorant about their health being affected with alcohol.

Kush Bahadur Dangol (2006), The study on Mijar community Bidur Municipality Nuwakot, carried 75 percent drink alcohol everyday, 19 percent drink weekly, 6 percent drink it sometimes in the social occasion.

S.R. Niraula et.al (2004) on study of prevalence and cause of alcohol consumption among female in Sunsari district found that the prevalence of alcohol use among the women was 16.6 percent in Sunsari. The prevalence was significantly more in older age groups than in reproductive age. The researcher

found that 15 percent of women had taken alcohol even in pregnancy. Among the alcohol consumers, 42 percent of users reported to have health problem.

According to a bulletin of the world health organization published in Nov. (2005), heavy drinking has been known for centuries to be a health hazard and cause of death. Effort to qualify the disease burden associated with different risk factor clearly demonstrates that hazardous and harmful alcohol. Alcohol drinking is one of the leading risk factor which is responsible for 4 percent of the global disease burden. This enormous health burden with its humongous social problems associated with disorders attributable to alcohol use, is distributed unevenly: poor and underprivileged group age often at higher risk and are deprived of health and social interventions that can help to alleviate individual and family distress.

So it can be concluded that alcohol has been a great problem in human community and its influences, not only other factors. It holds the high risk problems of human life.

Alcohol is world wide a social and medical problem. Chronic alcohol use can damage any organs of body, beside the well-known liver complications. There can be enlargement of the heart with weakening of the heart muscle called cardiomyopathy and subsequent heart failure. Mothers who drink even moderate amount have a high risk of producing a child with the congenital defects called the alcohol syndrome. Alcohol use is also hard to measure the involvement in crime, accident, poor job performance, relationship problems, tragedies and divorces. Children of alcoholic parents are four times more likely to develop alcoholism.

## **CHAPTER - III**

### **METHODOLOGY**

#### **3.1 Research Design**

Research design is the blue print for any research study. Research design helps to the researcher to follow the certain plans and procedures of the study and helps to control external variables. Through appropriate research design the researcher can conclude his/her study appropriately. The research had designed to show the present situation of alcohol consumption of ethnic (Gurung) adult in Hansapur VDC. The researcher has applied the descriptive type of research design in this study.

#### **3.2 Source of Data**

The area of the study was Hansapur VDC Kaski district of the present study. It lies in the western development region, three hours travel by bus from Pokhara Sub-metropolitan. Data have been collected from all male and female of age 15 yrs and more from primary sources with the help of interview schedule, who have been taking alcohol. usually farmer, Personnel, VDC member are the population of the study. There are 137 Gurung families and the total number of population is 743.

#### **3.3 Sampling Procedure and Sample Size**

Due to limited time, budget, and resources it is sure that all population was not involved in the study. Altogether only 150 numbers of alcoholic were the respondents of this study from three ward. The purposive sampling method and focus group discussion method were used for selective wards i.e. ward no 4,6 and 7 due to major inhabitants of Gurung families in this VDC. Incidental sampling method was applied for selecting individual respondents who used alcohol.

### **3.4 Tools for Data Collection**

To collect actual data, tools are most important. Findings of the study depend upon the tools used in the study. In the study, interview schedule developed by researcher himself was used as data collection tool. Interview schedule was divided in two parts. One part was related about general introductions part and another was related to consumption of alcohol and its associated behaviour.

### **3.5 Validation of the Instrument**

To acquire factual data from the study area, the study tools must be more practicable, reliable and valid. Before finalizing the interview schedule there were carried for the pilot study among ten percent of respondents in same VDC ward no. 4. On the basis of the result of pilot study and supervisor's subjective Judgment and suggestions, interview schedule was improved as it is necessary.

### **3.6 Data Collection Procedure**

For data collection, the researcher went to the study area and met to some community people to get information about alcohol users. The investigator met the alcohol users and took interview with them after their permission. The respondents were found out through the community member and the previous respondents. The researcher himself visited respondents at home, road, tea shop and Bhatti (hotel) on the basis of information of previous respondents and their easyness.

### **3.7 Method of Data Analysis and Interpretation**

After collection of data from interview schedules, data were edited to minimize the error. Code was given to tally the answer easily. The collected data and information were presented in different table and figures. The data was analyzed according to the percentage through the help of tables, bar, diagram and pie chart according to necessity.

## **CHAPTER - IV**

### **BACKGROUND OF THE RESPONDENTS**

In Nepal, there are many ethnic groups, among them, Gurung is one ethnic group. They settle high hilly area of Nepal. they mainly live in Gandaki zone. In Gandaki zone, Kaski district, Hansapur VDC ward No 4, 6, 7 communities. These wards are at the top of Hansapur VDC. In this gurung community, people are taking habit of alcohol drinking. Majority of Gurungs take alcohol in their fest and festivals culture habit. Men and women also drink alcohol. Many of Gurungs join in army and ex-army mainly in India and some are in Nepal and British. This study was focused on the alcohol user persons and effect on health. In this section of the study report, the data were collected and which were analyzed and interpreted by following headings.

#### **4.1 Background of the Respondents**

##### **4.1.1 Age of Respondents**

Age is one of the most important demographic indicators to indicate the health status of the people because to live longer is one of the products of good health. Health depends upon age factors of the people. In this study, people who are 15 years and above years were taken as respondents.

**Table 1 : Age of Respondents**

<b>Age</b>	<b>Number</b>	<b>Percent</b>
15-24 yrs	21	14
25-39 yrs	48	32
40-59 yrs	62	41
60 and above	19	13
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

The data from the table no. 1 show that the middle age people were found in high percent (41%) about one-third (32%) of the respondents were 25-39 yrs youth. The Student age respondents were 14 percent. The elderly respondents were 13 percent.

#### **4.1.2 Occupation / income source of the Respondents**

The economic status of the people directly or indirectly affects their health, education, knowledge and living style. The people of higher economic condition may have higher education, health service, shelter etc. This higher economic condition makes the people educated. As a result, they know the effect of excessive use of alcohol and can avoid the negative concepts of using alcohol in the society, so that they used it in a little amount. So the economic condition of the people should be very good. Otherwise, it may have a bad impact on them. The people of low economic condition can not afford their essential goods and can not get higher education, health service etc. Which makes them illiterate and do not know the effect of alcohol. Therefore, such people may suffer from many socio-economic and health problem.

Occupation is the base of the economical source of livelihood. People occupy various types of occupation as their interest, ability and opportunity which influence their health status. Hence, in this study, occupation of respondents is analyzed and they are shown in table no. 2.

**Table 2: Occupation/income Source Status of the Respondents**

<b>S.N.</b>	<b>Occupation</b>	<b>Number</b>	<b>Percentage</b>
1.	Agriculture	82	54.67
2.	Service	54	36
3.	Business	6	4
4.	Other	8	5.33
<b>Total</b>		<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

Above the table 2 shows that highest percentage of respondents are involved in agriculture which shows that 54.67 percent of respondents are involved in Agriculture. The lowest percent (4 percent) of respondents are involved in business. Similarly 36 percent of respondents are involved in service because Gurung people are employed in national and international army and 5.33 percent people are involved in such as labour, fishing etc.

### **Monthly income of the Respondent**

Alcohol users have their monthly income to fulfill their needs and make their status higher in the society. Monthly income play an important role to fulfill the needs and better health status. The monthly income of alcohol practicer is shown in the table and analysed as below.

**Table 3 : Monthly income of the Respondent**

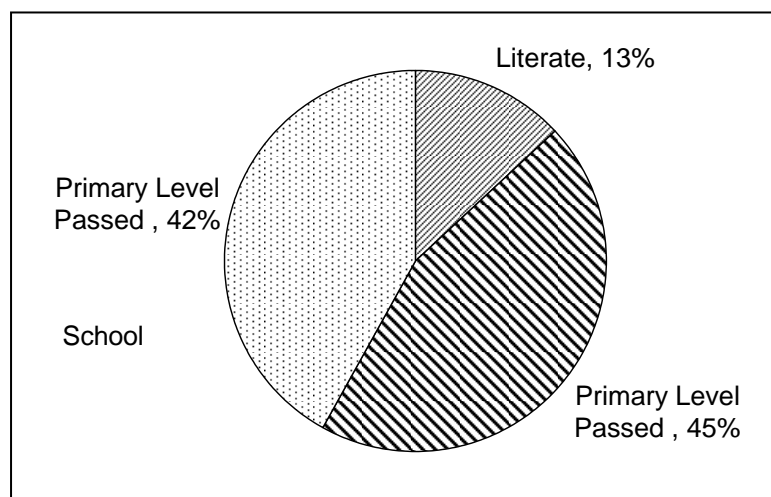
<b>S.N</b>	<b>Monthly income</b>	<b>Number</b>	<b>Rescatage</b>
1	Less then Rs 5000	84	56
2	Rs.5000 to Rs.10000	36	24
3	Rs.10000 to Rs.15000	21	14
4	More then Rs. 15000	9	6

The data of table 3 have shown that the majority of the respondents (56 percent) has monthly income less than Rs.5000, 24 percent respondents have monthly income Rs. 5000 to Rs. 10000, 14 percent respondents monthly income Rs. 10000 to Rs. 15000 and only 6 percent respondents have monthly income more than Rs. 15000. This information indicates that more than half respondent have less than Rs.5000.

#### 4.1.4 Educational Status of the Respondents

Education is the major weapon to eradicate illiteracy and improve the awareness level of people so that most of the problem can be prevented easily. If education level is high, it can be also assumed that the health and economic status of the people is also positive.

In this study area, about 45 percent of respondents were primary level passed and 42 percent of respondents were studying primary level and only 13 percent of respondents were illiterate.



**Figure 1 : Educational Status of the Respondents Literate**

From the fig. no. 1, it can be found that majority of the respondents were literate. Only 13 percent of respondents were illiterate 42 percent of respondents were studying primary education and 45 percent were primary

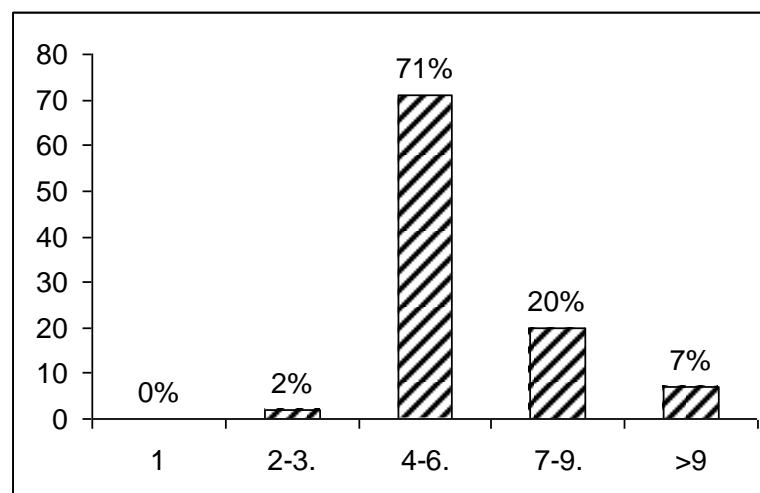
level education passed. The educational situation was good but they had habit of taking alcohol.

#### 4.1.5 Family Size of the Respondents

Family is basic social need of every person. None of the people can live without family. A family may consist of parents, their offspring, relatives and other people who eat in same kitchen and live under the same roof. Therefore, family size can not be same in all families.

In the following, figure No. 2 has given that majority of the families (71%) had 4-6 members followed by the 7-9 members (20%), more than nine members 7 percent and less than three members (2%).

By the study data, it can be concluded that most of the families of the respondents had single family. Because of influence of the western culture some had single family is followed more. It is also given in the following figure.



**Figure 2 : Number of Family Members**

#### 4.1.6 Gender Distribution of Respondents

Male and female are two wheels of the cart. Both of them are necessary to each other. Without anyone out of male and female, none of the society can go

ahead. Among the respondents of the study who used to drink alcohol, majority (72%) was of male and minority (28%) was of female.

**Table 3 : Gender Distribution of Respondents**

<b>Sex</b>	<b>Number</b>	<b>Percent</b>
Male	108	72
Female	42	28
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

The data given in the above table 3 shows that more 72 percent respondents were male and only 28 percent respondents were female.

## **CHAPTER - V**

### **CAUSE AND EFFECT OF ALCOHOL ON HEALTH**

Alcohol itself is not poisonous, it may be friendly to human if it is used properly. But it is observed and felt all over the specially under developed countries like Nepal. Use of alcohol is increasing day by day and that creates different social, physical, mental problems. Misuse of alcohol causes health hazard, crimes, accident etc. The ethnic community they necessarily use alcohol in all ritual works like birth and death, fest and festivals, etc. There is no objection to drink alcohol, culturally they accept alcohol easily. All factors facilitate them to take alcohol like wise culture, family, friend, climate occupation etc.

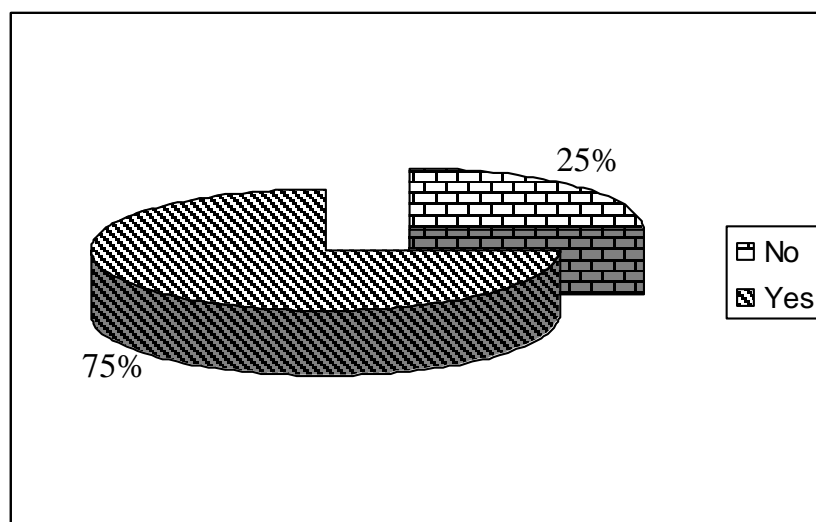
#### **5.1 Alcohol Related Behaviour**

Alcohol itself is not Poison, it may be friendly to human if it is used properly but it is observed and felt all over the specially underdeveloped countries like ours that people drink alcohol without any control people take it how much they like and the frequency of taking alcohol is also unlimited.

##### **5.1.1 Preparation of Alcohol at Home**

In Gurung Community, use of alcohol and preparing at their own home is also common practice three-fourth percent of the respondents (75%) prepare the alcohol at their own home. Only one-fourth (25%) reported that they did not make alcohol at their own home.

The figure no. 3 shows that majority (75%) of the alcohol users used alcohol that was made at their own home where as minority (25%) of the respondents had taken alcohol from other's home.



**Figure 3: Preparation of Alcohol at Home**

### 5.1.2 Quarreling/ Fighting (With Somebody) After Drinking

Most of us may have experienced that people with alcohol usually get fighting with other people even if there is no cause. From the practical life, it can be experienced that some of the people after taking alcohol think themselves as a powerful and they can express and do whatever they like. As a result, they get fighting or quarreling with regard to same in the study area.

**Table 4 : Quarreling Fighting (With Somebody) After Drinking**

After Drinking	Number	Percent
Yes	18	12
No	132	88
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

Above table no. 4 indicates that twelve percent (12%) respondents used to quarrel as fight with other people by drinking whereas the vast majority of them (88%) did not have such misbehave

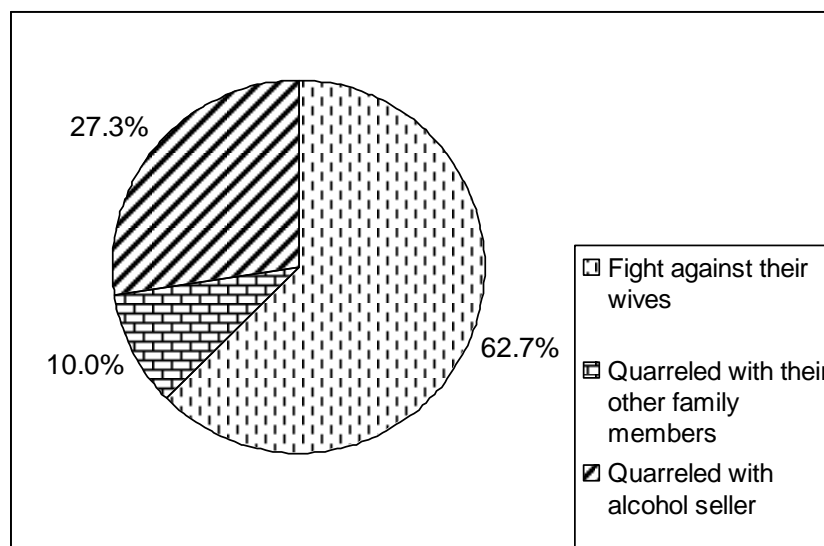
The result shows that the drunker were sensitive because the vast majority of people did not have misbehaves after alcohol, however, very few people used to commit it.

### 5.1.3 Whom to Quarrel/Fight

Most of us may have experienced that people with alcohol usually get fighting with other people even if there is no cause. From the practical life, it can be experienced that some of the people after taking alcohol think themselves as a powerful and they can express and do whatever they like.

The study data has revealed that 12 percent used to respondents in total used to quarrel or fight with somebody after taking alcohol. Out of them 62.7 percent used to quarrel against their wives, 27.3 percent quarreled with their other family members and the least 10 quarreled with alcohol seller.

The data from the task show that more than half percent respondents quarrel with their wives. This habit may disturb the family life and creates tension among the family members which directly influences the health of family members. In the same way, the second highest percent quarrels with their other family members and least percent of respondents quarrel with alcohol sellers.



**Figure 4 : Whom to Quarrel to Fight**

## 5.2 Consumption of Alcohol

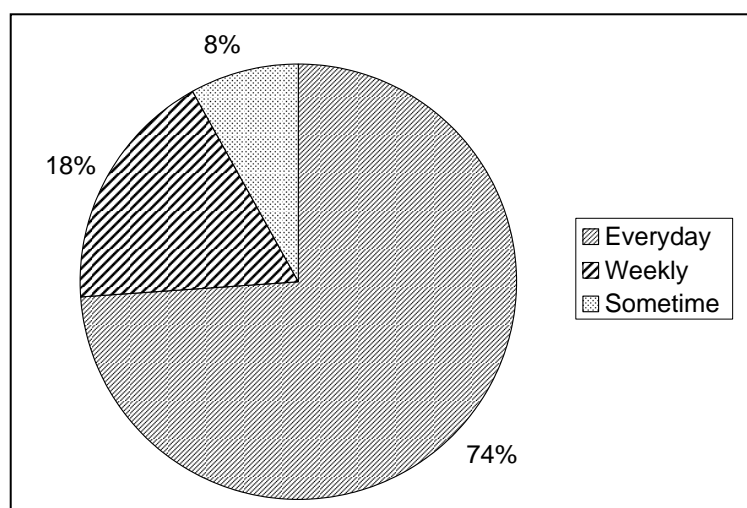
### 5.2.1 Drinking Alcohol

This study was undertaken in Gurung community, Gurungs are ethnic group of Nepal, they use alcohol every time of their fest and festival as well as cultural value. There is no any obstacle to use alcohol in their home which encouraged the people to use ever single dose in the beginning and later it was habituated. All respondents were selected alcoholic.

### 5.2.2 Frequency of Drinking

It is no matter to debate that most people from Gurung community drink alcohol. But it is the matter of debate that how much and how many they drink in a day or week.

From the figure No. 5, it is found that three-fourth of the respondents (74%) drink alcohol everyday. While about 18 percent of the respondents drink it weekly and 8 percent drink it sometimes in the special occasion.



**Figure 5 : Frequency of Drinking Alcohol**

The data show that vast majority of the respondents used to drink alcohol daily, if any body uses alcohol he/she is dependent in alcohol and it certainly may harm his/her health. Drinking alcohol daily affects the health, economic and social status of the people so it is not good to drink daily.

### 5.2.3 Age for First Alcohol Drink

Gurung has the culture to drink alcohol in all types of feast and festivals as well as functions. Parents do not feel hesitate to drink it in front of their children. It is also practiced in some of the families that parents themselves give alcohol to their children to drink. Some parents ask their children to test the alcohol. Such activities or practice in home attract people of even small age to drink to take the test. Later, the habit of taking test of alcohol gets changed into permanent habit of taking alcohol and they can not give up it. Probably, the above situation in student area was prevalent which supported them to indulge in taking alcohol in the small age i.e. before five years of the life.

**Table 5 : Age for First Alcohol Drink**

<b>Age for first alcohol Drink</b>	<b>Number</b>	<b>Percent</b>
Less than 5 years	39	26
5-10 yrs	31	21
11-15 yrs	25	17
16-20 yrs	39	26
20 yrs and above	16	11
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

In relation to starting age of drinking of alcohol is shown in table No. 5 that about one fourth of the respondents (26%) started to drink before 5 years while next one fourth (26%) started it at the age of 16 to 20. Likewise, 21 percent

started it at the age of 5-10 years, 17 percent started it at 11 to 15, 11 percent started at the age 20 and above years.

The result shows that more than 60 percent people started to drink alcohol before 15 years age, one-fourth percent people started to drink alcohol between 15-20 year age and very few (11%) respondents started to drink alcohol after 20 years. At last, we can conclude that most of them had started to drink alcohol before 20 year of age.

#### **5.2.4 Supporting Factor in Drinking Alcohol**

People learn many things from their seniors, culture, family, society and friends. Some people know about drinking alcohol by birth. They learn it after their birth from the environment. This is how it can be said that the respondents of the study were also supported by something to make the habit of alcoholism.

The data given in the following table shows that about half of the respondents (47%) were influenced by their family background to develop the habit of taking alcohol. In the same way, friends also played very important role to develop this habits i.e. 42% of the total respondents and 11 percent of respondents were influenced by their own culture to start drinking alcohol.

**Table 6 : Supporting Factors for Drinking Alcohol**

<b>Supporting factor for Drinking Alcohol</b>	<b>Number</b>	<b>Percent</b>
Family background	70	47
Friends	63	42
Socio-cultural functions	17	11
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

The above table No. 6 shows that families of the respondents themselves are the major factors for starting to drink the alcohol and friends as peer group and their pressure played important role to be alcoholism in most of community who culturally accept alcohol. Socio- cultural beliefs like drinking alcohol is necessary for hard working and it is given by god etc. which are also responsible in developing habits of alcohol in many of the people.

### 5.2.5 Using Alcohol Per Day

Use of alcohol was found common among 150 respondents of the study area. Regarding to its amount, about half of the respondents (48%) reported that they used three glass of alcohol per day. Others followed by two glass (21%), four glasses (18%) and five and above glass (13%) respectively.

**Table 7 : Using Alcohol Per Day**

<b>Amount of alcohol per day</b>	<b>No. of Respondent</b>	<b>Percent</b>
2 glass (1/2 liter)	32	21
3 glass (3/4 liter)	72	48
4 glass (1 liter)	27	18
5 and above ( $1\frac{1}{4}$ liter)	19	13
<b>Total</b>	<b>150</b>	<b>100</b>

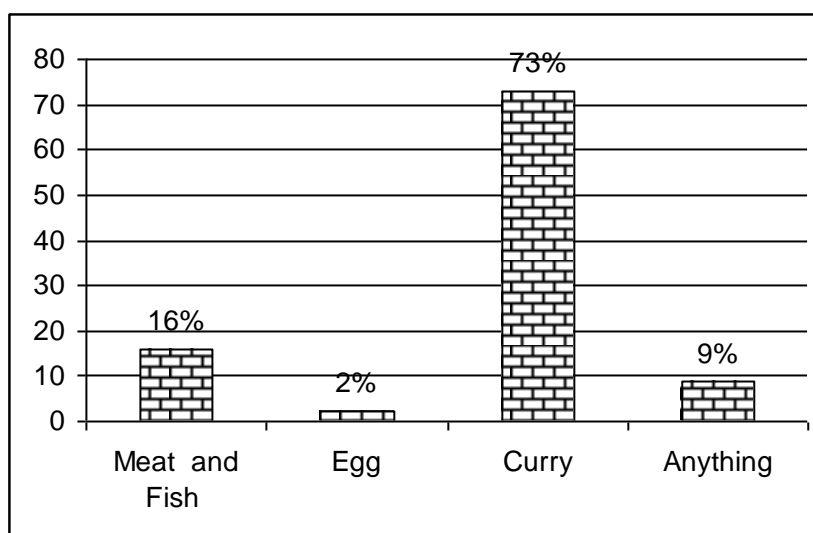
Source: Fieldwork, 2011

Form the table no. 7, it is seen that the using amount of alcohol by the respondents was not fixed. It was taken by the interest of the users' friends' circle. The drinking amount of the alcohol was found very high. If it goes regularly it may effect health of respondents.

### 5.2.6 Snacks for Drinking Alcohol

Drinking alcohol is common practice among Gurung community. Drinking alcohol without any supportive food items may be factor to cause bad health. Therefore, one who drinks should take alcohol with some food items. Regarding to this, data show that the high majority of the respondents (73%) used to drink it with simple curry, meat and fish (16%), egg (2%). The rest of other (9%) used to drink it with anything like salt, garlic, onion etc.

The majority of people who used to drink alcohol take snacks locally available food items for drinking. Meat, fish and eggs are expensive food items and it is under the hands of all people who drink alcohol. It is also occasional food items for most of the Nepalese so a few people take it when they drink alcohol.



**Figure 6: Snakes for Drinking Alcohol**

### 5.3.7 Use of Alcohol in Festival

It is said that there is no feast and festival if there is no alcohol in Gurung community. This means it is culturally compulsory to use alcohol in feast and festival of Gurung people. Due to such norms and values, cent percent of the respondents reported that they used alcohol while they participated or joined in

their feast and festival or other special function and occasion. All respondents drink alcohol during festival and they get recreation through alcohol.

### 5.2.8 Causes of Drinking Alcohol

Any person did not use the alcohol for the single purpose. Use of alcohol may depend upon the situation or condition that the people have faced. Among them about 48 percent take as a cultural habit, one-fifth of respondent use to release physical and mental tension and other one-fifth used for enjoyment. The teenagers and the young ones use it as a new experience in their life. Their curiosity to test wine makes them the habitual users of alcohol. It is therefore, significant to find out the cause and suggest ways to reduce the bad effects of alcohol.

**Table 8 : Causes of Drinking Alcohol**

<b>S.N.</b>	<b>Causes</b>	<b>Number</b>	<b>Percentage</b>
1.	Cultural habit	72	48
2.	To release physical & mental tension	30	20
3.	For Enjoyment	36	24
4.	Curiosity to test wine	6	4
5.	In party/ Festival	3	2
6.	Due to the pressure From peers and relatives	3	2
	<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

The table No. 8 shows that 48 percent had taken the alcohol by cultural habit, 20 percent respondents had taken alcohol to release physical and mental tension or to reduce anxiety. In Gurung community, they have their own culture. In their cultural 24 percent respondents had taken alcohol for enjoyment. 4 percent of respondents had taken alcohol due to curiosity or festival. 2 percent respondents had taken in party or festival and 2 percent due to the pressure from peers and relatives.

### 5.2.9 Production of Alcohol

Most of Gurung use home-made alcohol. They make alcohol themselves in their home. There are various source of materials from which wine or alcohol is made. Fruits and foods are the major source for making wine.

**Table 9 : Production of Alcohol**

<b>S.N.</b>	<b>Causes</b>	<b>Number</b>	<b>Percentage</b>
1.	Food	132	88
2.	Fruits	6	4
3.	Others	12	8
	<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011

### 5.3 Effect of Alcohol

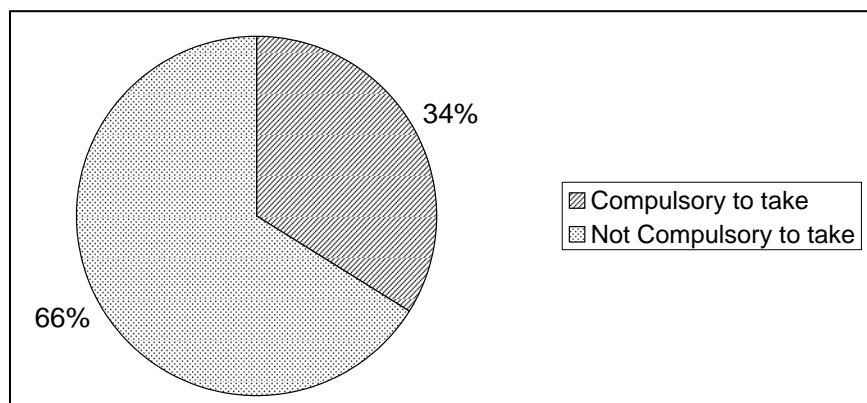
#### 5.3.1 Dependence in Alcohol

Nepal is a multi ethnic and religious country. Different ethnic groups and people with different religion have different cultures and life style. Some of ethnic groups have compulsion to use alcohol to their religion us rights and some do not have. Among them Gurung ethnic group of Nepal uses alcohol in their most of the special function or cultural activities.

Use of anything depends up on the individual interest of a person, however, his/her interest and need can be directly influenced by his/her environment, culture and learning. But when it is habituated, the person is dependence in alcohol. It is not compulsory to tell all uses are dependent in alcohol. They only drink in the request or pressure of others.

Among 150 respondents of the study, one third of them (34%) reported that it was compulsory to them in time to time where as majority of them, two third

(66%), reported that it was not compulsory in their home. It is also shown in figure No. 9.



**Figure 7: Dependence in Alcohol**

### 5.3.2 Sickness Due to Alcohol

Alcohol itself is not bad for the people. It may also be friendly to the people if they use it in a proper way. If alcohol is used haphazardly, it is sure, it may harm the health of people.

Among the study unit, more than half of them (52%) reported that they had sickness or any health hazards due to taking alcohol, while about half of (48%) them reported they did not have sickness.

**Table 10 : Sickness Due to Alcohol**

Sickness due to Alcohol	Number	Percentage
Yes	78	52
No	72	48
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

### 5.3.3 Types of Sickness

Health is a process it doesn't stay in a point. When our body doesn't get favorable environment then we get sick. Out of the respondents who faced some health hazards after drinking alcohol were found getting various types of sickness a health hazards.

**Table 11: Types of Sickness**

<b>Name of Sickness</b>	<b>Number</b>	<b>Percentage</b>
Gastritis	63	42
Body pain	42	28
Faint	18	12
B.P. high	13	8.67
Tuberculosis	3	2
Others	11	7.33
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fiedlwork, 2011.

They were suffering from faint (12%), gastric (42%) body pain (28%), Blood pressure high (8.67%), tuberculoses (2%) and other (7.33%). From the table No. 11, six types of the health hazards were major sickness among the alcohol users. The majority of the users were affected by gastric followed by body pain and some of the respondents were also found suffering from faint, blood pressure high and tuberculosis some respondents were non identified.

### 5.3.4 Feeling Without Alcohol

Psychologically, People who used the alcohol for long time in their life get many problems. They also need to use it regularly. Otherwise, they feel somethings uneasy and irritation.

Among the respondents, 42 percent respondents reported that they felt body pain, malaise and shivered without alcohol. In the same way, four percent felt irritation and two percent had no feeling even if they did not take alcohol.

**Table 12 : Feeling Without Alcohol**

<b>Feeling without Alcohol</b>	<b>Number</b>	<b>Percentage</b>
Body pain/malaise	63	42
Shivering	78	52
Irritation	6	4
No feeling	3	2
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

In the table 12, it has been seen that half of the respondents were fond shivering if they did not take alcohol. Similarly, about Forty-two percent felt body pain /malaise and 6 percent felt other situation like irritation and no feeling. This situation sensitizes that about cent percent of the respondents who use to drink alcohol had something problem if they did not drink.

#### **5.4 Knowledge of Alcohol**

Elderly themselves are the source of knowledge and experience. They have enough of experience about the life and health, however in-depth knowledge and information were not taken by them due to lack of various resources and formal education. The knowledge and information, they had, the result of cumulative exposure with people, media and other components of the environment. Knowledge is power for the livelihood. It is first base to do something good or bad. People do something whatever knowledge they have. Therefore, knowledge guides the activities of a person.

#### 5.4.1 Knowledge on Negative Effect of Alcohol

Among the 150 respondents of the study, most of the respondents (62%) reported that they had no feeling of negative effect of alcohol and only about one third of respondents (38%) reported that they had felt negative effect of alcohol in various ways in their life.

**Table 13 : Knowledge on Negative Effect of Alcohol**

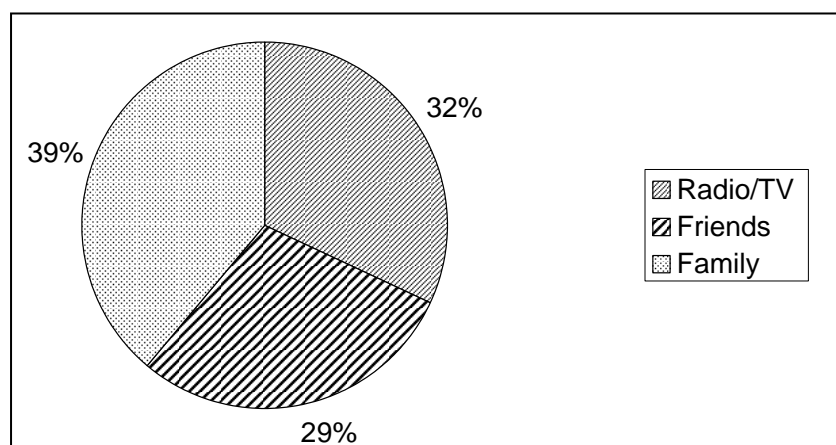
Effect of Alcohol	Number	Percentage
Yes	57	38
No	93	62
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

As per the data given in the table No. 13, it reveals that majority of the respondents have been using alcohol without negative impact in health after drinking alcohol so that they had been drinking it time and again.

#### 5.4.2 Source of Knowledge

About the source of the knowledge of respondents on negative effect of alcohol, 32 percent of respondents reported that they knew the effect of alcohol from radio/television and 39 percent obtained the information and knowledge from family. Likewise 29 percent of respondent knew from their friends.



**Figure 8 : Source of Knowledge**

The data from the figure No. 8 show that 39 percent had said, it was their family they gained the knowledge about alcohol. Electronized media like radio and television were also found as the main influencing factor for gaining the knowledge and friends' circle or group was also one of the most important factors for collecting the information and knowledge on alcohol and related to this.

### 5.4.3 Willing to Give up Alcohol

It can be also experienced in our community and society that people who have habit of drinking alcohol talk frequently about leaving alcohol. In the same matter, more than half of the respondents (58%) had also will to give up alcohol while 42 percent through that it was nothing so that they did not like to leave it.

**Table 14 : Will to Give up Alcohol**

<b>Alcoholism</b>	<b>Number</b>	<b>Percentage</b>
Yes	87	58
No	63	42
<b>Total</b>	<b>150</b>	<b>100</b>

Source: Fieldwork, 2011.

The data from table 14 show that majority of the respondents had interest or will to give up their alcohol habits which might be taken as the positive notion. They need training, counseling etc. to give up alcoholism which can help them as a supporting factors.

## **CHAPTER - VI**

### **SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATION**

#### **6.1 Summary**

Gurung community is one of the ethnic groups of Nepal. They have limited access of different level of the state. They are mainly centralized in Gandaki zone. Most of them are engaged in Nepali, Indian and British army. In ancient period, they mainly lived in hilly regions and from produced alcohol. The cultural practice of them has open minded to use alcohol so that most of all Gurung people use the alcohol but they do not care their health.

Alcohol consumption is associated with a variety of adverse health and social consequence. Adverse effects of alcohol include liver cirrhosis, mental illness and several types of cancers, pancreatitis and damage of foetus among pregnant women. Therefore, use of alcohol may be fatal if it is used in high amount as well as dose.

Alcohol use in Gurung community is very common so that there is high prevalence of alcohol users in that community. Targetting to this, a study entitled "Alcohol Drinking Habit and Health Status Among Gurung Community in Hansapur VDC Kaski" was developed and undertaken to show the situation of alcoholic problem in Gurung community, to find out the case of alcoholism and to identify the health social problems relating to alcoholism. This study covered the total Gurung Community and its people in ward no. 4,6 & 7 Hansapur VDC. The sample size of the study was 150 people from Gurung community who used to drink alcohol. The study was descriptive in nature. The source of the data of the study was primary so the data form the primary source were used in this study. The data were collected by the pre-tested questionnaire and focus group discussion. The collected data were processed manually.

Analysis and interpretation were made according to the information given by the respondents.

## **6.2 Findings**

### **6.2.1 Demographic Character**

- The respondents having age between 15-24 were 14 percent, 25-39 were 32 percent 40-59 were 41 percent and 60 and above were 13 percent in this study.
- The major occupation was agriculture which was 54.67 percent, service was 36 percent, business was 4 percent and other was 5.33 percent.
- The major 56 percent respondents had less than Rs. 5000 monthly income, 24 percent had Rs. 5000 to Rs. 10000 income, 14 percent had Rs. 10000 to Rs. 15000 and 6 percent had more than Rs. 15000 monthly income.
- All of the respondents were literate (87%) and illiterate respondents were 13 percent.
- The majority of the families (71%) had 4-6 members followed by 7-9 members (20%), more than nine members (7%) and less than three members was (2%).
- Among the respondent of the study who used to drink alcohol, majority (72%) was of males and minority (28%) was of females.

### **6.2.2 Alcohol Related Information**

Three fourth of the respondents (75%) used alcohol that was made at their on home where as minority of the respondents (25%) had taken from other home and market.

- Majority of the respondents (88%) quarrel/ fight with other and minority of respondents quarrel/ fight with other (12%).
- Three fourth of the respondents (74%) drink alcohol everyday, while 18% of the respondents drink it weekly and 8 percent of respondents drink it sometimes in the special occasion.

- About one fourth of the respondents (26%) started to drink before age of the five years while rest about one fourth (26%) started 16-20 years. Likewise 21 percent started 11-15 years and 11% started at 20 years and above.
- Nearly half of the respondents (47%) were supported by their family to develop the habit of taking alcohol. In the same way, 42% of respondents were supported by their friends and 11 percent of the respondents were influenced by their on culture to start drinking alcohol.
- About half of the respondents (48%) used three glasses of alcohol per day followed by two glasses 21 percent, four glasses 18 percent and five glasses and above 13 percent.
- About three four (73%) respondents used to drink alcohol with curry followed by meat and fish (16%) egg (2%). Rest of other (9%) used to drink it with anything like salt, garlic, onion etc.
- Cent percent of respondents used alcohol at their feast and festivals.
- The causes to drink alcohol were cultural habit 48 percent, to release physical and mental tension 20 percent, for enjoyment 24 percent, curiosity to test wine 4 percent in party/ festivals and peers pressure 4 percent.
- More than half percent respondents (52%) reported that they had sickness or any health hazards due to taking alcohol while about half of them (48%) reported they did not have sickness.
- The majority of the respondents (42%) have gastritis, 28 percent body pain, 12 percent faint, 8.67 percent B.P. high. and 2 percent were tuberculosis. Likewise 7.33 percent users reported others health problem.
- More than half of the respondent seported shivering i.e. 52 percent, body pain/ malaise 42 percent, irritation 4 percent and 2 percent users no feeling.
- Most of the respondent (38%) reported that they had knowledge about negative effects of alcohol and 62 percent had no knowledge about bad effects of alcohol.
- The sources to have existing knowledge on alcohol were radio and television, 32 percent, friends 29 percent and 39 percent family.

- Majority of respondents (58%) had also will to give up alcohol while 42 percent thought that it was nothing so that they did not like to leave it.

### **6.3 Conclusion**

Nepal is a country which is common for all types of caste and ethnic group. Among them Gurungs are in ethnic group. The literacy rate is low. They have low access to all kinds of services and facilities provided by the state. Gurung communities have social values and habit of using alcohol even it is injurious to health.

Alcohol practice is a common phenomenon in Gurung community of Nepal. The situation is not different in this community. The main cause for alcohol practice is their culture. For worshipping their God, alcohol is necessary. The other reasons are to get relaxed after working hard in the fields as men are engaged in agricultural profession. To respect the guests alcohol is considered as an essential thing. Many relatives and friends encourage themselves to get together having total fun with subconscious mood.

Another interesting fact is that many of practitioners use home made wine which is popular by the name of "Chhaang" which is considered equivalent to beer etc. while the percentage of alcohol is low. Since they use home made alcohol (raksi) which is made by raining or rotting millet, rice, corn, fruits etc. they do not feel burden economically. Majority of the respondents do not have to spend more on alcohol drinks from the market.

The use of alcohol brought harmful effect on their health. Many diseases like gastric, faint, tuberculosis, hypertension, are the effect in the alcoholic person. Their family member, culture, peer group, friends are the supporting factors in drinking alcohol. In childhood age, they started to drink alcohol.

## 6.4 Recommendations

Though the aim of present study is to find out the alcohol practitioners in Gurung community, their attitude toward alcohol, relationship with age, effect on health, it is clear fact that the alcohol practice should be discouraged. Minimizing the practice of alcohol is needed not only for the Gurung community in Hansapur V.D.C. in Kaski, it is a common problem for the whole Nepalese society. So, the following suggestions will be helpful for all societies where use of alcohol is being increased day by day.

- Most of the alcohol practitioners are only literate. Health awareness education should be provided as a campaign against the excessive use of alcohol.
- The Gurung culture in this respect appears to be most traditional. They need to refine the old system. They need to develop a new culture based on modern education.
- If a campaign against the use of alcohol is started, friends and relatives who encourage drinking wine may slowly begin to discourage themselves.
- The educated person of that community should take leadership to reduce alcohol practice.
- The educated persons of that community should set the example that festivals can be celebrated without alcohol.
- Those who have become addicted to drink wine should be sent to treatment or rehabilitation center.
- Government can circulate awareness education programme by means of radio and T.V. with suitable programmes.
- NGOs and INGOs too can help by making it a part of their programmes.
- The message about harmfulness of alcohol should be provided by radio and television in Gurung language.
- Health awareness curriculum should be developed for further education.
- This type of research should be done in other districts also.
- To know their knowledge and attitude about the effect of alcohol both alcohol users and non-users should be involved as respondents.

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## APPENDIX

### (Interview Schedule)

Effect of Alcohol on health of Gurung community in Hansapur V.D.C. Kaski.

a. General information of the respondents

Name :

Hansapur VDC Ward No.:

Religion :

Age :

Family Member : Male  Female

Profession/Occupation :

Monthly income: less then Rs.5000

Rs. 5000 to Rs. 10000

Rs. 10000 to Rs. 15000

More then Rs. 15000

Marital Status : Married  Unmarried  Divorce

Education : Literate (Class Passed)  Illiterate

b. Information about alcoholism

1. When do you drink alcohol ?

a. daily      b. every week      c. sometime

2. When did you drink alcohol at first times?

(age) .....

3. Who had influenced for the first time to drink alcohol?

a. Family b. Friend c.Socio-culture

4. Is there any compulsion do drink alcohol?

a. Yes b. No

5. How much alcohol do drink in one day (in tea glass)?

.....

6. What do you eat as a additional food with alcohol?
  - a. meat/fish/egg
  - b. curry, salt
7. What type of alcohol do you drink?
  - a. own home made
  - b. home made alcohol sell in market
  - c. sealed bottle alcohol
8. Do you make alcohol in home?
  - a. Yes
  - b. No
9. Have you ever become unconscious due to alcohol drinking?
  - a. Yes
  - b. No
10. If you come home with drinking alcohol what does your family feed?
 

.....
11. Why do you use alcohol? (Cause)
  - a. for enjoyment
  - b. for cultural reason
  - c. release physical and mental tension
12. When you drink alcohol, do you quarrel or not to another?
  - a. Yes
  - b. No
13. How much money do you spend for alcohol?
  - a. 25
  - b. 50
  - c. 100
14. Is the alcohol used good for health?
  - a. Yes
  - b. No
15. Do you feel any illness?
  - a. Yes
  - b. No
16. If, yes, what is the illness?
 

.....
17. Do you feel any disease due to alcohol?
  - a. Yes
  - b. No
18. If, yes, what is problem?
  - a. blood pressure
  - b. ....
  - c. any other
19. Have you checked up your health?
  - a. Yes
  - b. No

20. If, yes, where did you check up?  
a. Sub-Health Pos    b. Hospital    c. Dhami/Jhakri
21. How many days can you stay without alcohol?  
.....
22. What you feed/without drinking alcohol?  
.....
23. Do you know about harmful effect of alcohol?  
a. Yes            b. No
24. If yes how/by whom do you get information?  
a. radio/TV    b. Family    c. Friends    d. Study
25. Do you think about how can we get rid of alcoholism?  
.....
26. What types of draw back do you feel in your family from your alcohol  
behaviour?  
a. economic      b. social relationship  
c. family relation    d. other
27. Any violence happened as a result of alcohol used?

## 1.8 Definition of Terms Used

**Alcoholism:** Alcoholism is a health problem that includes different symptoms such as loss of control physical, dependence and Tolerance.

**Alcohol:** Alcohol is colourless liquid that can cause drunkenness, contained in drinks such as beer, brandy and whisky.

**Alcohol User:** The person who drinks drinking a variety of wine.

**Intoxication:** State of excitation, a state of beyond self-control due to the intake of any chemical substance.

**Hypnotic:** Any variety of, which produce a state like natural sleep. This depresses the brain centers governing consciousness and mental activity.

**Ethnic Community:** (of social) Groups having common national or cultural tradition, having specified origin by birth or descent rather than nationality.

**Anaesthetic:** Durg, gas etc. Producing anaesthetic (artificially) insensibility to pain.

**Drug :** The substance, which produces changes in any living creature.

**Sedatives:** Drug with a claming effect, employed to treat anxiety and in large losses as sleeping drugs.

**Tranquilizer:** Drug used to diminish an anxiety.