

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a pluralistic country with multi-racial, cultural, religious and multi-lingual varieties. Taking stock of these truths, the Constitution of Nepal of 2015 has put forward a conceptual design to uplift the living standards of the indigenous nationalities respectively known, identified and addressed as 'Adibasi and Janajati' by removing all sorts of existing economic and social inequalities and to set up and develop their healthy social life based on justice and morality, thus consolidation the national integrity, and preserving such peoples' identities and cultural diversities by developing their languages, literatures, arts, scripts, religions and cultures and by creating special opportunities for their education, well-being and employment (the constitution of Nepal, 2015).

Nepal is a multi-ethnic society with a complex caste structures sustained by age-long traditions and a civil code (Muluki Ain). The caste system was originally the extension of functional or vocational specific of people, but superstition and hereditary traditions in the Hindu society have led to a rigidly vertical caste structure with the Brahmins at top followed by Chhetri (Rajanya), Vaishyas and Sudras in the order. Originally Brahmins were supposed to perform priestly functions, the Chhetri were rules with a propensity to fight, the Vaishyas were craftsmen, tradesmen and cultivators and the Sudras were to serve the higher caste people. They are producer. The Kumals is preserved in Vaishyas category whose main occupation is to cultivate and pottery in their lives.

Janajati is that community which has its own mother tongue and traditional culture and yet does not fall under the conventional fourfold Varna of Hindu or Hindu hierarchical caste structure (National for Development of Nationalities, 1996 cited in Central Bureau of Statistics, 2003). It has distinct collective identity, own language, religion, tradition, culture and civilization, the egalitarian social structure, traditional homeland or geographical area, written or oral history, "we/they feeling": had limited

decisive role in politics and government in modern Nepal; and declared itself as Janajati and Adibasi. The National Committee on Nationalities which has identified 59 distinct cultural groups as Janajatis (Published in Nepal Rajpatra, February 2, 2002). These are also classified according to different ecological regions;.

Historically, many of these Janajati groups used to occupy a particular habitat or territory, and thus many of them claim that they are the true “First Settlers” (Adibasi) in this land. Kumals are one of the ethnic groups among them. The government has recognized the sixty Indigenous Nationalities and even among the socially excluded group in Nepal; the Kumals fall under the marginalized group in this category.

After the introduction of a democratic political system in 1951, Nepal began to formulate the periodic development plans from 1956 and onwards. Over the course of time, different and often contradicting models of development such as top-down, bottom-up or grassroots approaches has been adopted and implemented. Nepal is on the receiving end of the intervenes approach, the form of receiving aid is gradually changing from the grant to the loan thereby cretin greater dependency, but the focus of development is also shifted towards ‘poverty alleviation, basic-needs, empowerment ‘social development’ and ‘sustainable development’.

Kumal is one of the sixty Adibasi Janajati. The word ‘Kumal’ is derived from ‘Sanskrit’ language. In Sanskrit, the people who make the earthen pot are called ‘Kumbhakar. ‘Kumbha’ means pot of clay and ‘Kar ‘means the builder. In the beginning, the caste discrimination was based on occupation to which people chose that work. The Kumal people choose that occupation and called them ‘Kumbhakar’ and then ‘Kumal’. So the ethnic group of ‘Kumal ‘is related with their occupation (Paudyal, 2043 BS).

Despite the lack of authentic written books and documents to explain about the origin and exact history of Kulmals, though some scholars, in their books and articles, have put some views but these reflect their arguments only. The very ancient time, they settle down near the bank of rivers through Mechi to Mahakali; and from Tumlingtar in North to Chitwan, Dangdeukhuri and Kanchanpur in south. Due to the lack of studies on Kumals, it can be controversial to say anything about their origin. However, this study was carried out on the basis of interview with elder key

informants and people of other ethnic groups in the study area, and the literatures on the Kumals.

Gautam and Thapa Magar (1994) argued that the word 'Kumal' is derived from the Sanskrit word 'Kumbhakar' which means earthen pot makers. Kumbhakar changed into Kumhar and Kumhar into Kumal. In Sanskrit language, clay utensils are called Kumbha (pot) and who makes it is called Kumbhakar (clay pot maker). It indicates the existence of Kumals in Vedic period.

Kattel (2000) puts two interesting myths of Kumals origin which are common in Tumlingtar, Eastern Nepal. Both stories given emphasis to related their myth of origin with the Tagadhari or Uchha Jati. He argues that the Kumals originated from the adultery of Brahmin, Chhetries and Thakuri men and non-enslavable (Masinya) women. For example: Dhale Kumals' originate from Dhakal, Pathaka from Pathak, Pokhrel from Pokhrel, Bhattari from Bhattarai Brahmins and Sen from Thakuri and Mudula from Chhetri respectively.

Dwivedi (1995) has mentioned two different groups of Kumals Purbai and Paschime. Purbia, those who lived in the eastern region of Nepal probably came from Baisali of India. Paschime, those who lived in the Western region of Nepal probably came from Kumaun Garwal of North India. During Muslim invasion in North and East India, different caste groups penetrated into Nepal. Among them, Kumal entered and settled down in different regions of Nepal. This seems true to some extent because they have Gotra and Thar in their society like high caste people Brahmin and Chhetris K.C. (1995) says that the Kumals originated after incest between a brother and sister of Kumaun Brahmin and because Kumal (Kumal, people of incest taboo) and that their Kasya Gotra is a proof.

In the study area, the researcher found most of the Pahade (hill) Kumals were unknown about their origin and history while taking interview. The respondent Guruchandra Singh expressed his view "Brahma created men out of clay as a potter creates so many pots and toys. Hence, the name of Prajapati is given in India " (Khanal, 1999). Kumals are the potters by indigenous occupation, which is practiced since the historical period. Perhaps their history goes back to the early stages of human civilization. The earthen vessel were used for practical purposes like

holding and storing or for boiling and cooking in ceramics has proved that pottery is the oldest industry in human civilization. Egyptian; were the first users of clay pots, pieces of bricks found in the side of Nile river are estimated 10000 years old (Khanal,1999). Rimal (2000) links the history of Kumal with Sindhu Valley Civilization. Few years ago, Kumal held a convention in India. The convention concluded "we have been living here in India from the very beginning of Sindhu Valley Civilization Mohanjodaro and Harappa one of the oldest and then spread out of other parts of Indian sub-continent or peninsula in different period of history."While migrating, they might have entered into Nepal and live close to river valley along with other people Baramu, Darai, Sunuwar, Bote and Tharu (Bista, 1997)

There are limited literatures that discussed about the Kumal's position in the Nepalese caste system (Jati Bebasta). In general, the Kumals are placed in the Matawali, category, water acceptable, but insolvable Matawalis are originate from either the adultery of Brahmin men and insolvable women , or incest of non-ensolvable who have been punished for practicing sodomy with cow. Dhakal (1997) writes that Kumal is a Hindu caste group. In an ancient Vedic Period, caste system had started with relative profession. On account of their profession of making earthen pots, they were called Kumbhakar and now they are called Kumals. But he did not write about their position in Hindu caste system.

Bhatta (1995) mentioned that the people who came from Kumanugadhi of India became Kumals in Nepal. Their position is similar as Matawalis, water touchable and cooked food unacceptable for Tagadhari groups. He argues that after the Muslim invasion in North and East India, different caste people penetrated in Nepal. Among them, Kumals entered and settle down in Nepal. Kumal people are not classified under four Vernas under the Hindu caste system but they are classified under Thirty-six castes with in Matawali strata. Sharma (1986) writes Kumals are generally appear some what Mongolian features, however, retain a religion and culture and adopted from the Aryans. Physically, they are similar to Majhi, Bote and Tharu people. They are extremely susceptible, honest and straight forward. Due to their hard working nature they are robust. He mentioned some Thar (clans) of Kumal people such as Khatri, Dhindine Khatri, Bagale, Arghali Sikhardi, Pyuthani etc. different types of Gotras are found among Kumals such as : Kasya, Akarke, Pat bade , Ratoteldi,

Kaushila, Rajput, Ranamasbe, Ranachitaure, Rajapure Pandit and so many others. Perhaps, these Gotras and Thars are bond of relation of kumals with other caste groups. This provides that they are the descendents of uchha jats (High caste Tagadhari groups) and non-enslavable alcohol drinkers. Hence, Kumal can be placed in caste hierarchy in water acceptable, but enslavable Matawali category.

Literature on Kumals hardly mentions about the sub groups. Nationalities of Nepal (2000) published by HMG has included Kumal as one among 61 ethnic minorities in Nepal but it does not give detail features and types of Kumals. Khanal (1990) writes the potter group of Bhaktapur is 'Prajapati' caste of Newars. Kattel (2001) has mentioned three types of Kumals-Jat Kumals (pahade Kumals), Newar Kumals (Prajapati) and Terai Kumal or Pandits). Danish (1990) has shown the involvement of Tharus of Dhanusha district in pottery industry. Maharanan (1990) has written that the potters' caste of Surkhet district is Tharu. Kumals of Balkot claim themselves to Pahade Kumal. They practice some culture and traditions similar to Pahade other castes. However, they also have their won type of cultural traits. It concludes that there are four types of Kumals -Newar Kumal, Madhise Kumal, Pahade Kumal and Tharu Kumal.

Now days, the pots of metals and plastic occupy the market of earthen pot. The demand of earthen pot has decreased. So Kumals gave up their traditional occupation and practice agricultural system. Besides agriculture, Kumals are involved in fishing, driving, trading, and service of different types in Nepal as well as foreign countries also. At present days, the main occupation of this group is agriculture but they do not have sufficient lands for farming. They plough others lands for lease and pay food grains and do the labour work. Females visit the doors of higher castes people for wage labour and household chores.

Kumal people drink liquor like Magar, Gurung, and Tharus do. So they are called Matawali' (alcohol users). Especially, in the festivals, they invite their relatives and serve the alcohol, meat bread and other food items. Kumal observe many festivals, fairs and worship 'Devi' 'Devata' (Goddess and God).

Kumals have resided mostly in Morang, Jhapa, Biratnagar, Dhading, Gorkha, Lamjung, Chitwan, Nawal-parasi, Rupandehi, Kapilvastu, Dang, Arghakhanchi,

Parbat, Shyanja, Gulmi, Arghakhanchi, Pyuthan, Nuwakot, Sankhuwasava, Kaski and Palpa districts. The total population of this ethnic group according to the national census (2001) is 99,389 it is 0.44% of the total population of the country. The population of females is 50,506 and the males are 48,883. The literacy rate is 43.26%

Some scholars as (Paudyal; 2043 BS), (Rimal; 2056 BS) have expressed their concerns over Kumal's economic, educational and social status. According to them, Kumals are labeled as disadvantaged, backwards and unprivileged. In this context, the present study tries to observe the change in social life, cultural traditions and economic activities of the Kumals of Chhatradev Rural Municipality Arghakhanchi district. The changes are viewed by observing their life cycle ceremonies, feasts and festivals, cultural practices, dressing pattern, production, and selling their labors, expenditure, healing practices, education, language, public awareness, housing pattern and status of women of the past and present. The researcher is interested to know the factors that promote and or hinder Kumal's socio-economic status of their community.

1.2 Statement of the Problem

Nepal is a multi-religious, multi-ethnic and multi-linguistic as well as multi-cultural country. However, from the very beginning till now, there has not been a big incident regarding the ethnic violence. It is a glorious aspect of their culture. There are various indigenous groups in Nepal. Every ethnic group has its own important role in the national context. Arghakhanchi district is inhabited by various ethnic groups. Kumal is one of them who have typical tradition and ethnic culture. When they settled in these areas from Kyangdi Khola and Nawal Parasi district, developed their own peculiar customs, traditions and socio-economic organizations. Due to the ecological influence they developed their material culture; Kumals are treated as saline people by other local inhabitants. On the other hand, the traditional life of Kumal is changing day by day.

Kumal is supposed to be the indigenous people of Terai, Inner-terai and Mid-Hill. The culture of Kumal is unique. To understand Kumals' culture, few superficial studies are carried out in this field. Taking this fact into consideration, the present study is an attempt to provide a systematic analysis and fill up the gap in the field of social-

cultural and economic status of Kumal community. There is more ethnographic study in Nepal such as Magars, Gurung, Tamang, Sharpa, Rai, and Limbu.etc.

Taking all these factors into considerations, this study is carried out to answer The following sequences of questions:

-) How was the socio and economic of the Kumals of Chhatradev Rural Municipality ?
-) What changes/development interventions occurred in the surrounding area?
-) What impact of change/development has they felt in their lives?
-) What are the factors and circumstances that brought the Kumals in the present situations?
-) What strategies have Kumals developed in the changing context?
-) What are the present adaptive practices of Kumals?
-) What is their perception about the changing life situation and livelihood strategies and its sustainability?

1.3 Objectives of the Study

The general objective of the study is to explore Socio-economic status of Kumal community of Chhatradev Rural Municipality ward 2 and 7 Balkot of Arghakhanchi District. However the specific objectives of this study are follows:

- i. To find out the socio-economic status of Kumal community.
- ii. To find out the cultural status of kumal community.

1.4 Importance of the Study

This study covers the Chhatradev Rural Municipality wada 2 and 7 of Arghakhanchi district. There is a lack of socio-economic status of Kumal community using sociological lenses. This study will help in planning and implementation of potential projects and improvement of the existing condition of Kumals. This study bestows the socio-economic, demographic as well as living status of Kumal's community that would be more useful as a reference for the Nepalese Sociologists, researchers, planners and policy makers etc. to study in depth on this issue.

1.5 Limitations of the Study

Each and every research study has its own limitations. This study has also some limitations. This study aims to focus the socio-economic status of the kumal community of Chhatradev Rural Municipality ward two and seven of Arghakhanchi district. This study is conducted within the given period and financial limitation and other resources. The study is focused on the socio-cultural and economic status of Kumal community. This study is limited only with 80 households,. Most of the information in this study has been based on the data collected. The study intended to focus only socio-economic status, cultural status the kumal community living in Chhatradev Rural Municipality Arghakhanchi district.

1.6 Organization of the Study

This dissertation has been divided into six chapters; the first or introductory chapter presents the general background of the study, the people and the place of the study which is followed by the research problem, the objectives of the study and the conceptual framework of the overall study.

The second chapter presents literature review with theoretical orientation, review of previous studies and theoretical and conceptual framework, the relevant study of the well-known works in the field of social, cultural and economic change, development and modernization theory, dependency theory, have been reviewed briefly. The third chapter consists of research method adopted in this study and the fourth chapter presents general overview of the setting of the study area, Physical feature, climate, the economy, natural resources, settlement pattern, division of labor, songs and dances, language, education, kinship, socio-cultural feature, religions superstition, fairs and festivals social organization/institutions have been sketched. Likewise, the fifth chapter is concerned with various types of data presentation and analysis of socio-cultural and economic status of Kumal. Finally, the sixth chapter presents summary, conclusion and some suggestions for future studies. References and annexes have been presented in a sequence.

CHAPTER-TWO

LITERATURE REVIEW

This chapter is an attempt to review the previous research works on Kumal community. Sociological and anthropological research in Nepal was initiated before 1950's when Nepal was virtually open to outside world. Very few research works have done on Kumal community by native and foreign scholars. It is in less priority than other ethnic groups of Nepal.

2.1 Concept Review

After 1950s, the restoration of democracy in Nepal many foreign as well as native scholars, Sociologists, anthropologists and researchers, studied various caste/ethnic groups of Nepal. Different dimensions including social, cultural and economic are more focused. Very few literatures are available about the Kumals. L.Caplan (1970), the British anthropologist made an intensive study of Limbus in the Indreni Cluster of Ilam district. He has focused on the changing relationship between Brahmin and Limbus highlighting the conflicts raised among them. Different social studies done by the foreign social scientists have divided into three areas (Dahal, 1984): they are-

- i. Ethnographic studies: description of social, cultural & demographic trends of various groups.
- ii. Social change studies: some were concentrated their studies on social change studies (Like P. Caplan, L. Caplan, Fisher etc.) and
- iii. Some were studied on particular area concentrating development and social change studies.

Kumals inhabit different regions of the country. They are different from one another i.e. from region to region. For example, the Kumals of Palpa district speak Kumal language but the Kumal of Chhatradev Rural Municipality does not speak their language. They have completely forgotten their own language because of lack of practice. But the researcher has heard that the Kumals who lived on the bank of

Krishna Gandaki, far western part of Arghakhanchi district, speak Kumal language fluently.

Short definition of Kumal people they inhabit the Terai, Inner-Terai and nearby the river they are potters. They make earthen pots and sell them in nearby village and Hat-bazaar. It doesn't discuss about the culture. This book gives the information of Kumal people who inhabit throughout the country.

Chudamani Upadhyaya (1975) has distinguished some Kumal language spoken areas with their total population as taken in the third census. A brief description of Kumal is given by Hiramani Sharma Paudel in his book "Kumal Bhasa KO Adhyayan on (1986).

Sharma, et. al. (1991) studied in Arun third area. In his book, he concentrated his attention to find out the relationship between culture and environment among different ethnic groups that particular area. He had also given short description about Kumal, who settle near Tumlingtar. The infrastructure development done over their, could not bring any change in the life style of Kumal people. The Kumals are traditionally pot makers but now some of them involve in agriculture, fishing and tourism as a porter for the subsistence livelihood.

Among the Nepalese scholars, Bista is the pioneer of Nepalese anthropology. In his book "*Sabai Jaat KO Phulbari*" (1972) has mentioned Kumals as a neighbouring caste of Baramu, Darai etc. He has described Kumal as earthen Pot-maker.

Similarly, Bista in his another book "*People of Nepal*" (1996) has attempted to portrait on ethnographic map of Nepal. He focused majority of different ethnic group but did not give separate title for Kumals. He had included the Kumals into the Danuwar Chapter. The Kumals inhabit Terai, Inner-terai and close to the river valley of Mid-Hill of Nepal and are similar to Danuwar, Majhi, Bote and Darai.

Inventory notes about the untouchable caste i.e. Kami (Blacksmith/Bishowkarma). Sarki (Cobblers), Damai (Tailors), Gaine (Singing gypsies), Badi (Singer and Dancer), Kumal (clay potters) and their present conditions with historical backgrounds. It further provides knowledge about the areas they live in (Rai et al, 1993).

Regmi counts Kumal as a clever ethnic group as Rai, Limbu, Magars, Gurung and Tamang who put Dhimal as in their own ladder to social status (Regmi, 1995).

Bhatta (1995) mentioned that Kumals have their own indigenous culture such as Pandhure Nach, Vir pooja, Bhagar Pooja and Tinkukhure Pooja. Similarly, they have some material culture eg. Jal, Kheiwa, Dhandia, Perungo and Chakra wheel and have cluster types of settlement. He also explained about the socio-cultural changes occurred due to the regular development of local environment. He also reported that Kumal has chaged their dressing style from Bhoto, Kachhad to T-shirt, paints in male and Gunyu to sari, Blouse in women. Regmi counts Kumal as a clever ethnic group as Rai, Limbu, Magars, Gurung and Tamang who put Dhimal as in their own ladder to social status (Regmi, 1995). Their havitat (Terai, Inner Terai and near by the river valley of Mid-Hill) and their traditional occupation, the pottery. They make earthen pots and sell them in the nearby villages and *Hat Bazaars* (weekly market). This work neither provides detail information of Kumal people nor discusses about the socio-economic changes among the Kumals.

Kattel (2000) portrays pitiful life of the Kumal of Tumlingtar. He says that arrival of development was misfortune for them. They are victimized by so called development and cheated by Uchcha Jats; Pottery life of Kumal is changing into porter. In the same way, Kumals of Chhatradev Rural Municipality are not properly benefited by the process of development. Moreover, they are displaced from their traditional customs/way of life.

Poudel (1986) has also made an attempt to give ethnographic picture of Kumals of Nepal describing the social institution such as marriage, economy, and introduction of the Kumal occupation and to some extent discussed on cultural aspects. Basically, this study focused on Kumal language and has less contribution on the field of sociology and anthropology.

Nepal Human Development Report (2001) has aptly mentioned about the perception of disadvantaged community on education “the parents from the disadvantaged group feel that neither primary nor secondary education will help them or their children. Due to the lack of awareness, they don’t actively participate to share educational

programmer in their communities”. This analysis shows that the problem lies in the socio-economic status of Kumal.

Kumals are the Mongoloid in appearance and inhabit the, Terai, Inner-Terai and close to the river valley of mid-hills of Nepal. They have been socially, culturally, politically and economically assimilated with the Aryan-culture. There is a great diversity in cultural background language, and religion, beliefs and practice, but the dominant influence of Brahmins over the majority of Magars, Gurungs, Sunuwars, Rais, Limbus have changed their attitude towards social values, caste, attitude, wedding procedures and mode of living.

There are more ethnographic studies especially of Newar, Gurung, Magar, Tharus, Tamang, Rai, and Limbus etc. Various studies have been reviewed and have shown the state of ethnographic studies of Nepal. The traditional Kumal community is the least studied group of Nepal. Hence the present study will be guidance or literature for the further researcher of social economic study of Kumal community.

2.2 Previous Related Study

Ortner (1978) has studied about the religious festival and celebration fasting and performing religious action which is done to gain a good re-birth. He further pointed out that “Sherpa do indeed have an elaborated conception of pollution and their society fairly saturated with hierarchy”(Gurung, 1992).

Hitchcock (1966) studied the Magars of Banyan Hill and found that the population growth rate of this community was higher than the agricultural production to feed them because the land was limited and infertile. The younger males joined the army to meet food demands of their families.

Fisher (1985) studied in Dolpa called Tarangpur (Pseudo name) to explore the changes of village which was isolated geographically, economically and politically, etc. Tarangapur engages in two interrelated transaction with the outside world trade and inter-ethnic contact (Mishra, 1989)

Pignede (1993) studied in Kaski district and enticed the Gurungs. He described the origin of Gurungs (Char Jate and Sohra Jate, four and sixteen sub-castes). The Gurungs are agriculturists supplemented by animal husbandry and Indian army for their livelihood.

Kumals are basically depending on agriculture. Bhurtel (2000) has argued that Kumals also do the local wage labour. But it would be a mistake to claim that the engagement of Kumal in wage labour work is only a recent phenomenon. The practice of agricultural wage labour has always been one of the income sources for the Kumals, Besides *Adhiya or Parma* is another source of income. The main difference is that unlike in the past Kumal exchange their labors in cash during the plantation, harvesting or weeding of the food crops the women also provide their services during special socio-cultural occasions like wedding. In one study, K.C. (1995) has studied that Kumal people are traditionally potters. But due to the lack of resources and market, many of them have given up their traditional occupation of pottery. But still some places of the country, they have followed their traditional occupation as well as agriculture and animal husbandry.

Though in majority they are marginalized and economically deprived, some of the rich family affords more money to their children's better education. The majority of the people living in the rural areas have very limited access to modern health service. They do not have nourishing food for their children. Rai, (2060) summarizes that the inadequate food and lack of nourishing foods cause malnutrition. Because of the malnutrition, their mental development may not have occurred as usual. This hinders in the educational as well as intellectual status. That's why, Shrestha, (1990) has stated, "The prime root of both rural and urban poverty is in underdeveloped society". Similarly, James (as cited in Shrestha, 1990) has stated that in order to be a fully functioning member of village society, a household needs a certain level of resources to discharge its necessary ceremonial and social obligation as well as to feed itself adequately and continue to cultivate.

An opinion (Gautem & Thapa) has been given about the economic status of Kumal People that Kumals are tenant farmers and lease others' land to plant crops, or work as laborers on a contract basis but the contacted amount of wages is so low that it hardly meets their family needs. Therefore, just receiving daily wages is so low that it hardly

meets their family needs. Therefore, just receiving daily wages is definitely not going to elevate their economic status. Similarly, Rimal (2056 BS), has mentioned about the Kumal people that Kumals (both male and female) are not interested and enthusiastic towards education. Because of lack of educational advocacy in this community and low economic status of this ethnic group, they have different opinions about the need of education.

Now the researcher deals with the culture and the Kumal. In doing so he defines the word culture to examine the Kumal's culture and understand the push and pull forces of education, various scholars define the term culture differently. Tylor (K.C, 1995) defines "Culture is that complex whole which includes knowledge, belief, art, moral, law, customs and any other capabilities and benefits acquired by man as a member of society." According to him culture is an attribute of a human acquired by him/her in time as a member of a society. It is also the product of social learning rather than biological heredity. Geertz (K.C,1995) defines culture as "the total way of life of people and the social legacy of the individuals acquire from his/her group." So culture is the collective programming of the mind that distinguishes the members of one group or society from others. Similarly the culture is set of common attitudes, values, norms beliefs, and assumptions of the members of a group. Similarly, the culture is set of common attitudes, value, norms, beliefs, and assumptions of the members of a group. It consists of the patterns of thinking that parents transfers to the children, teachers transfer to their students, friends to their friends and leaders to their followers and followers to their leaders.

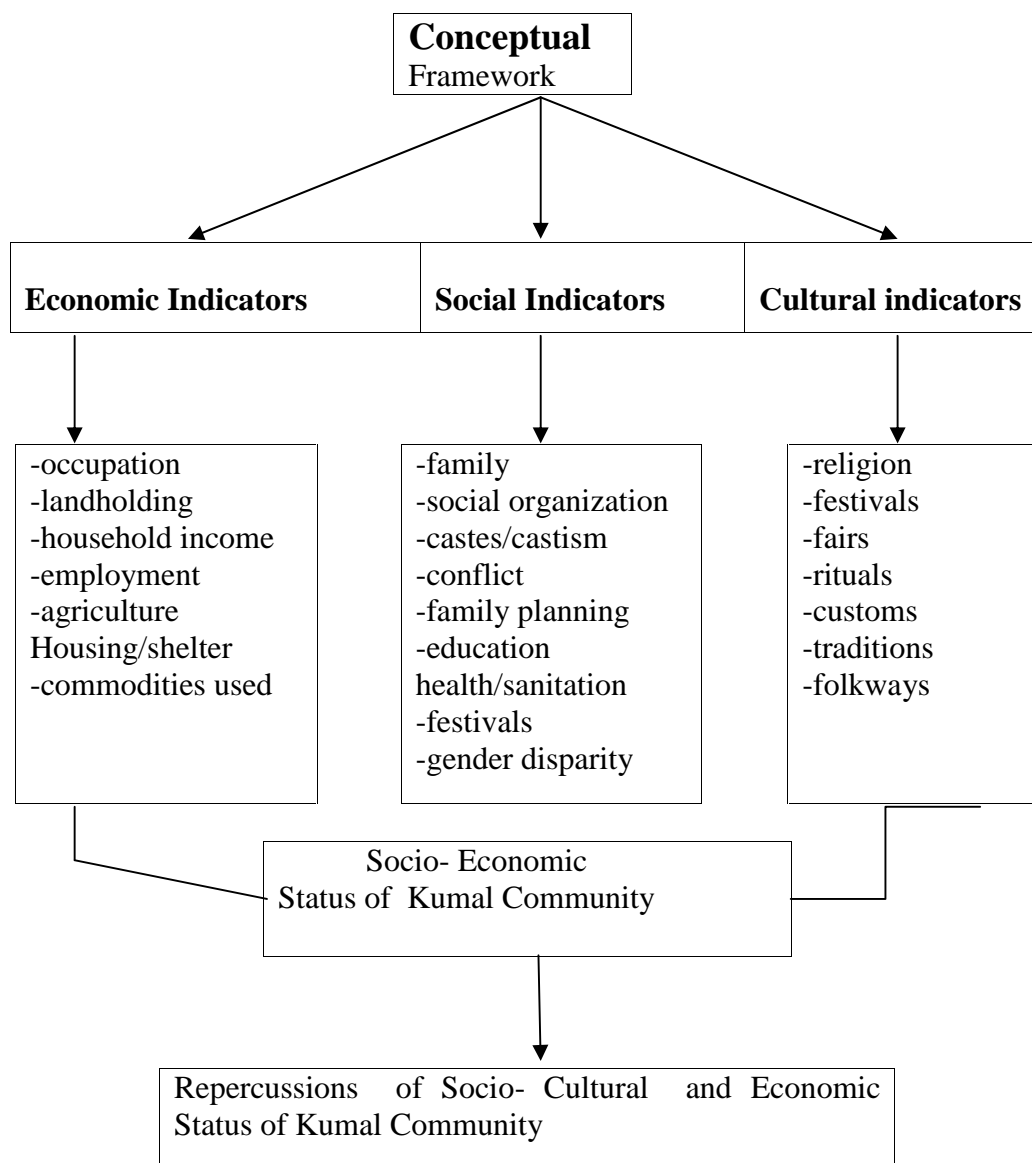
Manandhar, (2003) states the culture "it is a set of common attitudes, values, norms, beliefs, assumptions of a group". This discussion implies that culture is that kind of social phenomenon in which the group of people have certain thought, belief, behaviour and attitude that transfer from one generation to another generation (Kamal, 2004).The Kumal community has their own culture from cradle to death. *Nwaran, Pasni, marriage* and *death* are their main rituals. They are also super naturalists, and worship to nature. They believe on supernatural power. A study done about Kumal of Pokhara states-

The beliefs of Kumals of this region are embedded both on animistic and Hinduist religious values. Although the folks of older generation would prefer to adhere to a

kind of voodoo or Dhamis and Jhakris is in times of physical sickness, the younger ones easily hire a taxi and take the sick one to a nearby hospital or a nursing home, which are located not far away from the village. In fact, the Jhankris or Dhamis who can perform Jhar Phuk (blowing away of the evil that is residing in the concerned person's mind, soul and body) are almost extinct in the village and its premises. The belief in the life after death is quite alive and the fatalistic values are discernible in many of their cultural practices (Bhurtel, 2000).

Kumals have their own typical religious worships. They are: Bai Pooja, Bhakal Pooja, Kula Pooja, Sema Pooja, Chandi Pooja, Nag-nagini pooja, Banaskhandi or Sikari Jhankri Pooja, Mandali Bai Pooja, Desantar Mai and Phirantari Mai Pooja. Similarly they celebrate different kinds of festivals such as Dashain, Tihar, and Teej. Saune Sakranti, Maghe Sakranti, Pandhra Poush etc.

2.3 Conceptual Framework



Kumals are those people who have lived in the Terai, inner Terai and Hill. They are simple, less educated and innocent. They are similar to Majhi, Bote and Tharu. They are being always different socially, economically and politically and have low socio-economic status play major role to designate their real status in society. Social indicators, cultural indicators and economic indicators of development determine socio-culture and economic status of the people. The social indicators include family, social organization, conflict, family planning, education, health/ sanitation, festivals, gender discrimination etc. similarly, economic indicators include occupation,

landholding, household income, employment agriculture, housing/shelter, commodities used etc.

In addition, cultural indicators are religions, different types of festivals what they observe, fairs, rituals, customs, traditions, folkways and so on. Kumals are unable to enjoy above these mentioned types of facilities as they low paid job, lack of enough food and no proper housing and so on, in general lack of basic needs of human life. In fact they have neither high economy nor higher socio status. This makes low socio-economic status which forces them to remain in a hidden feature of cast in this universe.

CHAPTER-THREE

RESEARCH METHODOLOGY

This study is focused on the socio-cultural and economic status of the Kumal Community of Chhatradev Rural Municipality of Arghakhanchi District. The study has been designed to obtain information on their socio- economic study thus; the study employed a broad framework to achieve the objectives. As the research passes through various stages before reaching its destination it is imperative to adopt a balanced and scientific methodology for conducting a research study. In the current study, research methods and materials means all the techniques and strategies adopted for the conduction of research study.

3.1 Selection of the Study Area

The study was carried out in the ward no. five of Chhatradev Rural Municipality wada 2 and 7. Arghakhanchi district of western mid hill of Nepal. In the study area where less than one hundred and fifty houses are accommodated near and far altogether and it's nearly market is Balkot Bazaar. The rational of the selection of the study area is as follows.

- a. This community is easily accessible and these are the permanent settlement of Kumal therefore it was easy to collect information.
- b. The Kumal people living in these areas are not studied yet by any researchers. It was the virgin land for research
- c. Concerned researcher's keen passion to understand Kumal's social cultural and economic status.

3.2 Research Design

This study has been 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 been adopted exploratory because it makes attempt to explore the process of the study site. It assumed descriptive method too because it attempts to describe condition of the study site and the socio-economic status of the kumal community of the study area.

3.3 Population Sampling

The study has been both analytical and descriptive in nature. It explores many aspects of socio-economic condition and socio-cultural change systematically and explains them in context of rural societies. The total households of kumal people in the Chhatradev Rural Municipality of ward no. 2 and 7. Arghakhanchi district .There are all together 80 households in these two wards. Of the total 80 households, all are selected as the universe of the sample. This population is appropriate for this study because the sample universe represents 100 percent household of the designated area.

3.4 Nature and Sources of Data

Primary as well as secondary data has been used in this study. Secondary data were collected by adopting various secondary means. Beyond others means, it was collected from previous studies, published and other unpublished documents from related literatures. Secondary information was helpful in checking the validity and reliability of empirical field data. As per the need of the study, more primary and some secondary data have been collected but priorities have been given to the selection of primary data, which are both qualitative as well as quantitative. Primary data have been collected employing various techniques. Primary data or the first hand data were collected during the field study adopting various participatory means viz. interview, observation, questionnaire, etc. and the nature of data is qualitative. This study depends on both primary and secondary data.

3.4.1 Primary Data

The primary data is such data, which are collected directly from the field without taking reference from already prepared data. They are collected by observation, interview, and schedules; survey etc. the primary data have been collected during the field work with the help of interview schedule and the interview with key informants.

3.4.2 Secondary Data

Secondary data have been gathered from different sources: VDC reports ward reports/ profiles, others available sources, book literature and journals .

3.5 Data Collection Technique

This study is basically based upon primary data; however, secondary data are also collected whenever it is thought necessary. Similarly more information is given to qualitative data because it helps understanding the real situation of their society the following techniques were adopted to collect the required information.

3.5.1 Household Survey

A household survey questionnaire was used to collect data regarding household information like-total population of the Kumal's occupation, education, religion, marital status, sex, production and selling of clay pots, land ownership pattern, etc. This type of quantitative information has very much importance in sociological research.

3.5.2 Observation

This technique has been employed to observe things such as settlement pattern access to natural resources, ritual ceremonies, food habits and some cultural practices

3.5.3 Interview

Applying this interview data related to ethnic history, socio-economic organization, occupational activities, and access to resources, trend on economic relations with other area and consequences of development are collected. Elderly people provided information related to their ethnic history, life in past changing pattern of livelihood strategies, Sanskritization, attitude towards change, etc. Their views on education, sanitation and family planning, traditional occupation, custom, perception changing livelihood were important in the research. Besides ethnography, the interview has taken on the support of personal intimacy helped in shedding light to social relationship among the villagers .More personalization problems also emerged from the interviewers. Interview schedule was prepared based on the objectives of the research study containing both closed as well as open-ended questions. Both structured and unstructured interviews were espoused.

3.5.4 Group Discussions

Group discussions were made to get information which generally an informant does not say in single face to face conversation because some people think that it is easy to conclude views from mass. Such discussions result common feelings and attitude shared by most of them.

Under this method, the discussions were held in focus groups facilitated by the researcher as well as focus was made on (informal) group discussions too. The discussions were held with single groups heterogeneous in age, sex, educational status and social class. In addition to informal meetings like ritual ceremonies, working in groups and evening chats were also entertained as important sources of information. The researcher got in-depth and interesting information on their socio-cultural life, traditional occupation: market system in past and at present, cultural concept with new settlers.

CHAPTER-FOUR

SOCIO DEMOGRAPHY CHARACTERISTICS OF THE RESEARCH

In this chapter provides a glimpse of physical setting of the study area, settlement pattern of Kumal population and their social organization, division of labor religious practices, cultural features, general appearance and rituals of Kumal community of study area in a clear way.

4.1 Settlement Pattern

The Kumals are the oldest inhabitant of this area. The area gradually developed into small town with the rapid increase of population density.

Dhaireschaur, Devichaur and Baddada are the main areas of Kumals' settlements. Few years back there was plenty of lands in Kumal ownership because of their historical settlements. With the high rate of regular immigration of the people from the neighboring areas the land became scarce and costly. The indigenous Kumal could not compete with the clever immigrants which compelled them to abandon the lands. Most of their houses are built with clay, stone and wood available around the area and roof with hay, leaves, dry grass and fodder of plants. Generally house are small size, narrow door, dirty environment and one storied. The houses are very simple and cheaply constructed. The traditional types of construction is not totally changed with modern construction, Kumal who have better economic condition have made houses using, stone, mud, and tin (Jasta). So house are made different according to their economic condition.

4.2 Physical Appearance, Dress and ornaments

Kumals are Mongoloid stock in appearance with black skin. They are of average sized people with height of ward no. five feet to ward no. five and half. They seemed healthy, tough and strong because of hard working nature. Men folks wear Kachhad, cap and Bhoto. Women wear Dhoti, black Guniou (clothes similar to sari), Patuka (bands of long narrow clothes on the waists for the support of backbone), Choli (blouse) and Ghalek (cloth over the shoulder to waist like a cartridge belt). But now

days men wear pants and shirt and women blouse, sari and lungi etc.as the Brahmin, Kshetri, Newar do. Ornaments include Jhumka, Bulaki (ring used at side of nose). Raiya (Bangles) on ther wrist but most of the young women left to use them except Phuli (for nose) and ring (for ears). Some females use golden ring in their fingers and chain rand mangalsutra around their neck

4.3 Food Habit

Kumal of the study area offer liquor to their deities, gods and ghosts. Raksi (local liquor) is common to them and expense the most part of income in Raksi. Some women involved in preparing and selling Raksi illegally. Guests are often hosted with Jand (local beer) and meat. They eat pork, mutton, chicken, etc. Kumal children are often seen casing birds or fishing near by river or streams. Apart from these, they eat rice, maize, wheat and vegetables. The food habit is a cause for decline health condition of Kumals. Use more liquor sometimes invites social deviance and crimes. A key informant told the researcher that unnecessarily eating food is the cause of Kumal's poverty.

4.4 Division of Labor

In Kumal society division of labor is based on the basis of age and sex. They have matrilineal family system where eldest male member is the head of the households. The children are engaged to rearing the cattle, marketing and girls assist their mothers to bring water from the tap or pond, cooking the food, cleaing utensils and other house hold chores.

The main duty of women is to do household works, preparing the food caring the children. They also assist to their male members in agricultural works expect pouching and harrowing. They bring grass, fodder and firewood from the jungle (forest) and the poor women also earn money working the fields of other people to solve the daily needs.

Males are engaged in outside works such as ploughing, digging, harvesting, and threshing of grains, driving, carpentering and other construction works. In the leasure

time most of the males spend their time gathering around the tea shop for unwanted taking.

Most of the household and family decision is taken by family members with the leadership of seniors. Especially female seniors are involved the decision related to household daily routine, maturing, marketing, farming activities.

4.5 Songs and Dances

Like other ethnic groups dancing and singing are the essential part of Kumal in their socio-cultural life. The songs and dances of Kumals are not only their religious and recreational aspects but these activities also indicate their traditional mode of life. In every part of the world, it is found various types of songs, dances, which vary from place to place and groups to groups. Man not only does hard labor but also wants recreation with the songs and dances.

In the study area Kumals do not speak their dialect. They use to sing Nepali folk songs. Previously, they used to practice Jhaure and rodi, folk songs. In Rodi they used to gather in one's house and spend whole night by singing and dancing. They play with madal the local tomtom. All the participants used to drindk Jand and Rakshi (alcohol) and sing Dohori songs the boys and girls talk through their songs in their festivals.jhaure dance is performed on the first days inhabitation in newly built house. This is also observed during collective agricultural works and on the day of harvesting and storage of grains. Unlike Guruing, Magars, the Kumal people have their own type of dances called Bhailo. These dances are unique which reflect the Kumal culture.

4.6 Language and Education

A language is system of arbitrary vocal symbols by which members of a social group cooperate and interact. Language is the system of arbitrary vocal symbols because each and every social groups or mother tongue. Each language has symbols, which can be understood by own group, and they communicate to each other. So, language is the vehicle of culture. "Through language man has been able to devise, continue, an change the great variety of his material and non material cultural institutions (Herskovits, 1974: 278)

Kumals have their own mother language the lingua franka, known of Kumal Bhasa. At the surrounding area of Chhatradev Rural Municipality has the mixing composition of different castes with the massive majority of the caste speaking Nepali as mother tongue. Nepali is the medium language in schools, offices and everywhere. Most of the young boys and girls in these days speak Nepali language.

The Kumal language is one of the 40 dialects of Nepal. Bista writes, "The Kumals are the Tibeto-Burman people and their dialects are include Tibeto-Burman family." But, Sharma doesn't agree with this argument, he writes "Kumals are the Aryan stock and their dialects are also from the Indo-Aryan Family"

Though the Kumals language has perished in some parts of their habitations, there are other places where the language has been preserved and nourished through usage. They use Nepali language while communicating with other cast and ethnic groups but within their society and home of the Kumals language is practiced. Samples of Kumals words listed with their approximate equivalents in Nepali and English.

<u>Kumal Nepali</u>	<u>English</u>	
Min/Mai/ Muke	Ma	I
Tui/Tuke	Tan/Timi	You
Ture	Tapai	You (honorific)
Ago	Ago	Fire
Panie	Panee	Water
Matai	Mato	Mud

Source: (Sharma; 1986: 36)

In the case of study area, an elderly key informant said, our ancestor told us, we have our language but I don't know."

Education is one of the most important factors determining social, economic, and educational status. Qualification is also the most important profile for better job and employment. Education contributes to personal and professional development, bringing opportunities in life. Education is said to be a path not only for a better living but also for prestige is a bright future of every human being. The literacy rate of Nepal according to the census of 2001 is 53.7 percent. Over 40 percent people are illiterate yet in present day Nepal.

On the realm of education of Kumal people of the study area what we can say is that the people are not literate in comparison to other groups such as Brahmin and Kshatri. They are backward in the realm of education. Their economic condition does not support all the children to be educated. Most of the respondents answered about the education in this way. "Why didn't you send your children in the school?" They said, "We can't eat by studying if we do not plough the fields we can't eat. If we work, we can solve hand to mouth problems." Then they gave some examples of their neighboring boys and girls who are educated but not having any jobs. Education makes a man lazy and brings a social disorder (thief, cheat), etc. They cannot get job for their subsistence and unemployment creates problems. Education should be made vehicle to create consciousness on the Kumal community. If we talk about the literacy, the persons who can write their name can be counted on literate. In the field area, most of the children undoubtedly have gone to school. When they reach in class ward no. five they start drop out the school. The girls used to go Melapata (field work) to solve the daily needs. It may be either paying or Parma (mutual working) and Rodhi, Puja and other their cultural functions. Boys used to go to the field to plough and construction works. Most of the young boys want to go gulf countries and India seeking the job.

4.7 Kinship System

Generally two types of kin groups are found in every human society. But in Nepalese societies two more types of kin groups, fictitious and adoption, are found. In Kumals of the study area two types of kin groups, consanguinal kin group is known as

Anshiyar (same blood) and affinal kin group is known as Kutumba (relatives formed with the marriage of daughter or sisters), are popular.

The Kumals of the study area have used classificatory as well as descriptive terms to refer the relations. Such as Babu (father), Aame (mother) are descriptive and Jethaba, Mahilaba, Sahilaba (uncles) and Jethima, Mahilima (aunt) etc. are classificatory. The sibling relation is elder to younger such as Dai (elder) and Bhai (younger). The younger greets to their elder relatives (father, mother, brother, sister, grandfather, grandmother) by saying Namaskar (Join two hands and say Namaskar as good morning) or placing their forehead on his/her feet.

When a family does not have a son they adopt the son of others as their own and provide every necessary thing to him like their own family members. This is especially done either by own interest or to enter haven as mentioned in the Hindu religion.

In the study area another type of kinship called Miteri Saino (fictive kinship) has been found. Miteri Saino is established between the two different castes people of the nearly same age in a special ceremony. During this ceremony, the two who are going to bind in Miteri Saino exchange their presents to each other. So, through this system interaction is established between the people of different societies. In study area the relationship was found developed between Kumal and Magar. Miteri Saino helps to exchange the material culture between two communities. Ten persons of this community have this type relation. The Mit Lagaune and Saino Lagaune system does not occur in the same caste. It is generally occurs into two different society or caste high caste members. In local term '*Sukhare Bela Sasurali Dukha Bela Mit* (go fathers' in law in time of happiness and Mit in time of sorrow). Kumals have Gotra and have lineage exogamous and caste endogamous marriage system. Therefore, they do not marry within a Gorta and lineage.

4.7.1 Socio –Cultural Features

Rites De Passage

Kumals of the study area have to pass through different rites at different stages of life time rituals that have been passed down from older generation. The rites of Kumals are similar to that of Tharus. Effect of Tharu culture on Kumal can be seen in their rites. Kumals do not perform many rites, even some of them are: birth, marriage and death. Following are the main rites that are practiced by Kumals of Chhatradev Rural Municipality.

4.7.2 Birth Ceremony (Janma Sanskar)

This rite is performed before and during birth of child. During pregnancy, the family members offer the blood of a cock to the God and pray for the well being of both child and mother.

During the birth of child, the pregnant woman is kept in a dark room where she has to give birth. Sudeni (local nurse or traditional birth attendant, T.B.A) her during birth and takes care of both the mother and newly born child. No one is allowed to enter into the delivery room. She is considered to be polluted and she becomes untouchable till the time of Nwaran (naming ceremony) of her child is done at the eleventh day from the day of given birth. From birth to death kumal community celebrate many ceremonies which are called Sanskar (initiation). These are birth rites (Chhaiti, Nwaran, Pasni, marriage and death rites).

4.7.3 Chhaiti

In the night of the 6th day of birth of child (especially in the case of son) the Chhaiti is performed. On this occasion, all the relatives and villagers are invited to share the happiness of son with singing and dancing. All the invites spend the whole night drinking Jaand (home made liquor), Rakshi, playing madals and singing Jhaure songs. This all is done because it is believed that the 6th day night of birth of child the bhabi (The god) determines the fate of the infant

4.7.4 Naming Ceremony (Nwaran)

Nwaran or Naming Ceremony is performed on the eleventh day of birth. It is done with two purposes, one for the purification of the women and the whole family from pollution and the other is for the naming of the infant. Before the day of this ceremony since the day birth given women is not allowed to touch the common household materials and the kitchen water. On this day women and child both are given bath. To perform this ceremony they invite either son-in-law or priest (Brahmin). A simple Pooja (worship) is done using flower and Akshata (tika). Both mother and infant are given some drops of Gaunt (cow urine) for the purification. Symbolically the cow is considered as a sacred animal in Hindu culture. Some drops of Gaunt sprayed in the entire house to purify it. The Brahman gives name to the newly born child. The name is given by the name of day i.e. Aite, Budhe etc.

4.7.5 Rice Feeding (Pasni)

When the infant is grown upto sixth months for son and in the case of daughter fifth months, this ceremony is performed. After consulting the astrologer, the date is fixed. The solid food is given to the infant. On this occasion, the child is given silver bangles on the wrist by maternal uncle. It is prepared a set of new clothes. Before putting Tika, a kind of pumpkin (kubhindo) and variety of menu are put on the Tagaro (gate). The pumpkin is decorated with flowers and Tika. Some dish items are put into to the outside of the gate. The oil lamp is lit; and Kalas (the pot filled with water) are worshipped. At the main time, the virgin girl put Tika on the forehead of infant and she feeds the child foods like pulse, rice, fish, meat, pickle etc. The child is given presents like money, clothes etc. After this, all the guests are served by Jand, Rakshi meat and other food items. Some rich family offers Bhailo Nach (dance) at the evening.

4.8 Marriage

Marriage is an institution that binds bride and groom in to family life. In Kumal's society, the members are allowed to marry within their caste but outside the clan (Gotra/ Thar) Maternal cross cousin (maternal uncle's daughter or son ie mama cheli and phupu chela) marriage also practices in Kumal community. The Dewar (husband's younger brother) can keep his Bhauju (elder brother's wife) if elder

brother's demised. The monogamous types of marriage is popular in Kumal community. The polygamous marriage was practiced by older generation. It was considered that the house of a man with two wives becomes stronger and long lasting, there is a proverb regarding this *Tin goruko hal pakka, duita srimati ko ghar pakka*.

Three types of marriage are practiced in kumal community

- i. Love Marriage (Mankhusi Bibaha)
- ii. Arrange Marriage (Magi Bibaha)
- iii. Stolen Marriage (the jaar steals sadhu (the former husband) and pays compensation because of stolen)

4.9 Death Rites

The death rites ritual of Kumal is similar to the other Hindu ethnic groups of the kingdom. But few aspects of death rites of Kumal are different and peculiar from other castes. One of them is the water burial in rivers.

Kumal waits the corpse till dawn if the death has occurred at night. The next morning all the neighbors gather there for funeral. In morning after eating, something the family members take the dead body to the Aangan (the open space front side of the house) and put rice grains in the mouth of the corpse remembering his name. Some coins are also put on the body so that the departed soul can buy land at the place of migration (heaven /hail). The corpse is rapped with white shroud and kept on the two bamboo pole. After this, the corpse is taken to the river bank for burial carrying by two men on two sides.

When the funeral procession leads to destination the house is cleaned with sacred cow dung and water mixture. The personal things of the corpse along with mat on which corpse were laid are also burnt with corpse. The Daagbatti is given by the son on the mouth of the corpse. The participants of the funeral procession take a bath and offer there handful of water in the name of departed soul. Kriya Putri (sons) head are shaved at the river bank before to give Daagbatti. The Pinda (a bowl made of cooked rice) is prepared and thrown into the river. The funeral participants of procession drink and eat (Arnipani) and come with Kriyaputri to their house. Before arrival the

house they step on a stone under putting some thrones so that the ghost and other evils souls do not follow them.

The Kriyaputri have to sleep on straw mat inside Bhakari. Every night, they light a dio (oil lamp) of mud. The Kriyaputri observe this for 13 days from the day of death. They bath every morning and give Tarpan (offer water) in the name of departed soul going stream or river near by them. They prepare Pinda at the last day (chokhine din) and items like Pork and Roti, Raksi, curry, Daal etc are also prepared and provided to the funeral procession participants. They observe death pollution for six months or at least.

4.10 Religion and other performances

A religion is a more or less coherent system of belief and practice concerning a supernatural order of beings, force, place or other entities. A system that for its adherent has implications for their behavior and welfare, implications that the adherents in varying degrees and ways taken seriously in their private and collective life. There are supernatural beings (god and goddess angels) supernatural palace (haven, hell and purgatory), supernatural force (for example the holy spirit, Karma the "Hindu law" of cause and effect by which, means deeds have inevitable consequences not only in this life but in the next life, and Mama, the magical power that in Polynesia is thought to be controlled by certain gifted individuals), and other supernatural entities (for examples, souls) (Jonson, 1996: 392)

According to 1991 census, Hinduism (obviously including most of the ethnic tradition of the Himalyan and Mid-Land plains) is practiced the majority (86.3%), Buddhism (7.8%), Islam (3.8%), others (2.1 %) and not stated (0.1%) are also said to be the religious tradition, practices by the Nepales people. From the view point of from, religious tradition is a continuum of belief, knowledge, practices and skills a group which is called Parampara by the Hindus, Buddhist and Jains. Hinduism, Buddhism and many ethnic traditions are (Nepali-lokparampara) are so complexly intervene in the central Himalayan region. A common Nepalese home religious lives a pluricultural religious life. Each family has its exclusive culture shared by all the members knows Kuldevata (Deity of the Lineage). Some caste group (e.g. Kami) has their won specific cult along with that of lineage, which is supposed to be the tutelage and

guiding Deity (e.g. Vishwakarma of the Kami or Blacksmith). Each compact territory, where diverse communities have settled, has its own local cult shared by all the families, caste groups, individuals and ethnos despite their differences in other cults and even in their racial or ethnic belonging. Alongside the cults of family, caste, locality (basti), ethnics and classical pantheon, one chooses a god or goddess or a super human entity or even a group or such entities for his/her private and intimate worship. Such cults are called Ista Devata (descent or patron god) (Pant 1993:48-49)

The Kumals believe on nature like Mountains, Rivers, and land as supernatural power. It's most important for every household and village community of Kumals to culture friendly relation with such supernatural powers. The Kumals are worshipping some deities' practices which are closely related to their life ceremonies seasonal festival and agricultural practices.

The Kumal of the Balkot village Development Committee are Hindus. They worship variety of god and goddess. The rituals performed are similar to Hindu god and goddess, they believe that the earth is the creation of god. The Kumal perform functions.

4.10.1 Bhumi Pooja

The Kumals perform the Bhumi Puja which is earth deity. They worship it before the row maize in the ground and fill from the cows milk with sugar and honey then stire with wood stick for sometime. After that time they serve it and drink. They believe the season is become favorable and high product from the worshipping and success in agricultural harvest in coming year, if they don't worship the earth deity, negative impact may be in the agricultural production.

4.10.2 Kul Pooja

This religious works performed in fond remembrance of their decades ancestors is known as a Kul Ko Pooja (Tutelarly deities worship) in their community. Previously, they used to perform Kul ko Pooja thrice a year but now days due to poor economic condition, they perform it once year and Mahaasthami (eighth day of Dashain). They perform the Kul Ko Pooja to honor their ancestors in a solemn way. These people honor their Pitree (depart paternal ancestors) put them in the pantheon on Kul Devata

and as it is called *Kul Devata Ko Pooja*". To perform such Poojas, early in the morning, the concerned person takes bath to purify him and wears clean and purified cloths and fast meal. During the fasting time, they do not eat meat because it makes them polluted in their belief.

For the " *Kul Ko Pooja*" ward no.five Manas of Chamal is cooked for Pitree, and remaining quantity is to make Pinda. Pindas (a bowl made of cooked rice) are in round shape.

An oil lamp is lit in the corner of Pooja Kothi (place of the worship room) and remembering the Pitris name and the Pooja is dine to the Kul Ko Devta on the floor with Achheta and Phool Pati (flowers) Priest is chanting during the Pooja.

Thus chanting, the Pujari (priest) pours water on fowls and he slaughters one after another and offers in the name of the Pitree. All the names of Pitrees are called out one after the other and Pindas are placed in the respective place. Half Mana of rice is offered only in the name of the dead parents. The Pinda can be given to the other Pitrees. Besides this Jad rakshi and chicken are offered to the Pitrees. This Pooja has to be done either by the son of the deceased or by his brother in case of no male heirs. While offering food to the Pitree, many things have to be chanted and so it is essential to have a presiding priest or person who knows what is to be chanted. If the chant is mistaken by the priest, there are chances to occur some types of misfortune in their belief. The process of Pooja takes a long time period started in the morning and ends at noon. On this occasion, they invite the son-in law, daughter etc. When the Pooja is finished then the Pindas, Jad, Rakshi called Parshad (complacency) distributed to the invited guests. It is the custom to feed all these presents with Jad, Rakshi, rice, meat etc.

4.10.3 Nwagi Pooja

It is the occasion for offering the new food of the harvest to the dead ancestors before the living members of the family can eat them. This is performed in one of the clan's senior member house where all the clan's people come together for the ceremony. A Guruwa (Priest), belonging to the same clan conducts the entire ceremony. If there are more than a Guruwa or if there are many young men wishing to learn to be a Guruwa

among the clan members .They all come together to act and practice under the chief Guruwa during the performance (such type of Pooja is not perform in the study area.)

4.10.4 Dhami Jhakri

If someone falls sick, mostly they start treatment by Dhami Jhankri instead of going to hospital. During any sickness, the proclivity to immediately estimate the cause as being or certain deity like Bhawani or Bhairab or Kula Devata, Kot Devata or any such according to the symptoms. And they make Bhakal that should enable the sick persons to recover. Instead of carrying the patient to a nearby hospital, the diagnosis shows the cause to be Pishach (an evil spirit). The Kumals people still adhere to the belief in Lago, Bhago, Boksa, Boksi etc. (spirit, demons, witch and wizard). These shamans come to chant mantras and tell the evil power within the patient to appear and speak thought the patient.

If any one falls sick, firstly he is sent to the Lamas (shamans) for *Heraune Koranune*. The Lama looks at the Aakhat (rice grains) and immediately says the cause of sickness. He treats the patient in his own way.

4.11 Fair and Festivals

Nepal is ethnically, culturally and linguistically diversified country. Hence, in Nepal, Nepali people celebrate various type of festivals indifferent ways according to their own manners regarding the festivals of Nepal. Anderson writes "The Nepalese people say that somewhere every day in the little Asiatic Kingdom of Nepal, there is a festival and the gods have provided them with a perfect setting (Anderson, 1977:19).

Nepalese people celebrate various festivals according to their culture and traditions. As such, they worship various gods and goddesses and enjoy themselves by eating, drinking and dancing. So it can be said in brief that Nepalese people know how to live in pleasure. The festivals which Nepalese celebrate are associated with one or the other of the divinities, held scared, either in the Hindus or Budhists theology.

4.11.1 Dashain

Dashain, like the western Christmas season, is by far the longest most auspicious and most joyous time of year, celebrated countrywide by all castes, creeds during the bright lunar fortnight ending on the day of full moon in last September or early October (Anderson, 1977:42)

Dashain is celebrated for two weeks which is performed with different kinds of religious task. In preparation of Dashain, every home is ceremonially cleared with crowding decorated, painted and fresher for the visitation of goddess Durga and long awaited return of distant and nearby family members

The tenth day is called Dashain, on this day; they put Tika on their foreheads and Jamara on head by elders. On the process of Tika the headman blesses like this. Teen putra panchae kanya hoijaos, manle chitayako pugos, sun, chandi, tama ra kaans bharpurna hos, calcuttako kapadale ghara chhaune hos bans jhai nugnu, kas jhai phulnu, pathile bharane paisa, kata le hokne sun, pati jai gajaune, dubo jhai maulaune hos, etc. (May you have 3 sons and 5 daughter, may your wishes be fulfilled, may you prosper with enough gold, silver and copper, may you be able to roof your house with clothes from Calcutta, may you be polite and bend like bamboo, flourish like Kaans (rashes) have money to be measured by Mana, Pathi (eight Manas= one paathi), have gold to be measured by standard, flourish like Pati and Dubo).

4.11.2 Tihar

Tihar is celebrated ward no. five days called Yamapanchak. The Tihar brings the worship of Laxmi, goddess of wealth through the ward no. five nights.

After finishing the Pooja, they tie Toran (which is made up of Babio khar and flowers and breads are hung on it) as like the rope over the footpaths where the cows cross under the Toran. In this auspicious occasion, they traditionally perform Bhailo Nanch (dance) from door to door. The fifth day is called Bhai (brother) Tika. On this day, the sister invites her elder/younger brothers to put Tika on their foreheads. The Tika includes Diyo; red, blue and yellow etc. color is put into the Duna (made of Sal tree leaves). She cooks meat, rice, breads of different types and pickles for her brothers.

The brother gives gift either cash or any kind to the sister. They serve Jad, Raksi with meat and enjoy with playing cards the whole day.

Bhailo Naach

This dance is performed on the auspicious occasion of Tihar of laxmi Pooja. Laxmi (goddess of wealth) loves light. The Bhailo is traditionally performed from door to door up to Bhai Tika. They inform neighbouring people where they have to dance and spend whole night.

4.11.3 Saune Sakranti

The first day of Shrawan is celebrated as a Saune Sakranti festival. On this festival they invite their married daughters from their home and celebrate the festival very joyfully. They prepare variety of menu with Jad, Raksi and meatlike chicken, pork etc. This festival is celebrated to enjoy after planting paddy and other grains.

4.11.4 Nag Pooja

Kumal worship Nag as the gods of the earth. This Pooja held in Nag Panchamee in Shrawan Sukla Panchamee. This was performed by making images of Nags by ground rice and worshipping but now a days it is changed as the printed photo of Nag is worshipped with Dubo, Lawa, Mass, cow milk etc. it is done to protect community from natural calamities such as flood, lightening, land slide etc.

4.12.5 Teej

Unlike the Brahmin/Chhetri people, the Kumal women celebrate the Teej festival. On this auspicious occasion, the Maiti (member of the native home of a married woman) invite their sisters /daughters. Unlike the Brahmin and Chhetri the Kumal women do not fast in Teej. They eat and drink variety of dishes. On the day of Teej they gather together and enjoy singing and dancing at the public place and the madal (a kind of Nepalese tom tom) is played there which makes the environment more exciting. Their songs symbolize their daily life whether it may be joyous and sorrowful.

4.12.6 Maghe Sakranti

The first day of Magha is celebrated as Maghe Sakranti. On this occasion the Maitis invite their daughter and sisters at their home. The Kumal community slaughter the pigs, goats, fowls for the meat. On this day, they must eat Chiura (beaten rice), Khudo (molasses), Tarul (yam), etc. The household head gives Tika and cash to their Chelibeti as a Dakshina (presents). The Maghe Sakranti is celebrated as a belief of long life. They also celebrate Shripanchami with serving of Jaad, Raksi, meat and other food items.

4.12.7 Ramnwami

Kumal community celebrates Chaitra Dashami with the family and their relatives. This is also a main festival which falls in April. Many people gather and share with varieties of meat, rice, fruits, fish, Rakshi, etc. They also invite their relatives for sharing the function.

4.12.8 Sri-Panchami

Sri-Panchami is celebrated in the month of Magh according to Nepali calendar. The Kumal communities worship their ancestors on that day. They prepare many varieties of food items sweets, breads, thatched rice, fruits, vegetables and curry. They offer the share to each spirit. This is a special day for paying debt and taking the loan and other contracts.

4.12.9 Bhakal Puja

Some rice, chicken, goat and some money keep on one side when a Kumal male and female member become sick and they wish one of the greater gods for the improvement of their health, i.e. called 'Bhakal'. When the sacrifice is performed they feel getting improved. The Kumals have the deep feeling about the 'Bhakal Pooja' which is still found popular in their community. For the offering of Bhakal Pooja they may go either to the far temple by spending money and day with some fowls or kid of goats or showing direction they may offer it too.

The whole human society is dynamic. The feast fairs and festivals are only the part and parcel of the total human culture. Wherever, the society changes its parts also automatically change. So the feasts, fairs and festivals of Kumals are also no exception to this. Therefore, it can be said that the feast and festivals of Kumals are changing under the form of the changing in their culture and society.

4.13 Social Organization

4.13.1 Thar /Gotra

Most Kumals do not believe that they have Gotras or Thars. They are identified only by Kumal. They have some common calling names maybe the Gotra which are kept on the basis of the place from where they came such as Chainpure, Rajapure pandit, Purbia, Karja Bendi, Rana Masbe etc. Basically the gotre are related name of a place

4.13.2 Family Structures

Family is the primary group and has central position in social organization. In the study area two types of families were found-nuclear and joint. Generally sons get separation after getting married and having children. Old couples having more than one son live with the family of one and other sons take their portion of property and live away making a house. When the family split, the property is divided equally among the sons and parents. Usually, the parents and seniors live with the youngest son. In separation, the parents also keep some land as property which called Jiuni and after their death it belongs to the son who has taken their care. After separation they do not go away from the community, they settle by making a hut nearby the original house. There are some case of poor Kumals that had divided rooms for the same house.

4.13.3 Status of Women

Out of 415 only 50.85 percent population are females. Kumal women have relatively high degree of right and freedom in comparison to other caste groups. Women have important role in household decision making. Girls are free to choose their husbands during the period of marriage. Widow marriage and Jari Bibaha are common. However early marriage up to now is held because of illiteracy.

The status of women has increased in latter period. More than 14.21percent Kumal women are literate. Most of the members of Kumals are involved in 'Dhikuti' ie microeconomic institution. The male and female member shard some money in monthly basis and take it turn by turn. This will support the economic need of the members

4.14 Household Head

The kumals have patriarchal system. Most of the household heads are males but senior women played the vital role in household decision. There are female heads where the males are migrated outside seeking the job most of the females are cleverer in household decision except their male partners.

4.15 Entertainments

Entertainments give physical and mental relaxation for human life. Kumals of the study area have some traditional means of entertainments. Mostly they don't have TV. Some of them have radio and cassette players. Feasts, festivals and rites are the main means of entertainments among the Kumals of Chhatradev Rural Municipality. In such occasions, they gather to the corresponding house and play madals (local drum), and sing and dance. Now days the impact of modern films, songs can be seen .Most of the young prefer to go to the cinema and enjoy with film songs.

CHAPTER–FIVE

SOCIO-ECONOMIC STATUS OF RESPONDENTS

The chapter deals with the demographic feature, age–sex structure, family size and structure, literacy, occupation, land holding size and income level of Kumal. This chapter analyses the fields of data and presents the findings of the field study. The findings are systematically presented, described and analyzed in the subsequent subheadings. Particularly, this chapter deals with the people and their ethno-history, settlement pattern, family, kinship, marriage, religions, festivals, life cycle ceremonies, dances and songs, dresses, ornaments and food habits, language and education utensils, socials relationship with other ethnic groups, health income distribution and occupation.

5.1 Ward-wise Population Distribution in Balkot VDC

Table 5.1: Ward-wise Population Distribution in Balkot VDC

Ward No.	Total HH	Male	Female	Total Population
1	592	1653	1638	3291
2	128	385	344	729
3	93	262	268	530
4	46	141	142	283
5	75	260	227	427
6	43	141	149	290
7	51	184	163	347
8	87	344	340	684
9	44	181	168	349
Total	1159	3551	3439	6990

Source: VDC Balkot Darpan, 2056.

Study area, Kumal gaun lies in ward no. 2 and 7 of the Chhatradev Rural Municipality. It constitutes 5.94 percent population of the Chhatradev Rural Municipality. There are 80 households in the study area all belong to Kumal. Among 80 households there are only 415 people.

5.2 Age and Sex Composition

The total populations of Kumal, living in Chhatradev Rural unicipality(Arghakhanchi district) in ward no one & seven is 415. The table given below shows the age and sex composition of the Kumal position.

Table 5.2: Age and Sex Composition

S.N.	Age group	No.	Male % total pop.	No.	Female % total pop.	Total %
1.	0-4	15	3.61	24	5.78	39
2.	5-9	20	4.81	32	7.71	52
3.	10-14	40	9.63	32	7.71	72
4.	15-19	31	7.46	25	6.02	56
5.	20-24	15	3.61	22	5.30	37
6.	25-29	16	3.85	17	4.09	33
7.	30-34	14	3.37	12	2.89	26
8.	35-39	8	1.92	7	1.68	15
9.	40-44	10	2.40	12	2.89	22
10.	45-49	13	3.13	12	2.89	25
11.	50-54	11	2.65	5	1.20	16
12.	55-59	3	0.72	3	0.72	6
13.	60 and +	8	1.92	8	1.92	16
14.	Total	204	49.16	211	50.84	415
	%from total	204		211		415

Source: Field survey, 2019.

The above table shows that among the total population (415), there are 204 (49.6%) male and 211(50.84 %) females and the sex ratio is 1: 1.03. The population below 15 years of age is 163 and (39.27. %). Similarly, the percent of population 50 and above age group is 38 of the total and percent is (9.1) moreover 60 and above age group is 16 (3.8%).

When we analysis the data according to sex composition, the population of male below 15 years of age is 75 (36.76) percent. There are 107. (52.45%) males between

the age of 15-49 years. Proportion of the population in the age above 50 years is 38 (9.1) percent.

5.3 Education

There are six primary schools, two lower secondary schools and one higher secondary school in Chhatradev Rural Municipality. There are three private secondary boarding schools and a lower secondary school. It seems that this Rural Municipality is rich in educational institutions. Among these schools, the higher secondary school was established in 2037 BC. The following table shows the literacy rate or educational status among Kumals of the study area.

Table 5.3 : Educational Status of Sampled Household Population

Educational status	Male N0.	%	Female N0.	%	Total No.M+F	Total %
Illiterate	50	24.5	30	14.21	80	19.28
literate	65	31.86	100	47.4	165	39.76
1-5 class	57	27.94	58	27.51	115	27.71
6-8 class	26	12.74	20	9.47	46	11.08
9-10 class	5	2.45	2	.94	7	1.69
SLC pass	1	0.49	1	0.47	2	0.48
Total	204	100	211	100	415	100

Source: Field survey, 2019.

Note: Children under age of 5 years are excluded

From above table, it shows that about 19.28 percent of total sampled household population is illiterate. Among total male about 24.51 percent were illiterate and in female 14.21 percent of total population were literate. It is clear that women illiteracy rate and male illiteracy rate is not so different. Almost 39.76 percent of total population was literate. The literate rate was also little bit higher in male than female. About 27.71 percent of the total sampled household population had done primary education. Similarly 11.08 percent of the total sampled household population had done Lower Secondary Education. On the other hand the secondary level education is very miserable its percent is 1.69 percent of the total population. The SLC pass percent of the total population is 0.481percent. It is a curious thing that nobody up to now has joined in higher education of the study area.

Table 5.3 'a': Children of Boarding School

Classes	Boy	% in total no.	Girl	% in total no.	Total number	percent
NURSERY	3	27.27	2	18.18	5	45.45
LKG	1	9.09	1	9.09	2	18.18
UKG	1	9.09	2	18.18	3	27.27
CLASS ONE	1	9.09	0	0.0	1	9.09
Total	6	54.54	5	45.45	11	100

Source: Field survey, 2019.

The above table pictures that recently the Kumals are interested to send their children at private boarding schools. No any children used to join at private boarding school before three years ago of the study area. But now days because of their attraction to foreign countries, the living standard of Kumal has been increasing consequently they are gradually stepped into new.

5.4 Types of Family

Family is the primary group and has central position in social organization. In the study area two types of families were found – nuclear and joint. The accurate number of the family types shows the below table.

Table -5.4: Types and Numbers of Families

Types of family	Number of family	percent	Individuals	Percent
Nuclear	64	80	315	75.9
Joint	16	20	100	24.1
Extended	0	0	0	0
Total	80	100	415	100

Source: Field survey, 2019

This shows that most of the Kumals live in nuclear families. As we know their daily necessary works needs a lot of men power which supplies them bread and butter but because of nuisance of the large family they are not attracted with this. Some of them have a lot of land for this they have big families but these are exceptional causes.

Even though their traditional customs, living in a group shows decreasing day by day because of modern facilities and easiness of living in a small family. The communication with other groups as well as living standard of mobility near and far have observed day by day, these actions have been made them attraction. Among these many attractions one of the points is to keep small family size. In a joint family, elders take care of houses and small kids so that children and adults can involve in work which helps them to live together and earn means of living. Joint family consisted of grandparents, parents' uncle-aunt and their offspring.

5.5 Household Size

Table 5.5 : The Household Size of Kumal Community

Family member	No. of house holds	Percent
1 - 3	7	8.75
4 - 6	56	70
7 - 9	17	21.25
10 - 12	0	0
Total	80	100

Source: *Field survey, 2019.*

The house hold size of Kumal Community seems very appropriate even though most of the Kumals are deprived from the main stream of education. It can be said their 'consciousness toward the family.' From the table, we conclude that there are 56 households or seventy percent families are among four to six family members. There are 7 households which have only 1-3 family members among them one family is alone. He is very old and his wife had already died. The table shows that the family size of Kumal is neither too small nor too large.

5.6 Entertainment and Commodities Available at Home

People want to entertain in their life but not every house has the availability for all things of entertainment. The nature of people is such that they always want to entertain and do recreation in their life. Some houses have some entertainment things or the things of recreation in the study area are shown in the following table.

Table 5.6 : Entertainment and Commodities Available at Home

Goods	Used houses	Percent	Unused houses	percent
Radio	25	31.35	55	68.75
TV	10	12.5	70	87.5
Telephone	0	0	80	100
Mobile	11	13.75	69	86.25
Computer	0	0	80	100
Cycle	0	0	80	100
Total	46	57.5		

Source: *Field survey, 2019.*

The above data shows that the Kumals are deprived from the modern facilities. Some of them are totally unknown even haven't seen the modern apparatuses such as mobiles, computers etc. It is a strange matter that in 80 households there are only 25(31.35%) radios. Similarly the TV used household percent is poorer than the radio used. There are only 10 TVs (12.5%) among 80 households. When interesting programs such as *tito sattya, meri bassai, lok dohori* etc. are run on the TV they gather and go to their neighboring houses to watch the program. It is more curious that the most important means of communication like telephone is not among them. On the other hand, total children are deprived in using from computers. The students who go to school even haven't seen the computers yet this is so because there is no computer in their schools. The youths are interested to them but the environment is not in their favor. One of the Kumal guardians who is rich and has well social status, I asked him a question "Why don't you buy a radio and TV? If you buy them your sons, daughters, daughter in laws, grandsons, granddaughters, would listen or watch it; they would improve their knowledge and take maximum entertainment." Hearing this he replied "Hami Kumalharulai Chahieko Chhaina Tee, Aaja Samma Banchi Rahieko Chhamkere." (We don't need them, we can live without them).

5.7 Land and Major Crops

Kumals as a traditional pottery people do not occupy land. Most of the Kumals have homestead land only. Some kumals are landless. These Kumals have built their cots in Public land. Except the public land they have no registered land. The following table shows the land holding pattern among the Kumals of Chhatradev Rural Municipalityward no. two and seven

Table 5.7: Landholding Pattern among Kumals

Size of land (in Ropanis)	Total Households	Percentage (%)
0-5	34	42.5
6-10	34	42.5
11-15	10	12.5
16-20	1	1.25
21-25	1	1.25
	80	100.00

Source: Field survey, 2019

The above table shows that most of the Kumals have only 0-5 Ropanis of the land. As we see in percentage it is 42.5percent. The land is not so fertile to grow different kinds of crops and vegetables. Similarly 42.5 percent of land is covered with the huge mass of Kumal. Most of the part of the land where they are settled is situated in the hilly area. The mud of these area is red in which seeks a lot of water. But there is no facility of irrigation system. There are 10 households who have 10 Ropanis of land, they are prestigious among them but they also work with others being equally..

Table 5.7 'a' : Land Ownership Condition

No.of HH	Their own Baari	Others' bari done by them	Percent %	Their own Khet	Other 'land done by them	Percent %
80	293 Rop.	27 Rop.	70.94, 29.06	120 Rop	184 Rop	12.79, 87.21
Total	320(W+O)	304(W+O)				

Source: Field survey, 2019.

Note: ('W' Means own and 'O' Means others)

Here the table shows that 80 households of Kumals have only 293 Ropanies of *Bari* and only 120 Ropanies of *Khet*. In percent it is 70.94 and 29.06 percent. The *Bari* is dry and produce little so, for this reason they have to force to work at other's belonged *Bari* and *khet*. Most of the Kumals do at others' *bari* or *khet* as *Bandhaki* and *Adhia* (given fifty percent to the owners). Although they work hard because of lack of irrigation they are always anxiety for food. Maize, mustard seeds, Mas, Phapar are cultivated in rainy season. Kumals use Halo (wooden plough) which consists of a Phali (plough share) and handle while ploughing.

Table 5.7 'b' : Crops Grown by Kumals in 2019

Name of the crops	Quantity (in Muries)	Percent(%)
Paddy	1216	93.37
Maize	35	2.75
Wheat	10	0.78
Millet	3	0.23
Mustard (oil seeds)	2	0.16
Pulse	5	0.39
Barley	1	0.078
Potato	2	0.17
Others (phapar, Gahat etc)	2	0.17
Total	1275	100

Source: Field survey, 2019.

The agricultural production of Kumal is not satisfactory. The paddy how much they grow should be divided because some of the land is belonged to others. In a year they grow 1216 muries (approximately 694.85 quintals) of rice but they have to share 368 muries (approximately 210.28 quintals). Similarly in a good season they grow only 35 muries maize (approximate 20 quintals) but they have to divide 6.8 muries (3.89 quintals) of maize to the land owners. The land is dry and uncultivated. In the past, there was no problem of medow for domestic animals but now a day, it has become a great crisis of pasture because of population growth.

5.8 Animal Husbandry

Animal husbandry is interrelated and interdependent with farming system and is an integral part of the agricultural system. Kumals of the study area keep pigs, Sheep, buffaloes, chickens, goats etc. These animals have economic, agricultural and socio-cultural values. The following table shows the types and number of livestock raised of the past and present.

Table 5.8 : Present and Past Record of Animal Husbandry

Animals	No. of livestock in the past	No. of livestock in the present	Remarks
Buffalo	60	77	
Cow	100	69	
Oxen	95	74	
Fowl	200	176	
Goat	150	97	
Sheep	100	46	
Pig	50	38	
Pigeon	80	25	
Bangor	5	0	
Others	20	11	
Total	860	613	

Source: Field survey, 2019

These animals are kept for various purposes e.g. buffaloes and cows are tamed for milk and fertilizer, goats and pigs are kept for meat and cash. Pigs, hens, pigeon are kept for the sacrifice to the god. Oxen are kept for ploughing their fields, decreasing of animals show that now a day Kumals don't like to keep animals. There are many causes for it. Firstly, they don't have and separate pasture for their live stocks. Secondly, they are attracted onto other jobs and actions such as carrying goods of others and working in different vehicles. And thirdly, they are lured to do seasonable jobs such to carry oranges loads at Aswin, Kartik, ginger sacks at Munshir, Poush, Magh and Falgun. Such types of various deeds are fruitful for them because they get

cash daily by doing these deeds and lastly, some are joined at driving and some are stepped foreign countries.

Besides these, the economic importance of livestock has resulted in the persistence of another socio-economic institution called "pewa". Generally, women (whose economic condition is not so well) are owners of Pewa. Normally, Maiti provides Pewa animals like- pigs, hens, goats, etc. Women can keep Pewa either in her Maiti or in her won house. Pewa not only helps the married women economically but also reflects the affection of her Maiti. Animals which have more economic values like chicken and pig are given as Pewa mainly. In this way Pewa maintains a tie between Maiti and her husband's house for a woman.

5.9 Occupation

As far as economic structure, occupation is a set of activities centered on an economic role and usually associated with earning a living -for example, a trade or profession. An occupation is a social role that is determined by the general division of labor within a society. As a specialization of an individual's function in society, it is an important factor defining a person's prestige, class position and style of life (Dictionary of Sociology, 1999). Occupation is also an important part and facet of living human life. Occupation illustrates the status of people. Kumals are involved various types of occupation.

Traditionally, the Kumals of Chhatradev Rural Municipality are farmers. Before a hundred years ago all Kumals were fully engaged in making clay pots. (It is only a gauss) I could not get any proff of my study area. Yes, it is true that when they were in leisure period they used to go to the Seti River for fishing. (This kind of system is still now) The man, who has a lot of land, sometime goes to fishing with his friends because it is also their additional job. Moreover, now the case is different, Kumals are also involved in various jobs/occupations like wage labor, agriculture, service etc. It seems they do not like to limit in their traditional occupations. Young boys and girls prefer daily wage labor or to go to India, Arab and different cities of Nepal .The rate of going to foreign countries increasing in latter period. The following table show the different occupations carried out by the Kumals of the study area.

Table 5.9 : Occupational Distribution of Kumals

Types of occupation	No of HH taking as main occupation	Percentage (in total population)
Pottery	0	0
Agriculture	34	42.5
Carpentry	0	0
Teaching	1	1.25
Business	0	0
Foreign service	42(male only)	52.5
Driving	2	2.5
As a servant	1	1.25
Total	80	100

Source: *Field survey, 2019.*

The above table reflects that 42.5 percent of the total population is engaged in agricultural activities. In the first position is Foreign Service. It's percent is 52.5 percent of the total population. The teaching occupation is lowest only 1.25 percent in total population. Similarly the driving and private house working is only 2.5 percent and 1.25 percent respectively. Here I am very surprised that why the Kumals of my study areas aren't involved in carpentry, business and so many other prestigious jobs. I tried to get its answer and found out that for these jobs or business needs money in the beginning stage. They don't want to invest money because the future of the jobs is unsure.

5.10 Food Sufficiency from Own Production

Due to small land holding size, all Kumals cannot produce the goods sufficient to them throughout the year. This table given below shows the sufficiency of the land production of my study area.

Table 5.10 : The Distribution of Food Sufficiency

Sufficiency	No. of house	percent	Remarks
Less than 4 months	25	31.25	
4-8 months	30	37.5	
8-12 months	25	31.25	
Total	80	100	

Source: *Field survey, 2019.*

The above table shows that above 31.25 percent of total households produce from their land was sufficient only for less than 4 months. It means more than quarters of sampled areas' population are very poor. About 30 households (37.25%) produce from their farm sufficient 4-8 months. It means that more than 68.8 percent of households could not produce sufficient food for throughout year. Only 25 numbers of households (31.25 %) produce hardly sufficient food throughout year.

The above data pictures that recently the Kumals are interested to send their children at private boarding schools. No any children used to join at private boarding school before three years ago of my study area. But now days because of their attraction to foreign countries, the living standard of Kumal has been progressing. Consequently, they are gradually stepped into new contest.

5.11 Annual Income, Based on Agriculture

The Kumals earn money from different sources. The main sources are daily wages in agriculture, wages in carrying seasonable cash crops (such as sacks of ginger, orange), ploughing, fowls, goats, chicken selling, laboring, teaching, and foreign countries' services etc.

Table 5.11 : Annual Income, Based on Agriculture

Income RS. in years	No. of Respondents	Percent (%)
500 - 1000	34	42.5
1000 - 2000	34	42.5
2000 – 4000	10	12.5
4000 - 6000	1	1.25
6000 - 8000	1	1.25
	80	100

Source: Field survey, 2019.

The main occupation of Kumal people is agriculture; fishing, Making fish net, however, they are also engaged in daily waged agriculture and non-agriculture sectors such as services, driving and carrying goods. According to the table, the income level (economic status) of Kumal people of Chhatradev Rural Municipality is expressed like thus. About 42 percent respondents have earned 500–1000 rupees annually. Similarly, about 12.5 percent peoples' income is 200–4000 rupees from the total

respond. Only 1 respondent's income has 4000 – 6000 Rs. Similarly, only one of the Kumals has annually 600 –8000 Rs. income. The above data analysis proves that the income level of Kumal of my study area is very miserable and considerable. It is very difficult to survive one month from their annual income; however, they are dragging their living body anyhow.

Sometimes if they need more money for social customs, they borrow loans from their brothers and local money lenders. Some of the Kumal have acquired loan from the local finance to conduct their homes. Some Kumals spend some of their money in cigarette smoking, playing cards and drinking alcohol. Usually they drink more or less alcohol every day.

5.12 Household Head

As the Kumals have patriarchal system, in almost all the household the eldest male members of the family plays the role of household head. But in some family the role was also found played by females. The below table 22 shows the distribution of household heads on the basis of gender.

Table 5.12 : Distribution of Household Head on the Basis of Gender

Sex	Household Number	Percent (%)
Male	70	87.5
Female	10	12.5
Total	80	100

Source: Field survey, 2019.

According to this table, we can judge that in the male dominated community also women are playing the main decisive role. This table shows that out of 80 households 70 (87.5%) were handle by men as the head and 10 (12.5 %) were handed by the women as the head. This shows that in Kumal community women are not playing only accessories roles but playing vital decisive role of the household driving it in right track.

5.13 Age at Marriage

Marriage is the universal acceptance into the world. In any society, marriage is essential to survive their life peacefully, comfortably and easily. From marriage there has been one soul from two souls. Here the marriage age of the respondents during the field work has been shown to show the marriage age given by respondents during the field work.

Table 5.13: Age at Marriage

Years	Number	Percentage (%)
13 – 15	2	2.5
15 – 18	48	60
18 – 21	25	31.25
21- 24	4	5
24 above	1	1.25
Total	80	100

Source: Field survey, 2019.

Marriage is the universally accepted essential things in each and every society. The above table shows the age at marriage of Kumal people of my study area. It was found that they started to marry from the age of 13 to 24 years. It proves that their marriage started from the early age, the cause is lack of education and poverty. However, the marriage age is not so poor of that area because among 80 households only 2 (2.5%) seem to have had early marriage. Maximum marriage age seems 15 to 18 years. As a percent it is 60 percent. It is clear that they marry their daughters or sisters after 16 even she is reading in class nine or ten. I asked them, "Why do you marry your daughter so early. Won't it be better after SLC?" At this, they replied me that *Haami kumalharukota yesti ho, sabaile garchhan yo umerama. Pachhi thulo bhae pachhi jhan kathin hunchha* "(this is the proper age. If we do not marry at this age it will be problem later). The very special time of marriage is 21–24 when there were only four households who married at this age. And it seemed 5 percent among 80 households which is too low.

5.14 Types of marriage

They like different types of marriage. When I concerned with only three types of marriage: arrange, love and arrange + love. I got such answer which indicates the following table.

Table 5.14 : Types of Marriage

Types of marriage	Preferred marriage	Percent (%)
Arrange marriage	47	58.75
Love marriage	23	28.75
Love + arrange marriage	10	12.5
Total	80	100

Source: Field survey, 2019.

The above table shows that in 80 households 47 (58.75 %) people prefer arrange marriage. And in the second is love marriage which percent is 28.75 of total households. Similarly, love + arrange marriage is the third and its percentage is 12.5.

5.15 Drinking Water Supply and Sanitation

Drinking Water Supply

Water is the life line of human being. Thus, pure drinking water is necessary for a hygienic life and supply of pure drinking water is necessary for all. However, not all the people at all time are so fortunate to have the provision of pure drinking water. The sources of water also determine the hygienic level of water. Using the water from rivers brooks, and ponds may not be clean.

In the context of the study area, the sources of drinking water are shown in the following table.

Table -5.15 : Sources of Drinking Water

Water source	Water used HHs	Percent (%)
Ponds	28	35
Piped	52	65
Total	80	100

Source: Field survey, 2019.

According to data, it is expressed that among 80 households 35 percent households have drunk pond water. The pond is certainly impure because the pond is not separately made from their animals. Their any domestic animals as well as wild animals can go into the pond to drink water at any time. And it is a happy thing that 52 households use piped water. As we see its percent is 65. However, the majority of households have problems related to pure drinking water and the consequences are the infection with the water borne diseases on the part of the Kumal's settled area specially the children and the elderly people. Owing to economic reasons, Kumals are not in a position to install their own private water tapes.

5.16 House Types

It is a pleasure that every kumal of the study area has a house even they are like hut. Some houses are big whereas some are small. Some roofs of the house are made of tin whereas some have grass roofs.

Table 5.16 : The Types Houses

Types of house	Number of houses	Percent (%)
Grass roofs	48	59
Tin roofs	32	38
Total	80	100

Source: Field survey, 2019.

5.17 Sanitation

Toilet is one of the most important needs of human life. However, more people are not using toilet in Nepal because of lack of awareness, poverty, illiteracy, poorest condition and negligence. It is imperative that to analyze socio-economic status, it is vital to outline the sanitation level of the Kumals. In the study of Kumal settlements, what types of toilet were found are given below.

Table 5.17 : Condition of Toilets

Types of toilets	HH.Numbers	Percent (%)
Impermanent	20	25
No toilets	55	68.75
permanent	5	6.25
Total	80	100

Source: Field survey, 2019.

From the above figure it is clear that there are only 20 (25%) toilets in 80 households. These toilets are very dirty and their walls are made of paper and torn sacks. They have no water and these types' of toilets are near their homes, for this reasons these have been harmful for their children. Large numbers of households have no any toilets and their number is 55(68.75%). Seniors go to their open field to empty their bowl whereas children sit near home. Similarly, there are only 5 households which have proper toilets. In percent, it is only 6.25. We can define the data with an assertion that the large numbers of people are not using the toilet in Kumals settled area owing to lack of awareness and poverty, backwardness etc.

CHAPTER-SIX

SUMMARY, FINDINGS AND CONCLUSION

6.1 Summary

The present study deals with the social cultural and economic characteristic of Kumal community of Chhatradev Rural Municipality. It draws its attention on the study of social cultural pattern and changes occurring on it by the influences of modernization. It focus the changes cultural and economic condition that factors responsible for it. It tries to portrait the overall picture of Kumal social – cultural and economic situation of Kumal of Chhatradev Rural Municipality ward no. fivew here the study was carried out.

The entire output of the study area is based on the field work with the application of field survey by interviews and semi- participant observation. The main attention was drawn to find out socio-cultural and socio- economic characteristics of the Kumal community at Chhatradev Rural Municipality ward no. two & seven.

The research design consists of the contribution of both the quantities and qualitative data collected from both primary and secondary sources. Both descriptive and explanatory research design have been applied for the collection, proccession and presentation of the information and findings. There were only 80 households in Chhatradev Rural Municipality Ward No. one and seven. I took all of the households. So not any kinds of sampling I should necessary in data collecting. The primary data was collected from the respondents with application of structured and open-ended interview schedules. Key informants, interview and semi-participants were used in gathering the data. Teachers, village headmen, social workers, political leaders, students were interviewed to find out the reliable information about the social, cultural and economic condition of Kumal community.

There were 80 households in ward no.2 and 7 Chhatradev Rural Municipality; they all were included for the study. Chhatradev Rural Municipalityhas the heterogeneous ethnic composition such as Bramhin, Kshetri, Kumal, Magar, Gurung, Damai, Kami,

Sarki etc. The main settlement areas of Kumal are Dhairechaurand Badgaun. Out of 415 populations at my study area, male had occupied 204 and female 211. Out of total population about 56.87 percent of population was economically active. The population aged between 0-4 occupied about 9.39 percent which denotes the rapid growth of population still now.

-) Out of sampled households of 80. 17 households (21.57%) were found of moderate family size (7-9) members. Small family size (1-3 members) was found in 7 members (8.75%) of total population. Out of 80 households 64 households (80%) were found nuclear. 16 households (20%) joint families and it was very curious that no house was belonged to extended family. It gives the increasing trend of nuclear family against joint and extended family. Among 80 households 70 households (87.5%) were found given leadership by male whereas 10 households (12.5%) by female. Overall the study area, the total population of Kumal is 415. Among them 80 (19.28%) was found totally illiterate. 27.71 percent literate was in primary education. 6-8 class percentages was 11.08.
-) Similarly, there are only 7 students in 9-10 classes and its percentage was 1.69. Moreover, 0.48 percent was SLC passed. In overall evaluation it seemed that the literacy rate of this caste was very shameful. On the other hand, comparatively in gender study, male's position was found better in education than female.
-) Out of the total households 80, 34 households (42.5) were depended on agriculture. 42 (10.12%) were involved in foreign services. 2 (0.48%) were involved in driving, similarly 2 (0.48%) worked as a servant. They were paying servants.
-) Out of total 80 households about 34 (42.5%) households had to 0-5 ropanies of land, 42.5 percent had 6-10 ropanies land, 12.5 percent had 11- 15 ropanies land. It proves that Kumal had small land holding size even living in village. Produced from the land was sufficient for 1-4 months to 31.25 percent, for 4-8 months. 30(37.5%), through the year or 8-12 months 25 (31.25%). As we gaze distribution of annual income of Kumal based on agriculture was thus-out of 80 households 42.5 percent households had 500-1000 income.
-) (12.5%) had NRs. 2000-4000 rupees income. Similarly, 1 (1.25%) household had 4000-6000 in come. This proved that income situation of Kumal was very low. As far marriage age is concerned, there were 2 (2.5%) who married in the age of

between 13–15. 15–18 there were 48 (60%). 18–21 in total was 25 (31.25%). It seemed that their preferable age of marriage was 15–18 whose percentage was highest, 68 percent. As we gazed in types of marriage, 47 (58.75 %) out of total population, prefer arrange marriage. Whereas 23 (28.75%) preferred love marriage and the lowest 10 (12.5%) preferred love + arrange marriage.

-) Out of 80 households, 28 (35%) used ponds water to drink whereas 50 households (65%) used piped water to drink. The householder who drinks pond water is very miserable situation because the pond is always opened; any animals and birds can go inside the pond. They make the water dirty.
-) As we analyses about the houses, we found that out of 80 households, 48 households (62%) had grass roofed houses. Similarly, there are 32 (38%) houses had tin roofed.
-) If we evaluated the toilets of Kumal, it seemed shameful because out of 80 households there were only 5 households had (6.25%) pakki toilets. 68.75% percent households had no toilets. They used to go to the open field to empty their bowls.
-) There are three types of kinship in Kumal society such as consanguineal, affinal and factitive. Different type of Hindus rituals of festivals are observed in Kumal society. From birth to death several ceremonies are celebrated in the Kumal society such as birth rites (Chhaiti, Nawaran), Pasni, Marriage and death rites. Marriages are mostly arranged and patrilocal, caste endogamy and gotra exogamy. Kumal are Hindus and they worship cow as a living God, and consider the cow dung and urine as the sacred things. They worship the different Hindu Gods like Ganes, Shiba, Bishnu, Bhagawati and other gods among with their own gods) There is performances different pooja like same Pooja, Nag-Nageni Pooja, Mandali Mai and Semare Bai Pooja/ Chandi Pooja, Bajai Pooja etc.

6.2 Finding and Conclusion

The Kumals are Mongoloid in appearance but retain a religious and culture adopted from the Aryans and belonged to Matawali caste into the social hierarchy. Their socio- cultural features or traditions such as 13 days death ritual performance, worship of their home and village deities, Satya Narayan Pooja and Bhailo Naach, typical

dress pattern and cluster type of settlement patterns that both Kumals and other recognize them as exclusively Kumals.

The socio-cultural and economic system followed by them is not more different than with other Hindus. But they have their own socio-cultural and economic system too. They are still quite far from the test of modern civilization. With the infrastructure development of Chhatradev Rural Municipality, they are also slowly changing their social and economic behavior into modernity. By origin the Kumals are earthen pot makers. But giving up their traditional occupation they are engaged in agriculture at present. Continuous interaction with the other caste people some changes in dressing styles, social institutions like marriage, thinking pattern, behaving pattern etc. can be noticed. There is increasing trend of faith in medicine, education and modern farming system and decrease of faith in superstitions.

An economic state of kumal is pulling down due to lack of ideas and techniques to come with the clever immigrants in changing modern environment. The natural entities like language, rituals, festivals etc. are their assets losing without gaining suitable ones to adapt to the changing environment. Moreover, development has brought some changes in Kuamals. Their children have started to go to the school. They can speak Nepali language. Some of young have involved in INGOs and NGOs. It has increased literacy rate of Kumals. Awareness of Kumal has increased last few years. Now Kumals go to health post and clinics when they feel sick.

Development activities in the area have not provided equal opportunities to the kumal but have further marginalized them. Development has supported social inequality in a new form that has access to and benefited from it and those who are further impoverished. Consequently, the gap between the rich and poor is increasing in the area. Instead of uplifting the situation of the local development and modernization has further displaced the kumals from their traditional occupations and other sources of income.

Nominal Kumals (usually clever and Job holder) have purchased some land. But most Kumals are poor and illiterate. They have either to continue traditional occupation. Traditional occupation or seek alternative ones. Due to the scarcity of natural resources their pottery occupation became completely endangered. On the other hand, they could not compete with the modern ware such as cheap and useful plastic.

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INTERVIEW SCHEDULES

“Socio- Economic Status of Kumal Community in Chhatradev Rural Municipality wada 2&7, Arghakhanchi District

S.N.....

1. Age

Sex:

Religion:

Martial Status:

Education:

Family Member:

Mother Tongue:

2. Information of household members:

Names of family	Relation to the respond	age	sex	occupation	M.status	remarks

3. What is the main occupation of your family?

Ans:

Subsidiary occupation, if any?

a.....b.....

4. What is your indigenous occupation? If any?

a..... b.....

5. Records of clay pots produced in a year?

Types of clay pots	Average numbers	Rate	Total	Remarks

6. Where do you sell the pots produced by you?

a. neighboring village

b. town

7. How do you sell the clay pots?
 a. by cash payment b. exchange with crops
8. Is Income from pottery sufficient for your family for a year?
 a. yes b. no
9. If no, for how many months does it last by your income?
 a. up to 4 months b. 4-8 months
 c. 8 –12 months
10. How do you manage for the remaining period?
 a. by wage labor b. by seeking the employment
 c. by adhiya system d. any others
11. How much land do you have?

<u>Type of land</u>	<u>Area of land</u>
a. Khet
b. Bari
c. Pakho
d. Others

12. Record of the cultivate land

S.No.	Types of land	Cultivated land		Remarks
		own	others	
1				
2				
3				

13. Crops grown in a year

Name of crops	Months	Production in muries	Remarks
Rice			
Maize			
Wheat			
Others			

14. How long does it last in a year?
 a. less than 4 months b. 4- 8 months c. 8- 12 months

15. Records of Animals

Name of Animals	Number of Animals	Use of Animals	Remarks
Buffalo			
Cow			
Pig			
Sheep			
Fowls			
Goats			
Bangor			
others			

16. How much is the income from animals?
 Ans:

17. What are the other sources of income?

Types	Monthly Income	Yearly Income	Remarks
Fishing			
Selling the fishing			
Government job			
Private job			
Poultry farming			
Live stock farming			
Agriculture farming			
Foreign service			

18. What are main sources of cooking fuels?
 a. fire wood b. kerosene oil
 c. gas d. bio-gas

19. Have you used these home appliances in your home?
 Yes, they are:

Name of appliances	Remarks
Radio	
Tv	
Telephone	
Mobile	
Computer	
Freeze	
Rice cooker	
Water filter	
Others	

20. What types of family do you have?

- a. nuclear
- b. join
- c. extended
- d. others

21. Is there any gender discrimination in your family?

- a. yes
- b. no

22. What types of gender discriminations are there in you family?

- a. in education
- b. in occupation
- c. in fooding
- d. in clothing

23. What is your indigenou occupation?

- a. pottery
- b. fishing
- c. livestock farming
- d. agricultural farming]

24. Who makes the decisive role in your household?

- a. grandfather
- b. mother
- c. father
- d. brother
- e. mother
- f. others

25. What are the main festivals that you celebrate within a year?
(in a cyclic order)

Months

Name of festivals

Baishak:	a.....	b.....	c.....
Jestha:	a.....	b.....	c.....
Ashad:	a.....	b.....	c.....
Shrawan:	a.....	b.....	c.....
Bhadra:	a.....	b.....	c.....
Asbin:	a.....	b.....	c.....
Kartik:	a.....	b.....	c.....
Mangsir:	a.....	b.....	c.....
Poush:	a.....	b.....	c.....
Magha:	a.....	b.....	c.....
Falgun:	a.....	b.....	c.....
Chaitra:	a.....	b.....	c.....

Do you have any other special festivals in your community?

- a.....
- b.....

26. What types of marriage system are practised in your community?

- a. love marriage
- b. arrange marriage
- c. eloped marriage
- c. others

27. Is there polygamy in your village?

- a. yes
- b. no

28. What is the favorable marriage age of girls in Kumal community?

- a. 5-10
- b. 10- 15
- c. 15- 20
- d. 20- 25

What about boys?

Ans

29. Are there gotra (subcaste) system in your community?

- a. yes
- b. no

30. Can you tell me your gotra?

Yes, my gotra is.....

31. Can you please tell me how many gotras are there in your

Kumal community?

Ans:

32. How many gotras are there in your community?

Ans:

33. In marriage (system) do you see the gotra system?

- a. yes.
- b. no

34. Do you practise the cross cousin marriage in your

community?

- a. yes
- b. no

35. Do you know the origin history of kumal?

- a. yes
- b. no

Tell me the origin place as you know.

Ans:

36. What are the main things of your expenditure?

- a. food
- b. clothes
- c. culture
- d. rituals

36. Do you have debt?

- a. yes
- b. no

37. From where do you take loan?

- a. from landowner
- b. from agricultural bank
- c. from local finance
- d. from.....

38. For what purpose you take loan ?

Ans:

39. What is the interest rate of loan?

- a. per month rupees.
- b. per yearrupees

40. What are the problems you are facing presently?

Ans:

41. What could be the reason for poverty of Kumal?

- a. education
- b.
- c.
- d.....

44. Do you have the member of the local body/institution?

- a. yes
- b. no

45. Are you involved in social works besides your job?

- a. yes
- b. no

46. Are there Child Clubs in your community?

- a. yes
- b. no

47. Are there Mother Groups in your community?

- a. yes
- b. no

c. sorcery d. other

58. Have you done family planning?

a. yes b. no

59. If no, who have done?

Ans:

60. Is familing planning good or bad (tell your opinion)

Ans:

61. Do you use vote?

a. yes b. no

62. Why do you use vote?

Ans:

63. Which language do you use while speaking at home?

a. Kumal b. Nepal c. other

64. Which means of light do you use?

a. electricity b. kerosene c. fire wood d. others

65. What ornaments do you use in your different limbs?

a. in ear..... b. in nose...

c. in leg d. in foot

e. in neck... f. in finger

66. Any suggestion for the improvement of Kumal community?

Ans:

.....

'Thank You'