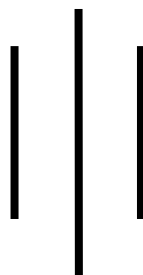


CHANGING SOCIOECONOMIC STATUS OF KUMAL COMMUNITY

(A CASE STUDY OF RAMGHA, LAMJUNG)

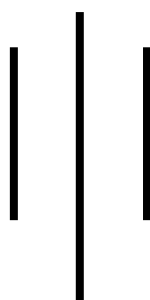


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In Partial Fulfillment of the Requirement for the

Master's Degree of Arts in Sociology



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Letter of Recommendation

This is to certify that the dissertation entitled “**Changing Socio-economic status of Kumal Community of Ramgha, Lamjung**” is prepared by **Mr. Karun Gautam** under my supervision. She has collected the primary data for this purpose in Kumal community of Lamjung District and completed successfully the requirements for dissertation in Master of Arts in Sociology.

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Letter of Approval

This thesis entitled, “ **Changing Socio-economic status of Kumal Community of Ramgha, Lamjung**” written and submitted by **Mr. Karun Gautam** has been examined. It has been declared successful for fulfillment of the academic requirements towards the completion of Master of Arts in Sociology.

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ABSTRACT

Nepalese society is a unique example of the most use of different caste and ethnic groups living together. Social structure of Nepal is very complex, which has been highlighted by various foreign and Nepalese scholars in their writings. Unity in diversity is the major characteristics of Nepalese national culture. Among the different ethnic groups, Kumal is one of the indigenous ethnic groups having their unique culture, traditions and rituals.

The study of “**Changing Socio-economic status of Kumal Community of Ramgha, Lamjung**” has been conducted with a general objective to examine the present socio economic status of the Kumal community in the study area, find out the causes of economically and socially backwardness of Kumal community and to give relevant recommendation to the policy maker for economically and socially upgrading of the Kumal community. In this way, we can track out the present situation of the Kumals of the study area, know their traditional ways of living and to explore the impact of modernization and urbanization on their livelihood. In brief the study will over view their socio- economic status in terms of demographics, education, employment, occupations wealth, and incomes. Primary and secondary data were used to collect the information and techniques and tools like field observations, formal and non formal discussion, interviews were held to collect other necessary information. Descriptive and analytic research designs have been followed to describe and examine the finding of the study. Out of around 120 households of Ramgha, 60 respondents of the Kumal were taken as sample by using purposive sampling method.

The study clears that the Kumals are one of the small ethnic/indigenous group of the study area following their own sorts of language, culture and tradition. They are culturally rich, simple, gentle but economically poor. They basically depend upon the wage and agriculture/labor for their livelihood. Their life cycle ceremonies are very interesting and can attract national as well as foreign scholars and researchers.

Based upon findings, the paper suggests that livelihood of Kumals have been severely affected by modernization. They are forced to leave their traditional

occupations and sell their land in order to keep up with the pace of modern society. Kumals who once use to own the entire hills of Kumal Gaon are confined to small areas of land. Kumals who were mostly farmers in the past are found adopting various occupations. Still many Kumals are privileged. Due to the hustle and bustle of urban society Kumal culture, customs, traditions and language are on verge of decline. The celebration of feast and festivals, marriage, birth rituals, dancing pattern and other activities are being affected due to the entrance of diversified culture in this area. Hence the Kumals requires proper recognition by the local levels and government. To preserve these indigenious ethnic minorities, they must be encouraged to keep up with their traditional culture, customs and traditions. If not, Kumals who are less than 25,000 throughout the country will be lost in globalization and their evergreen culture, customs and traditions will be a history.

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ACRONYMS/ABBREVIATIONS

%	:	Percent
DDC	:	Central Bureau of Statistics
DFID	:	District Development Committee
ELP	:	Department for International Development
et al.	:	et alii (Co- workers)
FAO	:	Food and Agriculture Organization
GTZ	:	German Organization for Technical Cooperation
HH	:	Households
ICT	:	Information and Communication Technologies
i.e.	:	that is
INGO	:	International Non-Governmental Organization
CARE Everywhere	:	Cooperative for Assistance and Relief
IDS	:	Institute of Development Studies
NGO	:	Non-Governmental Organization
NO.	:	Numbers
OXFAM	:	Oxford Committee for Famine Relief
Rs.	:	Nepali Rupee
SLF	:	Sustainable Livelihoods Frameworks
UK	:	United Kingdom
UNDP	:	United Nation Development Programme
TU	:	Tribhuvan University

CHAPTER-1

INTRODUCTION

1.1 Background of the study

Nepal is a home to 23 million people, which comprise numerous multi-ethnic, multilingual and multi-religious groups. The country presents a beautiful mosaic of various racial and cultural groups. Of the total population, as many as 59 indigenous peoples/ethnic groups (Janajatis) live in different parts of the country. The population of indigenous/ethnic communities constitutes quite a big chunk of the total population of Nepal. Even so, these communities have been left out in the cold in the national scheme of things over the decades. If we set aside a small well-off minority, we find that the larger segment of the indigenous/ethnic peoples is politically unconscious, socially immobile and economically disadvantaged. For that reason the indigenous peoples/ethnic groups have not been able to play any significant role in the national development, and lie outside the pale of mainstream economy.

According to the Population census 2011, of the around 26.5 populations in the country, the indigenous peoples constitute 37.5 percent. The large number of indigenous peoples lives in the rural areas and is engaged in subsistence agriculture. In terms of socio-economic and human development indicators their status falls far below the national average (CBS. 2011)

According to Shrivastava (1962:22), the term 'Kumal' is derived from the word *kumbh -kar* (Sanskrit)>*kuh r* (Prakrit)>*kumale*. Etymologically, Kumal refers to the people who make earthenware and sell them. It indicates their profession, too. However, these days besides their traditional profession, these people are also fond of getting involved in a number of other professions not excluding the government jobs. *Kumbhakar k* , *Kumhale*, *Kumhal*, *Kumhali*, and *Kumale* are the alternate names synonymously used to refer to both the language and its native speakers. (cited in Gautam et al. 2006).

The Kumals are regarded as one of the ancient indigenous peoples/nationalities of Nepal. They are scattered in various areas of the country with a population around 120,000. The traditional occupation of Kumals is making clay pots. However, these days besides their traditional profession, these people are also dependent on agriculture, animal husbandry and other professions for living. Women have equal status with men. They worship their family god, same (god of beasts), snake gods and goddesses, Banaskhandi, or gods and goddesses of forests, and others. These people have their own language, culture, and behavior patterns. They are god-fearing, honest and humble followed by superstition and ignorance. Bista (2034 V.S.)

Moreover, the population of Kumals is in large number also in Lamjung district. They are still living in a average life with miserable conditions. Their socio-economic condition is too poor and education and politics is far from their access. And geographically, they are isolated. With the change of time, they too could not remain isolated from the society and started to get involved in other activities followed by other people keeping themselves busy not leaving their tradition of the pottery. Traditional societies are changing day by day and engage in obtaining and hiring the cultural practices, perceptions and beliefs from modern societies. Globalization in the name of modernization and development forces many indigenous societies to change their culture, beliefs, values, and rituals. Nepalese indigenous communities are not spared from such impact and are changing their ways of life, traditional values system in adopting the cultural traits of the modern world. Kumals, one of the distinct indigenous communities of Nepal, is now undergoing such transformation. (cited in Parajuli 2000:4/5)

Socioeconomic status refers to the social and economic position of a given individual, or group of individuals, within the larger society. Socioeconomic status is usually, but not always, conceived of as a relative concept and can be measured for the individual, family, household or community/area. The ABS defines 'relative socioeconomic advantage and disadvantage in terms of people's access to material and social resources, and their ability to participate in society' (ABS, 2008, p. 5).

Socioeconomic status is generally unobserved and hence proxy measures are required. Common concepts considered in searching for proxy measures include income, consumption, wealth, education and employment. However, the relative importance of these and other concepts in terms of capturing socioeconomic status can change substantially through time and across populations. For example, whether or not a house has a broadband internet connection can be used as a measure of socioeconomic advantage/disadvantage. Being a relatively recent phenomenon, such a measure would not have been relevant in previous years (even if it were available). On the other hand, consumer items (like color televisions) have become so ubiquitous that not having one is more likely to be a choice made by households, as opposed to measuring material wealth. (Chamber. R and Conway G R 1991)

Certain concepts associated with socioeconomic status are likely to be more important in different geographical or demographic contexts. For example, lack of access to a car may be highly relevant to socioeconomic status in much of Australia. However, in places where public transport is widely available and many amenities are close by, it is of less relevance.

Finally, certain concepts that may be highly relevant in measuring socioeconomic status in one country may take on less importance in another. This could be because of the geographical, cultural or institutional structure of the country. For example, the use of private health insurance is likely to vary depending on the quality of the public health system in the country. Ultimately, in most contexts, income, consumption, wealth, education and employment are the key concepts used to measure socioeconomic status. In one face-to-face Health Omnibus survey, carried out by Walker and Hiller (2005), around three quarters of respondents rated these fields as being important in 'determining whether an area is disadvantaged'.

Human being is paramount living creature animate which explores opportunities and expects to get improvements or betterment of life. In the process of exploring opportunities, they gains knowledge, skills, and experiences which is used for further developments. At any moment of human development in history exploration of possibilities are made which support towards theoretical discourses

with reflections of past learning. Unless a solution is provided, human beings have made continuous efforts for positive changes of their life. Accordingly, they came from wild life to farm, industrial, social development crossing different stages. Considering human adaptation as coping mechanism through technological, organizational and ideological means, this study emphasizes the adaptation of Socio-economic strategy by an ethnic group known as Kumals living in Ramgha of Lamjung District over time. Major focus of the study is Socio-economic strategy adopted by the Kumals as their tradition and changes occurred in their living strategy adopted by them in the context of social and natural milieu that abiotic factors, biotic factors, cultural factors and external factors including corresponding adaptive strategies adopted in the past, present and future strategy to be adopted. (Bhata, B.N 1995)

This is a study report on socio-economic of Kumal community, one of the ethnic groups (indigenous nationality) of Nepal. The study intends to bring information regarding the Socio-economic of Kumals living in Ramgha of Lamjung District. Information collected from various sources both primary and secondary will be analyzed and produced this study report.

The aim of this study is to highlight the income, consumption (expenditure) patterns of Kumals living in Ramgha of Lamjung District, Nepal. This study also attempts to examine and understand to the extent possible their socio-economic realities and underlying concerns that are responsible for causing an impasse they are yet to overcome. The socio-economic and basic requirements such as cloth, food, education, health and shelter of Kumals will also be analyzed and incorporated. On the other hand, very few rich people are living a luxurious life. The people's marginal propensity to consume (MPC) of the poor is very high and saving is almost zero. This situation leads to continue the unequal distribution of income. In the process, various levels of participation were sought. This chapter will comprise background, statement of the problem, objectives, significance, conceptual framework, limitations and organization of the study.

1.2 Statement of the Problem

Nepal is an agricultural country where more than 74 percent are still believed to dependent on agriculture. As a developing country, our major problem is poverty which is due to low level of income, unemployment, corruption, lack of political stability, unplanned development and unequal distribution of income. Quality of life in rural areas is very low compared to urban areas. Although the government is always determined to uplift the economy of the country, living standard of people is still vulnerable. The reasons for very weak economy and poor quality life are believed to be consequences of unequal distribution of income and poverty.

A number of key development initiatives have taken place since 1960s in Nepal, especially after the establishment of the National Planning Commission and its efforts in drafting periodic development plans. Many Nepali people have experienced the effects of development firsthand in different sectors such as land reform, communication, transportation, health, and national education programs. Nepal has changed a lot in terms of development, but the Kumal people have been marginalized and displaced from their land and their occupations as a direct result of various development activities. Their socio-economic situations appear to be regressing, rather than progressing. They are still living a secret and agricultural life mostly depending on their traditional pottery, agriculture and animal husbandry. This is also the picture of Kumals of Lamjung District. The Kumals of Ramgha are living near the jungle on the bank of Chardi Khola. On the banks of Chardi khola are few productive lands which they use for farming activities but the floods during rainy seasons always destroy their harvest. Hence to meet the agriculture needs they use the steep slopes in the mountain for farming activities but those lands are not so productive. As most of the land is rented, the food production is not sufficient to maintain livelihood for the whole year. To meet the needs, they do non farming activities like pottery, fishing, bee keeping and collection of herbal medicines from nearby jungles. As they are separated from the modern societies most of them are unaware about health, education, civil rights, family planning and local development etc. Many of them are illiterate and unemployed. Due to growing Kumals population but lack of agricultural land and no jobs, their living condition is deteriorating day to day. (Bhatta B.N 1995)

According to the constitution of Nepal, Nepal is a multi-ethnic, multi-lingual, multi-religious, and multi-culture (constitution 2063). Unfortunately, all of these castes, ethnicities, language, and culture have not been fostered in equal footings. The Dalits, women and the ethnic groups are marginalized from the mainstream of national development process due to the discriminatory practices exercised on the basis of gender, caste, ethnicity, geography and religion from centuries. As a result the discriminated groups are lagged behind in the social, economic and political spheres. As result, Nepal is facing a serious problem of conflict and political instability which have strong correlation between the patterns of insurgency, poverty and discrimination. (Chhetri, Ram B N.D.)

The umbrella organization of Indigenous Nationalities “Nepal Federation of Indigenous Nationalities (NEFIN)” has classified Indigenous Nationalities (INs) into 5 categories and the NFDIN has recognized and brought into practice while formulating its plan/policies and implementation. The categorized 5 groups that are: 1) endangered groups; 2) highly marginalized groups; 3) marginalized groups; 4) disadvantaged groups and 5) advanced groups. Kumals falls under marginalized groups. Major composite indicators of classification are taken as: literacy rate, housing, land holding, occupation, language, education level (graduate and above) and population size. (NFDIN)

Nepal is a country with huge potential. We are rich in terms of natural resources. Touted as one of the best location in the world we have magical geographical landscape, natural beauty of mountains, hills and terai, cultural and bio-diversity. Hence there is ample opportunity of tourism development. There are plenty of natural herbs and industrials raw materials, which could be protected, promoted and used for human uses. But unfortunately, Nepal has fallen into one of the least developed countries in the world, where majority of people are compelled to live in poverty, drought/lacking and miserable condition. As there are no enough employment opportunities, an atmosphere of frustration, dissatisfaction is taking place in the country, which may be ascribed as leading to the conflict. Behind the creation of such situation, past state authority and policy adopted by them is fully responsible. Nepal is a multi-ethnic, multi-lingual, multi-cultural nation of which the development of the nation depends on all these factors. (Gurung T. 2006)

In Nepal, National planning (Five year Plan) system was adopted in 2013. Presently 12th (interim plan) plan is being implemented and implementation period is almost completed. Though the past plans were focused on physical infrastructure, tourism, industries, employment creation, economic growth, and poverty reduction, no satisfactory achievements have been made against the plan. Instead of reducing poverty was increased, gap between rich and poor was widened, social discrimination (caste, gender, ethnicity, rich and poor) was not controlled, corruption was in increasing trend, no employment opportunities was created, no improvements were seen in marginalized groups of people life. There was no sign of good governance. (Gurung H. 2001.)

The National Foundation for Development of Indigenous Nationalities (NFDIN) Act 2058 has been promulgated for social economic and cultural development, uplift and equal participation of indigenous nationalities (ethnic groups) in the mainstream of national development. Following the Act, NFDIN recognized 59 ethnic groups of Nepal as indigenous nationalities, who are enlisted under the Act. Kumal is one of the groups among 59 indigenous nationalities. However, there are still many groups are left out from the enlistment. With aiming to support Indigenous Nationalities (INs) in their development process NFDIN Office has been established and taken its small initiatives. Specifically, NFDIN has given focus towards language, culture protection, promotion, income generation activities, education (scholarship for students from poor family and curriculum development in mother tongue) for enlisted groups. But the initiation is very small in the comparison of the problem. the Kumal community have been systematically marginalized and discriminated by the policies, laws, and activities of the state. As a result, majority of them are disadvantaged in the political, economic, social, cultural and educational sectors.

Nepal Living Standard Survey presented that absolute poverty was decreased from 31 to 25 during the 10 years period due to various reasons: opportunity encasement and flow of large amount of remittances into the country. However, during the same period the difference between the rich and poor (Gini coefficient has increased from 0.34 to 0.41) was seen increased. (Interim Plan, NPC). High incidence of poverty was found among Dalits (46%), hill ethnic groups (44%) and Muslim (41%). There is difference between rich and poor household's income,

consumption, expenditure and saving patterns. The rich households receive high level of income and enjoy luxurious life but poor people are socially excluded group. The poor people are deprived from the consumption of national facilities and opportunities provided by the government. (CBS. 2011)

In Ramgha, Kumals are the oldest immigrants of this area and have their own tradition, culture, and language which are not less important than any other ethnic culture. The contemporary picture of Lamjung district is incomplete if we neglect the contribution of Kumals. The present study has focused in identifying and locating the Socio and economic problems of Kumal community in Ramgha of Lamjung district. As an indigenous racial group of the south eastern Nepal, Kumals community does have its own custom, culture, language, tradition and religion. Despite their prosperous and unique cultural, social and linguistic sources, they have been dominated neglected and excluded from the educational political and economical sectors as well as social welfare. This study mainly focus on research problems of why Kumal art, culture, language, literature religion etc. slowly and gradually disappearing? What is the impact of poverty alleviation programmed of government on ethnic group especially on Kumal community in Nepal? What economic indicators (poverty, education, literacy rate) have been changed? What are the major sources of income? What is their economic condition? How is their daily life running? Why Kumals are economically backward then others?

1.3 Objectives of the Study

The main objective of the study is to analyze the current socioeconomic status of the Kumals people of Ramgha, Lamjung where as the specific objectives are:

- i. To identify the socio economic status of the Kumal community in the study area.
- ii. To identify the existing social-cultural condition of *Kumal* community of *Ramgha*, Lamjung.
- iii. To find out the causes of economically and socially backwardness of Kumal community.

1.4 Significance of the Study

Socio-economic life pattern of indigenous nationalities in eastern part of Nepal is the most important for introducing Nepal itself. Most of the people wanted to know about Janajati and its existing problems. The government of Nepal and other political parties always raise the problem of socially excluded groups but no in practice. Several studies have been carried on the economic and socio cultural status in reference to the rural and urban areas in Nepal. Economic condition of the household is determined by income level. This study based on the observation to identify the level of income and socio cultural status of a particular ethnic group i.e. Kumal community in Nepal. This study also helps to formulate plans and programs to uplift the socio-economic status of Kumal community. This reduces the disappearing trend of traditional skills. No significant study has been carried out on socio economic aspects of the Kumal community. However, this study try to bring into highlight the socio economic status of Kumals in Nepal.

The Kumals are relatively disadvantaged and ethnic community. There is no any previous study about the socio-economic status with income level, consumption pattern, traditional skills and socio cultural activities on the Kumal community of Ramgha, Lamjung. So this study is very much important in the context of Nepal, because in Lamjung district the tribal caste like Kumals are also influenced economically as well as socially by the Brahmin, Chhettri and Newar. The urban based ethnic group's culture and tradition influence the traditional culture and indigenous skill through communication media, foreign employment and remittance as well as modernization and westernization. It is a real challenge and a call that they should be included in the mainstream of Nepalese society. In this regard, this study focused on the current scenario of socio-economic status of Ramgha, Lamjung.

Basically, this study is a micro-level study and tries to capture a single ethnic group i.e. Kumal, especially live in western part of Nepal. This study is important for the policy maker and the donors that they are making assistances for poverty alleviation in Nepal. It helps to know what particular group (i.e. Kumal) is getting benefit from Poverty alleviation programmed sponsored by government. This study helps to uplift the living standard of that particular ethnic group

Kumal. It helps local Administration or the government and donor to know the economic condition of Kumal and to formulate plans and projected accordingly.

CHAPTER-2

LITERATURE REVIEW

2.1 Review of relevant works

The history on the study of ethnic groups of Nepal is not so long. It starts only from the fifty's decade. Therefore, the scope of the study is limited. However, Nepali and Foreign scholars have made some studies on *Kumal*. Among them, Dor Bahadur Bista (1967), Dr. Regmi, (1978), Baburam Acharaya (1953) did some studies on *Kumal*. Social discrimination on the basis of caste, ethnic and gender difference plays a significant role in maintaining social inequality in Nepal. (Bista, 1967).

Review of literature is an essential step to develop ideas as well as to have an analytical framework for research. It provides knowledge and concepts required to address the issues systematically from right perspective (Koirala 2006:16). The following is an attempt to review some of the theoretical and empirical works relevant to the present research problem. In this chapter, the related literatures have been reviewed. The reviewed literatures are books, journals, seminars papers, newspapers clippings and yearly publication related to my study

2.2 Indigenous people or Janajatis

As given in the Population Monograph of Nepal the definition of a Janajati group or nationality is as defined by the National Committee for Development of Nationalities and is as follows:

Janajati is the 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”. In order to be considered as a Janajati group, a community must have a distinctive collective identity, own language, religion, tradition, culture and civilization, own traditional egalitarian social structure, traditional homeland or geographical area written or oral history, have "We feeling", have had no decisive role in politics and government in modern Nepal and declare themselves as Janajati. (Bista, 1980).

There is not enough research on Kumals of Nepal. Research and studies on this indigenous group are limited in both number and scope. There are few ecological related anthropological studies, which deals with people, culture and nature. Whatever there is also a confine to anthropological sphere. There is absence of studies on the socio economic condition in the sociological perspectives. After the restoration of democracy in 1951 foreigners as well as Nepalese scholars have begun to study on the different field of Nepal. Especially, when the sociological course has started to teach in TU in 1981, it provided the further more encouragement to the scholar to study about Nepal and Nepalese society.

2.3 Brief Introductions to Kumals

The community that makes clay pottery is called Kumal (कुमाल) or Kumhar. The name, Kumal, according to experts, was derived from the Sanskrit word, 'Kumbhakar'. Kumals are distributed all over Nepal, and are considered touchable. There are ten sub castes of Kumals in eastern Nepal. They are equal to Newars in social rank. Kumals in Achham district of Seti zone are equal to Chhetris and have marital connections with them.

Kumals are scattered in various areas of Jhapa, Morang, Sankhuwashabha, Dolakha, Dhading, Chitwan, Nawalparasi, Palpa, Gorkha, Lamjung, Parbat, Tanahu, Syangja, Gulmi, Arghakhachi, Kapilbastu, Rupandehi and Dang Deukhuri districts. They are also found scattered in almost all the other districts of Nepal. The main occupation of the Kumals is pottery (not all of them). Their language is more accentuated to the Tibeto-Burman family. Their preferred inhabitation is on riverbanks, inner valleys and tropical areas. They relish pork and buffalo. The Kumals seek assistance from the Dhami and Jhankri shamans. They either bury their dead or consign them to the flow of the rivers.

According to Census 2011, their population is around 120,000. The Kumals, mainly found in the outskirts of hills and the Terai, are regarded as one of the ancient indigenous peoples/nationalities of Nepal. In most of the cases they have settlements of clusters at one place. The Kumals of Mongoloid stock resemble Magar, Newars, Tharu, Danuwar, Darai, Majhi and Bote in physical structure.

Kumals have their own language. According to some linguists, their language falls under the Magadheli branch of the Indo-European family (Rimal, BS 2053:44). They have their own traditions or cultural practices, customs and lifestyles. They sing and dance while celebrating the birth of a child and on the occasion of 'chhaithi', or the sixth day of the birth of a child, by partaking of jand (home-made beer) and spirit with meat. The son-in-law officiates the christening process. They give a name to the child and complete the process by slaughtering cock or hen. Marriage can take place by arrangement or by mutual consent of the girl and the boy. Those marrying by consent should go through the customary process. At the time of bride entering the bridegroom's home and at the time of bridegroom entering the bride's home, a cock is slaughtered and they walk on the track smeared with the blood of the cock. The future life of the couple is usually forecast on the basis of the direction in which the cock is seen lying dead. Widowed wife of older brother can, if they wish, be married to the younger brother.

Kumals have a practice of either burying the dead or immersing it in the river. Mourning is observed for five, seven or 13 days. There is a practice of helping the family of the deceased with resources by each family. Kumals are animists or worshippers of nature. They worship their family god, Same (god of beasts), snake gods and goddesses, Banaskhandi, or gods and goddesses of forests (numbering 50 to 100), Mandali Mai, Semare Mai, Desantari Mai, Chandi, etc. (Gautam and Thapa Magar, 1994:329-332). They believe in dhامي-jhankris (shamans).

The traditional occupation of Kumals is making of clay pots. Nowadays, they have become dependent on agriculture and animal husbandry. Since majority of the families do not own land enough for their livelihood, they cultivate others' land to earn their living. Women have equal status with men and the parents, based on the merit of the case, distribute share of parental property to daughters, too.

2.4 Overview of Socioeconomic Status

The term Socio-economic can be used in many different ways. In particular, Socioeconomic means to ensure food security and attend daily needs goods of family/households through earning. A Socio-economic in its simplest sense is a means of gaining living. It has also been termed as a means of supporting one's existence, especially financially or vocationally. It is understood as job, work, which provides income to live on, especially paid work. Synonyms are sustenance, subsistence, employment, occupation, trade, business, or living, income, source of revenue, means of support, maintenance, funds, or a means of living (Allora Comprehensive Eng-Eng-Nepali Dictionary). According to World English Dictionary, it denotes occupation or employment.

Socio-economics essentially revolve around resources, technology, social relationships. These resources cannot be disconnected from the issues and problems of access and changing political, economic and socio-cultural circumstances. Socioeconomics are also about creating and embracing new opportunities and learning experiences. While gaining a Socio-economic, or attempting to do so, people may, at the same time, have to cope with risks and uncertainties, such as erratic rainfall, diminishing resources, pressure on the land, changing life cycles and kinship networks, epidemics, chaotic markets, increasing food prices, inflation, and national and international competition. These uncertainties, together with new emerging opportunities, influence how material and social resources are managed and used, and the choices people make.

Socioeconomic status (SES) is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education, and occupation. When analyzing a family's SES, the household income, earners' education, and occupation are examined, as well as combined income, whereas for an individual's SES only their own attributes are assessed. However, SES is more commonly used to depict an economic difference in society as a whole.

Socioeconomic status is typically broken into three levels (high, middle, and low) to describe the three places a family or an individual may fall into. When placing

a family or individual into one of these categories, any or all of the three variables (income, education, and occupation) can be assessed.

2.5 Uses of Socioeconomic Status

Measures of socioeconomic status are often combined to create a single summary index that can be used to rank the particular unit of observation. Such rankings allow the comparison of relative socioeconomic status at a point in time across other characteristics of an individual (for example by country of birth), a family (for example single parent versus couple parent families) or an area (for example by state or by remoteness classification). As an alternative to looking at the socioeconomic status of individuals across personal characteristics at a point in time, measures of socioeconomic status can also be used to track the relative position of individuals, families, households or areas over time.

Measures of socioeconomic status are often used in performance reporting and to assess achievement of policy targets. Analysis uses measures of socioeconomic status to understand whether overall societal progress or regress is masking a different outcome for sub-populations of particular interest.

Measures of socioeconomic status can also be used in various forms of exploration, such as an explanatory variable in statistical or econometric analysis. For example, one may be interested in the relationship between the socioeconomic status of a child's family and the health or education outcomes of that child. Another use is for socioeconomic status to be a control variable in modelling. For example, in looking at the relationship between internal migration and education participation, it may be important to control for the fact that migration and education participation are both related to socioeconomic status.

2.6 Alternative concepts to socioeconomic status

Socioeconomic status is one of a number of measures of position within a society. There are a number of alternative concepts to socioeconomic status that are used to classify, on average, populations of policy interest or to explain individual outcomes. Other related concepts include poverty, wellbeing, social exclusion and human development. While these concepts have a number of things in common, including some of the underlying measures, they should not be used

interchangeably as there are important differences in terms of scope and implications.

One concept that predates socioeconomic status is poverty. While related to socioeconomic status, poverty has a much greater focus on lack of access to economic resources. Those in absolute poverty are generally considered unable to afford basic needs like food, clothing and shelter, whereas those in relative poverty tend not to have access to the minimum economic resources that one would expect in the particular society or economy. In essence, poverty is a slightly different concept than socioeconomic status. Those in poverty are likely to have low socioeconomic status. However, there are also likely to be a number of people who would be accorded low socioeconomic status based on a composite indicator, but who would not be considered as being in poverty using a more restricted set of indicators.

Wellbeing, on the other hand, is a broader concept than both poverty and socioeconomic status. According to the ABS, wellbeing is 'a state of health or sufficiency in all aspects of life' (ABS, 2001). So, while a person's socioeconomic status would tend to be a component of their wellbeing, a person's interaction with the natural, built and social environments, as well as their physical, mental and emotional health, are also vital components.

A third related concept is that of social exclusion. The definition of social exclusion is often highly contested and may be interpreted very differently in different contexts. However, a useful definition of social exclusion and one that highlights the difference between it and socioeconomic status is 'an individual is socially excluded if he or she does not participate in key activities of the society in which he or she lives' (Burchardt et al., 2002, p. 30). Social exclusion, therefore, focuses on a person's activities or actions, whereas socioeconomic status refers to a person's access to social and economic resources.

A fourth alternative concept, human development, focuses on ensuring that people have the capabilities to lead lives that they value. Without basic capabilities, such as health care and education, many opportunities in life are inaccessible. This is also known as capability deprivation, which is a concept initiated by Amartya Sen as an alternative measure of poverty (Sen, 1999).

Capabilities are influenced by an individual's characteristics such as age, sex, disability status and educational attainment. Some characteristics, such as having a disability or illness, being an older person or having low educational attainment can then lead to particular population groups earning lower incomes which, in turn, lead to being deprived of some basic capabilities and, therefore, potentially to a lower quality of life.

2.7 Measuring Socioeconomic Status

In most circumstances, socioeconomic status is conceptualized for the individual, family or household. However, socioeconomic status is often measured for an area. In this circumstance, socioeconomic status of an area may be properly used for context, but is sometimes also used (arguably inappropriately) as a socioeconomic status measure of the person, family or household living within an area.

More often than not, socioeconomic status of an area is measured by comparing the average characteristics of the area's usual residents, as opposed to something about the area itself. If a relatively wealthy family with high levels of education and both parents working for a high income moved into a neighborhood, then most area based measures would record that as a reduction in socioeconomic disadvantage. However, it may be that nothing about the area itself has actually changed and the residents who were already there have not in any way become more advantaged (though this may happen through time via network effects).

The example above is not a criticism of area-based measures of socioeconomic status, as when constructed well and interpreted correctly they serve a very useful purpose. The point is, that to understand socioeconomic status of an area and how to measure it, one must first be aware of how the context affects individuals, families and households.

This section of the paper outlines various individual, family, household and area based measures of socioeconomic status, and outlines a number of limitations that relate to their measurement. Ultimately, the way in which socioeconomic status is measured should be determined by the intended use of the measure.

2.8 Socioeconomic status measures

As mentioned earlier, socioeconomic status can be used in relative terms to make comparisons across individuals, families, households or areas. It is not only income, consumption, wealth, education and occupation that can be used as concepts for socioeconomic status, but demographic and cultural activity variables are also of interest, particularly for population sub-groups.

The following table shows a number of concepts for socioeconomic status that can be used for various units of analysis, and some example measures for each of these concepts. Most of these measures can be used for socioeconomic status of individuals, families, households or areas. For example, marital status could be used as a measure of socioeconomic status for an individual, or marital status of parents could be used as a measure of socioeconomic status for a child. Similarly, the household size in which a person lives may be strongly associated with both household socioeconomic status, and also individual socioeconomic status, as it reflects overcrowded living conditions. The table is therefore not exhaustive and is designed as a prompt.

<i>Concept</i>	<i>Example measures of socioeconomic status</i>
Consumption	<ul style="list-style-type: none"> • Total personal consumption • Equivalised household consumption
Demographics	<ul style="list-style-type: none"> • Own marital status • Parents' marital status • Marital status of people in household • Country of birth • Main language spoken at home • Proficiency in English
Education	<ul style="list-style-type: none"> • Completed year 12 • Highest educational attainment • Parents' educational attainment
Employment	<ul style="list-style-type: none"> • Own employment status • Parents' employment status • Number of family members employed/not employed • Number of people employed in the household • Proportion of community who are employed/unemployed
Family structure	<ul style="list-style-type: none"> • Family size • Family composition
Health	<ul style="list-style-type: none"> • Disability status • Whether require assistance
Household structure	<ul style="list-style-type: none"> • Household size • Household composition
Income	<ul style="list-style-type: none"> • Equivalised final household income • Equivalised final family income • Own income • Parents' income
Location	<ul style="list-style-type: none"> • Remoteness • SEIFA (various indexes)
Wealth	<ul style="list-style-type: none"> • Own occupation • Parents' occupation • Home ownership • Cost of rent or mortgage • Value of dwelling • Whether family owns a car • Number of cars in household • Internet connection / Broadband access

Measures of socioeconomic status

2.9 Main Factors

2.9.1 Education

Two related concepts for socioeconomic status that have been shown to exhibit a strong socioeconomic gradient are educational participation and educational attainment (Coleman et al., 1966; Fryer and Levitt, 2006). The focus for analysis when using these two socioeconomic status concepts has usually been on the child or adolescent. The reason for this is that a poor educational outcome from a

young age is a key and perhaps even dominant predictor of poor outcomes into adulthood.

Level of education is the most commonly used socioeconomic status measure for an individual and its face validity is broadly accepted in the community. As identified by a Health Omnibus survey carried out by Walker and Hiller (2005), 82.7 per cent of respondents said that having not attended school was an important indicator of socioeconomic disadvantage, with 77.5 per cent saying the same thing about not having a qualification.

Apart from face validity, there are two main reasons for using education as a concept for measuring socioeconomic status. Firstly, those who complete additional years of education may experience a range of positive outcomes throughout their lives. Their incomes may be higher, employment easier to obtain and their health better (Card, 2001; Wolfe and Havemann, 2001; and Borland, 2002). There are also likely to be spillover effects to the household and community as a result of the individual's and society's investment in education. In other words, higher levels of education are directly related to other aspects of socioeconomic status. To the extent that these other aspects are difficult to measure (for example, permanent as opposed to transitory income), education could be a useful proxy. Secondly, higher levels of education have direct benefits themselves. Education leads to higher social status even after controlling for income (Singh-Manoux et al., 2003) and helps individuals make efficient decisions across a number of domains (Wolfe and Havemann, 2001).

An individual's level of education can be viewed in more than one way: a human capital model of education (where education contributes to productivity directly) and a signaling approach. Under the latter, employers assume that those with higher innate ability find education easier (or less costly) and are therefore more likely to invest heavily in education than those who find education a struggle. The employer is therefore more likely to hire the educated person not because the education they have undergone has made them more productive, but because it has demonstrated that they were more productive in the first place. From a cross-sectional perspective, this distinction is of little importance when calculating a person's socioeconomic status.

However, when measuring socioeconomic status over time, it does affect whether one uses a constant level of education as the benchmark for analysis of socioeconomic status, or whether the benchmark level of education is allowed to change over time. One of the difficulties of using education as a concept in measuring socioeconomic status is that the social and economic benefits an individual receives from a particular level of education are dependent on the general level of education in the economy/community. The income of someone with a Bachelor Degree will be very different in a labour market where the average person has not completed Year 12 compared to one where the majority of people have a Masters Degree. There is also the difficulty of change over time, as there is a much larger proportion of the population with a Bachelor Degree today than 50 years ago. This means that the level of educational attainment is likely to have a different impact on socioeconomic status today than it did previously.

2.9.2 Employment

A person's employment status is also a standard concept for measuring socioeconomic status. Not being able to find employment whilst actively seeking work, or growing up in a household where no one is employed, are both strong predictors of socioeconomic disadvantage. The link between employment and income is clear. However, there is also strong evidence that even after controlling for income, individuals who are unemployed (or not employed) have worse outcomes than those who are employed (Scutella and Wooden, 2008).

For those who are employed, the type of job held is also an important socioeconomic status measure. Firstly, those who are underemployed (that is they worked part-time but would prefer to work more hours) are likely to have their socioeconomic status influenced in the negative direction compared with those who work their desired number of hours. On the other hand, working excessively long hours has also been shown to be associated with socioeconomic status in this negative direction (Sparks et al., 1997). Finally, a person's occupation is both directly and indirectly linked to their socioeconomic status. In the famous Whitehall studies, it was shown that, for civil servants in the UK, those in managerial or administrative positions had significantly better health outcomes than those on lower grades (Marmot and Wilkinson, 2006).

2.9.3 Family structure

Analysis of child outcomes necessitates family or household socioeconomic status measures. This could include a simple linkage of the socioeconomic status of the child's father and/or mother to the child. However, more complete measures would also include the structure of the family as well as access to economic resources. For example, it has been shown that growing up in a single parent family, compared with a couple family (after controlling for wealth or income), is associated with lower educational attainment. This could then lead to lower earnings into adulthood (Krein, 1986).

The socioeconomic status of a family member could be linked to that of other adults in the family, not just the children. Through a process known as 'assortative mating' (Mare and Schwartz, 2006) it is well established that there is a strong correlation between the educational and occupational status of husband and wife pairs. This is likely to reinforce socioeconomic disparities within a population.

2.9.4 Income

One of the more common socioeconomic status measures is income or equalized income, as a proxy for economic resources. Returning to the previous example of measuring the socioeconomic status of children, it is clear that the child's own income is of little use. Instead, equalized final household income¹ should be used. However, the data required to generate this income measure is often not available and instead, family income is generally relied upon, where family income includes all income to family members that will support the family's consumption.

Even when aggregating income within a family though, there are two key issues that need to be considered. Firstly, how does one take into account economies of scale, where the cost of living of two people is not double the cost of living for one. Secondly, does one assume that income is shared equally within the family or are certain members likely to benefit disproportionately from a given income.

When a good or service is used by more than one member of a family or household simultaneously, the economic cost is often less than it would be if

purchased by each member separately. For example, large consumer goods like fridges, washing machines or televisions can be used either concurrently or sequentially with the only additional cost being electricity and wear-and-tear. In addition, once a house has been heated or cooled to a comfortable temperature, all members would benefit. On the other hand, there are other items like food or movie tickets that cannot be as easily shared. However there are still discounts in bulk purchase, less waste and economies of scale for storage and preparation, and therefore the additional costs do not rise proportionally to the number of additional people. Overall, to maintain the same standard of living after the addition of an extra member, a higher income is needed, but the additional cost would be less than that of the first member.

To control for intra-household or intra-family economies of scale, the standard approach is to use an equivalence scale (Buhman et al., 1988). When income is adjusted according to an equivalence scale, the equivalised income can be viewed as a proxy for the economic resources available to a standardised family or household. For a lone person household the equivalised income is equal to lone person household income. For a family or household comprising more than one person, it is an indicator of the family or household income that would need to be received by a lone person to enjoy the same level of economic wellbeing as the family or household in question.

The choice of equivalence scale can be difficult as the assumptions used for one type of family or household, or one level of income do not necessarily hold for others. As such, the equivalence scale used can have a significant impact on the conclusions made regarding the socioeconomic status of one family or household relative to another (Hunter, Kennedy and Biddle, 2004). However, as noted by Atkinson et al. (1995) not applying any equivalence scale at all and using either total family or household income, or family/household income per usual household resident is in fact an implicit choice of an equivalence scale at one or other extreme value.

While there is no universally accepted equivalence scale, the ABS uses the 'modified OECD' equivalence scale. Taking the first adult in the family or household as having a weight of 1 point, each additional person who is 15 years

or older is allocated 0.5 points, and each child under the age of 15 is allocated 0.3 points. Equivalised family/household income is derived by dividing total family/household income by a factor equal to the sum of the equivalence points allocated to the family/household members. The equivalised income of a lone person family/household is the same as their individual income. The equivalised final income of a family or household comprising more than one person lies between the total value and the per capita value of its unequivalised income.

Although controlling for economies of scale is relatively straightforward in practical terms, it is less clear regarding the assumptions that should be made in terms of how that equivalised income is shared across family or household members. Is it valid to assume that income is spread evenly, or do certain members of the family or household benefit disproportionately from a given level of income? According to Phipps and Burton (1995, p. 198) 'it matters a great deal what we assume about how financial resources are shared within families'. An assumption of complete sharing of family/household resources can have the effect of understating socioeconomic disadvantage for vulnerable groups and for groups that consume a relatively high proportion of family/household resources.

It is very difficult to take into account family/household sharing when measuring socioeconomic status for individuals within families/households as this requires detailed consumption data for all individuals present. Nonetheless, it is important to keep the potential biases in mind when interpreting results.

2.9.5 Wealth

Fluctuations of income through time can lead to individuals, families or households being mistakenly classified as either socioeconomically advantaged or disadvantaged, depending on which direction they are deviating from their long-term average income at the particular point at which the measure was taken. Reserves of wealth, such as accumulated savings, are one way to smooth consumption over time, and can also be used to support current consumption, at least for a period of time when shocks reduce income for a time.

One of the most commonly used wealth measures is home ownership, especially for groups that make up too small a proportion of the population to be separately

identifiable in surveys with more inclusive measures. While not owning one's own home is a reasonable indication, on average, of low household wealth, a simple binary indicator for home ownership misses a large amount of the variation in wealth across Australian households. It misses remaining assets including superannuation, savings held in a bank and financial equities. Secondly, it does not take into account the actual value of the home nor the amount which is still owed on the home. As this information is not available from most data sources, the limitations of commonly used variables for wealth should be kept in mind when calculating the socioeconomic status of particular households.

CHAPTER-3

RESEARCH METHODOLOGY

Methodology deals with the process applied for the present study. It describes research design, nature and source of data collection sampling procedure, methods of data analysis etc.

3.1 Short Look in the Study Area

The present study has been conducted in Ramgha of Lamjung district which lies some 20 kilometers east of Damauli. According to CBS 2011, the total population of Ramgha is 3158 and the population of Kumal is 515 in number with majority of them living in Kumal Dada. The reasons behind the purposive selection of this site are as follows:

- The population of Kumal people is higher in this area in comparison to other areas.
- Kumals are the older ethnic group than other groups in the study area.
- No studies of Kumal people in this area have been conducted yet.
- The study area is near my hometown and is easy to conduct research.

3.2 Research Design

This study is mainly based on two types of research i.e. descriptive and exploratory. Descriptive research design will describe the general pattern of the Kumal life, their rituals, economic condition and the changes taking place among them. Exploratory research will try to explore the socio-cultural and economic status of Kumal peoples in Ramgha of Lamjung district.

3.3 Nature and Source of Data Collection

This study will use both primary and secondary data and information. The analysis is mainly based upon the primary data. Primary data will be collected through questionnaire, interview, key information and field observation. Similarly, secondary data will be collected from the review of related literature

such as books, journals, articles, dissertations, case studies, census reports, DDC profile of Lamjung District, VDC profile of Ramgha, CBS etc.

3.4 Universe and sampling procedures

The universe of the study will be the Kumal households of Ramgha. From the record of Ramgha, it came to be known that there are 120 households of Kumals in that area. Coming up with this number, I determined the sample size of 50 percent (60 households) will be sufficient for me to analyze the data using simple statistical tools such as mean, ratio and percentage. The total number of respondents will be both male and female of different age groups. The respondents will be chosen by using systematic random sampling method.

For selecting the particular households, I will split the total number of households i.e. 120 in a plane sheet. Then after, I will divide the total number of households i.e. 120 by the sample households i.e. 60 and the interval will be 2. Based on the interval of 2 from the total households using systematic random sampling method, I will choose the required sample size of 60 households.

3.5 Data collection Techniques and Tools

The data for the present study will be generated from the following of techniques.

3.5.1 Interview Schedule

A schedule of both open and closed questionnaires will be developed and used to generate basic data from the households which includes population dynamic, family size, household income, occupation, life pattern, income from traditional and modern occupations, cultures and rituals, gender status and other general information. Anyone member of household either male or female will be selected as the respondent for the interview. The quantitative data will be analyzed as a unit households and respondents numbers and qualitative information will be reviewed with the basis of percentage and time.

3.5.2 Observation

During the field work, I will visit every Kumal households to interview with the respondents and collect the information on their life styles, food, habits,

household type, sanitation, farming, customs & cultures. Non-participatory methods of observation will be applied for this purpose.

3.5.3 Key Informants' Interview

This technique was chosen for its flexibility to provide opportunity to know the opinion of the respondents. A checklist will be prepared for this type of interview. It will give the information of the history of Kumals present and past socio-economic condition and the changes that occurred in the course of social development. Information will be collected for this study through VDC Secretary, elderly people, youth and former VDC member of Kumal community from history to present situations.

3.5.4 Focus Group Discussion (FGD)

Three types of group discussions will be made with the groups of respondents. First, from women, second from, youngsters, and third group from mixed (adult old male and females). The group discussion will be mainly focus on their past/present socio-economic condition; livelihood conditions, occupational conditions, factors of socio-economic changes and impact of these changes in their community.

3.5.5 Case Study

Some case of study of women, youth and elderly of the Kami community will also be made through group discussion and personal contact with the targeted people. It will focus on present social status and changing socio-economic conditions comparative to the past.

3.6 Data Analysis

Both quantitative and qualitative data will be collected for this study. The quantitative data about population, economy, educational status and occupational pattern distribution will be presented in tables and pie chart. While the qualitative data related to cultural practices, religion food habit and other socio-cultural features related to my study will be thematically analyzed.

CHAPTER 4

CHANGE OF SOCIO - ECONOMIC STATUS OF KUMALS

This chapter basically deals with the general economic activities of the Kumal people of the study area. The rapid growth of the town of Madhya Nepal Nagarpalika previously known as Dui-Piple is certainly one of the primary factors responsible for initiating socio-cultural and economic changes in the surrounding areas like Ramgha and Kumal Gaun. The increase in social amenities and economic opportunities has indeed influenced the process of change in local cultural norms and values. For instance, a relatively stable and self-reliant Kumal village economy in the past finds itself to have been dragged into wider economic scenario today where their very position defined as it is on the basis of their occupation has become a disadvantage for them. Hence the Kumals are compelled to participate in the game where their position in the playfield is unfair from the start. The natural resources that they had access to are out of their reach today. In sharp contrast to the economic activities they adopted in the past, every single economic activity adopted by Kumals today seems to be an influence of a globalized market economy.

The Kumals in the study areas were mainly farmers while making and selling of clay pots was also an important part of life for most of the Kumals households. Their income from pottery supplemented their income from agriculture which means they sell or exchange their clay pots with cereals. The income from pottery (sold for cash or exchanged with cereals) supplemented their income from agriculture. Today the significance of this particular activity i.e. making clay pots for the market-as a livelihood strategy seems to have diminished due to changes in the social and economic aspects of life in Nepal in general and for Kumals and their customers in particular. In fact, their traditional practice (and the skills) of making clay pots is in the verge of disappearance altogether from Kumal Gaon. They bear the surname Kumal but today they are no longer a group of people engaged in pottery-skillfully designing and making various types of clay pots, pitchers, and other items as they did in the past.

Agriculture is not enough for them to sustain in the rising expenditure. They are now involved in animal husbandry and other form of activities that help them

earn for daily essentials. Some are abroad for employment, some are working as a labor, some have joined army and some are involved in other forms of activities.

This section mainly highlights the socio-economic of status of Kumals living in Ramgha mainly of Kumal Gaon. It will discuss their demographics and changes in their primary economic activities.

A. DEMOGRAPHICS

There are around 120 Kumal households in Ramgha and majority are living in Kumal Gaon. The age and sex composition are shown in the *Table 1*.

TABLE 1: Distribution of households by Age and Sex Composition

Age Group	Male		Female		Total	
	No	%	No	%	No	%
0-5	16	10.88	19	11.88	35	11.40
6-14	21	14.29	24	15	45	14.66
15-59	96	65.31	108	67.5	204	66.45
60+	14	9.52	9	5.62	23	7.49
Total	147	100	160	100	307	100

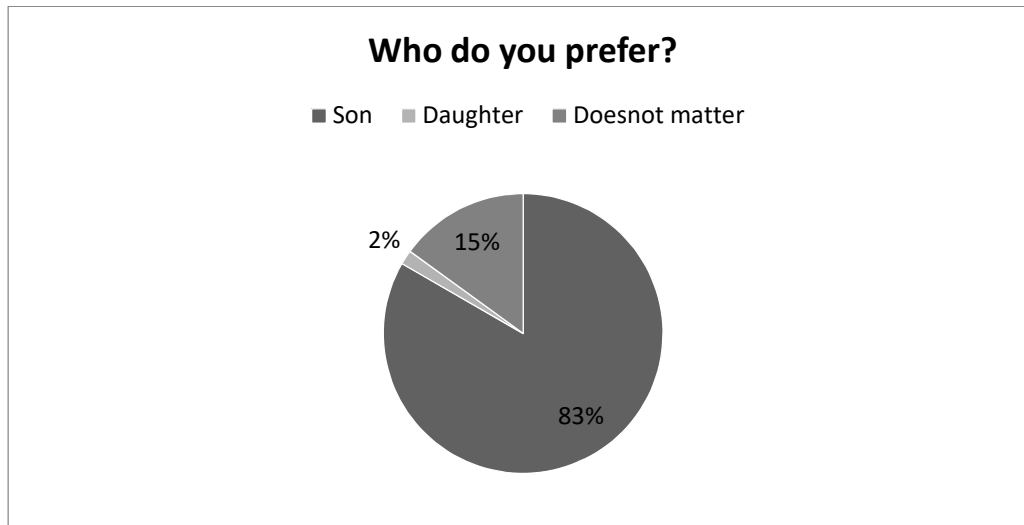
Source: Field Survey 2018/2019

Based on total survey population, 11.40 percent were under 5 years of age and 14.66 percent were between 6 to 14 years of age. 15-59 years constitute a huge 66.45 percent and only 7.49 percent were above 60. If we compare the survey charts almost 35 percent were dependent populations who are not directly involved in job. Life expectancy of Kumals wasn't found to be high. This might be due to poor health awareness and low level of nutrition. The table clearly shows that the proportion of dependent population is high.

The female population is high compared to male population. This might be due to the fact that demand of a son is high in Kumal households. They believe having a son is essential and he will help to improve the economic condition of the family.

Pie chart 1 shows the importance of son among the Kumal households. When asked whom do they prefer, most of them prefer having son. 83 percent of households wanted son while 15 percent said it doesn't matter. Surprisingly one household preferred daughters. When asked why, they answered they are goddess and brings luck to the family.

PIE CHART 1: Response of HH to importance of son



Source: Field Survey 2018/2019

B. FAMILY STRUCTURE

Family structure of Kumal community is also considerable part which is constituted by different layers like nuclear, joint and extended family. Traditionally, family structure of Kumal community is joint family system. This type of family structure consists of living two or more generation with in a same house where as the nuclear family consists of married couple and their unmarried children. In a joint family, there is greater number of people. As majority of Kumals are involved in agriculture, this will add more helping hands and more source of income. Hence, most of the Kumals are living in the same roof from many generations. This also means greater number of dependent members but as long as each of them can help in some ways, they are happy to stay together. **Table 2** presents the family structure of Kumals in the study area.

TABLE 2: Distribution of households by Type of Family

Type of Family	HH	%
Nuclear	21	35
Joint	34	56.67
Extended	5	8.33
Total	60	100

Source: Field Survey 2018/2019

From the survey, I found that Kumals usually live as a joint family. Mostly, all the sons and spouse live together in a same house until their parents are alive. As most of them are busy in agricultural activities, they give extra hands. It was surprising to see extended family as well. The sibling and spouse of people working abroad and out home are found sharing a common kitchen. They believe it will provide security to family members in exchange of some helping hands in family efforts.

TABLE 3: Distribution of households by Family Size

Family Size	HH	%
0-3	5	8.33
3-5	14	23.33
5-10	34	56.67
10+	7	11.67
Total	60	100

Source: Field Survey 2018/2019

If we have a look at the family size of Kumals of Kumal Gaon, most of them range from 5-10 as shown in **Table 3**. Indeed family size of Kumals is quite large and they aren't worried about it. They believe more member means more helping hand and more income. Most of the Kumal households aren't aware of family planning techniques. They are superstitious and are blinded by cultural beliefs. They believe children are the gift of gods and shouldn't be stopped. However, the new generations are aware about the family planning techniques and usually visit local healthcare centers for family planning.

C. EDUCATION

In Kumal community due to the poor economic condition, children are not often sent to school. Few of them are studying in government schools free of cost. In the past, they were totally illiterate. Due to majority of household dependent on agriculture and animal husbandry, very few can devote greater time on education. Females are usually busy in household affairs or married early. Hence, we can see illiteracy rate in higher among females. But, some Kumals have realized the importance of education and have started to send their children to school. **Table 4** shows the level of education by age and sex.

TABLE 4: Distribution of households by Education

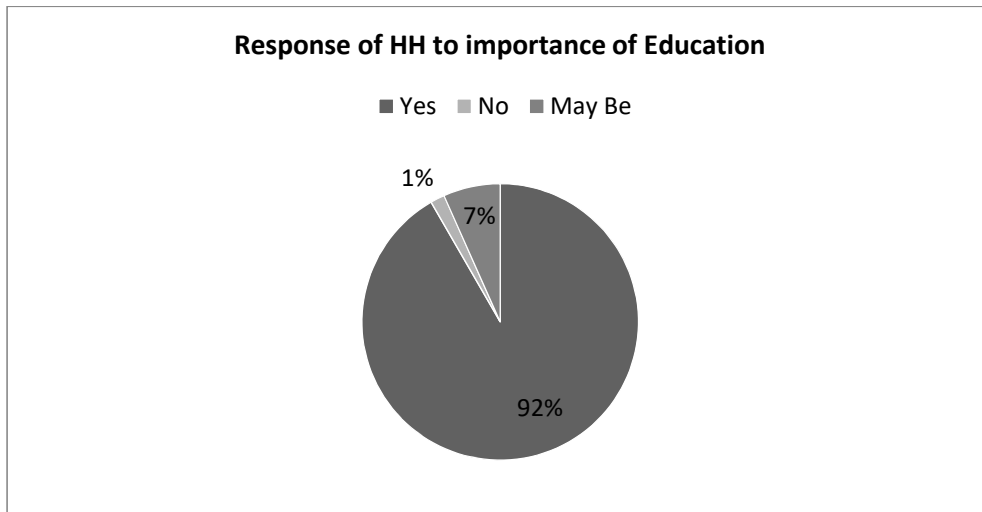
Age	Illiterate		Literate		Primary		Low Sec.		Secondary		College		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
5-14	7	16			8	9	8	5					23	30
15-29	3	9	4	2	7	5	9	10	9	5	6	3	38	34
30-44	11	25	10	9	10	8	5	3	4	1	1		41	45
45+	19	28	5	2	2	1	3		1				30	31
Total	40	78	19	13	27	23	25	18	14	6	7	3	132	141

Source: Field Survey 2018/2019

From the chart it can be seen that more than half of the Kumal population hasn't been to schools. In recent times, most of the younger adults have been studying in schools but they haven't been able to complete their secondary education. Only 10 Kumals have reached the college level. Remaining populations are either illiterate or have left studying before secondary level. When asked about the situation, they replied household pressure and earning needs forced them to leave schools in middle. It is the reason they haven't been able to get a good job and are forced to either engage in agriculture or work low paying jobs. Elderly Kumals can't even read and write. They told they didn't feel the importance of education in their hay days as they believed agriculture and animal husbandry will be enough to sustain their living. They had good incomes in the past. Now, they believe education is essential and hence they are forcing their children to go to school and get some good education. It still hasn't helped as Kumal youths either want to join the army or go abroad for earning. The other youths just want to help the family in agriculture and go to nearby town in search of jobs.

However when asked if education is vital, most of them told they are realizing the value of education as it promises better jobs and better life. 92 percent told education is vital. 7 percent of household weren't sure. Surprisingly one household don't feel the importance of education in their life. More or less most of the Kumal households are sending their children to school with a view to have a better future. The result of the survey is shown in *Pie Chart 2*.

PIE CHART 2: Response of HH to importance of education in their life



Source: Field Survey 2018/2019

D. OCCUPATION

Traditionally, the main occupation of Kumals is agriculture, pottery and fishery. But nowadays, the Kumals of study area are found leaving their traditional occupation. They are more interested in other activities like service in Army and Polices, Foreign employment, Business and so on rather than agriculture. The Main reason behind this is the process of urbanization in their social environment. Due to the urbanization process the aspirations and desires of Kumals also increased and income from traditional occupation couldn't meet their requirements. Thus, they are interested in other occupation rather than traditional one. **Table 5** presents the main occupation of Kumal households in the study area.

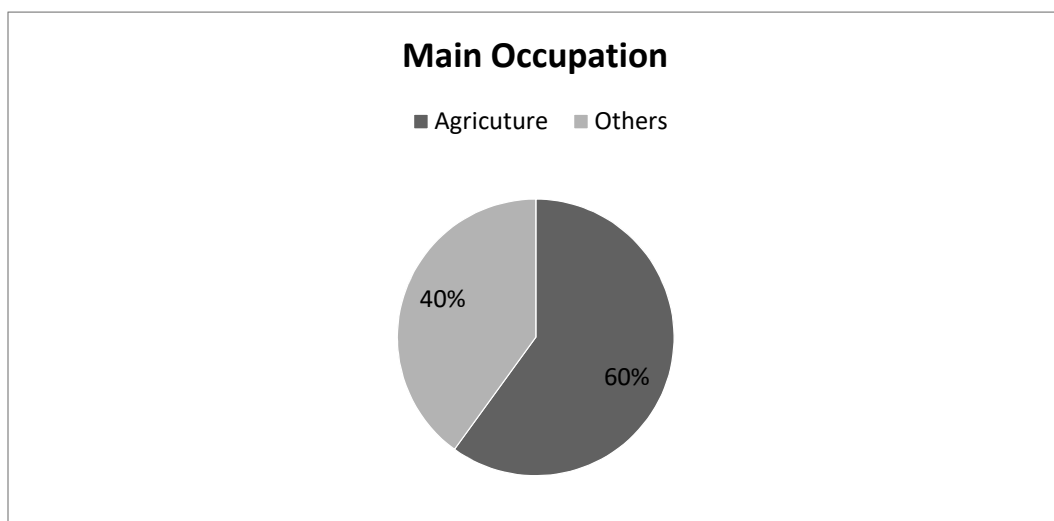
TABLE 5: Distribution by main occupation of household Members

Occupation	HH	%
Agriculture	36	60
Foreign Employment	7	11.67
Business	2	3.33
Services	2	3.33
Army/Police	8	13.33
Wages	5	8.33
Total	60	100

Source: Field Survey 2018/2019

From the above chart it can be seen around 60 percent of Kumals are still involved in agriculture which shows their traditional connection to agriculture. The involvement of Kumals in foreign employment, business, services, army/police and wages was very minimal in the past as pottery, fishery and agricultural produce would meet their daily essential with ease. At present it is not enough and hence most of the Kumal households are involved in foreign employment, business, services and army/police. Some members of households are working in foreign countries as a labor. When discussed they are literally having a very hard life abroad and their saving is less. But it is at least fulfilling the daily needs of all the family members. Army is also growing popularity. Some Kumals are also found working on wages in nearby cities like Damauli and Pokhara.

PIE CHART 3: Distribution of HH by their main Occupation



Source: Field Survey 2018/2019

From the *Pie Chart 3* it can be seen that Agriculture is still the main occupation of Kumal households. Compared to past where majority were dependent on agriculture, the preferences have slowly changed due to demand of modernization and urbanization. As the income from agriculture isn't solely sufficient to meet their daily needs Kumals are slowly shifting towards other form of occupation.

E. ANIMAL HUSBANDARY

The livestock is another important economic support for Kumals of Kumal Gaon. They keep livestock for milk product, meat and compost manure. The domestic animals reared by them are mostly cow, buffalos, goats, chickens, and pigs.

Buffalo and cows are used for milk. Oxen are used to plough. Goats, chickens and pigs are used either for meal or sold in cash incomes. The details of the animal husbandry of Kumals of this area have been shown in the *Table 6* below:

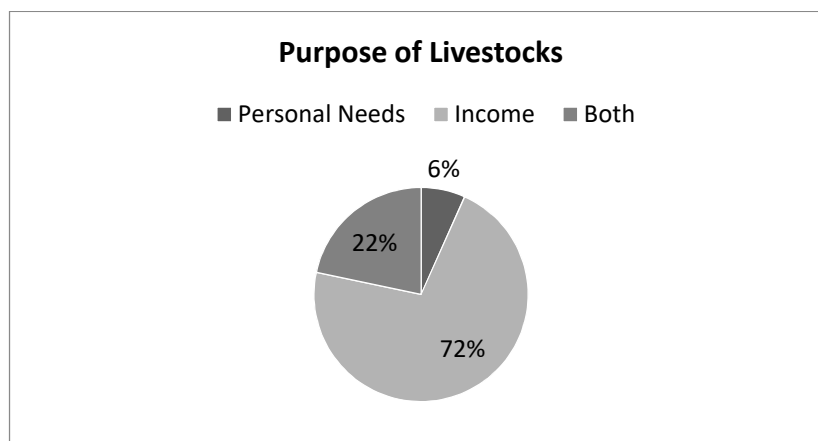
TABLE 6: Distribution of households by number of livestock

Categories	HH	Number	%
Cow/Ox	45	190	22.04
Buffalo	14	22	2.56
Goat/Sheep	51	270	31.32
Pigs	28	80	9.28
Chicken/Ducks	55	300	34.80
Total		862	100

Source: Field Survey 2018/2019

From the chart it can be seen almost all the households have at least livestock or poultry. These are also the major source of income for these households. Milk from cows and buffaloes are sold in market for cash. Also pigs, goats and sheep are sold for meat especially during festivals which would give them enough money to meet their festival needs. Pigs are usually for themselves. They are fond of pork. Chicken and ducks (few) are seen in almost all the households and are also a source of income. We can see from the chart, almost more than 60 percent of livestock are goat or chicken. Very few Kumals have buffaloes. Oxen are used to plough their field and also the field of local landlords who usually own big masses of land. But modern tractors are replacing those traditional oxen and very few hire them at present.

PIE CHART 4: Response of HH to purpose of Livestocks



Source: Field Survey 2018/2019

When asked what is the purpose of having livestock, most of the households cited it as the source of income since the income from agriculture isn't sufficient for daily life as shown in *Pie Chart 4*. 72 percent said most of their livestock are the source of income. They usually sell their goats and chickens for cash. Also they sell the milk to local dairies. This way they are able to get few more money to live a better life. 6 percent of households said the livestock are for family needs as their son working abroad are sending them money to fulfill daily aspirations. 22 percent of HH are raising livestock for both income and family nourishments.

F. AGRICULTURE AND LAND HOLDING

Kumals of Kumal Gaon they considered as poor and landless people. Very few of them own land areas. Most of them use other's land for agricultural purposes. Most of them are confined to only few ropanis of land, although once, they used to own hills of Kumal Gaon. Kumal Gaon now has more populations of Brahmins and Chettris who are literate and are economically sound. They bought most of the lands of Kumal who were forced to sell due to poor economic conditions. Once those land which they used to own themselves and produce crops are now rented by them. It shows the deteriorating economic conditions of Kumals of the study areas mostly owing to illiteracy and unstable financial situations.

They have a land but most are pakho and very few own khet.

TABLE 7: Distribution of households by land type

Land Type	HH	%
Khet	23	38.33
Pakho	45	75
Both	18	30

Source: Field Survey 2018/2019

It can be seen from the *Table 7* that most of the Kumals have pakho which are not suitable for agriculture. Very few households have khet which they use for agricultural production. Some Kumals are able to add some ropanis khet due to

some income from abroad and few good jobs. Compared to the past the price of land has increased and hence they aren't able to add in properties.

The table below shows the landholding size of Kumals of the survey area.

TABLE 8: Distribution of Kumal Households on the basis of Size of Land Holding

Area in Ropani	HH	%
0-5	44	73.33
5-10	9	15
10-15	6	10
15+	1	1.67
Total	60	100

Source: Field Survey 2018/2019

It can be seen from the *Table 8* that more than 70 percent of Kumal households have land below 5 ropanis. It shows their poor economic conditions. Most of their owned land is pakho which they use for settlements. Those pakho are just good for seasonal vegetables and a grazing ground for their livestock. And those properties are very low in terms of valuation. Very few of them having more than 10 ropanis of khet reflect their poor economic conditions.

Kumals are very hardworking people. If we walk in the vicinity of Kumal Gaon, we can see these people are either ploughing a field, grazing cattle, harvesting crops or busy with some other agricultural activities. They are busy farming all seasons. No wonder the whole plain of Kumal Gaon is seen with green vegetation all year long. This shows the overall involvement of Kumal people in agriculture. *Table 9* below shows the major crops grown by Kumal households in survey area.

TABLE 9: Distribution of Kumal households on the basis of Major crops Grown

Crops	HH	%
Rice	49	81.66
Maize	43	65.15
Mustard	25	41.67
Vegetables	55	91.67
Wheat	31	51.67
Jute	8	13.33

Pulses	21	35
Nuts	6	10
Others	15	25

Source: Field Survey 2018/2019

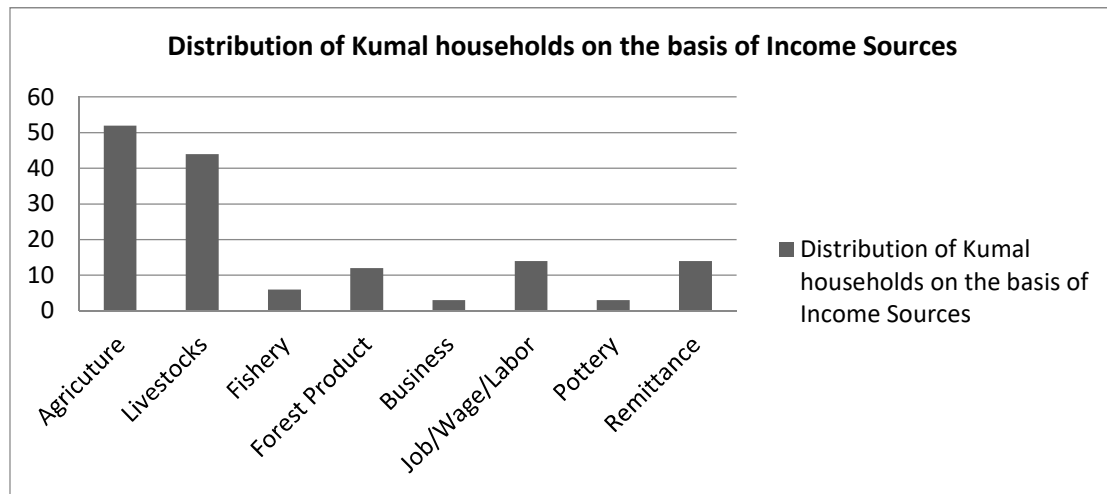
From the chart it can be seen that agriculture is the main occupation of Kumals of Kumal Gaon. More than 80 percent of Kumals depend on agriculture for their living. They usually grow crops depending on season. Though most of them don't own their own land they are found renting others land or doing farming on others land for the return of some percentage of the produce. As the high status people of the survey area are busy with jobs and live in cities they lend their land to Kumals to use it for agriculture. In return they give them certain volume of produce or cash earned from selling their produce. It is called "Adi ma Linu" which is very popular in Kumal Gaon. The high status people owning the land look very liberal towards Kumal. This may be due to very honest behavior and hardworking nature of Kumal people.

G. INCOME

Income is the major factor to know the livelihood of any community. To illustrate further the economic characteristic of Kumals, their monthly sources of income were investigated. The respondent could not say their exact income. They were asked about various sources of their livelihood income. The total income is derived from different sources calculated in terms of money. The economic condition of the Kumal people of the study area is extremely low. Agriculture, animal husbandry and wage labor are the main sources of income. Per head land holding size is less so the food grain production is not sufficient to them. **Bar Graph 1** shows the income of Kumals from various sources.

As seen from the **Bar Graph 1**, agriculture and livestock are the major source of income of Kumal households. Fishery and pottery are on verge of decline as they don't provide enough money. Job, wage or labor are other alternative sources of income. Also much of the earning are made from foreign employment on the form of remittance. Few Kumals are doing vegetable and few are butchers where they sell their own home grown chickens and goats. This is providing them good money to run their household.

BAR GRAPH 1: Distribution of Kumal households on the basis of Income Sources

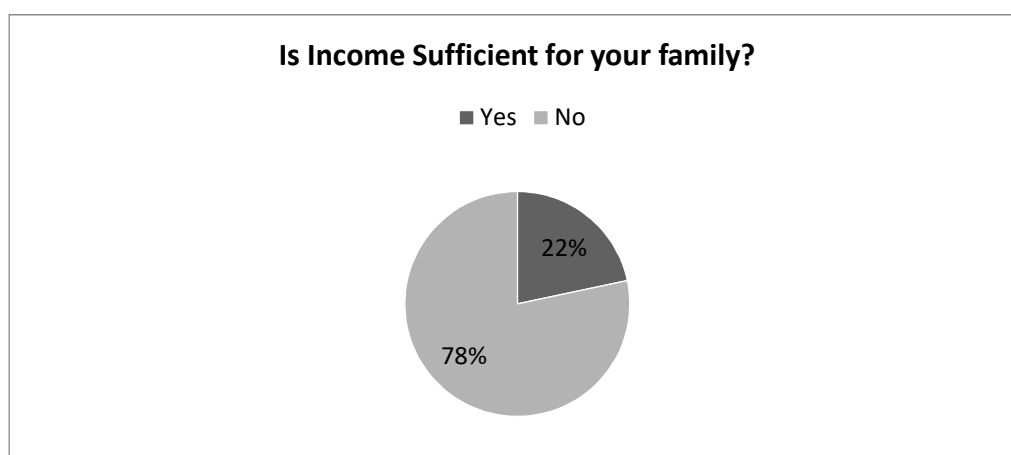


Source: Field Survey 2018/2019

Table 10 below shows the income of Kumals from various headings. From the chart it can be clearly seen that the income from agriculture is not enough for Kumals. Hence they are involved in other activities as well. If we compare the sources very good money is earned from remittance and livestock. Agricultural produce are enough to feed family. The other essentials requirements are met by selling of livestock and earned money from wages and labor. Some Kumals who are working abroad are able to uplift the economic condition of a family. Some are working in government office as a security or peons or serving as a police or army. Due to low positions, the payment is not much. So the family members of Kumal are scattered in various activities in order to fulfill their needs.

When asked if the present income is enough for their family 78 percent HH told it's barely enough. While 22 percent told that is just enough to fill their empty stomach. Very few were able to make some savings. The result is shown in **Pie chart 5**.

Pie Chart 5: Response of Kumal HH on whether their income is sufficient for their family



Source: Field Survey 2018/2019

Table 11 below shows the expenditure of Kumal households under various headings. If we compare the expenditures on various heading, we can see Kumals spend very less. As they have a very low income, they are very restricted to their feeding habits. They depend on their own produce for most of their daily essentials. They just spend money on buying commodities like salt, oil, sugar, tea etc. Most of the Kumals are either illiterate or are studying in government schools which are usually free. Very few Kumal children are also found studying in campus and private boarding schools. Those are the ones from family who are working abroad or have a good source of income. They spend very less on health and usually won't visit a doctor for small illness. They usually spend money during festivals on buying new clothes for the children and decorating the house. They are also a popular drinker. Though they make their own alcohol and usually drink in their group. Other expenditures are mainly on transportation, fertilizers and utensils.

TABLE 11: Distribution of Kumal households on the basis of Annual Expenditure

Headings	Av. Expenditure (Rs.)
Education	5,000
Health	1,000
Food	20,000
Rent	5,000

Entertainment	5,000
Others	5,000
Total	41,000

Source: Field Survey 2018/2019

If we have a look at **Table 12** below, we can see most of the Kumal households have annual saving of less than Rs. 20,000. It shows how economically backward the Kumals of Kumal Gaon are. Few Kumal households are able to make a saving in region of Rs. 50,000 who is usually working in government offices and abroad. Only 2 households having the annual saving more than Rs. 100,000 shows that very few Kumals are able to come out of their poverty stricken life. Illiteracy is the major reason behind this low lifestyle. Most of the elderly Kumals can't even read and write. Very few children can read the characters and are not good in studies. As they have to support the family in agricultural activities, they don't go to school most of the days. Hence, most of the Kumal youths stop classes before 10. Due to poor education, they are not able to find a good job and are either working as a labor or security guards. Even abroad, they are force to work in low standard works.

TABLE 12: Distribution of Kumal households on the basis of Annual Savings

Range (Rs.)	HH
0-20,000	45
20,000-50,000	8
50,000-100,000	5
100,000+	2
Total	60

Source: Field Survey 2018/2019

It is clear from the survey that the economic conditions of Kumals of Ramgha are poor compared to other caste living in the area. This is due to the fact that Kumals are uneducated. Hence they are not able to find better jobs to uplift their economic conditions. They are mainly dependent on agriculture and animal husbandry for their living. Their traditional occupation in the form of potter and fisher is on verge of decline as it doesn't provide enough money to sustain in this expensive society. Hence the Kumals are slowly looking for alternative sources of

income in the form of daily labor, army and foreign employment. This is not even providing sufficient earning to live a better quality life. Due to illiteracy they usually get low quality jobs which have a very low pay. Hence, Kumals of Kumal Gaon aren't able to uplift from their poverty stricken life. Slowly they are learning the value of education and starting to send their children to schools. But due to high demand in agriculture, their children miss most of their classes as they need to provide helping hands for household activities. Female rarely goes to schools and are confined to household affairs. They are married at early age and subjected to domestic violence. This shows that Kumals of Ramgha need to come out of their traditional life and for this they need government help and support.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The purpose of this chapter is to summarize the major findings of the study related to socio-economic status of Kumals of Ramgha along with conclusion and the recommendation of the study.

5.1 Summary of Findings

This study is based on socio-economic status of Kumals of Ramgha. However, there is no such kind of study in specific area, though the present study attempts to highlights the livelihood practice among the Kumals of study area. The objectives of the study were:

- i. To examine the present socio economic changes of the Kumal community in the study area.
- ii. To find out the causes of economically and socially backwardness of Kumal community.

The study was based on primary sources of data collected through the field survey. The field survey was conducted on Kumal Gaon of Lamjung district. This was descriptive as well as exploratory research. Traditional methods of data collection with the help of household survey have also been used to collect the primary data. Random sampling Method was adopted for selecting household and structured questionnaire and key informants interview were the major tools used for data collection. For the effective information 53 sampled households were taken as respondents of the study.

The study shows that there is a remarkable change on the livelihood pattern of Kumals. They are affected with the diversified cultures, traditions and values entered in this area along with urbanization process. The social, cultural and economical aspects of Kumals are quietly changed. Family structure, mother tongue, custom, rites and rituals feast and festivals, occupation, life styles and so

on of this community is affected after the transformation of homogeneous society into heterogeneous one.

5.2 Major Findings

The major findings of the study are summarized as follow:

Kumals are literally the most backward people in Ramgha. Agriculture and animal husbandry is still their major profession and their major source of income. 60% of Kumals are directly or indirectly dependent on agriculture for their living. Very few Kumals are involved in other economic activities like business and services. Alternatives source of income other than agriculture have increased recently as present income is not enough to fulfill daily amenities. Growing popularity of foreign employment and armies means more Kumals youths are leaving their traditional occupations to meet the growing needs of family. They go abroad to work as a labor, join the army or adopt other form of occupations. Indeed, Kumals are gradually leaving their traditional occupation at present citing low satisfaction and high family expenditure as the major reasons as the income from traditional occupations couldn't meet the basic requirement of households.

Most Kumals of Kumal Gaon are illiterate. Most of them haven't even been to school. Lack of education has severely affected the economic condition of Kumals. They are force to work in low quality jobs such as daily wage and labor which doesn't provide them sufficient earning. Slowly the Kumal folks are realizing the importance of education in their life and are sending their children to schools. But due to their agricultural dependent life, their children miss most of the classes as they have to help their family in their daily activities like grazing cattle, going to forest for fodder and plantation and harvest.

Kumals are so socially backward that they still believe in Dhamis and Jhankris. Still Kumal people of Ramgha are hesitant to go to local health care centers in case of illness. Their homes are mostly made of mud and slates. Open water sources like ponds and river are the source of drinking water for most of the Kumals of Kumal Gaon

From the survey, it was noticed that Kumals usually owned most the areas of Kumal Gaon in the past. They owned large volume of khet and pakho either

inherited from their ancestors or bought. Those lands were used for agriculture purpose and rarely are the land left fallow. The crops were grown all seasons. Most of the agricultural products were subsistence. Only the surpluses were sold in market. Time has changed. Due to growing demands and the need to sustain in the modern society, most of the lands are sold. Owing to illiteracy and unemployment, Kumals were forced to sell their land to ever progressing Chettris and Brahmins of the surrounding area. As there was no source of employment other than agriculture, they have sold most of their land and are confined to their homes and some few areas of land only. Most of them have nothing to sell now. Hence, they are forced to do agriculture in their own land which they sold in the past and the produce isn't enough for them to feed their large family. Hence they are forced to find alternatives in wages, labor and low quality jobs for survival.

Kumals are very hardworking people. They are busy with agricultural activities all season. Rice, vegetables, mustards, wheat, jute, pulses and vegetables are grown all season. They usually produce for themselves. Only the excess are sold in market in exchange of commodities like oil, salt, sugar, spices and other daily essentials.

Kumals are generally found raising livestock like cows, goat, buffalo, pigs and chickens. In the past those were solely for family needs. Few livestock were sold during festivals. At present livestock are raised in mass scale for commercial purpose. Especially goats and chickens are raised for income. This has turned out to be very profitable venture for them. They usually raise high number of goats and chicken. The forest nearby has been the source of animal fodders. Usually during festivals, the people of Ramgha buy their livestock and poultry as it is deemed healthy and delicious. This is giving them ample money to meet their festive needs and save some money.

Kumals of Ramgha have a very low income. As agriculture is their main occupation most of them have annual income of less than 50,000. Only households who have a member working abroad or doing some business are able to earn more than 100,000 a year. Some alternative sources such as animal husbandry and wages are their main income sources beyond agriculture. They aren't able to get a good job because of their poor educational background. Low

paid jobs such as housekeeping, daily labor, or peon in government and private offices wouldn't give them enough money to fulfill family needs. Due to increase in price of commodities and basic needs of daily life Kumal usually are confined to very few choices. Savings are very low. Hence, Kumals of Ramgha are forced to live very low quality of life.

In nutshell, this study shows that Kumals of Ramgha are still living in poverty. Due to illiteracy, they haven't been able to come out of their poverty stricken life. Though they are trying hard to sustain in modern society by changing their traditional ways of life and occupation, it will take long time for them to come out of their poor life. It's not just the traditional occupation; we can also see various changes in their traditions, cultures, social practices and religious values. This has brought various economic as well as social problems. The Kumal traditions, cultures and customs are disappearing gradually. Their own feast and festivals, rites and rituals are in the age of extinct because of the adaption and interaction to the other casts/groups cultures.

5.3 Conclusion

The study was initiated with the aim of exploring life and living of Kumal communities in Ramgha. It has provided some glimpse of Lamjung which is inhabited by Kumal communities with varying of livelihood strategies for survivals. Similarly, an attempt was made to explore the livelihood pattern of the past and how that has persisted or changed. The strength of the study was the use of some concepts accompanied by a methodology with necessary qualitative and quantitative technique to handle a variety of data and information collected from a range of sources. Specific analysis through qualities and generalization through quantitative method are found useful in exploring, understanding and explaining.

Following are some conclusions which can be drawn from the research work:

Kumals are slowly shifting from entirely agriculture-based to non-agricultural livelihood option. Due to modernization and aspiration for a better living Kumals are starting to adopt new occupation which gives them higher earning and hence uplift their economic status. At present they are more involved in occupations like business, services and foreign employment.

At present, Kumals are more involved in commercial agriculture than subsistence. They are growing cash crops in large scale using modern system of farming and proper irrigation facilities. Rice is grown in small scale. Crops like onions, tomatoes, cauliflower, cabbage, chilies and maize are grown in massive scale and sold in market to get ample profit.

Kumals are slowly understanding the value of education in their lives. Hence they are found sending their children to schools. The present generations of Kumals can at least read and write. More or less, education is helping them improve their quality of life.

Kumal seem to be aware of their health as well. In the past they used to go to Dhamis and Jhankris in case of ill health. They were superstitious. At present they visit doctors. They are even conscious about cleanliness and well being. Almost all the homes were found with toilets and have access to clean drinking water. This might be the affect of education in Kumal households as almost all the young ones are enrolled in schools.

The popularity of foreign employment is increasing. Few Kumal youths are found working abroad. Though they are found working abroad as a labor, the money from Remittance is helping to uplift the economic status of some households.

Kumals of Ramgha, who once used to own large volume of land, are confined to small land areas at present. With an aim to keep up with the pace of urbanization and the modern society Kumals are selling their land. The money is mainly used for children's education, family health, build a new house or start a new business. As the land value increased drastically after rapid urbanization, they are even plotting their agricultural land and selling them in huge profit. No wonder their economic status is rapidly improving.

In the past, they hinged on agriculture, animal husbandry, fishing and forest products. Beside this, they also worked in the field of business, carpentry, wage labor and services. But the process of rapid urbanization and globalization pushed them in the alteration providing both opportunities and constraints. The household assets have undergone rapid modification. Now they have no option other than modifying or leaving of the traditional occupation, which necessitates adoption of urban oriented non agricultural activities.

Very few Kumals are raising livestock for themselves. Animal husbandry and Poultry is getting popularity among Kumals. They are produced in large scale in a modern housing structure and sold in market. This is giving them ample profit from low efforts. The bird dung is used as a fertilizer in their modern system of vegetable plantation. Also cow, goats and buffaloes are also being raised commercially.

Kumals are so socially backward that they still believe in Dhamis and Jhankris. Still Kumal people of Ramgha are hesitant to go to local health care centers in case of illness. Their homes are mostly made of mud and slates. Open water sources like ponds and river are the source of drinking water for most of the Kumals of Kumal Gaon. Due to awareness programs Kumals are slowly being conscious on their level of health and nutrition.

Though my research was solely based on socio-economic conditions of Kumals, while interacting closely with some Kumal folks I got to know much more about the history, culture, customs and traditions of Kumal people. I noticed gradual change in their cultural aspect of living. Due to the adoption of new cultures, religions and norms brought by urbanization and modernization, this community is getting access to modern life. Habitual language is gradually changing and traditional custom is modified. The cultural and social aspects are also gradually changing. The celebration of feast and festivals, marriage, birth rituals, dancing pattern and other activities are being affected due to the entrance of diversified culture in this area. Similarly their means of recreation and entertainment are almost in the phase of disappearance. This is another finding of this research work.

The Kumals have moved on from being conservative to broad minded. But still they are not able to fully move on with the present pace of society. In terms of culture and customs there are still some things that need to be changed. Early marriage and elopement is still prevalent among Kumals. Most of females are still beyond the four walls taking care of all family duties and responsibilities. Females are engaged in domestic and agricultural works while males are supplement part. Mostly males are engaged in outside works. Drinking habits are

still prevalent among males and sometimes females are subjected to domestic violence.

In addition, some problems have emerged. The family structures are changing from joint to nuclear. Cultures, indigenous mother tongue, celebration of festivals, religion, customs and dress, ornaments, dancing pattern and whole mechanism are influenced and in the edge of extinct, which is also a cultural threat to Nepalese society and its own indigenous types of cultural habitats. These aspects are really in problems from cultural perspectives. In terms of educational facilities, health and treatment, people's awareness, women empowerment etc are slowly progressing in Kumal Communities which is good sign for these ethnic minorities.

5.4 Recommendation for Future Area of Research

This study mainly examined the changes occurred on the socio-economic status of Kumals in Ramgha, so the result of this study may not cover other existing important variables that directly influence on changing socio-economic status in Kumal community. This study has examined only education, employment, family structure, occupation, land use, income of Kumals of specific areas due to the limited time and resources. But other variables are also important such as demographic determinants on culture, religions, festivals, mother tongue, customs, fertility, mortality, ecological, biological, psychological and cultural variables can be taken into consideration as further research issues.

This type of study should be conducted in additional rural areas. In addition, this kind of study could be conducted with distinct variable as well as distinct subpopulations too.

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APPENDIX

Socio-economic status of Kumal Community of Ramgha, Lamjung

Household Survey Questionnaire

(All the information collected in this questionnaire is merely for academic purpose and kept confidential.)

Interview date:	Questionnaire No :	
Ward No:	Locality:	House No:

General

Name of the respondents:

Age:

Education:

Occupation:

A. HOUSEHOLD PROFILE

<i>S.N</i>	<i>NAME</i>	<i>AGE</i>	<i>EDUCATION</i>	<i>OCCUPATION</i>	<i>REMARKS</i>

B. OCCUPATION

1. Do you work?

a. Yes b. No

2. If yes, what type of work are you involved in?

3. What are your motivations behind working?

4. Have you changed your job or doing the same job from start?

5. What are the reasons behind changing your job?

a. Low Satisfaction

b. High Family Expenditure

c. Lack of agricultural land

d. Lack of Income

6. Is the present income sufficient to fulfill the demands of your family?
7. What are the differences in occupation in the past and present?
8. What are the reasons behind change in your occupation?
9. Are you satisfied with the present occupation?
10. If not what are the new occupations you would like to adopt?

C. LAND USE

1. Do you own any land?
2. What type of land?
 - a. Khet b. Pakho c. Both
3. What type of land do you own?
 - a) Inheritance b) Purchased d) Rented
5. What is the size of your holding?
 - a. 0-5 Ropani b. 5-10 Ropani
 - c. 10-15 Ropani d. 15+ Ropani
6. What is the type of agriculture you practice?
 - a. For Self b. For Income
7. What are the major crops grown?

<i>Types of Crops</i>
<i>a) Rice</i>
<i>b) Maize</i>
<i>c) Mustard</i>
<i>d)Vegetables</i>
<i>e Wheat</i>
<i>f) Jute</i>
<i>g) Pulses</i>
<i>h) Nuts</i>
<i>i) Others</i>

8. What are the modes of harvesting?
 - a. Self b. Help from Villagers c. Using harvest equipments

5. How much did you earn from livestock production?

<i>Types</i>	<i>Earning (Rs.)</i>
<i>a) Cow/Ox</i> <i>b) Buffalo</i> <i>c) Goat/Sheep</i> <i>d) Pigs</i> <i>e) Chicken/Ducks</i>	

6. Is the income from livestock good?

E. INCOME SOURCES

1. What are the major sources of income of your family?

<i>Source</i>
<i>a) Agriculture</i> <i>b) Livestock</i> <i>c) Fishery/Pottery</i> <i>d) Forest Products</i> <i>e) Business</i> <i>f) Jobs</i> <i>g) Remittance</i> <i>i) Others</i>

2. How much income do you generate from these headings?

<i>Source</i>	<i>Earning (Rs.)</i>
<i>a) Agriculture</i> <i>b) Livestock</i> <i>c) Fishery/Pottery</i> <i>d) Forest Products</i> <i>e) Business</i> <i>f) Jobs</i> <i>g) Remittance</i> <i>i) Others</i>	

3. What are the reasons behind foreign employment instead of working in our own country?
4. Are the incomes enough to meet the demands of your family?
5. Are there any savings from your income in present?
7. Expenditures on each heading:

<i>Type</i>	<i>Expenditure(Rs.)</i>
<i>a) Education</i>	
<i>b) Health</i>	
<i>c) Food</i>	
<i>d) Rent</i>	
<i>e) Entertainment</i>	
<i>f) Others</i>	

8. How your family expenditure has changed compared to the past?
9. How much is your household's annual savings exactly?

<i>Savings in (Rs.)</i>
<i>a) 0-20,000</i>
<i>b) 20,000-50,000</i>
<i>c) 50,000-1,00,000</i>
<i>d)1,00,000 +</i>

10. What are the differences in savings in the past and present?

Miscellaneous Questionnaires

1. What type of fuel do you use to cook?
 - a. firewood
 - b. Kerosene
 - c. Bio -gas
 - d. others
2. What is the main source of drinking water?
 - a. River
 - b. Tap
 - c. Well
 - d. Other
3. What types of roof is covered in your house?
 - a. Tin
 - b. Concrete
 - c. Slate
 - d. Tile/Hey
4. Where is the main origin place of Kumals?
5. From where did your family migrate first?
6. Do you have some of the following?
 - a. Radio
 - b. TV
 - c. Tape-recorders
 - d. All of them
7. Do you wear your cultural dress?
 - a. Yes
 - b. No
8. Have you got any help for the development of your socio-economic aspect?
 - a. Yes
 - b. No
 - c. If Yes from whom? [.....]
9. How do you treat if your family members fall ill?
 - a. Dhami/Jhankri
 - b. Local Health Worker
 - c. Heath/Hospital
 - d. Other
10. Do you have any organization to help preserve and promote your culture?
 - a. Yes
 - b. No
 - c. If yes what is? [.....]
11. Which is your national festival?
12. Who earns money in your family?

a. Mother b. Father c. Uncle d. Sister e. All

13. What do you say about your culture?

14. Do you want to change in your socio-economic aspects?

a. Yes b. No

c. If Yes how? [.....]

15. Who is the head of your family?

a. Father b. Mother c. Both

16. Do you know about family planning concept?

a. Yes b. No

17. Are you literate or not?

a. Yes b. No

c. If No why? [.....]

18. Do you have some school going children?

a. Yes b. No

c. If you have, how many? [.....]