

SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY:

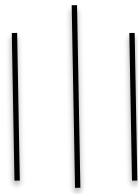
A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski

A dissertation submitted to

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LETTER OF RECOMMENDATION

This is to certify that **Mrs. Kiran Gurung** has completed the dissertation entitled **SOCIO- ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY: A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski** under my guidance and supervision. To the best of my knowledge, the study is original of its kind and carries useful information.

Therefore, I forward this dissertation to the committee for the final evaluation.

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LETTER OF APPROVAL

This is to certify that the dissertation entitled **SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY: A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski** accomplished by Mrs. Kiran Gurung has been accepted as the partial fulfillment of requirements for the Master's Degree in Rural Development by undersigned Member committee.

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ACRONYMS

CBS: Central Bureau of Statistics

CEDA: Centre for Economic Development and Administration

CNSUK: Centre for Nepal Studies UK

GAESO: Gurkha Army Ex-Servicemen's Organization

GNP: Gross National Product

GURKHA: The soldiers from Nepal who are recruited into the British and Indian Army, and Singapore Police Force

LAHURE: Local name to denote Gurkha Force

OECD: Organization of Economic Co-operation and Development (OECD)

OHCHR: Office of the United Nations High Commissioner for Human Rights

RCC: Reinforced Cement Concrete,

TU: Tribhuvan University

UNDP: United Nations Development Program

UNICEF: United Nations International Children's Emergency Fund

UNO: United Nations Organization

UK: United Kingdom

VDC: Village Development Committee

ABSTRACT

The present study is related to the Lahures who are engaged in foreign forces. The title of this research is SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY: A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski. The main objective of this study is to find out the present economic and social condition of Lahures and investment of their earnings as well as benefit, occupational status and utilization of present income. This research was conducted in Pokhara Metropolitan, consulting with 99 respondents using non-probability sampling. Descriptive research analysis has been adopted for the study. Both the quantitative and qualitative research has been used.

It shows that, Lahure culture has both positive and negative socio-economic impacts in the life of their family and themselves as well as in the society. To be joining a Lahure is mainly for earning money, its economic significance becomes valuable. The positive social impacts consisted of the increasing the level of awareness of the Lahures and the family members, improvement and enhancement of the socio-economic independency, improving the level of standard and the quality of life, and social development and uplifting the society.

Additionally, rather than continuing the higher education they try to join the Gurkha forces, consequently, they have to stop their higher education. The research also shows that, to join Lahure is a form of culture and prestige. Every one desires to become a Lahure to get prestige and honor in the communities. There is huge pressure from the families to join the Lahure and they are unable to continue their higher education. Thus, Lahure culture has a negative impact on Gurung youths' Higher Education.

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Chapter One

Introduction

1.1 Background of the Study

Nepal has a long history of foreign economic migration, which started with the Nepali men joining the British, Singapore and Indian army. Popularly called ‘Lahures’ in their villages, they emerged as the harbingers of modernity in Nepal. Along with the other types of foreign economic migrants from Nepal, these Lahures have shaped the Nepali modernity. Gurung is one of the 59 indigenous nationalities in Nepal residing on the foothills of Annapurna and Machhapuchre mountain range. The Gurung people, also called “Tamu” are an ethnic group, indigenous native from different parts of Nepal. They are one of the main Gurkha tribes. They are densely populated in Kaski, Lamjung, Mustang, Manang, Gorkha, Parbat and Shyanja district. According to 2011 Census, the total population of Gurung is 5,22,641. Loshar is the main and biggest festival of Gurung, observed it as a New Year at the end of December, according to the ancient calendar of western Tibet. Their main occupation is animal husbandry, including the raising of sheep and hunting. Lately they have a fame of joining British army and renowned as Gurkha soldier.

In terms of their living, Gurungs are divided into highlanders and lowlanders. Highlanders are those who are living on the slopes of Himalayas who still rely heavily on a pastoral and agricultural way of life. They resemble that of Tibetans in terms of religious beliefs and cultural practices. The lowlander Gurungs are more influenced by Hindu religion, who have migrated to the plain lands in the Terai. Gurungs have their distinct culture and practices include various belief systems, festivals, birth, marriage, and death rituals.

The Gurungs have historical attachment with British Gurkha recruitment and some special social values about it have been developed. So, lahure practice has been developed as a culture among them. This research tries to analyze the impact of Gurkha recruitment on the higher education of Gurung young men and socio-economic impact due to recruitment. The social and economic value of being a lahure and an educated professional in the Gurung community was a major discourse of the study. The study was based on the field work carried out in Pokhara Metropolitan city, ward no 14 and 15. Being a lahure is a matter of great craze among the Gurung youths. The socio-cultural circumstances also encourage them to try for recruitment. There is high social and economic value of being a Lahure in the Gurung community in contrast with getting higher education. The educational attainment of the Gurung youths is inter-related with these social and economic values. It has an adverse effect on the educational status of the Gurung youths. The educational achievement of the Gurung community has been also researched in this research paper.

As recruitment of Lahure in Nepal is concerned, it has long history. Nepalese started to seek work in this field around 200 years ago. The known history is concerned, in the early 19th century, for instance, the first Nepalese man migrated to Lahore to join the army of the Sikh ruler, Ranjit Singh. He earned the nickname "Lahure" which is still used today for Nepalese employed in foreign armies abroad. If this is regarded as the first one, it has the history of about two centuries in international army recruiting. Nepalese history shows that Nepal had been a country of destination of immigrants from both North and South in the past. Instances of emigrations from Nepal were not known then (Bohora, 2004).

However, after the Treaty of Sugauli in 1816, Nepalese people started to migrate to India to be recruited in the British India Company. Mountain and hill people of Nepal

were emigrated since the treaty of Sugauli at the first quarter of the 19th century. In the process of unification of the country accompanied by the wave of Nepali emigrants were forced to leave the country was due to forced recruitment to British army in colonial India and abroad. Later, recruitment in both in Indian and British army became common (Bohora, 2004).

The known evidence of migration starts from the period after Gurkha established rule in Kumaon and Garhwal of current India in 1804. This was the time when first known flow of Nepalese to India started as they started moving to Kumaon, Garhwal and up to Sutej. At the same period of time, Gurkha moved beyond Sikkim towards the east and the flow started there simultaneously. After 1990, Nepal entered into liberal and free market; Nepalese people gradually started entering into foreign job market. Due to poverty and the inability to earn enough or produce enough to support oneself or a family are major reasons behind the movement of Nepalese youths from one place to another. These are not only characteristics of migration from poor to rich states; poverty also fuels movement from one developing country to others, where work prospects seem-at a distance, at least to be better (OHCHR 2003).

The number of job aspirants in foreign land increased dramatically, especially after the restoration of democracy. The Labour Act, 1985 came as a boon for facilitating foreign employment and opening up avenues for the private sector. With the enactment of Foreign Employment Act, 1985 and arrangement of distributing passport to the potential migrant workers by the District Development Offices, accompanied by higher demand for labour created by the oil boom in the Gulf, the Nepalese started to migrate beyond India, particularly to the Gulf (Shrestha, 2008).

1.2 Conceptual Review

A conceptual review is essential for making the theory and key constructs, variables,

relationships of casual effects. According to the aforementioned conceptual framework of the study, unemployment, poverty, political reasons, lack of opportunity, migrant trends, social pressure, crucial need and family conflict are the major causes to join military internally and externally. Among them, migration, change in life style and livelihood, transformation of profession, improved socio-economic awareness, social services, social development and so on are some of the major social contributions of labor migration.

As economic contribution is concerned, improved economic status, improved quality of life, improved quality of education, change in housing pattern, collection of property, and investment for entertainment are some of the contributions that international labor migration keeps in the particular area of the host country.

1.3 Theoretical Review

There are several theories on the development of Socio-economic impact of Lahure culture on Gurung community. Some of the theories related to the development of socio- economic are described as below:

1.3.1 Dependency Theory

The dependency theory was viewed as a possible way of explaining the persistent poverty of the poorer countries. The traditional neoclassical approach said virtually nothing on this question except to assert that the poorer countries were late in coming to solid economic practices and that as soon as they learned the techniques of modern economics, then the poverty would begin to subside. However, Marxists theorists viewed the persistent poverty as a consequence of capitalist exploitation. And a new body of thought, called the world systems approach, argued that the poverty was a direct consequence of the evolution of the international political economy into a fairly rigid division of labor which favored the rich and penalized the poor.

According to Theotonio Dos Santos, dependency can be defined as an explanation of the economic development of a state in terms of the external influences such as political, economic, and cultural in wider scope. He emphasizes the historical dimension of the dependency relationships in his definition.

Dependency is an historical condition which shapes a certain structure of the world economy such that it favors some countries to the detriment of others and limits the development possibilities of the subordinate economics, situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy, to which their own is subjected (Santos, 226).

There are three common features to these definitions which most dependency theorists share. First, dependency characterizes the international system as comprised of two sets of states, variously described as dependent, center and periphery or metropolitan and satellite. The dominant states are the advanced industrial nations in the Organization of Economic Co-operation and Development (OECD). The dependent states are those states of Latin America, Asia, and Africa which have low per capita GNPs and which rely heavily on the export of a single commodity for foreign exchange earnings.

Second, both definitions have in common the assumption that external forces are of singular importance to the economic activities within the dependent states. These external forces include multinational corporations, international commodity markets, foreign assistance, communications, and any other means by which the advanced industrialized countries can represent their economic interests abroad. Third, the definitions of dependency all indicate that the relations between dominant and dependent states are dynamic because the interactions between the two sets of states tend to not only reinforce but also intensify the unequal patterns. Moreover, dependency

is a very deep-seated historical process, rooted in the internationalization of capitalism. Dependency is an ongoing process:

In short, dependency theory attempts to explain the present underdeveloped state of many nations in the world by examining the patterns of interactions among nations and by arguing that inequality among nations is an intrinsic part of those interactions.

1.3.2 Migration Theory

Gurung (1989) pointed out that Nepal has been a population exporting country since the beginning of the nineteenth century. Population increases in the hill, the traditional zone of settlement for people to move to other areas within the country or to seek their livelihood abroad. One of the principal avenues for out migration was recruitment in the British Indian army and the men were drawn mostly from tribes in the central and eastern hills. Although the bulk of this mercenary labour force returned home after the minimum service of 15 years, many were encouraged to settle in India by creating Gurkha colonies around cantonment areas.

The study of population migration has been rapidly developing branch of several academic disciplines. Thus, demographers, economist, sociologist and geographers do various types of migration studies. Theoretical explanation of rural- urban migration had begun about more than a century ago. Two famous papers of Ravenstein (1885, 1889) are regarded as starting points of migration theories in the world literature. Ravenstein's first paper presented at the royal statistical society was based upon the British census of 1881 and his second paper drew upon data from the twenty countries. In Ravenstein's article, "push and pull" factors are the basis for his theory of migration. He described migration relationship between origin and destination. Therefore, there is much validity in Ravenstein's law providing a good point for origin of migration theory. This shows that the flow of migration between places is inversely related to the number

of opportunities for the migrants to satisfy their needs (employment, housing etc) intervening between them.

Zipf (1946) put forward another idea of migration. Migration is similar to exchange of goods between different regions and thus it is directly proportional to the product of the population of the two regions involved and inversely proportional to the distance between the regions. Todaro (1969) has given the most significant contribution of the large volume of migration literature. He is of the view that migration mechanism can be explained by the differences in expected rather than actual earning between two places.

1.3.3 Literature Review Related to Labour Migration

There are some literatures dealing about the migration. During the preparation of this thesis, some of them have been overviewed in brief below.

Seddon et al. (2003) find that foreign labour migration and the income returned to the rural households of Nepal is a result of employment abroad while tending to consolidate existing inequalities can for a significant minority of individuals and households, work against emigration trend and generate a real improvement in lives and living standards. For the very poor, however, these opportunities seem not to be available, as much because of the structure of social relationship within the village as because of the difficulties and risk of seeking employment abroad. The very poor in fact, have relatively little involvement in foreign labour migration. Their livelihoods have so far been secured, though precariously, by the generation of local wage employment opportunities because of the outside earning of the weather household. Their survival is bought by their continued reliance and dependency on the employers and masters.

Subedi (2003) has explained that Nepal has continued its status as a labour sending country in the 21st century as well. With current population of size 23.12 million

growing constantly over 2.3 percent per annum, more than 200 thousand young adults are entering into the labour force every year. Most of this entry is from rural areas. Overwhelming, majority of this population is unskilled. He argues that with poverty and lack of in-country employment opportunities amidst youth bulge, labour migration from Nepal is imperative. Considering this, the government is considering promoting foreign labour migration of its citizen as a way of to benefit both the citizen and the country. He further explained that foreign labour migration from Nepal has increased over space and over time recent year than ever before. About 200 employment agencies have been actively engaged in sending Nepalese workers to overseas countries. However, unhealthy competitions between local recruiting agencies and cheating of the individuals' workers are common. Indian sub-continent still absorbs overwhelming majority of Nepalese international labour migrants but the recent labour migration through foreign employment promotion program had been directed towards west Asian and east-southeast Asia.

Subedi (2003) recent political event in the country is also forcing youth to leave the village and look for opportunities elsewhere. Nevertheless, mismatches between demand (quality) and supply safety of industry workers in Saudi Arabia and other areas are the important issue to be considered while promoting labour migration. In the past, the dominant direction of movement within the country was from west towards east along the hills where as in course of time it is directed from north to south as well as hill to Terai areas. He also added that from the resource perspective there has been no change in the direction of population movement. It has always remained the same i.e. from resource poor to resource rich.

Gurung (1989) pointed out that Nepal has been a population exporting country since the beginning of the nineteenth century. Population increases in the hill the traditional

zone of settlement for people to move to others areas within the country or to seek their livelihood abroad. One of the principal avenues for out migration was recruitment in the British Indian army and the men were drawn mostly from tribes in the central and eastern hills. Although the bulk of this mercenary labour force returned home after the minimum service of 15 years, many were encouraged to settle in India by creating Gurkha colonies around cantonment areas.

Kansakar (1974) describes different aspect of population in Nepal through a historical analysis of population change. He concluded that the basic reason for migration is poor economic condition of hill as compared to the Terai. Terai was destination of internal migration. Finally, he suggested for the need for development of hill region. Dahal et al. (1977) has point out to the issue of migration in Nepal as a challenge for today its impact on the environment and living conditions in the hills. Besides covering the economic reasons for migration, it describes the effect of out migration on the social and economic levels of the people in the area under study i.e. hill and Terai of far-western development region.

He added that there were also significant waves of Nepalese migrating to new frontier lands of the eastern Himalayas and even as far as northern Burma since the second half of the nineteenth century. Besides, the recruitment in British Indian army, new agricultural program, carried out by the then British Indian in the province such as Asam, Darjeeling, Burma etc. attracted many peasants of Nepalese hill to work and settle there. The study deals about population growth, social factors, economic condition, emigration and immigration in a wide spread.

Gould (1999) describes the existing condition and factors that influences internal migration from the hills to the Terai as well as international migration into Nepal. Based on a survey of selected areas representative of the major geographic regions of Nepal,

his study presents a historical perspective of the migration process in Nepal and makes an in-depth study of the same in terms of both internal and international migration and analyze individually, the impact of migration in these regions. The inflow of regions migrants into Terai is founded to account for increasing grows of population in the region. Regional migration is seen to consist of an increasing flow if migrants from the hills to Terai, as well as from rural to urban areas. Gyanwali (2001) has examined different aspects of emigration that has affected the place of origin both positively and negatively. Such as some households have increased, their standard and the local agricultural lands are changing into non- agricultural land. The emigration has also affected the socio-economic set up of the village.

The existing situations with respect to inter regional migration in Nepalese surveys conceptual sources on migration research and covers current though on the subject. Various interpretations of the migration process as well as the causes and consequences are highlighted together with discussion of the socio-economic and political consequence of such migration. According to it, disparities in exportable resources among regions are attributed as the major causes of large-scale interregional migration in Nepal.

Ghimire (1977) has explained that although Sandhikharka is the district head quarter of Argakhanchi district, many people are migrated from this VDC due to lack of employment opportunities. However, the drain of work force for employment has created problem in this VDC. The migration of able-bodies and enterprising workers in the age of 15-59 has led to the shortage of labour force required for development. As many literate people have migrated from this VDC, this led to the shortage of dynamic and enterprising youth for development of the VDC as well. Literate people with higher level of education are more in number as emigrants. It clearly shows that there is great

demand for unskilled labour in foreign countries like India but within Nepal skilled workers are more in demand. Thus, both types of brain drains are the great problem in the VDC.

KC (1998) has concluded that among the total Indian born immigrants reported by the 1981 census, 45.2 percent immigrated for marriage. Likewise, among the foreign-born population 10 years and above reported in the 1991 census over 80 percent were engaged in farming and fishing or sales and services. He finally concludes that the majority of international migrants coming to Nepal are engaged as skilled and semi-skilled workers in trade and service-oriented professions. Higher skilled level and lower rate of wages are the main contributing factors causing the preferential employment of immigrants and the displacement of native workers.

CEDA (1977) conducted a study of rural urban migration in Nepal. It covers immigration pattern in Kathmandu's urban areas. The findings of the study were that more than 50 percent of migrants were of the young age group (20-30 years). The higher propensity to urban immigration was among the educated males with a smaller household size that of total population economic opportunities and availability of social services had been the major causes of migration to Kathmandu valley.

The Internal and International Migration in Nepal (1983) was the first major sample survey by Dr. Harka Gurung (Gurung, 2000). The survey has included Kathmandu valley and 10 Terai districts, namely Jhapa, Morang, Parsa, Dhanusha, Mahottari, Nawalparasi, Rupandehi, Siraha, Banke and Kanchanpur. In Kathmandu valley altogether 2,411 households and 66 industries were surveyed for identifying immigrants and 404 households were investigated from 412 wards of 103 village. Altogether 2,248 loose seasonal migrants in 22 urban localities and 2,232 commuters at 10 border check

posts were investigated. The study reviewed four types of migration as seasonal; temporary; semi-permanent; and permanent.

Although it was the first migration survey separately conducted in the country, many of the determinants of migration in both origin and destination were not examined adequately. There was also a different survey being carried out at the same time, which was led by Dennis Conway. The conclusions of Gurung headed survey were found to be different with the Conway's particularly concerning the importance of pull and push factors. The next task run by MOPE in 1996 is the study on International Migration in Nepal: An analytical Review of situation. This study critically appraised the quality, reliability and limitations of migration data from census data, sample surveys, records on migration from the department of immigration, vital registration and department of labour (Gurung, 1989).

The study also reviewed the research, studies and reports on international migration. It also estimated immigrants in Kathmandu in various occupations, activities and industries based on its own surveys and researchers based on its own survey and research. It estimated immigrants in Kathmandu in various occupations, hawkers, barbers, Dhuniyes, tourists and shopkeepers. It also reviewed newer destination of Nepalese emigrants such as west Asia, students going abroad and new employment destinations. The study has analyzed the issues related to international migration in Nepal in terms of economic and socio-cultural implications, problems of social identity, marital ties between India and Nepal, language issues, political implications, issues of citizenship, issue of refugees, and issues of Gorkha recruitment and so on. Data problems and gaps were also reviewed. Finally, it encompasses recommendations relating to data, the need to define international migration, regulation of migration, border regulations, and topic areas for future research (Gurung, 1989).

Ale (2004) has conducted a case study of the Pumdi-Bhumdi VDC of Kaski district using primary and secondary data. His aim of the study was to analyze the social impact of labour migration in the Pumdi-Bhumdi VDC of Kaski district. He found that people mostly used remittance in the areas to buy essential food and maintain the house expenses. Only few portions of remittance were used in children education and health. By this, the social status of the household is improved and conversely improved the living status of their family as well. However, as its negative impact, it fostered the internal migration and facilitated life style of the people. Therefore, in the study, he suggested that government should create suitable environment as well as policies that may encourage foreign migrant workers to invest their remittances in productive works. Quinn (2009). When a large population of low-income countries depends upon the agriculture, the labour migration can be largely attributed to diversify risk from crop failure or any unexpected failures. When remittance is channelized to agriculture, it has long term effect too. The labour migration helps on remittance inflow which in turn makes more financial resources available to households. Besides, smoothening consumption by rural households due to remittance, the resources can be used to finance the expenditure on agricultural inputs and assets. The household undertakes migration of some of its members with expectation that, remittances will finance their agricultural investments.

Shrestha (2009) have studied to review the trend of foreign employment and remittance in Nepal along with the analysis of their social impact using the analytical approach with the data during 1990-2006/07. Especially, in the study, she tries to show the contribution/impart of remittance to GDP ratio. Her study shows that the remittance to GDP ratio was only 0.5% in 1990/91. Recently the remittance to GDP ratio increased from 10.34 in 2001/02 to 15.11 accounted highest in 2005/06. However, the share of

remittance to GDP has decreased to 14.83 as compared to previous year. It indicates that contribution of remittance in Nepal is immense justifying the fact that Nepal's economy is 'remittance economy'. According to her, this amount of remittance had least supported for social improvement and social changes of the employees and their families as most of the earnings were used only for household consumption.

A study by Dahal (2010) highlights the importance of youth and remittance in Nepalese economy and suggests some measures to maintain youth and remittance. For this purpose, he used the data from 1995/96 to 2010 in his study. This study shows that about 2 million youth workers went abroad and send foreign currency as remittance, which is being mostly used in buying land and investing agriculture and industries. The study found that 37% of Nepalese remittance receipts were used on consumption, 21% on loan repayment and 16% on education. Further, 6% was saved, 8% was housing absorbed and 8% was spent on health. However, no significant change in the social life of the people has been observed through the foreign employment more than just utilizing the money for daily consumption.

Rajkarnikar (2009) have analyzed in the case study of in Siddipur VDC of Lalitpur district with purpose of examine the socio-economic consequences of foreign employment on household level and national economy using both primary and secondary data. Among the 936 households, 104 households were selected for sample. According to the study, the international labour migration did some assistant in the household economy; however, it created many social problems. Impacts on household level due to male migration were loneliness, adverse effects on children's education, and added responsibilities to women, financial gain not up to expectation and insecurity feeling and anxiety. As a whole, it has created some economic gain and social loss at once.

Adhikari (2014) in his work Nexus between temporary migration, remittance and agricultural productivity in Nepal has shown exodus of labour and influx of remittance has been a major characteristic of Nepalese economy. Being amongst highest remittance recipient countries, its role on poverty reduction and macroeconomic balance in Nepal has been widely acknowledged. However, the productive use of remittance has been a central debate in the country. Using new economics of labour migration framework, it examines the nexus between labour migration, remittance and agricultural productivity in Nepal. In particular, this paper has examined the role of remittance on technological adoption (use of chemical fertilizer and ownership of agricultural assets/equipment) and its linkage to productivity of two major crops namely maize and potato in Nepal. The findings reveal that there is difference on use of chemical fertilizer and ownership of farming assets between households with migrants and non-migrants' households. However, remittance has been marginally easing the liquidity constraints at household level on purchasing chemical fertilizer only but not the farming assets.

From the literature review so far, only the residential movement has been known. Most of the Nepalese are migrating as a labour migrant mostly to the abroad countries. Only some of them are migrated internally. Due to socio-economic and demographic reason, international migration is increasing mainly in search of the employment opportunity. Thus, it can be said that the economic motive is also a vital cause for international labour migration, which has both positive and negative impact in the host country.

Present study is different from these aforementioned studies in a sense that this study has made an attempt to analyze both the social and economic impact of international labour migration equally. The study has limited scope of coverage as well as a small sample. However, detail and in-depth study of the related phenomena may help to

discover expected result. Thus, the study keeps significant value in the discourse of international labour migration, especially from Nepal.

Migration of people from one place to another is a usual phenomenon since the beginning of human civilization. Migration in the beginning was for the sake of food and exploring new places for security purpose. But gradually the migration took the shape in diverse forms and now has become a very essential and common in each and every corner of the world. Millions of people from around the world (especially from the developing world) are leaving their usual place of residence for seeking better employment opportunities and supply of resources for their dependents. With globalization, the trend of people going from one place to another has intensified.

Migration is a form of geographical mobility or spatial mobility between one's geographical unit and another. Generally, it involves the change in residence from the place of origin or place of departure to the place of destination or place of arrival. Such migration called permanent and could be distinguished from other form of movements, which do not involve a permanent change of residence. Migration denotes movement of people from one location to another. The movement may occur from one village or town to another within the district or communes or between the district and communes within the country and/or outside the country. Duration of migration may differ according to the distance of the destination (Acharya, 2014).

According to the study of CEDA (1973), migration in Nepal, based on duration and location, can be classified as a seasonal, recurrent, and permanent. Migrants leave their home at least for one year during the agriculturally slack season in seasonal migration. In recurrent migration, people move year to the Gurkha regiments of the British and Indian armies or to urban areas of India to work as Durban's-Chaukidar and so on.

Labour migration is not modern and recent phenomenon in Nepal. Labour migration for overseas employment from the labour surplus country has rapidly increased particularly after globalization. In Nepal, the migration of youth (male especially) for foreign employment speedily increased especially after restoration of multi-party democracy as well as after the introduction of liberal policy. Nepal is one of the least developed countries in the South Asia. About 85 percent of the people depend upon subsistence agriculture in rural areas facing with great disparities of caste, gender and geography. Poverty, unemployment, declining natural resources and more recently the political instability are the main reasons, that is why the international labour migration has become the main resource income. Though Nepal has experiences of international migration from ancient past especially to India, China and Bhutan, it has taken speed up.

Poverty and the inability to earn enough or produce enough to support oneself or a family are major reasons behind the movement from one place to another. These are not only characteristics of migration from poor to rich states; poverty also fuels movement from one developing country to others, where work prospects seem-at a distance, at least to be better.

Labour migration has, in the 21st century, moved to the top of the policy agendas of many countries. It is estimated that, over 20 million migrants are searching for improved economic opportunities abroad. Migration is not a new phenomenon to Nepal. Migration between India and Nepal has not been difficult. The compact geographical nature, socio-cultural continuity and the open border have made it always easy. It is believed that migration between India and Nepal started in the ancient times. At that time, people's flow was believed to be from India to Nepal. After the Mughal intervention in India, lots of the ruling class Hindus flew away to the hills of Nepal and

even some established the region. At the same period of time or may be before, it is believed that there may have been flow of Nepalese to India. But these evidences are still not accounted. The known evidence of migration starts from the period after Gurkha established rule in Kumaon and Garhwal of current India in 1804. This was the time when first known flow of Nepalese to India started as they started moving to Kumaon, Garhwal and up to Sutlej. At the same period of time, Gurkha moved beyond Sikkim towards the east and the flow started there simultaneously.

After 1990, Nepal entered into liberal and free market; Nepalese people gradually started entering into foreign job market. The number of job aspirants in foreign land increased dramatically, especially after the restoration of democracy. The Labour Act, 1985 came as a boon for facilitating foreign employment and opening up avenues for the private sector. With the enactment of Foreign Employment Act, 1985 and arrangement of distributing passport to the potential migrant workers by the District Development Offices, accompanied by higher demand for labour created by the oil boom in the Gulf, the Nepalese started to migrate beyond India, particularly to the Gulf (Shrestha, 2008).

The number of workers going abroad for employment has been steadily increasing as per the data provided by the Department of Foreign Employment. Institutionally Government of Nepal allows 110 countries for the foreign employment at present. And 4 million Nepalese migrants have left Nepal for the foreign employment (DOFE/GoN, 2015).

The major factor contributing to large-scale out-migration from Nepal is higher growth of labour force and limited employment opportunities.

The history of labour migration can be traced right back to the time of Prithvi Narayan Shah. The territorial expansion also had a cost in human terms which ultimately led to

the emigration of hundreds of thousands into unknown lands. In the next phase the expansion of British powers in India & the Anglo-Nepalese a large Nepalese migration to India and other British colonies as soldiers and labors. Again, when Nepal flung open its door to the outside world in 1951 after the revolution, the process of labour migration increased rapidly. During the late 20th century, the attraction of wage labour opportunities took the Nepalese around the world, especially to the Gulf States, Eastern Asian Nations, Britain and Europe (Perry, 1997).

It is only in the last couple of years that new research and the unavoidable reality of Nepal's involvement in the process of Globalization have combined to generate this awareness: that the flows of labour abroad and of remittances back in to Nepal are of just as great a significance as the flows of capital and commodities that routinely receive so much attention, and are even more on need, therefore of critical attention and analysis. But the impact of labour migration and remittances from abroad are more far reaching than what can be seen from the financial flows at the national level. People who migrate in search of employments abroad come from different regions and strata of society and the remittances they send and bring back home also flows back to different regions and strata and economic structure and dynamics are profoundly affected and transformed.

It is obvious that while labour migration has economic benefits which are generally easy to assess, the very economic benefits cause direct or indirect change in the social aspect as well. The way remittance funds are used can have a positive or a negative impact on the social aspect as well. It is important to know in what sector remittance funds are used and how it has benefited the people (Seddon, 2001).

1.3.4 Recruitment

At the beginning of the 19th century the East India Company was establishing its stranglehold on the South Asian subcontinent. They were not the only imperial force in the region however, as Bhimsen Thapa, Prime Minister of newly founded Gorkha Kingdom of Nepal, turned his expansionist gaze to the south after failing to overcome the Sikh forces led by Ranjit Singh in 1809. Both the Sikh and Nepali forces posed a threat to British authority and in 1814 war broke out between the Gorkha Kingdom and the British East India Company due to the hill-men's invasion of company territory in the south.

The documented evidence of formal labour migration from Nepal, however, begins with Gorkha recruitment in the British-Indian army. During the Anglo-Nepal war (1814-15), the British were impressed by the courage and bravery of Gorkha (Nepalese) army despite their defeat over the outfitted British army. The war ended with signing of the treaty of Sugauli (1816) that defined the southern, western, and eastern boundaries of present Nepal. The treaty (1816) also resulted in the demarcation of Nepal present border i.e., the present boundary of Nepal is almost demarcated by the treaty of Sugauli. Only four districts of far western Terai namely Banke, Bardia, Kailali and Kanchanpur were added later. These were given to Nepal from British India government as a gift in return to the help provided by Gorkhas in sappy mutiny in (1857). The treaty also empowered the British to recruit Gurkha in the army. Immediately after the treaty, four Gurkha battalions were organized in the hills of Garwal and Kumaun by recruiting the prisoners of war of Anglo-Nepal war in 1816, which was the large-scale emigration of Nepalese. This is one of the earliest records of the formal commencement of labour migration from Nepal to abroad (Bohora 2004).

According to Bohora (2004), Gurkhas were recruited to a maximum number to send in the battlefield during the first and Second World War. It was said that Gurkhas as fighting force, were presented in most part of the world during the world war and were admired all the brave army. During this time to please the British rulers, the then rulers even coerced able- bodies Nepalese to join the British Indian army. Nepal suffered highest casualties in these two wars with respect to total population of the country. It is reported that during world war- I, approximately 200,000 Nepalese were recruited of which 20,000 were injured in the war and no less than 50,000 were killed.

The existing 20 battalions of Gurkhas were divided between independent India and Britain with 12 battalions remaining in India and 8 battalions to Britain after independence of India in 1947. The recruitment process did not stop after the independence too. Gurkha recruitment was selective. Ethnic group primarily Magars and Gurungs from the western hills and to a lesser extent Rai and Limbu from the eastern hills were recruited in the army first. Thus, labour migration associated with Gurkha remained largely a hill phenomenon and limited to specific ethnic groups. Since 1980s, for internal as well as external reasons, British government has curtailed its recruitment of Gurkhas. Even Hong Kong was formally returned to China. Among the 8,000 Gurkhas 5,500 were given retirement in 1991. In addition, foreign labour migration associated with this has decreased largely. Though the statistics is not factual, it is said that there are only about 4,000 Gurkha recruits in the British army at present. One of the principal avenues for out-migration is recruitment in the British and Indian army and the men were drawn mostly from tribes in the central and eastern hills. Although the bulk of this mercenary labour force returned home after the minimum service of 15 years, many were encouraged to settle in India.

The Gurkhas are a unique unit in the Army with a reputation of being amongst the finest and most feared soldiers in the world. The Royal Gurkha Rifles are Infantry are manned by Nepali soldiers and officers; and British officers, it is this blend of cultures that makes the RGR unique. The Royal Gurkha Rifles are part of the Infantry. The Infantry is at the heart of the Army. It is at the core of the Army's Ground Close Combat capability. Trained to out-think, outwit, outmaneuver, outfight, and outlast any adversary, anywhere. The role of the Infantry is at the core of the Army; from peacekeeping to combat operations, anywhere in the world lead the way. Infantry soldiers are trained to be ready for any challenge. These forces are ready to operate alongside allies in adverse climates, from desert to jungle and to protect the nation, prevent conflict, fight the nation's enemies and deal with disasters at home or overseas.

1.3.5 Present Gurkha Army Forces

As we know, after the Second World War and partition of India, there was a tripartite agreement among Britain, India, and Nepal (November, 1947), which segregated Gurkha into the Indian Gurkha and British Gurkha. Since then, the Indian government continued recruitment in its army, police, and civil forces. British Gurkha serves in mainland Britain and some other special administrative units such as Hong Kong. Furthermore, they are in police force in Singapore. They are in the police force since the middle of the sixties. The higher numbers of Gurkhas serve in India compared to other countries. The table below shows the recruitment of Gurkhas in different National Armies.

Table 1 Gurkhas working in different forces

Country	In Service	Retired	Total
UK	3500	36000	39500
India	55000	150000	205000
Singapore	2500	15000	17500
Total	61000	201000	262000

Source: CNSUK, 2013; *Gurkha Army Ex-Serviceman's Organization (GAESO, 2015)*

The given table depicts the Gurkhas working in different countries. The first and foremost, India has the highest number of Gurkha Forces that is followed by UK Forces. Similarly, a significant number can be seen in UK Forces. Lastly, the lowest proportions of Gurkha Forces are working in Singapore Police at present.

1.4 Empirical Review

As the known history is concerned, in the early 19th century, for instance, the first Nepalese man migrated to Lahore to join the army of the Sikh Ruler, Ranjit Singh. He earned the nickname “Lahure” which is still used today for Nepalese employed in foreign armies abroad. If this is regarded as the first one, it has the history of about two centuries in recruiting British army. Nepalese history shows that Nepal had been a country of destination of immigrants from both North and South in the past. Instances of emigrations from Nepal were not known then (Bohora 2004). However, after the Treaty of *Sugauli*, 1816 Nepalese people started to migrate to India to be recruited in the British India Company. The wave of Nepali emigrants was forced to leave the country was due to forced recruitment to British army in colonial India and abroad. Later, recruitment in both in Indian and British army became common (Bohora, 2004). Moreover, during Anglo-Nepal war (1814-15), the British were impressed by the

courage and bravery of *Gurkhas*, despite their defeat over the outfitted British army. The war ended with signing the treaty of *Sugauli* in 1816 that defined the southern, western, and eastern boundaries of present Nepal. The treaty also resulted in the demarcation of Nepal's present border i.e., the present boundary of Nepal is almost demarcated by the treaty of *Sugauli*. The treaty also empowered the British to recruit *Gurkhas* in the army. Immediately after the treaty, four *Gurkha* battalions were organized in the hills of Garwal and Kumaun by recruiting the prisoners of war of Anglo-Nepal war in 1816, which was the large-scale emigration of Nepalese. This is one of the earliest records of the formal commencement of labour migration from Nepal to abroad (Bohora, 2004).

According to Bohora (2004), *Gurkhas* were recruited to a maximum number to send in the battlefield during the first and Second World War. It was said that *Gurkhas* as fighting force, were presented in most part of the world during the world war and were admired all the “brave” army. During this time to please the British rulers, the then rulers even coerced able-bodied Nepalese to join the British Indian army. Nepal suffered highest casualties in these two wars with respect to total population of the country. It is reported that during the World War I, approximately 200,000 Nepalese were recruited of which 20,000 were injured in the war and no less than 50,000 were killed. The existing 20 battalions of *Gurkhas* were divided between independent India and Britain with 12 battalions remaining in India and 8 battalions to Britain after independence of India in 1947. The recruitment process did not stop after the independence too. *Gurkha* recruitment was selective. Ethnic group primarily Magars and Gurungs from the western hills and to a lesser extent Rai and Limbu from the eastern hills were recruited in the army first.

Thus, labour migration associated with “Gurkha” remained largely a hill phenomenon

and limited to specific ethnic groups. Since 1980s, for internal as well as external reasons, British government has curtailed its recruitment of *Gurkhas*. Even Hong Kong was formally returned to China. Among the 8,000 *Gurkhas* 5,500 were given retirement in 1991. In addition, foreign labour migration associated with this has decreased largely. Though the statistics is not factual, it is said that there are only about 4,000 *Gurkhas* recruit in the British army at present. One of the principal avenues for out-migration is recruitment in the British and Indian army and the men were drawn mostly from tribes in the central and eastern hills. Although the bulk of this mercenary labour force returned home after the minimum service of 15 years, many retired militaries were encouraged to settle in India. Afterwards, “Gurkha” of Nepalese recruit in British-Indian army became the most widely known labour migration from Nepal (Bohora, 2004).

1.5 Research Gap

The researcher tends to evaluate the research gap between the previous and current research works. Earlier research works were unable to explore the socio-economic impact of Gurung community due to Lahure culture in depth level. These research papers could not represent the entire community. So, it is necessary to have a discourse on the interrelation among Lahure, socio-economic impact and the educational achievement of the Gurungs.

1.6 Conceptual Framework

A conceptual framework is essential for making the theory and key constructs, variables, relationships of casual effects. According to the aforementioned conceptual framework of the study, unemployment, poverty, political reasons, lack of opportunity, migrant trends, social pressure, crucial need and family conflict are the major causes to join military internally and externally. Among them, migration, change in life style and

livelihood, transformation of profession, improved socio-economic awareness, social services, social development and so on are some of the major social contributions of labor migration.

As economic contribution is concerned, improved economic status, improved quality of life, improved quality of education, change in housing pattern, collection of property, and investment for entertainment are some of the contributions that international labor migration keeps in the particular area of the host country.

While concerning to this conceptual framework of the study, the whole study was conducted within the same framework. After reviewing the related literatures, the researcher presents the following conceptual framework of the study.

Contribution of Lahure Culture

Figure 1 Conceptual Framework



Independent Variable

Dependent Variable

Here Lahure culture is an independent variable and socio-economic impact is the dependent variable. Nepali citizens in foreign army have been called 'Lahure'. Later on, the term broadens its meaning by encompassing all Nepali going for foreign employment. The following diagram shows the relationship between these dependent and the independent variable.

The movement of a person or people from one country, locality, place of residence, etc., to settle in another; an instance of this. Migration is, first and foremost, a normal human activity. A livelihood is a means of making a living. It encompasses people's capabilities, assets, income and activities required to secure the necessities of life. Profession transformation is the motivation and discipline to grow, develop and improve in your personal and professional life.

Socioeconomic status is the position of an individual or group on the socioeconomic

scale, which is determined by a combination of social and economic factors such as income, amount and kind of education, type and prestige of occupation, place of residence, and—in some societies or parts of society—ethnic origin or religious background. Social services are a range of public services intended to provide support and assistance towards particular groups, which commonly include the disadvantaged. Social development is about improving the well-being of every individual in society so they can reach their full potential. Economic status is usually described as low, medium, and high. People with a lower economic status usually have less access to financial, educational, social, and health resources than those with a higher socioeconomic status. Quality of life is a highly subjective measure of happiness that is an important component of many financial decisions. Housing pattern refers to the type of building they live in; it may be either self-owned or rented also.

Literacy, or the ability to read and write, is often considered one of the primary goals of formal education. Property refers to all the tangible and intangible assets that human can hold on. It may be buildings, land, machines, properties, and so on. Investment for entertainment means investing some of your money for the recreational activities.

1.7 Statement of Problem

Historically, the recruitment of Lahure workers was often done through informal channels, such as word-of-mouth or personal connections. However, there were some general principles and strategies that were used to recruit Nepalese workers for the British Indian Army, which was a major employer of Lahure in the past.

Recruitment was often conducted through a system of local agents or intermediaries, who would identify and screen potential recruits. These intermediaries would typically be individuals who had themselves worked as Lahure or who had connections to the British Indian Army.

Once recruited, Lahure were typically subject to strict military discipline and training, with an emphasis on physical fitness and martial skills. The British Indian Army also had a policy of providing opportunities for education and career advancement, which was a key factor in attracting recruits.

The Lahure culture has had a significant impact on Nepalese households, as many families have members who are working abroad as Lahure workers. This can lead to both positive and negative impacts on the family, depending on the circumstances. On the one hand, remittances sent home by Lahure workers can help to support the family financially, and can improve their standard of living. On the other hand, the absence of a family member can lead to emotional and psychological challenges for those left behind, as well as challenges related to caregiving and household management.

For individuals, the Lahure culture can be both an opportunity and a challenge. For those who are able to find work as Lahure workers, the opportunity to earn money and gain new experiences can be a positive one. However, the experience of working as a Lahure worker can also be challenging, particularly if the worker is subjected to exploitation or abuse by their employers.

Overall, the Lahure culture has had a complex and multifaceted impact on Nepalese society, households, and individuals. While it has provided opportunities for many Nepalese workers, it has also presented challenges and has had significant social and economic consequences.

So, some special social values about it have been developed within their community.

The research has tried to describe the dimension of such social value. It has also tried to analyze how much social value the Gurung community gives to British Gurkha recruitment in contrast with education. British Gurkha recruitment has social, political and economic implications on the recruiting communities. Following are the main

specific questions to be asked during the investigation.

- What is the impact on social status among the people of Gurung Community?
- What is the economic impact of Lahure culture on economic status among people of Gurung Community?

1.8 Objectives of the Study

The general objective of this study was to investigate and examine the socio- economic status of Gurung families who have been recruited in the British and Indian army, and also has been highlighted the socio-economic contribution to the Nepalese government.

The specific objectives of the study are as follows:

- To explore the socio-economic status of the families of the Singapore Police, British and Indian armies.
- To analyze the impact of Gurkha recruitment on higher education of Gurung young men.

1.9 Limitation of the Study

The study was based on the field work carried out in Pokhara Metropolitan city, ward no 14 and 15 as lahure is a matter of great craze among the Gurung youths. The socio-cultural circumstances also encourage them to try for recruitment. The data collection was done in very limited area. Due to issues with the research samples and selection, insufficient sample size for statistical measurements, lack of previous research studies on the topic, methods, instruments, techniques used to collect the data, limited access to data, time constraints and so on made the research very limited.

1.10 Organization of the Study

Broadly, a component of the Organization of the Study is to provide a map that may guide readers through the reading and understanding of the dissertation. In this activity,

the researcher provides readers with a roadmap to your dissertation that illustrates what they should expect in how the study was organized and conducted; and how the chapters ahead have been sequenced. Generally, a component of the Organization of the Study was to spotlight of the organizational “sign posts” to look for in the chapters that follow. Overall, a component of the Organization of the Study was to briefly establish how each chapter is constructed to achieve the research objectives.

The organization of the study was arranged properly. All the chapters are managed properly and systematic manner. Further, chapter one contains Introduction, chapter two contains, Research Methodology. Moreover, chapter three contains Data Analysis and Presentation. Similarly, Chapter four comprises Social Condition of Lahures and Impacts, chapter five contains Economic Condition of Lahures and Impacts and chapter six contains Summary, Conclusion and Recommendations.

Chapter Two

Research Methodology

This chapter includes the research design, nature, and sources of data. It also discusses the instruments used in data collection, the procedure for data collection, and the method for data analysis. This research enables the study to look at the problem in descriptive manner. It looks into the problem by exploring the views of different set of respondents, as well as by exploring different literatures related with the study.

2.1 Selection of the Study Area

The study area of the research was mainly focused on ward number 14 and 15 of the Pokhara Metropolitan city of Kaski district. The researcher collected data in the above-mentioned areas. The researcher tried to find out the socio-economic impact of Lahure culture on Gurung community because such types of research have not been done in this area previously. Therefore, the present research work tried to unfold the cause and effect of social and economic changes of the Lahure's life style of the proposed study area.

Firstly, at present around 2,61,500 Gurung people have been recruited in British, Indian and Singapore Police Forces through various formal and informal channels. Secondly, the researcher has some previous experience of both the people and the study area so that primary data collection was easily done. As some cases and issues of the study topic were known, it is explored according to the intended facts of the study in detail. Furthermore, keeping these facts in mind, decision was made to conduct the study in this area. The researcher tried to find out the socio-economic impact from the Lahure families of the proposed area; the present research work also tried to unfold the cause and effect of socio-economic impact of these people.

2.2 Research Design

The final goal of the study was to find out the socio-economic impact of Lahure on Gurung community because such types of research have not been done in this area previously. Therefore, the present research work tried to unfold the cause and effect of social and economic changes of the Lahure's life style. The study tried to explore the possible socio-economic impact of the Lahure families of the proposed area; the present research work also tried to unfold the cause and effect of socio-economic impact of these people. Therefore, the study was based on exploratory and descriptive research design.

2.3 Sampling Procedure

At present there are 2,62,000 Gurkhas working in different forces- in forces and retired, which is our total population. Breaking down the details, among total population around 35,000 are from various places within the Kaski district. Talking about the Pokhara Metropolitan City, around 15,000 are involved in the various forces. The Lahure people of few wards of Pokhara Metropolitan city were taken as the population which is 99 out of 1100. As, it was not possible to take information from total population in this study, the purposeful sampling method was used under the non-probability sampling method because the population and sample were taken from only 99 respondents. The researcher could select the sample on the basis of researcher's judgment or on the purposeful basis. In this purposeful sampling method, 99 participants were selected as sample. The participants of the research were selected on the basis of the study purposes.

2.4 Nature and Sources of Data

This study was based on both types of data; primary as well as secondary. The primary

data was collected from the proposed area through the help of interview, observation and case study as per the nature of the study. The collected data was both quantitative and qualitative in nature. The sources for the secondary data were organizational records, reports and publications. The related data was collected from governmental as well as non- governmental organizations, local development agencies, books, journals, newspapers and research reports and dissertations. Moreover, data available online was also employed for the scientific findings.

2.4.1 Interview Schedule

The structured interview was used to collect qualitative and quantitative data and the respondents were asked to give an extensive response to a series of general questions, all of the questions that were prepared in advance. However, there was a semi-structured interview scheduled in the study as the tool for collecting data. The schedule was prepared with comprehensive questions for interview mostly relating to the socio-economic impact on Lahore.

2.4.2 Observation

The study site was visited by the researcher several times to study the socio-economic condition, undertaking to observe closely the living conditions of sampled family members. The researcher got useful information during the field survey by observing the physical and socio-cultural aspects of the study area. Similarly, during frequent observations, the condition of road, environmental condition, the natural scenery, cultural activities were observed.

2.4.3 Case Study

The in-depth level of information regarding on reconstruction process (decision, planning, executing and outcomes) was collected via applying this tool. Particular

household, household head, key figure of the village experiences and affected community's stories of recruitment process was studied as a case study. This study was prepared with a set of comprehensive questionnaires for interview mainly relating to recruiting process, socio- economic and describing the meaning of the Lahure culture.

2.4.4 Household Survey

This tool was used to collect the general details and demographic composition of this area such as ethnicity, religion, age, and occupation after retirement, marital status, education status, and number of households in business, number of recruitments in present force. All 99 households were entailed in this survey.

2.5 Ethical Consideration

The researcher had various ethical considerations while doing any kind of research. Hence, research is challenging task, the researcher had to follow all the required ethical suggestions during undertaking any kind of research. Furthermore, the research is also the matter of confidentiality. It is one of the most important parts of any research. In order to maintain the confidentiality, researcher had to follow the ethical considerations. The researcher asked the respondents about the purpose of the study and the researcher took permission from the participants before conducting research and also had maintained privacy, ethic, trustworthiness, objectivity, openness, etc. in the research.

2.6 Validity and Reliability

Validity is the extent to which the scores from a measure represent the variable they are intended to. But how do researchers make this judgment have already considered one factor that they take into account is reliability. In order to test the validity of the research tools pilot testing was conducted along with the expert review. Reliability refers to the consistency of a measure. The reliability of the tool is tested using internal consistency.

The purpose of establishing reliability and validity in the research is essentially to ensure that data are sound and replicable, and the results are accurate. The evidence of validity and reliability are prerequisites to assure the integrity and quality of a measurement instrument.

Chapter Three

Data Analysis and Presentation

To make the gathered data meaningful, data was analyzed in line with the set of objectives. The collected data was tabulated, analyzed and presented in a tabular format with the help of a computer. The quantitative data on the population and sampled households were presented in tables by showing frequency and percentage while some data was analyzed qualitatively.

3.1 Introduction of the Study Area

This chapter has dealt with the brief introduction of the study area. This chapter has been presented to make easy about understanding the nature of the study area and the informants. Kaski district is one of the 77 districts of Nepal, is located in the western part of Nepal, Gandaki province with Pokhara as the province and district headquarter. It covers an area of 2017 km² and in 2011 had a population of 492098. Furthermore, Pokhara is the commercial and service center of western Nepal and major destination for higher education, health care and transportation in the region. The study area of the researcher is ward number 14 and 15 of Kaski district. The total area of this municipality is 464.24 km² and population of this municipality according to 2011 census is 523000. The researcher collected data in ward number 14 and 15. This place can be reached through bus from every part of the country. The study area is well connected with roadways and airways. Moreover, the study area is hybrid place where different types of people live there. Especially, Gurung people have large population in the study area but another ethnicity can be seen. Moreover, Tamang, Brahmin, Chhetri, Magar and so on are the major ethnic groups found in the study area. It is a place with multi-cultural people background. Mainly Dashain, Tihar, Teej, Lhosar festivals are celebrated in the study area.

The main rationale for selecting this site is that it is the home village of the researcher and is well known to the entire phenomena of the place. It was thought that the study can deliver better result if the known site was selected. There were two main reasons behind selecting the area for the study. Firstly, a large number of Gurung people have been recruited in British, Indian and Singapore Police Forces. Secondly, the researcher has some previous experience of both the people and the study area so that primary data collection was easily done. As some cases and issues of the study topic were known, it is explored according to the intended facts of the study in detail. Furthermore, keeping these facts in mind, decision was made to conduct the study in this area. The researcher tried to find out the socio-economic impact from the Lahure families of the proposed area; the present research work also tried to unfold the cause and effect of socio-economic impact of these people.

3.2 Demographic Factors of the Study Area

Generally, Gurung ethnic group can be found in the study area. Apart from Gurung people, Brahmin, Chhetri, and Magar ethnic groups are sparsely populated in the study area. The number of Gurung Lahures comprise highest in figure whereas, some Magar Lahures also settled in the study area that comprises the lowest in figure. The following table and pie- charts has presented the ethnic and caste structure of Lahures in the study areas.

Table 2 *Caste and Ethnic Composition*

Caste and Ethnicity	Percent
Gurung	54
Magar	17
Brahmin/Chhetri	16
Dalit	13
Total	100

Source: Field Survey, 2022

The table and shows that majority of people are from Gurung (54%) community in the research area. Furthermore, it is followed by Magar (17%), Brahmin/Chhetri (16%) and Dalit (13%) communities respectively in the study area of the municipality.

3.3 Education of Gurkhas

Even though, there were not educational criteria in joining the Gurkha forces in the past but now there needs certain educational qualification to join the Singapore Police, British and Indian armies. So, some of the ex-servicemen just had a qualification of lower secondary level. Therefore, the educational qualifications of the Gurung men are described in the table below.

Table 3 *Education Attainment of Gurkha Forces*

Education Level	Frequency	Percent
Grade 8	50	50
SLC	35	35
Higher Secondary Level and Above	14	15
Total	99	100.0

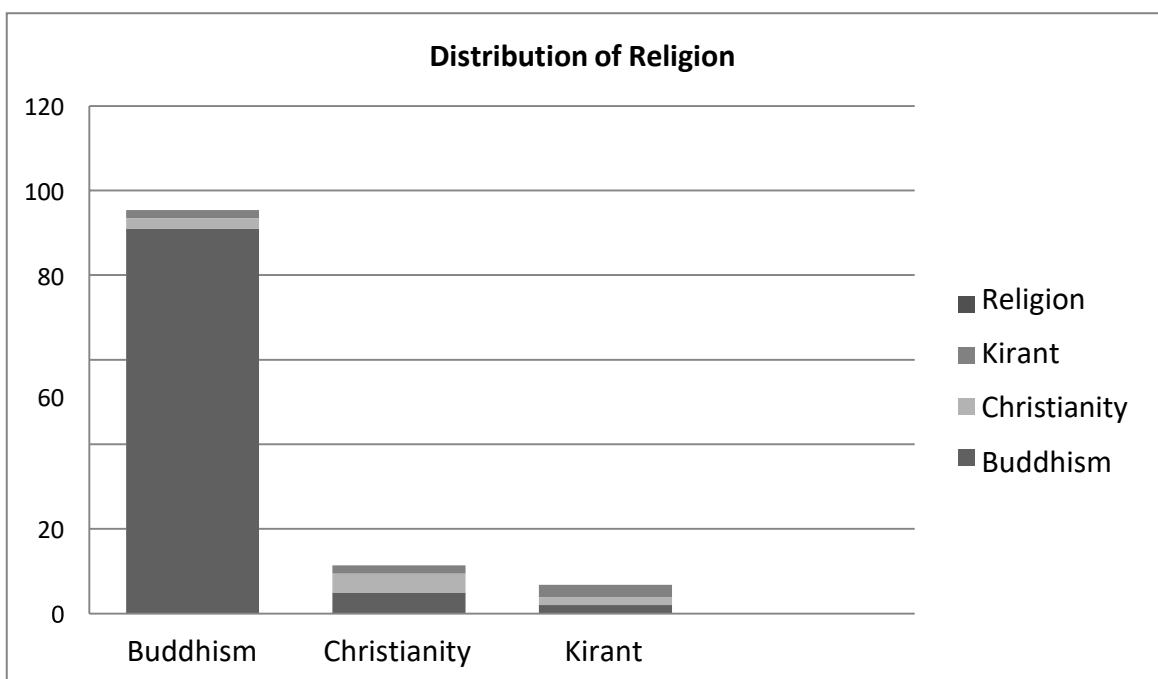
Source: Field Survey, 2022

The table show the education attainment of Gurkha Forces (Lahures). The data presents about the educational condition of Gurkha Forces. The researcher found that, most of the Gurkha Forces were not well educated. The majority of Gurkha Forces have (50.0%) completed lower secondary level education, followed by SLC (35%), and higher secondary level (15%) respectively. Among all the Lahures, very little numbers are found to be well educated and possess university degrees. Therefore, the above data indicates that the education dropout rate is rampant in Gurung community due to Lahure culture.

3.4 Distribution of Population According to Religion

As Nepal is multi religious country, the people of the study area also follow different religions. The bar diagram below provided a scenario of existence of religions in the research area and it also shows that the majority of Gurkha Forces belong to Buddhism (91%). The data reflects that, a very little number of Gurkha Forces follows Christianity (7%) and Kirant (2%).

Figure 2 Distribution of Religion



Source: Field Survey, 2022

3.5 Marital Status

Marriage in Nepalese context is considered as the true foundation of one's life. Therefore, it is taken as a compulsion for the women. After their marriage, they feel and face different problems. So, for the betterment of their life and career, they want to go to join foreign forces; the data presented below in the table shows the existing reality. The table illustrates that 67 percent Gurkha Forces are married and 33 percent Gurkha Forces are unmarried among 99 Gurkha Forces (Lahures).

Table 4 *Marital Status of Lahures*

Marital Status	Frequency	Percent
Married	66	67.00
Unmarried	33	33.00
Total	99	100.0

Source: Field Survey, 2022

3.6 Causes of Joining Foreign Forces

The main reason behind this is to earn money and to improve their family status. Most of the Lahures' main purpose is to earn a lot of money. The causes of joining foreign Forces are diverse, but for this study it has been grouped into four major categories. Out of total percentage, 60% Gurung youths left their home mentioning looking for work which is followed by 20% for better wages, 20% for the Lahure culture respectively. It can be said that the Gurung members do not find attractive income and lack of incoming sources at local areas; hence, they join foreign Forces. Consequently, this has led them to leave their home and local areas to search for better opportunities.

Table 5 *Causes of Migration:*

Causes of Joining Foreign Forces	Frequency	Percent
Looking for work	60	60.00
Better wage	20	20.50
Lahure as a culture	19	19.50
Total	99	100.0

Source: Field Survey, 2022

3.7 Changes in Life Style and Livelihood

As the social contribution of foreign forces is concerned, it has changed the life style and livelihood pattern of the Lahures. The rural agricultural system has changed into the urban oriented pattern of life. Peoples' life style has modified and become more luxurious. They are now aware of their health and education which they regard as the basic and most important part of life. But they were not fully aware of the health issues like before. It is mainly due to the change in economy. Their feeding, clothing, the way of life, awareness of health, education and sanitation, as well as the overall pattern, system and style of the life and livelihood has been changed. It was poor and like of rural village type before which is facility oriented, somehow luxurious, and improved now. The use of modern technology has been increased. More importantly, alternative fuel such as solar panel, bio-mass and others has been used in daily activities. The main cause of this change is the improved level of their income

3.8 Involvement in Social Services

The improved level of social awareness and economic development has resulted in the Lahures' family. As human is the social beings, to live in the society and to serve the society in which they live. When their economic status is improved, their social status is also improved automatically. As a result, they search for social status and start social services in the line to improve their social status of life. As the study concerns, none of the respondents involved in any of the social services before they had been to foreign forces. However, after joining the foreign forces, most of the family members engage in social services, like politics and volunteering in civil society organizations. This is one of the social contributions of the Gurkhas. Most important factor is that those, who have retired from the foreign forces have become responsible towards their family and become professional in their work.

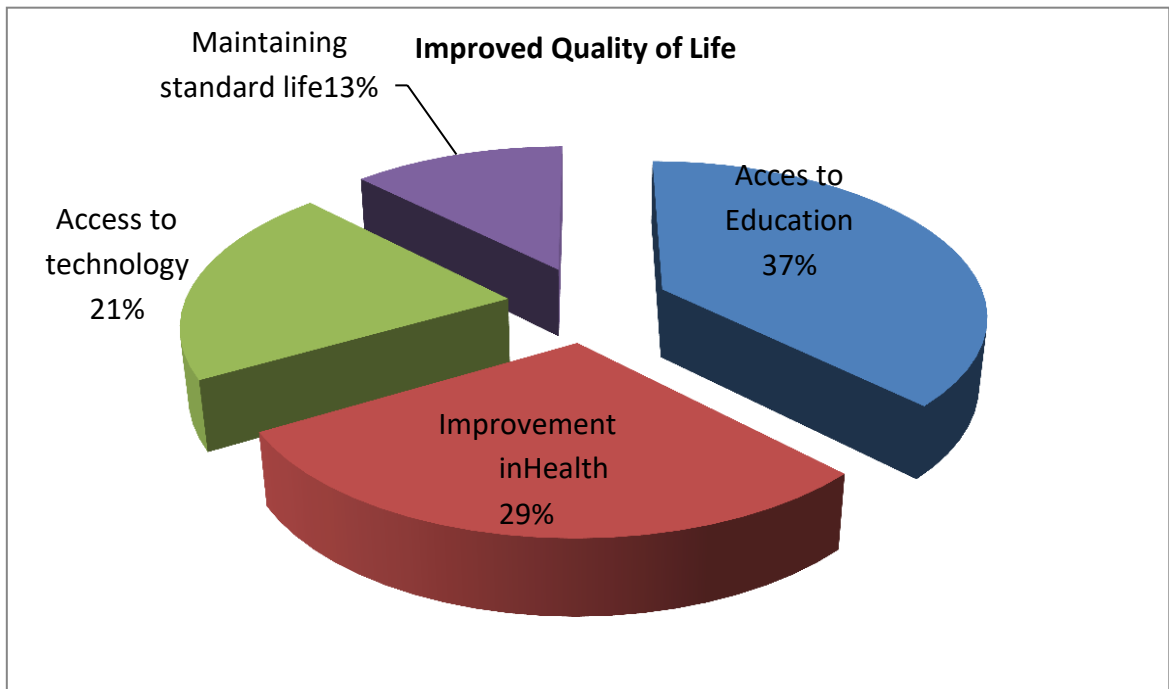
3.9 Social Development

As the social contributions of foreign employment concern, their root can be observed deeply in terms of social development of the existing society. The people start to migrate from the rural village to urban and urban oriented places; their level of socio-economic awareness improved; transformation of profession and change in life style and livelihood as well as involvement in social services, occurs are the sign of social development. Its root is found to be joined with the economic development of the Lahures, which further goes to link the process of Gurkha Forces. Thus, it can be said that social development of the society is related to the economic development of its people and this economic development is mainly due to joining the foreign forces.

3.10 Improved Quality of Life

Quality of the life is determined mainly by the economic status of people. The money has direct relationship with the quality of life in a sense that the richer the people the more advanced life they live in. It is explored that their abroad work and earnings have highly assisted in their quality life. Though they were aware of their good health and quality education of their kids, they were unable to maintain it due to the lack of adequate money. Now, they are maintaining it to some extent as they are earning by joining the foreign forces. They go to hospital when they become ill and sick. Their consumption pattern of daily feeding has also been changed. They now start to manage time for entertainment as well. As a whole, they are maintaining and consuming quality of life, which was impossible due to the lack of money before joining the Gurkha Forces (Lahure), but now they have maintained it to greater extent.

Figure 3 Improved Quality of Life



Source: Field Survey, 2022

The above pie-chart demonstrates the improvement of quality of life in the lahure community. The data shows that, it rose by 37% in the access to the education of lahure followed by the access of health facility. Moreover, the data also depicts that the rise to the access of technology was by 21%. Last but not the least, the standard of life increased by 13% in the lahure community. Overall, the lahure recruitment improved the quality of life.

3.11 Improvement in Quality of Education

The incomes from Lahures have been invested in the education of their children so that it has assisted in the quality of their education. Lahures are aware of their children's education and are responsible in investing on them. The quality of education of Lahures' children rise due to increment in economic status of them as they earn money and save in lump sum. The status of educational investment and its status of before and after joining the Gurkha Forces can more vividly be seen in the following table:

Table 6 *Distribution of Children's School (Education)*

Types of School	Before		After	
	No.	(%)	No.	(%)
Government	60	61.00	00	00.00
Private	39	39.00	99	100
Total	99	100.0	99	100.0

Source: Field Survey, 2022

The data on the above table shows that out of 100 respondents all of them have their children going to school. Among them 61% respondents used to send their children to government school and 39% respondents used to send their children to private schools. However, the situation has been reversed now; none of the respondents are sending their children to government school and 100% Lahures are sending their children to private school. By this data, the percentage of students studying at private school has been increased. Therefore, it is clear that by joining the foreign forces has contributed a lot for quality education of their children.

3.12 Impact of Lahure Culture on Higher Education of Gurung Youths

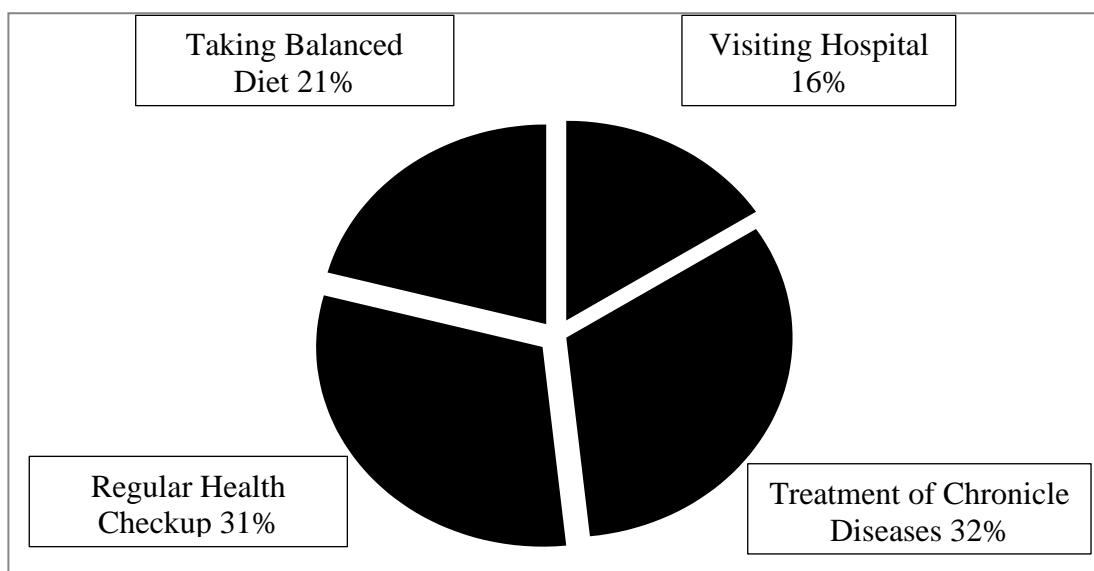
Even though, the incomes from Lahures have been invested in the education of their children, as Lahures are aware of their children's education and are responsible in investing on them. The quality of education of Lahures' children rise due to increment in economic status of them as they earn money and save in lump sum. However, impact of Lahure Culture can be seen on higher education of Gurung young men as it has developed as a form of culture in the Gurung communities that the first priority of these men is to join Lahure. As a result, there is huge impact on education since, the dropout rate of education is normal in these communities. Furthermore, rather than continuing the higher education they try to join the Gurkha forces, consequently, they have to stop their higher education. The research also shows that, to join Lahure is a

form of culture and prestige. There is huge pressure from the families to join the Lahure and they are unable to continue their higher education. Therefore, Lahure culture has a negative impact on Gurung youths“ Higher Education. The table below shows the actual data of leaving their education.

3.13 Improvement in Health

After joining the Gurkha Forces, the remittances produced are utilized in various sectors, such as investment in health sector. Due to joining the foreign forces, the quality of health has increased because money they earn in the foreign land helps to improve health condition of their children. Previously they were not aware about their conditions as they did not have money but now after joining the foreign forces, they are conscious about health condition. So, there is improvement in health of Lahures“ family. The improvement in health has been presented in the pie-chart.

Figure 4 Improvement in Health



Source: Field Survey, 2022

Above diagram displays the improvement in heal of the Gurkhas, now most of them are able to afford the good health facility. Most of them around one third of them are now able to treat chronicle diseases and go for regular health checkup.

Chapter Four

Economic Condition of Lahures and Impacts

Nepal is among the poorest and least developed countries in the world, with about one-quarter of its population living below the poverty line. Nepal is heavily dependent on remittances and foreign employment, which amount to as much as 30% of GDP. Therefore, Gurkha Forces (Lahures) have great tendency to the economy, providing a livelihood for the development of family and country.

4.1 Average Household Income

The table shows the annual average household income of Lahures which is based on sources and area of household income. The major annual dominant share is Rs. 9,20,000 contributed by foreign employment whereas the least share is Rs. 30,000 contributed by animal husbandry. By examining this table, it can be said that the major source and area of household income relies upon foreign forces they have been recruited. The monthly earnings of Singapore police, British army and Indian army varies. Therefore, the researcher here tries to find out an average income of them. Definitely, Lahure culture plays a significant role to bring changes in social and economic life of household.

Table 7 *Sources of Income*

Sources and area of Household Income	Household Average Income in Rs (Annual)
Contribution of Lahure (Gurkha Force)	9,20,000
Contribution of Farming	70,000
Contribution of Animal Husbandry	30,000
Total	10,20,000

Source: Field Survey, 2022

4.2 Family Occupations

The occupation of family member heavily relies on official and hotel business. As being an agricultural country most of the Lahures’ family members are engaged in agricultural activities such as, animal husbandry, vegetable farming, and fish rearing and so on. Apart from farming some of the family members also involve in hotel business and official jobs. The table below shows the family occupation of the Gurkha Forces (Lahures).

Table 8 *Family Occupations*

Occupation	Frequency	Percent
Animal Husbandry	09	09
Vegetable Farming	16	16
Fish Rearing	21	21
Hotel Business	26	27
Official Jobs	27	27
Total	99	100.0

Source: Field Survey, 2022

4.3 Income from Other Sources

Regarding the sources of income from joining foreign forces, farming and animal husbandry, the researcher finds that some of the Lahures’ family members produce goods by knitting, weaving, and handicraft for their personal use. Moreover, these products are sold in the markets sometimes. So, these domestic works help to generate little economy of the households and thus, helps to bring socio-economic change in their family.

4.4 Household Expenses

Basically, the Lahures household expenses can be seen in the following variables such

as food, clothing, education, health and entertainment. The table below shows the average annual expenditure of the respondents. The researcher here tries to find out the approximate spending in five different categories such as, food, clothing, education, health and entertainment. The figure indicates that, the majority of expenses are spent in education (120000), followed by food (95000), clothing (50000), health (45000) and entertainment (35000) respectively in the particular households of the research area.

Table 9 Household Expenses:

Item	Amount in Rs. (Annual)
Food	95000
Clothing	50000
Education	120000
Health	45000
Entertainment	35000
Total	3,45,000

Source: Field Survey, 2022

4.5 Annual Savings

The table below depicts the average annual savings of Lahure households. According to the research, the average household income is Rs. 1200000 whereas the average household expense is Rs.345000 per annum. Along with the expenditure the annual saving is Rs.855000 in households of the respondents. Additionally, the researcher finds that by joining the foreign forces (Lahure) bring economic change in the life style of the respondents; due to Lahure culture they are able to save some money.

Table 10 *Annual Savings:*

Household Income (Rs) (Average)	Household Expenses (Rs) (Average)	Savings (Rs) (Average)
1200000	345000	1200000- 345000 = 855000

Source: Field Survey, 2022

4.6 Financial Support to the family

For the purpose of this study, the economic contribution of Lahure culture is measured as the ratio of an individual's yearly income to the total household income. An individual's income includes income from both primary and secondary jobs through salary or wage of the other members of the family and household goods production for selling in market. Due to joining the Gurkha Forces, the income of the family increases and this helps great financial support to the family. Previously there used to be financial problem in household activities but after joining the foreign forces, these Lahures could support their family financially. Therefore, Lahure culture plays important role to bring economic change in their life. Furthermore, through the help of financial support, the family's quality of life has to be found changed. Additionally, large amount of money is formed by the means of Lahure culture. For instance, it is helpful to run household activities such as education, health, food, clothing and entertainment. Thus, the remittances sent by Lahures help to support family members to greater extent and brings entire changes in socio-economic life style of Lahure communities.

4.7 Payment of Debt

The first and most important aim of the Lahures is to earn money and develop their socio-economic life. However, some of the Lahures' earning play huge role to pay loan they had taken before going to join Gurkha Forces. They paid their debts which are in

their head for a long time. The following table presents how many of them have paid their loan from what they earned.

Table 11 *Used money to pay loan/debt*

Total	Frequency	Percent
99	56	56

Source: Field Survey, 2022

The table 11 shows that 56 Lahures paid their loan. They paid the debt/loan and use the rests of money for other domestic purposes. This shows that their income after joining the foreign forces has assisted them for easy livelihood.

4.8 Changes in Types of Houses

The Lahures invest their money in various sectors after they earned from joining foreign armies. The main sector of investment is construction of houses. There are 30 respondents; the significant numbers of respondents have invested their earned money in construction of their houses. The data in the table shows that before joining Lahure, majority of Lahures' houses were made with Simple RCC, (35%) respondents had this type of houses which is followed by Tin Roof, (35%) and only 30% Lahures had Modern concrete (RCC) houses. However, this trend has been changed after joining forces. There is significant change in housing pattern, 90% Lahures have RCC with modern facilities houses and 10% Lahures have concrete moderate type of RCC houses. But there is a dramatic change in tin roof; these types of houses are replaced by Modern concrete RCC houses, which are shown in the table below.

Table 12 *The distribution of Changes in Types of Houses*

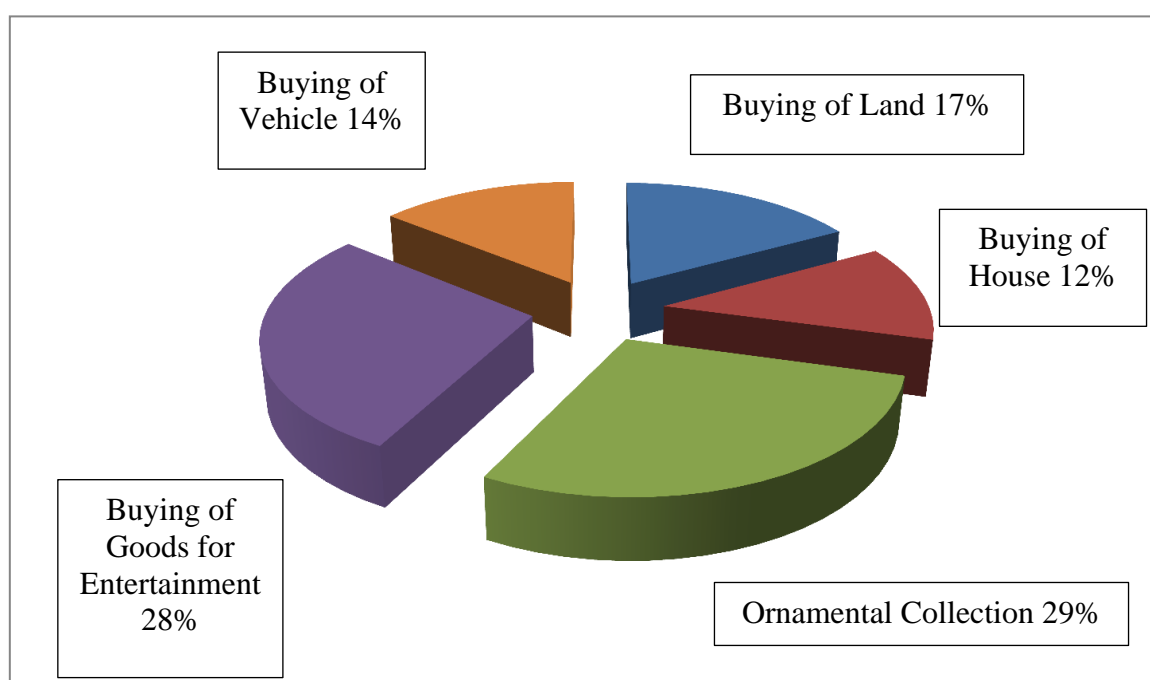
Types of Houses	Before		After	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Tin Roof	34	35	-	-
Simple RCC	35	35	10	10
Concrete (RCC) (Modern)	30	30	89	90
Total	99	100	99	100

Source: Field Survey, 2022

4.9 Collection of Property

It is said that human beings have different interest, which is shaped and determined by so many factors. Among them money is the key factor and we cannot do anything in the lack of money, though we thought of it. In this regard, an attempt has been made here to explore and analyze the interest of Lahures and their families.

Figure 5: Property Collection by Lahures



Source: Field Survey, 2022

The data in the pie-chart above shows that people spend and invest their earned money differently in different sectors. Mainly there are 5 different sectors in which they are investing their money in relation to property generation. Among them, all the Lahures have bought goods for entertainment, as it is one of the most important parts of life at present. Furthermore, 17 percent respondents have invested their money to buy land and 14 percent respondents have bought vehicles. It shows that 29 percent Lahures have bought ornaments from the earned money and 12 percent respondents have bought home. This shows that the collection of property has been utilized and it is in different pattern as per the needs of the Lahures and their families. It can be analyzed that Lahure culture has significant role to enhance the socio-economic life of Gurung community. Hence, there is a dramatic change in the collection of property for future generation.

4.10 Investment in Business

Most of the Lahures are interested to invest in different sectors. After joining the foreign armies, their economic statuses have been changed and invest their money in different purposes like business and other sectors.

Table 13 *Investment in Business by Lahures*

Investment	Frequency	Percent
Yes	64	64.5
No	35	35.5
Total	99.0	100.0

Source: Field Survey, 2022

The above table depicts that most of the Lahures are interested to invest in different economic sectors. Among them, 64.5 percent Lahures have invested and rest of others do not invest in any sector.

Chapter Five

Summary, Findings Conclusion and Recommendations

5.1 Summary

This study is related to the Lahures who are engaged in foreign forces. The title of this research is “Socio-economic Impact of Lahure Culture on Gurung Community: A Study of Pokhara Metropolitan City Ward No 14 and 15, Kaski”. The main objective of this study is to find out the present economic and social condition of Lahures and investment of their earnings as well as benefit, occupational status and utilization of present income. This research was conducted in Pokhara Metropolitan, consulting with 99 respondents. All of the respondents are from Lahure servicemen and ex-servicemen responding themselves during celebrating vacation in home country. When some of the Lahures returned home from foreign forces, the researcher collected data with them. Moreover, the sample size of the research is 99 respondents, which are selected based on purposive sampling method. The researcher uses official data of the universe therefore; the non-probability sampling method is used. The researcher selects the sample on the basis of his judgment or purposeful basis. In this purposeful sampling method, 99 Lahures were selected as sample and data were collected through interview schedule, observation and key informant interviews. Some secondary sources were used during this study. National and international books journals, articles and authentic web pages were used as secondary data. Beside these sources’ outlets, books, journal, article related to Foreign Employment published from the Source: CNSUK, 2013; Gurkha Army Ex-Serviceman's Organization (GAESO, 2015), Nepal Institute of Development Studies and so on.

As I am myself from the Gurung Community, Lahure is now like a tradition for us. Almost every Gurung family prefer it as main profession and start preparing for it. Even

a 5-year kid will tell you that he wanted to become Lahure in future. Their mental and physical preparation starts from small age. Seeing everyone so much interested in this profession, I was curious to know more about it. That's how I landed at making "Socio-economic Impact of Lahure Culture on Gurung Community: A Study of Pokhara Metropolitan City Ward No 14 and 15, Kaski" as my research topic. I personally visited many places and asked them to fill up the questionnaire. At some place I even took on the direct interview ensuring their confidentiality. Collecting the data was not that hard as I belong to Gurung Community, I took references and collected the data then started to write the thesis.

The specific reason or cause for Gurung young people to go for joining the Lahure is the lack of employment, opportunity, poverty underlying in the family, conduction of the household consumption, repayment of the family loan, social and family pressure, the trend of migration, investment for the children, improvement of the quality and standard of life, financial security for future, and some of the socio-political reasons.

5.2 Major Findings

The recruitment in different army forces has both positive and negative socio-economic impacts in the life of the Gurkhas and their family. The positive social impacts consisted of the increasing the level of awareness to the Lahure and the family members, improvement and enhancement of the socio-economic independency, improving the level of standard and the quality of life, and social development and uplifting the society. Similarly, other positive social impacts consisted of the rising of the social prestige of the people, influence and assistance in the betterment of their children's education, decreasing poverty and scarcity, development of intimacy, harmony and kinship among the people in the family and in the society. Similarly, another positive

social impact includes the decreasing social violence, increase the personal security and status of the family, especially of women, as well as creation and regulation of better employment opportunities.

As recruitment of Gurkhas and Lahure is mainly for earning money, its economic significance becomes valuable. The proper management of the family by increasing the level of income, develop and foster the habit of saving, rise in the involvement (especially of the women) in co-operative organization, improve in household infrastructure, increase in investment level, and solution of the unemployment problems of the family are some of the positive economic impacts of Lahure culture. Likewise, other positive economic impacts include the increasing financial independency, economic freedom and self-sustainability especially for women, upgrading the level of backward people in the society, and the increase in purchasing capacity resulting food sufficiency, nutrition, better health and education.

Although having these, Lahure culture has some negative economic impact as well. According to the study, some of such negative economic impacts are financial dependency of the family members, increase the habit of only consumption having least focus on production, investment only in the fixed assets not in production sectors, temporary solution of unemployment problems, focused on economic sector deem least focus on education, developing the habit of over expenses, as well as scarcity of labor at farming and other wage related works.

5.3 Conclusion

This research has proved the condition of Lahures improved life by joining foreign forces. The research is organized focusing in ward 14 and 15 of Pokhara Metropolitan City, Kaski district. The researcher utilized different techniques of research and they were implied properly. Among them, the interview schedule, key informant interviews

and observation were main tools. Before joining the Lahure, the conditions of families were poor. This research has examined the Socio-Economic condition of Lahures before and after joining the foreign force. It has also explored the areas of investment of their income and proper utilization of their income within the country. Regarding this issue, most of the Lahures do not have enough property to invest in big sectors. But some of them have been able to pay back their loan, improvement in fulfilling basic needs and care for their children.

The Lahure culture has both positive and negative socio-economic impacts in the life of their family and themselves as well as in the society. The positive social impacts consisted of the increasing the level of awareness of the Lahures and the family members, improvement and enhancement of the socio-economic independency, improving the level of standard and the quality of life, and social development and uplifting the society. Similarly, other positive social impacts consisted of the rising of the social prestige of the people, influence and assistance in the betterment of their children's education, decreasing poverty and scarcity, development of intimacy, harmony and kinship among the people in the family and in the society. Other positive social impacts include the decreasing social violence, increase the personal security and status of the family, especially of women, as well as creation and regulation of better employment opportunities.

As joining Lahure is mainly for earning money, its economic significance becomes valuable. The study has explored both positive and negative economic impacts of Lahure culture. Among them, proper management of the family by increasing the level of income, develop and foster the habit of saving, rise in the involvement (especially of the women) in co-operative organization, improve in household infrastructure, increase in investment level, and solution of the unemployment problem of the family are some

of the positive economic impacts of Lahure culture. Similarly, other positive economic impacts include the increasing financial independency, economic freedom, upgrading the level of backward people in the society, and the increase in purchasing capacity resulting food sufficiency, nutrition, better health and education.

Although having these, Lahure culture has some negative economic impact as well. According to the study, some of such negative economic impacts are financial dependency of the family members, increase the habit of only consumption having least focus on production, investment only in the fixed assets not in production sectors, temporary solution of unemployment problems, focused on economic sector of the education, developing the habit of over expenses, as well as scarcity of labor at farming and other wage related works. Most importantly, there is huge impact on education since, the dropout rate of education is normal in these communities to join the Lahure. Furthermore, rather than continuing the higher education they try to join the Gurkha forces, consequently, they have to stop their higher education. The research also shows that, to join Lahure is a form of culture and prestige. Every one desires to become a Lahure to get prestige and honor in the communities. There is huge pressure from the families to join the Lahure and they are unable to continue their higher education. Therefore, Lahure culture has a negative impact on Gurung youths' Higher Education.

5.3 Recommendations

The researcher would like to recommend that:

- Try to Reduce Over Dependency

Due to Lahure culture, the rates of dependency to foreign countries have been increased thus, rather than focusing in the recruitment a country needs to focus in education and self-reliant. On the one hand Lahure culture has improved socio-economic status of the families; on the other hand, Lahure culture is creating dependency upon the other

nation. The youth force is migrating to the different countries for the purpose of joining foreign forces. Despite the earning and income made by Lahures, the nation is deeply rooted to the dependency to the core nations. The migration of youths and young population does create brain-drain and it is very difficult to develop the own nation since the trend of migration is rampant. This might create a long-term problem in the development of the Nepalese Society. Furthermore, there is huge impact on education since, the dropout rate of education is normal in these communities to join Lahure.

- Emphasize on Educational Importance also

There is huge pressure from the families to join the Lahure and they are unable to continue their higher education. It directly impacts on their higher education. Therefore, Lahure culture has a negative impact on Gurung youths' Higher Education. I would like to recommend investing in education rather than wasting time on being a Lahure. A large number of youths train for the recruitment but only few young men are selected. As a result, many youths get frustrated when they are unable to join the army. Soonly few people get benefits from the recruitment but others have to waste their time and have to leave their education.

- Treat Every Job Equally

Furthermore, rather than continuing the higher education they try to join the Gurkha forces, consequently, they have to stop their higher education. The research also shows that, to join Lahure is a form of culture and prestige. It is also an honor in the Gurung community to become a Lahure. I would like to recommend that; these types of recruitment should minimize and should focus on self-reliant; rather the government should focus on the technical education. This may create the employment and thus can reduce the brain drain of the young Gurung men.

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Appendix 1: Case Study

Case One

My name is Hari Gurung and I am 55 years old. My permanent address was Parbat district, Bihadi Rural Municipality ward no.1. At present I am settled at Nayagaun-15, Pokhara, Kaski. I was born on 11 August 1967. My late father's and mother's name was Him Lal Gurung and Kum maya Gurung respectively. I am the second eldest son in my family. I have an elder sister, two younger brothers and a sister. They are all married and settled. I belong from a poor family. Father was a farmer and mother was a housewife. To fulfill the needs of the family parents used to do farming and make local alcoholic drinks. Whatever money they made from farming and selling drinks were spent on groceries, books, pencils and clothing. I completed my studies from government school. I had to walk back and forth for 4 hours daily to get my education. After reaching home I helped parents reaching household chores and farming. It was difficult to do my homework, after getting exhausted. Nevertheless, I passed my SLC in second division. My father was thrilled when he became aware of my results. At that time passing SLC in second division was thought to be exceptional.

Being the eldest son in the family I had to bear the responsibilities on my shoulder. I decided to join Indian Army to support my family. Therefore, mother lent me some money to cover the cost of my travel to Gorakhpur. After days of walking and using public transport, I arrived in Gorakhpur for Indian Army selection. Few of my friends from the village accompanied me to the selection. They also wanted to become soldiers but failed to pass the selection.

On 10th Sep 1986 I was enlisted in Indian Army at the age of 19. War was declared in Kargil and our regiment deployed at first on the battled field, my five friends lost their lives and seeing them I thought I was next on the line and collapsed, fortunately team

medics arrived at the scene and rescued me. During that time all of my memories related to my family just quickly flashed in front of me. After 3 years in the army, I went on leave to my home land. All my closed relatives and friends gathered at my house and celebrated by singing and dancing whole night. When I paid all my debts, I managed to send my children to boarding school.

On 10 Oct 2010, I retired as a Naik Subedar after serving 24 years in the army. I am now settled in Nayagaun-15, Pokhara, Kaski. I bought a land in Pokhara with my pension lump sum money. My daughter is already married and has a son whereas, my eldest son is in the British Army and youngest son is the French legion. I am at the post of head of the Payun Khola Community group. I spend my time doing social work in the community.

Case Two

My father's name is Khem Bahadur Grurung and mother's name is Sunita Gurung. I was born on 12th April 1993. I am 29 years old. My permanent address was Bhirkot Municipality, ward no.9, Shankhapur, Syangja. At present, I am settled at Bancampus -15 Pokhara. I spent my childhood in the village where basic needs were barely enough, however I never complained about my life and was very happy. I used to help my family at farming, looking after cattle and daily household chores. It gave a vast experience of living a village life for 12 years. My academic qualification is intermediate in Bio-Science. My father is an Ex-Indian Army. My study was sound and excellent. My family status is medium. I am the second child in my family. Altogether there are 5 members in my family. I have an elder sister and a younger brother. I was interested in the study from childhood. During my childhood I studied in government school in Nepal, but later my father took me to India along with my family. And my father admitted in Army School in India in grade 6. In the beginning I struggled to understand

English because I from Nepali medium background, it made me difficult but due to my hardworking nature I easily adopted there, I used to take first position in extra-curricular activities. In this way, I completed my +2 and returned to Nepal. I joined the Task Force Training Centre for British Army selection on 11 May 2011. After 7th months on 10 December 2011. I was selected in British Army on my first attempt, and I became the first person to join the British Army from my ancestors.

Moreover, my barrack is in Duke of Gloucester Barracks, South Cerney, Cirencester GL7 5RD. My service is running in 11 years. During my service in the army, I served in Brunei, Afghanistan and Cyprus. Till that time, my father bought land in Pokhara, afterwards I built house there and now we are living happily. Our family status gradually improved. My grandfather always used to say to me, " I can do something good to keep the name and fame of our family. Finally, I succeeded to keep the trust of the grandfather. I had a dream about becoming a British soldier and was successful in doing so because of my family's support and care. I decided to do something better for our local volleyball club. I provided them volleyball kits sufficient to last for a year. They greatly appreciated my help.

Our economic condition extensively improved after my success. Currently, I earn around 25 lakhs annually. This has allowed me to provide better life to my family and a wife. I am married to Bipina for six years and we are living happily together. My position in the regiment is a Section Commander. My aim is to proceed further into ranks steadily to fulfill my objectives and aspirations. Overall, I am very delighted that I choose British Army as my career. I expect to go far in my career. I will get retired in 2035 after serving for 24 years. I look forward to finding a suitable job after my retirement.

Case Three

Late Ex-Indian Army Special Subedar (....)

Interview: wife

My previous address was Parbat District, Mahashila Rural Municipality ward no.5. But now I am living in Pokhara Municipality ward no.15 Galeshor. I am Late Ex- Indian Army special subedars Gurung's wife. I have a son and a daughter. According to her husband was born on 30th December 1960 from late father Ran Bahadur Gurung and mother Gau maya Gurung as a second son in the family. He had two brothers and four sisters. He was motivated to join the Indian army from his father who served in the army for 22 years. He only studied up to grade 5 and decided to join the Indian army at the age of 19 and departed to Gorakhpur with his uncle. Luckily, he passed the selection at the first attempt and completed his phase 1 training from Silambhu. He was from 5/11 Gurkha Regiment. He used to do farming enlisting in the army. Even though his father was in army, family's economic conditions was poor due to big family. Therefore, to improve this he joined the army force. After five years of service, he got married with me and bought a house in Pokhara after few years. We also moved from the village to city. I admitted my children in the boarding school. We were living a happy life.

His service was running at 26 years in the Indian Army. He was on Gurkha Major Course and told me he will visit the home after the course. After completing the course, within three days he was patrolling in Assam as a Patrolling Commander and got ambushed from the enemies and was killed on the spot. Nine others patrolling members also lost their lives. He passed away on 19th September 2006. After few days I got a call from the regiment informing me about my husband's dismiss. Initially, they did not tell me the cause of death and mentioned it was from an accident. When I heard about the real cause of death, I was shocked. At that time, I was just 34 years old and my kids

were also small. I had to take all the responsibilities as the single parents. Life was extremely difficult; however Indian army provided some sum lump of money to help with my situations and monthly I received Rs 1.25 Lakhs as a pension. Now my son and daughter are all grownup and has completed Secondary education. My daughter got married and the son is preparing for the further studies. Now, financial condition is stable and managing sufficiently well. I am a member of my community and spent my time in social work.

Case Four

Presently, I am 28 years old, civil servant in Singapore Police. My father's name is Gam Bahadur Gurung and mother's name is Rima Gurung. My father who was a farmer has passed away at the age of 80 leaving behind my 67 years old mother and three married elder sisters. I'm married and got one daughter. Coming from a background of lower middle-class family from a rural area where the only breadwinner our family was my father. I had a though struggling childhood. My hometown is located in Parbat, Bhukka Deurali Rural Municipality. Since our village was in remote area, there was lack of everything right from the transportation to education system. Due to the lack of resource, there was no electricity at our place at that time. The school I had to go was miles distance from our place which usually took me one hours walking to reach the area. I remember how I used to rush for the school as soon as I reach home finishing all the field work in the morning. My all sisters got married at a very young age and I was the only one left out along with my old parents.

I was interested in study and always wanted a good education base since childhood to achieve my goal at becoming a professor in the future providing a fulfilled life to my parents. I always wanted to make them proud and give them a happy content life as we were financially very unstable and had to struggle every now and then to run our family.

We had to work to city area to get a sack of rice and other eatable which we used to bring it with the help of Doko. So, all these factors including struggling difficult times made me determined to achieve my goal. Slowly I completed my S.L.C. at my home place and I decided to move to city for continuation of my further study. So, I went to Pokhara where luckily one of our relative staying there agreed to give place to stay at his home. I joined Prithivi Narayan Campus in the year of 2009 where my study continued. My study was going on in a smooth way whereas one day my close friend insisted me to go for the training along with him at his uncle's training center. At first, I refused it as my goal was different but then he convinced me a lot sharing all the good points and benefits of joining the Singapore Police Forces. Finally making me to agree with him. I along with my friend and join Task Force Training Centre on 5 June 2010. We got great training for 6th months under proper guidance and then went for selection where we both got selected at very first attempt and felt very happy. Our hard work paid off and I was very elated with a thought that now I can give my parents a better life than before a life that my family always desired for.

Few months later, in the year 2011 we were flown Singapore and housed at the permanent base of GC at Mount Vernon Camp where we received 10 months of training before being deployed for duties. Moreover, this job has played an important role in improving my socio-economic living condition to large extent and has helped me to maintain dignity in the society making my parents proud. Currently, I am serving the country and own a salary of \$29000 annually. I was able to buy a house for my family at Pokhara Kajipokhari ward no. 14 where they are staying right now. I also contributed in making arrangements for better transport and education system in my home town with the thought of improving the lifestyle of my peoples. These jobs had uplifted me and has given me a different life which I never thought of. Starting from a

level whatever I adjusted for everything which I could have, to a level can buy whatever I wanted, had been an uphill journey. I am happy with my achievement and what I did in my life. Currently, my service is running 10th years and I am with my wife and daughter in Singapore.

Case Five

I am 70 years old. I was born on 13th July 1952. My permanent address was Parbat district Lauke but now I am living in Kaski, district Pokhara Municipality ward no. 14 Kajipokhari. Currently I am living with my family here in Pokhara. I joined the Indian army when I was 18 years old, on 30th October 1970 and I retired from the army after serving 26 years on 1st November 1996. During retirement my post was Honorary Subedar. My father 's name is Sete Gurung and my mother's name is Maya Gurung. My father was also in the Indian Army force. I am the eldest son in my family. We are 7, including brothers and sisters. Now I have a wife and a son and a daughter. My son completed double Msc and he got married. And my daughter completed Bsc. And she also got married. There are six members in my family including daughter in laws and two grandchildren. During my service period I improved my economic condition. Before joining the Indian Army, my financial condition was very weak because of big family and I had a big responsibility to improve our economic condition. But it got improved after joining the army. After my retirement, I am running an Army training center in Pokhara. Altogether, 200 youths can train at one time. Additionally, lahure culture was the key to success in my life and for me joining an army force was essential as my economic problem was very critical. Moreover, myself, joining a lahure was a matter of prestige and honor in the Gurung community. Therefore, it was a great pressure for me to join the foreign force. Overall, I was able to improve my financial status to greater extent and I am happy with my work.

APPENDIX 2: QUESTIONNAIRE

SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY:

A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski

A: A Semi-Structured Interview Schedule for Respondents Personal Information of the Informants

- a) Name:
- b) Address:
- c) Age:
- d) Type of family/class:
- e) Total family member:
- f) No. of Lahure population:
- g) Occupation after retirement:
- h) Approximate annual income:
- i) Major sources of income after retirement:

Social Issues

1. Please, state the educational status of all the family members of yours:

- a) Illiterate:
- b) Literate:
- c) Primary Level:
- d) Secondary Level:
- e) Higher Secondary Level:
- f) Bachelor:
- g) Master:
- h) M. Phil/Ph. D.:

2. How many members of your family have recruited in British and Indian Army?

.....

3. In which place he is giving service?

.....

4. What social impact do you feel from Lahure culture?

.....

5. Please, list the economic impacts on Lahure after recruiting in army.

.....

6. Please, list out the „positive“ impacts of Lahure culture.

.....

7. Please, list out the negative impacts of Lahure culture.

.....

Economic Issues

1. How much money do you receive as contribution of Gurkha Force?

.....

2. How much money do you receive as contribution from farming & animal husbandry?

.....

3. What is your major family occupation?

.....

4. How much money did you use to save from your monthly earnings?

.....

5. What are you doing/will you do/did you do from that money?

.....

- 6. How are you spending the money you earned there, now?
.....
- 7. What will you do the money you earned if it is more than for your basic needs?
.....
- 8. What economic impact do you feel at your household/life by that earning?
.....

SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY:

A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski

Questionnaire -1 (B):

Observational Checklist to be used by Researcher

Please, tick one of the best answers that you feel correct in each of the followings:

SN	Indicators to be observed	Best	Better	Good	Poor	Poorer
1	Changes in types of Houses					
2	Health status					
3	Educational status					
4	Life style					
5	Clothing					
6	Households' consumption					
7	Employment					
8	Level of awareness					
9	Status of socialization					
10	Other physical Assets					

Note: Guideline: Best-More than 80%, Better-60-80%, Good-40-60%, Poor-20

40%, and Poorer-Less than 20%

SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY:

A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski

Questionnaire -1 (C):

Key Informant Interview Schedule Personal Information of the Informants

Name:

Address:

Occupation:

1. What is the trend of joining Lahure in this place?
.....
2. Why do Gurung youths join military in a large number?
.....
3. What is the main reason behind Lahure culture on Gurung community?
.....
4. How much money do/did they generally earn from their work?
.....
5. What social impact can be seen in their personal and household life from their earning?
.....
6. What social changes have made in the society from Lahure culture?
.....
7. What economic impact has it made in their family life?
.....
8. What good and bad effects of Lahure culture do you feel in the society?
.....
9. Is there any problem associated with it?
.....
10. If so, how can they be solved?
.....

SOCIO-ECONOMIC IMPACT OF LAHURE CULTURE ON GURUNG COMMUNITY:

A Study of Pokhara Metropolitan City, Ward No 14 and 15, Kaski

Questionnaire -1 (D):

Case Study Interview Schedule Personal Information of the Informants

- a) Name:
- b) Address (Previously & Current):
- c) Age:
- d) Type of family/class:
- e) Total family member:
- f) No. of Lahure population:
- g) Occupation after retirement:
- h) Approximate annual income:
- i) Date of Recruitment:
- j) Date of Retirement:
- k) Major source of income after retirement:
.....
- l) Religion:
- m) Reason of joining the Lahure:
.....

Appendix 3: Pictures Taken During Field Visit

