

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the study

Nepal is a landlocked country strategically located between two Asian super powers and biggest economies in the south. She is rectangular in shape with an average length (east – west) of 885km and width (north – south) of 175km. It is located between 80.15° to 88.15°E longitude and 26.20° to 30.10°N latitude having area of 1,47,181km<sup>2</sup> which has a total population of 26,620,809 according to CBS 2011. About 83 percent of the people are still dependant on the traditional type of agricultural sector (*CBS, 2004*). Agro-based agricultural development is the pre-requisite for the industrial and economic development. Food production still almost entirely depends on the mercy of the weather in spite of the abundant water resources owing to the rapid increase of population. Pressure on land, more area of the steep and economically unfavorable land has been brought under cultivation resulting in rapid deforestation and erosion of loamy soil. Due to the marginal production, the poverty prevailing amongst the most of the families has been a hot cake issue triggered further by alcoholism.

It is estimated that about half of the populations are still depriving of enough foodstuffs all year round. The causes might be massive dependency mainly on rice and Nepalese food habit of having '*Dal bhat*' mostly. On the other hand, we are wasting pretty much food products like millet, maize, wheat, naked barley etc for brewing toxic liquor. The food deficiency in the district is due to the wastage of much food grains to make liquor (DAO, Pyuthan, 2068). The usage of alcohol is one of the socio-economic and burning medical problems of the present world. The alcoholic is a condition, which affects the nervous system along with the symptoms of distorted vision, wobbly walking followed by the garbled speech. It has created so many social problems and many youths have been the victim of alcohol. In the least developed countries like Nepal, it has been creating burdens and challenges in the society. Alcohol consumption

is the world's third largest risk factor for many diseases and disabilities. Alcohol is a causal factor for 60 types of diseases, injuries and a component cause in 200 others. Almost 4 percent of all deaths worldwide are attributed to alcohol, greater than the deaths caused by HIV/AIDS, violence and tuberculosis. Alcohol is also associated with many serious social issues, including violence, promoting bad attitudes, negligence and abuse in the child rearing and absenteeism in the workplace (*Global Status Report on Alcohol and Health, 2011*).

The WHO points out that among men in the developing world alcohol ranks as the fourth cause of disability, in the industrialized regions it ranks first. Women often carry the burden of alcohol abuse by men. Domestic violence, broken families, neglected children, a husband falling sick or otherwise disregarding his work, failing to bring income to the family and in addition the money spent on booze – all these are extra burdens for a family whose income is low and unsecured. Their family life, children's schooling, family income and the health problem of the users are among the factors associated, in addition to more accidents and instances of violence.

In Nepal, different types of alcohols have been using since the time immemorial. The Mahendra Sugar Mills and General Ltd which used sugar molasses to produce alcohol in the decade of 60s followed by the Jawalakhel Distillery in 1973 were the first and second industries to produce seal packed bottled alcohol in Nepal. Now there are more than 58 spirit and 5 beer industries in Nepal but the homemade liquor still occupies the greater share of supply contributing more youths to become alcoholic. Except this, the state has been spending millions of rupees to import alcoholic beverages from abroad and it has earned more than 11 thousand million rupees as tax revenue in the previous year of 2068. Once, the state had banned to issue new licenses for new distilleries in 2058 BS but now it is open from this current year onwards, which

will ultimately promote the alcohol culture. The alcohol or Ethanol ( $C_2H_5OH$ ) content is generally displayed by ABV or UP (*Kantipur, 13 Jan 2013*).

A few researches have shown that it is useful 3/4 units alcohol containing wine for male user and 2/3 units for female for daily use otherwise it is harmful. As the wine contains the anti-oxidant elements, it is claimed that it is useful to control heart attack, diabetes and cholesterol thereby promoting life longevity if used moderately but should be aware of sub-standard alcohols. The herbal plants, nettles, berries, barely, fruits etc are the main raw materials which are fermented using yeast to make the alcoholic beverages. If we could produce these in abundance, Nepal would be self-reliant in wine, beer etc and could make money by exporting them. As per the survey conducted by the CWIN, the national figure stands as: among the adolescents, 60 percent have just tasted the alcohol, 41 percent have used it, 38 percent have occasionally and 10 percent have used it regularly (*Kantipur, 11 Jan 2013*).

The Dashain, Christmas, English New Year etc are the alcohol best selling festivals and the sale increases dramatically during the winter. Now, it is widely used in the feast and festivals like wedding, bartabanda, pasni, Dashain, Tihar, which might be in the form of 'Sagun' or whatever it may be. The social tolerance to alcohol use is quite high and so far alcohol use has not been taken seriously either by the Government or by any other social organization. The production, sale and consumption of alcohol are ever on the increasing order and it could be taken as the number one problem substance abuse in the country (*Dhital et al., 2000*).

It is estimated that almost one-half of the Nepalese population consumes alcohol. A WHO study indicates that early onset and continued use of illicit substances is more likely to occur among young people from communities with poor social and economic performance. Family drinking, alcohol prone environment, availability and accessibility, socio-psychological circumstances

and alcohol advertisements are considered as contributing factors for alcohol use among young people in Nepal. Children are exposed to several problems like violence in the family, aggression, disgrace, self-hurt, involvement in offensive action and illness due to the use of alcohol (*Dhital et al. 1999*).

Excessive or uncontrolled drinking of alcohol may damage children's health, psychology and ultimately loss of lives. In addition, children of alcoholics are found to show less social competency, more internalizing and externalizing behaviors, more negative activity, lower academic achievement and more psychiatric distress (*Sinha et al., 2000*). Despite the health risk and public harm associated with heavy drinking, alcohol is the most commonly used substance in developed and developing countries, including the US and Australia (*Rehm et al., 2006*).

Alcohol consumption is associated with a wide range of adverse health and social consequences, both being acute (e.g. traffic deaths, other injuries) and chronic diseases (e.g. alcohol dependence, liver damage, stroke, cancers of the mouth and esophagus). Death rate due to alcoholic liver disease (liver cirrhosis) rose in the UK from 3,236 in 2002 to 4,400 in 2008 (*Statistic on Alcohol England, NHS health and Social Care Information, 2010*). Therefore, defining precisely who is at risk for alcohol problems and assessing the risks and consequences of alcohol use i.e. its cause and impacts regarding alcoholism are important for designing effective interventions to reduce alcohol problems, criminalities and for providing accurate public health information and security measures as well. And it is equally true that most of the alcohol users acquired the behavior of alcoholism from the socialization process. The rituals, customs, peer groups and alcohol prone environment are more responsible to use alcohol in the traditional user communities (*Kantipur, 11 Jan 2013*).

## 1.2 Statement of the problem

The state has forbidden the drinking driving for all the riders as it is sole cause of most of the road accidents, which can be considered as an appreciable step of the government. Still this step has not reached to the remote villages, which are duly linked to the urban sectors by the dirt roads more vulnerable for accidents. Therefore, the presence of the state is a felt need to have checked the drinking driving to reduce such frequent unfortunate accidents.

Five people were killed due to the effect of Sofi wine on 19<sup>th</sup> Shrawan in 2066 (Kantipur, 4 Aug 2008) and seven/seven were killed in Ramechhap and Kavre on 27<sup>th</sup> Shrawan in the same year (Kantipur, 12 Aug 2008). Ranjana Limbu, 17 years killed her own father Harka Bahadur Limbu, 55 years who was full of drinking wine; saying for her security being raped (Gorkhapatra, 27 Apr 2009). Similarly, in a simple issue; the fully drunken i.e. loaded husband Kamaro Sarki set fire on his wife Chawali's vaginal part injuring her seriously. In this charge, the police have arrested him but their three children have become helpless as the mother is getting treatment in the district hospital of Dailekh (Kantipur, 1 Jan 2013). Beside these, we have heard the news of smashing utensils for making liquor by the Maoist insurgents during the insurgency period along with the news of declaring dry zones by the local mothers' groups in the various parts of the country. Further more, the researcher himself has witnessed many gang fights among the youths during the cultural shows and game competitions held on special occasions in the villages of Lamjung and Kaski districts. How unfortunate are these news? Many more have been killed by poisonous and toxic alcohol in India and in the other parts of the globe too. The mass media elaborately covers almost daily such news but such incidents have not reduced yet.

In the booklet 'An Introduction to People of Marpha', we can find some ritual practices of alcohol in the area. As per the booklet, they use liquor even to conduct the puja for their divinities and deities such as in the *pholtarchi*, which

is conducted to avoid the misfortunes by sprinkling the pure liquor with *dhup*. Also, they offer liquor to their ancestors and have it by gathering all the *phope* at the old Marpha village namely Tamang in the month of June which is called Tamang *pa* drinking. Now, it has been replaced by the *phope jhomchi* run by establishing a *phope guthi*, which conducts the *phope* gathering festival in the month of July with organizing grand feasts for 5/6 days. Similarly, the *mhane guthi* conducts the *ngemsyo jhomchi* gathering festival, which is also called *mhane pa* drinking ceremony in which they organize feasts for 3/4 days. During the *toranla* festival in the month of February, they offer pure liquor with varieties of foods to their ancestral deities' *pholdhol*, which is known as *khepen chuwa or khimi*. After the completion of the *tharchyang* puja, the person is supposed to be free of social duties and he/she holds no more social posts such as thuyimin (Mukhiya, village headman). For this relief, the man should offer a *theki* of liquor to the village headman. Beside these, a *paru* with ghee *hyar* containing the first grade liquor is compulsory to carry forward the *phapur*, the initial stage of the marriage. For the marriage procession, initially the *kelsang* takes place accompanied by the *sagun* offering to the attendees. This *sagun* comprises of liquor too. The front liners of the marriage procession carry the same type of *paru* as that of *phapur* and offer to the bride's house to let them know about the arrival of the marriage procession (*Rai & Hirachan, 2067*).

The researcher himself has tasted many brands of alcohols and experienced its consequences after having it along with a serious setback due to a drunken brawl in the ACAP Jomsom in 2057 BS. As almost all the staffs were against the OIC's monopoly, it was already planned to discuss the matter during a night in-house party. While the matter came out into the floor, the calmness was instantly broken into the quarrel. A few violently attacked him but it did not remain long as per the previous planning. Some had played the role of mediators and from the day after tomorrow the news spread throughout the ACAP to the NTNC (the then KMTNC) followed by asking series of

elucidations from the HQ to the staffs involved. It was due to the alcohol, which sometimes worsens the situation whatever may be the issue. And, perhaps such issues could be simply sorted out without having alcohol by arranging table talks with the stakeholders in a democratic way.

On the other hand, some have alcohol for the proper digestion purpose and to get warm in the harsh coldness. The second cause bears no more significance but the researcher has witnessed the usage of alcohol during the yak fresh blood drinking ceremony held at Sekung Lake and Marche in Mustang saying it would be difficult to digest the fresh blood, which is usually taken as medicine believing the blood contains herbal plant qualities found in the high pasture lands. Behind this cause, there might be business motive as the business castes 'The Thakalis' usually conduct these campaigns. Except this, as named by the Varna system; the Matawali literally known as the drinking castes generally take it with saying '*Jataile diyako*'. This might be the cause, which has increased the alcohol users as compared to the Tagadhari, the sacred thread wearing castes. Most of these Matawali people such as Tamang, Newar, Thakali, Rai, Limbu, Tharu, Magar, Gurung, Jirel, Dhimal etc prepare such alcoholic liquors at their homes generally by the women and consume easily as a common drink. Such locally homemade liquors are easily served to the guests and seniors without any hesitations as an indispensable manner of hospitality. Other non-alcoholic drinks such as tea etc stands for inferior drinks and symbolically viewed as disrespected. The host women urge the guest with saying '*Chhora manchhe bhayara pani napiune*' if the guest rejects it. Comparing tea with alcohol as an inferior drink could be the easy availability in the local community, concept of juice of food grains and social tolerance to the alcoholism. In this way, it became as an essential drink among them and a huge mass came easily under the influence of the alcoholic liquors.

Due to the expansion of commerce and market, many varieties of non-alcoholic drinks are also available in the local markets so as the many varieties of

alcoholic beverages. Sugar also can be found easily. So, tea and those non-alcoholic drinks are also served equally in those mongoloid communities. It doesn't mean that those drinks have replaced the alcohol totally. Certainly, there are many options and choices but the trend is still in the increasing order. To perform the long death rites such as *Pae or Gyawa (Argoun)* and other ritual activities, it has been used as ultimate drink to kill time. Also, the rite performers literally known as *Ghyapre or Pachyu* based on Bonponism ask for alcohol for the death souls. The lamas also urge to put alcohol to the death souls as '*Prasad*' similar to sprinkling of water done by the pundit in a 'Puja'. In this way, it has somehow acquired the ritual value as well in those communities where every auspicious occasion gets started and ended with drinking alcohol.

But nowadays, it has crossed the caste restrictions. Most of the people from of all the walk of lives use alcohol without hesitation. Now, it has been a fashion and passion too. Youngsters are seemed like drunkard during heavy metal rock concerts. The younger generation is mostly indulged in alcoholism from their early school life even though other groups are also involved in it. Young generation is the future of the country so they should be healthy physically, mentally, socially and spiritually as well. Therefore, the causes and impacts behind the alcoholism prevailing in all societies should be examined carefully. Research has shown that people who start drinking at an early age, for instance at 13 years old or younger, significantly increases the likelihood that they will experience alcohol problems later in the life. This statistic shows underage drinking is a bigger problem than teenage alcoholism or adolescent alcohol abuse. Indeed, many pre-teens are problem drinkers and this study aims to answer the following research problems:

1. What are the causes of alcoholism?
2. What are the consequences of alcoholism on an individual's personal and social life?
3. What are the links between the alcoholism and socialization process?

4. What are the links between the alcoholism and criminalities?

### **1.3 Objectives**

During my long career in different organizations with people of diverse ethnicities, mainly the Mongoloid tribes and Dalits, I found much alcohol prevalence in their societies. On the other hand, the communities I had worked with were '*Matawali*' dominated communities whether it be in Mustang or other parts of the state. So, the general objective of the study is to examine and understand the causes and consequences of alcoholism among them living in urban as well as in rural villages of the state so far. Since 'Alcoholism' is a vague topic, the following two objectives are enough for the study.

1. To explore causes of alcohol use
2. To examine the consequences of alcoholism

### **1.4 Significance**

In Nepal many studies about communicable diseases have been carried out but a few have been done for non-communicable ones. There are no specified data or reports of alcoholism in Nepal. So study about alcoholism is significant.

As alcoholics are increasing in Nepal, the early measures for prevention are significant in prevention of alcoholic behaviors. Young generation is involved in alcohol abuse due to various causes and is at high risk for various communicable diseases, which affect their educational performance too along with alcohol-associated crimes, violence etc. As the drinking driving is responsible for most of the traffic accidents injuring and killing many innocents and is thus forbidden, likewise; alcohol is a slow poison, which has been spoiling many adolescents' potential lives along with their images and personalities. The social environment is such that the youths may easily come with the contact of alcohol and therefore, they are the most vulnerable groups comprising of the teenagers too. In some communities like the Gurung, the environment; such as the social traits are more responsible to attract them and

ultimately making them alcoholics. This study will enable and identify the causes and consequences of alcohol use and associated risks present among the alcohol addicts so that the risk reduction strategies along with the preventive measures and short and long-term consequences could be assessed.

### **1.5 Organization**

Like other dissertations, this study also has been divided into seven chapters followed by bibliographies and annexes and it has been presented study areas wise order so that the research study could lead to achieve the objectives precisely. The first chapter deals with the introductory part of the alcohol use containing statement and objectives of the study, second is about the concerned literature, third with the research methodology applied, fourth about the cases taken from various communities, fifth and sixth are focused on causes and consequences of alcoholism followed by the concluding seventh chapter, which contains the summary, findings and conclusion of the study.

### **1.6 Limitation**

The term ‘Alcoholism’ is a vague topic, which prevails all over the societies in the world so as in the Nepalese societies too, mostly in the *Matawali* and *Dalit* dominated communities. Also, it is within the reach and easy approach of all the age groups. In such a situation, any studies on alcoholism could not be a complete one, so this study also bears some limitations as indicated below:

- ❖ The focal points were comparatively more alcohol addicted
- ❖ Time and resources had hampered the study to some extent
- ❖ Many caste groups could not bring under the assessment
- ❖ The study could not reach to the all corners and remote parts of Nepal
- ❖ The areas of coverage had been limited mainly around Pokhara only
- ❖ Some of the respondents were illiterate
- ❖ The main aim of the study is just for the dissertation in the M.A.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

The review of literature is the most essential part of the study. The main purpose of literature review is to find out what works have been done in the area of research problem and what has not been done in the field of the research study being undertaken. Focusing on causes and consequences of alcohol use, this chapter discusses the relevant literature available that can be inter-related with the topics. Since the alcohol user is a member of the society, he/she learns the behavior of drinking from that society during his involvement in many functions in the course of socialization. On the other hand, we have witnessed the harmony of the society even if there are drunkards and vice-versa. So, the theories of functionalism and criminology are equally applicable for the study. For review of the study, the researcher has used different books, reports, journals and studies published by various institutions and unpublished dissertations submitted by master level students which have been further divided as follows:

- ❖ Theoretical Review
- ❖ Empirical Review

#### **2.1 Theoretical Review**

The topic alcoholism is a multidimensional subject, which might be viewed from several perspectives. Many paradigm shifts may also be useful for the study but here are three to cope with the problems mentioned.

##### **2.1.1 Theory of Socialization**

Socialization begins from the birth of a child and keeps on functioning till the society's existence. It is a never-ending process, which is closely adhered to the society. According to MacIver, Socialization is the process by which social beings establish wider and profounder relationships with one another, in which they become more bound up with and more perceptive of the personality of

themselves and of others and build up the complex structure of nearer and wider association". I Kimball Young writes, "Socialization will mean the process of inducting the individual into the social and cultural world of making him a particular member in society and its various groups and inducting him to accept the norms and values of that society ... a matter of learning and not of biological inheritance" (*Bhusan & Sachdeva, 2003*).

Mazumdar defines socialization as "The process whereby original nature is transformed into human nature and the individual into person". Every man tries adjusting himself to the condition and environment predominantly determined by the society of which he is a member. If he fails to do so, he becomes a social deviant and is brought back into line by the efforts of the group of which he is a member. This process of adjustment may be termed as socialization. It develops in him the community feeling (*Bhusan & Sachdeva, 2003*).

"Socialization is the means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society and is the most influential learning process one can experience in lifetime" (*Billingham, 2007*). Sociologists use the term socialization to refer to the lifelong social experience by which people develop their human potential and learning culture. Unlike other living species whose behavior is biological set, humans need social experience to learn their culture and to survive (*Macionis, John J., and Linda M. Gerber, 2011*).

Theories of socialization are found in Plato, Montaigne and Rousseau and as per their dictionary entry from 1828 that defines 'socialize' as 'to render social, to make fit for living in society'. However it was the response to a translation of a paper by Georg Simmel that the concept was incorporated into various branches of psychology and anthropology (*Clausen, 1968*).

In the middle of the 20th century, socialization was a key idea in the dominant American functionalist tradition of sociology. Talcott Parsons and a group of colleagues in the US developed a comprehensive theory of society that responded to the emergence of modernity in which the concept of socialization was a central right. From the late 1980s, sociological and psychological theories have been connected with the term socialization.

George Herbert Mead developed a theory of social behaviorism to explain how social experience develops an individual's personality. Mead's central concept is the self, the part of an individual's personality composed of self-awareness and self-image. Mead claimed that the self is not there at birth, it develops with social experience. In effect, others are a mirror in which we can see ourselves, he coined the term looking glass self, which means self-image based on how we think others see us. According to Mead the key of developing the self is learning to take role of the other. With limited social experience, infants can only develop a sense of identity through imitation. Gradually children learn to take the roles of several others (*Macionis, 2010*).

### **Types of Socialization**

***Primary Socialization:*** Primary socialization for a child is very important because it sets the groundwork for all future socialization. Primary socialization occurs when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family and friends.

***Secondary Socialization:*** Secondary socialization refers to the process of learning the appropriate behavior as a member of a smaller group within the larger society. Basically, it is the behavioral patterns reinforced by socializing agents of society. Secondary socialization takes place outside the home, it is where children and adults learn how to act in a way that is appropriate for the situations that they are in. Schools require very different behavior from the

home. Children act according to new rules. Secondary Socialization is usually associated with teenagers and adults and involves smaller changes than those occurring in primary socialization i.e. entering into a new profession, relocating to a new environment or society (*Macionios, 2010*).

**Developmental Socialization:** Developmental socialization is the process of learning behavior in a social institution or developing your social skills.

**Anticipatory Socialization:** Anticipatory socialization refers to the processes of socialization in which a person “rehearses” for future positions, occupations, social and relationships.

**Re-socialization:** “Re-socialization refers to the process of discarding former behavior patterns and reflexes accepting new ones as part of a transition in one’s life. This occurs throughout the human life cycle” (*Schaefer & Lamm*). Re-socialization can be an intense experience with the individual experiencing sharp break with their past and needing to learn and be exposed to radically different norms and values. One common example involves re-socialization through a total institution or “settings in which people are isolated from the rest of society and manipulated by an administrative staff” (*Macionis, 2010*).

**Organizational Socialization:** Organizational socialization is the process whereby an employee is learning the knowledge and skills necessary to assume his or her organizational role. As newcomers become socialized, they learn about the organization and its history, values, jargon, culture and procedures.

While role changes like those described above always require adjustment and involve a socialization process. Do not assume that this is always stressful. Learning a new role can be fun and exciting and can offer an exit from a past unsatisfactory role. Wheaton (1990) studied people who went through nine kinds of role transitions including new job, job loss, marriage, divorce having a

child and having one child move out, among others. For seven of the nine, the degree of stress in one's old role was important for determining whether or not learning the 'new role presented emotional difficulty. All of these factors influence the specific kind of socialization process that occurs with any given role change (*Rao, 2001*).

### **2.1.2 Theory of Functionalism**

Functionalism has its origins in the work of Durkheim who you will recall was especially interested in how social order is possible or how society remains relatively stable. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole. As Durkheim suggested, functionalism conceptualizes society as more than the sum of its component parts. Each part is “functional” for society i.e. contributes to the stability of the whole. The different parts are primarily the institutions of society each of which is organized to fill the different needs and each of which has particular consequences for the form and shape of society. The part each then depends on one another.

The family as an institution, for example, serves multiple functions. At its most basic level, the family has a reproductive role. Within the family, infants receive protection and sustenance. As they grow older, they are exposed to the patterns and expectations of their culture. Across generations, the family supplies a broad unit of support and enriches individual experience with a sense of continuity with the past and future. All these aspects of family can be assessed by how they contribute to the stability and prosperity of society. The same is true for other institutions. The functionalist framework emphasizes the consensus and order that exist in society focusing on social stability and shared public values. From a functionalist perspective, disorganization in the system, such as deviant behavior and so forth leads to change because societal components must adjust to achieve stability. This is a key part of functionalist theory - that when one part of society is not working or dysfunctional, as they

would say, it affects all the other parts and creates social problems. Change may be for better or worse, changes for the worse stem from instability in the social system such as a breakdown in shared values or a social institution no longer meeting people's needs (*Collins, 1994*).

Functionalism was a dominant theoretical perspective in Sociology for many years and one of its major theorists was Talcott Parsons. In Parsons's view, all parts of a social system are interrelated with different parts of society having different basic functions. Robert Merton further developed functionalism. Merton saw that social practices often have consequences for society that are not immediately apparent, not necessarily the same as the stated purpose. He suggested that human behavior has both manifest and latent functions. Manifest functions are the stated and intended goals of social behavior.

Critics of functionalism argue that its emphasis on social stability is inherently conservative and that it understates the roles of power and conflict in society. Critics also disagree with the explanation of inequality offered by functionalism that it persists because social inequality creates a system for the fair and equitable distribution of societal resources. Functionalists would, for example, argue that it is fair and equitable that the higher social classes earn more money, since they; so it is argued, are more important (functional) to society. Critics of functionalism argue that functionalism is too accepting of the status quo. As per them, inequality serves a purpose in society: It provides an incentive system for people to work and promotes solidarity among groups linked by common social standing (*Margaret, 2009*).

### **2.1.3 Theory of Criminology**

As the alcoholism is a mostly accepted deviant behavior, it certainly has a relationship with the criminology too.

**The Labeling Theory:** It is one of the most important approaches to the understanding of criminality. The theorists' view is: we must discover why some people come to be tagged with a 'deviant' label in order to understand the nature of deviance itself. People, who represent the forces of law and order or are able to impose definitions of conventional morality on others, do most of the labeling. By and large, the rules in terms of which deviance is defined are framed by the wealthy for the poor, by men for women, by older to younger and by ethnic majorities for minority groups. Once a child is tagged a delinquent, he or she is stigmatized as a criminal and is likely to be considered untrustworthy by teachers and prospective employers. H. Becker has shown how deviant identities are produced through labeling rather than through deviant motivations or behaviors. "Deviant behavior is behavior that people so label". To be a marijuana smoker is depended on one's acceptance into the subculture, close association with experienced users and one's attitudes towards non-users (*Becker, 1963*).

He was highly critical of criminological approaches, which claimed a clear division between 'normal' and 'deviant'. A person's dress, manner of speaking or a country of origin could be the key factors that determine whether or not the deviant label is applied. Edwin Lemert (1972) advanced a model for understanding how deviance can coexist with or become central to one's identity. According to him, some minor things such as traffic violations and a small-scale theft from the workplace are 'overlooked' and such acts remain 'marginal' to the person's identity: a process occurs by which the deviant act is normalized. In some cases, however, normalization does not occur and the person is labeled as a criminal or delinquent. Lemert used the term 'secondary deviance' to describe cases where individuals come to accept the label and see themselves as deviant. In such instances, the label can become central to a person's identity and lead to a continuation or intensification of the deviant behavior.

**The Theory of Crime Prevention through Environmental Design:** It is based on one simple idea: that crime results partly from the opportunities presented by physical environment. This being the case it should be possible to alter the physical environment so that crime is less likely to occur. Simple and almost obvious as this may be, the idea that crime is partly caused by physical environment has been a controversial one among criminologists. In my presentation I will argue that the controversy is based on a misunderstanding about causes and will review what is now a large body of evidence that the physical environment plays an important part in crime. I will then review current approaches to changing the physical environment and the “opportunity” theories on which these rest. I will also consider the main criticism of environmental crime prevention that it does not reduce crime but merely displaces it to some other time, place or target. Finally, I will draw out the main lessons from research about successful ways to implement crime prevention through environmental design (*Ronald V. Clarke*). Some criminological Theories are:

Table 2.1: Comparison between some criminological theories

<b>Criminological Theory Summaries</b>	<b>Main Points</b>	<b>Theorists or Researchers</b>
Classical	Crime occurs when the benefits outweigh the costs—when people pursue self-interest in the absence of effective punishments. Crime is a free-willed choice. See also deterrence, rational choice.	Beccaria
Positivist	Crime is caused or determined. Lombroso placed more emphasis on biological deficiencies whereas later scholars would emphasize psychological and sociological factors. Use science to determine the factors associated with crime.	Durkheim Comte Lombroso Guerry Quetelet
Individual Trait	Criminals differ from noncriminals on a number of biological and psychological traits. These traits cause crime in interaction with the social environment.	Glueck & Glueck Mednick Caspri Moffitt

Social Disorganization	Disorganized communities cause crime because informal social controls break down and criminal cultures emerge. They lack collective efficacy to fight crime and disorder.	Shaw & McKay Sampson Bursik & Grasmick
Differential Association Social Learning Subcultural	Crime is learned through associations with criminal definitions. These definitions might be generally approving of criminal conduct or be neutralizations that justify crime only under certain circumstances. Interacting with antisocial peers is a major cause of crime. Criminal behavior will be repeated and become chronic if reinforced. When criminal subcultures exist, then many individuals can learn to commit crime in one location and crime rates—including violence—may become very high.	Sutherland & Cressey Sykes & Matza Akers Wolfgang & Ferracuti Anderson
Anomie Institutional-Anomie	The gap between the American Dream's goal of economic success and the opportunity to obtain this goal creates structural strain. Norms weaken and 'anomie' ensues, thus creating high crime rates. When other social institutions (such as the family) are weak to begin with or also weakened by the American Dream, the economic institution is dominant. When such an institutional imbalance exists—as in the United States—then crime rates are very high.	Merton Messner & Rosenfeld

(Cited from: Cullen & Agnew, 2002, *Criminological Theory: Past to present*, Los Angeles).

**The youth and Crime Theory:** It states that popular fear about crime centers on offences such as theft, burglary, assault and rape – ‘street crimes’ that are largely seen as the domain of young working-class males. The rising crime rates are often ‘moral breakdown’ among young people, which might be

vandalism, school truancy and drug use increasing ‘permissiveness’ in society. This equation of youth with criminal activity is a new one, according to some sociologists. Generally, the statistics about crime rates do reveal high rates of offence among young people. Two-fifths of all offenders cautioned or convicted for criminal offences in 1997 were under the age of 21. For both males and females, the peak age of offending was 18 (*HMSO, 1999*). Yet we must approach assumptions about youth and crime with some caution, as John Muncie has noted (1999). He argues that ‘moral panics’ about youth criminality may not accurately reflect social reality. He has further noted that the common assumption that robberies, for example, are committed by young people in order to finance drug habits. Recent studies reveal that drug and alcohol use among young people has become relatively ‘normalized’. A survey of more than 7,000 adolescents aged 15 and 16 revealed that more than 94 percent drank alcohol, about one third had smoked a cigarette within the previous thirty days and 42 percent had tried illegal drugs at least once (*Miller and Plant, 1996*).

## **2.2 Empirical Review**

### **2.2.1 Literature Related to Alcoholism Overview**

Alcoholism is a primary, chronic disease with genetic, psychosocial and environmental factors influencing its development and manifestations. The disease is often progressive and fatal. It is characterized by impaired control over drinking, preoccupation with the drug alcohol, use of alcohol despite adverse consequences and distortions in thinking, most notably denial. Each of these symptoms may be continuous or periodic (*National Council on Alcoholism and Drug Dependence and the American Society of Addiction Medicine, 2010*).

Alcohol is the drug of choice among youth, often with devastating consequences. Drinking early in life is also associated with an increased risk of developing disorder at sometime during the life span however; more boys than

girls engage in frequent and heavy drinking and boys show higher rates of drinking problems (*National institute of Alcoholism, 2000*).

The net effect of alcohol consumption on health is detrimental and disease burden is closely related to poor people and those who are marginalized in the society. The costs associated with alcohol amount to more than 1 percent of the gross national product in high-income and middle-income countries with the costs of social harm constituting a major proportion in addition to health costs (*Lancet, 2009*).

According to information derived from the United States National Longitudinal Alcohol Epidemiological Study released in 2006, about 8 percent of American adults are dependent on alcohol (estimates range from 5-10 percent). About 34 percent of adult Americans do not use alcohol at all. Another 44 percent are occasional or non-dependent users. Alcohol is the third leading cause of preventable death in the United States (smoking and obesity rank first and second). Alcoholism is associated in about 30 percent of homicides and 22 percent of suicides. It is the cause of about 20 percent of fatal motor vehicle accidents and is a contributing factor in between one-third and one-half of all vehicular accidents (*NIAAA, 2008*).

### **2.2.2 Alcohol Use Trend in Nepal**

Alcohol has been used in Nepal since the time immemorial. As a sub-sample of the main survey, a total of 426 children and youths, 58.5 percent boys and 41.5 percent girls, aged 10-17 years were interviewed from the sample households. Based on their ethnicity, 56.6 percent belonged to traditional user of alcohol, whereas 43.4 percent belonged to non-user groups. Similarly, 64.8 percent were from rural and 35.2 percent from urban areas. The use of alcohol was examined through prevalence based on the information collected on both current and lifetime use. The overall prevalence among children aged 10-17 is 17.4 percent for current (in the last 12 months) and 27.2 percent for lifetime

use. Among them, only 9.2 percent reported drinking in the last 30 days, most of them 1 to 5 times. The percentage of regular users (20+ days in 30) is very low at 0.8 percent. The current use is considerably less than lifetime use by about 10 percent. The prevalence among boys (21.8 percent) is about double that of girls (11.2 percent) indicating gender variation in drinking behavior. The median age of initiating drinking was found to be 13 years. Traditional and cultural occasions appear to be the most important occasion for initiating drinking for 60 percent (*Dhital et al., 2001*).

In a previous survey (1998) among 277 urban youths (154 male and 123 female) in age group of 18-23 in five colleges of Kathmandu, it was found that 63.5 percent had experienced alcohol at some points in their lives. Among them, 61 percent had their first taste of alcohol before the age of 15. Among those initiated, 11 percent reported drinking 'regularly' currently, 23 percent 'frequently', 58 percent 'occasionally' and 8 percent 'not at all'.

### **2.2.3 Literature Related to Causes of Alcoholism**

Risk factors for alcoholism include social, genetic, environmental and cultural factors. Dysfunctional families characterized by marital problems, financial crisis, illness, lack of cohesion and frequent moves produce a disproportionate number of alcoholics. Also, research suggests that those with a previous history of physical or sexual abuse have higher incidence of alcohol abuse compared to their peers. In fact, one study shows that 24 percent of all female alcoholics have experienced sexual abuse in their childhood. Research has shown that genetic factors play a strong role in whether a person becomes an alcoholic, accounting for 40-60 percent of the risk (*Schuckit et al., 2002*).

Researchers have identified a number of risk and protective factors for problem drinking, derived from longitudinal research studies. The risk factors include poor parental supervision and discipline, truancy from school, disadvantaged neighborhoods and early involvement in problem behavior (*Beinart et al.,*

2002). According to a 4-year longitudinal study on risk factor of alcoholism, Taipei (2004) the risk for alcoholism was significantly higher among subjects who were male and family history of alcoholism was also significant and higher extent of cultural assimilation.

According to NIAAA (2007), problem drinking has multiple causes, with genetic, physiological, psychological and social factors all playing a role. Not every individual is equally affected by each cause. For some alcohol abusers, psychological traits such as impulsiveness, low self-esteem and a need for approval prompt are causes for inappropriate drinking. Some individuals drink to cope with or "medicate" emotional problems. Social and environmental factors such as peer pressure and the easy availability of alcohol can play key roles. Poverty and physical or sexual abuse also increase the odds of developing alcohol dependence. Studies have demonstrated that peer pressure is risk factor for adolescents to use alcohol (*Simons-Morton et al., 2001*).

Peer pressure can influence children to participate in high-risk activities, including underage drinking. Alcohol use among teens is both common and potentially dangerous. By the end of high school, 77 percent of adolescents reported drinking alcohol and 60 percent reported having been "drunk" (Johnston et al., 2003). Marital dissolution is associated with increased risk of problematic drinking. However, marriage to a problem drinker also increases this risk and ending this type of relationship may actually decrease risk of problematic drinking (Smith et al., 2012). One review of the international research published between 1990 and 2010 has concluded that the risky alcohol consumption (hazardous, binge and heavy drinking) is more prevalent among the unemployed (*Henkel, 2011*).

Surprisingly, few studies have addressed the association between smoking and drinking despite the fact that 80 to 95 percent of alcoholics smoke cigarettes. NIAAA estimates that alcoholism is 10 to 14 times more prevalent among

smokers than non-smokers. Other studies estimate that roughly 70 percent of alcoholics are classified as “heavy smokers”. The people drink alcohol by different reasons such as social and peer group pressure, just for the sake of fun and excitement to get a feeling of independence, as a reaction to stress or to relieve tension or as an escape from reality life seems unpleasant temporarily (*Aggrawal, 2003*).

Whether a person’s habitation or addiction is considered, it depends on how much is consumed. The line between “Heavy drinker and the alcoholic” however is not easy to draw. If a person depends on alcohol to solve the basic problems of adjustment but is not regularly drunk, he/she has a habituated dependency on it. If people are constantly or regularly drunk and crave liquor briefly without it, they are addicted to alcohol (*Sharma, 2006*).

#### **2.2.4 Literature Related to Impacts of Alcoholism**

Alcohol or drug abuse is associated with more than half of the reported suicides in the world. 5 to 10 times more alcohol or drug users attempt suicide as compared to non-users (Nagle B. K., 1991). Chronic alcohol use can damage any organ systems. There is an increased risk of mouth, throat, stomach, colon, liver, breast and other estrogen related cancers (WHO, 2000). The health problems for which alcohol is responsible are only part of the total social damage, which includes family disorganization, crime and loss of productivity (*Park, 2007*).

Alcohol abuse is associated with many accidents, fights, driving offenses and unprotected sex. Alcohol is responsible in the world for 1.8 million deaths and results in disability in approximately 58.3 million people due to alcohol related neuropsychiatric disorders (Moreir et al., 2009). In South Africa, where HIV infection is epidemic, alcohol abusers exposed themselves to double the risk of this infection. Additionally, alcohol abuse increases the risk of individuals

either being the victim of sexual violence or perpetrating sexual violence (*Chersich et al., 2010*).

Many alcoholics suffer from anxiety disorders and more frequently, depression. A survey of 6,355 addiction patients found the lifetime prevalence of depression to be 43.7 percent, which is consistent with another study that placed the rate of depression among alcoholics at 42.2 percent. Studies have shown a U or J shaped relation between CHD mortality and alcohol use (*Hashimo et al., 2000*).

In one of the most comprehensive studies on domestic violence to date, UCLA researchers cited male partners' alcohol abuse and unemployment as the chief risk factors for domestic abuse of women. Indicating that the violence stems more from the traits of male assailants than those of their female victims (Kim SJ, 2012). Chronic use of alcohol is considered to be a potential risk factor for the incidence of type-2 diabetes mellitus (T2DM), which causes insulin resistance and pancreatic  $\beta$ -cell dysfunction that is a prerequisite for the development of diabetes (David, 2011). Alcohol use among adolescents co-occurs with a range of other risky behaviors including tobacco use, sexual activity, violence, drinking and driving and suicide (*Windle, 1999*).

Based on data collected from more than 4,000 adolescents (ages 13 to 18 years) in the 1995 NHSDA, Johnson and colleagues (2000), reported strong relationships between binge drinking and smoking. For example, adolescents who reported binge drinking in the 30 days before the survey were 17 times more likely to have smoked during that time than adolescents who did not report binge drinking. Also, among adolescents who did not binge drink in the previous 30 days, more than 82 percent did not smoke during that time.

The mortality rate of patients with alcoholic pancreatitis is about 36 percent higher than that of the general population. Approximately 50 percent of

patients with alcoholic pancreatitis die within 20 years of onset of the disease. Only 20 percent of deaths occurring before a patient's life expectancy are attributed to pancreatitis or its complications, most of these deaths are attributed to the effects of alcohol or smoking on other organs such as the liver (Andren- Sandberg et al., 1997). Excessive alcohol consumption and heavy smoking are the main risk factors for upper digestive tract cancers. Cancer risk is dose-dependent and alcohol along with smoking has synergistic effects (Salaspuro, 2003).

Heavy drinking can cause the number of oxygen-carrying red blood cells to be abnormally low. This condition, known as anemia, can trigger a host of symptoms including fatigue, shortness of breath and lightheadedness (David, 2006). Heavy drinking, especially bingeing makes platelets more likely to clump together into blood clots, which can lead to heart attack or stroke. In a landmark study published in 2005, Harvard researchers found that binge drinking doubled the risk of death among people who initially survived a heart attack.

Road Traffic Accident (RTA) is one among the top 5 causes of morbidity and mortality in Southeast Asian countries. Its socioeconomic repercussions are a matter of great concern. Efficient addressing of the issue requires quality information on different causative factors (Paden, 2002). Many researchers and clinicians consider craving an important contributor to the development and maintenance of alcoholism. Craving has been described as a powerful urge to drink or as intense thoughts about alcohol (ICD-10).

A recent study by Gordon Smith and his colleagues (1999) found that alcohol is an important factor in many fatal non-traffic injuries and that its importance varies by cause of injury. Alcohol was a major contributing factor in 32 percent of all homicide cases, 31 percent for unintentional injury deaths and 23 percent for suicide cases. According to DSM (2010), Depression, anxiety, stress,

dementia, Hallucination, irritability, Denial, Insomnia, compulsive behavior, craving are the mental or psychological consequences of alcoholism.

### **2.2.5 Literature Related to Preventive Measures of Alcoholism**

The WHO, the EU and other regional bodies, national governments and parliaments have formed alcohol policies in order to reduce the harm of alcoholism. Increasing the age at which licit drugs of abuse such as alcohol can be purchased, the banning or restricting advertising of alcohol has been recommended as additional ways of reducing the harm of alcohol dependence and abuse. Credible, evidence based educational campaigns in the mass media about the impacts of alcohol abuse have been recommended. Guidelines for parents to prevent alcohol abuse amongst adolescents and helping young people with mental health problems have also been suggested (*Hawkins et al., 2012*).

To design a multi-component intervention strategy that seeks to reduce multiple risk factors and simultaneously enhance protective factors among those exposed to risk, it is useful to look back in successes and failures that were documented in previous research. To date, most alcohol education programs designed for adolescents focus on either preventing the initiation of drinking, reducing current drinking behavior or limiting the negative consequences associated with alcohol use. These programs approach adolescents' drinking in two levels: At the environmental-level, interventions seek to reduce the availability of alcohol to youth and opportunities to drink, increase penalties for violation of minimum legal drinking age laws and reduce community acceptance for alcohol use by youth. At the individual-level, interventions seek to change knowledge, attitudes and skills so that youths are better able to resist influences that support drinking (*NIAAA, 2004*).

Theoretically, an ideal and promising intervention should encompass schools, families and communities at both environmental and individual levels. Instead,

most of them focus on one aspect and aim at certain “at-risk” population, for example, young people. The most popular interventions are curriculum-based programs delivered in schools. Other alcohol education could involve family, peers and others who are or might be influential in the developmental process of young people. Alternative formats, such as Internet or computer-based approaches, combine formal and informal formats and fall between these two categories (*International Center for Alcohol Policies, 2004*). Examples of such programs have had mixed results. Project Northland was an example of a comprehensive intervention. It was a randomized trial designed to create, implement and evaluate multi-level, community-wide strategies to prevent alcohol use among adolescents. The project was conducted in 24 schools and adjacent communities in northeastern Minnesota. The intervention consisted of social-behavioral curricula in schools, peer leadership activities, parental involvement in education and community-wide activities. At the end of a 3-year intervention, significant program effects on tendency to use alcohol were found among students who were non-drinkers at baseline, but not among those who reported alcohol use at baseline (*Komro et al., 2001*).

Protective factors include strong bonds with Family, friends, teachers, healthy standards set by parents, teachers and community leaders, opportunities for involvement in families, schools and the community and learning skills to enable participation and recognition and praise for positive behavior. These protective factors are linked to positive outcomes even when children are growing up in adverse circumstances and are heavily exposed to risk (*Beinart et al., 2002*).

**Alcohol taxes:** As already indicated, studies from many countries support the conclusion that higher prices lead to lower consumption and to abating alcohol-attributable health harm (*Babor et al., 2003*).

**Minimum legal purchase age:** Much alcohol-attributable mortality and disability especially related to injury, occurs early in life and the establishment and enforcement of a minimum legal purchase age has shown to remarkably reduce such harm (Shults R. et al., 2001).

The mass media and awareness campaigns alone have not proven sufficient to change behavior with respect to consumption and alcohol-attributable harm. However, such measures may be important in conjunction with other measures, e.g. in order to gain public support for implementation and enforcement of legislative measures (*Babor et al., 2003*).

### **2.2.6 Literature Related to Criminality**

**The victimless crime:** It does not harm people although it is functional for society to define and punish deviance. Between 25 to 30 percent of all arrests are for victimless crimes and more than twice as many people are arrested each year for drunkenness and drug abuses than for burglary, robbery and auto theft combined (*National institute for justice, 1987, P. 291*). The alcoholism is a legally forbidden personal conduct, which triggers poverty, women violence as well as sexual abuses too (*Regmi, 2001*).

In the societies, almost violent offences are alcohol related. Time and resources are also wasted treating those who have injured themselves or made themselves ill through the misuse of alcohol. This does much to undermine the good image of a human being. The effects of alcohol depend mostly on the amount that becomes concentrated in the blood. Blood alcohol concentration (BAC) simply measures what percentage of your blood is alcohol and in general, women will get a higher BAC than men after drinking the same amount of alcohol. But, the liver can process one unit of alcohol per hour, how harmful it is! According to the UK law, in the UK, if convicted of drink-driving you could lose your license, pay a fine up to £5000 or spend up to 6 months in jail. If you cause a

death, the jail sentence could be 10 years (*Alcohol & Drugs, the Facts, Upavon, UK, 2012*).

Over 50 percent of men convicted of sexual assault and rape had been drinking prior to the attack. An equally high proportion of victims of rape had themselves been under the influence of alcohol at the time of the attack. So, women should take care when drinking. On the other hand, the binge drinkers develop heart diseases and hardening of the arteries much more rapidly than people who drink moderately. These effects multiply with age. Heavy drinkers damage their brain cells, affecting intellect, concentration and memory too. Binge drinkers can cause accidents and damage to property, be involved in assault and sexual harassment cases, domestic disputes and other criminal activities. In other words, binge drinkers are an unacceptable nuisance and a liability. On other hand, some researches have indicated that people who regularly drink very modest, sensible amounts of alcohol tend to live longer and enjoy better health than either abstainers or those who abuse alcohol. But, teetotal is far better than the modest drinker. Daily use of alcohol may lead a person to either physical or psychological dependency alcohol, which is a worst situation (*Alcohol & Drugs, the Facts, Upavon, UK, 2012*).

We should not neglect the inhuman case of a 23-year-old student, who was savagely gang-raped by six drunker on a bus in Delhi on 16 Dec, 2012. She died nearly two weeks later of horrific internal injuries (Kathmandu Post, 15 Mar 13). A study in the USA shows that in 2010, there were 10,228 fatalities in crashes involving a driver with a BAC of 0.08 or higher – 31 percent of total traffic fatalities for the year. A driver involved in a motor vehicle crash is considered alcohol impaired if he or she exhibits a BAC of 0.08 or greater (*Alcohol Alert.com, 2013*).

The severity of impact could be worst as described in the Kathmandu Post published in 25 Mar 2013: 19-year-old Khagu Basyal beat his maternal uncle

Tara Prasad Neupane (56) to death at Yamgha-4 in Palpa by thrashing with stone and baton following a drunken brawl. Similarly, a revenue of around Rs. 30 million has been collected till mid-June of the current fiscal year after the Division of Metropolitan Traffic Police launched a campaign against drunk-drive, so called MaPaSe and a total of 33,409 people had faced action under the campaign against the drunk drive for which the traffic police fines Rs. 1000 if they find a case of drunk-drive. A breathalyzer is used to detect the case (*nepalnews.com, 4 Jul 2012*).

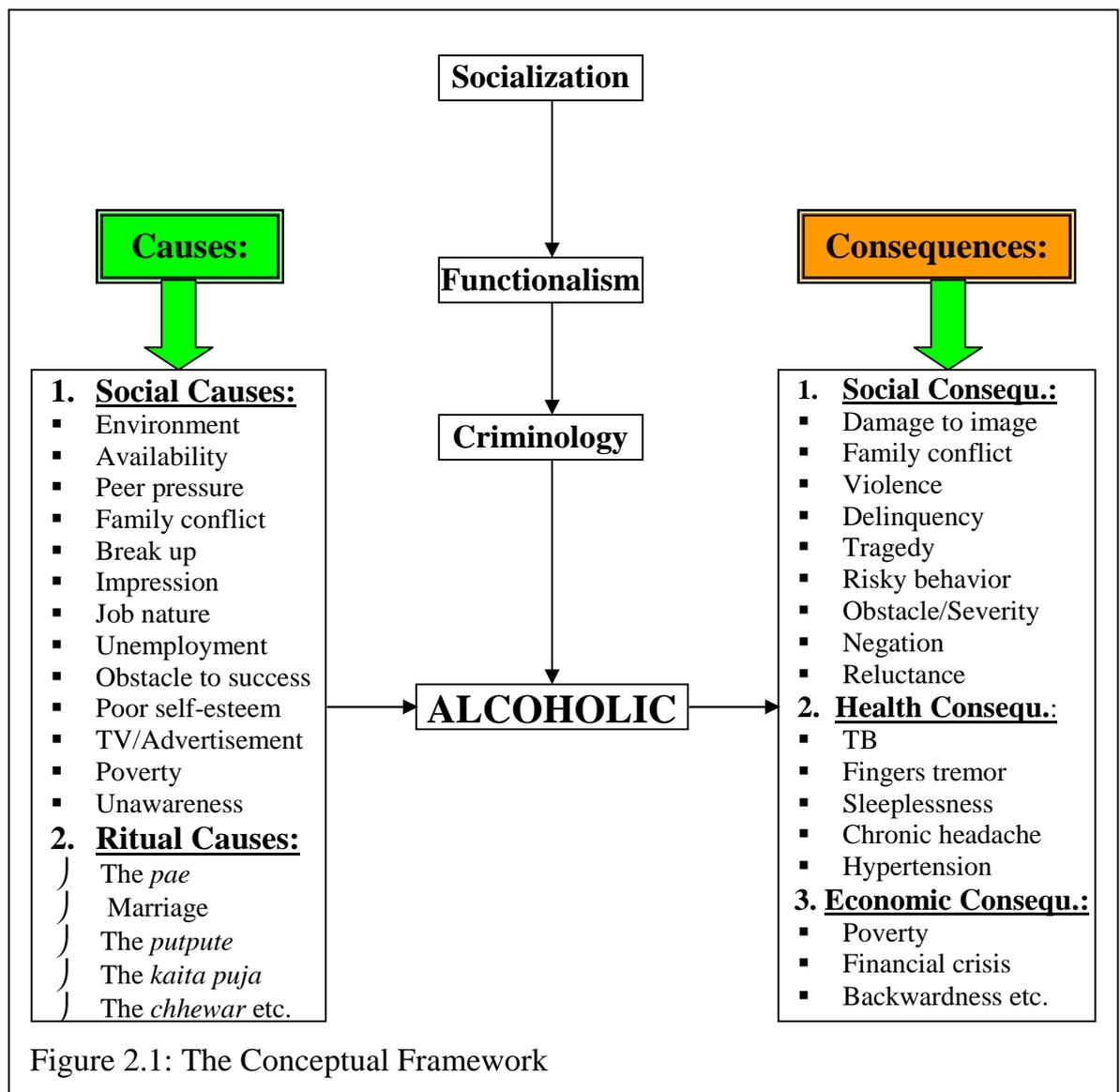
As per the ARV Nepal (*Alcoholic Recovering Voice Nepal, 2009*), alcohol has long been in use in most societies throughout the history. Numerous development policy papers describe the importance of good health to combat poverty. That drinking alcohol can be detrimental to health is a well accepted fact. Many studies conducted around the globe have shown many cases related to alcohol such as health, social and economic issues followed by contraction of HIV/AIDS are the main.

From the above studies, it is known that they lack a sociological insight to a greater extent. In the other words, the studies have been done without much sociological inputs in the context of alcoholism. The drinking habit starts from the onset of socialization in some communities. Although alcohol production and selling could be a reliable income source for the producers and government too, but in the contrary; most of offences are caused due to the alcohol as some of the drinkers easily get motivated to commit the crimes. In the other words, alcoholism has been the main cause behind so many social disorders, crimes but it is overlooked. In such cases, the sole cause alcoholism is not highlighted or manifested and remains always overshadowed. We have heard and witnessed so many crimes, thefts, suicide, homicide and many more offensive cases which are directly or indirectly linked with alcoholism. Campaigns on violence against women and HIV-AIDS are organized frequently wasting much amount but such awareness raising campaigns are found not result oriented

because the root cause alcoholism is not addressed properly. It is not given high priority and often overlooked. So a micro-level study is a must.

### 2.3 Conceptual Framework

The following is the conceptual framework developed for this study. It is like a road map which shows that an individual becomes alcoholic through the process of socialization and it sometimes leads him/her to deviant behavior too.



## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This chapter presents the research methodology that is used to collect and analyze qualitative as well as quantitative data for the study. The chapter is further sub-divided into many sub-titles such as Research Design, Universe and Sampling, Nature and Sources of Data, Data Collection Procedure, Data Processing and Analysis.

#### **3.1 Research Design**

There are many methods for studying and tackling a problem but they may not be perfect. The same method can be used time and again in the research process. Classifying the research according to the type of research design, this falls under descriptive research design. Simple descriptive, non-experimental, cross-sectional research design is used to assess the causes and impacts of alcoholism among the alcohol addicts.

A case study research excels at bringing us to an understanding of a complex issue or object and can extend experience or add strength to what is already known through the previous research. Case studies emphasize detailed contextual analysis of a limited number of events or conditions and their relationships. Researchers have used the case study research method for many years across a variety of disciplines. Social scientists, in particular; have made wise use of this qualitative research method to examine contemporary real-life situations and provide the basis for the application of ideas and extension of methods.

A case study is defined as “An investigation of an individual or group in which the variables which are measured and whose empirical relations explored are characteristics of the individuals or group and not a sub-unit of it”. It is a form of qualitative analysis involving the very careful and complete observation of a

person, a situation or an institution. In the words of Yang, “The case study method may be defined as an all inclusive and intensive study of individual, in which the investigator brings to bear all his skills and methods, or as a systematic gathering of enough information about a person to understand how he or she functions as a unit of society”. The case study method is employed in studying an individual case or that of a group, a community or an institution. The contention underlying it is that any case being studied is a representative of many, if not all, similar cases and hence will make generalizations possible. Burgess assigns it the name of social microscope. This method is usually employed for the study of professional criminal and other social deviants and involves an investigation and an analysis of all the factors entering into the case and its examination from as many points of view as possible. Jenson writes “Surely the typical survey is no more a case study of community than purely behaviouristic study of a personality is a case study of the individual: on the other hand I should say that the case study method is applicable to any size of group; that it is applicable from the study of the personality to the study of civilization itself. Any adequate sociological study shows fusion of case method and historical method”. According to Goode and Harts, “It is a way of organizing social data so as to preserve the unitary character of the social object being studied. Expressed somewhat differently it is an approach which views any social unit as a whole”. Interviews, questionnaires, life histories, documents of all kinds having a bearing on the subject and all such materials which may enable the sociologist to have a deep insight into the problems are the some methods associated with this. Thoroughness is the keystone of this method.

A Case study is based on the principles of acceptance, self-determination and confidentiality. It can be used in a variety of settings such as marriage counseling centers, mentally handicapped personnel, with people who suffer from addiction, character disorders, emotional disturbances and the like.

### **3.2 Rationale of Selection of the Study Area**

This study has been conducted around Pokhara and its vicinity. Also, I have chosen my own village Bhujung of Lamjung as one of the study areas so far. For the data, the slum dwellers and the alcohol addicts were assessed in the Pokhara sub-metropolis in Kaski district. Also, a few were taken from Bhachok of Kaski, Khatrithanti of Lamjung, Eksing of Gulmi and Pangbang of Pyuthan purposively during my frequent field visits and field works to these villages. Except Pokhara, the other study areas are the Gurung and the Magar dominated communities, stratified as Matawali according to the *varna* system. Mostly, the alcoholics were the focal points of the study. Since I am an inhabitant of the area, the selected area is no doubt easily accessible for me and the respondents were easily approachable since they are acquainted as well. Since the researcher is a field worker, those study areas are pretty much favorable to him.

### **3.3 Populations and Sampling**

The populations of the study are alcohol addicts, being both male and female of the selected areas from diverse ethnic groups. Twenty eight individuals were selected for the case study. They can be ranked as alcoholic, regular user to binge drinkers. During my long career in different parts of the state from the east Panchthar to the west Surkhet including Mustang mainly with the Matawali people, I found many alcoholics; so it inspired me to do something in the field of alcoholism. Therefore, those alcohol users are the population of the study among them 28 alcohol cases were taken either by using purposive or convenient or accidental or snowball sampling methods wherever I went recently to conduct the GWS WATSAN project works as per the situation and condition to meet the objectives of the study. In the first approach, some had shown a kind of negligence but they were convinced later on.

### **3.4 Nature and Sources of Data**

Data may be obtained either from the primary source or secondary source. Statistical data has been further classified as primary data and secondary data.

The study is based on primary data, which were collected through the Case Studies and Observation techniques making door-to-door visits. Since it is a descriptive type of study, qualitative data were taken carefully. Secondary data were collected from the documents, books, magazines, journals and few theses submitted to the DOSA. The researcher has used published and unpublished publications, newspapers, magazines and internet sites, which were relevant to this study as the sources of data. The study has utilized both qualitative and quantitative as well as the primary and secondary data collected from the fieldwork.

### **3.5 Data Collection Method**

**A case study:** It is an intensive analysis of an individual unit, which is descriptive in the nature and very common practice in social sciences. For the study purpose, the raw data were collected interacting with the focal points conducting many field works. A set of a questionnaire and interview schedule written in the Nepali language also was used to collect the general information. Since some of them were illiterate, the researcher himself filled all the facts associated with them. Me being a Gurung native language speaker, I used the Gurung language to receive data from some of the Gurung respondents so far. An intensive interview method was applied to know the causes of alcoholism, impacts and its link to the criminality. A tireless effort was done to extract more and more facts from the respondents assuring him/her about the confidentiality. As some of the respondents were almost illiterate, the questions were asked directly to them with explanations and the researcher himself had filled the same reactions or answers exactly what they had told to me. Except this, the researcher had visited them time and again so that more matters and facts could be drawn from them to boost the study more conclusively. The researcher had clearly explained the purpose of the study to each respondent and had assured him or her that the data would not be misused. For the sake of the study, I could draw related data precisely from them and they also have wished for the success of the study.

In-depth interview is the most effective tool but sociologists' versions and local neighbor's perception and conception to the respondent were carefully verified. For more, expertise may be consulted. For validation, cross-questions were useful and the same questions were repeatedly asked after some interval of time and sometimes the interaction had crossed the setting of questions too. Some had asked the same questions to me too.

**Observation:** Field observations of those respondents and their daily livelihood activities were observed frequently to gather more qualitative data required for the study. Since the researcher himself is a field worker, he had many opportunities to observe their daily lives by involving directly. For an effective communication, their cell phone numbers were enumerated and encoded so that frequent contacts could be done. Their daily livelihoods, living styles etc were deeply observed and analyzed critically conducting frequent visits to them. On the other hand, those respondents are being observed since I know them for a long time.

### **3.6 Data Processing and Analysis**

The data collected from various sources leads to the logical conclusion, only if the appropriate tools and techniques are adapted to analyze such data. The collected data has no meaning if such data are not properly analyzed. To analyze the data, the descriptive analytical method has been used.

### **3.7 Reliability and Validity of the Data**

Reliability is an extent of accuracy of the instrument and tools used during the study and validity is the degree to which instrument measures what it is supposed to be measured. In order to ensure the extent of accuracy and validity of information and data, the proposed research tools and instruments were checked by carrying out a field test and retest. Then tools, techniques including the questionnaires were prepared with necessary correction and rectification.

## CHAPTER 4

### DATA PRESENTATION AND ANALYSIS

I conducted so many case studies on the alcohol addicts, regular users and non-users in the rural and urban areas of Nepal and for the sake of confidentiality, their names have been changed and if found matched, it would be just a coincidence only.

#### 4.1 Case I

Bhujung, my birth place; no doubt is one of the study areas I have chosen. Although, I spent my childhood in the village; nowadays I just visit the village 3/4 times annually for a few days. Bhujung is the largest and too dense Gurung village with some Dalits in Lamjung, where there are 353 compact houses with 1506 present populations (Demographic Profile of Nepal, 2013). It is well known for one village one VDC in the district where most of the households are closely located and some share the common courtyards too. Further more, most of the houses have stone slates roofs, retained and breasted by heightened stonewalls. The footpaths along with the household courtyards all are well paved with flagstone. Previously, it was a very dirty village without toilets but now; it is far better in sanitation. Modern types of facilities such as electricity, electric ropeways all are available. Now, the road is about to connect the village with the district headquarters. A high school has been established with a tea state. It has come a long way since the establishment of the ACAP's UCO but more are to be done for the betterment of the people. Here are the few cases from Bhujung:

A. Bdr Grg (Bamai) of 54 years lives in ward No. 3 of Bhujung. Now, he is helpless without his wife Devi Grg who has been living separately in her parent's house for more than 2 decades and she has no will to come back to join her husband. She doesn't see any kind of benefit living with him. But, the couple has a daughter Suk Kumari Grg and she is married as well. As future is

uncertain, but now; the daughter and his son in law are helping him in every aspect of his livelihood.

He has a sister Mabina Grg about 15 years older than him who is living with her husband at ward No. 7 of the same VDC. Being one son of his parents late Hav. Sul Bdr Grg and late mother Pabi Grg, he was a beloved one of them. After his father's death some 25 years ago, his mom used to receive the pension from the Indian pension paying camp in Pokhara. When his parents were alive, he didn't face any financial problem and most of the times engaged himself in gambling and hunting beasts during the Panchayat era when there was no organization to control like the ACAP. Being an Ex-Indian army with reading and writing ability, his father held a reputed position in the society but the son stepped the opposite course of destination 'Badmas tai', he said. As per him, there was a circle in the village and they used to play cards served with chicken meat and jerkins of jerkins liquor for several days, sometimes more than 10 days. Some had lost everything including their land holdings but he didn't. Also, he couldn't earn too from the gambling. He had to bargain and quarrel with his father for money. He remembered the gambling as an entertainment, to kill time etc etc instead going to the school. He was dropped off from the school at grade two and became a young gambling player. He used to go for hunting in other leisure times instead of the household and agricultural works.

The parents, his sister, wife and other relatives used to scold him but he didn't take care of them. He is not confirmed but it might be from the age of 12 he started to have alcohol. Then onwards, he has been drinking it for more than 42 years. It gives him a kind of pleasure and helps him to forget all the miseries and past times misbehaviors. Because of the alcohol prone environment, its availability in abundance, the culture, the ritual and the circle all contributed to make him an alcoholic. As per him, it is the alcohol, which contributes extensively for any type of violence, quarrels whether it be domestic or a social

and it is such thing, which leads somebody to malfunction. It disturbs people to carry out the domestic managerial works smoothly and badly hampers the output results. Then all attempts come to a vain.

After his mother's death before 3 years, he has been facing the financial problem too. He has no surplus money saved from the pension. Due to his physical unfitness, he did not try to join the army. Once, he tried to go for job in the abroad (gulf countries), might be 9/10 years ago but he couldn't. The agent '*Dalal*' deceived him and he lost about one hundred thousand rupees at that time. It means the impact was double of that much money. He had to sell his main house and shifted to the nearby small house.

Although his daughter was married to RC Grg of ward No. 2 of the same VDC, in his absence, she gave a birth to a son of Budgreyen, another guy who has been an Indian army. The son is 4 years old now. At the beginning, she decided to abort the baby in Besishahar when he was on the womb but it was too late. Therefore, she had to have that baby at any cost but her relation with her husband is still normal and they also have own two sons. The so born baby has been sent to his father's house now after about 1 year's rearing with his mom. For all these above, the *lahure* was fined for some money to give it to the helpless mother. Now, all things are normal as usual. At the beginning, the already married *lahure* and his family members didn't accept the baby easily. For this, I had to fight with them, he said. One day when he was too much, we went to the *lahure*'s house with a *khukuri* to threaten and make a quarrel with them but he could not get the *lahure* at that time otherwise there would be a big incident, he recalled.

Now, he has been fulfilling his needs of drinking by supporting many ritual activities of the villagers, which frequently take place in the village. Sometimes, he gets alcohol from his relatives too. During the ritual ceremonies such as *pae*, *chhewar*, *putpute*, marriage, liquor is available in abundance and

can have it easily also, it is served by each household during the festive days, he said. Physically, he looks like a pest and his health is in the verge of collapse although he has not got checked yet. His hands and fingers tremor when he lifts something else. Also, he is a chain smoker too and smokes more than one butt of cigarette in a single day, much alcoholic, no bath, dirty clothes – this is the real picture.

#### **4.2 Case II**

Prachanda Grg was born in the month of Ashad in 2022 BS to father an Ex-Indian army late Bhirkha Man Grg and late mother Narmati Grg who lives in ward No. 8 of Bhujung. They were two, one his late sister and one himself. As the sister could not speak, she didn't marry but she had a son. Being one and only one son of parents, he was beloved one to his parents and he had not do much works as others do in those days. He continued his study up to grade IX in Khudi of Lamjung but he did not continue then. Instead, he was involved in a circle forming a *rodhi* of them and used to indulge in the nightly gatherings of girls' *rodhis*. He tried to join the Indian army but could not due to his physical fitness, i.e. he was underweight. He returned back to the village after 3/4 years of wandering for *bharti* in India and repeated the same activities such as singing dancing in the nightly gatherings. In the course of time, he eloped Jun Kasi Grg from her *rodhi* at the age of 21. They have one daughter and one son but the relationship no more exist for long. When he was in Mumbai for a long time, his wife was eloped by one of his fellow Gam Singh Grg when the babies were too young. The babies were grown up in the close inspection and rearing of their grand father. As such was the condition, the babies could not continue their studies and had to quit the school before the primary level education. Then, they assisted and involved in agricultural and cattle herding works.

He was a popular dancer and could copy the Indian heroes. But, he was spoiling his image by taking much alcohol. After long time in India, he came

back again with empty hands. He started to engage in household and agro-works as the common villagers do. His father was passed away before his arrival. So, the financial crisis began to engulf them. Somehow, he became a mason and earns some money for their survival. Also, he is a skillful fisher using fishing nets. Sometimes, he weaves such fishing nets for selling. He spends much time for fishing too. As the ACAP has banned the illegal manners of fishing, fishes are found easily along Midim Khola in Bhujung sector. Again, he eloped Ramdevi Grg; younger by more than 20 years as his second wife. From this second marriage, the wife gave a birth to a daughter but she is no more with him now. As per him, their reunion is impossible and they are living separately. Now the wife doesn't love him and according to him, the cause might be his drinking habit excessively.

I saw him many times being unconscious and too much while I was in the village and had urged me for more bottles of liquor even though he was too much. Similarly, I found him disturbing some cultural functions and badly beaten by the organizers. I discussed such matters with him and he replied it is because of the alcohol, which inspires people behave like that. Now, he has learnt the lesson and wants to minimize such kinds of incidents in the days to come. He opined that the unexpected and untimely deaths of his beloved parents, separation with his wives, the family burden and the cultural and ritual taboos are the sole cause of alcoholism. He has been fulfilling his drinking needs from some daily wage labor works. Sometimes, he meets his friends, juniors and some *lahures* as sponsors and they sponsor him some bottles of liquor. As in the previous case, liquor is easily available in the feasts and festivals because liquor is compulsorily and extensively consumed in such occasions.

### **4.3 Case III**

Bir Man Grg was a skillful Gurung dance performer when was young. He continued such dance career in many cultural programs representing from the

village, may be for a decade. At that time, the environment was such that many youths used to prefer singing dancing on nightly gatherings at *rodhis* rather than studying at the school. Study was not the subject of priority. The *rodhi* system was at its climax. Youths of about the same age and sex groups consisting of about 10 to 15 in number of the same interest forms a *rodhi*. The *rodhi* members usually gather in a fixed household and usually they sleep there. Such gatherings take place during the festival days too. The leading guy becomes the *rodhirba* and his house then becomes the *rodhi*. They formulate some programs such as the sports, cultural shows and subsistence activities and schedule in the *rodhi*. There were more than 12 *rodhis* of different age groups of male and female. Each male *rodhi* is closely connected with a *rodhi* of female of about same age groups. Then, they share their ideas to formulate many programs such as hemp collection in the jungle, subsistence agricultural works and many more. On the other hand, these *rodhis* proved to be the mediums to find out the best ways to conduct agricultural works, cultural activities, games and sports, tours and traveling, marriage partners and so many others. It is a well-formed circle and every youth was connected to one of the *rodhis* at that time. Male youths used to go to school just for to be literate and *lahure*. The *lahure* career was a respected career and this was the first priority to all youths.

Such was the environment when he was born in ward No. 4 of Bhujung to late father Ranabir Grg and late mother Ngyabi Gurung before 53 years ago. He eloped his wife Dil Maya Grg when he was 23 years old. Now, this couple has 2 sons and 2 daughters, being all are involved in studying in different grades, the eldest son *thagu* in grade 12, the elder daughter *nani* at grade 10, the younger daughter *kasi* at grade 9 and younger son *achyon* at grade 7 respectively. Except the eldest son, all have been studying in Tribhuvan secondary school, Bhujung. The son is in Besishahar right now to carry out his further study.

He explained it was the rodhi culture due to which I spoiled my career. I followed the singing dancing, enjoyment, gambling and drinking culture in the society. I lost much of my property for such things. I used to exchange my farming lands with the cassette players and *Seiko five* watches, he said. They were two, one his unmarried late sister who couldn't speak and one himself from his parents. In the course of time, he was employed as a nursery helper in the ACAP, Bhujung in 2052 BS and continued for about eight years. Because of the nationwide out broken Maoist insurgency in the state, the ACAP shut down its office in Bhujung and this compelled him to quit the job. Now, he has no means of regular income source and faces some financial problems for the children's studies. Due to his drinking habit, this has further worsened his financial status. He became alcohol habitual due to he alcohol prone environment of the village and he has been drinking regularly for more than 38 years. Now, he has been a mason, which is his earning source along with the subsistence farming. According to him, he has been suffering from the stomachache or pain for 2/3 years.

#### **4.4 Case IV**

Sanu BK was born in 2024 BS to late father Nanda Lal BK and late mother Budh Kumari BK who lives in ward No. 9 of Bhujung VDC. His father had two wives who gave births to two sons including himself and three daughters. All them are married and living in ones households but he is quite optimistic to his brother Tikaram BK who is earning in Qatar. This guy has no other kinds of income sources except the daily labor works, agricultural works and some portarages.

The villagers call him as *lata mahila* mostly. He is an active labor force for many villagers, especially for the *bistas*, they usually say so for the Gurungs. Many *bistas* call him to work on theirs farms and fields. Usually, they call him to plough their fields. Anyway, he has been passing most of his times working in others farming lands as he has very limited cropping lands. Also, he is a

tenant farmer who gives away half of the grains he produced to the landowner. His wife along with his children are helping him to do all these but there is not enough food stuffs to feed them all year round.

He was born from the first wife of his father. He married Bati Kumari BK from the nearby village Pasgaon in 2042 BS and the couple has one son and four daughters, altogether five children in spite of his poverty. Amongst them, the son has brought his wife in his early age from the nearby village Ghanpokhara. As his two daughters are married, he should have burden of remaining two but the marital relationship of one of the daughters could not be fruitful and she has returned back to her parent's house, which has been a headache to him. Although the couple is illiterate, they admitted their children to the village school to make them literate except the elder daughter. But, none of them did well in their studies and were dropped off from the primary level. The younger two are still studying in the school but it is not regular. Although he works hard for the survival, he prefers alcohol very much, may be the best drink for him. He has been drinking from the underage and now it has been his favorite one. For him, alcohol is everything. He believes that it gives energy. If I could take it in required quantity, it works as a tonic for me, he says. To drink alcohol, no suitable time is needed for him so far, early in the morning, all over the day and night. Now, he is completely habitual of alcohol. If taken more than the normal dose, then no work can be expected from him. If no drink is offered, again he doesn't work well. He always requests for more cups of liquor even if he is full of drunk.

As per the relatives and persons who are known to him, he generally drinks excessively during the feasts and festival days until he falls unconscious. As liquor is available and offered free of cost in each household on such occasions, he becomes too much all over the day, i.e. early morning to late night. His bad habit is demand or request for much liquor even though he is too much and quarrels with the wife. As per her, she has been the victim of the domestic

violence for a long time. He generally smacks her when he is drunk and she shouts for help during such violence. I also found her many times badly beaten by him. Also, we have been listening such news frequently through the mass media but the remote village news does not get space in such media. Many say, “*Lata Mahila napiunda lata Mahila, piunda bahula*”, meaning: if not drunk, he is straightforward but when he is drunk, he becomes wild. Much of his income goes for drinking due to which the children are living with malnutrition. He has borrowed much amount of money from many but economically; he does possess the capacity to repay back to them. The interest has crossed the loan or principle amount. As such, he has to work for such interest money each year. To earn money, he once went to Gujarat of India to work in a diamond factory but he could not earn as he thought and came back with empty hands after two years. According to him, he has a disease of epilepsy and also his hands tremble when something is held on. Now, he thinks the life is over; totally pessimistic.

#### **4.5 Case V**

Jhum Bdr Grg was a brother by relation to me. He was born before 54 yrs ago in the month of Aswin. This guy was the youngest among four brothers namely Chej Bdr Grg, Mahabir Grg, Rana Jung Grg and himself without sisters. Being the youngest one, he was the most beloved one to the parents. Among them, the eldest brother Chej Bdr Grg was the first school teacher who studied at the school of his maternal uncle's village Lamagaon in Lamjung. It is thus, he was called as 'mastara' by the villagers. As his brother was a teacher, he learnt just some reading & writing skills from him, in the other words, he was literate to be a lahure at that time. As he was growing up, the rodhi system was in its climax form and many youths indulge in nightly gatherings instead going to the school.

For the villagers, the only way to focus is on agricultural sector so that there would be enough foodstuffs for feeding themselves all year round. For this, the

manures play the greatest role in the productivity. So, cow herding, sheep and goat keeping were other mostly adopted occupations by the villagers due to the larger spaces, easy availability of fodder grasses in the jungle and wider highland pastures. At that time, the shepherd had almost the same reputation as that of a *lahure* as the shepherd also could earn lot more by selling the sheep and wool. Besides these, those cattle were kept more for manure than income so that the crop production would be flourished. Rodhi, cattle herding, lahure and subsistence ways: just these four things were in his mind in those days as he was appointed as the cow herder by his parents and brothers in his early age of about 12 but the brothers and sometimes the parents used to help him for shifting the cow sheds from one field to another spot. Because of the cow milk, he was a stronger man and usually could defeat some seniors too, in fighting. Cow herding is an easy job because of the big pasturelands and no need to look after the cows all over the day. During the summer and raining seasons, they had to go uplands but winter and spring are their best seasons when they shift to the lowland field for manures for farming lands. During these periods, they could attend the nightly gatherings at rodhis and ritual activities such as *putpute, pae* etc.

In the course of life, he went to India to be an Indian army. In his first attempt when he was 21 years old, he got enlisted in the Indian army in 1980. He worked there until the retirement i.e. he retired in 1997 for about 17 years army career in India. During the period, he frequently used to come his home on the leaves. When he was on such a leave, he eloped Gun Maya Grg from Pasgaon, the nearby village to Bhujung in 1982. Then they together went to India to continue his army career. They lived together for about one month there but the parents and the relatives of his wife went to his platoon to return back their daughter. They assured him that they would let the daughter after completing all the processes. A few months later the lahure came to his home on leave to complete the process but it did not happen so due to the rejection of the parents and relatives of the previous wife. Therefore, all the attempts they done went to

a vain. Then in the same year, he eloped his second wife Tika Maya Grg from Najare, another nearby village to Bhujung and went together to India.

After 5 years living in India, the wife returned together with him on leave with two daughters Ash Maya and Mahili. The lahure then returned alone to attend the platoon again. Now, the couple has 9 daughters and one son. For begetting the son, many daughters were born, the couple said. Among the four married daughters, the first married daughter Mahili had to do divorce with her husband due to some problem.

When he was a cow herder, he used to drink not so much. It was dependent on the availability of the liquor but after the lahure career, he started drinking in the increasing order. He usually brought many bottles of rum while coming to the home on leaves to feed his seniors and friends. He bought a cassette player to take it to the rodhis. He had a son from a rodhi girl but he did not survive. Due to the frustration not able begetting a son, he used to drink excessively during the last years of his army career. After the retirement, he further used to drink much excessively. Due to which he could not be able for the job in the abroad. He kept on drinking in the increasing order and finally he had a bad stroke in 2005 which left him partly paralyzed. After some treatments and cure in Kathmandu, he returned back carrying him on the back by some guys. Lastly, in the same year he had a son when he was struck by the paralysis. Then he stopped dirking but could not control his obesity as he used to have much meat. Consequently, he died in the age of 54 in 2012 after the celebration of the Dashain. I attended his death rite *pae* just before the Tihar in the same year. It is the alcohol, which took him to the mouth of the death. Now, his wife and children are living in a deep sorrow.

#### **4.6 Case VI**

Mrs P. Grg is living at her old ages who still looks after the goats she kept. Now, she is 73 years old and her husband Sudhoj is about 10 years older than

her. Both of them are alive and live in ward No. 1 of Bhujung. They have one son Ganga Bdr Grg (47) and one daughter Chanda Grg (43), both being married. As she was from Pasgaon, the nearby village, the son also married the maternal uncle's daughter from the same village. Now, the son and her daughter in law have a son Niran Grg who has been studying in India at grade ten living with his papa, as the papa has a job there for a long time. As per him, he has a job in a hotel of Pune and has been earning his living costs there. As his brother in law is an Indian army, his sister also has been living in India for a long time for the better children's education and career.

The respondent under the study is my neighbor in the village. She also had been there for a long time may be 3/4 years to live with her daughter and son. As per her, she was married to Sudhoj Grg when she was 17 years old. After the marriage, she lived for some 5 years in her own village, Pasgaun where she gave a birth to her son. Then she came to the house, which was a joint family. In their own, the couple built a house and got separated from the joint family although her husband is the younger one between two brothers. As per her, they worked hard for the children and own sake of betterment and could achieve the success, as her husband was a skillful mason and carpenter too. Now, due to his old age, he cannot do any physical works but he has been a well-known witch doctor (Shaman) who can remove any evil spirits from the sick people as he can fight with the evil spirits using his skill, knowledge (gyan), he claimed. Also, he has been the respected one of the pachyu and gyapren priests. As per him, he has made hundred of sick people recovered from the illness. Due to such kinds of duties and works, everyone serves him with liquor to greet him. Sometimes, she accompanies him too. In this way, she also came under the influence of alcohol and became habitual now.

On the other hand, the singing dancing activities to welcome the visitors, the foreign employees and at the ending of every social, cultural and ritual function to be conducted for fund raising, have also contributed her to become an

alcoholic because liquor is widely served during such occasions. She started with few drops in the initial phase then some cups after about 40 and new many bottles, this has been her identity. As she is a singer and *jyaure* dancer as well, she leads the mothers' group in such occasion. Because of the old age and her drinking habit, now she has been a silly woman and many do not like to be close with her. Now, she drinks liquor in any time whether it is morning or day or night. She can drink about two bottles in the morning time also if it is available. Now, liquor has been compulsory to survive otherwise disorder, dizziness and silliness becomes her identity and she speaks what is in her mind. Because of all these, she looks physically weak too and she has been suffering from the good vision problem too. As per her daughter in law Nanda Kasi Grg (39), she usually makes senseless quarrels with the family members and some neighbors. She said, "The above explained environment, the loneliness form his son and daughter are the contributing factors to make her an alcoholic".

#### **4.7 Case VII**

Now, I want to present some cases of migrated people from Bhujung to Pokhara, where about 2,55,465 people live (CBS, 2011). One of them is Mr Gall B. Grg who was born in 10 Jan 1973 to father of EX-IA M. Bdr Grg and mother K. Grg as their first, the eldest son. They are 3 brothers and 2 sisters form the parents among them except the younger sister who has been studying Diploma level in Humanities in PN campus is unmarried. Although they are not separated as their parents are alive, they are living separately by earning on their own. Only the unmarried sister Namuna lives with them in ward No. 6 of Bhujung and rest of the others have been living in different areas of Pokhara for a long time. The sister looks after the parents closely by running a shop in the village. She is also employed as an assistant to the VDC secretary. All of them are well educated except the elder sister who is under SLC.

Mr G. B. Grg passed grade 7 from Tribhuvan lower secondary School of the village and then went to Jana Bikash Secondary School, Besishahar from where

he passed SLC in II<sup>nd</sup> division in 2045 BS. After having completed the SLC, he joined PN College to study Isc in biology. Due to the big family, he felt some economic problems, so, he tried for job and became successful getting a store incharge's job in the open house Mahendra pool in 2047 BS. Due to the job, he could not give much time for better study and gave up the study in 2050 and by changing the faculty; he moved on commerce and passed Icom in 2053. Due to which he got an accountant's job in the ACAP Lomanthang, Mustang in 2056 BS after one year's orientation in the ACAP's HQ and the UCO, Manang. He spent some seven years there and joined the GWS, Pokhara in 2006 and then onwards has been working there as a store in charge. As per him, he is quite satisfied with the jobs he done but could not earn much due to the family burden. Also, he could not continue his further studies due to some reasons even though he joined the diploma level. When he was working at the open house, he eloped Bi Kasi Grg of the same VDC in 2053 BS. As she was already married to another guy without him being in the village apparently and it was a forceful marriage, she was looking for a suitable guy who could be her husband. For this, he was fined some sum of money for this.

Due to the village environment, job in the restaurant and job in Manang and Mustang living without the family and the same kind of environment in the GWS all are contributing to render him as a regular alcohol user. As his wife prepares alcohol for the sake of money too, it has been easy for him to have alcohol regularly. As per him, there is no exact calculation of expenditure incurred for alcohol, but it could be more than 300 thousand rupees. He thinks it inspires people for misbehavior, sometimes quarrels too. Now, as per him, he is quite controlled and has been living with the family, two sons and daughter in a satisfactory way.

#### **4.8 Case VIII**

Mr K. B. Gurung was born in 2032/07/16 in ward No. 8 of Bhujung, to late father an EX-IA Tirtha Man Grg and late mother Man Kumari Grg. He passed

his SLC from Tribhuvan secondary school of Bhujung in 2051 BS in II<sup>nd</sup> division and started the teaching career from 2053 BS. Also he became the chairperson of the Lali Gurans youth club, Bhujung from 2057 to 2059 BS. It was the time when the Maoist peoples's war was in its climax. He took a stand against them. During when he was drunk, he had threatened them a little bit that their activities were offensive ones. Due to which he faced some problems. Once, his house was cordoned by them when he was inside. He was so scared but he alone faced with them at his house courtyard. The leader Dhorje was the Gurung by caste, who saved him but they gave him various dates to attend and report onto them. Ultimately he quitted the teaching job in 2060 and rushed to the gulf for a job where he spent some three years.

Immediately after his job in the abroad, his wife Uma along with her small son abandoned the house and shifted to Pokhara for better life and more security. After a short career in the Gulf, he decided to try for Macau but could not become successful for which, he lost more than 300 thousand rupees for the process but the agent hasn't returned the money yet who is now in the disappeared form. He has made many queries to search the agent but couldn't arrest her.

During the time when he was a student and then after teacher, he had a circle who used to inject themselves with drugs but he didn't do so. Although, he used to take some high dose drugs along with alcohol. Among two, his big brother is in the USA but he is no more in contact with him. As per him, the mother's death, unemployment, the circle, the unfortunate, the ritual activities, all contribute to render a man into alcoholic so as him. It is hard to calculate the expenses incurred in alcohol as it is not regular like the salary but according to him, he might have spent not less than 300 thousand rupees for the drugs including the alcohol. Now, they are living in a relative's house in Pokhara with contract basis works to paint new and old buildings. Although, he is a regular

liquor user, he drinks much only during the feasts and festivals. Also, he is in the search of a good job in the abroad.

#### **4.9 Case IX**

Hav. V. Grg was born in 2023/10/15 to late father Nursang Grg and late mother Hyon Kumari Grg. Out of four siblings from his parents, one is himself and three daughters, all are married. He joined the Indian army at the age of 15 years in 1983. He had passed grade 5 from the village school. After about 23 years service in the Indian army, he retired in 2005 from the army career; after he had a bad stroke of paralysis when he was on the leave in the village in the same year. At first, he was rushed to the Manipal hospital Pokhara for a treatment. After a short treatment in the Manipal, he was then taken to the army hospital in Ranchi, India for a better treatment but he was not recovered completely. Then, he got a discharge certificate from the hospital along with a recommendation letter of board pension due to his disability. During the service period, he couldn't earn much due to his excessive drinking habit.

Being one son of the family, he had not to work hard as others. Therefore, he indulged himself more for alcohol and *rodhis*. At first, he eloped Jukudi Grg from a *rodhi* and got the eldest daughter Subini who is married to an Indian army of the same village and has a small son too. Due to some reasons and misunderstanding, he got a divorce locally from her paying 7 thousand rupees and eloped the second wife Bi Kasi Grg from whom he has two daughters and two sons, altogether five siblings from him side. Except the eldest daughter, others are doing well in their school level studies. The youngest daughter also got married in the age of 14 years, just one year ago.

Due to his army career, which he thinks as an aggressive career, he had to enroll in the wars against the LTTE in Sri-Lanka and JKLF in Jammu Kashmir. He was a brigade boxer and wanted to make a career in boxing but could not succeed. Due to his physical disability, he became able to receive much enough

money to mortgage a building in Pokhara where they are living now. In spite of his physical condition, he is mostly engaged in the social works for the community who are living in Pokhara migrated from his own village Bhujung. Now, he doesn't take the name of alcohol and his BP is quite normal according to him.

#### **4.10 Case X**

Dulsyo Grg is the widow of late JCO C. Grg who eloped her when she was 14 years old. He took her directly to India where she gave a birth to her daughter M. Grg in 1960 AD in Simla, India. Now she is living at her old age of 73 years. They were migrated from Bhujung to Pokhara in 2030 BS when there was nobody from the village after her husband's retirement from the Indian army. They built a house with his retirement fund where she is living now.

The couple has only one daughter M. Gurung who had married with a British army T. Bdr Grg of Tangting, a village in Namarjung VDC; Kaski after she passed SLC from Kanya High School, Nadipur in 2035. At that time, the daughter was only 17 years old. Due to the marriage with the British army, there was an environment of happiness in the family. With the help of daughter plus their own pension, they extended their building adding a new one. The daughter was living with her family in Jawalwakhel who gave births to three sons Hemant, Rishi and Chetan but none of them did well in their studies, just SLC passed. The time was passing in a normal way but the husband was brutal by nature, according to her. Frequently, domestic violence's started to take place and there no peace to live in. The couple than got separated by a divorce as the husband first eloped a Newar girl in her presence. Then, the daughter also chose another Chhetri guy as her second husband who had been found killed by unidentified groups some 5/6 years ago. In this way, the love story came to the unpleasant ending leaving the sons helpless.

During the army career of her husband, she came under the influence of alcohol due to not able begetting a son. She thought now the life is over, just doing enjoyment by drinking. As the daughter got married to a British army, they thought, now it is the time of happiness but did not stop drinking. In the course of time, the alcoholic husband passed away due to the jaundice some 12 years ago. All of sudden, the daughter got separated with her husband, made her more sad. Now, she really thinks life is over. There is no meaning to be alive. The daughter has mortgaged the existing building in the Kaski finance in worth Rs. 42 lakh to operate a restaurant for the sons but they didn't do so. Now, they are in acute financial problem to pay the monthly installments. So, they have decided to sell the building at any cost. The mother's pension is not enough to cover all these. Now, frequent quarrels and arguments take place between the mother and daughter, no peace to live in. Now, the daughter had no means of survivable, so she is living with her mom including her three sons. But, the boys do not do anything else to make an income for the survival.

All these are the causes which made her alcoholic. Now, she drinks at any time. She also prepares the liquor but much money is to be spent for purchasing liquors as she prefers alcohol more than other foods. It has been her friend. All the above matters made her sleepless. Also, she lost the desire of appetite too. For the recovery, it is compulsory to have liquor otherwise she can't sleep well. The daughter too uses liquors in spite of the diabetes. For her too, the liquor has been her friend.

#### **4.11 Case XI**

Now, I would like to present some short stories of those people who are not from Bhujung. One of them is Mr. S. K. Shahi, simply known as Thakuri Kanchha living near in KI Singh Pool area. He was born in 2009/03/13 to father K. Bdr Shahi and mother P. Shahi. He was migrated from Devpur Mohoriya of Parbat to Pokhara in 2028 BS. They were seven, two sons and five

sisters. His elder brother is an Ex-SI of Nepal Police who has been living in Kathmandu. Except him, the rest of all are doing well for them.

He married thrice, the first Juneli and the second left him due to his excessive drinking habit. Then, he eloped his third wife Purni Shahi (Magar) from Koldanda, Palpa. Now, the couple has 2 daughters and one son Buddha Shahi. As per him, they have been studying in different schools. His sisters are helping him for the daughters' studies but the son is a little bit not in the right track. As per him, he had much property in the previous days but he sold all for having drinks. Now, the only left is his arms i.e. wage labor. He drinks at any time and without drink he can not sleep as well. He works just for to have drink. He does not take the care of the family. The helpless and poorest of the poor family members are living in a great crisis. As per him, in the previous days, he used to go in the treks with the British officers of the British Camp. During such treks, they used to offer alcohol to him but nowadays he is beyond the imagination, too much drunk, always drunk! Religiously, he is a christian and do not use alcohol in any ritual activities. According to him, his father had held a higher position in the society but now; he is living a meaningless life, total pessimism. No way for survival, all lost; he yelled.

#### **4.12 Case XII**

Mrs T. Subba Gurung was born in Armala some 55 years ago who got married with an EX-IA R. Bdr Gurung when she was in her sweet 16. The marriage was an arranged marriage. Now the couple has 5 daughters and 2 sons. Both the sons Tilak and Rudra are living in Australia whereas the three married daughters Sandya, Manu Maya and Shoba are in the abroad with their husbands to earn income & the remaining two Puspa and Chandra are studying nursing subjects in Charak Teaching Hospital Pokhara for the sake of better future.

The husband is more than 20 years older than her and due to his throat infection; he can not speak clearly for many years. Both of them were found

very crazy for gambling. After his throat infection, he does not drink at all but she, a chain smoker too; is fond of Alcohol. Due to her wealthy economic status, she does not drink the homemade liquors. I put this question to her and she replied that she did not take the homemade one as it was not found pure. She generally takes two quarters of whisky daily as she does not like wine too. The home environment then would be drastically changed when she is drunk. She starts to sing and dance then. Also, she makes a loud noise at such times. The husband tries to control but can not. As per her, she has been drinking for more than 26 years. She feels a kind of pleasure when having it. As per the neighbors, she makes disturb when she is drunk. The daughters do not like her drinking habit but she says that she cannot give up this habit as she has been an alcoholic. Although she claims she is physically fit but she looks a bit pasty with weak health.

#### **4.13 Case XIII**

Mr. K. M. Rai is 43 years old now. He is from Mukli VDC of Solukhumbu district who has been living with his family in the deep area of Pokhara for a long time. They are five brothers and two sisters among them five, he is the fourth one. According to him they are not separated yet and live in the joint family as his father D. Bdr Thulung Rai is still alive but the mother was passed away a few years ago. He married J. Maya Jirel (Thulung) in 2053 and the couple has two daughters and one disable son. These two daughters are studying at the St. Mary's Boarding School in grade 5 and 4 respectively. His wife has passed ANM from the Jiri technical school and has a job in a government health post. He passed his SLC from Birendra Jyoti High School and Isc (Ag) from the Lahan Technical College, Siraha in 2053. He had held the posts of teacher, agri-assistant in the CARE Nepal, LIBARD (Pokhara), UNDP (Dang) and IDE Nepal (Surkhet) and then since 2004, he has been working as a drip irrigation supervisor in the GWS. Due to the nature of the job, he has become a regular alcohol user. As per him, pure liquor is compulsory to conduct every puja such as Kul Puja, Bhume Puja, Chandi Puja

including other ritual activities and rites. As per him, about 75 percent male and some female of his village use alcohol. Alcohol is widely used for hospitality too. Their priest the *nokcha* should be offered with liquor when he is called for conducting a puja. The chelis also bring liquor with them as a *koseli* to feed their parents and brothers when they come to the parents' home.

#### **4.14 Case XIV**

Mr. M. Bdr Gurung was born in 2028/06/06 to father Lal Bdr Gurung and late mother Chhali Gurung in Taji village of Ilampokhari, Lamjung. He has one brother and one sister from his mother side and one sister from his step mother side. He could not continue his study and married Mina Ghale of Gorkha when he was 18 years old but the marriage did not last for long and a break up took place along with a police case. Then he went to Pokhara for better jobs. Now, he has been working as a trekking porter with the job holders of the BGP, GWS and KAAA. In the course of time, he eloped Sangita Grg in the age of 29 and has a son Bhabin from her side. Due to some misunderstandings, they used to quarrel with each other daily and ultimately the break up took place in between them. Now, the helpless 8 years old son is with him who is studying at grade one in a boarding school, Pokhara. And again, he has married Dur Maya Gurung of Lamjung as his third wife. His sources of incomes are not regular and except the trekking portorage, he works as a wage labor whatever and wherever he finds the works. As per him, due to the alcohol, he was dropped off from the school; break ups took place with the wives & has a concept that it leads people to disorder. During his life span until now, he had to pass through many police cases, to flight with the brother and his friends of his wife Sangita and now after separation, he is feeling quite happy than before. He has a problem of high blood pressure too. Also, he has to repay the loan borrowed from his sisters for conducting his mother's death rite, the *pae*. In spite of such economic crisis, he has been a regular alcohol user who chews the tobacco too. Due to the alcohol, he had some quarrels and nonsense arguments with the fellow friends. Also, it leads a man to have an unsafe sex with the prostitutes

which may cause the HIV-AIDS too. As per him, each guest is greeted with liquor in his village and it is extensively used and compulsory in every occasion of time.

#### **4.15 Case XV**

Mr. N. Chaudhary (Tharu) is 47 years old now who was born in Bhaktipur-5 of Sarlahi from father Ram Awatar & mother Pahuni Devi Tharu. Now, he has been living in the Deep area of Pokhara with his family. After the SLC in 2041, he passed Isc (Ag) from the Lamjung Agricultural College, Sundarbazar in 2044. He has one unmarried brother studying in the abroad and one married sister with two wives S. Bati Devi Tharu and T. Basnet. As his parents are alive, he still lives in the joint family. He married his first wife in 2037 BS at the age of 16 who gave a birth to a son and he again married the second wife in 2054 in the course of job who gave births to two daughters and all the children are doing well in their studies. As per him, due to the culture, rituals and the nature of job all contribute for drinking. In his family, all the adult males use alcohol and it is compulsory to conduct all types of *Puja* along with eggs and a pigeon. Sometimes, meaningless quarrels take place during the marriage ceremony due to the drunkards and it may cause to halt the marriage too. As per him, liquor drinking has been a culture among them and most of them take liquor during the *hatiya* to be held in certain interval of time.

#### **4.16 Case XVI**

Mr. R. Pariyar was born in Mardi Khola, Lwang Ghalel VDC of Kaski to late father Bate Pariyar and late mother Asari Pariyar. They are three brothers, among them he is the second one who is 54 years old by age. He has three sons Harka, Kumar and Sete from his first wife Sri Maya Pariyar but she is no more with him. While he was working in Saudi Arabia, she left him with all the properties he earned. Now, he has Sharmila Pariyar as his second wife who is very hard working and laborious too. Due to the break up and loss of property, he used to drink excessively. Now, liquor has been his ultimate friend. After

the career in the Gulf, he has no work to do here but he is ready to do any kind of work if found. He has been living in the KI Singh Pool area with his second wife and daughters in law as the sons are in the abroad to earn. As he is getting old, he has a hope that his sons will take care of him. Due to such leisure time, he is found always drunk wandering along the roadside. He earns money from wage labor too and spends all the money for drinking. According to him, he has many *bistas* around the Deep area who offer him liquor during the festivals and for small works done. Also, he can have liquors during the ceremonies organized by his *bistas*. Not only the liquor, he uses tobacco and smokes regularly. He has been suffering from the finger tremor for a long time. Due to the mishaps with him, he found liquor drinking as the best means to forget all those.

#### **4.17 Case XVII**

Mr. A. Bal Ghale was born in Yarsha village of Kasigaon VDC of Gorkha in 2025/4/20 to father Sarki Ghale & mother Sun Maya Ghale. Among four brothers, he is the first son of the couple with two sisters. Except the one brother, all are married. This guy is an honest & hard working person with trekking portorage as his main occupation. He eloped F. M. Ghale (40) who gave births to two sons & one daughter all being studying in a government school. For the sake of betterment, he flow to Malaysia but could earn less than the investment money which often happens with others too, so he decided not to go there again. They came Pokhara 15 years ago and have been living here by doing different kinds of daily wage labor works, whatever and wherever they find. His wife too involves in such works to make money for the living cost. Most frequently, he accorpanies with the BGP, GWS & KAAA staffs as a trekking porter. During the recruiting season in the BGP to be conducted annually for the British soldiers, he generally works within the BGP for about 3 months annually as a kitchen helper. With the money he saved by doing such works, he built a house in the Ghaighat area of Pokhara in worth Rs. 2 lakh as a squatter but due to the 5 May 2012 Seti disaster, he had to leave the house due

to the threat of flooding. Now, he has rented a quarter in the Nalamukh area of Pokhara where they are living.

Due to the ritual activities, the environments, the peer pressure, the circle, the nature of works all are responsible for making him as a regular alcohol user. He generally drinks in the evening, normally one bottle per day. He used to chew tobacco too but now he is tobacco free. Due to the remoteness of his village located in higher altitude from the mean sea level, alcohol drinking has been like a culture among the villagers. Most of the male and some women too, use alcohol in his village and it is compulsory to conduct every ritual as well as rites in his community. Also, it is widely prepared and consumed during the cultural as well as social ceremonies and festive occasions.

#### **4.18 Case XVIII**

Mr. G. Budhathoki Magar is 52 years old employee of the GWS since 1999. He was born to late father P. Singh & late mother N. Kala as third son in Hardi Neta-8 of Gulmi. Among 6 brothers, 3 are ex-British armies, one Indian army, one teacher in a government school & one Nepal army with three sisters. He got enlisted in the British army in 1979 and came back in the redundancy after 5 years of enrollment in the army due to some personal reasons. During the army service, he traveled many European countries and after the redundancy, he worked in different parts of the globe such as Africa, Hongkong & Kuwait for about 6 years. Due to the redundancy, he does not get the pension too. When he was a British army, he married R. Maya Rana of the same VDC in 2040 BS who has been living with him in Pokhara since 2001. As per them, they could not able begetting a child, so adopted a relative's daughter B. Budhathoki as their daughter who had married with a guy from Butwal but unfortunately the son in law was passed away due to a heart attack in Baisakh 2068 and the couple has a son Max of 5 years who is growing up in the close upbringing his grandpa and grandma. As per them, alcohol is compulsory and excessively used during every ritual and cultural activities of Magar's

community whether it may be a *Puja* or marriage or festival. By religion, they are Hindu but they practice the pig farming too for meat and manure. As per them, they hire pundit for a *puja* but after the *puja*, liquor is served widely to the attendees. Due to the job nature, culture and some mental and physical tensions make a man to have alcohol. Also, the circle and peer pressure is another contributing factor. As per him, he started to drink from the early age when was studying at grade 6 but he passed the SLC anyhow. After the career in the GWS, he again eloped a Ghale woman from Khasur Leti of Lamjung but it did not last for a long. He married the woman for the sake of a child but due to the quarrels between the wives led it to the break up and the woman then married to another guy after six months. This couple has been an ideal one who uses alcohol regularly and excessively. The wife is a chain smoker too. As per them, they have finished that much money earned from the employment just for drinking and eating. According to them, it is quite hard to calculate but it might be more than 2 million rupees only for alcohol till now.

The wife generally makes quarrels with her husband when she is drunk, the husband said. They generally take alcohol at any time during the holidays. When she is drunk, then she scolds her husband and the grandson with the words whatever in her mind. Now, they have the UK ILR and can go there at any time. The daughter too has been working there for four years getting the ILR. Obesity has been their problem due to the excessive consumption of alcohol with pork. The wife is also from the army background whose father was a retired Hon. Captain of the Indian army. One of her brothers is still working in the British army in the UK. Among 3 brothers and 3 sisters, she is the eldest one. After marriage, she started to drink *chhang* during the hot sunny days while working in the cropping farms but after her husband's second marriage, she felt a heavy shock and continued to take liquor excessively, more than the husband. After compelling him for a divorce with the second wife, she did not leave him alone and came to Pokhara to live with him forever. As per

her, she has a problem of fingers tremor and is suffering from a chronic headache for a long time.

#### **4.19 Case XIX**

Mr. K. Grg was born in 1990 on 25<sup>th</sup> November from father an Ex of the Indian army subedar D. Bdr Grg and mother P. Grg as a younger son in the family. This guy has an elder brother and an elder sister in the family, both are married as well. His brother in law is a serving UK soldier and his sister too lives with her husband there. After grade 8 in Pune of India, he returned to Pokhara and settled there with his parents after the father's retirement from the Indian army career. Initially, they rented a flat to live in but later on, they built of their own in the Phulbari area of Pokhara metro-polis.

After the SLC from Paramount English boarding school, he moved on to Jana Priya Multiple College where he studied the commerce but could not pass grade 12. They are originally from Dhodeni village of Bhachok VDC who have still permanent residency there. The village lies in ward No. 5 of the VDC in Kaski.

Initially, he used to have a few cups of alcohol during the ceremonies and festival days. Usually, he smoked within his circle in the school life before the SLC in 2060 BS. After then, he felt a kind of freedom from the hostel life. Already he had had the tastes of marijuana, hashish and phensedyl. After the SLC, he felt some relief from studying and got mingled in a circle who indulged themselves for having drugs or chemicals of higher qualities & effect such as diazepam, narcotic (nurphin), pasungun, nitrovate, phensedyl, aparazolem, valium, opium, cocaine, brown and white sugars etc. Some used to inject themselves with avil and other drugs for quick effect. He came under such chemicals influence for about 6/7 years. He sometimes used to sell such drugs to earn money & fulfill his needs of drugs. He claimed that most of the addicts sold such drugs to fulfill their needs of drugs. Once, he became such

that without the drugs, he no longer could even breathe well. The life was cent percent under the drugs influence and he should have it at any cost. For this, he had had many quarrels with the family members. This was the main cause due to which quarrels, frauds, nonsense arguments, violence and bargaining used to take place frequently within the family. The family members had mental tension and torture to a great extent. They tried to bring him into the right track. They usually scold him for not to have such drugs. For making him drugs free, they took him to the rehabilitation centers twice where he passed about one year time. He had to use low dose drugs such as cigarettes & beer to rehabilitate him. As per him, he lost some 700 thousand rupees for the drugs including the rehabilitation fee too.

In the course of time, after the second rehabilitation, he flew to Qatar for a work there but he could not work efficiently and returned back to the home after one year with empty hands. He could not even earn the invested money incurred to go there. As per the family members, they were enjoying the tension free environment & some kind of relief to a great extent but after his arrival, the same kind of anxiety as that of previous, engulfed the house environment because he again reached to the same circle. He again made quarrels and bargaining to get money from the parents to use the same kinds of drugs. In such environment, he got married with T. Maya Gurung of 20 years in 2012 who is grade 12 passed in the commerce. She is a well disciplined girl too. For the sake to make him drugs free from the drugs abuse, the parents also were thinking about his marriage. The marriage was a love marriage & the parents and the senior members have strictly told him not to repeat the previous habit otherwise it will worsen the husband wife relationship along with the household environment. After the marriage, he still lives in the jointly family.

Nowadays, he is some what aware of the drugs & fulfilling the needs of drugs by having liquors. He is now in the regular contacts with the fellow brothers of the rehabilitation centers who usually provide the counseling services to the

druggists. As per him, the main reason of drug abuse is the circle and the main formula to get apart is ABC (avoid bad circle). The boarder market areas such as Birgunj, Sunauli, Jogbani are the main hubs of such drugs where they can easily purchase such chemicals, he says. At that time, they should pay about Rs. 400 for a single dose but nowadays it is about Rs. 1000, according to him. It is such kind of bad habit which usually gets started from the first sip of alcohol, cigarette initially and the addict then can not be drugs free easily. As per him, if it is not available for an abuser, then he may commit criminal activities such as looting, fighting and killing too. As it is an offence to have and sell drugs, he had faced the police cases twice for which he had to pay more than 30 thousand rupees to come out from the custody.

At first, he took it for curiosity. As per him, they forget all the things when they have it. No tension, no pain, no any kind of feeling, all hang for heavenly pleasure during its effect, he says. Now, he has somewhat realized the meaning of life. Sometimes, he feels guilty. It makes man mentally and physically weak and it is too hard to come back to the normal life, he says. He added that there was a wider use of drugs around Pokhara. According to him, it is an avoidable disease otherwise untimely death is compulsory. Now, the wife wouldn't let him to have such drugs and once when he was full of drunk, his wife had attempted for a suicide by having poison but luckily she could survive with the help of doctors, he said with scar. Now, he has to strictly follow the family rules and should take alcohol after the family permission only.

#### **4.20 Case XX**

Mr. K. Shrestha is a driver by profession and he proudly says he is a regular alcohol user due to the nature of the job. He is an employee of the GWS Pokhara, whose duty is to drive the GWS vehicles for field deployment of the staffs for many projects and their recovery from the site. He is from Chhatreaurali VDC-6 of Dhading who was born there to late father Buddhi Man and late mother Mahili Shrestha 40 years ago. According to him, his

mother was passed away when he was 12 years old but the father lived longer who was also passed away just three years ago. He has been living with his family R. shrestha in the Matepani area of Pokhara who has one daughter of 18 and one son of 12 years old. They are studying at grade 12 and 6 respectively. According to him, the family has faith on Hinduism and the rituals are performed accordingly. He is the first son of the parents who has two younger brothers and two sister, all are married and living separately.

He had been Calcutta of India for two years to work as a wage labor. Then, he returned back to Kathmandu where he worked as a Bikram tempo driver for two years. After that, he was employed as a private car driver for the same two years. The driver career continued as one year taxi driver followed by the same one year tourist coach driver. He worked as a driver in the mental health project for five years followed by two years vehicles driving for nursing college in Pokhara. Then since December 2003, he has been a driver of the GWS, in Pokhara. He is quite satisfied with the driving job but alcohol is necessary to get relief from physical tiredness. He doesn't use alcohol during the driving time but uses it in the rest time in the evening. It is compulsory to get relief from the muscle pain, he said. Also, since I am an employee of the same organization, I have seen him drunk during the rest time in the evening. He initiated to take alcohol after his beloved mom's death in 2041 BS when was 12 years old. After the driver career, the senior drivers told him to take alcohol to get relief from muscle pain and exhaustions. Such versions had a great influence over him and he thought that he had learnt the great formula of muscle pain after the driving all over the day.

As the Newars of Panga, Kirtipur as explained by G. S. Nepali, they also widely use liquor to conduct their ritual activities such as Chhewar, Kaita Puja, *ihee*, marriage ceremonies etc. It is also widely served during the festival days without any limitation. As it is a village of the Tamangs and the Newars, both of the people use alcohol equally to celebrate their especial days which have made the environment more alcohol prone too.

According to him, he spends about 5 thousand rupees monthly for alcohol. Alcohol is necessary to greet guests in the home. Usually, all the Newar families in the village prepare liquor by brewing millet, rice and maize for the household and selling purposes. Alcohol is generally consumed during the period of entertainment, happiness, enjoyment and vice versa. Due to the excessive use of alcohol, his fingers suffer from tremor as well.

#### **4.21 Case XXI**

Mr. B. Tamang is also from Chhatredeurali-6 of Dhading who has been driving the GWS vehicles since 2004 for field deployments of the staffs and their recovery from the project sites. He was born in 2022/7/15 to father Mangal Tamang and mother Kanchhi Tamang in the village. The parents have two sons among them he is the elder one. He eloped G. Tamang as his wife in 2042 BS and the couple has two sons and four daughters. Among these four daughters, two are married and the rest of others along with the sons are unmarried and doing their studies. The elder son had competed for the UK army but could not succeed. The family has faith on Buddhism and conduct ritual activities accordingly. According to him, he is a Pakhrin Tamang and they should not marry with Moktan, Thogar and Syangtan. His brother of 40 years old is living with his family in the village with subsistence type of agricultural works.

He has been living in Deep area of Pokhara since his employment in the GWS without his family who lives in the village doing subsistence agro-works. He has a long experience of driving career such as two years taxi driving, two years private car driving, taxi driving from TIA to hotel, nine years vehicle driving in the JICA and driving vehicles of a hotel. He spent most of his times in Kathmandu where he learnt the driving skill by being a driver's helper. It took some three years time to be a perfect driver. Now, he is a skillful driver of the GWS.

Being a Tamang by caste, he took alcohol from his early ages of 13/14 years. Now, he has been a regular alcohol user due to the nature of the job. He says,

usually all drivers consume alcohol to get relief from muscle pain, exhaustedness. By caste, we are drinking caste, he says and we make liquor by brewing millet, maize and rice. Nowadays sealed packed readymade liquors are also consumed widely. Ritually and culturally, alcohol is compulsory. They offer their ancestral deities with pure *airakh* during the *kulpuja*. According to him, most of the male and some female too, take liquor as a common drink. Although he is well aware of alcohol, he has been a habitual one of the liquor and it can not be separated with him. The job nature is also one of the contributing factors to make him as an alcohol abuser. According to him, he has spent much of his income for alcohol, might be more than 5 lakh. It sometimes contributes for financial crisis too. Due to the habit of using alcohol and tobacco, I could not do much for the family too, he said. But, he proudly says that he has no any kind of health problem till now. *Chhang* and liquor are equally severed during their ceremonial and festive days. He says his parents too used to use alcohol daily and this alcohol has a very long relationship with their community since the time immemorial.

#### **4.22 Case XXII**

Mr. A. Bdr. Thapa is an employee of the NTNC/ACAP since 1995 who was appointed as an artist or a painter initially. As per such appointment, he prepared many sketches, portraits, signboards, banners related with many programs such as tourism, natural resources managements, agro-forestry etc. As per the job description, as it was the time of ACAP's expansion to many areas when he was enlisted there; he had to go many field offices (UCOs) of the ACAP such as Ghandruk, Lwang, Silkes, Bhujung, Manang, Jomsom and Lomanthang. His main duty was to make portraits, sketches and signboards in the tourist information centers of those unit offices. For this, he travelled a long distance to complete such works. His tremendous effort was one of the factors to establish more informative and effective information centers within the ACAP area with display boards. In the other words, his duty is to play with

brush and colours, is a time consuming job too. It requires tireless effort to get the best result and output.

This artist was born to father Mohan Bdr and mother Pabitra Thapa Magar some 44 years ago. He is the youngest one among three sons with one sister. He married K. Magar of Bhedetar, Dhankuta in 2049 who gave births to two daughters in 2049 and 2052 followed by a son in 2055. Now, the couple is living with two daughters and one son in a nuclear family. Educationally, he could not do more as he is a under SLC and religiously the family has faith on Hinduism. At those times when he was studying in the school, the Pokhara city was not like the present Pokhara. It was not urbanized as that of this present time. It was like a small city or a village city. Some students used to go to the cinema halls instead to the schools. Some indulged themselves for drugs with curiosity and mental relaxation, he had some chemicals such as phensedyl, valium, diazepam etc but he did not give continuity to such behavior. Before this, in his pre-teens, he had had liquor, *han* as it was prepared in the house by his mother and sister. During his sweet sixteen, he used to sometimes become full of drunk. In such situation, he could not give continuity to his study but he was a skillful and enthusiastic for making portraits and sketches. So, he got the job in the ACAP due to his capability of making such sketches and beautiful hand writing skill. During the career, he had been various places of the ACAP area such as Jomsom, Lwang, Bhujung, Manang etc. As described above, a tireless effort is required to complete a good sketch. So, he used alcohol to get relief from the muscle pain and tiredness. He used to spend most of his income for liquor in those areas. As per him, he lost some 7 lakh for liquor. Due to his physical problem and weakness, now he has been an admin assistant in the natural museum of the ACAP. Due to the bad circle's influence, his son has his headache who indulges himself for smoking instead of going to the school but the daughters are doing well for their studies. Now, the couple is worried about the son. Due to the excessive drinking habit, he could not do much as done by the contemporary fellow friends. He is now physically weak too who is

suffering from fingers tremor disease as it is clearly seen when something is held on his hand. Due to the alcohol, he could not get success in the study too who had a chance to study in Kalika School. Many meaningless debates, arguments and quarrels take place within the family and with friends which make him to feel guilty.

#### **4.23 Case XXIII**

Now, I want to present some stories from own field works related to the WATSAN (water & sanitation) projects. I had been involved in many WATSAN projects in many remote villages of the state since my enlistment in the GWS in 2002. Among them, here are a few which were executed recently.

Mrs. M. Nepali and her husband L. Bdr Nepali are living in Bhachok-4 of Kaski who are 45 and 55 years old by ages respectively. Due to a physical problem by birth, she can not walk promptly as the common people. It doesn't mean she can not walk at all. She can reach far distant villages on foot and can do every household and agricultural works easily. She is from my village Bhujung who was born to late father Dampu Sarki and late mother Nani Sarki. She had a brother Harka Sarki who was passed away some 14 years ago due to an unidentified disease. At first, she had married with a guy of Pakhurikot when she was about 14 years old. She lived just one year with him and left him as she didn't like him. Then, she returned back to her parent's house but in the same year, she got this man as her second husband and settled in Bhachok then onwards. Now, the couple has 4 sons and 1 daughter from her side and one daughter from her husband's first wife's side, altogether 6 siblings. As per her, two sons and one daughter were passed away in their early ages of birth.

As per the villagers, the couple is a number one alcoholic couple in the village. Although they have no enough and regular income sources, they daily drink alcohol at any time. As per her, among four, two sons are working in Calcutta of India but she has received very less amount from them and has no further hope of receiving money from them. The remaining children are growing up on

their own. The couple wanders around the village in the search of liquor early from the morning. The *bistas* then offer them liquor if some works done by them. The husband receives Rs. 200 per day and the wife Rs. 120 per day for a work done all over the day. They always do not get such daily labor works. In such condition, she reaches to the wealthy houses of the *bistas* to wash utensils, dirty clothes, sweep the house courtyards, winnows paddy and millet grains, hoe the kitchen gardens etc and instead she gets liquor to drink and foods to eat for a work done. The husband brings the supple stems of mountain bamboo, fire woods etc for fulfilling his drinking habit. All the money earned goes for liquor, no saving at all. As such, both of them have not got the citizenship cards although there is a daily bus service available from Pokhara to Bhachok during the winter season. They asked how much they should spend to get their identity cards. Mostly the couple goes for helping the *bistas* in their household works and always asks for liquor. I found them many times full of drunk. The husband is locally known as *ankhe* who looks weak and unhealthy too. Both of them found unaware about their physical clean up too.

Initially, the husband used to smack her but nowadays she can defeat her husband in fighting physically. This means she is stronger physically than him. Previously, when he was strong, she had to face numerous violence upon her. The father in law and mother in law along with her husband used to use liquor and beat her violently. In such household environment, she got conditioned as per the household environment and both of them are now drunkards. As such, they are spoiling their health as well. None of their children could do well in their studies. The children upbringing is like a tale of ancient time for them. No optimism towards the future, totally dark, just for survival, much liquor drinking that is all.

#### **4.24 Case XXIV**

Capt. T. Bdr Gurung is a well known personality in the Bhachok region who was an elected vice chairman of the VDC in 2054 but he had to bear the

chairman's responsibility too. In such condition, he had opportunities to be known publicly, which he thinks the opportunity of publicity. He was born in the month of Bhadra in 2001 BS and got enlisted in the Indian army in 1961 AD in the boy where he completed the army special course equivalent to grade 11. Before that, he had completed his grade six from the soldier board school (now Amarsingh Higher Secondary School) Amarsingh, Pokhara. After grade six, they flew to Bhairawa by purchasing air tickets in Rs. 14 each. Among seven, five were enlisted in the boy including himself. The recruiting was held in Gorakhpur of India. In the span of army life, he had been various places of India such as Dehradun, Gorakhpur, Subathu, etc. Also, he played various role models in the course of the army life such as a brigade boxer, Gurkha brigade soccer player, warrior in 1971 in Bangladesh where he was shot with a bullet in his stomach, ARO in Gorakhpur etc. He helped many Nepalese youths to be enlisted in the Indian army during his 3 years ARO career, he remembers. Finally, he retired in 1992 from the army career and settled in his own village in Bhachok with his second wife K. Subba Gurung.

Mr Captain was born to late father Randhoj and mother Jas Kumari Gurung who is still living at her 96 years age. Among six brothers, he is the third one with three sisters. At first, he was married with M. Kumari Gurung of Nagidhar of Mijuredanda VDC, a neighboring village in Kaski; who gave births to one son Hari and one daughter Shanti. Then he eloped his second wife from Dhodeni, who gave births to two daughters; Sangita and Arati. Now, all of them are married and living in ones houses separately. As per him, all of them are SLC passed too. As the mother is living at her old ages, the sons have to look after her turn by turn.

After having elected in the vice-chairman of the VDC, he had to face threatens and challenges from the Maoist rebels and cadres. His name was in their killing list, but luckily he was survived, he said. As per him, he used to sleep keeping a knife under his pillow in those days. No mistake, no fraud, no corruption and no fear, he says. According to him, he was saved due to the presence of some

local Maoists otherwise he had to fight with them to kill or to be killed. Being a Gurung boy, he tasted liquor in his early underage. During the army career, he usually used to take one peck before the dinner. As those days were excessive exercise days, liquor was taken to the limit but after the JCO at the age of 30 years, he then started to increase the dose of alcohol. Nowadays, alcohol has been his favorite drink with cigarettes. Usually he starts to drink even in the morning. As the couple is living separately in the village with frequent living in Pokhara, who has own house there; he thinks it is a leisure and rest time for him. There is no burden of children too. His main duty is to involve and attend in the social and cultural programs, ritual activities, ceremonies and to have liquor in such functions. As per him, liquor is widely offered and used in each household during feasts and festivals and especially the women urge more for drinking. He presented some illustrations of untimely deceased persons who had not drunk. According to him, all the untimely deaths are not caused by alcohol alone although it is a hazardous drink. So, to drink; it is not so bad if you can withstand, he says. But, the wife always suggests him not to take much, just, just.

#### **4.25 Case XXV**

J. Bdr Majakoti who lives at Khatrithanti of Sundarbazar VDC, Lamjung is 60 years old by age now. His locality is actually known as Rukse, very near from Khatrithanti where people of various walk of lives migrated from various villages of Lamjung, live due to the availability of basic modern facilities such as road, electricity, market place, hospitals, schools, etc. He too was migrated from Duradanda of Chandraswor VDC some 3/4 years before. He has been living in a rented house with his wife M. Majakoti (50). The couple has 3 sons and 2 daughters, all are married. According to him, his father's name was Sete and mother's name was Luri Majakoti, both were already passed away. Due to the poverty, he could not send his children to the school except the youngest one who have studied up to grade seven. Religiously, the family has faith on Hinduism and performs all the rites accordingly.

For a better livelihood, they were migrated here from Duradanda where they have been the tenant farmers who share half of crops they produced to the landowner. The cropping season is the best season to earn as he has a pair of bullock for traction the cropping fields. For one day along with the bullocks, he receives Rs.700 with a tiffin in the mid day time. Actually, the family came there for better opportunities to earn as it is located near the market place. Culturally and religiously, they should not use liquor but due to the poverty, financial crisis, exhausted physical condition all lead to the alcoholism. Nowadays it is widely used during feasts and festivals too. He started liquor from the age of 20 and then onwards, the dose is in the increasing order. He had been in Delhi for 10/11 years to earn money for survival when he was 25 years old but could not go ahead for better jobs due to many limitations. He is unaware of the sofi brand wine as he was found taking such kind of wine in a *bhatti* there. The dose of alcohol depends on its availability and money, he says. But, according to him, one bottle is necessary to maintain the exhausted body due to the day long physical labor work. He still can withstand one bottle of liquor easily. According to him, his wife doesn't take excessively but she smokes very much.

#### **4.26 Case XXVI**

R. Bdr Gotame of 40 years is the relative of case No. xxv, who also lives in the Khatrithanti area of Lamjung. He was born to father Kal Bdr and mother Suk Maya Gotame who has a wife Rupa Gotame of 32 years with 2 sons and 2 daughters, all are studying in a public school, Khatrithanti. As per him, they are 3 brothers and one sister, all are married. Religiously he is a Hindu and performs all the rites as per the religion. The family was migrated from Neta, just 2 years ago. As per him, the wage labor, share cropping in others' farms, field traction etc are the main sources for survival. Although he has no land there living as a squatter, he has not to pay for the house rent due to his own sister's house there. As per him, the cropping season is the best season to earn more for the family. Except these, they sometimes engage in the construction works such as a mason helper, carpenter's supporter etc. As thus, the family has been the tenant farmers for whom the survival is the number one concern.

Mr. Gotame says that his father also drinks liquor regularly. Due to the family environment, peer pressure, circle, to get relief from tiredness; he became habitual of alcohol. Generally he arrives in a *bhatti* there along with his fellow friends to have liquor of any brand such as sofi wine, homemade liquor etc. According to him, such habit has further worsened his economic status; he felt some drawbacks in economic career along with setbacks in the personality building too. He thinks it may affect the children's mentality which is not good manner of upbringing. He was about 15 years old while he took first sip of liquor. As the couple is illiterate, they are not well aware of the alcohol. He got conditioned himself as per the situation, he said. Now, he prefers liquor than other drinks. Due to the liquor, he is not able to afford for children's better education too but the liquor has been his friend of isolation. As per the GPS, the locality lies in N28° 08.612' and E 84° 24.233' which is easily accessible riding vehicles via Sundarbazar due west.

#### **4.27 Case XXVII**

Now, I want to present a case from Eksing of Limgha VDC-8 in Gulmi district. It lies in N28° 00.151' and E83° 27.750' as per the GPS used. This story was made during the WATSAN project in the village. The respondent's name is Mr. D. B. Gaha who is 47 years old by age. Among three brothers, he is the youngest one with three sisters. With advancement in the economy, his elder brothers have been living in Nepalgunj in ones houses but he is left over to hold all the ancestral properties in the village. As there was no secondary school, he had to walk about one and half hours to attend at the school in Khaireni located in the left bank of the Budigauard River after his primary level. As his one of the brothers was working in the Andhikhola Hydropower project in Galyang, he went there for better study but due to the burden of cooking, he left the school after about six months and got admitted again in the same school in Khaireni. In spite of his tireless effort, he could not pass the SLC although he was appeared twice for the exam. Due to the craze towards the Indian army, he tried for it also but unfortunately he could not cross the

final hurdle in Gorakhpur, India. Due to such obstacles, he indulged himself for liquor drinking early from his teenager life. He got married in the age of 20 years. In the presence of the first wife, he again married the second wife in the age of 23 years and now he is living with the second one. The first wife is living separately in the nearby house with her son and daughter. The two wives begot three sons and two daughters in the period of about seven years, how fast! Then he did vasectomy through a minor surgery to stop the child birth.

Due to the big family size and financial problem, he went to Delhi for a job but he could not do well to earn money as he got suffered from a fever, might be malaria, he said. For the sake of betterment, he went to the Khimti Hydropower project Ramechhap as his brother was also working there as a power crane operator but this also could not be proved successful to make income and he returned back with empty hands. In such environment, he was engaged with some contract basis works to build some structures and none of them found helpful to reduce his economic problems. Being a member of the Magar community, he could not remain apart and participated singing dancing programs and other cultural as well as ritual activities. He was one of the best *dohori* singers and *jhyaure* dancers of the village, he said. He used to play volleyball and he was one of the best spikers of that time. Such environment along with kulpuja, Dashain, Tihar, Maghe sakranti, marriage ceremonies all lead him towards the alcoholism. The family tension is also another contributing factor to make him a drunkard.

He is one of the drunkards among 52 households of the Magars in Eksing. Now, no time is required for him to drink alcohol, *han*. The wives along with the other family members scold him but he does not care about them. Always drink and drunk then sleep, this is his daily routine. Most of the households prepare such liquors either to use or sell. He had a TB due to the consequence of the liquor and smoking for which had used medicines twice to cure it, once from the mission hospital Palpa and once from the local health post located in

Shahghat. Now, he is cent percent alcoholic and cannot imagine life without liquor. If it is not available, he gets faint and cannot even sleep well.

#### **4.28 Case XXVIII**

Now, I want to present a suicide case of Pangbang, Tiram-8; Pyuthan. The locality lies in N27° 59.694' and E82° 45.129' as per the GPS used which is a boarder village of Pyuthan to Dang. We had launched a WATSAN project there which was kicked off on 8<sup>th</sup> Dec 2012 and was completed on 20<sup>th</sup> Feb 2013 in a budget of about 3.3 million rupees. Before that, we had completed the preparation phase including the sanitation programs in the village which includes formation of the WSMC, household toilet construction, selection of the CMW (community maintenance worker) etc to bring about changes in their hygiene behavior along with active contribution for the construction of the scheme and its sustainable management during the operation phase. Door to door visits followed by household surveys are conducted to know the demographic and social profiles of the villagers so that the scheme could be designed and implemented effectively and efficiently. In such course, a 47 years old Mr. J. Bdr Gharti (Magar) was selected as one of the CMWs for the project. He was a loyal and hardworking person. He executed the duties given to him being punctual and honest for 37 days but on 37<sup>th</sup> day from his involvement, just one day before the Push 15; he committed a suicide taking a poison in his home at about 21:30 Hrs. Before that he had had some four cups of liquor being together with the construction team and left the team at about 19:00 Hrs to the home. On the spot, he was found dead but there was no suicide note to know the cause.

As per his wife, elder brother and the villagers, the cause might be the untimely death of his mother who was eligible for the Indian pension as her late husband was an Ex Indian army. From his tireless effort spending much money to make the family pension case at the pension paying office, she became successful to receive the first due amount but she was passed away after a few months from

the first payment. It shocked him badly and he felt much mental tension onwards. He continued drinking liquor in increasing order and pushed himself towards the mouth of death by committing a suicide. As per the villagers, although he has a daughter from another woman not married to him; he had no family burden and tension as well. The present wife used to sometimes scold him not to have much liquor but he was much satisfied with the wife, four sons and one daughter. As per them, his mental condition was not so worse too but he ultimately chose the death by suicide leaving them helpless.

Although I have taken some cases of non-users from the non-traditional castes too but it is worthless to present here in detail. They are the Bastola by castes and do not use the liquor at all. As per them, it is restricted to them and it should not be used in any kinds of rites and ritual activities. It is culturally forbidden too.

#### 4.29 Summary of the Cases

##### 4.29.1 Individual Profile of the Respondents/Liquor Starting Age

Table 4.1: Profile of the Respondents

Case No.	Current source of income	Religion	Qualification	Age	Age of start	Liquor drinking time
1	Agro-works	Bon	Grade-2	54	11	Any time
2	----“---	--“--	Grade-9	47	13	---“---
3	---“---	--“--	Grade-3	53	13	---“---
4	Tenant peasant	Christianity	Nil	45	15	---“---
5	Pension + Agro	Buddhism	Grade-2	54	11	---“---
6	Dependent	Bon	Nil	73	35	---“---
7	Service	Hinduism	Icom	40	15	Evening
8	House painting	Buddhism	SLC	37	14	Evening
9	Board pension	Bon	Grade-5	46	12	Any time
10	Pension	Hinduism	Nil	73	32	---“---
11	Wage labor	Christianity	Nil	60	20	---“---

12	Dependent	Buddhism	Nil	55	33	---“---
13	Service	Kirant	Isc (Ag)	43	13	Evening
14	Trekking	Buddhism	Grade-5	41	14	Any time
15	Service	Hinduism	Isc (Ag)	47	18	Evening
16	Wage labor	---“---	Nil	54	13	Any time
17	Trekking	Buddhism	Grade-3	44	13	Evening
18	Service	Hinduism	SLC	52	12	Any time
19	Dependent	Buddhism	SLC	23	15	Any time
20	Service	Hinduism	Grade-5	40	14	Evening
21	service	Buddhism	Grade-1	47	13	---“---
22	---“---	Hinduism	Grade-10	44	12	---“---
23	Wage labor	Hinduism	Nil	45	25	Any time
24	Pension	Buddhism	Grade-6	68	14	---“---
25	Tenant peasant	Hinduism	Nil	60	18	---“---
26	----“----	----“----	Nil	40	20	---“---
27	Agro-works	----“----	Grade-10	47	13	---“---
28	Agro-works	----“----	Grade-5	47	16	---“---

(Source: Field survey, 2012/13)

#### 4.29.2 Composition of the Respondents by Caste:

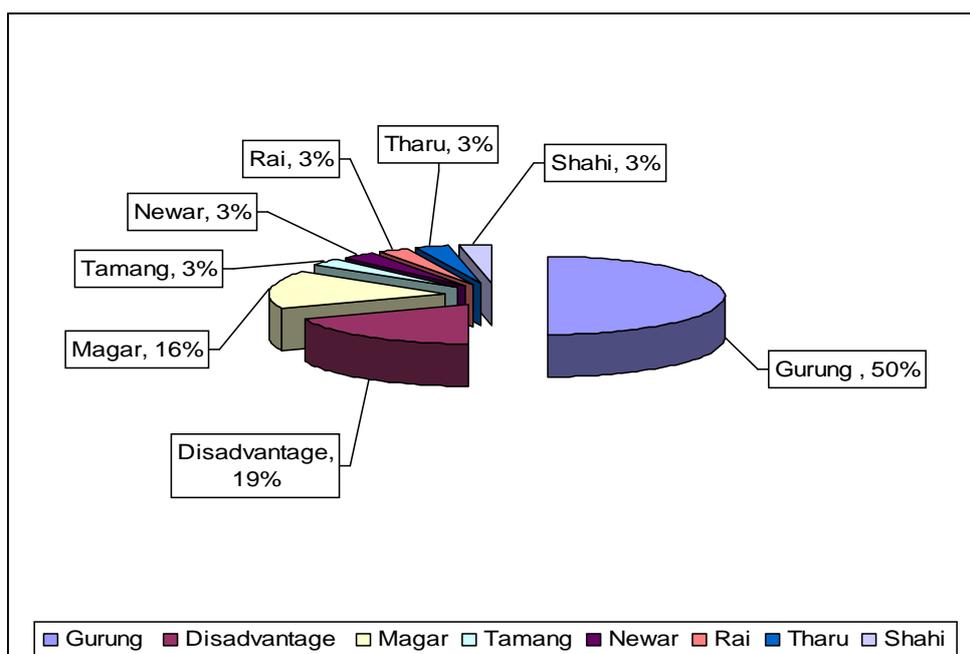


Figure 4.1: Respondents Classified by Caste (Source: Field survey 2012/13)

### 4.29.3 Composition of the Respondents by Sex

By sex, among 28 respondents, 22 (about 78 percent) are the males and the remaining 6 (about 22 percent) are the females; which can be shown as follows:

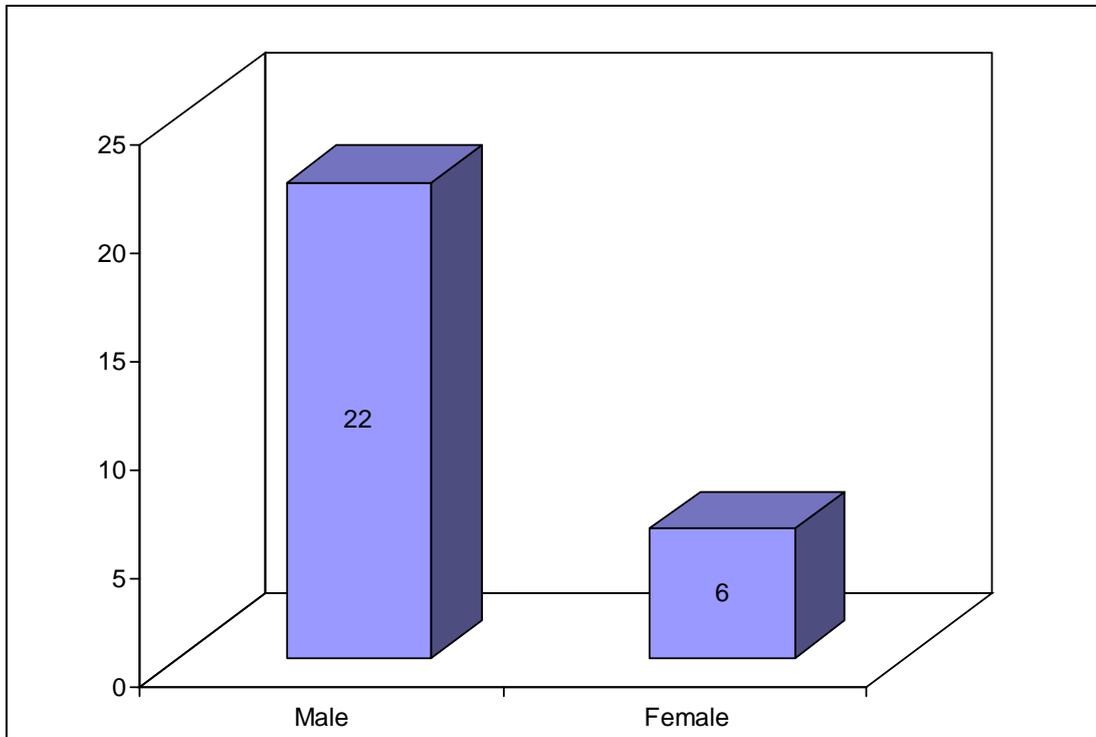


Figure 4.2: Respondents Classified by Sex (Source: Field survey 2012/13)

## **CHAPTER 5**

### **CAUSES OF ALCOHOLISM**

Although alcohol is a hazardous drink, many get intoxicated with alcohol during the process of socialization. I think, it might be more or less the reasons to get conditioned themselves to the situation, environment, circle, ritual or culture. According to the cases studied, none of them had used alcohol inappropriately in the initial phase or during the underage. They had used it saying 'First time' for many times. In the process of socialization and acculturation, he/she drank many times to celebrate ceremonies, feasts and festivals or in the pretences of enjoyment or to relieve mental and physical tension and stress etc. In this way, saying many times to quit the drinking habit, slowly and slowly the abuser comes under its influence and becomes addicted. Here are some causes as explained below:

) **The Cultural Causes**

) **The Social Causes**

#### **5.1 The Cultural Causes**

From the field work and observation, we can draw a conclusion that the alcoholism has been an indispensable substance to the people's lives and the alcoholism exists in every human settlement as it has been consumed since the time immemorial. We can find so many causes behind the alcoholism. The cultures, the rituals, the unemployment, the peer pressures, the circle, the passion, the environment, the weather, the untimely demise of beloved ones, the miseries, the poverty, the enjoyment and the happiness, the unawareness all lead and inspire people to have alcoholism. We can find its extensive implications in the works done by GS Nepali in his famous monograph 'The Newars'. We can find similar explanations in the book 'Sherpas Through Their Rituals' by Sherry B. Ortner where she writes in the chapter 4, on the topic Hospitality: problems of exchange, status and authority: "Their method is sheer attrition; they simply will not take no for an answer. The person serving the

beer usually the wife, daughter or servant of the host attempts to fill one's glass, saying 'Drink, drink, drink', over and over again. One covers one's glass with one's hand, but the server tries to pry one's hand off or to pull the glass out of one's hand, continuing to cry, 'Drink, drink!' The guest may resort to hiding his glass under the bench with the server dragging at his arm. Finally again the host and other members of the host family chime in 'Drink! Drink!' And again one finally relents". Such description is also available in "A Study of Social Structure and Food Symbolism among the Newars' by Per Lowdin. The author writes: "*Ayela*, the distilled liquor by the women from rice or millet is used to greet the guests. At some festivals, it is made and consumed in many households. The quality of the liquor determines the host's reputation. It is extensively used, particularly on feast days and animal sacrifices which are concluded by a toast of *ayela*, which is offered even to the children as sacrament. Religiously, *ayela* is connected to Jogini.

According to Gopal Dahit, in his book "An Introduction to Tharu Culture", liquor is to be offered on the head of the goat or pig during the puja called the *poot parahau*, which is conducted after one year from the birth of a child to wish the child's success, happiness, wellbeing etc. The homemade liquor is compulsory to fix the marriage, which is called *pakka porahi*. Also, it is equally necessary to conduct pujas on the festive occasions. The ancestral spirits or household divinities are to be offered with liquor during the *kulpuja*. Now, let us talk about the Gurungs. Bennard Pignede has intensively studied about the Gurungs. He writes: "One day, at about 6 o'clock in the evening, a dispute breaks out between the *pacu* priest and his neighbor. The priest is lazy and very fond of grain alcohol. He is poor. His neighbor, a woman of 62, is fairly rich. That evening, the *pacu*, a little worse for drink, comes as usual, to ask, or rather beg, for something from his neighbor who for one reason or another refuses him. The priest answers her curtly. His neighbor takes offence and soon the man and woman are saying what is in their minds. "Lazy, alcoholic!" she cries. "Miserly, rude woman!" he shouts back. The next

morning, the dispute revives for a few minutes and then dies away. Everything returns to normal”. These following are the cultural causes cited based on the versions of the respondents:

### **5.1.1 The *Sutkeri Pa* (in the time of delivery)**

The Gurungs brew rice before the child’s birth to feed the new child’s mom, which is called the *sutkeri pa*. After the delivery, she takes the *pa* so that her body would be hot, she could yield more milk to feed the baby and it makes the mother sleepy. The relatives also come to see the new baby and to have the *pa*. Then, first rice feeding ceremony takes place, for son in six months and for daughter in five months, which is called *kaen piba* followed by a feast where liquor is served to the invitees.

### **5.1.2 The *Chhewar***

Tonsure, the *chhewar* by the maternal uncle takes place in the age of 3. A function is organized to feed the guests served with liquor. All the relatives are invited along with the *chelis* who bring liquor as *koseli* to celebrate the *chhewar*. A sum of charity is given away to the child being tonsured by the relatives. Previously, it was conducted for all the sons but nowadays, it is performed for only the sons other than the eldest one for whom the *putpute* is carried out.

### **5.1.3 The *Putpute***

The *Putpute* is carried out for the first son when he is 5, 7 or 9 years old. It takes for 2 days which is initiated with *thegana chunba* in the evening followed by a night long Krishna *chalitra* (*charitra*) or *maruni* dance and then ends with blessings or benefaction to the child by the *maruni gurus* and maternal uncles including the dignified adults of the village. Varieties of gifts along with a sum of money are presented to the child. As liquor is prepared on the previous days during the preparation time, it is available thoroughly and served in short time interval all over the night. All the performers and spectators can have it.

#### **5.1.4 Ngyae Chala (Guniyo choli) Pinba (First skirt giving) ceremony**

The ceremony takes place when the girl is 9, 11 or 13 years old but it is obsolete now in the urban areas. The ceremony is limited within the family members, the girl's friends and some close relatives only. The seniors are then served with liquor with some *tipan tapan*. The attendees present some gifts to the girl. Now, the girl becomes eligible to wear the traditional Gurung dress.

#### **5.1.5 The Marriage**

The marriage ceremony takes place after the maturity time. Previously underage marriages were in practice. Most of them are monogamous but a few are polygamous and in Mustang polygamy too. Previously, marriage by elopement was more in practice and the *rodhis* used to be the elopement centers like marriage bureau. Nowadays, arranged marriages as well as love marriages also equally take place. A few eloped others wives too which is an offensive manner. For an arranged marriage, the homemade first class liquor is to be offered for the consent of the bride's side. It is first of all taken to the *nehedhiyan* and then carried to the possible bride's house by the *lamee*. It takes a few days or several days for the decision. The bride's parents, uncles and relatives gather to discuss the matter and finally the proposal is approved by having the liquor otherwise it is returned. In the case of marriage by elopement, the *paindi* decides the *tena kurasi* day to go to the bride's parental house for the consent from the bride's relatives' side. *Choba se* with *nganba pa* are taken with them to visit the bride's parents and relatives. The marriage is then socially sanctioned after accepting the gifts carried along with them. For this, sometimes it requires long mediation. A few cases were found rejected as well, as with the case No. 5. After all, all the role players such as the *nehedhiyan ama*, the *calechara*, the *samsyo*, the *lamee*, the guys who carried bride on their backs should tear the leaves of a plant with taking liquor three times and have it (*sonsera*) who are further given away some sum of cash too. Most of them organize grand feasts both in the bridegroom's house and bride's house and the guests are served with liquors as in the case of Sherry Ortner in the Sherpas.

### **5.1.6 The Chaurasi Puja**

Some perform the *chaurasi puja* to be conducted by the lamas or pundits where relatives attend the ceremony. The close relatives are invited to attend in the *puja*. It requires a day long time to complete the *puja*. The old man then presents a sum of money to each attendee with benefactions. The attendees are served with foods including the liquor too. For this too, all the preparations including the liquor making start from 2/3 days before.

### **5.1.7 The Death Rituals**

The death rites are conducted either by the *lamas or gyapren (klipren) with pachyu*. To invite them formally, it is compulsory to offer a *theki* of liquor otherwise they won't come. They along with the helpers should serve with liquor in each time interval. The maternal uncles should be compulsorily invited with a *theki* of liquor. The relatives then offer *prasad* including the liquor to the dead body during the death rite performance, which are taken away by the *joyin chela* later on when the dead body is cremated. The *joyin chelas* have the decisive roles in such time. Each of the role players should give away some sum of money by three times offerings of liquor (*pa thonba*). Then the *paindi* forecasts the best date to conduct the *pae* which takes place for at least two days. A well preparation then kicks off including the preparation of the liquors, collection of fire woods, big flat tree leaves for having meals, (nowadays it is not in practice due to the availabilities of utensils) etc. During the *pae*, different people execute the different roles such as the *paindi*, *the tharsikhle*, *the khainji*, *the dautharakhle*, *the banwai*, *the khegi*, *the mho kra*, *the dhiyanama* etc and each of them should served with liquor in each time interval until the ending time. The *pla or chhempara* containing *astu* of the dead body is decorated with beautiful clothes by the *chelis* offering foods and liquors as *prasad*, then the *chhyantu or serga* dance starts and continues till day after tomorrow. The dance performers are to be served with liquors in each time interval all over the night. The initiation, the welcome, the farewell and the ending all are done by serving liquor. The lamas also use liquor to execute

*sergema* to be done many times during the *pae*. The guests present in the *pae* are invited to each relative's house where they are served with liquor including the *cellroti*.

### **5.1.8 Other Rituals or Taboos Related with Liquor**

Being 95 percent among the respondents are the *Matawalis* and *Dalits*, they said '*Jataile payako*' as the main cause to use alcohol. Also, gambling, leisure time, archery shooting games etc were also found as causes behind alcoholism. Three time liquor serving and feeding (*sonsera*) is done in each event of happiness, calamity and miseries. Also, the welcome and farewell of the household member deployed and employed in the overseas is also done by applying the same method. Therefore, it is ranked as a holy or sacred drink so that all the misfortunes will be overcome. So, it is deeply rooted in the Gurung's culture. In the similar way, before the paddy harvesting in November, they take a bunch of the paddy for which *jhaand* is used for the goodness. Some have *ngwongi* from the bunch. Also during the *ghantu dance*, which takes place for at least 3 days from the full moon day of Baisakh, the Buddha Jayanti; the homemade liquor is collected one bottle from each household. Many visitors and guests come to observe the dance and all are to sit to take blessings from the *ghantuni* and *ghantu gurus*. They are served with liquor but it should be donated a sum of money for all these.

The first approach when someone sickens is with the witch doctor i.e. shaman or *pachyu* or may be an exorcist, who use hocus pocus and enchantment with incenses tactics to treat the sick man. For this, liquor is compulsory to serve them otherwise as per them, the treatment won't be effective. Liquors are to be given to the *bali damai*, *bali kami*, shepherds, cowherds during the festive days. The *chelis* too bring liquors as *koseli* when they go to their parents/brothers houses. The *lahures* also bring readymade liquors such as rum, wine, whisky etc as *koseli* to feed their parents, relatives and friends. It is equally necessary to conduct the *phailu puja* (ancestral worship) by the *pachyu*. The Gurungs call

their ancestors as *khe ma* and they are offered with pure liquor and *pa* during the *khe ma* puja especially during the Dashain. They consume much liquor during the festivals and feasts they organize. Usually, no one is fresh during such occasion. In the other words, it is considered as a sacred fluid for the oblation.

In this way, the liquor has a vague relationship with the Gurung's cultures and rituals. It has been deeply rooted in all kinds of the Gurungs traditions and customs. It means, it has been an indispensable and inevitable substance to the Gurungs. The environment is such that which pushes and inspires everybody to have it. The long period rituals such as the *pae* and *putpute* also compel them to have much liquor so that it would be easier to kill time. Beside these, many kinds of pretences, singing dancing culture to welcome the guests and visitors all are responsible attributed with alcoholism.

The others too said same kinds of reasons behind the reason of alcoholism. The Tamangs, the Newars, the Rais, the Magars, the Tharus all use alcohol culturally and ritually such as the *chhewar* of a Tamang boy, the *kaita puja* and marriage of the Newars, the *chandi puja* of the Rais, the *putpurahu* and *kul puja* of the Tharus etc. It is deeply rooted in their social lives, which is widely practiced during the acculturation and socialization process. We could find such practices in the work of great sociologist G. S. Nepali as he was the renowned ethnographer to write about the Newar. He writes describing the *kaita puja* similar to the Upanayana as such: A grand feast takes place in which bajee, buffalo's meat, liquor, thon and different kinds of boiled seeds are served (p-119). In the similar way, he describes about the use of liquor under the heading 'Death rite' like: On the 10<sup>th</sup> day of the death after the purificatory bath, *ghasu* rite is performed where Lokeshwor is represented in the usual way by a mixture of paddy and rice with a betel-nut on it, Kumari by a long-necked jug known as *Anti*, filled with liquor and Bhairava by another type of pot known as *khaye-kuri*, containing the traditional Newari rice beer, *thon* (p-139).

Furthermore, after fixing the date of marriage, the preparations start. On the bride's side, the most important work, which is much talked about and taken care of, is the preparation of flattened rice, *bajee* and liquor. The Newars attach much importance to these homemade items of food and drinks because if these are obtained from outside, it dampens the prestige of the family. It takes months to prepare these items. Liquor is stored in huge earthen jars known as *tepa-ghyampa*. Liquor serves as the means for the manifestations of protest in case either of the parties cancels the marriage. As a retaliatory measure in such cases, the huge earthen jars containing the liquor are brought to the locality of the failing party. In front of its house, the liquor is spilt over and the jars broken to pieces. By this, it is implied that the party is insulted and dishonored (Nepali, 1988, p-211).

## **5.2 Social Causes**

### **5.2.1 The Social Environment**

In some communities like that of the Gurungs, the social environment is such that mostly the women usually urge for drinking whether it be for greeting or hospitality. Being a member of a society, the alcoholic can find people like him and he is more convinced that he is not alone to drink alcohol. It means there are many drunker in a society and drinking alcohol has been a passion due to its cultural acceptability. According to them, most people drink alcohol, so why not me? The alcohol prone environment or the uncontrolled production, selling and consumption of alcohol are the contributing factors to alcoholism.

### **5.2.2 The availability**

From my own experience from the east Panchthar to the west Surkhet in a long career of about 18 years, with more than 300 communities of different and diverse ethnicities and culture, I found its prevalence everywhere and none of them was alcohol free community. As per the respondents, its easy availability locally in abundance is another cause behind alcoholism. Also, it has been

source of income for many households as it is prepared locally and can be sold to the users in an unhindered way to make quick money.

### **5.2.3 The Circle (Peer Pressure)**

It is a common cause to drink alcohol amongst the teenagers. They get indulged for alcoholism due to the peer pressure which has been main a cause of being delinquent. As per cases No. 19 and 22, the main cause behind being them habitual was due to the peer pressure. In this world, nobody can be without fellow friends but the peer pressure and the imitation of circle's bad habit in the name of solidarity, amalgamation and comradeship have been the main causes behind alcoholism. At first, they take just for curiosity but later on they become habitual drinking frequently. Most of the teenagers are found binge drinkers in festive occasions.

### **5.2.4. The Family Conflict**

Any conflict within the household, with the friends can lead a person to alcoholism. As per cases No. 1,2,10,11,14,18 and 27; the family conflict especially with their wives led them towards alcoholism. Mr. Prachada Gurung said that due to his excessive drinking behavior, the second wife also left him as she did not like such behavior although the couple has a daughter. He could not respect and endorse the wife's desire, so the family conflict/quarrel caused to break up the husband wife's relationship, he said with regret.

### **5.2.5 Tragedy/Break up**

Some were found alcoholic after the tragedy/mishap with them. Mr. S. K. Shahi and Mr. K. Shrestha said that they could not stop drinking after their beloved father and mother's sudden deaths respectively. As per R. Pariyar, he became heavy drunker after the break up with his first wife. The daughter of Dulsyo Grg became drunker after the divorce with her husband who was a British army. So, it is one factor due to which a person gets indulged for alcoholism. This means, people drink alcohol to relieve from mental tension

and stress. Such tragedy and break up scenes are often shown with drinking much alcohol in the cinema too. So, it has been symbolic to such events.

### **5.2.6 Seniors' Impression**

My parents also used to drink liquor, said K. M. Rai, N. Tharu, A. Bdr Thapa, J. Bdr Majakoti and so many others which can be considered as genetic or seniors' impression. It means there was a drinking environment within their families and communities which impressed and motivated them for drinking liquor. The family impression is such impression which inspires people to start liquor from own household.

### **5.2.7 Job Nature**

Job nature has been found one of the contributing factors for alcoholism. A job far from the household in the remote and cold areas is a cause behind alcoholism. The army career is also another factor which encourages people for alcoholism. During the service periods in Jomsom and Manang, the money received as salary was not enough even for drinking liquor, said A. Bdr Thapa. As per M. Bdr Grg and J. Bdr Majakoti, liquor is generally consumed to maintain the exhausted body due to the wage labor work all over the day. After promotion to the JCO, Capt T. Bdr Gurung said, the dose and frequency of liquor drinking was increased due to the facilities in the officers' mess. The respondents who were drivers by the profession said that they became habitual due to the long distance and hectic driving. The field workers who have to conduct frequent field visit programs were also found regular alcohol users.

### **5.2.8 Obstacle to Success**

It is also found as one of the causes of alcoholism. The visa process to Macau was rejected which caused me to be more alcoholic, said K. B. Grg. So, such kind of setback or failure in the course of career making in the lifetime is a reason of alcoholism. As per Mr. Prachanda Grg and Mr. D. B. Gaha, they could not become successful to join to the Indian army due to which they were

engulfed of frustration and humiliation and then the liquor became the regular drink in the name to relieve from such tensions and stress, they recalled.

### **5.2.9 Humiliation/Poor Self-esteem**

Now the life is over, I can do no more good things in the life, said Mr. A. Bdr Grg, Dulsyo Grg and M. Nepali during the conversation i.e. the interview and as per them, the only option left is to have much liquor so that they could pass out time easily. There is no hope of betterment in the life, which is according to them full of anxieties, miseries and adversities then what the meaning of living is, they say. Such type of perception usually prevails among them, which might be due to the alcoholism as it kills the creative power of the human being because of the alcohol's stimulating and suppressing effect. Now, only the liquor is the most essential substance to live otherwise they cannot even sleep well too.

### **5.2.10 TV/Advertisement**

The cultures of TV and Advertisement with exaggeration cause a man to indulge for alcohol. A study in the USA has revealed that a teenager guy passes about 20,000 hrs his time with a TV and watches about 15,000 murder cases along with more than 1,00,000 advertisements related with alcoholism. We can see only the alcohol drinking is the best way of relaxation displayed in the hoarding boards erected in every juncture of the city and roadway. It also may lead a man to alcoholism, said G. Bdr Budhathoki, B. Tamang and K. Grg. The TV culture has been found one of the contributing factors among the teenagers of the urban areas to render them as heavy and binge drinker.

### **5.2.11 Comparison with untimely deceased non drinkers**

My fellow was passed away in his early age who was a non-drunker, someone is sickened although he/she doesn't drink & smoke too, there is always victory of drinker over non-drinker and what the use of money is, says Capt T. Bahadur Gurung of Bhachok. '*Nakhayarabhanda Khayarai Jitinchha*', what for

to save, most of them said so. If death is an inevitable, we should do relaxations during the lifetime and after death there is nothing left for him/her, said T. Subba Grg of Pokhara. Being a member of a society, he/she has many evidences of untimely deaths who did not drink at all. Such logic has been a reason behind the alcoholism. They said, the non-drunker too were passed away in their early ages but some drunker were living healthy long life.

#### **5.2.12 Other Causes/More Pretences**

Unemployment, poverty, illiteracy, unawareness, adversity, the leisure time, gambling, the thought of *jataile payako* and *grain juice*, the wild celebrations of Shivaratri, Holy and other festivals, the ceremonies, the present trend of heavy metal rock concerts; all contribute more or less for alcoholism. The prevailing *rodhi* system of grouping in a circle, less priority to education, lack of basic facilities such as schools and hospitals, the cold weather and the festivals; all have a share behind alcoholism. The communities are such where pretences are created to have liquor. It is served and consumed both during the enjoyment and misery i.e. '*Khusima pani dukkhama pani raksi piunchhan*'. It means it has been a common drink in their daily lives. Some usually take it as the matter of prestige or reputation and alcohol is served accordingly with the false concept of making the attendees happy. The wealthy man, the poorest of the poor, the winner and the loser too, all drink liquor making pretence as if liquor drinking is an indispensable part. Some drink to get conditioned as per the environment/situation. The division of the caste system according to the Hindu doctrine as traditional drinking caste (Matawali) and some as non-drinking caste (Taghadhari) has played a significance role for making Mongoloid people habitual of alcohol. Alcohol cases are more commonly found within such communities than in the Brahmin communities. Those communities were found far above than the Brahmin in the context of alcohol. It was due to the division of caste system or stratification of people according to the Hindu caste system prevailing from the medieval period, which was not based on the scientific rules.

## **CHAPTER 6**

### **CONSEQUENCES OF ALCOHOLISM**

Alcoholic is a worst physical condition which makes the speech slurred with wobbly walking followed by distorted vision. Due to its stimulating and suppressing effect to the nervous system, it kills the creative power of the man who frequently uses alcohol. He/she becomes the hated person in the society. As it is a harmful chemical substance, we should avoid it remaining away from the bad company. But, some have been found alcoholic due to many reasons. Many studies have shown alcohol as a hazardous drink which makes a human body intoxicated. It has a sedative effect due to which a drunker may fall unconscious if drunk too much. Medically, it is almost forbidden as it harms our physical health. Thus, the abuse of alcoholic drink is considered as a worst situation. It imbalances the whole internal physical systems, from the nervous to the circulatory systems. Hypertension is one of the most common impacts followed by damage of the liver. Only such type of interpretations related to the health or medical consequences of alcoholism are found in many studies rather than the social consequences. As liquor is itself a sedative substance, it has immeasurable impacts, which cannot be explained in a few words. Due to the regular use of alcohol, he/she eventually becomes an alcoholic and such condition is quite unfavorable for all kinds of developments including his/her own development. Some of the impacts of alcoholism have been presented as follows:

- ) **Social Consequences**
- ) **Health Consequences**
- ) **Economic Consequences**

#### **6.1 Social Consequences**

##### **6.1.1 Damage to the Personality/Image /Prestige**

From many view points, an alcoholic can be a hated in the society. Such alcoholic may destroy/spoil his/her personality or self-image, which means

he/she will be no longer dignified person in the society. The main thing is he/she loses the trustworthiness and cannot be hoped much from him/her side. The abnormality is another sign of alcoholism with absurdity. Such person's main habit is always indulging for liquor and he/she cannot give a continuity or conformity to something special to be executed for the family or society or for himself/herself. All things and manners are usually found in stagnant condition not in order from household to his/her daily work schedule. Cases No. 1,2,4, 10,11,12,16,23 and 27 are some illustrations who have destroyed their personal images due the alcohol. They are treated as alcoholics in their societies, it means they are no more dignified as well.

### **6.1.2 Family Conflict/Disorganization**

As cases No. 1,2,10,14 and 18 had family conflicts over their lifetimes and disorganizations, these have been proved as some impacts of alcoholism. Also it is the most common impacts we generally see among them, mainly the husband and wife relationship could not be an intact. The integrity of the family no more exists there, leading the family to the disorganization. The conflict and the disorganization are the main factors behind any kind of failure or underdevelopment and as thus the conflict and the disorganization are harmful by definitions too. In the contrary, unity and well organization boost the betterment to a greater extent. Due to the alcoholism, some individuals are rendered to physically weak and sick who seek the immediate care and help from others. There is something to be done to rescue and rehabilitate some of them. Also, they cannot perform any duties efficiently by being responsible. 'Due to my habit of drinking alcohol, the wife left me', said cases No. 1 and 2 respectively.

### **6.1.3 Violence**

Many types of violence such as violence against women, child abuse, sexual abuse and some domestic violence are caused directly or indirectly by alcoholism. We have been witnessing and listening much alcohol impaired

violence in our societies. Generally, the husband cruelly smashes his wife. The husband along with the father in-law and mother in-law used to savagely beat me' said M. Nepali of Bhachok, Kaski. The mass media and TV are found broadcasting such incidents of violence associated with drunken brawls frequently. The marriage ceremony sometimes gets disturbed and canceled due to the drunken cases and it is then turned into the battlefield, said N. Tharu. Numerous violent incidents are caused by alcoholism in various parts of the globe which has been a negative factor or attitude for betterment.

#### **6.1.4 Delinquency**

Delinquent behavior has been found one of the impacts of alcoholism in the study. My son is not doing well in his study since he indulges for drugs, specially smoking instead his duty of reading writing and the truancy from the school has been a headache to me, said A. Bdr Thapa and S. K. Shahi of Pokhara. According to them, their sons need counseling on delinquent irresponsible behaviors. I became so delinquent due to the drugs including the liquor, said K. Gurung of Phulbari, Pokhara which obstructed my career too. Now, I am not fit for any better career for the future and I am physically weak too, he says. So, alcohol is responsible for the propagation of delinquent behavior among the people, especially among the youths who sometimes commit larger scale crimes due to the influence of alcohol such as gang fights, gang rape, murder etc.

#### **6.1.5 Break up/Tragedy**

Alcoholism may lead a relationship to the break up or the tragedy. The break up with wife was solely due to the alcohol, said A. Grg and Prachanda Grg of Bhujung. Alcohol has been a main cause for domestic violence, quarrels and brawls. It is also main factor for unnecessary and meaningless debate and argument which eventually creates the fraction. The solidarity, the unity and the functionality no more adhere in the family, hampering the family dynamics worstly. Such worst scenario was seen with Dulsyo and her daughter M. Grg of

Pokhara which was irreparable and unmanageable condition. Such tragedies have been symbolic to alcoholism as such scenes are displayed with drinking much liquor in the cinema.

#### **6.1.6 Irreparable loss to Acceptability/Dependability**

The alcoholics were found no more acceptable and dependable to some extent, according to their family members and the villagers. We cannot depend on them for assistance when they are drunk, say most of the villagers about Sanu BK and A. Gurung of Bhujung and D. B. Gaha of Eksing, Gulmi. They have spoiled their images of acceptability and dependability to some extent, who often labeled or called as alcoholic liars in their localities.

#### **6.1.7 Risky Behavior**

Alcoholism is itself a risky behavior. It may lead somebody to unsafe and protected sexual intercourse with multi-partners which has been number one factor to contract STIs and HIV-AIDS. When somebody is under the influence of alcohol, he cannot control himself to behave properly, which could be a cause of most offensive activities and manners. Due to the loss of control, the vehicle may encounter with an unfortunate mishap causing many injuries and fatalities are mainly associated with drunken drive in RTA. Therefore drunken drive is too much risky behavior which is a statutory offence in the state. The drunken condition is such a condition when the drinker loses control over him, which may lead to a mishap or an unfortunate accident.

#### **6.1.8 Obstacle to Career/Success**

An alcoholic obviously cannot foster one's career as well. Promotion to the higher posts cannot be expected for a drinker holding a job in government or non-government sector. Further more, a drinker cannot find a good job and such job cannot be entitled with him as well. Alcoholism is always an obstacle to career making and it may compel a job holder to terminate the job too. As per K. B. Grg and Bir Man Gurung of Bhujung, they had to quit their jobs

mainly due to the alcoholism. Also, an alcoholic cannot achieve much success and it has been found as an obstacle for a success among them. In such condition, they are living difficult and risky lives in crisis. It is very straightforward fact that the alcoholism obstructs someone's success and it is almost a nightmare to achieve success for a heavy drinker. It is the alcohol due to which I could not do much, said most of the respondents. They usually compare with some of their colleagues who have achieved many successes in their endeavors. As most of them were found hanging out for alcohol at their localities, when do they get time for advancement? Most of their times pass in hangover of the alcohol. Most of them are rarely found fresh so that a new good thing could be initiated. Always dull, drunk and hangover, these are their identities. Slurred speech, wobbly walking with distorted vision are also some symptoms of a drinker, as such, he/she can never be a dynamic, motive driven and oriented person.

#### **6.1.9 Humiliation/Poor Self-esteem/Negation**

These are also some behavioral symptoms closely associated with an alcoholic. Such persons usually do not come forward for the sake of betterment. I am totally finished, I cannot go ahead, I am not fit for anything else, such inferiority complexes are found in them. Often, they make pretences and avoid right courses for better living. Actually, they do not bear the concept of competence. They compare with others and find themselves inferior than others. In reality, they lack to identify themselves. He/she never thinks about who he/she is. Also, they lack the knowledge and feeling of self-esteem and bear always the poor morality. They miss the opportunities to utilize the human capabilities and potentialities to a greater extent. A. Grg, P. Grg, Sanu BK, M. Nepali, S. K. Shahi, D. B. Gaha, J. Majakoti and Dulsyo Gurung were found engulfed with such concepts and perceptions. They generally neglect the better ideas and ways of living and as such negation is also closely linked with them.

#### **6.1.10 Reluctance and Pessimism**

Reluctance and pessimism are also some impacts of alcoholism. They generally do not show any enthusiasm for any program. They do not come forward proactively and remain hidden. In the other words, they do not find any positive things in the programs targeting them for their betterment. Either they become idle or reluctant for such program, which aims at to minimizing their hardship. They always try to find out the negative aspects of the program. Also, they disturb the activities raising unlogical conflicts. M. Nepali of Bhachok, Kaski and D. B. Gaha of Eksing, Gulmi were found not showing any interest upon the programs and their households' subsistence activities. As per them, now they do not have any hope of goodness. According to them, the life is almost over and it has no use onwards.

#### **6.1.11 Stagnant/Crisis**

These were also found with them. No proper planning of daily subsistence activities, no schedule of time and no expenditure allocation, all were found stagnant and unsystematic. According to most of them, nothing is to plan. Most of the times they wander for liquor drinking and hangout for liquor and as such, all the things are left unmanaged and unsystematic. Even they do not take shower for many months and are unaware about personal hygiene too. Dirty clothes, dirty house dirty utensils, dirty courtyards, they do not care about these. The poor physical health, pasty figure with weak posture, they appear here and there in the search of only alcohol. What is management, what to do for children, they forget all these. They mostly appear in the ceremonies, feasts and gatherings so that they could drink alcohol leaving all the works uncompleted. Most of the respondents were household heads and such their drinking behaviors were responsible to invite all types of crises on to them. The children are growing up without better upbringing on their own and they were found suffered from malnutrition too.

#### **6.1.12 Road Traffic Accident (RTA)**

More RTAs are directly linked with alcoholism, due to which drunken drive has been a statutory offence in the country. We can hear about such accidents in the country almost daily through the mass media. These have been causes to claim thousands of lives in the country and such fatalities are mostly happened due to the drunk driving. Therefore, it is very clear that drunk driving is responsible to kill many innocent and potential lives in the country, which is a serious matter. In this way, alcoholism leads to unsafe driving injuring and killing thousands of people in the country. As per D. B. Gaha, once when he was walking with full of drunk along the roadside in Sahaghat, he was about to kill as a truck hit him on his back fracturing his three ribs.

#### **6.1.13 Unwanted Child Birth**

According to Jhum Bdr Grg & M. Nepali, it was alcohol which caused them to give births to many children. Now, it has created family burdens onto them. Sanu BK of Bhujung also told the same cause behind the births of many children. Alcohol made them unaware of many children births despite their poverty. It is known fact that because of the drunken situation, they did not care about the safe periods to have an intercourse for not having the child births and it is therefore, they have many children, which is an unfavorable situation for the proper children upbringing. They were unaware about the contraceptives to stop the unwanted child birth. Even some do not know what contraception is.

#### **6.1.14 Theft/Suicide/Untimely Death**

These are some severe impacts of alcoholism. Due to the economic crisis, they may commit thefts too to fulfill their needs of liquor/drugs. As per K. Gurung of Pokhara, he had to blackmail his parents for money to fulfill his needs of drugs. There was full of dissatisfaction and disappointment among the family members due to his habit of having drugs. The family members had a mental torture too. Due to the drugs and alcoholism, he had to face the police cases twice and paid much amount to come out from the police custody. As

explained above, a suicide case was occurred in Pangbang of Tiram VDC in Pyuthan after drinking too much liquor. In this case too, the liquor was a catalyst to commit the suicide. As liquor causes most of the human organs damaged, mostly the liver, untimely death is most frequent with the alcoholics. Jhum Bdr Grg of Bhujung who was an Ex Indian army, passed away in his early age due to his habit of excessive drinking.

## **6.2 Health Consequences**

Many studies have been carried out to find out its health impacts. As alcohol is hazardous drink with toxic effect, impact on health is a must. Many medical persons claim alcohol as a harmful drink to a human being and suggest to avoid it. Hypertension, defunct and damage of liver, compulsive behavior, malnutrition, anemia, amputation, pancreatitis, depression, poor health condition, impulsiveness, insomnia, dementia, irritability, denial, craving, depression, anxiety disorder, neuropsychiatric disorders, STIs, HIV Infection, fatigue, stress, hallucination, chronic alcohol use, unprotected sex, heart failure, respiratory failure and many more are often associated with alcoholism followed by life taking diseases such as TB and cancer. It is estimated that it causes more than 200 types of diseases, how harmful and dangerous to human beings! Due to many circumstances and causes mainly the poverty, most of them have not done their health checked up and are unknown what happened to them due to alcohol. It has been Nepalese identity that most of them do not get checked up except during the severe illness. Most of them found suffered from hand and finger tremors and some reported chronic headache and stomach pain, but their diseases were not identified yet. Most of them reported the cases of hyper tension too. Being an alcoholic, they cannot quit the habit of drinking easily as the body tolerance to alcohol is found increased. Some reported that they could not sleep well without liquor with less desire to foods. Some were found struck by paralysis leaving a part of the body defunct. Due to alcohol, a few died in their early ages. Similarly, a case of TB was found with a respondent. Some were found suffering from delirium tremens and high BP.

## **6.3 Economical Consequences**

### **6.3.1 Poverty**

Poverty is closely connected with alcoholism as it may paralyze the household management system making it almost defunct. As such, poverty is triggered by alcoholism for many poor people. As per the economic principle, a household is a sub-unit of production and its dysfunction and stagnation thus responsible for the poverty of a household. From the field observation, most respondents' economic statuses were found poor, some living below the poverty line. It means, some were found the poorest of the poor and for them the daily hand to mouth problem was the main concern. As most of the respondents were illiterate, they were found unaware about the better ways of earning and living. They are almost unknown about the present trend of modernization, unfamiliar to basic modern technologies and urbanization who also deprive of modern facilities and services.

The countryside respondents who are adult by ages described the stories of previous times that they did not have better opportunities of studying as that of present time. Most of them spent much their times for subsistence activities instead going to the school. *Rodhis* were the stations for the nightly gatherings. As thus, they became unable to catch and follow the speed of development. They were left far behind and could not come ahead in the modern arena. For them, there was no option left and eventually they became chronic alcoholics which as per them, found as the last option to live a life. In the course of lifetime during the process of socialization, they became alcoholic to get conditioned with the alcohol prone environment, culture and ritual. Since he/she became an alcoholic, all the efforts of betterment went to the vain which caused further to worsen the economic condition of the household contributing for the poverty. Poverty, on the other hand, worsens all the situations and managements in a household. Its impacts are clearly seen on children's upbringing, socialization, physical cum intellectual and mental development. Thus, alcoholism triggers the poverty which is not a favorable condition for the

human development. Nothing can be expected in such condition except the fraction, violence and disadvantage.

Today, poverty reduction has been the nation's hot cake issue but it will remain for many decades to come because the problems of alcoholism have not been endorsed yet. For poverty alleviation, the alcohol trend or culture should be brought under control by avoiding and minimizing the cultural and ritual attitudes properly. Thus, poverty and alcoholism have deep relationship and vice-versa in the context of the countries like Nepal. The volatile drinking environment has been number one obstacle to impart a positive change in a rural community. The human capability and potentiality could not have been enhanced and harnessed because of the alcoholism. The large number marginal groups in the state are living below the poverty line and one of the main causes of the poverty is alcoholism which is deeply rooted in their daily lives. It imparts negative impacts to the personal health and their children grow up with malnutrition because of the poverty. So, the issues concerning with alcoholism should be endorsed to minimize the prevailing poverty everywhere which is like a social virus and spreads fast amidst the poverty.

### **6.3.2 Economic Crisis**

The economic or financial crisis is an inevitable impact of alcoholism. Except some wealthy men, most of the respondents under the study have been facing acute financial problem but they do not want to stop drinking and it is proved fact that alcoholism and financial crisis have direct relationship. Since they were found spending much amount for drinking liquor thereby neglecting their children's schooling and nutritious food intakes; such habit of drinking eventually promotes the financial crisis in the household economy. This is the unfavorable condition to upkeep the husband and wife's relation intact or it hinders all the progress and the household will face financial problem for a long time. The financial problem occurs in two ways i.e. expenditure to be incurred for liquor purchasing and such alcoholic may lose the capability to

generate some incomes. As most of them were found engulfed with dizziness, idleness and silliness, further income generation is like a nightmare from them.

### **6.3.3 Underdevelopment/Backwardness of Janajati and Dalit**

It is claimed that except a few Janajatis such as the Newars and the Thakalis, most others are compelled to be marginalized, underdeveloped and kept apart from the main national development course by the elites and the ruling class. They didn't get the opportunities and their share of representations in the national ruling body. As per them, they have been always ruled by other elite groups and so called upper castes. Although such claims have some truths because they were classified as the liquor drinking castes from the ancient time within the Hindu doctrine but to me, an individual is solely responsible for his/her personal development. He/she should be first aware of own personal health, security and other personality related developments, which are impossible by others. Such matters as thus are personal matters and cannot be interfered easily by others. This means a man should first start from himself to be good or bad and he should know his capability and potentiality. Similarly a person should know who he/she is. Although there are many factors to influence the human development but the first thing and first actor is himself to choose the right or wrong.

Now, equal share and representation have been hot cakes contemporary issues for the excluded, deprived and unprivileged groups in Nepal neglecting the merit. The constitutional making process was derailed and withheld due to the equal share issues in the division of federal states which is a vague issue in such countries like Nepal constituting of more than hundred diverse ethnicities and walk of lives. Therefore, the first attempt should be for merit making of those unprivileged and deprived people so that they could harness their capabilities and skills for the nation building process. For these all, they should be detached from alcoholism. Anti-alcohol campaigns should be effectively launched to endorse the underdevelopment and backwardness issues of those

Janajatis and Dalits. As most of the respondents in the study represent the Janajatis and the Dalits, about ninety five percent with average age of 48 years, they were found so unprivileged economically and educationally. The main cause behind these I would like to mention is alcoholism. Its use in their daily lives has hampered their multi-folded personality development process from the onset of the socialization. We have witnessed so many national and international campaigns against women violence, HIV/AIDS etc but the main cause alcoholism is always neglected. I found this alcoholism as the main cause for backwardness of the respondents in the study.

In this way, alcoholism has immeasurable impacts in the society which is itself a chronic disease medically. Its excessive use may interrupt all the career development processes of an individual and thus needs mandatory reshaping rules, policies and regulations to impart the positive changes in the society so far. From my own experience, alcoholism prevalence is more in those communities where indigenous nationalities i.e. the Janajatis and Dalits are in majority comparing to Brahmin dominated societies. The social environment was found more alcohol prone in such communities than in the Aryan dominated communities. So, comparing between in these two races, the main cause behind the backwardness is the alcoholism; prevailing in most of the mongoloid dominated communities. So, first those communities should be alcohol free to come forward in the national arena. Therefore, the impacts of alcoholism cannot be described in few words. Its social, health and economical impacts can be vast and we can stretch it to thousands of paragraphs. First of all, it should be taken as a toxic substance and should be used moderately. Similarly, the cultural acceptability and tolerance should be omitted to change a society as a dry zone and to reduce its problems.

## CHAPTER 7

### SUMMARY, FINDINGS AND CONCLUSION

#### 7.1 Summary

A few medical persons used to say that it is fairly useful to have a bottle of beer daily for the persons having kidney stone. A joke sometimes evokes like “XXX RUM” means to use one bottle of rum regularly in thirty days works as medicine, since XXX stands for 30, R for regular, U for use and M for medicine. We have heard some folk songs like “*Kasle bhanchha Gurunglai Magar, raksi nakhai audaina jangar*” and so many others.

In Nepal; there are some 16.6 percent the Chhetris followed by 12.18 percent the Brahmins, 7.125 percent the Magars, 6.558 percent the Tharus, 5.812 the Tamangs, 4.989 percent the Newars, 4.75 percent the Kamis, 4.394 percent the Muslims, 3.98 percent the Yadavs, 2.34 percent the Rais, 1.973 percent the Gurungs, 1.462 percent the Limbus (*CBS, 2011*) and so on. It means, there is a huge presence of the population who are ranked or classified as the drinking castes i.e. Matawali. As they were classified as the traditional drinking castes and from my own experience of more alcohol prevalence in their communities, I purposively chose them as the respondents to make descriptive alcohol cases on them to know the causes and consequences of alcohol use in their communities. For this, the prevalent literatures both theoretical and empirical were thoroughly examined to guide the study so that it could be given a different flavor. Case studies backed by observations and in-depth interviews were used to collect the qualitative data as the research methodologies. To select the 28 alcohol users from urban as well as rural societies, the multistage sampling method such as purposive or convenient or accidental or snowball was used as per the situation. Such data have been elaborately presented making 28 cases exclusively.

As the study is about to examine the causes and consequences of alcohol use among urban and rural people, the death ritual *pae*, *chhewar*, marriage, *putpute*, *ghasu rite*, *kaita puja*, *chandi puja*, *putpurahu* etc were found as ritual causes and the social environment, availability, circle, family conflict, break ups, job nature, TV, poor self-esteem, poverty, gambling, stratification of castes as matawali, unemployment, leisure time etc were found as social causes to use alcohol. So far the consequences are concerned, damage to the image, disorganization, violence, delinquency, tragedy, adversity, negation etc were social consequences of alcoholism with hypertension, chronic headache, stomachache, loss of appetite, sleeplessness, tremor of hands, TB etc were health consequences so far followed by poverty, economic crisis and backwardness of drinking people as economic consequences of alcoholism.

So, this is a serious social issue to be discussed intensively and thus needs campaigns as that of HIV-AIDS or violence against women. We can find so many causes and consequences behind alcoholism. Also, religiously the drugs such as marijuana smoking and *gotta* containing *bhang* drinking etc are closely linked with the god 'Shiva', which is as per the common people should be taken on the Shivaratri. Also, liquor is found excessively used during the Holy celebration by the adolescents.

From the study, the indigenous nationalities such as the Gurungs, the Tamangs, the Rais etc who are known as traditional users or Matawali too; use much liquor ritually and culturally which has been an indispensable substance to them as well. Much violence is caused due to the alcoholism. It is a delinquent behavior as well. The awful and brutal royal massacre in the Narayanhiti on 1 June 2001 was due to the alcohol because it took place amid a family night party served with liquor, which was stated on the report submitted by the two men committee to investigate the causes behind the massacre. The indigenous people and the disadvantage groups are far behind in the human development index is due to the use of excessive drinking from their early ages in the course

of socialization. So, all these are the causes to conduct a research on the topic 'Alcoholism'.

For the youths, it has been a passion to express hesitation and wildness. It has been a hazardous drink for them, which not only inspires them for gang fights but also spoils their future career as well. If someone indulges for drinking and having drugs, he cannot find the way forward for his future, it would be blank and dark for him. It means, nothing will be left for him. On the other hand, people gradually become habitual of alcohol and he cannot remain without it, which ultimately cause the health complexities. To me, the underage drinking should be completely controlled otherwise the future is totally dark. Due to the consequences of alcohol, most are living the risky life. In the light of alcoholism, the poor health condition is inevitable. Its impacts are easily seen in the family relationship, children upbringing, domestic violence, quarrels, children's education, child's health and so many others.

## **7.2 Findings of the Study**

From the research, it was found that most of the respondents had started to drink from the underage among them 43 percent are Hindu, 29 percent are Buddha, 18 percent are Bon, 7 percent are Christian and some 3 percent are Kirant by the religion. Most of them are subsistence farmers but some are service holders in some INGOs and NGOs and some do wage laboring for their livelihoods. Most of them have consumed thousands of liters alcohol to the date and it is quite hard to find out its monetary value incurred for liquor. As per them, most use the liquor prepared by themselves. Some exchange labor with liquor as well and most of them get it free of cost during the ceremonies, feasts and festivals.

By caste, 50 percent are the Gurungs, 19 percent the disadvantage groups, 16 percent the Magars, 3 percent the Tamang, 3 percent the Newar, 3 percent the Rai, 3 percent the Tharu and some 3 percent are the Shahi. By sex, among 28

respondents, 22 (about 78 percent) are the males and the remaining 6 (about 22 percent) are the females.

On the other hand, some of the respondents are deprived of economic and modern facilities and found unaware of the personal and household hygiene too. As such, they are living very risky lives. Most of them do not care their personal health and they were found comparatively very weak too. Among them, some are illiterate as well and cannot communicate in Nepali language properly. For them, the native Gurung language was used for communication. They use all kinds of grains including sugar molasses, sugar, seeds of Nepalese butter plant, barberry, mulberry and other wild nuts and berries too to brew alcohol. The main findings can be enumerated as follows:

- ) The rituals such as the *pae*, the marriage, the *kaita puja*, the *putpute*, the *ghasu*, the *rodhi*, the *chhewar*, the *poot porahau*, the *pakka porahi*, the festivals and other ritual taboos are some main causes behind alcoholism.
- ) The social environment, the availability of liquor, the circle, the family conflict, the tragedy, the genetic impression, the job nature, the obstacle to the success, the poor self-esteem, advertisement, comparison with untimely deceased non-drunker, unemployment, poverty, adversity, gambling, leisure time, the unscientific classification of the castes according to the *verna* system as *Matawali*, the pretences and so many others are responsible for alcoholism.
- ) Damage to the image, family disorganization, violence, delinquent behavior, tragedy, loss to the acceptability, risky behavior, obstacle to the success, negation, poor self-esteem, reluctance, stagnation, RTA, unwanted child births, labeling as an alcoholic, suicide, untimely deaths are found as some social consequences of the alcoholism.
- ) TB, hand and fingers tremors, sleeplessness, loss of desire of appetite, chronic headache, stomachache, hypertension, diabetes, obesity,

cholesterol etc were some medical and health consequences due to the alcoholism found with the respondents of the study.

) Poverty, financial crisis and backwardness were found among them as the economical impacts of alcoholism.

In this way, the alcoholism has immeasurable negative consequences. On the other hand, to use alcohol is itself a deviant behavior. In the course of longtime use, he/she becomes physically or psychologically alcohol dependent i.e. alcoholic and cannot stop drinking easily leaving him far behind in the developmental discourse.

### **7.3 Conclusion**

By the nature, it is a covert type study which uses the qualitative data and the analysis has been done using the descriptive method. Albeit alcohol consumption is a deviant behavior, many were found to continue such drinking behavior due to many causes in spite of the physical and social harms. As thus, it is a learnt behavior in the process of socialization whether it be a cultural or social process in the name to get conditioned or acculturated with others. Some use it as a part of the construction of maleness and facilitator for sexual encounters and intercourse. But, from this study; a person becomes an alcoholic due to many cultural or a social causes from the onset of the socialization in the name of amalgamation or comradeship. Whatever may be the cause, its impacts are immeasurable, the main being the underdevelopment. In the Nepalese context, the prevalence of alcoholism is more common in the Janajati and Dalit dominated communities than in the Aryan communities. On the other hand, the alcohol user is a member of the society and we can usually witness high degree of social harmony where he/she lives. The Newars also use liquor in most of their ritual practices and ceremonies as described by G. S. Nepali in his famous monograph the Newars. In this way, the theory of functionalism is equally applicable in the study of alcoholism. In some societies, alcohol has been an indispensable substance in their social lives

which might be the cultural acceptability and tolerance towards the alcoholism. As disorganization, conflict, violence, break up etc were found among the respondents, it is equally linked with the criminology as well.

The study shows that the hot cake issue poverty prevailing among them who are living at their adult ages is directly connected with alcoholism due to which they are unable to do much for their betterments. Also, it can be expected that poverty will remain for many decades to come because the sole cause the alcoholism has not been endorsed yet. The volatile drinking environment has been number one obstacle to impart a positive change in a rural community. The human capability and potentiality could not have been enhanced and harnessed because of the alcoholism. The large number marginal groups in the state are living below the poverty line who use alcohol excessively. So, the issues concerning with alcoholism should be endorsed to minimize the prevailing poverty everywhere which is like a social virus and spreads fast amidst the poverty.

On the other hand, the equal share and representation too have been contemporary issues for the excluded, deprived and unprivileged groups in Nepal neglecting the merit. The constitutional making process was derailed and withheld due to the equal share issues in the division of federal states which is a vague issue in such countries like Nepal constituting of more than hundred diverse ethnicities and walk of lives. Therefore, the first attempt should be for merit making of those unprivileged and deprived people so that they could harness their capabilities and skills for the nation building process. For these all, they should be detached from alcoholism. Anti-alcohol campaigns should be effectively launched to endorse the underdevelopment and backwardness issues of those Janajatis and Dalits. We have witnessed so many national and international campaigns against women violence, HIV/AIDS etc but the main cause alcoholism remains always overshadowed. So, some interventions and initiative measures are to be launched to mitigate the alcohol problems.

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APPENDIX A

A SOCIOLOGICAL STUDY ON  
CAUSES AND IMPACTS OF ALCOHOLISM

(A Case Study on Alcohol Addicts of Urban and Countryside People)

Interview Schedule

1. Introduction:

Name: -

Age: -

Address: -

Sex: -

Types of family: - Joint/Nuclear

Religion: -

No. of family members: -

Blood Pressure: -

Occupation: -

Other disease: -

Marital Status: -

Qualification: -

2. Demographic Profile:

S. No.	Relation	Sex	Age	Marital Status	Qualification	Occupation	Alcohol Users	Health Problem
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								
12								

3. Individual Profile

3.1 How many family members drink alcohol in your family?

a) 1

b) 2

c) 3

d) Almost all



- 3.14 Do you smoke too? a) Yes b) No
- 3.15 Do you take tobacco too? a) Yes b) No
- 3.16 Are you aware of harms that alcohol caused? a) Yes b) No

#### 4. Cultural Causes

4.1 Does alcohol have its own ritualistic value in your community?

- a) Yes b) No

4.2 If yes, what are the cultural/ritual functions?

- a) b) c) d)
- e) Others .....

4.3 What kind of ritualistic value of alcohol does your community have? Explain.

(.....)

.....)

4.4 Do you agree that it is essential for socialization in your community?

- a) Yes b) No

#### 5. Economic Impacts

5.1 What is your major income source?

- a) Agriculture b) Service
- c) Business d) Others (.....)

5.2 How much do you earn monthly?

- a) Less than Rs. 5,000/- b) Rs. 5000/- to Rs. 10,000/-
- c) Rs. 10,000/- to Rs. 15,000/- d) More than Rs.15,000/-

5.3 How much money do you spend for alcohol from your income?

- a) 10% or less b) 11 % to 25%
- c) 26% to 50% d) More than 50%

5.4 Is it enough to fulfill all the needs including alcohol from your income source?

- a) Yes b) No

5.5 If yes, do you have any balanced money too?

- a) Yes b) No

5.6 If not, how much do you have liabilities to pay?

- a) Local creditor Rs. .... b) Bank Rs. ....

5.7 Do you exchange labor for alcohol?

- a) Yes b) No



6.9 Have you held any post in any social organization? a) Yes b) No

## 7. Health Impacts

7.1 When do you usually get up in the morning? .....

7.2 What will you do in the morning?

- a) Jogging
- b) Household work
- c) Just take break/relax
- d) Any other .....

7.3 How do you pass your time in the day?

- a) Household work
- b) Job
- c) Hanging with friends
- d) Any other .....

7.4 How much meal do you take after full of drinking alcohol?

- a) Too much
- b) too little
- c) Loss of appetite
- d) Not at all

7.5 What do you take with alcohol while drinking it?

- a) Salad/Vegetables
- b) Meat/Fish
- c) Pickle
- d) No

7.6 When do you have alcohol?

- a) Any time
- b) Only in the evening

7.7 What do you feel when you do not get alcohol to drink?

- a) Too much desire to have alcohol
- b) Unhealthy feeling
- c) Tremor hands and fingers
- d) No effects

7.8 Do you have any health problem and have you checked up your health?

- a) Yes
- b) No

7.9 If yes, what kind of problem do you have?

- a) Liver cirrhosis
- b) Cancer
- c) Tuberculosis
- d) Others (Diabetes/Uric acid/Gastric/Ulcer/B.P./Loss of sleep/Loss of appetite)

7.10 What kind of health problems can be seen to the alcohol users in the society?

- a) Liver cirrhosis
- b) Cancer
- c) Tuberculosis
- d) Others (Diabetes/Uric acid/Gastric/Ulcer/B.P./Loss of sleep/Loss of appetite)

7.11 Have you seen any person died in the society due to alcohol? If yes, explain the disease/accidents that caused his/her death?

## Appendix B

### Some More Related Questions

1. When did you initiate to drink?
2. What are the causes, which made you alcohol addicts?
3. How much do you drink if it is available in abundance?
4. Do you drink daily?
5. Do you drink early in the morning instead of tea if it is available in the home?
6. How do you fulfill the desire of drinking?
7. Do you drink much more than the normal dose during the festive days?
8. If yes, do you drink too much during such occasions?
9. If it is not available, how much do you spend to purchase?
10. How do you earn or get money to purchase alcohol?
11. Have you faced any problem due to the alcohol?
12. Do you have a feeling of alcohol addiction?
13. Do you think alcoholism is an essential process during socialization?
14. What do you think people become alcohol addicted?
15. Is there a fair relationship between alcoholism and socialization process?
16. "The culture is the sole cause to make people habitual", do you agree?
17. What is your opinion that female usually drink less than the male?
18. What do you think why people drink alcohol?
19. What do you think about the main cause of drinking alcohol?
20. What do you think some people drink much and some less?
21. Do people have tagged you as a drunkard?
22. Do you have felt the loss of property?
23. Do you have health problem? What are the effects?
24. Do you have health checked up?

25. What do you think about the effect upon your family members especially the child due to your drinking habit? Have it affected in your family relationship?
26. Do you think that alcohol has a link with criminality?
27. Do you think that alcohol inspire you to involve in offensive activities?
28. Do you have experienced any losses in your personality?
29. Do you have experienced any setbacks in your career due to the alcohol?
30. Do you have committed any criminal activity due to the alcohol? What are they?
31. What is your opinion that alcohol has a catalytic role upon the criminality?
32. What is your view that you could not brighten your career due to the alcohol?
33. Do you think that the alcohol is an obstacle for the personality development?
34. Do you feel that the family members and neighbors have mental tensions due to your drinking habit? Do they feel boring?
35. What do you think about the prevention measures, which can minimize the alcoholism? How can we improve the drinking habit?
36. Are you aware of alcoholism? Have you heard about the harms?
37. Are you aware of the balanced diet?
38. Are you aware of your drinking habit?
39. Do you think it is necessary for a social being?
40. Can you quit the habit of drinking promptly?
41. What will be the difference if you quit the drinking habit?

## *Appendix c*

### **Alcoholism: The Prevalence**

This presentation consists of my own empirical analysis gathered from my works and experiences in the GWS as I have been many villages of the state, consisting of diverse ethnicities. So, I think it would be a worthwhile to present those cases and facts concerned with alcoholism gathered and compiled during the field works and observations in various occasions, which are readily available in my personnel computers. I was enlisted in the GWS in 2002 to carry out engineering surveys and detail design of the water supply schemes at many remote villages in various regions of the state. It was from the east Panchthar, a Limbu dominated district to the west, Surkhet.

WATSAN Projects conducted by the researcher in the phase-III, IV and V (from 2002 to 2013):

*Table X: The completed WATSAN projects*

Project name & VDC	HH	Pop	Ethnic group		Alcoholism prevalence	Fiscal year
			Majority	Minority		
Khaping, Duragaon-3	36	237	Sunuwar	Chhetri	High/low	02/03
Nibhare, Duragaon-4	32	254	Chhetri	Dalit	Low	02/03
Jagmane, Duragaon-6	29	202	Sunuwar	Dalit	High	02/03
Phedi, Duragaon-9	29	149	Tamang	Khadka	High	03/04
Thinkepu, Bhuj-3	45	253	Sunuwar	Newar	High	03/04
Thulo Pirti, Pirti-5&6	56	317	Sunuwar	Others	High	03/04
Jhingamali, Pirti-4	96	511	Chhetri	Others	Medium	03/04
Bekhumchha, Boya-8	16	102	Rai	Dalit	High	03/04
Mohoriya, Chyangre-5	18	97	Chhetri	Brahmin	Low	03/04
Talegaon, Chyangre-4	4	23	Rai	None	High	04/05
Pangkhang, Timma-3	81	659	Rai	Dalit	High	04/05
Cholanti, Khawa-7 & 8	116	821	Rai	Dalit	High	04/05
Kharka, Ektin-6	13	76	Tamang	Limbu	High	04/05
Chhanung, Sundhara-8	46	319	Magar	Dalit	High	05/06
Dungre	50	378	Gurung	Chepang	High	05/06
Rasauli, Birendranagar	237	1642	Chhetri	Others	Medium/high	05/06
Bejhang, Panchmul-9	19	172	Gurung	Dhakal	High	06/07
Khudi, Oraste-5	136	786	Gurung	Others	High	06/07
Sagdi, Batakachaur	178	1268	Magar	Others	High/medium	06/07
Pakhurikot, Mijuredanda	228	1310	Gurung	Others	High	07/08
Syang, Marpha-5,6,7&8	136	569	Thakali	Dalit	High	07/08
Thulotandi, Dumkibas	38	227	Magar	Others	High	08/09
Dhobala, Kahunshivapur	15	146	Magar	None	High	08/09

Pelkachaur, Pelkachaur	214	1348	Gurung	Others	High/medium	08/09
Chyandi, Mijuredanda	26	157	Shahi	Gurung	Medium/high	08/09
Siuri, Siuri-1,3,5,6&7	147	916	Dalit	Magar	High	09/10
Naiche, Bahundanda-2	57	373	Gurung	None	High	09/10
Aipe, Pang-2&3	105	803	Magar	Dalit	Medium	10/11
Badhare, Prithwinarayan	35	176	Magar	Others	High	11/12
Rajthar, Sirpa-4	132	831	Chhetri	Magar	High	11/12
Tunikhola, Phirphire	66	451	Gurung	Others	High	11/12
Laxmitandi, Dumkibas	11	89	Tamang	Chhetri	Medium	08/09
Damaitandi, Dumkibas	9	70	Chhetri	Others	Medium	08/09
Raniswonra, Shivalaya	14	99	Gurung	None	Medium	08/09
Lakorisonra	16	122	Gurung	None	Medium	09/10
Sitle, Balakot-1	17	173	Gurung	None	Medium	09/10
Bardhanphant, Neta-1	16	103	Dura	Gurung	High	10/11
Chharchhare	15	189	Magar	None	High	10/11
Baguwan, Dumkibas-7	131	1011	Magar	Dalit	High	08/09
Najare, Baglungpani-5	40	252	Gurung	Dalit	High	10/11
Rapasing, Baglungpani	50	344	Gurung	Others	High	10/11
Kapurgaon	89	550	Gurung	Others	High	10/11
Puma, Baglungpani	19	150	Gurung	Dalit	High	10/11
Disundhara, Jedbang-9	86	502	Magar	Others	High	12/13
Lapsisimaghat	26	212	Brahmin	Dalit	Low	12/13
Eksing, Limga-8	68	453	Magar	Others	High/medium	12/13
Bhachok, Bhachok	67	315	Gurung	Dalit	High	13/14
Rukse, Sundarbazar-1	21	110	Sarki	Others	High	13/14
Talloghormu, Katunje	79	486	Tamang	Others	High	12/13
Pangbang, Tiram-8	113	724	Magar	Dalit	High	12/13

WATSAN Projects, in the phase-V, under study; West:

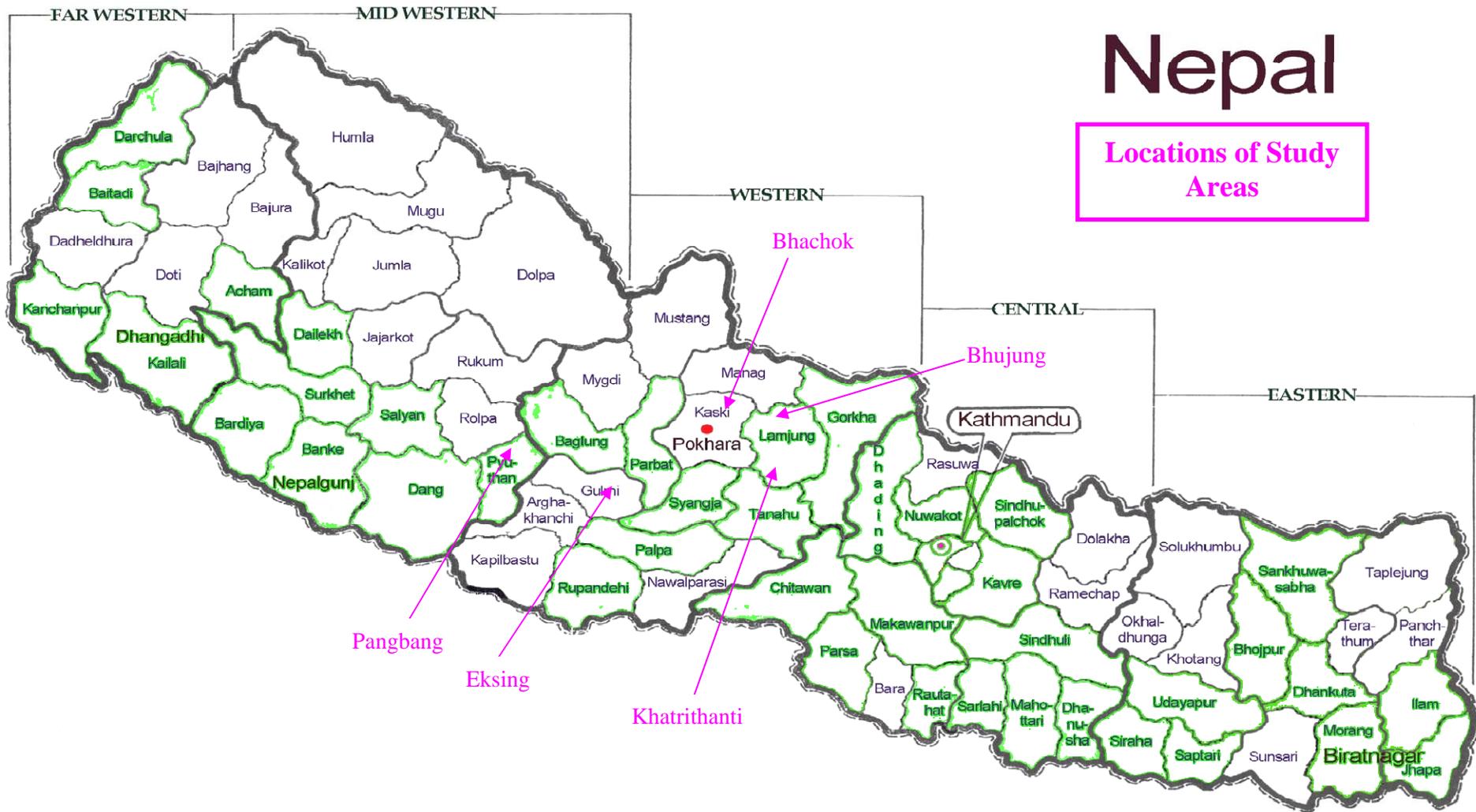
*Table Y: WATSAN Projects under study*

Project name & VDC	HH	Pop	Ethnic group		Alcoholism prevalence	Remark
			Majority	Minority		
Motipur, Gumi-4	200	1035	Magar	Others	Medium	TBC
Gumda, Gumda-6,7,8&9	212	1284	Gurung	Dalit	High	TBC

*(Note: Motipur lies in Surkhet and Gumda in Gorkha district respectively).*

# Nepal

Locations of Study Areas



APPENDIX - E



Bhujung of Lamjung



Me with the Community people



Me with the Community people



Bhachok of Kaski



Jyaure dance on the eve of *pae*



A glimpse of Lama dance during the *pae*