

# CHAPTER- ONE

## 1. Introduction:

### 1.1. Background of the Study:

In the heart of Asia, Nepal contains most diverse and magnificent scenery as well as some of the most interesting colourful animal plants, the snow land Himalayan, Virgin Mountain, rivers, greenery forests and grain bowl Terai. "One of the principal charms of Nepal is the great variety of climate and vegetation within a comparatively small country". (Stainton. 1972)

Nepal contains diversity in its population in terms ethnic and religious groups. Nepal has multiethnic, multi religious, multilingual society and all caste of flower garden country. Among various ethnic groups in Nepal, Kumal is one of the smallest ethnic groups in Nepal (HMG, 2000) which is socio-economically dominated and politically depressed. Their origin has not been confirmed yet. They are found to be inhabited in the Terai. Inner Terai and Mid Hills close to the riverbanks where bio-resources are rich to continue their traditional livelihood. According to the latest census the total population of Kumals is 99,389 (HMG, 2002). But after the democracy recorded alike other ethnic groups this ethnic group is also awakening in terms of social, cultural and political rights.

For the most of the people, their own tradition, custom and culture are very important as these reveal their originality. Nepal's development plans and project encouraged people to follow cultural and religious value. The traditional cultural practices of communities

have been highly evaluated in Nepal because the existence of different tribes and castes can not be ignored.

To match with Hindu Philosophy king Jayasthiti Malla brought into practices of caste system based on the occupation (Sharma, 1983: 128) Traditionally the Nepalese society is comprised if the hierarchy: (i) Tagadhari; the cast wearing sacred thread (i.e. Brahaman, Chhetries, Thakuries) (ii) Matwali; consists of alcohol drinking castes like Gurung, Tamang, Rai, Limbu, Including Kumal, Bote, Majhi etc. (iii) Chhoichhito Halnu Naparne (iv) Chhoichhito Halnu Parne: its consists untouchable castes like Damai, Kami, Sarki, Badi, Pode etc. (Nepali, 1999).

There are many indigenous groups of people who have been living in various parts of the country for so long with their identical culture. These people have indigenous knowledge of using resources for the fulfilment of their various needs of life. This indigenous knowledge is also useful in modern society as these are important for the development and management of natural resources. The ethno-botanical study documents the usefulness of the indigenous knowledge of the indigenous people about the management; conservation and utilization of natural resources especially plant resources.

Literature shows that there are three types of Kumals in Nepal like Pahadi Kumals (Hill/Jat), Newar Kumals and Terai Kumals (The Pandit) (Kettel, 2000) but the Kumals of Pipaltar identified themselves as Kumbha (Kumhar) Kumals and followed some distinct cultural practices than other Kumals.

The main identity of this Kumal community is pottery making which is their traditionally recognized occupation, but now a day

this has been myth. They are mostly agriculture population. They have distinct identity. The native language of Kumal is Kumal language, which is difference from place to place. The young generation of this group does not speak Kumal language.

The Kumals of this region have always been agriculturally oriented and in the off season of the crop cultivation, making and selling of the clay pots have always been the main economic activity supplementing agriculture. However, the degree of the significance of this particular activity for their livelihood has lessened over the years. In fact, their traditional occupation of making clay pots is in the verge of disappearance altogether. The present situation is conspicuously related to the change in the economic scenario and its reverberations in the way they manage their natural resources. They bear the surname 'Kumal' together with concomitant socio-cultural disprivileges despite the fact that they are no longer a homogenous group of people engaged in one particular economic activity.

The Kumals are cut off traditional language, custom and culture from modern world by education, communication and development. They have no written history about their origin and ancestors. According to the ancient Hindu literature, caste system has started with relative professions. On the account of their profession of making earthen pots, they are called the 'Kumals' according to the Sanskrit language.

The Kumals are the less studied ethnic groups of Nepal and are inhabitants of Terai, Inner Terai and close to low riverbank of Mid-hills of Nepal as indigenous people. The Kumal has very little share of total population in Nepal. According to the 2001 census, Kumal population constitutes 0.4 percent of the total population (CBS

2001). Kumal ethnic group is economically backward in compare to other groups.

On the account of their profession of making earthen pots, they are said to be called "Kumal". Even though they are traditionally potters agriculturists and fishermen they are employed as agricultural labourer as well as portage as the alternative activity in socio-economic practices as for their livelihood (Shrestha; 1998).

The development of the research area is also apparently influenced by the dominant discourse on development. Like most part of the country, Bidur municipality has less developed and it has less economic growth. The overall intention of this research is to understand how such activities that are carried out as the development of this area have brought socio-economic changes in the livelihood in the past and present status of Kumals community.

Social change is a continuous process, lots of factors contribute for this but acculturation, westernization and modernization has influenced much. When the road access and movement of people have been increased then mixing with different cultural people also have been increasing. By the influence of other caste and ethnic people, there may result to loose their own socio-economic condition.

A research as to be performed in Bidur municipality of Pipaltar, Nuwakot. It is the main place of Kumal community in this area. The Kumalgaun of the Pipaltar, Bidur municipality is a specific settlement of *Jharra* (Kumbakar) Kumal. They are clay pot makers by occupation. These people claim to be native to the land. They live here with other castes such as; *Damai* (Tailors), *Sarki* (Cobbler).

*Brahman, Chhetri* etc, with whom they have a wide network of both symbiotic as well as competitive relationship.

The potters play great role in preserving and flourishing Nepali art and culture. They produce different kinds of potteries which are useful in domestic purposes and to decorate hotels, offices etc. From the touristic point of view it might be a good market for foreigners. The tourist oriented clay products involve not only provides a handsome margin but also make Nepali handicraft known to the world. Unless the empirical evidence is collected through a detailed study their situation can not be described properly. (Regmi, 2000).

After the establishment of a democratic political system in 1950s, Nepal began to formulate the periodical development plans from 1956 and onwards. Over the course of time, different and often contradicting models of development such as Top-down, Bottom-up or grassroots approaches have been adopted and implemented. Nepal is on the receiving end of the intervenist approach, the form of receiving aid is gradually changing from the grant to the loan thereby creating greater dependency, but the focus of development is also shifted towards "Poverty Alleviation", "Basic Needs", Empowerment, Social Development, and "Sustainable Development".

They are found mainly settled in Gorkha, Chitwan, Gulmi, Palpa, Nawalparasi, Rupendehi, Pyuthan, Dang, Nuwakot and Jhapa. The indigenous group of people in the country are living in difference places from east to west of the country. Who makes earthen ware pot and sell them to the surrounding villagers, known as Kumal (Gautam and Thapa, 1994).

Kumal have own social norms, values and practices. Tradition and socio-economic and cultural system are deep rooted in the Kumal community. Most of Kumal are illiterate and poor. Thus they are disadvantaged compare with other communities. Their occupation is to make clay pots and farming. Their occupation of making clay pots is being replaced by mass factory manufacturing products. Hence, the Kumal occupation is redundant and economically they become further poorer. Having the problem of hands to mouth in every meal, Kumal are not able to think about the other things.

## **1.2 Statement of the Problem:**

Among all the indigenous groups, Kumal is one of the occupational groups. Traditionally their occupation was to make the earthen pots and wandering door to door in the villages and exchange with food grains. Along with modernization in production technology earthen pots were replaced by plastics and other industrial manufactured goods. So, today they make earthenware pots only for their own household purposes. (Kaundinya, 1998)

As the replacement of the earthen goods, Kumals are mainly dependent on agriculture and animal husbandry. Because of modernization they can not give up their traditional occupation and adopt the new one to sustain the family not change in their large family size. The households increase in geometric but the size of land holding decreases by which the production from agriculture is not sufficient to solve their hand to mouth problem. So, they remain back and become dependent upon the household having large landholding for share cropping. In spite of the development in infrastructure and technology in Bidur, this community is still

remained backward. Why they couldn't develop themselves as people from other castes has become a question for research.

The above discussions help to formulate the following research questions:

- a. How can Kumal survive their profession (social and economic conditions) in the influence of modernization?
- b. How are they maintaining their livelihood in changing situation of the society?
- c. What is the status of Kumal's traditional occupation?
- d. How is young generation perceived about their traditional occupation?
- e. What are the main problems faced by Kumal people of the study place?

To get quest of above maintained questions the following objectives are made to get answer of it.

### **1.3 Objective of the Study:**

The general objective of the study is to find out the socio-economic condition of Kumal community in the changing context. The specific objectives are,

- ) To find out demographic and socio-economic characteristics of Kumal community.
- ) To find out the factors that changes in the occupation of Kumals.
- ) To analyze the economic activities of Kumal People at present.
- ) To identify the problem faced by Kumals.

#### **1.4 Significance of the Study:**

This study has dealt with the socio-economic pattern, way of living custom, tradition and other subsistence activities of Kumal community. The changes are possible due to the immigration and modernization in the social, cultural and other aspects of life would be tried to unleash. The study has also played attention on the economic activities that are the main means of them for livelihood.

This research has been based on the Bidur municipality- 7, Pipaltar Nuwakot of Kumal ethnic group. So, the finding of this study characterizes only of the study area. The main purpose of this study is to find out the various socio-economic condition of Kumal community in the related area. The finding of the study has been helpful for other social researchers as well as other organizations to understand the social and economic aspects and modern factors that are pulling them downward of the community.

This research has portrayed a clear ethnographic and social picture of Kumal communities.

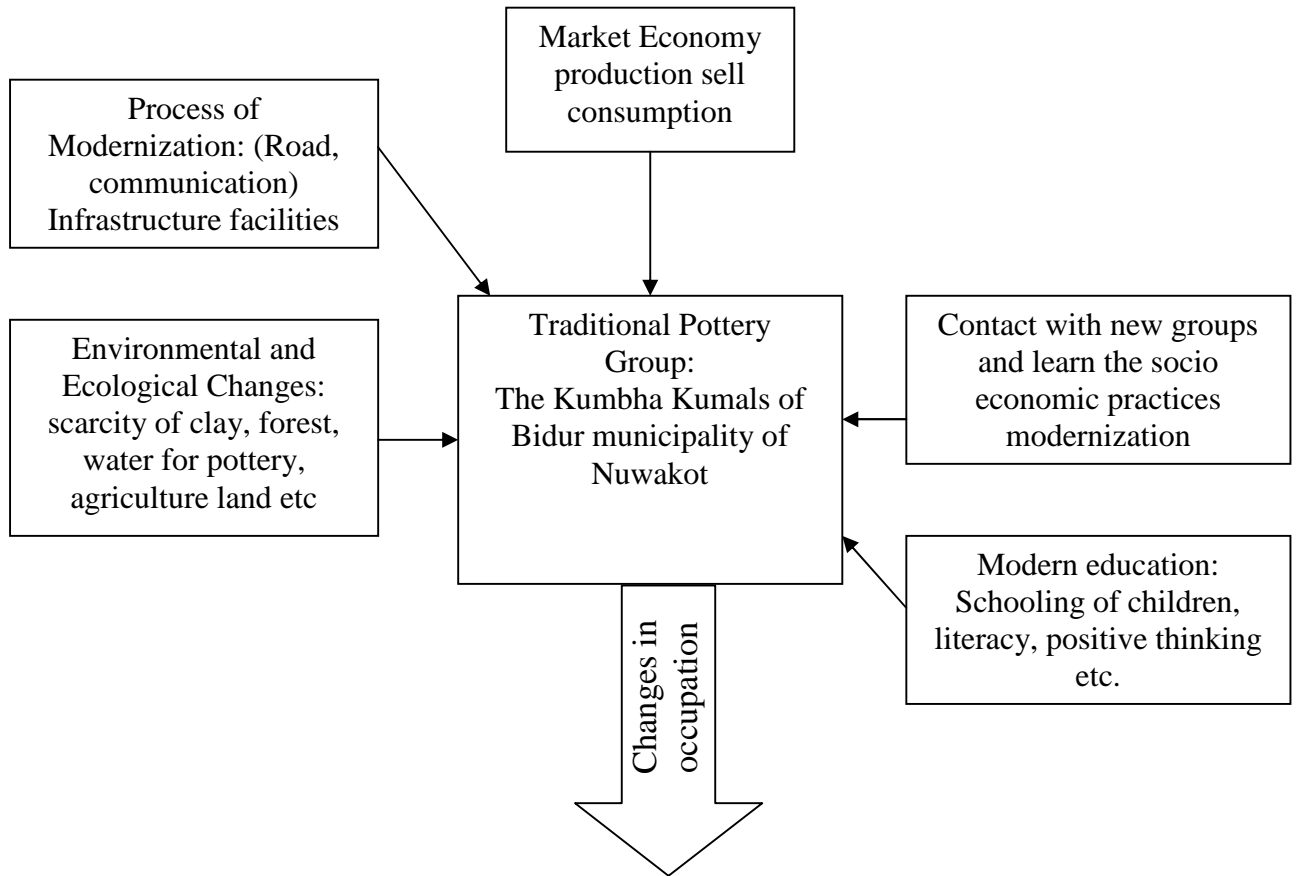
#### **1.5 Conceptual Framework:**

The study on socio-economic change i.e. changing livelihood strategies of the Kumals requires holistic perspective. Here, change is viewed historically. The study should focus on historical factors, socio-cultural factors, ecological factors, developments process, modernization, Westernization and Sanskritization. The following conceptual framework is developed to describe the present situation of the Kumals. This whole agreement of thesis is based on the following conceptual framework.



**Fig.-1**

Conceptual framework showing the relationship between social and economic life of Kumals and influencing factors.



Factors influencing Kumals socio-economic status;

1. Modernization
2. Displacing from traditional occupation
3. Struggle survival in the new condition with new environment.
4. Changes in various aspects of life: food habits family life, marriage, clothing pattern health occupation etc.

Source: Kedar Raj Pathak (2003) socio-cultural and economic changes among the Kumals.

## **1.6 Limitation of the Study:**

The present study is mainly concentrated on particular household and particular area. So, the generalization has been equally applicable. This study tries to find out the socio-economic condition of Kumal community in Bidur municipality, 7 Pipaltar in Nuwakot. This study has been just M.A. level thesis and lack of budget and short period of time many relevant information may be missing. Some other limitations of the study are:

1. This study is focused only in Kumal community, in Pipaltar Municipality of Nuwakot district.
2. The findings of the study may not represent the other parts of Kumal community.
3. The findings of study do not represent the Kumal of other place.

## **1.7 Organization of the Study:**

First chapter contains introduction, statement of the problems, objectives of the study, significance of the study, conceptual framework, limitations and organization of the study.

Second chapter contains the review of literatures of related topic. Books, journals and other related materials are reviewed.

Chapter third contains Methodology of the study i.e. Research Design, Sources and Nature of data collection (primary and secondary), techniques and tools of data collection, sampling procedure and size and data processing and analysis etc.

Chapter fourth contains about the general review of the study area and the people covered by the respondents. The chapter

includes physical settings as well as socio-economic characteristics of the study area.

Chapter fifth contains about socio-economic background of the Kumal community. In this chapter, each and every information are tried to analyze minutely as far as possible.

Chapter sixth contains summary, conclusion and recommendation.

## **CHAPTER- TWO**

### **2. Review of Literature:**

In these relevant books, journals, reports articles etc. have reviewed. This chapter is divided into general review and specific review of literature.

#### **2.1 General Review:**

This section is to review previous studies and research work of related topic based on previously published materials by different scholars on the field of ethnobiology and its related fields and try to explain the position of human beings and their culture in relation to bio-resources. This study is specifically dealt with the bio-resources having various useful values.

There is lack of authentic written books and documents to explain about the origin and exact real history of Kumals. Though some scholars and pocket year book and articles have come out some literature but these were only arguments. Therefore the history of the origin of the Tharu Kumals is not so much clear. The Tharu Kumals are considered as an indigenous people of Nepal. From very ancient time, they settle down near the bank of rivers through Mechi to Mahakali and from Chitwan, Gulmi, Tanhun in south. Due to lack of studies on Kumals, it can be fact to say only thing about in their origin place and caste. However, this study was carried out on the field study and basis on the interview with old man of Kumal and people of other ethnic group in the study area and the literatures on the Kumals.

In the study area, it was found that Kumbha (Jharra) Kumals were unknown about their history interview period, when I used to pay my interest on their origin and history. I was often replied with same words 'I don't know about' but I continue to serious question and interview with ageing man (80) he give me replied our origin and history places was Kumau, Gadwal in India. And some say our origin and history is not exact and real fact.

## **2.2 The Kumals in Nepal:**

In the Nepalese societies the Kumals are known as clay pot makers. It is difficult to say whether they migrated as pottery people to Nepal from India or they are an original group of Nepal. On the basis of different scholars, we can say that Kumals (Terai's pottery people) are the migrants from India, who love in the plain lands of Nepal (Rimal, 1999).

The Kumals who say *Jat Kumals* for themselves are the original group of Nepal (Hofer, 1979, Bhatta, 1995). However, we can assume that pottery has originated along with the beginning of agriculture in the human history because pottery was needed for cooking food storing the grains and the clay was an available resource everywhere.

The Kumals might have originated in the western hill (plain-Chitwan, Tanhun) of Nepal and spread throughout the country during and after the unification. "History shows that the Kumals marched together with the army of Gorkhali King Providing clay utensils to them (Rimal, 1999). Thereafter, they might have settled in the subjugated area as state representatives, who also provided pottery to the local people.

In general, the Kumals are placed in the Matwali, category-water acceptable but in solvable Matwalies are originated from either the adultery of Brahmin men and insolvable women. According to Dhakal (1997), Kumal is a Hindu caste group. In ancient Vedic period, Caste system had started with relative profession. On account of their profession of making earthen pots, they were called “*Kumbhakar*” and now they are called '*Kumals*'. But he did not write about their position in Hindu Caste system.

We can prove that the Kumals are dominated by *Uchcha Jats* (High Castes) and non insolvable alcohol drinkers. And hence Kumals can be placed in caste hierarchy in water acceptable but food is not acceptable for so called high castes.

In the study area, it was found that there are different types of *Gotras* and *Thar* among the Kumals i.e. *Kasya*, *Kaushila* etc. Perhaps, their *Gotras* and *Thar* is bond of relation of Kumals with other caste groups.

### **2.3 Review of Kumals:**

According to Muluki Ain (1854), Hofer (1979) writes that the high caste (*Uchcha Jats*) groups were the "twice born" *Tagadhari* (sacred thread wearers), comprising of Brahmins and *Chhetries* and *Uchcha Jats Newars*. Most other ethnic groups were categorised into the next two lower castes called *Matwali* (alcohol drinks) for their habit of drinking, as opposed to strict Brahmins and *Chhetries*. These groups were further distinguished into those who could not be enslaved. (*Namasinya Matwali*), comprising of the ethnic groups like *Magar*, *Gurung*, *Sunuwar* and some lower Newar castes and the next lower caste groups who could be enslaved for certain legal offences (*Masinya Matwali*), comprising of Kumals, Bhote and the Tharu of

the Terai. The lowest two caste groups were considered to be *Asuddha*, i.e. water touched by those groups was considered to be polluted (*Pani Nachalne*). They were again subdivided into touchable (Mainly Newar low castes as Butchers, Washer-man and Muslims) and untouchables comprising of the Hindu lower castes (or even out caste) as *Kamis, sarkis and Damais*.

Bista in his book "Peoples of Nepal" (1976) has attempted to portrait an ethnographic map of Nepal. He has focused on majority of different ethnic groups but has not given separate title for Kumals. He has included the Kumals into the chapter of Danuwar, "Living close to the river valleys are the people called Barhmu and Kumales member very few; they appear more mongoloid than Danuwars, Darais and Majhis and speak a distinct Tibeto Burman Tongue". The Kumals inhabit Terai, Inner-Terai and close to the riverbank of mid hills of Nepal and are a kin to Danuwar, Majhi, Derai etc.

Similarly HMG, Nepal (2031 B.S.) also gives a short definition of Kumal people, their habit (Terai, Inner-Terai and near by the riverbanks of mid hills) and their traditional occupation the pottery. They make earthen pots and sell it in the near by village and *Haat Bazaar* (Weekly market). This work neither provides details information of Kumal people nor discusses about the socio-economic changes among the Kumals.

Sharma (1982) in his research "*Kumal Bhasako Adhyan*" (The study of the Kumals language) has studied about the Kumals. But this study has only documented some socio-cultural as well as linguistic aspects of the Kumals of Palpa district.

Dwivedi, (1982), have also described vividly about the Kumals. He has described about '*Thar*' and '*Gotra*' of these people. He has described the cultural and social behaviour in short but the ethno-biology of the Kumals has not been described in this paper too.

The unavailability of good soil has forced large number of Kumals to abandon their traditional pottery occupation. In recent years a number of young Kumals have sought employment as porter and wage labour instead of pot making (Sharma, 1991).

Prof. Baral has studied the origin and culture of Kumal people and his opinions is that the culture of Kumals is very closely related to the culture of "*Kirat*". This study is based on the economic condition and social rituals of Kumals of Nuwakot District.

Gautam in the Tribal Ethnology of Nepal (1994) has also contributed short descriptive cultural information about the Kumal of Nepal. His work has focused the difference in Kumals culture living in different circumstances. He has shown the influence of ecological factor on the culture of Kumals. He has mentioned that the Kumals of Palpa district speak Kumal language but new generation doesn't speak Kumal language. They have forgotten their language due to lack of practice.

Rimal (1999), "in the Nepalese societies" has dealt Kumals as pottery people. It is difficult to say whether they migrated as pottery people to Nepal from India or they are an original group of Nepal. On the basis of arguments of different scholars, we can say that Kumals (Terai's Pottery peoples) are the migrants from India, who are living in the plain lands of Nepal.



K.C. (1995) has also described about the Kumal people. He writes that the Kumals are Mongoloid in an appearance but retain a religious and culture adopted from the Aryan and belong to *Matwali* caste in to the social hierarchy. The Kumal are agriculturist but the land holding pattern of Kumals is nominal due to increasing pressure of population.

Rimal (1999), has studied the Kumals of Chitwan, Nawalparasi and Palpa. This is the comparative study of Kumals which focuses the socio-economic condition, cultural condition and analysis the ethnic history. This work has been mainly concerned on three main aspects: the relationship between nature and culture, interrelationship between different communities and the influence of outside culture.

Rimal (1999), again described the Kumals might have originated in the western hill (Palpa to Gorkha) of Nepal and spreaded throughout the country during and after unification. History shows that the Kumals marched together with the army of Gorkhali King providing clay utensils to them. Thereafter, they might have settled in the subjugated area as state representatives, who also provided pottery to the local people.

Sharma (1980) has attempted to draw an ethnographic picture of Kumals describing their social institutions such as marriage, economy, occupation and other cultural aspects.

Poudyal (1986) has also made an attempt to give an ethnographic picture of Kumal of Nepal describing the social institution such as introduction of Kumal, marriage practices, occupation to solve extend focuses on cultural aspects.

Bhatta (1995) mentioned that Kumal have their own indigenous culture such as *Paudhurenach*, *Virpooja*, *Bhagar Pooja* and *Tinkukhure Pooja*. Similarly, they have some material culture e.g. *Jal*, *Kheiwa*, *Dhadia Perungo* and *Chakra Wheel* and have cluster types of settlement. He also explained about the socio-cultural changes occurred due to the regular development of local environment. He also reported that Kumal has changed their dressing style from *Bhoto*, *Kachhad* to Tshirt, Paints in male and *Gunyo* to Sari /Blouse in women.

Shrestha (1998) has classified Kumals in the basis of clans and sects: *Char Thare* (four sects), *Bahra Thare* (Twelve sects) and *Sohra Thare* (sixteen sects) among them the last one is untouchable.

Kattel (2000) Portrays pitiful life of Kumals of Tumlingtar. He concludes that arrival of development was misfortune for them. They are victimized by so called developed and cheated by higher classes; pottery life of Kumal is changing in to porter. In the same ways Kumals of Bidur, Pipaltar are not properly benefited by the process of development. Moreover they are displaced from their traditional occupation.

Bista (2004), living close to them along the river valleys are peopled called *Barhamu* and *Kumhale*, farmers and potters respectively. These *Barhamu* and *Kumhale* number are very few. They appear more mongoloid than *Danuwar*, *Darai* and *Majhi* and speak a distinct Tibeto-Burman tongue.

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

Rai (1993), in the same way, Human Rights Year book 1992 gives some inventory notes about the untouchable i.e. Kami (Bishowkarma) Sharki (Cobblers), Damai (Tailors), Gaine (Singing Gypsies), Badi(Singer and dancer), Kumal (Clay potters), Dhobi (Laundry:profesion holders), Chayme and Pode (Untouchable of Newar communities and their present conditions with historical backgrounds). It further provides knowledge about the areas they live in.

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

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

Dhakal (1997), describes the Kumals have their own language and it is called 'Kumal Bhasa'. The language of the Kumals is included within the Indo-Aryan category and it is their tribal medium of communication and contact. They use the Kumals language within their homes and communities and use the Nepali language while communicating with others.

Haaland (1991) describes the socio-cultural, political and economic processes in addition to natural conditions might have shaped the adaptive pattern and distribution of the Kumals and other

neighbouring groups. From this perspective, I have discussed the Kumals arrival in the region in connection with the conquests of the Gorkhali King and the political and economic position that they say occupied in the early stages of the Nepali state formation. The local Kiratis (Rais and Limbu), lower caste people (other occupational groups) and *Uchcha Jats* in the area, who arrived during the time Nepal was under the unifying process in a single state, needed pottery and established *Balighar* (a type of exchange) relationship with Kumals. At the present situation in Bidur-7, Tallo Pipaltar where Uchcha Jats have succeed in the *Nicha* (low caste) as well as the Kumals from their traditional Niche will be analyzed within this broad ecological framework. In this analysis I shall draw on the concept of niche dimensions as formulate by Hutchinson (1965) and discussed by Haaland (1991) for its applicability to the study of human adoptions.

Kattel (2000), describes that how changes is important in economic and political niche dimensions. Developmental efforts have undermined the traditional pottery niche of the Kumals. Politically and economically more powerful and socio-culturally more skilled groups have arrived as a part of the development processes and occupying most of the land in Bidur-7, Pipaltar as well as other necessary resources in the niche that the Kumals occupied and where they shaped their adoption.

Haaland (1991) has argued that in order to understand how people try to carve out a niche for themselves one has to analyse events both in relation to micro and macro processes. In my study, if I ask the question, why does a Kumal man takes up work as a porter? One also has to relate this to decision on the national level of

political economy as well as economic condition and needed of mud are affecting their demand for the porter. That is why, their pottery making have been reduced and the causes of aluminium pots enter in the country. Many households want money when the market products became available and sold their land for foods during famine and for illness.

Risal and Shrestha (1989) focus on the fertility determined by the physiological factors and their interplay with social, culture economic and modernization factors also. Societies and population subgroups within societies have been categories by their socio-economic characteristics have different level of fertility much more fertility in determined by various socio-economic and demographic variables. Caste, ethnicity, religion, sex, performance, use of devices, age of marriage affect fertility behaviour of any groups and community. These variables support that Brahman, Chhetry and Newar have lower fertility than other ethnic group.

There are more ethnographic studies on other ethnic (Magars, Gurung, Tamang, Sherpa, Rais, Limbu, Bote etc.) groups. Researchers have been studied various and ethnographic of Nepal, mentioning that, it looks socio-cultural change in dynamic process, but the traditional Kumal community is the least studied group of Nepal. Therefore, in this study attempt has been made to analyze the socio-economic condition of Kumal community but not anthropological perspective.

## **CHAPTER- THREE**

### **METHODOLOGY**

This chapter deals about the research design, location of the study area, source and nature of data, methods of data collection, sampling procedure and size and data processing and analysis.

#### **3.1 Research Design:**

Descriptive and analytical research design has been followed in the study. The main objective of the study is to find out the real socio-economic condition and social change of the Kumals in study area which is mainly field based.

#### **3.2 Background of the Study Area:**

Nuwakot district lies in the Central hill-Region of Nepal. It is located between the  $27^{\circ} 51' 24''$  to  $27^{\circ} 57' 31''$  North and longitude  $85^{\circ} 36' 32''$  to  $85^{\circ} 09' 55''$  east and elevation ranges from 470 m to 1154 m and the total area of the district 1121 square k.m.(CBS 2048-58) The study area of Bidur municipality- 7, Pipaltar is situated in Pasang Lahmu Highway in Trishuli. In the area famous King Prithivi Narayan Shah's palace is located in south, Trishuli River in east, Tadi River in west and Devighat (Devi Temple) in North. The total population is 21193 of the municipality, out of which 10339 are males and 10854 are female. The total population of ward member 7 is 2276, out of which 1111 males and 1165 are female (statistical office 2062). The total households are 100 households 400 population (field survey, 2063) and population density 633 per square km. is of Bidur Municipality (Statistical pocket book of Nepal, 2004 CBS).

In this study area, female literacy rate is less than male. So, this study has been focused on socio-economic condition rather than other community development aspects. That is why this study is totally based on Kumal's socio-economic condition.

### **3.3 Source and Nature of Data Collection:**

This research is based on the field study and data has been collected from primary and secondary sources.

### **3.4 Methods of Primary Data Collection:**

Primary data were collected from field survey.

#### **3.4.1 Techniques and Tools of Data Collection:**

The following techniques and tools have been used to collect primary data.

##### **a. Household Survey:**

The household survey was conducted in the studied area in sampled households (25% of the total Kumal household) of Kumal community using semi-structured questionnaire. The interview had been taken with the respondents available at the time of survey at home. Necessary information on social and economic characteristics of the household was collected through household survey applying additional techniques whenever necessary.

##### **b. Observation:**

Social aspects economic activities food habits, house type, living standard, working style in different types of occupations and other activities were studied through semi-participant observation.

### **c. Focus Group Discussion (FGD):**

Qualitative information such as expression capacity decision making and implementation practices etc. are obtained from FGD. This conversational interaction was held with a group of people (7-11) of homogeneous age, sex, social class and status. Thus two focus group discussions were conducted in different economic level Kumals to find out their social and economic conditions. One was conducted with low income level people and other is mid income level group. Checklist was prepared are used for conducting focus group discussion.

#### **3.4.2 Secondary Data Collection:**

Secondary data are collected from available literatures, CBS, Municipality, annual reports, newspaper and NGO's working in Bidur municipality.

#### **3.5 Sampling Procedure and Size:**

Ward no.-7 of Bidur municipality of Nuwakot district was taken for the study area. Out of 100 households of Kumal people 25 households (25% of the universe) were selected for the study by random (cluster) sampling techniques.

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

The qualitative and quantitative data were collected from primary and secondary sources were processed, analyzed and separated into different groups. The qualitative data was described in simple statistical tools such as tabulation, figure, ratio, percentage etc.



## **CHAPTER- FOUR**

### **4.1 Physical Setting of the Study Area:**

The study area Bidur municipality- 7, Pipaltar, Nuwakot lies in Bagmati Zone of the Mid-region development of Nepal. It is 70 k.m. far away from Kathmandu in North direction. The total area of this district is 34.55 sq. km. and lies above 470 m to 1154 m altitude from the sea level. This district is surrounded by Rasuwa in North, Dhading in West, Kathmandu in South and Sindhupalchok in East. The district head quarter is Bidur. The total population Nuwakot is 21193 where 10854 females and 10339 are males (Shrestha, Rajani 2004). The total population of Bidur municipality- 7, Pipaltar is 2276 where 1111 males and 1165 are females. (Statistical Branch Office, Nuwakot, 2062). This area lies between in Trishuli and Tadi River and Pasang Lahmu Highway passes over it.

### **4.2 Climate:**

In Nuwakot, there are mainly two types of climate; tropical and subtropical. The attitude of the area is ranging from 470m. to 1154 m above the sea level. Maximum temperature rises up to 33<sup>0</sup> c in summer and minimum temperature rather falls up to 16<sup>0</sup>c in winter. The average annual rainfall of Nuwakot is about 400 mm. Bidur municipality consists of Tar lands in the eastern and western parts and southern and northern parts consists hills.

### **4.3 Natural Resources:**

The study area has natural resources like forests, bush land and small trees. Almost 25% of the land of this ward is covered with

forest and pasture land. In this study area are not main sources of water for irrigation and there is no streams. That is why, those land have not yielded good food production. So, there are no enough drinking water and irrigation system as well as lack of water resources in Bidur-7, Pipaltar.

#### **4.4 Land:**

The study area's land is mostly plain land. Plough farming has been done in the plain. The soil found in this area is red clay and it is not enough fertile land. In more than 80% of the land of this area is cultivated but irrigation facility is not there.

#### **4.5 Water:**

Bidur Municipality located mostly in Tar land areas. Most of them are not getting irrigation and only upland crops are grown . The Tar land areas can be turned into very productive area if the land is provided irrigation facilities. But there is no irrigation system in this low land/ tar areas. In the areas these is drinking water facilities at the ratio of one tap for each 7-8 households which is available in the morning and evening. During the day time they fetch water from the river for which they have to walk ½ hour in morning and ½ hour in evening day by day. Whereas about the study area, around 8-9 taps are distributed by which 50 households are benefited. Two rivers flow in the western and eastern side but water is not enough for drinking and irrigation as well as cooking purpose in the area. That is why, the cropland has not given more production. All the peasants depend upon the rainfall fed water for their agricultural production.

#### **4.6 Forest:**

Forest is the main sources of fuel fodder and wood for construction. There are two community forests in this area. But the Kumals are used in other community forest in Jeeling-9 VDC. 50 households of Kumals and other more households are benefited from Jeeling- 9 VDC community forests. In own community forests are not any time open that is why, they go to other community forests. The community forest contains Saal, Sisau, Sallo, Chilaune, Babul, Masala, Bamboo etc. But all the population is depended upon (Syaula, Grass, fodder, wood 7 fuel) Jeeling- 9 either Kumal community or other community. Wild animals like Tiger, Rabbit, Jackal, Rats, Squirrel etc. take shelter in this forest. Wild birds like Crow, Sparrow, Dove, Eagle, Titra, Cuckoo etc can be seen.

#### **4.7 Crop Production:**

In Bidur municipality mainly Rice, Maize, Millate and Wheat are the main food production. Although other crops are like, Potato Soyabean, Peanut, Almond, Teel (Sesamum), Linsd (Aalas), Mustard etc. are also grown in Bidur municipality and Kumal community. Different varieties of each of these crops are grown and they are used in hybrid Rice, Maize and Vegetables. Today all the farmers are using chemical fertilizer in Rice, Wheat, Maize and other crop production.

#### **4.8 Labour:**

Irrigation, like land, seeds fertilize labour is one of the most important factors of production in agriculture. More labour is needed in the transplanting and period. All the farmers are busy in Baishakh, Jestha, Asahad, Shrawan and Mansir. At that time Kumal people are

engaged in own farming and other community farming. Own community farming exchange labour is called “Parma” and other community farming exchange labour is called 'Jyala' (money exchange). The rate of labour exchange is one women equal (70 Rs.) one women, whole day works. One man rate of (110) in one day, but men and women are unequal exchange rate as well as one man oxen (ploughing land) equals 3-4 women farming exchange. In this area someone persons are break time in farming at Magh, Falgun, Chaitra made in potter/ earthen pot.

#### **4.9 Population Composition:**

There are total 4234 household in Bidur municipality. Different ethnic 7 caste groups are inhabitant here. They are Brahmins, Chhetries, Newars, Gurung, Dalit, Rai, Magars etc. the population of Bidur municipality is shown in the table below

**Table -1**  
**Population structure of Bidur Municipality**

<b>S.N.</b>	<b>Caste/ ethnic groups</b>	<b>Total pop<sup>n</sup></b>
1	Brahmins	3935
2	Chhetries	4704
3	Newar	4996
4	Kumal	1846
5	Dalit	1829
6	Rai	232
7	Gurung	216
8	Tamang	1316
9	Magar	738
10	Sherpa	161
11	Gharti Bhujel	53
12	Thakuri	181
13	Bhote	6
14	Sense (Sanyasi)	136
15	Other	844
	<b>Total</b>	<b>21193</b>

Source: National Labour Academy, Kathmandu, Nepal, 2004. (Rajani Shrestha)

Note: The Households are 4234 in Bidur municipality of Nuwakot district

There are 4234 households in Bidur municipality and total population is 21,193 in the municipality. Males are 10339 and females are 10854 (Shrestha, Rajani, 2004)

**Table 2**

**Population composition of Bidur municipality- 7**

S.N.	Gender	Total Population	Total households
1	Male	1016	
2	Female	1065	
Total:		2081	394

Source: CBS National Population Census- 2001, Nepal.

The total of population is 2081 in Bidur municipality- 7, Pipaltar. Males are 1016 and females are 1065 and total households are 394 in this ward. But in statistical branch office Nuwakot 2062 shows that total population is 2276. Among which males are 1111 and females are 1165.

**4.10 House Structure:**

Most of houses are made up of mud, stone and wood with slopping roof of Tin. Brahmins, Chhetries, Newars are bigger houses Kumal people. Almostly Kumals houses are 1-2 storied and two doors of houses. Now a days the Kumal's house is big, divided rooms and 1-3 storied in one house as well as made in Bricks and Tins roofs. In past their houses had been mode small and there's roofs but at present they have no traditional house.

#### **4.11 Infrastructure:**

Pipaltar- 7 is municipality attached the Pasang Lamhu Highway of Kathmandu to Trishuli. It has to access roads connected to Devighat and Trishuli. There is one Secondary School, two Boarding Schools and one Community School. Electricity service is available in the area. Saw mill and rice mill have been established as well as telephone service is also available in the ward but the Kumal peoples are not keeping telephone in Tallow Pipaltar. There is one small (unit) post office in Devighat ward no- 7. All the peoples are go to Battar and Trishuli for the better health service.

#### **4.12 Language:**

Nepal is a multi-ethnic groups inhabit country. Most of them have developed their own language for communication. Language is a vehicle of culture. Kumal people of this study area also speak “Kumal Language” in same groups/ caste. Kumal language is mother tongue of Kumal people. In their language the nouns of objectives are as in Nepali. But they add some tags in verbs which is different than Nepali Dor B. Bista writes “The Kumals are the Tibeto-Burman and their dialect is also Tibeto-Burman family.” But Sharma does not accept with this argument, he writes- “Kumals are the Aryan Stock and their dialect is also from the Indo-aryan.”

The total population of Kumal of Bidur municipality is 1900, among which males 921 and females are 979 (CBS District Demographic Profile of Nepal, 2001). Out of total population of Kumal their own language spoken in total are 230 (110 male and 120 are females) (CBS National population, census 2001, Nepal). But in this study area, the Kumal people do not speak their own language. Most of Kumals children do not know Kumal language that is why in

their schools and other places they speak in Nepali Language. So, they forgot own language though their Nepali language speaking style and Kumal language speaking style is quite different.

# **CHAPTER – FIVE**

## **DATA ANALYSIS AND PRESENTATION**

### **Socio - Economic Characteristics:**

This chapter analyses the field data obtained from the field study. They are systematically described, analyzed and presented in the subsequent sub-headings.

#### **5.1 Social Characteristics:**

The social characteristics includes background of Kumals, population structure family size, family structure, kinship, marriage, religion, festivals, dress, ornaments, food habit, education, health, involvement in NGO's and INGO'S in this community, work distribution in family etc.

##### **5.1.1. History of Kumal People:**

The word 'Kumal' (Potter) is derived from the Sanskrit word 'Kumbhakar' which means to make earthen pots. In Sanskrit language clay's utensils are called Kumbha (pots) who made it is called Khumbhakar.

In the study area, it was found that Kumbhas (Kumals) were unknown about their history during interview period. When the researcher showed interest on their origin and history, they often replied with same words, 'I don't know about'. But the researcher continued to find out questioning with ageing man (80) and he provided about their origin and history. The Kumals was migrated from Kumal, Gadwal in India.



The Kumals are performing old rituals and still far from modern world of education, communication and developmental process. Their unique culture, custom, language are also dominated by others castes. They have no oral and written history about their origin place and ancestors. According to the Ancient Hindu literatures, caste systems have started with relative professions.

The Kumals look like Mongolians and are the inhabitant of the Terai, Inner-Terai and close to the riverbanks of mid hills of Nepal. There are different types of Kumal i.e. Danuwar, Majhi, Bote, Derai, Tharu etc. They have similarities in terms of language, custom and behaviours.

There are no authentic written documents about the origin of Kumals. They themselves could not say about their origin, some of the old people told, their fore fathers were migrated from different parts of Tanahun, Chitwan and Kumau, Gadwal. Although the caste Kumal is known as earthen pot makers, but an ancient period they are not pottery makers and that was not their profession. They claim that, they were higher caste than the pottery maker; they were called in 'Kumhar'. But, now they were called Kumals. According to old man, 23 they are not supposed to eat pig. buffalo, but pottery makers eat. Now, they are leaving pottery making job and they do not work in this area.

### **5.1.2 Population structure of Kumal Households:**

There are 100 households of Kumals in Bidur municipality- 7, Pipaltar. They are living in cluster. Among 100 households 25 households are taken for data generation. The total population of Kumal in 25 households are 147. The detail information is given below in table - 3

**Table- 3: Population Structure of Kumal People:**

<b>Age group</b>	<b>Male</b>	<b>Percentage</b>	<b>Female</b>	<b>Percentage</b>	<b>Total</b>	<b>Percentage</b>
0-4	7	9.58	8	10.81	15	10.2
5-14	20	27.39	26	35.13	46	31.29
15-59	39	53.42	36	48.64	75	51.02
60- above	7	9.58	4	5.40	11	7.48
Total	73	100	74	100	147	100

Source: Field survey 2063-1

The above table no.3 shows that in the respondent households 0-4 years infant children are 15, which is 10.2% of the total population. Among them 7 (9.58%) are males and 8 (10.81) are the females. It shows that the trend of infant children growth was higher in female than male people. Population of children from age 5-14 years is 46, which is 31.29% of the total population. Of them 20 (27.39%) are males and 26 (35.13) are females population. It reveals that the trend children growth was higher in female than male population. The people aged between 15-59 years as known as economically active and most of the people of this age are independent. In this group male people is 39 (53.42%) of the total male where female people is 36(48.64%) of the total population. It shows that the trend of people growth lower in male than female population. The people aged above 60 are known as economically inactive and dependent other people. The table- 3 shows that the male people of this group has 7 (9.58%) of the total male where 4 (5.40%) covered the female of total female people.

The table reveals that the aged of people (5-14) are more important of the development process of tomorrow and they are

backbone for the country. And the 15-59 aged population are active in an economical view point and this age groups are lower in female than male people. As this group age people basically males are active in an economic activities but than female and positive role in the households work and developmental process.

### 5.1.3 Family Structure:

In the field study this area generally contains three types of families in Kumal community. There are nuclear, joint and extended. In a nuclear family, a husband and a wife live together with their unmarried children. In a joint family grand parents live with their sons and daughter in laws and their children as well uncle and aunt. And in a extended family grand parents live with sons and son's to sons. Among the 25 households of Kumal, the types of the families were found as in the table 4 below:

**Table- 4: Family types of Kumal Community**

S.N.	Types of Family	No. of H.H.	Percentage
1	Nuclear	18	72
2	Joint	3	12
3	Extended	4	16
Total:		25	100

Source: Field survey 2063.

This table shows that in Kumal community maximum Nuclear families 18 (72%) and minimum joint families 3 (12%) were found. And the extended families is 4 (16%) between other two. The higher number of nuclear family structure proves that the influence of development and modernization is growing in Kumal community.

The trend of increasing toward nuclear family in Kumal community is also like that of other ethnic groups.

In the past, Kumal people lived in extended families but now a days they prefer to stay in nuclear families, where couples live with children until they grow. When the children grow up and started to earn, each young couple preferred to stay separate from their parents. But the Joint and extended families are good for take care of children by old people, when their parents go to work leaving children alone at home. That is why, joint and extended benefit of the children.

#### **5.1.4 Family Size:**

In the field study, an old man said that Kumal people used to live in extended family in the past, during that period, the family size used to be very big. But, now a day they separated from joint and extended family and live in (Nuclear familie). In 25 surveyed households, the family size varies from 2 to 14 members. The tables below shows the different sized families in the Kumal community.

**Table- 5: Respondents Households by Family Size**

<b>Family Size</b>	<b>No. of Household</b>	<b>Percentage</b>
1-4	7	28
5-7	12	48
8-10	3	12
11-13	2	8
14- above	1	4
<b>Total:</b>	<b>25</b>	<b>100</b>

Source: Field survey 2063

This table shows that out of total sampled households, the family size of 1-4 members was found 7 (28%) and this family size is generally called small and good family. The family size of 5-7 can be categorised into medium family members and are found in 12 (48%) households. In big family sized households all the members have access to education, economic activities, as well as food sufficient than in small sized family. The family size with members of 8-10 is medium larger size is found in 3 (12%) of the total households. The household size between 11-13 is considered to be larger 2 (8%) of the total households and 1 (4%) of Kumal households were found of maximum members more than 13 number.

This table shows that about 1/3 of the Kumal people are still living in huge family size.

#### **5.1.5 Educational Status of Kumal:**

Education plays the main role of the development process. In Bidur municipality male literacy rate was found 62% and female literacy rate was 39% of the total population (CBS 2048-58). But in this study area respondent literature male people are 9 (36%). The illiterate people are huge in the respondent population. The level of education of the respondents in Kumal community is shown in the table 6 below:

**Table- 6: Respondents level of education Kumal Community.**

<b>S.N.</b>	<b>Description</b>	<b>Male</b>	<b>Percentage</b>	<b>Female</b>	<b>Percentage</b>	<b>Total</b>	<b>Percentage</b>
1	Literate	9	39.13	-	-	9	36
2	Illiterate	14	60.864	2	100	16	64
	Total:	23	100	2	100	25	100

Source: Field Survey 2063.

The above data, reveals that 64% of the respondent people are illiterate in which all the females are found illiterate among the respondents. The literate respondents are young people. So, this table shows 36% of respondents people are literate in the total respondent population. In the study area it was found that there is big gap between male and female literacy rate because they are poor and have no time to attend the school. So females are lagging behind males in education and literacy status.

### 5.1.6 Children Attended in Schools:

During the period, there are 4 schools in the ward: There are two private/boarding schools in primary level, one is lower secondary community school and one is secondary school run by the government. There is adult literacy program too which is run by the project (CARDSON, Nepal) for this community. The respondents having children were found sending to school. The Kumals children are continuing go to schools which is presented in table 7 below:

**Table- 7: Kumal’s Children Attended in Schools**

S.N.	Level	Boys	Girls	Total	Percentage
1	Primary	20	14	34	73.91
2	Lower Secondary	4	2	6	13.04
3	Secondary	4	1	5	10.86
4	Above SLC	-	1	1	2.17
	Total	28	18	46	100

Source: Field Survey, 2063

Above table shows that, the number of children in primary level is 34, which is 73.91% of the total sampled household children population. The boys are 20 and girls are 14. In of lower secondary

level 4 boys and 2 girls are studying, which is 13.04% of sampled household population. In this level students are lower than in primary level. When that education level goes high they could not afford to pay schools fee and other goods i.e. cloth, bag, book etc. Therefore, in the higher level education the children number is decreasing in the Kumal community. The number of children in secondary level is only 5, which is 10.86% of total respondents children's population. The boys are 4 and girl is only one (1). People of this community didn't give priority for their children's education. When the children admitted to school, they didn't go to school regularly and their parents don't give attention to send them regularly. Due to, their irregularity children failed in their study and they dropped out the school after passed in primary level. Parents of the students told that they need help in work in households. For that reason, most of the Kumal's children's are weak in study. In this area, the number of children above secondary level is only one (2.17), which is female of sampled household population of the total 5 (10.86%) children of Kumal completed the school level and one is above school level education.

This table shows that the Kumal children are decreasing as the level of education goes up due to busy in household activities and low economic condition. So, Kumal people are less educated than other community people.

#### **5.1.7 Kinship System:**

Kinship is the one of the most important part in society. There are two types of kinship in the society. One is the consanguinity a (blood relationship) and other is affinity (marriage relationship), it is not connected to each other through blood. Two types of kin groups

in this study Kumal community, it is known as same blood (Amshiyar) and marital relationship (Kutumbha).

Some terms of consanguinity kin groups are: mother, father, grandfather, grandmother, elder brother, younger brother, sister, uncle, mother's sister (sanima) mama, phupu (father's sister), brother's son (Bhada, Bhadai), son, daughter, grandson, granddaughter etc.

Similarly in terms of affinity kin groups: there are other kinship ties like father in law (Sasura), mother in law (Sashu), brother-in-law (Sala, Jethan, Jethaju/Dewar, Bhinaju) sister-in-law (Sali, Jethisashu, Nanda, Amaju, Bhauju), son-in-law (Jwain), daughter-in-law (Buhari) etc. As well as another kinship found in Kumal community is Pipaltar in "Miteri Saino". The Kumal have 'Mit' relation with other ethnic groups in other village/same village. In the Kumalgaun/ community my grandfather was jointed in the Kumal relation with 'Mit Lagayar' (making close friend). It is one slogan- "Sukha Paya Sasurali Janu, Dhunkha Paya Mitko Ghar Janu" Miteri Saino is also very strong relationship in the community.

Kumal people are marrying in their caste but not same gotra and joined in outside relationship. They told that, according to their tradition, they should not marry among the relatives within five generation from both father's and mother's side. So, cross cousin marriage is prohibition in this Kumal community and other community.

#### **5.1.8 Household Heads:**

Almost all the households are plays the eldest male member of the role in the households head. But in some family the role plays



was also found by female members. Table no. 8 shows the distribution of households heads on the basis of gender.

**Table- 8: Distribution of household heads**

<b>Household head</b>	<b>Household number</b>	<b>Percentage</b>
Male	22	88
Female	3	12
Total	25	100

Source: Field survey 2063.

This table shows that, the community dominates by male but also women are playing the main decision role. Out of 25 households 22 (88%) were handled by men as the household head and 3 (12%) are handled by the women. This table reveals that, in the Kumal women are playing only as a subordinate role in the decision making in most of the households driving it in right track.

#### **5.1.9 Health and Sanitation:**

In the study area the Kumal people are belief in traditional Dhami Jhankri rather than in doctor and allopathic medicine. In the Kumal community, when a person gets sick, first they believe in lagan, Deuta Lageko, Boksi, Chhauda Lageko etc. All 25 households are belief with-doctor as well as allopathic medicine doctor.

Sanitation: In the Kumal community sanitation was found in very poor. This community has no toilet, dirty in the house and path. They are latrined elsewhere in open place. After latrine they don't clean hand with soap and water. Among the sampled 25 households of Kumal, 4 households have toilet facility. In the study area people used dirty water. But now a days their community run by the project (CARDSON, Nepal) in an income generation programme which is

goat farming and group member of the 10-25 in the committee. Similarly, well as pre-primary education (Proudha Shiksha) and training in Kumal people of the study area. So, they are awarded in the clean and sanitation activities. It is helping the community for schooling of children education and creating health and sanitation in the village. All the Kumal women have participated in this program. And women are capable to handle the account as a chair person.

#### **5.1.10 Health and Treatment Pattern of Kumal People:**

Health is most important wealth of people. It plays the role in life cycle. If the people get sick they go to witch doctor or health assistant or, Ayurvedic doctor. The table below shows the treatment pattern of the Kumal community in the study area.

**Table- 9: Treatment of Kumal people**

<b>Priority for treatment</b>	<b>No. of Respondent</b>	<b>Percentage</b>
Health Assistant	18	72
Witch doctor	4	16
Ayurvedic Medicine	3	12
Total	25	100

Source: Field Survey, 2063

It reveals that 72% (18) of total respondents had gave first priority to the medical medicine and the Kumal have maximum to go to the health post/ medical near hospital whenever they felt sick. Among 25 respondents about 16% (4) believed to the traditional witch doctor and went for the treatment when they got sick. In the modern age, 16% of Kumal people still have faith/ belief in traditional superstitious treatment system. Among sampled household 3 (12%) went to see the Ayurvedic doctor as they had

more believe upon it. That is why, the Ayurvedic medicine had not negative reaction in the body than allopathic medicine and it is late expansion in the body. So the Kumal people least to belief in the Ayurvedic medicine. But today the home remedies were disappeared in the treatment.

#### **5.1.11 Utensils Prepared by the Kumal Community:**

Kumal are known as earthen pots makers (potters), Bidur municipality 7 Pipaltar is a place, where the Kumal people are made in earthen pots in the winter season. They can make different types of earthen pots such as: Gagra, money pots, Aari, flower pots, Ghaito etc. In that time, the study area where they do not prepare these pots but, one people had made in money pot and flower pots.

The Kumal people, when the leisure period or after cultivated to farm they are making in earthen pots and prepared other materials such as: Dhadia, Plough, Fishing net, Namlo, Damlo and fishing. Now a days, their traditional skill helps to prepare different goods is decreasing day by day and young generation have not adaptation these skills and earthen pots.

#### **5.1.12 Food Habits:**

In the Kumal community, Kumal people's favourite foods are gundruk and makaiko dhindo (maize pornide) as staple (most important) food. They include Daal and Vegetables (potato, soyabean, etc). They eat heavy breakfast of millet porridge roti, curry, or bhuteko makai (fried maize) in morning. As well as bitten rice with Janda (rice/ maize beer). Kumals take every time janda and raksi home made alcohol drinks in their meals. After hard physical

work they used to drink alcohol. Almost they take dinner in evening 7 p.m.

In the past, Kumals used to kept many animals i.e. cow, buffaloes, goats, pigs. And they used to include milk, milk products and their meat in the food. In that period, they used to keep very pigs. Those were sold and used to eat meat. At present, they are not keeping in Pigs, cattles, but they work in other income generating activities. In the past, Kumal people's households prepared sufficient alcohol, now a days due to lack of firewood and cereals it was difficult for them to make alcohol, either they make alcohol for only in farming seasons and festivals to perform cultural activities. Today they are abandoning traditional food habits and to adopt modern foods and daal, rice, vegetables, achar etc.) in the meal. They are consuming alcohol as daily after meal.

#### **5.1.13 Dress and Ornaments:**

Kumal's are type of Mangoloid with of black skin. They are matched in with Magar Tharu, Majhi etc. and average sized people with height of 5 feet to five and half feet, or ever low. They are healthy and strong because of hard working nature. The traditional dresses of Kumal people are waist coat, Kachhead, Bhoto, Topi, Dhoti Patuka for men and Guneu-cholo, Chhitako Phariya, Mojetro, Patuka, Ghalek Used by women. Kumal women wear traditional ornaments i.e. Harimala, (necklace made of silver coins), Thimura (Necklace made of silver and stone) on their neck, silver bala in their hand, big flat gold ring (Athajal) on their ears, Bulaki, Jantar, Gold tika, silver kalli on the legs (made of silver) phuli etc.

Today only old women are found wearing traditional ornaments and dresses of old men. Young men were found wearing

shirt, T-shirt, Jeans pants/half pants, and Young women are found wearing kurta-salwar, sari, blouse, cholo, and ornaments like jhumka, mangalsutra, small top, phuli, gold necklace in neck. They told that, modern dresses and ornaments are more comfortable to wear, attractive in look and more expressive. In the study area only old women were found wearing traditional ornaments and male people having wear in traditional dresses.

With in development process and influence of modernization the traditional dresses and ornaments are getting disappear in Kumal community. Their traditional wearing have changed with development activities.

## **5.2 Economic System:**

Agriculture is the main occupation of the country as well as in the rural people of Kumal community. They are depending upon the agriculture system. But the economic system of the Kumal community is subsistent type Agriculture and labour works are the main occupation of Kumal people of this area. Among 25 households there is no landless respondents and all the sampled households have their own land but not enough to grow crops as much as they need. Almost of land, there is no irrigation facility. So, they have depended on rainfall. If the rainfall is favourable, they can get good crops. In this community, livestock farming can't be done in professional way, because of this area fodder is unavailability. They have few of domesticate cattle so, in this community economic condition is not strong.

Some male people are interested to go other Job and activities. They do not follow in traditional occupation but the old people are engaged in farming and to keep in domesticated animals. In the

leisure period, some people are going to fishing, mainly rainy season when there is flood. So, the economic activities are the Kumal people followed in the area.

### 5.2.1 Occupational Status of Kumal People:

For survival, people used to be engaged in occupation. They have worked in different types of occupation. 80% of people are engaged in agriculture, so the Kumal people's are involve in agriculture or farming, activity. The Kumal are famous as the pot-makers but in this Bidur municipality 7, Tallo Pipalatar Kumals are not engaged in pottery maker, that is why, lack of wooden fire, mud, water, labour and high wage rate. So, sometime, they are making pots for their households only but not for marketing point of view. Today this work as their secondary occupation. At the break time of farming, they are engaging in fishing, made in Damlo, Namlo, fishing net and labour work. The table clears the occupation of Kumal sampled 25 households in Bidur-municipality -7, Tallo Pipaltar Nuwakot.

**Table – 10: Distribution of Household Occupation**

S.N.	Occupation	No. of Respondents	Percentage
1.	Only farming	3	12
2.	Farming + Labour work	15	60
3.	Job holder	5	20
4.	Army/Police	2	8
5.	Only Pottery making	-	-
	Total	25	100

Source: Field survey, 2063

It reveals that, the table 10 shows 15 (60%) more than farming

and laborious of total sampled households were engaged. When the Kumal people have not sufficient food from agriculture, they are engaged in the other activities in break time. About 3 (12%) households are depending on only agriculture for everytime, because they are sufficient in food crops of the family as well their families (children and woman) are small/nuclear family. 5 households (20%) of the total sampled households are engaged in Jobholders, their families economic status of medium, either high income or lack of food. It is sufficient food but not surplus. Among of 25 household 2(8%) of households are engaged in Army/police, they earn income and easily to move livelihood. It shows that among of 25 households are not landless people. But they are not engaged in earthen pots making only, this occupation is displaced by other pots, so, the occupation is disappear day by day. And their families have not food sufficient in this work. So they are involving in the other works.

### **5.2.2 Land Holding Size:**

Nepal is agro-based country where more than 80% people are involved in agriculture. In this study area of Kumal people are also involved in farming as well as other hard work activities. So, land is the main parts of agriculture work. The main property of Nepalese people is land property as well as Kumal people. In this community, the land they own is 'Raikar' (they own the land and pay tax to the govt.) they have khet and Bari, but all the Kumal people have not khet in this area specially in the khet the involve in to grow rainy season rice, wheat, and vegetables. Similarly in upland Bari they grow mainly maize, millete, soyabean, etc. Land holding of Kumal people in this area is small farm. It shows to table below:-

**Table – 11: Landholding Size of Kumals in Study Area**

S. N.	Sized of land area in ropani*	Khet**	Percent	Bari ***	Percent	Total	Percent
1.	0-2	3	21.42	1	4	4	10.25
2.	3-5	5	35.71	3	12	8	20.51
3.	6-9	4	28.57	11	44	15	38-46
4.	10- above	2	14.28	10	40	12	30.76
	Total	14	100	25	100	39	100

Note: 11 Households have no land (khet) this study area.

\* 1 Ropani = ..... hector

\*\* Irrigated land

\*\*\* Upland (unirrigated)

Source: Field Survey 2063.

According to this data, 3 (21.42%) households found in less than 2 Ropani Khet 1 (4%) of Bari. Those householder people even can't eat for sufficient food from their crop production. 5 households have 3-5 Ropani Khet and 3 (12%) Bari. Those households can live for 1/2 year from own agricultural production. 4 (28%) households were found in 6-9 Ropani 4 (28.57%) Khet and 11(44%) Bari. The production from their land feeds them not full time /year. 2 (14.28%) of households were found in khet and 10(40%) of Bari. The production of those land is sufficient, But 11 households were found in they have no land (khet). So, their livelihood depend upon labour work and exchange in goods for survival. That is why, all the Kumal people have not more land and can't eat sufficient food.

### **5.2.3 Food sufficiency from own land production**

All Kumal's are small land holding size and that land can not produce the sufficient goods because of decreasing the land holding



size and increasing the population. So, the Kumal people have low land and can't good fertility. He table shows that sufficiency of the land production.

**Table -12: Food Sufficiency of Kumal Households.**

<b>Food sufficiency (in month)</b>	<b>No. of Households</b>	<b>Percentage</b>
0-3	2	8
0-6	11	44
0-12	10	40
Surplus	2	8
Total	25	100

Source: Field Survey 2063

It shows that 2 (8%) of total households from their land was sufficient only for 3 month. It means they are very poor of sampled household in the Kumal community. 11 (44%) households produced from their farm sufficient to 6 months. It shows that more than households could not produce sufficient food for total month. About 10 (40%) of households produced sufficient food for year. Nither surplus nor lack of food. Only 2(8%) households are produced that was sufficient to them and surplus. surplus food was sold and buy land/ house and other activities.

It proves that the Kumal people's economic condition is miserable in this community. They have low income, low economic status, lack of sanitation as well as other activities. So, the Kumal people have dominated by other groups of people in the community.

#### **5.2.4 Livestock Condition:**

Generally, agriculture is the main occupation of in the village. So, livestock farming is sub-occupation in the farming system.

Livestock farming as well as poultry farming is also another side business of the Kumal people. In the past the Kumal community, in marketing view they were keeping pigs and chickens pottery maker. But, now a days they are work in farming and income labour. Today the Kumals people are unable to get benefit backward this work because of the lack of fodder unavailable mud, firewood, high wage rate small land. Kumal people are unable to keep animals in professional point of view. But they are kept few animals for dung's or maturing of their land.

So, the table following in No. of cattle kept in the Kumal people in this study area.

**Table – 13: Live Stock Condition of Kumal Community**

Animals	No animals	1-3	4-6	6 animal above	Total
Households	1	15	7	2	25
Percentage	4	60	28	8	100

Source: Field Survey 2063

In above mentioned table, 15 households were found keeping 1-3 animals. It is good animals keeping type. Though there is less than 2 Ropani land. 7 households were keeping 4-6 animals and 2 households were found having more than 6 animals. The animals tamed in those houses were cows, buffaloes, oxen, goats as well as chickens. One household have not keeping animals.

In the past Kumal people were self-dependent in the production of pigs and chicken. But in this period, they are getting problem in local poultry farming, chicken are influence by disease and Broilar chickens all spread the community in the marketing view and to eat meat. So, the local chickens were decreasing in day by

day. And also pigs are decreasing than past period. The above table proves that the Kumal people were found in little-little animals keeping in manuring purposes, meat purpose, their little and low kind of land.

#### **5.2.5. Involvement in Service:**

In the study area, it was found that 7 men engaged in different kinds of service, jobholders like peon, army and police. Among the 7 jobholder men, 3 are working in police, 4 are working as peon of government office in Bidur. In this area, in past, the Kumal people were making earthen-pots only and agricultural farming to mouth to hand. Today they have other income activities, their traditional occupation were changed but they were earthen pots make in home store not marketing view. If they adopt the traditional occupation they have not sufficient food. So, today their traditional occupational disappears day by day. When economic status grows up, their food, dress, ornaments were changes. So, service is main sources of economics income and changes their every activities.

#### **5.2.6. Fishing.**

In this Study area Kumal people are best to eat fish. In the past, fishing was also a side business in Kumal people. Fishing activity is not for business but for food. Sometimes a few of Kumal people are sell in fish per kg. 100/120 kg in the break time of farming they can go to river and catch the fish by hooks, Dadhia, Duwali and other activities.

#### **5.2.7 Income and Expenditure:**

Kumal people's main source of income is agriculture and livestock farming as well as vegetable production. And daily wage

labour is also another important source. In the rainy season the Kumal people go to river for fishing and sell them in to the market and gain income from it. However, only 21% Kumal households have less than 2 Ropani land holding. For them it is difficult to solve the mouth to mouth problem. This place is located along to roadside and plain land. So, there is another possibilities in income generation.

The Kumal people are known as liquar drinking people. They like to drink alcohol like Jand (beer made of cereals) and Raksi (local alcohol). They said that, while doing physical and mental tired, they need to drink alcohol. They always need to drink alcohol after mean dinner. In the past, they could make sufficient alcohol at their home and making sold alcohol of marketing view, per cup 5 Rupee. But now, they were making festivals time in this village.

#### **5.2.8 Age at Marriage:**

Marriage is an institution binds men and women to family life. It is one of the most important and universal of human society as well as durable connection between male and female in the last stage. When a boy and girls get married, they are entered into family life and are socially and legally permission to have sexual relation to bear children. The system of marriage differs from one place to another place and ethnic group to group in Kumal's society age at marriage is influence. Every Kumal people's are marriage at small age and the various types of marriage system. The table shows the age at marriage in Kumal Community below:

**Table No. – 14: Age at Marriage in Kumal Community**

<b>Age Group</b>	<b>Less than 15 yrs</b>	<b>16-20</b>	<b>21-25</b>	<b>Total</b>
No. of Households	3	15	7	25
Percentage	12	60	28	100

Source: Field survey 2063

It reveals that out of total sampled households the respondents Kumal people age at marriage less than 15 years was found in 3(12%). This age group of marriage is not suitable at the everyone people. The age at marriage 16-20 years groups of people found in 15 (60%). It is marriage suitable time because in that time they were illiterate, so, it that time every Kumal people are get to marriage. Age group of marriage 21-25 years groups of people found 7 (28%) so, in that age period, the Kumal people have economically and socially matured and labourer.

The table 14 shows that the Kumal people are mostly get marriage between 16-20 years. In the past, they were getting to this age and today they are 21-25 years go to marriage binds in the Kumal people. In the Kumal people, there are 3 types of marriage in the community.

Marriage is establishes relationship between different families. It is though to be a religious activity as well as a moral duty in all societies. In this, Kumal community marriage can be done in many different ways, i.e. arrange marriage, love marriage, eloping marriage, compensation, widow and polygamy marriage.

In the arrange marriage, a middle man who knows boy's parents and girl's parents (Lami) talks to both boy's and girl's parents

and fix the marriage. When the girls side accepts the present offered from the boy's side, the marriage is fixed. On the fixed date, a procession with a special kind of music (panche baja) goes to the bride's house. After the all things in the bride's house and feast, the procession returns groom's house, the groom's mother and sisters welcome the bride and groom. Then the bride entering to home of groom's house by pooja procedure. So, the arrange marriage is finished by various process.

In love marriage, boy and girl fall in love, they decide to be together forever. Then, the boy marriage the girl to his home.

Eloping marriage (Bhagi-Bibaha), in Kumal community this type of marriage is found common. In this type of marriage. When boy and girl is got marriage age, the parents ask their relatives to search boy or girl. When they find a girl of their influence, they call the boy and show the boy to the girl and her parents. They try to convince them for marriage. When the boy or girl mature, she/he can decide about marriage. Then the girl elopes with the boy and the boy takes the girl to his house.

### **5.3. Problem Faced in the Kumal Community:**

There are a lot of literatures that discussed about the Kumal community in Nepalese caste system. Caste system have started with relative professions on account of their profession of making earthen pots they are called the 'Kumbhakar' now they are misused the words what we called Kumals. It prove that Kumals are dominated by Uchcha Jats (high class group) and Kumals an be placed in caste hierarchy in water acceptable but food is not acceptable.

In past, the Kumal people had no sufficient land, income and

food. Thus, the Kumals were made earthen pots and utensils and to sell far away from the local place, two or three days walking. When they were involved selling these pots, door to door, they gain cereal crops. In that time, they had no problems to sell the pottery. But at a now a days they could not continue their profession due to use of metallic utensils and conflict. The rural areas are influenced by violence/so, the Kumal people do not make in earthen pot, neither marketing nor high cost of wage labour.

In this study area there are various problems of Kumal community. Though the land is plain, there is lack of irrigation facility. Another problem is no development worker visited the area and conduct program for their development. There is no health and sanitation program and no infrastructures such as; factory, health posts, schools etc. The Kumal people are not engaged in other activities in the past but now, they were solving many problems in this area. In this community the main problem is irrigation facility. In the past, the Kumal people could not solve in the problem.

The other problems are as follows;

- ) Lack of education
- ) No involvement in the development main streams
- ) No involvement in the CBOs/ Civil society organizations.
- ) Negative attitude of other society members towards them.

## CHAPTER- SIX

### **Summary, Conclusion and Recommendations:**

#### **6.1. Summary:**

Nepal contains diversity in its population in terms of ethnic and religious groups. Nepal is a garden of multiethnic and multilingual society inhabiting various castes country. Among various ethnic groups in Nepal, Kumal is one of the smallest and 61 ethnic groups in Nepal which is socio-economically dominated and politically depressed. Their origin has not been confirmed yet. They are found to be inhabited in the terai, Inner-terai and mid hills close to the river banks where bio-resources is rich to continue their traditional livelihood.

In this study, it is focused on socio-economic condition of Kumal people of Bidur municipality 7 Tallo Pipaltar in Nuwakot district. For collecting data household survey with the help of questionnaire has been conducted. Similarly interview and observation were applied. Respondents are mainly mature adult's persons. Households were selected by purposive sampling techniques. Out of total 100 households of Kumals 25 households were taken as sample households.

This area is near to the Trishuli and Tadi river side is a plain land of southern parts, head quarter of Bidur municipality. The Kumals main occupation and source of income is agriculture and subsidiary income source are daily wage labour and pottery. In the off farming season, they were engaged in prepared on of earthen pots. But it is limited for used in home not for marketing



view. Today in their feeling that is lower status occupation.

Out of 2081 total population of ward No. 7, 1016 are males and 1165 are females. According to one young respondents the total Kumal people are about 400. In the 25 respondent households the total population is 147. Among them 73 are males and 74 are females. Kumals are peace loving people, they have maintained co-operation to each other. But this cooperation is decreasing at present. The Kumal liked to stay in joint family in the past day, but to day they are staying in nuclear family. So the study area among 25 households 18 (72%) households family is of nuclear type and 3 joint and 4 extended family.

The population aged between 0-4 occupied about 10.2 percent, which denotes the rapid growth of population still now. Out of sampled households, 12 households (48%) were found of having moderate family size with (5-7) members. Large of family size (above 14 member) were also found in the Kumal community.

Among sampled households 9 (36%) of respondents Kumal were found literate. Almost all the females are illiterate, the illiterate percentage of the Kumal respondents are 16 (64%). The educated children are 34 (73.91%) Most of the children were found studying lower secondary level and 5 (10.86%) are found studying higher level and 1 (2.17%) found studying intermediate level education and that is female.

Among the 25 sampled households in 22 (88%) households, males are the household heads and 3 (12%) female headed households. Out of total households, 3 households were found dependent only in farming, 15 (60%) households were found dependent in farming and labour work, 5 (20%) were jobholder and

2 (8%) were found in army police. Among 25 households in sickness of the household members 18 (72%) households, were gave first priority to health assistant (modern medicine), 4 (16%) respondents households were gone witchdoctor, 3 (12%) households were emphasis Ayurvedic medicine. It shows that about quarter of population still believes on witchdoctor/ traditional superstitious system.

Out of 25 households about 4 (10.25%) had 0-2 Ropani land, 8 (20.17%) had 3-5 Ropani, 15 (38.45%) had 6-9 Ropani and 12 (30.76%) had above of 10 Ropani land. It reveals that the Kumal has small land holding size even living in the community. In food sufficient form own land, among of 25 households, 2 (8%) of households have 0-3 month land was produced sufficient, 11 (44%) households were 0-6 month, 10 (40%) of households were 0-12 month and 2 (8%) households had surplus from own land production.

Out of sampled 25 households, is households have 1-3 animals, 7 households have 4-6 animals and 2 households have 6 more than animals. So, economic sources mainly from agriculture, livestock, daily wages labour, job holder, business.

Kumal people have their own traditional language, dresses and ornaments and found wear by the old people. They wear still traditional things. But the young male and female were found wearing paints, T-shirt, Blouse, Sari, Kurta Salwar etc. The Kumal language is own language/ mother language, now their language is disappearing influenced by Nepali language.

There are two types of Kinship in Kumal society such as affinity and consanguinity. In the Kumal community their rituals and festivals are different types of other ethnic group. Marriages are

mostly arranged and love marriage caste endogamy and Gotra exogamy. The Kumals are worshiped cow in Tihar festivals and God like. They worship such as Chandi Pooja, Satya Narayan Pooja etc. Now a days they are following culture and festivals of other caste group.

In the past, Kumal community had low income-low economic status such condition invited scarcity of foods and low life standard. That time they were not aware in own life and income activity. Now, in the community the Kumal peoples are awareness and motivation by INGOs for the income generating and development view. In past, they had many problems but now they are not facing those problems.

Generally, the Kumal people are as honest, hardworking, mongoloid face. Though, they were very hard working in nature, but their economic condition is poor and they are living backward life.

## **6.2 Conclusion**

The Kumals are of mongoloid appearance but they are adopted a religion and culture of Aryan. Their origin were said to be from Terai, Inner-Terai and Midhills or riverbanks but there is no exact information. They have different Gotra and Thar.

The people of study areas are still following the traditional activities. Their main occupation is agriculture, secondary occupation is pottery and daily wage labour. There is scarcity of water in this area. The main problem is pure drinking water, sanitation and irrigation. They are still backward by education and adopting new techniques. Their knowledge towards health and sanitation is very poor. They are still believed in witch craft for

treatment instead of visiting doctor and medical centres, but sometimes they go to hospital.

At present the parents in the Kumal households have changed their attitude towards education. Since they were sending their children to schools. The Kumal people are not educated, so, their life style, livelihood is not changed up to now, they are poor in cleaning own house in this area. There is a hope that a new generation of Kumal community will get educated when the people educated they will not follow the traditional belief and change their attitude. They are modified from traditional activities and that make changes in economic status. Economic status of Kumal is pulling down due to lack of ideas and techniques. They are very co-operative to each other, now a day's cooperation among each other is slowly decreasing. The Kumal people are hard working people, but their economic condition never gets better, because they are not managing their income. So they were backward than other people/community.

### **6.3 Recommendation:**

There are some economic differences among Kumals of different places due to difference of topography social and environment. If the lands were plains and irrigation system would be available economic condition may be high. In the beginning, in this study area's Kumal people are involved in farming as well as making earthen-pots, but their traditional occupation did not give benefit for them. So, at present time they are involved in farming as well as daily labour work. They are leaving their traditional occupation. The Kumal people are hard worker, but their economic status is poor/low. From the study findings following recommendations were provided for the improvement of their socio-economic condition.

- ) Education is important component for development process of the society. So there is some special education, health and sanitation, livestock farming and farming related to programme lunched by I/NGO's to be provided and to send Kumal children to the school.
- ) Training and to support economic oriented to income generation should be lunched to up grow the economic status.
- ) Irrigation facility is most important part of farmers in this village. It would support them to grow cash crops and vegetables by selling these cash crops to Bidur and Trishuli Bazar and they could earn money. If the people's and if income level is high, the economic status would be standard and change in life style.
- ) The Kumals should be provided modern technology to make mud/earthen pots to rehabilitate their original occupations.
- ) Their economic conditions need to uplift, they need to provide new jobs opportunity to make equal access in other community.
- ) It is necessary to create awareness among Kumal community.

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6. How many age got your marriage?
7. What is your main occupation?
- a. Agriculture (1)      b. Fishing (2)      c. Pottery makers (3)  
d. Service (4)      e. Business (5)      f. Others (6)
8. How long have you been working in pottery making?
- Year.....      Month .....
9. Do you have pottery making? Why or why not?
10. Do you women take part in clay work? Which?
11. Where do you bring the black earth?
- a. Own land (1)      b. Other persons land (2)
12. Where do you take the product to sell?
- a. Village (1)      b. Local market (2)      c. Urban/city (3)
13. How do you pots to sell?
- a. Cash (1)      b. Exchange in goods (2)  
c. Credit (3)      d. Other (4)
14. Have your family sufficient to adopt pottery making in a year?
- a. Sufficient (1)      b. Insufficient (2)
15. How many sufficient & not sufficient?
- a. 4 month (1)      b. 6 month (2)  
c. 8 month (3)      d. 12 month (4)
16. If, do not have sufficient at that time, what do you manage?
- a. wages (1)      b. Migration (2)  
c. Other persons use in land (3)      d. Others (4)
17. Do have the earthen-pot-making upgrade your economic status?
- a. Yes (1)      b. No (2)

18. What do you spend more money for?
- a. Fooding (1)                      b. Education (2)                      c. Health (3)  
d. Clothing (4)                      e. Other (5)
19. What is your income sources rather than potter makers?
- a. Wage rate (1)                      b. Service (2)                      c. Business (3)  
d. Other (4)
20. How much land do you have?
- Land -                      Ropani  
Khet -  
Bari -  
No land -
21. How long have you eat own land production?
- a. 0-3 month (1)                      b. 0-6 month (2)  
c. 0-12 month (3)                      d. Surplus (4)
22. Do you have any pet animals?
- a. Buffalo (1)                      b. Cow (2)                      c. Goat (3)  
d. Pigs (4)                      e. Chickens (5)
23. Where are you go to sick?
- a. medical (1)                      b. Health post (2)                      c. Hospital (3)  
d. Witch-doctor (4)                      e. Ayurvedic Hospital
24. What is difference between past and present to sell earthen pots?
25. Do you have any influence of manufacturing goods in the earthen pots?
- a. Yes (1)                      b. No (2)
26. How many affect in the social condition development process?
27. Do you any problem to sell earthen pots?
- a. Yes (1)                      b. No. (2)