

**Socio-Economic Status of Kingariya
(A Case Study of Nepalgunj Sub-Metropolitan - 22, Puraini, Banke)**

Daman Dhoj D.C.¹

¹Teaching Assistant, Department of Rural Development, Tribhuvan University, Mahendra Multiple Campus, Nepalgunj

¹Corresponding Author: damandangi55@gmail.com

Article History: Received: Nov. 25, 2022

Revised: Jan. 11, 2023

Received: Jan 17, 2023

Abstract

Analyzing the socioeconomic situation and current circumstances of the Kingariya community of Dalit Muslims in Puraini, Nepalgunj, was the goal of this study. They are a group of traditional dancers and cultural performers from the upper caste of Muslims. Muslims from the Dalit community work as wage laborers in agriculture and construction. Despite spending a lot of time in the Terai region of Nepal, they are poor and landless. The primary goal of this study is to examine the socioeconomic situation of the Kingariya community in Kingariyanpurwa, Puraini, in the Banke district. In this study, a descriptive and exploratory research design was used. The socioeconomic situation of the Kingariya people is generally described in chronological sequence in this study design. Both primary and secondary data are used in this investigation. Interviews were used to gather primary data from the field survey, while secondary data came from the Nepalgunj Sub-Metropolitan Office, private agencies, government offices, numerous research publications, and other pertinent literature and websites on the internet. The 26 Dalit Muslim households in this study area make up the study's target population. To determine the socioeconomic status of the dalit Muslim community, a purposeful sample technique was chosen. The small population of Dalit Muslims lives in Puraini, Nepalgunj. In the 56 total households for the household survey, there were 26 Kingariya households, or 50% of all households. The study's conclusion is that Muslims live in a socioeconomically deplorable situation. They are hardworking, straightforward, and illiterate, yet they are also poor. High cast has complete control over them in all aspect of life. The socioeconomic status of the Muslim population has had both positive and negative effects over time.

Keywords: socio-economic status, Kingariya, Muslim, Dalit, culture

Introduction

Nepal is a multilingual, multireligious, and multiethnic nation with a diverse culture. Nepal used to be a Hindu country, but it is now a secular one under its constitution. One million or so Dalit Muslims live in Nepal (Population census, 2011: CBS). According to the National Census of 2011, there are 4.4% of Muslims in Nepal, and due of their economic level and standard of living, they all belong to the Dalit community.

Dalit Muslims are the religious untouchable and historical immigrant people of terrain belt of Nepal. Dalit Muslims originally came from India and are mostly found in Rautahat,

Banke and others terrain districts of about 97% of total Muslim population in Nepal. However, they live in western hill side of Nepal of about 3% by Muslim population. They work multiple businesses but traditionally they involve in clothes tailoring, cattle farming, vegetable seller, sebai seller, technician and domestic goat farm, brick making and other kind of labour associated with construction and farming. Dalit Muslim, Kingariya means are traditional dancer and cultural program group in higher Muslim caste of Uttar Pradesh (India) who are categorised under non-inclusive castes of India and known as a field laborers. Dalit Muslims are the agricultural and construction labourers working for wages. They are poor and landless in spite of residing in Nepal terai region for a long time.

No or very little land was registered in the names of the Muslim women. Their primary means of support is labor employed on other people's property and leased land. The Muslim women put forth a lot of effort in the field as laborers and vegetable sellers to support the household. They are engaged by landowners on a daily wage basis to perform a variety of domestic tasks, such as threshing corn, threshing corpses, planting paddy, and creating cakes from cow dung.

The Muslim Kingariyas are so underprivileged that they lack enough clothing and food to eat. They lack a place to live and enough money to send their kids to school. They lack access to basic medical facilities.

Nepal is a composition of vast ethnic and indigenous groups. Among all the indigenous religious groups, Muslim the occupational caste groups are also living in Puraini, Nepalgunj following different professions like. "religious cultural dance". Agricultural labour, construction labour, electric rickshaw driver in Nepalgunj, factory labour for their own livelihood. Dalit Muslims are mainly dependent on agriculture and daily wages labour. Because of modernization, infrastructural development, not changes in their large family size and landlessness. The income from daily wage is insufficient. For the Dalit Muslims livelihood in the form of factory are due to immigration increases the density of population and decreasing land holding size in one hand and creating more competitive changing environment on the other hand. They cannot become enough clever to adopt them in changing environment competing with other groups. So they have left back and become dependent upon the high cast people. They perform various types of work for the high cast groups people to fulfill basic need.

They are not under gone only in income generating activities and condition but also in social and cultural activities and practices. Because of influence of advanced groups and modern technology they are under repulsion with their culture. As a result, the new generation even do not know about their cultural activities and practices like language, different festivals etc.

Kingariya, dalit Muslim economy is traditionally associated with religious cultural dancer and also associated with agriculture labour. But their access to land has been endangered after the migration of hill people of Terai in search of land and work. Similarly their economic status has been also decreased along with the decreasing rate of land holding size by stabilizing factories.

This study is going to be done to going to find out the factors, casualties and other things that are responsible to bring down the social, cultural, and economic changes of lives of Kingariya of Puraini, Nepalgunj.

Research Objective

The main goal of this research is to examine the socioeconomic situation and current realities of Kingariya residents of Puraini, Nepalgunj.

The study's particular goals are as follows:

- To research Kingariya's sociocultural practices.
- To identify the causes of Kingariya's socio-cultural and economic changes;
- To investigate the economic situation of Kingariya, a Muslim in the research region.

Importance of the Research

Dalit Muslim population of Terai, which is considered to be the historical caste of south along with other groups, is still poor. Dalit Muslims are one of the most under privileged group of Nepal. They constitute lesser percentage of total Muslim population of Nepal. This study provides new insight about the dalit Muslims, Kingariya of Kingariyanpurwa, Puraini, Nepalgunj and will also to enlighten the socio economic condition and cultural life of dalit Muslim of this area.

Limitation of the Research

The study has following limitations.

- a. The study area is very small and it has been chosen a Kingariya community of Kingariyapurwa, Puraini of Banke district, which may not represent the entire situation of the country.
- b. The study intended to focus only socio-economic condition of a dalit Muslim community of Puraini thus; other caste/ community are excluded.
- c. The study is conducted under time and financial constraints.

Review of Literature and Research Gap

Many anthropologists, religious and Social Scientists have carried out research on Islam and made many conclusion. Muslim are mainly Inhabit of Terai in Nepal. They are basically hard working in religious culture, agricultural labour who are limited landless in real.

The Muslim population is dispersed throughout the Terai regions, and while their rituals, traditions, and religious beliefs are not exactly the same as they were in the past, they are now starting to change for the better and are becoming a little bit more organized with the advancement of world peace. These people are now progressively assimilating into society and incorporating medical and educational concepts into their long-stagnant sociocultural systems (Gautam et al. 1994).

The Muslims are considered locals cast of Terai mainly survive in Banke, Bardiya, Rautahat, Dhanusha, Mahottari, Saptari, Sunsari, Morang districts. They have their own culture and traditions. All Muslims are basically come from India. They are brought in Nepal by Kingdom of Nepal, rich land lords for their farm work and housework. From starting time they are worked as a daily wages based farm worker. They have their one tradition to make cultural dance in Muslim festivals and other functions. But their cultural and traditional practices are gradually changing as other Hindu Migrated from hills.

Culture is constantly undergoing changes is occurring to environment and due to this transformation it is constantly being adopted. To external force but once it is developed the influence of the natural environment being to decrease. Besides, the various aspects of culture are also under going development and some internal adaptation among the consequently being necessitated (Kumar, 1997).

People from various ethnic backgrounds started to develop a common way of life with a shared language and culture as a prosperous community grew as a result of the infiltration of people from various directions. This may have sped up the process of Nepalization much more quickly than it had at the beginning. The more advanced plain Hindu culture of the Terai fiercely opposed the process of Nepalization, but the plain tribal of the Terai have submitted to the process of aggressive hill culture, which has changed them into a hindu follower (Upadhyay, 1999)

Change in socio-relational status, roles, institutions, structures, customs, perspectives, attitudes, eating, dressing, physical development, religion, technology, systems, and justice are socio-culture change indicators. Biological, technological, cultural geographical, economic political, psychological, etc. changes are socio-cultural change variables (Acharya, 2000).

The definition of socio-economic status is: "In a system of social stratification, it refers to a combination of different socio and economic indices of Rank that are employed in research investigations. The phrase is frequently used to indicate that these constitute a separate socioeconomic class (Bhusan, 1989). The first anthropologist to conduct a preliminary investigation into a range of ethnic groups in Nepal was Dor Bahadur Bista. In one of his books, "People of Nepal," he describes several facets of the socioeconomic lives of ethnic casts in his anthropological study of Nepalese people.

The sociological study on the socioeconomic life of the dalit Muslim Kingariya of Nepal is lacking because the majority of earlier studies in the anthropological field focused on people, culture, and festivals. The socioeconomic situation of Nepal's dalit Muslims should therefore be studied carefully by academics today. In an industrial firm, formal organization, or socio-economic structure, such responsibilities are a part of the larger economic division of labor (Marshall G., 2004).

"Someone who submits to the will of God" is the direct translation of the Arabic term "Muslim." Anyone who embraces Islam's message and becomes a Muslim does it on behalf of the entire world. Islam is not merely a religion practiced by Arabs, as some people wrongly think; in fact, more than 80% of Muslims worldwide are not Arabs! Arabs can be Christians, Jews, or atheists, despite the fact that the majority are Muslims.

The name of the religion of Islam was both revealed by God and holds a deep spiritual meaning, unlike the names of other religions like Buddhism, Hinduism, and Christianity. Only by submitting one's will to Almighty God can one find true serenity both in this life and the next. Islam holds that the fundamental teaching of all early religions was to fully surrender to God's will and to worship Him and Him alone (Abu Iyaad, 2006).

The afro-mentioned researchers haven't touched the issue of socio-economic condition of Dalit Muslim of Nepal. The socio-economic condition of Kingariya of Banke was not studied before. For that reason this research was conducted to fulfill the research gap. Number of study about the Muslim, had been conducted taking different issues, but the socio-economic condition of Muslim's of Kingariya of Banke districts have not been studied yet. Thus the present study attempts to provide the socio-economic condition of Muslim community. The present study was conducted in ward No. 22 of Nepalgunj Sub-metropolitan City in Banke District.

Research Methodology

Research Design

This research has been basically designed to investigate the socio-economic condition of Kingariya community in Kingariyanpurwa, Puraini of Bheri district. A descriptive cum exploratory research design has been applied in this study. This research design tends to describe the socio-economic condition of Kingariya people in sequential order.

The Selection of the Study Area

for the purpose of gathering essential data and other relevant details for this study. The Banke district's Puraini, Nepalgunj has been chosen. The Kingariya people were historically religious ethnic residents of this area, and they continue to be among the poorest populations, which is the main reason this region was chosen for the study. Similar to this, the study area is more practical because the researcher is familiar with it. The Kingariya residents of this village were very helpful and cooperative in gathering the data for this study, which made achieving this objective quite simple.

Source of Data

Both primary and secondary data are used in this investigation. Interviews conducted during the field survey were the primary source of data, while secondary sources included the Rural Municipality Office, private organizations, public institutions, numerous research publications, and other pertinent literature and websites on the internet.

Universe and Sampling Method

The 26 dalit Muslim households in this study area make up the study's universe, which also includes the Dalitt Muslim community. Purposive sampling method was selected to identify the socio economic condition of Dalit Muslim community. Dalit Muslim occupy the small community in Puraini, Nepalgunj. Among the total 26 Kingariya household from the (total household 56) for household survey which is 50% of total household.

Technique and Tools of Data Collection

The data from the field were collected through different techniques.

The Interview Schedule

Out of 56 Kingariya Muslim homes, 26 were interviewed using a structured and an unstructured questionnaire. A household survey was used to collect the fundamental quantitative data, including the age, sex, educational level, land ownership, occupation, and other socioeconomic aspects of the household. During the survey, the applicable respondents represent the complete household, whereas the respondent represents a single interview in other situations where individual views were requested.

Observation

The observation has been used to get the relevant information for the study. It has been used to observe the Kingariya culture, agricultural practices, dressing pattern and house type etc.

Key Informant Interview

In order to gather information through interviews about the socioeconomic state of the Kingariya of Puraini, Nepalgunj, the village headman, schoolteachers, local political leaders, and individuals who have knowledge of the Kingariya peoples of the study area were chosen as key informants. The interview questions used were successful in gathering qualitative data. A checklist was created and utilized to gather the data for key informant interviews.

Method of Data Analysis

Data were manually processed and presented in simple tabulations and graphs after being collected in various forms. Information on geographical settings of the village, family structure, housing condition was descriptively analyzed. Information obtained on marriage, educational attainment, population composition, economic status, income status, income and expenditure were simple analyzed. Most of data were calculated and tabulated with percentage.

Socio-Economic Status the Community

Socio-cultural Status

The fundamental and permanent social unit is the family. In addition to meeting the members' diverse requirements, it serves a number of functions, such as maintaining consistency, integrating new ideas, and bringing about social change.

Although the majority of families in Nepal are assumed to be joint families, both joint and nuclear families were discovered in the research area. Muslim community is a conservative culture. Fathers are the family's decision-makers, together with their unmarried children, and

joint families share a residence, a kitchen, and property. These two types of families have been categorized by the researcher as follows:

Table 1

Distribution of Respondents in terms of Types of Family

Types of family	No of Respondent	Percentage
Nuclear	6	23.08 %
Joint	20	76.92 %
Total	26	100 %

Source: Field Survey, 2022

According to the table, out of 26 households, 23,08% of Muslims live in nuclear families, while 76,92% are in joint families. In the study area, joint families have broken up because uncontrolled procreation, litigation, arguments, privacy invasion, and other factors have made them separate after getting married.

Educational Status of Muslims

Since education is now recognized as being the most important thing for humans, several Muslims in the study region are also sending their kids to school. However, because they lack literacy, they are unable to assist and mentor the kids at their house. In the morning and afternoon, the kids are responsible for caring for the cows, goats, pigs, and other household animals. Muslim boys and girls begin their studies well, but after a while they stop due to parental neglect and poverty. Even if they show some enthusiasm, they lack the funds for books, pencils, uniforms, and school fees, and the majority of girls were married at a young age.

Table 2

Literacy Status by Sex in the Field

Literacy status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	7	6.93 %	6	5.66 %	13	6.28 %
Illiterate	94	93.07 %	100	94.34 %	194	93.72 %
Total	101	100 %	106	100 %	207	100 %

Source: Field Survey, 2022.

Data on the literacy rate of Muslims in the study area are shown in Table 2 by sex. 6.28 percent, which is extremely low, represents the study area's overall literacy rate when informal schooling is taken into account. According to the national statistics, 42.49 percent of women and 65.08 percent of men are literate (Census 2014 CBS).

Table 3*Educational Attachment by Sex in the Study Area*

Educational Attainment	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Primary	2	33.33 %	2	28.57 %	4	30.77 %
L. secondary	-	-	-	-	-	-
Secondary	-	-	-	-	-	-
Campus	-	-	-	-	-	-
Non formal	4	66.67 %	5	71.43 %	9	69.23 %
Total	6	100.00 %	7	100 %	13	100 %

Source: Field Survey, 2022

The sex-based educational attachment in the study area's Muslim community is displayed in the table above. There are six students in total at various educational levels. 33.33 percent of them were enrolled in primary schools, and some of them discontinued their education after completing their primary education. 0% of students are enrolled in lower secondary education, 0% in secondary education, and 1% are educated.

Sanitation and Health

People of the study area are less conscious for health and sanitation must of Mulims household have poor sanitation their Kitchen and rooms are dirty and flies are everywhere. Some Muslim families still consult "Dhami" for the treatment but some Muslims are used modern medicines. After not response of "dhami" treatment they go to the hospital in Nepalgunj and health center when the illness is serious otherwise they use traditional method of treatment.

Table 4*Treatment Pattern of Illness in Kingariya Community*

Service provides	No. of Household	Percentage
Dhami/ Gurau	4	15.38 %
Health center	15	57.69 %
Both	7	26.92 %
Total	26	100.00 %

Source: Field Survey, 2022

Table 4 presents that 57.69 percent household go to the health post and 15.38 percent go the Gurau/ Dhami. Some of them do not want to go to the hospital. This is due to the lack of educations. It also signifies their faith over Guaru/Dhami a traditional fait village doctor.

Family Planning

The family planning program of government is lurching slowly in village. Some Kingariya men have undergone Laparoscopy cooperation. But they do not use other means of contraceptives for temporary family planning. The knowledge and awareness of family planning seems to be minimum among the Muslim of the study area.

Table 5

Distribution of Respondents by Using Contraceptives Devices in the Study Area

Method	No of Household	Percentage
Condom (male)	10	38.46 %
Pills (female)	3	11.54 %
Vasectomy	0	0.00 %
Laproscopy	7	26.92 %
Not any	6	23.08 %
Total	26	100.00 %

Source: Field Survey, 2022

Table 5 shows 26 respondents, or 100 percent know at least one method of family planning 38.46 percent have used condom and 11.53 percent have used pills, Similarly 0 percent have done Vasectomy operation and 26.92 percent female have done permanent laparoscopy. The 23.08 percent have not used any mans of family planning. Total respondent 26 were married.

Occupational Status

Occupational Status is one of the important achieved characteristics, which directly determines the demographic process and also indicates the economies characteristics of population. In view of these occupations as a Variable has been taken into consideration. The distribution of sample population 10 years and above by occupational status is presented in table 6.

Table 6

Distribution Respondents by Occupational Status and Sex

Occupational status	Male		Female		Total	
	No	%	No	%	No	%
Agriculture	37	100	50	100	87	100
Daily wages	25	100	15	100	40	100
House hold work	10	100	7	100	17	100
Total	68	100	72	100	144	100

Source: Field Survey, 2022

According to the table, Daily wages (%) followed by the Agriculture (%) was the occupation in which most of the Muslim of Kingariya Tole was dependent upon. Only 100% of Muslim population in Kingariya were engaged in household were only. The most common occupation found was daily wages and equal numbers of male and female were engaged in daily wages and agriculture. The female mainly occupy house hold work. Hence, the “men at work were more in number than woman” at work.

Festivals and its Impact on Socio-cultural and Economic Life of the Muslim

Major facets of Muslim sociocultural life include festivals. It has been discovered that the event has a significant impact on Muslims' socioeconomic well-being. Over the years, they participate in a variety of festivals. They invested a lot of time and money, whether they had it or not, in these ceremonial customs. If they have money, they can celebrate Eid al-Fitr, which is the most costly and significant event for them, or if they don't, they can take advantage of credit. They look on with considerable interest. Halal meat and excellent cuisine are used to amuse and enjoy. The impoverished Muslim must take out a loan in order to celebrate the holidays since he cannot afford the extremely high cost. In addition, he borrows money from the wealthier members of the community to pay for Holy and other celebrations, and he pays them back with loans secured by their land.

It makes evident how these celebrations and festivities make Muslims more and more landless, deeply impoverished once more, and forced to continue living in a cycle of poverty. Such ceremonial traditions do, to some extent, aid in socialization and social sentiment, which in turn reflect societal solidity.

Size of Farming Land

The occupation pattern indicates that majority of Muslim household depended on agriculture. Therefore, the size of farming land and land ownership are the main indicators of economic status of Muslims, but almost all the Muslims of study area are land less. They are living in Government's land occupying, the land is called Parti/Ailani.

Agriculture Practice in the Study Area

The Muslims are landless but they are good farm worker so they are agriculture

Food Sufficiency

The pattern of food production and consumption determines a people's or a nation's economic situation. During the study period, I found the Muslims of study area are land less. So, they have neither grain production, nor the production will be sufficient for them they have only one choice to feed by daily income if no daily income whole family were sleep with empty stomach. In the period of study, the Muslims of study area are very poor in every aspect economic matters, sometimes their daily wages or income is insufficient for their living.

Economic Activities of Muslim

Livestock

Among the various secondary job of the Muslim, livestock raising is also one of them now a days. Because, they have started to keep hen, cock, goats in their home some have four some have six. Although, they do not have any idea of the advanced method of the cattle farming. But they are keeping goats and chicken not by the motto of business in view of that to fulfill some economic necessities.

Labour and wages

In the study area there are mainly Two types of labour systems are in the study area.

Factory Labours

Worker of factory as cleaner and they got very minimum salary about seven thousand to ten thousand rupees monthly basis. It is not sufficient for livelihood but they have to do, if some day they are absent in work the salary will be down and also they are not permanent they are temporary basics.

Daily wages

These types of labor are frequently used in research areas where there are less Muslims and they were paid a minimal daily salary. For a day's work, this kind of labor might be contracted separately and compensated based mostly on hours done. Particularly during the time when rice is planted, when workers are engaged and paid on a daily basis, the demand for women's labor in the months of July and August is quite strong. In order to support agriculture, laborers work in the fields. The pay ranges from Rs. 300 to Rs. 600 per day, although they can obtain at least Rs. 300.

Income and Expenditure

The researcher looked into the income of Muslims to illustrate some additional economic traits. The researcher's respondent was unable to provide an exact annual income. The overall revenue is calculated in terms of money and comes from many sources. Other than laboring on the other's land, their only significant source of revenue was considered to be notional. They have also embraced various income-generating activities besides agriculture, such as daily wage work, cattle, construction, tailoring, and so forth. These are not considered to be better sources of income than agriculture. However, these sources of revenue are meant to make a significant contribution to the Kingariya Muslims' standard of living. The following provides an illustration of such income sources:

Table 7*Annual Income of Household*

Income in Rs. (Monthly)	Number of Household						
	Agriculture	Wages labour	Service	Skill	Business	Livestock	Total
1000-5000	0	0	0	0	0	6	6
6000-10000	0	0	0	0	0	4	4
11000-15000	0	26	0	0	0	0	26
16000-20000	5	0	0	0	0	0	5
21000-25000	0	0	2	0	0	0	2
26000-30000	0	0	0	0	1	0	1
Above 31000	0	0	0	0	0	0	44

Source: Field Survey, 2022

The above table shows that the estimated annual income from Kingariya's household as above different sources of income. Among them total respondent ... percent were earned income monthly from agriculture labour in different strata. Similarly, the second high ratio income is based on daily wages labour and livestock which is occupied 100 percent. Among them the lowest amount of income is based on business which occupies only... percent of total household.

Findings

The total number of Muslim household in the study area is 56 with average, household sizes. Whereas, of the total sampled Muslim young population comprise 34.78 percent, the economically active population is 21.01 percent, and 1.93 percentage of Muslim are the age above 60 years.

The total literacy rate of the study area is 50 percentage of the total sampled population, 30.76 percentage of male are literate, likewise of the total sample population 33.34 percent female are literate. Out of which majority had only primary level and informal education. It was found that 57.69 percent of the respondent wear treated by health workers and 15.38 percent by home delivery and remaining 26.93 percent by both. Among the total respondents only 100 percent, have knowledge about at least one method of family planning and no percent male have done vasectomy operation and 26.92 percent female have done permanent laparoscopy among the total respondents. The Muslims of study area are depend in agriculture but no one have their own land for agriculture they are hardworking daily wages based agriculture labour. They have no sufficient money for food. And they did not use hommed wine or "Tadi" [a type of wine from taad tree] a lot in as their daily evening drink only few are not use drink otherwise everybody men or women were drink. They have no land for agriculture and no permanent income source so Muslim community falls victim in the cycle of poverty every year, months and days.

Conclusion

As a result of their continued celebration of all Hindu holidays, Muslims can be said to be an indigenous group that has been Islamic sanskritized. Muslims have a bad socioeconomic situation in the research area. They differ significantly from other ethnic groups in terms of their plain dress styles, belief in spirits, and cluster-style settlement patterns. They are straightforward, dependable, and hardworking but illiterate and impoverished. They are ruled by high caste in every aspect of life. The migration of hill people in the research area and the rapid growth of education, health, transportation, and mass communication have an impact on their socioeconomic life. The socioeconomic status of the Muslim population has had both positive and bad effects over time. The growth of the education and health sectors was the most significant benefit brought about by interactions between Kingariya Muslims and other religious groups. In the past, Muslims were reluctant to send their kids to school, but today they are starting to do so at the urging of the hill people. Similar to how Muslims had to be coerced into receiving medical attention at hospitals for vaccinations and other procedures, they now voluntarily visit health facilities for care. They have adopted new career paths in an effort to improve their socioeconomic conditions. More people are becoming educated, healthier, and more civilized than ever before.

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