CHAPTER THREE

STUDY ONE

Classification of the participants as low and/or highly supported at home and school climate

The term climate has been regarded as providing a network of forces and factors which surround, engulf and play on the individual (Bloom, 1968). According to Stott (1974) the term environment in its usual sense, encompasses all of the influences upon development which come from outside the individual. Good (1973), Biswas and Aggrawal (1971) and Wolman (1977) have also given similar definition to the term environment.

Different authors have also defined the home or family. Murdock (1949) states that “the family is as social group characterized by common residence, economic cooperation and reproduction, it include of both sexes, who maintain a socially approved sexual relationship and one or more children, own or adopted of the sexual co-habituating pair” the international dictionary of education mentions that “family is a primary social group of parents, offspring’s and possibly other members of household”.

Three terms have been used in respect to the type and quality of environment prevailing in home. These are: authoritarian, democratic and permissive. These terms have been used in relation to both home and school environments and are defined in behavioral terms by different authors. Platt et. al. (1962) state that each and every type of control at home is employed by parents. This continuum stems from parents who are restrictive and coercive, permitting the child little freedom, or range of activity, to the parents who are lax and ineffectual and unable to control the child. Between these two extremes are the parents who allow the child freedom but are capable of asserting authority when and where desired? According to Shah (1982) “Authoritarian parents rely too heavily on ones” means to enforce obedience. For this purpose they use many repressive restraints. They hold a strong concretion that child must obey and that it is the
responsibly of parents to mark children to obey their parents. Authoritarian parents take advantage of child’s weakness to secure complaints even subservience.

Maslow (1941); in contrast; stated that, “A good home is said to be one in which the child is given fullest opportunity for self expression within the limits of parental affection and supervision” Malm (1952) characterized, “A good home with affection; democracy lack of conflict; comradeship; good personal adjustment; security and appropriateness of attitude”. Douvan and Adelison (1966), defined a democratic family as one “in which the child is allowed a fair degree of autonomy; is included in important discussion massing and is controlled primarily by reasoning and verbal discipline.” On the other hand an authoritarian family is that in which rules are set without consulting the children’s autonomy is limited and discipline is predominant by physical actions.

According to Cronbach (1977) “home differ in many respects like warmth encouragement of independence, pressure for achievement and so on. Warm parents express their own love and encourage the child to express his feeling. Family members react to each other on emotional level. On other extreme is hostile rejection. The parents dislike children and are continuously critical and punitive. In some homes the child has little influence and freedom while other homes are often caused by democratic practices. Here, policies are worked out between parent and child or explained carefully.” Danesh (1978) pointed out “authoritarian families are power oriented, tend to have dichotomous conceptions and have emotional and intellectual rigidity. In contrast, democratic homes and permissive home bows to the whims of the child.”

School Climate

Factors responsible for the perception of the school climate as supportiveness could be both, inherent in the perceiving individual and also in the specific features of his environment. Factors peculiar to the individual that influence perception of school climate are his value structure, personality and needs. An important environmental factor related to the perception of lack of support is the behavior of teachers and peers.
Teacher’s expectancy and peer group acceptance have been particularly found significant in determining the supportiveness of the perceived climate.

**Teacher’s Expectancy**

The concept of ‘expectancy effect’ as determinant of educational achievement has received much attention, beginning with Rosenthal studies (1973), it has been found that teachers expecting good performance from students provide more feedback, create warmer socio-emotional mood, teach more material that is difficult and give enough time to their pupils to respond (Rosenthal, 1973; Bar-tal, 1979; Weiner, 1979) and thus, provide ways for higher achievement (Bar-tal & Freize, 1977). Thus, it is apparent that teachers’ expectation relates positively to the motivation and achievement of the minority group which is depressed because their teachers do not expect them to perform well (Clark, 1963).

**Peer Group Acceptance**

Peer group implies more or less enduring associations of individuals who enjoy a parity of status in at least some common motives or interest. Peer group characteristics have been found to be closely related to attainment (Coleman, 1966). It has been clear that socio-emotional aspects of peer group appear to take precedence over the other influence in shaping pupils’ motivation to learn. Students hailing from lower caste find little support from their peer who generally comes from high or middle caste groups. There is evidence to show that educational context does not alter the attitudes of students towards different caste groups. It is also seen that the perception of students coming from such disadvantaged groups as Harijans may be due to the expectations and behaviors of their teachers and peers. An important study in this respect was conducted by (Oopas et. al., 1975), which demonstrated the preference of Black high school students attending. Black colleges to continue attending the same instead of interacting into the main stream, not because of fear of physical or social harm but because of their feeling of the school as their own, it is often been found the lower class children (French, 1972).
The aim of this study is to classify the participants as low and highly supportive at home or school. The objectives and hypotheses are as follows:

1. The first objective of this study was to classify the participants as low/highly supportive towards their home. It was hypothesized that variation in the magnitude of supportiveness at home would be displayed by the participants.
2. The second objective of this study was to classify the participants as low/highly supportive towards their school. It was hypothesized that variation in the magnitude of supportiveness at school would be displayed by the participants.
3. The third objective of this study was to ascertain the impact of cultural variation on the sense of supportiveness towards home. It was hypothesized that variation in culture would cause variation in the sense of supportiveness at home.
4. The fourth objective of this study was to ascertain the impact of cultural variation on the sense of supportiveness towards school. It was hypothesized that variation in culture would cause variation in the sense of supportiveness at school.
5. The fifth objective of this study was to ascertain the impact of chronological age on the sense of supportiveness towards home. It was hypothesized that variation in chronological age would cause variation in the sense of supportiveness at home.
6. The sixth objective of this study was to ascertain the impact of chronological age on the sense of supportiveness towards school. It was hypothesized that variation in chronological age would cause variation in the sense of supportiveness at school.

7. Keeping these views in consideration this study was planned.

Method

Coverage of the study: Coverage of the study is as follows:
Tharu

Tharu (Nepali: थारू, Thārū) are an ethnic group indigenous to the Terai, the southern foothills of the Himalayas in Nepal and India. They are considered to be the direct descendents of the Gautama Buddha. Anthropologist Prof Dor Bahadur Bista, Balaram Gharti Magar and many scholars support the logic Suddhodhana being Tharu king of Kapilvastu, Lumbini—the birth place of Buddha, Nepal. Archaeological findings have also been supporting that Tharu people were living in that area for quite long time. The Tharus are recognized as an official nationality by the Government of Nepal.

Resistance to Malaria

The Tharu were famous for their ability to survive in the most malarial parts of the Terai that were deadly to outsiders. In 1902 a British observer noted, "Plainsmen and paharis generally die if they sleep in the Terai before November 1 or after June 1.", although others thought the Tharu weren't totally immune.

Contemporary medical research comparing Tharu with other ethnic groups living nearby found an incidence of malaria nearly seven times lower among Tharu. The researchers believed such a large difference pointed to genetic factors rather than behavioral or dietary differences. This was confirmed by follow-up investigation finding genes for thalassemia in nearly all Tharu studied.

Distribution

The majority of Tharu live in Nepal where they constitute 13.5% of the total population[10] or 3.96 million of Nepal's estimated 29.4 million population as of July 2010.[2] There are several endogamous sub-groups of Tharu:

- **Rana Tharu in the Kailali and Kanchanpur districts of the far western Nepal Terai; also in India, in Nainital, Uttarakhand and Kheri Terai, Uttar Pradesh.**
  
  **Rana Tharu claim Rajput origin.**
- Kathoriya Tharu, mostly in Kailali District and in India.
- Sonha in Surkhet district
- Dangaura Tharu in western Terai: Dang-Deukhuri, Banke and Bardia districts
- Paschuhan (Western) Tharu Rupandehi, Nawalparasi
- Rautar Tharu Rupandehi, Nawalparasi
- Purbaha Tharu Rupandehi, Kapilvastu
- Aarkutwa or Chitwania Tharu in central Terai: Sindhuli, Chitwan and Nawalparasi districts
- Kochila Tharu in eastern Terai: Bara, Parsa, Rautahat, Sarlahi, Mahottari and Udayapur Districts
- Danuwar in eastern Terai: Udayapur, Saptari and Morang districts.
- Lamputchwa Tharu in Morang District

Smaller numbers of Tharu reside in the adjacent Indian districts Champaran of Bihar state; Gorakhpur, Basti and Gonda of Uttar Pradesh state; and Nainital, Uttarakhand state. In 2001, Tharu were the largest of five scheduled tribes in Uttarakhand, with a population of 256,129 accounting for 33.4% of all scheduled tribes. In the same year, they constituted 77.4% of the total tribal population of Uttar Pradesh with a population of 83,544.

Culture

Tharu village near Bardia National Park
The Tharu people themselves say that they are a people of the forest. In Chitwan, they have lived in the forests for hundreds of years practicing a short fallow shifting cultivation. They planted rice, mustard, corn and lentils, but also collected forest products such as wild fruits, vegetables, medicinal plants and materials to build their houses; hunted deer, rabbit and wild boar, and went fishing in the rivers and oxbow lakes.

The Tharus never went abroad for employment – a life that kept them isolated in their own localities. In this isolation they developed a unique culture free from the influence of adjacent India, or from the mountain groups of Nepal. The most striking aspects of their environment are the decorated rice containers the Tharu mancolorfully painted verandahs and outer walls of their homes using only available materials like clay, mud, dung and grass. Much of the rich design is rooted in devotional activities and passed on from one generation to the next, occasionally introducing contemporary elements such as a bus or an airplane.

Household Structure

In the western Terai, most Rana Tharu prefer living in Badaghar called longhouses with big families of many generations, sometimes 40-50 people. All household members pool their labor force, contribute their income, share the expenditure and use one kitchen.

Language

There is no one Tharu language unifying Tharu communities in different parts of Nepal and India. Several speak various endemic Tharu languages. In western Nepal and adjacent parts of India, Tharus speak variants of Urdu and Awadhi. In and near central Nepal, they speak a variant of Bhojpuri. In eastern Nepal, they speak a variant of Maithili. More standard versions of these dialects are widely spoken by non-Tharu
neighbors in the same areas so that there are no important linguistic barriers between Tharus and their neighbors. However, there are linguistic barriers between these dialects standing in the way of communication between Tharus from different regions.

Tharu were already living in the Terai before Indo-Europeans arrived, raising the question what they may have been speaking at the time. The only surviving pre-Indo-European language in the Terai is Kusunda further west.

**Marriage system**

Traditionally, marriages were often arranged during the pregnancies of two women. If they gave birth to opposite sex babies, the two babies were supposed to be married if they grew up as friends. It was problematic if a boy or girl came of age and rejected their assigned fiance. Finding a replacement was difficult because most girls and boys were already engaged. However this custom has been disappearing. Most Tharus now practice conventional arranged marriages. They also practice love marriages, marriage after courtship and eloping.

**Religion**

The spiritual beliefs and moral values of the Tharu people are closely linked to the natural environment. The pantheon of their gods exhibits a large number of deities that live in the forest.

The Tharu are adherents of Hinduism. Small numbers have converted to Buddhism in the recent years. Such syncretic practices have led Tharu to practice folk Hinduism. With the advent of religious freedom, others have converted to Christianity and there are a variety of congregations active in the various districts where Tharus are found.

Traditional Tharu worship various gods in the form of animals such as horse, tiger, ox, snake and sheep. Such gods are seen in Hinduism. Every village has their own deity, commonly known as Bhuinyar. Tharu in East Nepal call their deity Gor-raja.
Most Tharu households own a statue of a traditional god. Family members often offer animal's blood sacrifices to appease the god. Animals such as pigeons and chickens are used for sacrificial purposes. Milk and silk cloth are also used. Many Tharu would also use the blood of one of the male members in the family for such rituals. Such rituals are conducted through ceremonies, and superficial cuts are made forehead, arms, throat, legs, and/or chest.

The gods are believed to have the ability to heal diseases and sickness. According to traditional legend, gods are given a bhakal, a promise of something, on condition that the sickness is cured, in any events of misfortunes, plagues and horror dreams. A relative's death is an event of great significance among Tharu, and rituals conducted varies in accordance to regions.

Tharu would approach shamans as doctors, known as Guruba. Such shamans use Buddhist medicines to cure illness. Shamans will also try to appease gods through incantations, beating drums and offering sacrifices. The Tharu believe sickness comes when the gods are displeased, and the demons are at work.

Buddhist converts among the Tharu are found in Saptari, Siraha and Udaypur. Currently it is believed that there are more than one dozen of Buddhist monks and novices among the Tharus. Such practice was possibly based on the fact that they were inspired by the discovery of Lord Buddha as a member of the Tharu tribe.

History

Modern history (1846 - 1999)

According to Nepali author Subodh Kumar Singh, a series of invasions by the other races, from north India across the border and from hills and mountains of Nepal, eroded the influence of the indigenous Tharus. In 1854 Jung Bahadur, the first Rana prime minister of Nepal, developed the Mulki Ain, a codification of Nepal's indigenous legal system, which divided society into a system of castes. The Tharus were placed at next to the bottom (lowest touchable, above untouchables) of the social hierarchy. Their land was taken away, disrupting their community and displacing the people.
In the 1950s, the World Health Organisation helped the Nepalese government eradicate malaria in the Terai region. This resulted in immigration of people from other areas to claim the fertile land, making many Tharus virtual slaves of the new landowners and developing the Kamaiya system of bonding generations of Tharus families to labour.

Recent history (2000–present)

The Government of Nepal outlawed the practice of bonded labour prevalent under the Kamaiya system on July 17, 2000, prohibiting anyone from employing any person as a bonded labourer and declared that the act of making one work as a bonded labourer, be punishable. Though democracy has been reinstated in the country, the Tharu community has called for a more Inclusive Democracy as they are fearful of remaining a backward, underprivileged people.

Kumauni people

Kumauni or Kumaoni (कुमाऊँनी) are people from Kumaon region of Uttarakhand, India. They include all those who speak the Kumaoni language or any of its numerous dialects, living in the Almora, Bageshwar, Champawat, Pithoragarh, Nainital, Dehradun, Udham Singh Nagar, Pauri districts of Uttarakhand, India.

Significant populations of Kumauni people exist in Uttar Pradesh especially in Lucknow, Allahabad, Bijnor, Kanpur, Assam, Bihar, Delhi, Madhya Pradesh; Maharashtra, the Punjab, and some regions of Himachal Pradesh like Solan and Nahan.

There is evidence that the hills of Kumaon have been inhabited by mankind for millennia, and the people of Kumaon today are the descendants of different waves of migration to these hills which took place over centuries.

The Armed Forces and the Central Police Organisations have been the major source of employment for the people of Kumaon. The nineteen battalions of the Kumaon Regiment clearly reflects the participation of Kumaoni people in defending the frontiers of India.
Etymology

The word Kumaon is believed to have been derived from "Kurmanchal", meaning land of the Kurmavatar (the tortoise incarnation of Lord Vishnu, the preserver according to Hindu mythology). The region of Kumaon is named after as such.

History

Khasa Settlement

The region was originally settled by Kols, an aboriginal people of the austro-Asiatic physical type who were later joined by Indo-Aryan Khas tribes that arrived from the north-west by the Vedic period. The Khas are typically thought to be descendants of the ancient Kamboj people who being of Iranian origin. The people of Kumaon are the descendants of these Khasa settlers. The Khas are also believed to have arrived from Tajikistan and share some physical traits with the Tajik population.

The Three Estates - Kumaoni/Khas Rajputs, Brahmins and Shilpkar

Traditional Kumaoni society consisted of three estates:

- Kumauni/Khas Rajputs
- Shilpkars
- Brahmins

According to historians of Kumaun and Garhwal in the beginning there were mainly two castes: Khas Rajput and Silpkar. 60% of total population is Khas Rajputs. Brahmins are 5%, Pant and Joshi are used as surnames in Brahmins are mainly of plains origin who came during later migrations.

Rawat, Adhikari, Bhandari Karki, Bisht, Khas, Singh, Kalkotiya, Katyuri, Mankotiya, Pathani, Chand, Chandel, Chandolia, Dhoni, Chaukotiya, Shah, Deo, Pal, Shahi, Negi etc. are frequently used Kumaoni Rajput surnames.

Khas Rajputs or Kumaoni Rajputs were mostly the administrative, military and land owning estates they held land in lieu of military service. Brahmins the clergy and Shilpkars the artistes, businessmen and the artisans.
**Katyuri Raj**

The Katyuri dynasty was of a branch of Kunindas origin and was founded by **Vashudev Katyuri**. Originally, from Joshimath, during their reign they dominated lands of varying extent from the 'Katyur' (modern day Baijnath) valley in Kumaon, between the 7th and 11th centuries AD, and established their capital, at Baijnath in Bageshwar district, which was then known as Kartikeyapura and lies in the centre of 'Katyur' valley. Brahma Deo Mandi in Kanchanpur District of Nepal was established by Katyuris king Brahma Deo. At their peak, the Katyuri kingdom extended from Nepal in the east to Kabul, Afghanistan in the west, before fragmenting into numerous principalities by the 12th century. They were displaced by the Chand Kings in the 11th century AD. Architectural remains of the Katyur dynasty's rule can be found in Baijnath and Dwarahat. The **Rajbar** dynasty of Askot in Pithoragarh, was set up in the 1279 AD, by a branch of the Katyuri Kings, headed by "Abhay Pal Deo" who was the grandson of Katyuri King, Brahm Deo. The dynasty ruled the region till, it became part of the British Raj through the treaty of Sugauli in 1816. Katyuri king Brahma Deo one of the most powerful king in this time and they rule sucessfully .He help Rajputana at fight against Aafgan in 700AD.After that he divided the ruling area for there sons. One of the youngest sons know as Manral. He ruled in almora District and most ruling area is (Saldh) and (Bhikhaysen)(Chokhot).Chokhot divided in four area, Mal chokhot, Tal chokhot, Charotiya, Chakkotiya. In this area manral dominate and rule and maintain there importance in this area. Manral ruling at british age also they are brave family to rule.In this time they maintain there power and dignity. There main area is charotiya in village name is (Tamadhoun)the one of the most family to dominate this area . They divided there work area are(Thokdar and Maalgujar).Youngest brother in family know as Thokdar and the Elder brother know as Maalgujar.

**Defeat of the Tughlaq Invasion of Karajal**

*Ferishta* in his memoirs writes of the invasion of **Muhammad bin Tughluq, Sultan of Delhi**'s armies directed towards the mountain of Karajal which lies between the territories of Hind and those of China. The capture of this mountain was somehow to aid Muhammad in his still-cherished designs on Khurasan. *Ibn Batuta* states that Karajal was 10 stages from Delhi. Historians suggest that Karajal was reference to the Kurmachal,
the Sanskrit name of the Kumaon hills it is also stated that the invasion was successfully repulsed and according to Ibn Batuta only 3 horsemen came back to tell of the disaster wreaked upon them by the hill-tribes of Kumaon (Karajal). Later, through diplomacy a successful treaty was drawn up and the tribes became tributaries and trading partners of the Sultanate.

Disintegration of the Katyuris

In the ancient period between 1300 AD to 1400 AD, after the disintegration of the Katyuri kingdom of Uttarakhand, eastern region of Uttarakhand (Kumaon and Far-Western Region Nepal) which was a part of Uttarakhand then), divided into eight different princely states i.e., 1. Bajnath-Katyuri, 2. Dwarhat, 3. Doti, 4. Baramandal, 5. Askot, 6. Sira, 7. Sora, 8. Sui (Kali kumaon). Latter on, in 1581 AD after had a defeat of Raika Hari Mall (maternal uncle of Rudra chand) with the hand of Rudra Chand all these disintegrated parts came under King Rudra chand and the whole region was named as Kumaon.

Chand Raj

The Chand kingdom was established by Som Chand, who came here from Kannuaj near Allahabad, sometime in the 10th century, and displaced the Katyuri Kings (कत्मूयी नयेश), originally from Katyur valley near Joshimath, who had been ruling the area from the 7th century AD. He continued to call his state Kurmanchal, and established its capital in Champawat in Kali Kumaon, called so, due to its vicinity to river Kali. Many temples built in this former capital city, during the 11th and 12th centuries exist today, this include the Baleshwar and Nagnath temples. They had brief stints with the Rajput clans in Gangoli and Bankot then predominant there the Mankotis of Mankot, the Pathanis of Attigaon-Kamsyar, Kalakotis and many other Khas Rajput Clans of the region. However they were able to establish their domain there. One of most powerful ruler of Chand dynasty was Baz Bahadur (1638–78) AD, who met Shah Jahan in Delhi, and in 1655 joined forces with him to attack Garhwal, which was under its king, Pirthi Shah, and subsequently captured the Terai region including Dehradun, which was hence separated from the Garhwal kingdom. Baz Bahadur extended his territory east to Karnali
river. In 1672, Baz Bahadur, started a poll tax, and its revenue was sent to Delhi as a tribute. Baz Bahadur also built the Golu Devata Temple, at Ghorakhal, near Bhimtal, after Lord Golu, a general in his army, who died valiantly at war. He also built famous Bhimeshwar Mahadev Temple at Bhimtal. Towards the end of the 17th century, Chand Rajas again attacked Garhwal kingdom, and in 1688, Udyot Chand, erected several temples at Almora, including Tripur Sundari, Udyot Chandeshwer and Par Bateshwere, to mark his victory over Garhwal and Doti, the Pabateshwar temple was renamed twice, to become the present Nanda Devi temple. Gyan chand, the king of kumaun ascended the throne in 1698. In 1699 he attacked garhwal, which was under the king Fateh Shah. He crossed Ramganga river and plundered Sabli, Khatli, and Sainchar. In 1701, Fateh shah entered in Chaukote (now Syalde region with 3 part, Talla Chaukote (lower), Malla Chaukote (Upper) and Bichla Chaukote (middle)) and Gewar vally (region of Chaukhiya, masi and dwarahat) as reply. The Kumaonis defeated the Garhwali in the battle of Duduli (near Melchauri in Garhwal). In 1707, the Kumaon forces annexed Juniyagarh in Bichla Chaukot (syalde), and razed the old fort at Chandpur. Later, Jagat Chand (1708–20), defeated the Raja of Garhwal and pushed him away from Srinagar, and his kingdom was given to a Brahmin. However, a subsequent king of Garhwal, Pradip Shah (1717–72), regained control over Garhwal and retained Doon till 1757, when Rohilla leader, Najib-ul-Daula, established himself there, though he was ousted soon by Pradip Shah.

**Raikas of Doti**

Niranjan Malla Deo was the founder of Doti Kingdom around the 13th century after a fall of Katyuris Kingdom. He was the son of Last Katyuris of united Katyuris kingdom. Kings of Doti were known as Raikas. Latter on Raikas, after overthrow Khas Malla of Karnali Zone, were able to form a strong Raikas Kingdom in Far Western Region and Kumaun which was called Doti. So far, the historical evidence of following Raikas have been discovered; Niranjan Maldev (Founder of Doti Kingdom), Nagi Malla (1238 AD), Ripu Malla (1279 AD), Nirai Pal (1353 AD may be of Askot and his historical evidence of 1354 AD has been found in Almoda), Nag Malla (1384 AD), Dhir Malla (1400 AD), Ripu Malla (1410 AD), Anand Malla (1430 AD), Balinarayan Malla
(not known), Sansar Malla (1442 AD), Kalyan Malla (1443 AD), Suratan Malla (1478 AD), Kriti Malla (1482 AD), Prithivi Malla (1488 AD), Medini Jay Malla (1512 AD), Ashok Malla (1517 AD), Raj Malla (1539 AD), Arjun Malla/Shahi (not known but he was ruling Sira as Malla and Doti as Shahi), Bhupati Malla/Shahi (1558 AD), Sagaram Shahi (1567 AD), Hari Malla/Shahi (1581 AD, Last Raikas King of Sira and adjoining part of Nepal), Rudra Shahi (1630 AD), Vikram Shahi (1642 AD), Mandhata Shahi (1671 AD), Raghunath Shahi (1690 AD), Hari Shahi (1720 AD), Krishna Shahi (1760 AD), Deep Shahi (1785 AD), Prithivi Pati Shahi (1790 AD, ‘he had fought against Nepali ruler with British in 1814 AD’)

Gorkha Rule and its Defeat

For some time the region was ruled by the Gorkhas. But People of Kumaon fought them valiantly with their courage, wisdom and their ever indomitable spirit. The people of Kumaon sued the British many times to help them overthrow the Gorkha rule. According to folklore when a British official was saved from the prison of the Tibetan Jongpong (Governor) of Taklakot in Tibet by some Kumaonis he pursued their case with the Resident at Delhi and convinced him to attack the Gorkhas in Kumaon. 4000 Kumaoni braves under Harakh Dev Joshi a chieftain of the Chand King (who was initially held responsible for the Gorkha invasion) joined the British. The British had so far been severely routed by the Gorakhas at several places (like the Battle of Jaithak and Malaun). But now the joint forces of Kumaonis and British struck the Gorkhas. Battle of Syahidevi resulted in a complete route of the Gorkhas at the hands of the British assisted by the Kumaonis, the Gorkha Subba (Governor) fled and so did their commanders, Almora was liberated The Gorkhas, who earlier seemed invincible, were finally defeated and the way for the liberation of Garhwal from the oppressive Gorkha rule was opened. The British realised through this war the potential of military expertise of these hillmen. Inspired by their bravery the British granted on the people of Kumaon the title of martial race. They heavily recruited from them and the result was the Kumaon Regiment (Earlier the Hyderabad Regiment which consisted mostly of Kumaonis).
British Raj

Later, the region was annexed by the British in 1815, and was governed for seventy years on the non-regulation system by three administrators, Mr. Traill, Mr J. H. Batten and Sir Henry Ramsay. The Kumaon Regiment was established at Ranikhet in 1813, it still gets its recruits from Kumaonis of Kumaon division and Ahir from the plains.

There were widespread opposition against British rule in various parts of Kumaon. The Kumauni people especially Champawat District rose during the Indian Rebellion of 1857 under the leadership of Kalu Singh Mahara.

In 1891 the division was composed of the three districts of Kumaon, Garhwal and the Tarai; but the two districts of Kumaon and the Tarai were subsequently redistributed and renamed after their headquarters, Nainital and Almora.

Gandhiji's advent sounded a death knell for the British in Kumaon. People now aware of the excesses of British Raj became defiant of it and played an active part in the Indian Struggle for Independence.

Gandhiji was revered in these parts and on his call the struggle of Saalam Salia Satyagraha led by Ram Singh Dhoni was started which shook the very roots of British rule in Kumaon. Many people lost their lives in the Saalam Satyagraha due to police brutality. Gandhiji named it the Bardoli of Kumaon an allusion to the Bardoli Satyagrah. Many Kumaonis also joined the Azad Hind Fauj led by Netaji Subhash Chandra Bose.
Language

Their Kumaoni language forms the Central subgroup of the Pahari languages. Kumaoni is one of the 325 recognized Indian languages, and is spoken by over 2,360,000 (1998) people of Indian states of Uttarakhand – Almora, Nainital, Pithoragarh, Bageshwar, Champawat, Rudrapur (UdhamSingh Nagar) districts; Assam; Bihar; Delhi; Madhya Pradesh; Maharashtra and Punjab, besides being spoken in some regions of Himachal Pradesh and Nepal.

Amongst its dialects, the Central Kumauni is spoken in Almora and northern Nainital, North-eastern Kumauni is in Pithoragarh, South-eastern Kumauni is in South-eastern Nainital, Western Kumauni is west of Almora and Nainital.

UNESCO’s Atlas of the World’s Languages in Danger designates Kumaoni as language in the unsafe category and which requires consistent conservation efforts.[16]

Dialects of Kumaon region

In all, there are 20 dialects spoken in the Kumaon region, including, Johari, Majh Kumaiya, Danpuriya, Askoti, Sirali, Soryali, Chaugarkhali, Kumaiya, Gangoli, Khasparjia, Phaldakoti, Pachhai, and Rauchaubhaisi.

Dialects of Kumaoni Language

- Kali Kumaon, Central Kumaoni
- North-Eastern Kumaoni
- South-Eastern Kumaoni
- Western Kumaoni
- Askoti of Askot
- Bhabhri of Ramnagar
- Chaugarkhiyali of Chaugarkha
- Danpuriya of Danpur
- Gangoli of Ganai-Gangoli (Gangolihat)
- Johari of Malla and Talla Johar
- Khasparjiya of Almora
- Kumaiyya of Champawat
- Pachhai of Pali-Pachhhau (Ranikhet, Dwarahat)
- Pashchimi
- Phaldakotiya of Phaldkot
- Rhau-Chaubyansi, (Nainital)
- Sirali of Sirakot (Didihat)
- Soriyali of Sor Valley (Pithoragarh)
- Baitada of Baitadi-Darchula area of Nepal and area of Pithoragarh District
- Dotiyali of Dadeldhura and Doti district of Nepal

**Kumauni Naming Customs**

**Forename**
Usually selected at the namakarana samaskāra or the traditional naming ritual practised among Hindus which suggests the starting word for the newly born child’s name according to the almanac or the panchangam and according to his zodiac or Rashi.

**Surnames**
There is a huge variety in surnames among the Kumaonis. Surnames are usually clan names. Rajput clans Bisht, Rawat, Karki, Negi, Pokhariya, Manral, Adhikari, Pathani use their clan names as surnames. These clan names often signify

- place of origin like Boras of Borarau, Kairas of Kairarau, Phaldkotiya of Phaldkot, Dhapolas of Dhapolasera and so on.
- historical occupation like Negi were historically revenue officials literally collectors of Neg or revenue, Bhandari literally treasurer.

This led to an immense variety of surnames in the region. Married women in the rural areas use the surname Devi (Devi means goddess) irrespective of their Surname or caste eg. Hema Devi, Deepa Devi.

**Middle names**
Middle names were the identification of the caste group one belongs.
- Singh was used by the Rajputs like Mahendra Singh Dhoni, Santosh Singh Karki,
Bhagat Singh Koshiari.
- Chandra, Ballabh, Dutt were used by Brahmins Narayan Dutt Tiwari, Kishan Chandra Pant.

Diminutives and Hypocorism

Diminutives or nicknames were common in rural as well as urban areas. Especially in rural communities where there were a lot of similar forenames and the clan name i.e. the surname and the middle name was the same within a village, therefore nicknames and hypocorism or child talk were essential for identification. Some usual nicknames

- Mohan Mohaniya
- Harish Hariya, Harua, Hari
- Narayan Narua, Naru, Nari
- Vinod Binua, Binu, Binni
- Deepa Dipuli
- Khimraj Khimu
- Prem Peru
- Prakash Parua paru

Honorifics

People older than one were called by attaching the corresponding relationship in front of their names. Commonly used suffixes are

- **Da** for an older man of the same generation eg. Bhagat becomes Bhagat da (da signifies dajyu or elder brother), Harish becomes Harda

This is even popular in the local electronic and print media

- **Ama** for elderly women eg. Bhagwati becomes Bhaguli Ama
- **Bubu** for elderly men
- **Di** (meaning elder sister) for older women of the same generation.

Teknonymy

Teknonymy is extensively practised in the rural areas especially for married women who are identified through their husband or eldest children

- husband therefore eg. Mohan’s wife will be called Mohaniya Saini (Saini means wife)
- eldest chidren eg. Narayan’s mother will be called Narua Ij (Ija means mother)
Culture

Religion

The culture of the present Kumaon is a blend of influences from the indigenous population as well as from the immigrants to this region. Consequently, the myths, dialects, languages, folk literature, festivals, fairs and forms of artistic expression are examples of the creative influences of the different cultural groups that constitute Kumaon.

Every peak, lake or mountain range is somehow or the other connected with some myth or the name of a God or Goddess, ranging from those associated with the Shaiva, Shakta and Vaishnava traditions, to local Gods like Haru, Saim, Golla, Chhurmal, Kail Bisht, Bholanath, Gangnath, Airy and Chaunu. The protagonists of the epic, the Pandavas, are said to have ended their life on earth by ascending the slopes of a peak in Western Garhwal called Swargarohini – literally, the 'Ascent to Heaven'. Temples are dedicated to the nine famous Goddesses, other local Goddesses, Bhairava, Surya and Ganesh. The temples at Jageshwar, Bageshwar, Binsar, Thalkedar, Rameshwar, Pancheshwar, Baijnath and Gananath are devoted to Lord Shiva. The temples of Devidhura, Haat ki Kaali in Gangolihat, Pumagiri, Almora, Nainital, Kot Ki Mai and Kotgari Devi are associated with the Shakt tradition, while the region of Lohaghat – Champawat (Mount Kandeo) is associated with Kunna Avatar. This region also has two famous Sun temples.

According to Atkinson there were 35 Vaishnava and 250 Shaiva temples in British Kumaon. Eight Vaishnava and 64 Shaiva temples were dedicated to the Shakti or female form alone.

Although Lord Shiva's influence prevailed throughout Kumaon, mainly because of its proximity to the region of Panchkedars and Kailash – Mansarover, this did not in any way hamper the influence of the local folk Gods and Goddesses. Although the tales
of Nanda Devi and Naina Devi have now been linked together, they began as two different stories.

Local Deities

Naina Devi

Naina Devi (नैना देवी) is a name for the Goddess Parvati. According to the Jagars Naina Devi was established in Kumaon by the Katyuri queen Jiya Rani. On the other hand there is a myth which talks of Sati’s committing suicide by jumping into a sacrificial fire, when she and Lord Shiva were insulted by her father Dakshaprajapati during a Yajnya, to which Shiva and Sati had not been invited in the first place. The myth goes on to say that while Shiva was taking Sati’s body away, her eye fell down at a spot near the temple of Pashan Devi in Nainital. Therefore, according to myth Naina Devi is none other than the goddess Parvati. (It is the story that Sati was reborn as Parvati).

Nanda Devi

The folklore says that the King of Kumaon Raja Hemant Chand had two daughters Nanda (नंदा देवी) and Sunanda (सुनंदा देवी), both were said to be ansh-avatars or part reincarnations of the all-powerful Mother Goddess, they were married into another royal family but these two princesses being very young were unhappy and homesick in their new abode, they ran back to their own kingdom but were lost on the winding paths of the Himalayas they were then pursued by a Demon but evading capture they jumped into a river. Their earthly bodies perished but their divine souls came back to their maternal palace and were deified.

One more account vsays that Nanda Devi is the Ran Devi (रण देवी) or War Goddess of Kumaon invoked by the warriors in the battle field and was brought to Kumaon by Chand Raja Baz Bahadur after the defeat of Garhwal and was established in Kot Bhramri and Almora.
Some say that, Nanda Devi is the *Greek Goddess 'Nana'*; who came to the Himalaya with the Indo – Greeks and Kushan Kings. However, the fact remains that Nanda Devi is typically a Kumaoni goddess and most popular in the region. She along with her sister Sunanda are worshipped as the Isht Devi or the Patron Deities by all Kumaonis.

**Bholanath**

Bholanath (बोलनाथ) is the most popular and revered folk god of Kumaon. He is said to be an incarnation of Lord Shiva. According to legend, the Chand King, Udai Chand, disinherited his elder son because of his bad habits and gave the Kingdom to his younger son. After wandering for a long time the elder son came with his pregnant wife and settled down near Almora. The King had both of them executed. The son, his wife and their unborn child became ghosts and people started worshipping them. The original temple of Bholanath is at Champawat. Bolanath is the kulankari god of kumaonis there is some wrong in the above story. the bholanath in kumaon is a deity, who on that time was a sage (brahmchari) did not married. and the lady with him who had a child is brahmi (is a widow of a brahmin) and was pregnant. The conspirators made the wrong and evil story in front of the king of "almora" who finally kill them and after this golu dev who was the king of Champawat, was son of bholanath's sister (kalinka) at that time came wth his four fighters force and defeat the king of almora.
Gwalla is also called Goljyun (गोलज्यून), Golla or Golu. Banners and flags are hung up over many temples in honour of Gwalla. There are Gwalla temples at Champawat, Chitai and Ghorakhal, although the temple at Chitai is the most famous of them. The story about Gwalla talks of a local king who, while hunting, sent his servants to look for water. The servants disturbed a woman who was praying. The woman, in a fit of anger, taunted the king that he could not separate two fighting bulls and proceeded to do so herself. The king was very impressed by this deed and he married the lady. When this queen got a son, the other queens, who were jealous of her, placed a pumpkin in its place and the child in a cage and put the cage into the river. The child was brought up by a fisherman. When the boy grew up he took a wooden horse to the river and on being questioned by the queens he replied that if women can give birth to pumpkins then wooden horses can drink water. When the king heard about this, he punished the guilty queens and crowned the boy, who went on to be known as Gwalla devata. Golu devta is also known as the 'god of justice'; people of all ages, and beliefs come with their complaints, grievances often in letter form and stick them outside the temple. Earlier sacrifice of male goats was also done in huge numbers, but now it has been stopped by local s. Devotees also offer brass bells of different sizes.

Gangnath

Gangnath’s (गंगनाथ) story is like the story of Bholanath. Gangnath was the son of king Vaibhav Chand of Doti (Western Nepal). He fought with his father and left his house when he fell in love with a Joshi Brahmin lady Bhana. Bhana's father/husband got Gangnath murdered by a blacksmith. When Gangnath took to harming people, they started worshipping him and Bhana. The jagar singers of Kumaon often tell tales about the love affair of Gangnath and Bhana. Gangnath temples are spread all over Kumaon. He is only god of justice.
**Airy**

Airy (ऐयी), whose eyes are said to be on the top of his head, is worshipped like the God Shani. His attendants, "Sau" and "Bhau" ride on dogs. Airy is said to take care of animals and it is in this form that he is worshipped. There are numerous temples of Airy in Kumaon but the main temple is at Byandhura. Female are never allowed to enter and not to worship in Airy Temple.

**Kail Bisht**

Kail Bisht (कैल बिष्ट) is said to be a generous folk god. The temple of this flute playing God is near Binsar. The story goes that Shrikrishna Pandey was given false reports about a love affair between his wife and a brave Rajput shepherd Kallu (Kail Bisht). The matter was brought before the king, who refused to have Kail Bisht executed when he saw the impression of a trident on Kail Bisht’s forehead and that of a Kadamb flower on his feet. However, later on Kallu was murdered by deception.

**Chaumu**

Chaumu (चौभू) is worshipped as a protector of animals particularly in the Jhulaghat-Pancheswar region. There is a story about a man who was going to Champawat with a Shivlinga in his turban. When he stopped to drink water he placed his turban on the road, but he could not pick it up again. Later on people started worshipping this spot. Bells and milk are offered in the temples of Chaumu at Chaupakhia (Wadda, Pithoragarh), Chamdeval (Pulla, Champawat), Pancheswar, Thathgaon (Almora), Dhamkuri, Surar and Santola (all in Nepal). These are basically the seats of seven brothers. Chamdeval is the principal seat of Chaumu.

**Haru and Saim**

Harish Chandra was a famous king of Champawat, who after his death was worshipped as the folk god Haru. Haru's mother's name was Kainar and he is said to be Gwall’ s maternal uncle. The temples of Haru and Saim (हरू सैभ), the god of boundaries, are generally together. Almost all villages have a 'dhuni' or sacrificial fireplace dedicated
to Haru dev and Saim dev. His temple is situated at Kapkot (2–3 km from Lamgara market), 15–20 km from Almora district on Almora-Lamgra route.

**Kotgari devi (Kokila devi)**

Kotgari devi (कोटगाड़ी देवी) is believed to be the goddess of justice. Her temple is situated at Pankhu, 71 km from the district Pithoragarh on Thal-Bageshwar route.

**Hokra devi**

Hokra devi (होक्रा देवी) is the isht devi of all Johar region of Kumaun. Her temple is on the hills of Munsyari near to the Namik glacier.

**Malaynath**

Malaynath (मलयनाथ) was son of Bhaglinga. He was a disciple of Guru Gorakh Nath. Golju was his classmate along with Bhagyalaxmi (who became the wife of mighty king of Chhiplakote). Malaynath ji is the isht deva of all the peoples of Digtar (Didihat). His temple is situated on the top of Seerakot (सीयाकोट), near to the Didihat Pithoragarh.

**Betalishwar**

Betalishwar is the isht devta of Kanalichina region district Pithoragarh. It is believed that he is born from fire. Some temples of Betalishwar are in Nepal also but the link among the two cannot be established. Considered to be very powerful and according to a folk he even caused a landslide to move the Local Shiva temple to make space for his own temple at Siroli village, Kanalichina. The temple is also known as Mandap. Betalishwar is also known as "Masanua".

Besides these, many other folk gods are worshipped in Kumaon e.g. Bhumia, Balchan, Nagnath, Bhandari Golla, Badhan, Narsingh, Lataul, Gabla, Chhurmal, kashin
devta in Khawatari village etc. Anyari and Ujyali are the popular goddesses. Garh Devis are to be found in cremation grounds and are worshipped on the night of Amavasya. There are also divinities like fairymothers or Parima who are worshipped

Although Bafaul, Ramol, Sangram Karki are also mentioned as folk heroes, they are not treated like gods.

**Jaagar Spirit Worship**

Jaagar (जागय) falls in the category of ghost and spiritual worship, in the form of a folk song or at times combined with dances. Sometimes, Jaagar may also be in the form of Puja folk songs and are sung in honour of the various gods and goddesses. There are more than 500 ballads on indigenous spirits, gods and goddesses, fairies and ghosts, the most famous Ganganath, Gorila, and Bholanath. The chief priest, Jagariya, fixes the time on which a jagar is to be performed. Around the burning fire, in a circle, are members of the village or family-suddenly the Dangariya or medium, slowly, and with measured drum beats, starts to invoke the spirit. Coupled with his singing, punctuated by the exotic drum-beats, and the shrill sound of the thali’, the crescendo, builds up and drives the listeners into a trance. In a fit of ecstasy they leap, shout, tremble and jump. As they move around the fire, the Das starts to address them by the name of the spirit or spirits involved and asks the spirits, the questions that are sought by some families and the remedies. Usually the spirit demands a sacrifice of a goat or a chicken. The spirit is sent back to its Himalayan abode and the spell breaks-the dance and the ceremony is over. While in a state of trance the dancers lick red-hot pokers, or shove their hands into the blazing fire without being harmed. The instruments used are a big Drum (Dhol), a smaller Drum (Damua), Hurka and Thali.
**Lifestyle**

At all auspicious occasions tilak made out of processed turmeric with akshat (Pithya) is put on the forehead. Village ladies are seen with a long pithya starting from the upper nose up to forehead. Various superstitions exists as common throughout the country. A black spot is put on the forehead of a child to ward away from evil spirits. Courtesy calls are made on days other than Tuesday and Saturday. Mourning calls are made exclusively on Tuesday and Saturdays. Visit to sick persons are not made on Tuesdays, Thursdays and Saturdays. Females do not pay visit to their mothers on Thursday. Elders are greeted by touching their feet with ovation of pailagon and responded by chirinjivi bhav or saubhagyavati bhav. Others are greeted with folded hands using Namaskar. Married women put round ingoor or sindoor on their forehead. On special occasions, married women wear huge golden nose ring called nath. Black beaded (Chareu) garland on their neck is considered to be the pious symbol of leading a married life for a woman. Golden necklace is commonly used but poor people use silver in the neck known as Hansuli. So far as the usual dress is concerned females wear sari but there is still a longing for the conventional dress of ghaghara-pichora. Every lady keeps it ready for ceremonial occasions. People live in houses made out of stone or bricks. Few old constructions are made out of wood also. Wood carvings which was very common in the past are now very rare. In Kumaon, roofs have slopes and roofing is done with the help of tin or slates of stone. In villages, animals live in ground floor called Goth and human beings in first floor. Hill temples are the monuments having mixture of deep sense of art and culture. Sculpture varies with the time of inception of the temple. The mode of worship is also different in many aspects from that of plains. These temples act as the nucleus of the social and cultural activities. Kumaon people organise Jagars to please local deities. *Golu, Bholanath, Sam, Aidi, Gangnath* are some of the local deities.

**Festivals**

After harvesting season people mostly relax, rejoice, dance and sing thus a festival is generated. At the transition of sun from one constellation to another Sankranti
is observed. Each Sankranti has a fair or festival connected to it somewhere in Kumoun. Fooldeyi, Bikhauti, Harela, Ghee Sankranti, Khatarua, Uttaraini are the mostly observed Sankranties throughout the region. Other festivals have the bearings in the moon and the dates changed frequently in Gregorian Calendar. *Basant Panchami, Shiv Ratri, Holi, Samvatsar Parwa, Ram Navami, Dashra, Batsavitri, Rakshabandhan, Janmastmi, Nandastmi, Deepawali etc.* are some of the auspicious occasions.

**Makar Sankranti**

According to the Hindu religious texts, on the day of Uttarayani also called ghughuti in Kumaon (घुघुति), the sun enters the Zodiocal sign of 'Makar' (Capricon) from the Zodiocal sign of the Kark (Cancer), i.e. from this day onwards the sun becomes 'Uttarayan' or it starts moving to the north. It is said that from this day, which signals a change of season, the migratory birds start returning to the hills. On Makar Sankranti people give Khichadi (*a mixture of pulses and rice*) in charity, take ceremonial dips in holy rivers, participate in the Uttarayani fairs and celebrate the festival of Ghughutia or Kale Kauva. During the festival of Kale Kauva (*literal translation 'black crow'*) people make sweetmeats out of sweetened flour (*flour and gur*) deep fried in ghee, shape them like drums, pomegranates, knives, swords etc. They are strung together and worn as necklace—in the middle of which an orange in fixed. Early in the morning children wear these necklaces and sing "*Kale Kauva.."* to attract crows and other birds and offer them portions of these necklaces, as a token of welcome for all the migratory birds, who are now coming back after their winter sojourn in the plains.

**Basant Panchmi**

The festival of Basant Panchami (बसंत पंचमी) celebrates the coming of the spring season. This festival, which also signals the end of winter, is generally celebrated during Magh (*January – February*). During this festival people worship the Goddess Saraswati, use yellow handkerchiefs or even yellow cloths and in a few places people put a yellow tilak on their foreheads. This festival also marks the beginning of *holi baithaks*. 
Kumaoni Holi

Kumauni Khadi Holi in rural Kumaon. The uniqueness of the Kumaoni Holi lies in its being a musical affair, whichever may be its form, be it the Baithki Holi, the Khari Holi or the Mahila Holi which starts from Basant Panchmi. The Baithki Holi and Khari Holi are unique in that the songs on which they are based have touch of melody, fun and spiritualism. These songs are essentially based on classical ragas. No wonder then the Baithki Holi is also known as Nirvan Ki Holi.

The Baithki Holi (बैठकी होली) begins from the premises of temples, where Holiyars (होल्माय), (the singers of Holi songs) as also the people gather to sing songs to the accompaniment of classical music.

The Khari Holi (खड़ी होली), is mostly celebrated in the rural areas of Kumaon. The songs of the Khari Holi are sung by the people, who sporting traditional white churidar payajama and kurta, dance in groups to the tune of ethnic musical instruments like the Dhol and Hurka.

The Holika made is known as Cheer (चीर) which is ceremonially made in a ceremony known as Cheer Bandhan (चीर बंधन) fifteen days before Dulhendi. The Cheer is a bonfire with a green Paiya tree branch in the middle. The Cheer of every village and mohalla is rigorously guarded as rival mohallas try to steal the others cheer.

Dulhendi known as Chharadi (छरडी), in Kumaoni (from Chharad (छरड), or
natural colours made from flower extracts, ash and water) is celebrated with great gusto much in the same way as all across North India.

**Phool Dei**

Phool Dei (फूल देई) is celebrated on the first day of the month of Chaitra in mid March. On this day, young girls conduct most of the ceremonies. In some places this festival is celebrated throughout the month with the advent of spring. During this festival young girls go to all the houses in the mohalla or the village with plates full of *rice, jaggery, coconut, green leaves and flowers*. They offer their good wishes for the prosperity of the household and are given blessings and presents (*sweets, gur, money etc.*) in return.

**Harela and Bhitauli**

On the first day of the navaratris (*nine day holy period*) of the month of Chaitra women fill baskets with soil and sow seven types of grains in them. The grains germinate symbolizing the future harvest. These yellow leaves, called Harela (*हरेला*), are cut on the tenth day and people put them on their heads and behind their ears. During the month of Chaitra (*March–April*) brothers send presents to their sisters. These presents are called Bhitauli (*भिटौली*).

Harela is peculiarly a Kumaoni festival to mark the advent of the rainy season. The celebration falls on the first day of Shravan. Ten days before the due date, seeds of either five or seven kinds of grains are mixed together and sown in pots inside the room, using small baskets filled with earth. The sowing is done either by the head of the family or the family priest. It is done ceremoniously. Water is sprinkled after worship. On the last day of the month of Aasr, one day before the actual celebration of the festival, a kind of mock weeding is done with small wooden hoes. Gaily painted images of Shiva and Parvati and their off springs are prepared and worshipped on the Shankranti day. Green shoots Harela are placed on the head gear.
The significance of Harela lies in the fact that it provides an opportunity to the cultivator to test the qualities or defects of the seeds he has in his store. Another significance is that the festival is the occasion to give taken monetary allowances – pocket money to the young girls of the family.

However, the more popular Harela is the one that is celebrated in the month of Shravan to commemorate the wedding of Lord Shiva and Parvati and to welcome the rainy season and the new harvest. On this day people make Dikaras* or clay statues of Gauri, Maheshwar, Ganesh etc. and worship them. Even the overworked bullocks are given a rest on the occasion of Harela. People put the blades of freshly cut Harela on their heads and send them to their relatives and friends as well.

**Khatarua**

Khatarua (खिडूआ) is essentially the special festival of pastoral-agricultural society and celebrated on the first day of the month of Ashwin in mid September, and signifies the beginning of the autumn. On this day people light bonfires, around which children dance, holding aloft colourful flags. People take special care of their animals and feed them fresh grass. Cucumbers are offered to the fire of Khatarua, which is said to destroy all evil influences.

The victory of the king of Kumaon over Garhwalis is also said to be one of the reasons for the celebration of Khatarua. It is said that Kumauni soldiers carrying banners depicting a cow vanquished the enemy and bonfires were lit to declare the victory.

**Bat Savitri**

This festival is celebrated on the Krishna amavasya (last day of the dark half of the month) of Jyestha and on the day married women worship Savitri and the Bat or banyan tree (*Ficus benghalensis*) and pray for the well being of their spouses. Women observe fast in honour of Savitri and Satyavan and remember how Savitri through her intense devotion saved her husband from the claws of death.
**Ganga Dusshera or Dasra**

Ganga Dusshera (गंगा दसरा) is celebrated on the Shukla dasami of the Jyestha (May – June). The sacred Ganges is worshipped on this day and Dusshera posters (dwarpatras or dasars), which have various geometric designs on them, are put up on the doors of houses and temples. These posters, once hand-written by Brahmins, are now printed. On this day people bathe in the holy rivers.

**Janyo Punyo**

The people of the Kumaon, celebrate Raksha Bandhan and Janopunyu (जन्मो ऩुन्मु) on the Shravani Purnima, it is a day on which people change their *janeu* (sacred thread). On this day the famous Bagwal fair is held at Devidhura in district Champawat. *Punyu* in Kumauni means *Purnima* or full moon it is the *purnima* in which the sacred thread *Janeu* or *Janyo* is ceremonically changed. The Raksha Bandhan celebrations are same as in all across North India.

**Dasshera or Bijaydashmi**

Dasshera festival starts in Kumaon with the performance of *Ramlila* which is itself unique as it is based on the musical rendering of the katha or story of Lord Ram based on the theatrical traditions set by *Uday Shankar* while on his stay in Almora these traditions were further enriched by *Mohan Upreti* and Brijendra Lal Sah. Known as the Almora or Kumaon style Ramlila has been recognised by *UNESCO* as one of the representative styles of Ramlila in India.

On the Dusshera day itself the effiges of *Ravana* and his family are burnt to signify the victory of good over evil.
Hilljatra

The Hilljatra (हिलजत्र), which is being celebrated in some parts of Pithoragarh district, is essentially the festival of pastoralists and agriculturalists. In the developmental process, the aathon (*eighth day of bhado*) and Gawra Visarjan also became the part of Hilljatra. The festival, which basically came to the Sor valley from the Sorar (Mahakali) region of West Nepal, was first introduced in Kumaour village. The Jatra was also accepted by the people of Bajethi, another village near Pithoragarh town and with some modifications it was introduced in Kanalichhina and Askot regions as Hiran Chital.

The Hilljatra is related to ropai (*the plantation of paddy*) and other agricultural and pastoral labours of the rainy season (*Hill = mud, Jatra = Jaat*). It has also been connected with the victory of the Champawat ruler. There is another story that Kuru, the representative of a Chand King, who went to Sorar (Nepal) to participate in the hilljatra, was able to sacrifice a buffalo with horns covering the neck. The people became happy and wanted to present Kuru a gift.

Kuru thought of introducing this festival in Sor valley and asked for four masks, Lakhiabhoot, Halwaha, two bullocks, and one implement – the Nepali plough. In this way, the hilljatra was introduced in Sor.

In the first part of jatra, worship and the ritual sacrifice of goats is performed, and in the second part, different pastoral and agricultural activities are presented in a dramatic way. The masks are very expressive and this is the most entertaining part of the festival.

In the third and last part, the songs are recited with the performance of circle dance (*Chanchari*). It continues late into the night. The songs are traditional as well as new and popular. The hilljatra is a living tradition and all care should be taken to preserve its style in a rapidly changing society.

Fairs
Fairs are organised on these occasions on certain places. The Uttaraini Mela at Chitrashila near Ranibag is observed on Makar Sankranti Day (Approx. 14 January). Kumaoni people feed the crows on Uttaraini day by saying ‘Khale Kaua khale Ghughuti Bada Khale’. On Buddha Purnima Day, in the month of May, there is festivity near Budhansthli, while Bhimtal observes Harela Mela on 16th or 17 July. Baishakhi Purnima day brings rejoicing near Lokhamtal while Kainchi temple premises is gay on 15 June. Kakrighat, besides the Kosi river, on road to Almora, has Somnath Fair on the last Monday of Baishakh, Garjia is full of festivity on Kartik Purnima day in the month of November. Nandashtami Festival is observed with full devotion in the district, fairs are organised at Nainadevi temple Almora, Nainital, Bhowali and Kot Bhramri. Dwarahat Bikhauti fair, Sor valley's Hilljatra fair, Ganai-Gangoli's Baurani fair are other important fairs. The Kumaoni people use the fortnight of Shradha in late September or early October to remember their died ancestors.

Uttarayani fair or Ghughutiya

Uttarayani fair is held in a number of places including Bageshwar, Rameshwar, Sult Mahadev, Chitrashila (Ranibagh) and Hanseshwar etc. on Uttarayani day. At Pancheshwar the dola of Chaumu comes down to the temple. The fair at Bageshwar attracts maximum people. Its commercial, cultural and political importance is still very high. Goods like iron and copper pots, baskets, casks, bamboo articles, mats, mattresses, carpets, blankets, herbs and spices are sold during this fair.

The Uttarayani fairs are often used as platforms by social and political workers and the Bageshwar fair specially has played an important role in all the local movements, as also in the freedom movement. In 1921 activists had given a call for the eventual eradication of the system of bonded labour known as coolie begar. In 1929 Gandhi ji came to Bageshwar. Many freedom fighters and folk singers have been closely associated with the Bageshwar fair. Even today the fair attracts a large number of people, who spend the whole night dancing and singing Jhoras, Chancharis and Bairas.

Nanda Devi fair
The Nandadevi fair is held at Almora, Nainital, Kot (Dangoli), Ranikhet, Bhowali, Kichha and also in the far flung villages of Johar (like Milam and Martoli) and Pindar valleys (like Wachham and Khati) and Pachar village in Bageshwar. In the villages of the Pindar valley people celebrate the Nanda Devi Jaat (journey) every year, while in Johari people come from far and wide to Danadhar, Suring, Milam and Martoli in order to worship the Goddess. In Nainital and Almora thousands take part in the procession carrying the dola (or litter) of Nanda Devi. It is said that the Nanda Devi fairs started in Kumaon during the reign of Kalyan Chand in the 16th century. A three day fair is held at Kot ki mai or Kot bhramari devi. The fair at Saneti comes every second year. Both these fairs are rich in folk expressions and many village products are brought for sale.

**Jauljibi and Thal fairs**

This fair is held every year in November at Jauljibi, the confluence of the rivers Kali and Gori, which is a meeting place of three different cultures – the Shauka, the Nepali and the Kumaoni. This gateway to Johar, Darma, Chaudans and Byans was at one time, considered to be the central place between Tibet and the Tarai regions. Though this fair is primarily a commercial one, its cultural importance cannot be overlooked. People come even from Nepal to this fair in order to sell horses, ghee and foreign goods and take back foodgrains, jaggery etc.

A similar fair is held at Thal on Vaishakh Sankranti (14 April) and it attracts a large number of Shaukas. With the closure of the Indo – Tibet trade these fairs have lost their former importance.

**Syaldey Bikhauti**

It is celebrated on the Vishuwat Sankranti day and commemorates an ancient victory. On this day, the Bagwal is held at Syalde Pokhar in the old town of Dwarahat. People also celebrate the occasion with music, songs and dancing. One day before this a similar fair is held at Vibhandeshwar in which Lord Shiva is worshipped. The Syalde Bikhauti fair has been successful in retaining its old colour and gaiety to a large extent.
**Somnath (Masi)**

This fair, also on Vishuwart Sankranti day is held in the Shiva temple at Masi. It is a famous fair of Pali Pachhaun. Animals, specially bullocks and calves, are sold at this fair. On the same day a fair is held at Thal. In the summer the people in the valley of Ramganga (West), especially in Masi and Bhikiasen, celebrate the unique machhli utsav (the fish festival). The villagers bearing tumra come with Jaal, fatyav and hathiya to the river to catch fish. The fish festival is locally known as Dahau.

**Devidhura Bagwal**

This fair is held in the compound of the Varahi Devi temple at Devidhura on the day of Raksha Bandhan. Devidhura is situated at a trijunction of Almora, Pithoragarh and Nainital districts and the fair is well known for its enchanting folk songs and dances as also for its Bagwal. During the Bagwal the two groups (khaps) of people throw stones at each other while they try to protect themselves by using big roof like shields. Even watching the Bagwal is a truly thrilling experience. The Devidhura fair has maintained its old vigour.

**Films**

- *Teri Saun*, (First film both in Kumaoni and Garhwali), written, produced, and directed by Anuj Joshi, 2003.
- *Madhuli* by Anamika Film, 2008.
- *Daayen Ya Baayen* is a Hindi drama film, directed by Bela Negi and produced by Sunil Doshi.

**Theatre**

Kumaoni theatre which developed through its 'Ramleela' plays, later evolved into a modern theatre form with the efforts of theatre stalwarts like Mohan Upreti and Dinesh Pandey, and groups like 'Parvatiya Kala Kendra' (started by Mohan Upreti) and...
Radio

- Trans World Radio (USA) – 7320 Hz (Shortwave)\textsuperscript{[281]}
- In order to create a folk genome tank of Uttarakhand where one can find each genre and occasions in the form of folk music, and to bring the melodious folk from the heart of Himalaya on global screen, the very first internet radio of Kumaon/Garhwal/Jaunsar was launched in year 2008 by a group of non resident Uttarakhandi from New York, which has been gaining significant popularity among inhabitants and migrants since its beta version was launched in year 2010. This was named after a very famous melody of hills of Himalaya, Bedupako Baramasa O Narain Kafal Pako Chaita Bedupako.

Cuisine

Kumaoni food is very simple but very nutritious completely suits the hard environment. Pulses like gehet are fashioned into different preparations like ras-bhaat, chains, faanda and thatwaani all are unique preparations from the same pulse. Jhoi or curry seasoned with curd. Chudkani and jola made from bhatt pulses. Cereals like mandua with rice and wheat are popular. Aloo ke gutke is a very popular dist made of potatoes and is relished by the kumaoni people.

The aim of this study was to classify the participants as low and highly supportive toward home or school. It also aimed to constitute the sample for study two and study three. Therefore a large number of participants were taken pertaining to concerned age groups and cultures. The design of the sample is given in table 3.1 a&b.
### Table 3.1a
**Design of the study**

<table>
<thead>
<tr>
<th>A</th>
<th>A1</th>
<th>A2</th>
<th>A3</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>B1</td>
<td>B1</td>
<td>B1</td>
</tr>
<tr>
<td>C</td>
<td>C1</td>
<td>C1</td>
<td>C1</td>
</tr>
<tr>
<td></td>
<td>K</td>
<td>K</td>
<td>K</td>
</tr>
<tr>
<td>C1</td>
<td>K</td>
<td>K</td>
<td>K</td>
</tr>
</tbody>
</table>

### Table 3.1b
**Design of the study after sample selection**

<table>
<thead>
<tr>
<th>A</th>
<th>A1</th>
<th>A2</th>
<th>A3</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>B1</td>
<td>B2</td>
<td>B1</td>
</tr>
<tr>
<td>C</td>
<td>C1</td>
<td>C2</td>
<td>C1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>D1</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>D2</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

### Legends

<table>
<thead>
<tr>
<th>A- Cultural Variation</th>
<th>B- Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1-Tharu.</td>
<td>B1-Boys</td>
</tr>
<tr>
<td>A2-Buxa</td>
<td>B2-Girls</td>
</tr>
<tr>
<td>A3-General Kumauni</td>
<td></td>
</tr>
</tbody>
</table>

**C-Types of Climatic Variation D-Levels of Climatic Supportiveness**

| C1-Home               | D1-Low level of climatic supportiveness |
| C2-School             | D2-High level of climatic supportiveness |

**Measures**
**Home Environment Scale**

In order to assess the patterns of family climate the *HES* was employed. Constructed by Dhaundiyal (1993) this measure has 74 items and it deals with ten dimensions namely 1- Attention and care 2- facilities 3- impartiality 4- parental approval of adolescents’ activities 5- sharing of ideas 6- trust 7- confidence 8- decision making 9- parental support and encouragement and 10 harmony among family members. It is a questionnaire of True-False items. Two scores are given for the true items and one score for false item. Thus, the score ranges between 74-148. Low score indicates supportive family climate and high vice versa. Split half reliability is .79 and test retest reliability .70. Prior to the conduction of test participants were instructed as below:

प्रस्तुत प्रश्नावली में पारिवारिक वातावरण से सम्बन्धित कुछ वाक्य दिये गये हैं। आपके प्रश्न कथन के सम्मुख अपने पारिवारिक अनुभव के आधार पर बताना होगा कि वाक्य में की गयी बातें आपके सम्बन्ध में सत्य हैं अथवा असत्य हैं। आपके उत्तर को वाक्य कथन के सम्मुख उपयुक्त खाने में सही का निशान लगाकर व्यक्त कीजिए। आपके उत्तर गोपनीय रखें जायेगें।

**The School Climate Supportiveness Scale**

In order to measure the pattern of scholastic climate supportiveness in children a measure constructed by Shukla and Mishra (1993) was used. This measure consists of forty-five items and deals with physical environment of the school, teachers’ behavior, teachers’ expectancy, and peer group behavior and peer expectancy. The scores range between 40-200. Low score indicates supportive school climate and high scores vice-versa. Prior to the test participants were instructed as follows:

इस परीक्षण का उद्देश्य यह जानना है कि आपके अपना विद्यालय कैसा लगता है। आप सारे प्रश्नों को ध्यान पूर्वक पढ़िए तथा अपने लिए अपने विद्यालय की उपयुक्तता के आधार पर सही का चिन्ह लगाइये। समय की सीमावद्धता नहीं है फिर भी कार्य जितनी शीघ्रता से हो करें।

**Results**

In this study an attempt was made to classify the subjects as low/high supportive
for home/school on the basis of their scores on Home environment scale and School climate supportiveness scale. Mean, SD and correlation analyzed the obtained data. Moreover, graphic analysis was done. Findings were presented in five phases and they are given below:

**Phaze 1**

*Frequency Distribution of Home Environment Scale*

Obtained data were separated by extreme group strategy method and frequency distribution was made of those participants who were selected for further studies. The frequency distribution is appeared in *table. 3.1(i)*

<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>140-149</td>
<td>14</td>
</tr>
<tr>
<td>130-139</td>
<td>23</td>
</tr>
<tr>
<td>120-129</td>
<td>40</td>
</tr>
<tr>
<td>110-119</td>
<td>30</td>
</tr>
<tr>
<td>100-109</td>
<td>50</td>
</tr>
<tr>
<td>90-99</td>
<td>37</td>
</tr>
<tr>
<td>80-89</td>
<td>26</td>
</tr>
<tr>
<td>70-79</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>240</strong></td>
</tr>
</tbody>
</table>

For convenience and clear profile data were also presented graphically and they are given in *figure 3.1(i)*.
Mean scores (HES)

Fig. 3.1(i)
Frequency Distribution of Scores of Home Environment Scale

Frequency

Estellar
Figure reports normal distribution at everywhere. Table and figure both show that distribution was normal in subjects.

**Phaze II**

*Area Wise Analysis of Family Climate Scale*

In order to measure the interaction pattern of family climate scale an area wise analysis of family climate scale was made. Data were pooled across all independent variables and mean values were computed. Findings are reported on *table 3.2(ii)*.

**Table 3.1 (ii)**

<table>
<thead>
<tr>
<th>S. N.</th>
<th>Name of the Areas</th>
<th>Mean Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Attention and care</td>
<td>17.96</td>
</tr>
<tr>
<td>2.</td>
<td>Facilities</td>
<td>12.63</td>
</tr>
<tr>
<td>3.</td>
<td>Impartiality</td>
<td>5.20</td>
</tr>
<tr>
<td>4.</td>
<td>Parental Approval of Adolescent Activities</td>
<td>15.85</td>
</tr>
<tr>
<td>5.</td>
<td>Sharing of Ideas</td>
<td>8.55</td>
</tr>
<tr>
<td>6.</td>
<td>Trust</td>
<td>9.65</td>
</tr>
<tr>
<td>7.</td>
<td>Confidence</td>
<td>16.00</td>
</tr>
<tr>
<td>8.</td>
<td>Decision Making</td>
<td>13.40</td>
</tr>
<tr>
<td>9.</td>
<td>Parental Support and Encouragement</td>
<td>14.90</td>
</tr>
<tr>
<td>10.</td>
<td>Harmony among Family members</td>
<td>16.17</td>
</tr>
</tbody>
</table>

**Phaze III**

*Frequency Distribution of School Climate Supportiveness Scale*

Similar to the *HES* data of school climate supportiveness scale were also analyzed through frequency distribution and it is appeared in *table 3.1 (iii)*. Table shows that it is normally distributed at everywhere. It is also supported by *figure 3.1(iii)*.
<table>
<thead>
<tr>
<th>Class Intervals</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>200-209</td>
<td>3</td>
</tr>
<tr>
<td>190-199</td>
<td>3</td>
</tr>
<tr>
<td>180-189</td>
<td>5</td>
</tr>
<tr>
<td>170-179</td>
<td>8</td>
</tr>
<tr>
<td>160-169</td>
<td>8</td>
</tr>
<tr>
<td>150-159</td>
<td>12</td>
</tr>
<tr>
<td>140-149</td>
<td>22</td>
</tr>
<tr>
<td>130-139</td>
<td>23</td>
</tr>
<tr>
<td>120-129</td>
<td>26</td>
</tr>
<tr>
<td>110-119</td>
<td>29</td>
</tr>
<tr>
<td>100-109</td>
<td>35</td>
</tr>
<tr>
<td>90-99</td>
<td>14</td>
</tr>
<tr>
<td>80-89</td>
<td>12</td>
</tr>
<tr>
<td>70-79</td>
<td>14</td>
</tr>
<tr>
<td>60-69</td>
<td>6</td>
</tr>
<tr>
<td>50-59</td>
<td>10</td>
</tr>
<tr>
<td>40-49</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>240</td>
</tr>
</tbody>
</table>
Fig. 3.1(iii)
Frequency Distribution of Scores on School Climate Supportiveness Scale

Mean school climate supportiveness scale vs Frequency
**Phaze IV**

*Area Wise Analysis of School Climate Supportiveness Scale*

More over an area wise analysis of school climate supportiveness scale was made. Data were pooled across all independent variables and it is appeared in *table 3.1(iv).*

**Table 3.1(iv)**

*Area Wise Analysis of School Climate Supportiveness Scale:*

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Name of the Area (s)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Physical Environment of school</td>
<td>53.86</td>
</tr>
<tr>
<td>2.</td>
<td>Teachers’ behaviour</td>
<td>30.99</td>
</tr>
<tr>
<td>3.</td>
<td>Teachers’ Expectancy</td>
<td>45.07</td>
</tr>
<tr>
<td>4.</td>
<td>Peer group behaviour</td>
<td>35.00</td>
</tr>
<tr>
<td>5.</td>
<td>Peer Expectancy</td>
<td>24.95</td>
</tr>
</tbody>
</table>

**Phaze (V)**

*Correlational Analysis of Data: Dimensional Analysis of Family Climate and School Climate:*

In order to get the clear profile to data scores were subjected to correlation and coefficients are presented in inter correlation matrix and they are presented in *table 3.1 a and b (v).*

**Table 3.1 b (v)**

*Co-relational Analysis of family climate and school climate*

<table>
<thead>
<tr>
<th>Name of the area(s)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Physical Environment of school</td>
<td>.79</td>
<td>.48</td>
<td>.49</td>
<td>.64</td>
<td></td>
</tr>
<tr>
<td>2. Teachers’ behaviour</td>
<td>.39</td>
<td>.59</td>
<td>.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Teachers’ Expectancy</td>
<td></td>
<td>.80</td>
<td>.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Peer group behaviour</td>
<td></td>
<td></td>
<td>.64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Peer Expectancy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>–</td>
</tr>
</tbody>
</table>
### Table 3.1 a (v)

<table>
<thead>
<tr>
<th>S. N.</th>
<th>Name of the Area(s)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attention and care</td>
<td>.59</td>
<td>.49</td>
<td>.64</td>
<td>.85</td>
<td>.46</td>
<td>.36</td>
<td>.31</td>
<td>.74</td>
<td>.49</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Facilities</td>
<td>.68</td>
<td>.71</td>
<td>.45</td>
<td>.48</td>
<td>.33</td>
<td>.54</td>
<td>.66</td>
<td>.70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Impartiality</td>
<td>.38</td>
<td>.68</td>
<td>.55</td>
<td>.59</td>
<td>.55</td>
<td>.60</td>
<td>.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Parental Approval of Adolescent Activities</td>
<td>.60</td>
<td>.76</td>
<td>.54</td>
<td>.49</td>
<td>.46</td>
<td>.60</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Sharing of Ideas</td>
<td>.68</td>
<td>.70</td>
<td>.49</td>
<td>.59</td>
<td>.60</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>6</td>
<td>Trust</td>
<td>.79</td>
<td>.60</td>
<td>.68</td>
<td>.69</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Confidence</td>
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<td>.49</td>
<td>.58</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Decision Making</td>
<td>.89</td>
<td>.79</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Parental Support and Encouragement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.37</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Harmony among Family members</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table reveals a close relationship the dimensions of home environment and school climate.

Findings, is some, are as follows:

1. *Data was normally distributed.*
2. *All Dimensions were closely related.*
3. *Inter correlation was quite high.*

**Discussion**

Obtained data were analyzed by means and correlation and they were discussed in terms of the importance of home and school climate. They are given below:

**Home Environment**

The total score of home Environment Scale represented the quality of various interactions going on between the child and other members of family. A higher total score represented good home environment, while lower score represented lack of it. Dimensional interpretation is given, here under.
**Affection and Care**

The first dimension of Home Environment referred to the ‘Affection and care’ perceived by adolescents among members of their home. It was construed that when members of home express affection for each other and provide mutual care, the home experience becomes pleasing and satisfying. Satisfactory relationships among family member are very much likely to influence children’s adjustment, attitude and behaviour and it is most conducive for better adjustment. Home with poorer degree of affection and care tended to towards maladjustment.

**Facilities**

In general, ‘facilities’ dimension of Home Environment refers to economic aspect. It is expected that in home which are better in financial status. On the other hand, low economic status families will be deficient in some essential facilities will not be able to provide the child such environment in which he may feel himself more adequate and self-sufficient.

**Impartiality in Home**

‘Impartiality’ represents unbiased of children by elders of home parents tend to like one or other child in their family and behave in a positive way towards him or her. Special consideration to such a child often takes the form of suppression in negligence of other children’s genuine needs and demands. It is likely that these neglected children become poorly adjusted and start viewing their parents in negative way. In this connection, it is also every much likely that whatever may be the behaviours of parents, it is the perception of impartiality or partiality by children which is more significant in their adjustment or attitude formation.
Parental Approval

Approval of adolescents’ various activities in home provides a measure of parental accepted of the various demands of adolescents. In home where various activities of adolescents are acceptance by their parents or rather encouraged by them, the adolescents feel more satisfied. This may lead towards better adjustment and attitude formation.

Sharing of Ideas

Home situation, in which several members remain interaction with each other, demands exchange of ideas, conflict and trust. Decision making is a normal phenomenon in which few members are sometimes involved in taking decisions. Involvement of every member of family in decision marking, through continuous interaction in the form of expressed ideas and trust becomes a pre-requisite for healthy home environment.

Parental Support and Care

Parental support is an important factor. It was thought that running of children should be based on parental support and encouragement on the basis of which children should be developed properly.

Harmony among Family Members

Harmony among various family members is another important aspect of home environment. Parents and their children interact with each other in relation to their roles and personality needs. Sometimes, the quality of interactions going on in home is such that these interactions remain mutually satisfying. However, in some homes members remain in conflict with each other. These conflicts may have significant bearing on personality development and attitude towards authority of adolescents.
School Climate

School is the second major institution which provides opportunities to children for their growth and development. A child who comes to school brings with him his experiences obtained from his home. The home situation provides him opportunities to interact with a limited member of individuals. It also ascribes certain roles to him. In contrast, school is a large society where roles become more specific. In the place of parents, who guide children in their day-to-day behaviour in home, the teacher comes to play a significant part in the life of children. Peer group, study groups and co-curricular groups come into existence and the child becomes a member of one or more such groups within a larger society. It is very much likely that experiences gained and behaviour patterns developed in the settings of school have a profound influence on personality adjustment and attitude towards authority of the children.

There are two factors that may be considered as responsible for the perception of the school climate. They are (i) interest in the perceiving individual and (ii) in the specific features of his environment. Factors with special reference to the individual that influence perception of school climate are his value structure, personality and needs. An important environmental factor related to the perception of lack or support is the behaviour of teachers and peers. Teachers’ expectancy and peer group acceptance have been found significant in determining the supportiveness of the perceived climate (Rosenthal, 1974; Zuckerman, 1979; Dweck & Reppucci, 1973; Weiner, 1979). Teachers’ expectations are related positively to the motivation and achievement of the students belongingness to deprive.

In this study it was noted that Ss differed in school and home climates Roaming in the whirlpool of this study the investigator thought that do variation in home and school climate produce variation in other activities which are directly related with school related activities. In order to answer this quest the investigator thought to per again the study two was launched. It is reported on proceeding pages.