

**CHANGING LIVELIHOOD STRATEGY AMONG THE  
CHEPANG COMMUNITY:**

A Case Study of Kankada VDC, Makwanpur, Nepal

**A Thesis Report**

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## **Recommendation Letter**

This report entitled on **CHANGING LIVELIHOOD STRATEGY AMONG THE CHEPANG COMMUNITY: A CASE STUDY OF KANKADA, VDC MAKWANPUR DISTRICT** has been completed by **ShantaBagale**, under my full guidance and supervision for the partial fulfillment of the requirement of thesis report for master's degree of Social Science and Humanities in Rural Development. I hereby recommended this report for its acceptance and approval.

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This is to certify that the thesis report **CHANGING LIVELIHOOD STRATEGY AMONG THE CHEPANG COMMUNITY: A CASE STUDY OF KANKADA, VDC MAKWANPUR DISTRICT** submitted by **ShantaBagale** has been examined by Central Department of Rural Development of University Campus, T.U., Kirtipur, Kathmandu It has been declared to be a successful work for fulfillment of academic requirements towards the completion of Masters of Social Science and Humanities in Rural Development.

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## Declaration

I hereby declare that the thesis entitled **CHANGING LIVELIHOOD STRATEGY AMONG THE CHEPANG COMMUNITY: A CASE STUDY OF KANKADA, VDC MAKWANPUR DISTRICT** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The result of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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Date: 2017-03-22

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**Shanta Bagale**

## ABSTRACT

This thesis entitled "Livelihood strategy Among the Chepang Community: A Case Study of Kankada VDC Makwanpur District, Nepal". The general objectives of this study are to examine the factor of livelihood of changing strategy Chepang, to examine the Socio-cultural and demographical characteristics of Chepang and to find out the socio economic condition of Chepang. Chepang of Kankada VDC is miserable condition. They are back warded in every sector. The study attempts to documents of the livelihood strategies of Chepang and focus socio-economic and occupational pattern in the study area.

Kankada VDC, Makwanpur District in Narayani Zone. In this VDC, there were 405 households. In the study area 50 households are selected for the random sampling from Kankada VDC Silinaga, Todke, Sanotodke, Damrang and Charimara. The respondents are household head. Simple random sampling techniques have been used to select the sample. In this study data were collected from field survey by applying household's survey, questionnaires and observation methods. The study found that total 50 households are interviewed reported that they had adopted agriculture as a main occupation. As a main occupation. The total population of 50 households is 542 among them 272 are male and 270 are female. Among the 50 respondent only 58% found the Nuclear family and 42% Joint family.

It was found that from study, 40% are illiterate, 22% % have permanent toilet where as 60% are temporary and 18% are none, and 52% have facility of tap water and 36% of the households had a 6 to 10 ropani land. For 4 to 6 month, 48% of the household have food sufficient. The above analysis is shows that Chepang community of Kankada socially and economically deprives the livelihoods strategies of Chepang past and presents distribution of livestock there were 67 cows kept for agriculture purpose 10 years ago but at present 83 cows, Similarly now Chepang people are also seen on Bee Farming where the study shows that 40 households were involved in Bee Farming, there were 2% Land 10 years ago but at present 10% Land who own 16 ropani and above Land.

It was found that, to improve the livelihoods strategies of Chepang there traditional type of farming system should be changed in to modern. Some sort of intensive type of farming scheme should be encouraged in this area. 'JT' and 'JTA' must be sent for their help regularly, so that they could be convinced about intensive type of farming and the implication of small farmer

program will be fruitful for uplift the Chepangs livelihood. Government should provide some low interest loan for livestock and agriculture production. Government should be focused income generation activities, such as goat farming, pig farming, bee keeping, vegetable farming etc. They were not trained with any vocational guidance or proper training, for the mobilization of local resources skill development training also required them.

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## **Acronyms/Abbreviations**

BS:		BikramSambat
CDR	:	Central Development Region
DDC	:	District Development Committee
INGO	:	International Non-Government Organization
JT	:	Junior Technician
JTA	:	Junior Technician Assistant
NGO	:	Non-Governmental Organizations
NCPM	:	Nepal Communist Party Maoist
PG	:	Page
TU	:	Tribhuvan University
UML	:	Unified Marxist and Leninist
UNDP	:	United Nations Development Programme
VDC	:	Village Development Committee

# CHAPTER-I

## INTRODUCTION

### 1.1 Background of the Study

Nepal is a multi-Cultural multi-religious and multi-lingual Country. Where people of different ethnicities have been living for ages. Chepang is one of three various ethnic groups who have been classified as AdivasiJanajati. The national foundation for upliftment of *AdivasiJanajati* 2002 defined janjati as those group or Communities who have their own mother tongue/language, customs, distinct social structure and written or oral history(UNESCO,2006). Out of total population of Nepal (2, 64, 94,504 according to Nepal's census (2011), the Chepang population totals around 50,000 (0.23%) and is scattered mainly across the Districts of Makwanpur (29%), Chitwan (40%), Dhading (20%) and Gorkh (5%). Majority of these people live in sheds made of tree branches. According to the recent Nepal Living Standard Survey, almost 90 percent of Chepang live below the poverty line. Change is the law of nature; it denotes a difference in some period of time. MacIver and page have defined changes as variation from the accepted modes of life, whether due to alteration in geographical condition, in cultural equipment composition of population or ideologies and whether brought about by diffusion or innovations within the groups.

In this study the phenomenon of 'change' has been dealt with from a sociological stance. The focus has been laid upon a particular community of people and how their society and culture have undergone change. By term 'Change' I refer to the process of adaptation through the alterations in their livelihood strategies due to the differing socio-cultural, economic and physical environment over the past couple of decades. Instead of dealing in details about the environmental changes, the intention of the study has been to explore how the particular group of people has made modification in their way of life to adapt to the changing circumstances.

Change is a universal and continuous phenomenon, which is found in all the societies at all times. There have been several changes in the livelihood of Chepang over the past few decades. For instance, for generations they had lived a semi-nomadic existence, hunting, good-gathering and fishing with the help of varieties of indigenous tools as bows, snares, traps, baskets, hooks as well us some slash and burn cultivation. However, their economy is

passing through the transitional phase of natural economy to simple agrarian economy, from forest economy to agroer agrarian field and market economy and from the nomadic life to the settled life. Moreover, the development of infrastructure like road construction, education, market extension has played significant role for bringing about changes in their livelihood. These days, some of the Chepang are dependent on local wage labor, business horticulture and service etc. for their livelihood.

This study intends to investigate and analyze how their livelihood has been changing. The main objective of the study is to examine the change in livelihood of Chepangs at Kankada VDC of Makwanpur District. However, the study is specially focused upon documenting the past and present livelihood strategies of Chepang in the study area.

People choose different activities or combination of activities to achieve their livelihood goals termed as livelihood strategies. They include productive activities, investment strategies, and reproductive choices. The choice of strategies is a dynamic process in which people combine activities to meet their changing needs.([www.eldis.org.np](http://www.eldis.org.np))Livelihood strategies denote the range and combination of activities and choices(including on production and investment) made by households in order to sustain themselves and contribute to the economic capital of household. ([www.peacebuildingdata.org](http://www.peacebuildingdata.org))

According to census 2011 of Nepal, there are 125 ethnic groups and castes with different languages, religion and culture in our country. The major ethnic groups of Nepal are Gurung, Magar, Tharu, Tamang, Rai, Limbu, Kumal, Dhimal and Chepang etc. Chepang is one of highly marginalized groups of Nepal living in the mountainous areas. Chepangs have suffered from the poor livelihood condition, illiteracy and poverty as compared to other ethnic groups. They usually live close to the forests of hills; the major homelands being Chitwan, Gorkha, DhadingandMakwanpur. Their settlement is in the height of 1000 to 2400 meters from the sea level. Chepangs have three different languages and different from those of Tamangs', who live closely Instead they believe that they belong to *kirati*group. The features of Chepang are Mongolian (Bista, 1967).

Chepangs are living in a primary stage of poverty but are very honest ethnic group of people. Their lives are intimately connected with forests. These days Chepang people are troubled from natural phenomena like deforestation and landslide. Their inhabitanace; the low productive steep hills are the main causes of poor livelihood status of Chepang. Moreover

due to the practices of Slash and Burn farming system in place of organized agriculture, they are not able to provide sufficient food to themselves. So they also follow traditional hunting, fishing, collecting of edible shoots and roots. The Chepang are also expert at weaving basket and other bamboo item, etc. The Chepang are one of Nepal's most disadvantaged indigenous groups and are classified under the 'highly marginalized' category on the basis of a set of socioeconomic indicators, such as population size, language literacy rate, house type, landownership, occupation and access to higher education. Although no longer a nomadic tribe, the Chepangs have largely preserved their unique tribal identity by maintaining their traditional knowledge system and continuing to practice animism. Their language, which they themselves call Chyo-bang (Chyo means hilltop and Bang means stone), belongs to the Tibeto-Burman language family and is closely related to the language of the Raute and Raji, two other marginalized communities of Nepal.

## **1.2 Statement of the Problem**

Nepal is a country of multi-caste/multi ethnic, religious and multi lingual societies where different caste/ethnic people have been living for ages. Among them, Chepang is one and also known as AadiivasiJanajati.

Chepang are highly marginalized group of people without access to different facilities required to uplift their life standard. Their livelihood strategies until now are not sufficient to support a standard life. It is necessary to study about the livelihood of such a marginalized Chepang community. In this context, the study had attempted to document ethnography of Chepang in order to provide the information particularly in the field of livelihood condition, such as source of income, need of education, health, security, drinking water, marriage process, dress pattern, kinship, food habit, religion and life style. Rich people are exploiting these people day by day. Rich people invest their money in high interest on them and Chepang are unable to pay back due to the lack of proper income. They are suffering from lack of food, shelter, and cloths. About 70% of children die within one and half year of age due to the malnutrition and different diseases (Thapalia 2044). So, it is necessary to preserve their traditional ethnic culture. We need to understand their present condition and support them to ease their livelihood. The Chepangs of Kankada VDC are in a miserable condition. The study is attempted to document the livelihood strategy of Chepang people. This study is focused on condition of socio economic and occupational pattern in the study area. This study was exploring the livelihood system among Chepangs.

As a permanent resident of Makwanpur District, I have been interested in the various changes that the district and its inhabitants have undergone in the past decade. Chepang community that has been cut. Off from the mainstream of social-economic for a long duration in the past, in recent years, they have been exposed to a wide range of influences both social and economic that have brought about same changes in their livelihood. Kankada V.D.C of Makwanpur District a stud has a large population of Chepang and is also readily accessible for conducting a study. Past research on Chepang community have not provided adequate information regarding the recent changes that have occurred in respect to their livelihood strategies.

### **1.3 Objectives of the Study**

The general objective of the study is to find out the livelihood strategy of Chepang people in Kankada VDC in Makwanpur District. The specific objectives of the study area are as follows

- To examine the current socio-economic status of Chepang people in study area.
- To compare the traditional livelihood strategy of and current livelihood strategy in last 10 years Chepang people
- To examine the factors of livelihood of changing strategy of Chepang.

### **1.4 Importance of the Study**

This study cans supportand useful insights into effective and suitable feedback for the policies for the uplifting of Chepang communities of this Kankada VDC, Makwanpur. It therefore was very helpful to understand the issues and situations of Chepangpeople from local perspective to the researchers, development organizations and organizations working in indigenous communities. Especially focusing on their occupational changes, traditional norms and values, food habits regarding the changes of their livelihood practices.

This study aims to assess and compare the changes in livelihood pattern of Makwanpur District. The study helped to find out the way of living, customs, traditions, occupation, language, religion and other aspects of Chepang people in KankdaVDC, Makwanpur. This study also explained the socio-economic status, culture and traditions, problems and prospects of Chepang community.

### **1.5 Limitations of the Study**

This study was related to study area so it could not be generalized other people. Due to the constraints of funds, time and level of research to be conducted the descriptive study was the only option. Livelihood is the broad term in which socio cultural and economic practices are the focus points. This study was confined with socio economic practices of Chepang community in Kankada VDC of Makwanpur District only. Thus the results drawn from this study represent the selected area only. The conclusion may not be generalized to the whole Chepang community in all over the country. But the inference might be valid to some extent to those Chepang, who have a similar geographical setting and similar settlement.

## **1.6 Organization of the Study**

This study is divided into five chapters. The first chapter is introductory which includes background of the study, statement of the problem, objectives, significance of the study, limitation and organization of the study. The second chapter deals with reviews of literature. Third chapter is concerned with methodology of the study, which included the research design, Rational of the study area, nature and source of data, Universe and sample, data collection techniques and tools and methods of data analysis and interpretation procedure. The four Chapters are Analysis and Presentation of the data. And last Chapter is the summary and conclusion the study has been put.

## **CHAPTER–II**

### **REVIEW OF LITERATURE**

In this chapter, the related literatures have been reviewed. The reviewed literatures are books, journals, seminars papers newspapers clippings and yearly publication related to my study.

#### **2.1 Conceptual Literature Review**

Nepal is multi-ethnic, multi-religious, multi-lingual and multi-cultural country. Each ethnic group has its own cultural, economic, social and religious beliefs. Different scholars have described Nepalese culture and social life in different ways. Bista described Nepalese culture and social life as an example of syncretism of various ethnic groups (Bista: 1989:1).

There is scarcity of the literature about the Chepang of Nepal. Research and studies on this indigenous group are limited in both number and scope. There are few ecology related anthropological studies, which deal with people, culture and nature. There is absence of studies on the socio economic condition in the sociological perspectives. After the restoration of democracy in 1951, foreigner as well as Nepalese scholars began to study on the different field of Nepal. Especially when the sociology course was offered in Tribhuvan University in 1981, it further encouraged the scholars to study about Nepal and Nepalese society. A few studies have been undertaken regarding the Chepang people. Some of the foreign scholars and Nepali sociologists have studied about them. Some of the reviewed important literature and its concerned issues of this study have presented as follows.

No Chepang is known to live outside his traditional regions, consisting of the southern part of Dhading District the western part of Makwanpur, the northern part of Chitwan and the southern part of Gorkha. They live along the steeper slopes of the Mahabharata range at elevation between 2500 and 4000 feet. Tamang live higher and Brahman and Chhetri, Gurung and Newar live lower than the Chepang along the some range of Mountains. Chepangs are economically disadvantaged compared to the people living around them (Bista, 1970).

The ancestors of the present Chepangs led a nomadic life and didn't practice agriculture. They subsisted on food gathering hunting and fishing. Chepangs still practice a good deal of food gathering and are quite dependent on forest product. The village deficiency of grain in the village maintains their traditional patterns. In recent years, however, these patterns of

subsistence have been threatened by deforestation. The forest is continuously shrinking, causing land slide which in turn creates the demand for more land. This causes more deforestation until even the steepest and stoniest slopes must be cultivated (Rai, 1985).

Unlike some of the Nepalese community, Chepangs have no division, sub division and hierarchy among themselves. All the Chepangs consider themselves of equal status. Either socially or economically they are not grouped or they have no restriction or hindrance on their food and other affairs. Their whole life is centered on very little agriculture, including hunting, fishing and food gathering. They may freely interline and intermarry. In spite of this, some of the terms indicating differentiation are used by them like SunPraja, LahariPraja, BaisnalPraja and Simply Praja, the Chepangs of Makwanpur call themselves LahariPraja or BaisnalPraja (Bista1967), but the Chepangs of Dhading, Gorkha and Chitwan claim that they are SunPraja or Simply Praja. It seems that they maintain some kind of hierarchy among themselves, Sun Praja is considered superior to the Praja and LahariPraja (Nakarmi, 1995).

Today the Chepang region is well connected with the highways like PrithiviRajmarga to the north, MuglingBharatpur highway to the west, TrivhuvanRajpath to the east and Hetauda-Bharatpur high way to the south. These days the Chepangs visit the nearest Bazaar like MalekhuMugling, Bhandara, Manohari and Bharatpur. They are slowly coming in contact with the outside world. Their age-long ecological balance is undergoing rapid change (Gurung, 1989).

Cultural ecology was emerged during late 1950s with the contribution of Julian Steward. Cultural ecology is a discipline of anthropology which examines and describes the relationship between human population and environment. Moreover, it also analyzes the relationship between culture and environment (Ember and Ember, 1990). In this regard Orlove(1980) states that central concern of cultural ecology is the study of the relationship which pertains between environment, population dynamic or demography and human culture and social organization. Therefore, culture is taken as means of adaptation or mediator between environment and human population (Steward, 1955). Julian steward was interested not only in establishing environmental Cultural theoretical methodological scheme for understanding development of human societies. According to him, cultural ecology differs from neo-evolutionist conception of cultural history in the sense that "it introduced the local environment as the extra cultural factors in the fruitless assumption that culture comes from culture" (Steward, 1955). He is mainly concerned with the ways in which particular

environmental features interact with specific features of culture /society and in the patterns of activity adopted by social groups to exploit a particular ecological niche. Here the crucial biological science is taken to mean that the total environment can be divided into a number of areas within which different groups live and one may study the inter-relationship between a social group occupying one niche (habitat) and these occupying other niches.

Thus, although several social groups may live and subsist in the same geographical area, in fact they occupy quite different niches and have very different subsistence goods. In other words, they many develop a symbolic relation. Steward in his analysis of cultural ecology, has carefully demonstrated why a specific group adapts to a specific ecological niche.

Steward's concept of cultural adaptation is theoretically important in that it breaks the circular argument that only culture can explain culture, which in sense remains true. The key to the adaptation of a culture is its technology; the method of cultural ecology developed by Steward Stresses upon technology. The method of cultural ecology has three aspects:

- (i) The analysis of method of production in the environment must be analyzed
- (ii) The pattern of human behavior that is part of the methods must be analyzed in order to
- (iii) Understand the relationship of production techniques to the other elements of the culture. However, Steward does emphasize that the extent to which productive activities influence a culture is always an imperial problem.

In this study, I also tried to applied this perspective to analyze the relationship between Chepang population, their surroundings, focusing on the change in their livelihood.

### **2.1.1 What is Chepangs?**

Nepal is a country of different ethnic groups. Chepang is one of three various ethnic groups who have been classified as Adivasijanajati. Chepangs are living in a primary stage of poverty but are very honest ethnic group of people. Their lives are intimately connected with forests. These days Chepang people are troubled from natural phenomena like deforestation and landslide. Their inhabitanace; the low productive steep hills are the main causes of poor livelihood status of Chepang. Moreover due to the practices of Slash and Burn farming system in place of organized agriculture, they are not able to provide sufficient food to themselves. So they also follow traditional hunting, fishing, collecting of edible shoots and

roots. The Chepang are also expert at weaving basket and other bamboo item, etc. The Chepang are one of Nepal's most disadvantaged indigenous groups

The Chepang live along the steep slopes of the Mahabharatrange at elevations between 2500 and 4000 feet from the sea level. (Gurung 1989)

There are various statements in the origin of the word 'Chepang'. In Chepang language 'Che' means 'Dog' and 'Pang' means an 'Arrow'. Likewise, in Chepang language 'Choy' means 'top of the hills' and 'bang' means 'rock'. In this way 'Choy bang' means settler of the top of hills or the cave of the rock. After long time, it has undergone the changes and they are called 'Chepang' (Adhikari, 1989).

### **2.1.2 Livelihood Strategy**

The main source of livelihood of the Chepang income is farming, livestock breeding and as wage laborers in various areas outside their own prior. Besides the above stated occupations, these people seemed to be living the nomadic hunter gatherer existence like the Rautes do even today and the Kusundas did till the last decade. It is difficult to support their families due to the low output and thus low income from the above stated occupation Therefore, the Chepangs go out do their works like fishing, hunting, weaving bamboo basket, ropes, ghums (bamboo woven roof like shade used as umbrella) and sell them at the nearest market (Gautam and Thapa Magar,1994).

Hence presents study seems to be urgently needed in order to sketch on structure with the changes the livelihood strategies through the economic and socio cultural life of Chepang of Kankada VDC in Makwanpur District and the Chepang in general. Chepang are highly marginalized group of people without access to different facilities required to uplift their life standard. Their livelihood strategies until now are not sufficient to support a standard life. It is necessary to study about the livelihood of such a marginalized Chepang community. In this context, the study has attempted to document ethnography of Chepang in order to provide the information particularly in the field of livelihood condition, such as source of income, need of education, health, security, drinking water, marriage process, dress pattern, kinship, food habit, religion and life style. In order to obtain this information, the study will be field oriented and based on questionnaire. Rich people are exploiting these people day by day. Rich people invest their money in high interest on them and Chepang are unable to pay back

due to the lack of proper income. They are suffering from lack of food, shelter, and cloths. About 70% of children die within one and half year of age due to the malnutrition and different diseases (Thapalia 2044).

"A livelihood compares the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance. Its capabilities and assets both now and in the future, while not under mining the natural resource base" (Timilsina, 2003).

On the way of living patterns and livelihood of Chepangs, the young writer, PremSwoveet (1993) writes; Chepangs are living nearly in wilderness. Only for a few years they have stepped toward agriculture but they are not successful to gain benefit from agriculture. So they are poor and almost in wilderness. They have no good and plain land but steeply and rocky. They make their own land cutting down the woods. Chepangs' meal is generally dhido and tihun. When they have enough grain (foodstuff) they eat dhido and tihun and drink Jand when they are in short of food grains, they also boil and eat the leaves of sisnu, tanki, siplighan etc. they boil and eat the flower of banana, Koiralo, etc. they fry and eat the seed of some plants like bhorla, tanki, Katus etc. They eat the fruits like Chiuri, Kaphal, Thakal, Jamuna, Khanue etc. and they eat the root of some Kandamuls like Gittha, Bhyakur, Tarul, Tyagun, Bharlang etc. Chepangs eat some insects like hornets, wasps and other kind of insects. They also eat frogs, crabs, snails, rats etc. They hunt and kill birds, jackals and dear, bear etc. Chepangs do not have any certain occupation but now days, they have begun to manufacture some kits Doko, basket, Nanglo, string, brush etc and collect herbals. They supply it to the developed villages and by their foodstuffs and clothes. They do not feel any hardness and troubles on their poor and natural life and be ever happy (Bohora, 2002).

Brutal (2000), has studied the 'Changing livelihood strategies of the Kumals community of Pokhara Valley of westerns Nepal' focusing the changing livelihood strategies of Kumals community of Pokhara Valley with societal context. He has concluded his dissertation with the changing livelihood strategy of Kumals due to the development of market centers and opportunities expanded in society. Kumals are also increasing showing the tendencies to earn rapidly by getting involved in the economy that is based on the market. He further says that the young generation of Kumals has not inherited the skills of making the pots. Instead most of them who have gained achievements in education have not been able to earn their

livelihood which according to him made them more vulnerable. The case of labour export from the Gaun to the Gulf countries can be taken as an intense that makes this clear. He further says that because of the improved irrigation facilities and introduction of improved seeds, farming tools, so Kumals has changed their traditional pots making works.

## **2.2 Studies Literature Review on Previous**

Hodgson (1848) was the first scholar, who wrote about the Chepang, he mentioned the Chepang as the primitive inhabitant of Nepal. He further (1857) writes the Chepang rely more on food gathering and hunting than on agriculture. They expect more from their bows and arrows than from the plough sphere. To earn money, to make a proper house and to live, to wear clothes, and to get education are things, which are just being introduced into Chepang society.

Bista was the first anthropologist to make the preliminary study into the verity of ethnic groups of Nepal. In his ethnographic survey of Nepalese people; in one of his books "People of Nepal" he has given some description on aspects of the socio-economic of Chepang (Bista, 1965).

Among the Nepalese scholar Ganesh Man Gurung (1995) wrote on socioeconomic aspects where he discussed about three major instructions viz. family, marriage and kinship of Chepang and combines together the culture and recent change in recent structure aspects. Family and marriage are long traditions in the study of sociological and anthropological fields. The family of the Chepang is the bio-social, socio-economic, and socio-ritual, units of social organization. He categorized the family pattern of Chepang as nuclear joint family. As he described the marriage system of Chepang, he addressed the marriage fulfilling the basic needs of humans by providing security and it is important for family affairs. All together he mentioned the Chepang kinship and their blood relationship. His book on the topic 'village administration aspect' deals with the leadership of the community. If the leadership is traditional conservative, the speed of the progress will be slow and mentioned about the traditional organizational control of Chepang community and their village administration with their political participation and emerging leadership pattern. Gurung (1995) mentioned society, culture, lifestyle, historical interpretation, ethnic identity, physical features, food habits, clothing, festival and occupation of Chepang in 'Report from a Chepang village'.

In the book "People of Nepal" (1965) written by Bista, the writer has attempted to sketch an ethnographic map of all ethnic groups of Nepal. He has presented the ethnographic picture of

Chepang as traditional, socio cultural, and economic life briefly in his book entitled as "Meche DekhiMahakaliSamma" (1967). Thapalia in his book "ChepangJatiEkParichya" (2044) B.S., has also made an attempt to give an ethnographic picture of Chepang community of Nepal by describing the aspect of their life, origin, organization, history and socio-cultural condition as well as identified their prevailing problems. Thapa carried out a study of the Chepangs of Chitwan, Makwanpur, Dhading and Gorkha districts. He describes the Chepangs in his book "Chepangharusangakehidin" (Madhupark, September - October 1942 vol. 7, no. 5, p 75), the total population of Chepangs, geographic map, their home land, occupation, historical origin, economic condition, and marriage system among the Chepang community but he doesn't talk about the socio-economic change of their life. Bista and Singh wrote "Ethnic groups of Nepal and their ways of living (1978)". In their book, we can find some information of Chepang people of Chitwan. This book is also unable to show the family patterns and their changing life style. This book gives the general introduction of Nepalese ethnic groups in general.

Rai (1985) has presented the economy of Chepang of central Nepal as very poor. He has studied their agricultural tools and techniques and their living standards. They are exploited economically, politically and socially by their neighbors, Mr. Rai pointed out in his study. Riboli (2000) has carried out a study on Chepangs. The study has particularly focused on the form of equity practiced in Chepang community. She also have described about the two Chepang festivals. She also wrote about the dowry system. The parent of the bride should provide her with a dowry, usually in the forms of animals, hens, goats, pigs, water Buffalos,Cows and Chiuri

(BassiaButyracea). Thus, although there are some scholar and researcher who have studied on the Chepang from different angles in different situation and places but there is no separate literature and publication on the livelihood strategies of Chepang people in Chitwan.

Robert chamber and Gordon Conway were the first in providing the definition of livelihood. In 1992, they propose the following composite definition of sustainable livelihood. A livelihood comprises the capabilities an assets (stores, resources, claims access) and activities required for means of living: A livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance, its capabilities and assets, and provide sustainable livelihood opportunities for the next generation and which can contribute net

benefits to other livelihood at local and global levels and in short and long term (Krantz – 2001 – cited by Tamang 2005)

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

The chapter the research methods applied by researcher to obtain the answer of the research question The chapter mainly consists of rational for the selection of the site, type of research design, process of sampling nature and source of data.

#### **3.1 Research Design**

The research design was ethnographic and descriptive in nature. It was ethnographic because the study has tried to explore the socio-economic condition of Chepangs contributing better understanding of their livelihood on the other hand; it was descriptive research design since it enabled the researcher to present a clear view of the phenomenon under investigation.

Moreover, in this research applied descriptive research design to describe demographical composition and economic activities of the study area. The main objective of the change one livelihood of Chepangs at Kankada VDC of Makwanpur District.

#### **3.2 Rational for the Selection of Study Area**

Chepang is indigenous and of the backward communities of Nepal. Kankada village was selected for the study where some Chepangs inhabited. The study area is located in Kankada VDC of Makwanpur District. Chepangs have been found to have been living in different places of Nepal like Chitwan, Gorkha, Makwanpur, Dhadingetc, selected this area because the Chepangs of this area are no longer depending on hunting, food gathering and fishing. As I come to know from the study of various books magazines articles etc.

The research have selected for this study whereas more than Chepang people residence in because there is not good and through study conducted in this community with socio-economic condition. This study is focus on the changes in livelihood strategy of Chepangs and their social and economic starts.

### **3.3 Nature and Sources of Data**

On the basis of nature both qualitative and quantitative data were used in the research those data were collected from both primary and secondary sources secondary data was collected from different published and unpublished documents. The sources and the process of collection of both the primary and secondary data have been described in the following section.

#### **3.3.1 Collection of Primary Data**

For the collection of primary data, many field instruments were used the tools and techniques were household survey observation and interview.

#### **3.3.2 Collection of Secondary Data**

The information about livelihood strategy of Chepang from hard or soft copy of scholarly journals books, reports from varied sources are the secondary data are needed for the study.

### **3.4 Population Sample and Sampling Procedure**

In Kankada VDC that has been selected for the study a total of 690 Chepang household are present with a total population of 4183 Chepang among which 2177 are male and 2006 are female (VDC profile 2069)

Kankada VDC was a total of 9 wards, The Chepang population is unevenly districted among 8 of these 9 wards ward 6 has no Chepang population Among these 8 words with Chepang household the sample was taken from 5 wards (1, 2, 3, 7 and 9) The rest 4, 5 and 8 was excluding from the study These inclusion and exclusion are solely based on time and economic resource constraints and the ease of conduction the study.

**Table No 3.1**

**Distribution of Choosing for Households**

<b>Ward No</b>	<b>Households</b>	<b>Percent</b>
1	209	25.9
2	6	0.82
3	8	0.1
7	142	17.4
9	40	4.9
<b>Total</b>	<b>405</b>	<b>50</b>

*Source:FieldSurvey,2016*

In this study wards no 1,2,3,7 and 9 have 209, 6, 8, 142 and 40 Chepang household respectively from each of these wards 12% of household was choosing for proportionate sampling the selected wards from 50 household was choosing for proportionate sampling. The household with each ward had than randomly sampled and chosen for study according proportion calculated.

### **3.5 Techniques and Tools of Data Collection**

Both quantitative and qualitative data were collected using various methods such as observation interview household survey key informants interview. The techniques for the collection of data of the study are as follows.

#### **3.5.1 Household Survey**

Household survey schedule provided quantitative data. In this study it was used to collect basic information like population structure, source of income education marital status, age and sex, family size occupation and their ways of earning livelihood the data was collected from responders during the field work of the household level.

#### **3.5.2 Observation**

Livelihood strategies of each households selected in sampling took visited and observed the data has been recorded while observing the households, environment, economic stratus, occupation, social status, agriculture status etc.

#### **3.5.3 Key Informant Interview**

Key information interview was conducting in this study. The informants such as Chepangs earning traditional and changing pattern of livelihood, population structure source of income education, marital status age and sex family size occupation condition and their relationship with other people of study area.

### **3.6 Method**

The data collected so far is properly simple mathematical and statistical tools such as table graph percentage etc the qualitative data collected so far were analyzed with systematic process of gathering classifying analyzing.

# **CHAPTER-IV**

## **PRESENTATION AND ANALYSIS**

### **OF THE DATA**

#### **4.1 Study Area: At a Glance**

Chepang is indigenous and of the backward communities of Nepal. Kankada village was selected for the study where some Chepangs inhabited. The Chepang live along the steep slopes area. The study area is located in Kankada VDC of Makwanpur District. Chepangs have been found to have been living in different places of Nepal like Chitwan, Gorkha, Makwanpur, Dhading etc,

##### **4.1.1 Physical Setting**

The Chepang live along the steep slopes of the Mahabharata range at elevations between 2500 and 4000 feet from the sea level (Gurung 1989) The Tamangs live at higher altitudes and Brahmins Chhetris, Gurung and Newars live in lower altitudes than the Chepang along the same range of mountains (Bista 1980) some of the hilly regions of Makwanpur Dhading Gorkha Districts of Nepal are the traditional home lands of the Chepang.

Makwanpur District is one of the five Districts of the Narayani Zone (Central Development Region) of the Nepal. The district has been elevated in different height ranging from 820 to 900 from the sea level. The climate of the District varies from tropical to mid temperate type depending upon the geographical variation. The major rivers of the District are Rapit, Lothar, Manaharic, The Major hill of the Makwanpur is Chure.

The Chepangs living in Kankada village were selected for the study. The study area is located at Kankada VDC. Chepang is an indigenous and of the backward communities Kankada VDC. It is linked with Hetauda Narayagad Highway. At present a motor able road is constructed from Manahari Bazar to Kankada VDC. The study is 30 km far from Lothar Bazar and is 40 km far from Manahari Bazar up to which there is the facility of bus and shopping market. The settlement pattern signifies not only the physical composition of the certain ethnic group but it also represents social-economic and cultural aspect of the family. The settlement pattern of the Chepang of the study area is found typical. The settlement is still surrounded by forest in upper hill and area not easily accessible.

In the study area Maize was found as the main crop millet, wheat paddy and vegetable were found as the subsidiary crops

#### **4.1.2 Natural Resource**

In Nepal, Forests are the main natural resources for the people; the study area is no exception for this fact. Most of the population in the study area depends upon land and forest. However, those sources are used for their daily use and are yet to manage properly to make its maximum use line with the management and avoid lot of pressure on it as it is now for the sake of future use of it. Moreover, the limited and unproductive land has to be under cultivating by arranging measures of checking soil erosion and landslide.

#### **4.1.3 Forest Resource**

People live mainly in forest beside the land such as fuel; fodder and timber for construction are the main source for every household almost all the habitants are surrounded by forest, According to the information of Kankada VDC office, about 623 roping land is covered with forest. It is observed and found that the major types of trees found here is Chilaune, Katus, Simal, Utis, Takai, Khanayo, Nimaro, Dar, Chiuri and Timur etc.

#### **4.1.4 Population of Makwanpur District**

The science of the population that is called demography represents a fundamental approach to the understanding of human society. Without knowing the complex inter-relationship among fertility, mortality and migration, the real understanding of population and society is not possible. The total population of Makwanpur 420477 whereas 206664 male and 213813 female. (2011) the total number of houses is 1505 KankadaVDC among them, total the total households of Chepang are 917. The total population of Kankada VDC is 7940. Among them 3765are male and 4175 are female.

#### **4.1.5 Land**

Land is one of the major natural resources. Land is the main property of this area. The land of the village was either used for houses or for cultivation. The land of the village is very suitable for vegetable and banana farming. In the field observation it was seen that village has sloppy and flat pieces of cultivable land. The villages of Kankada have categorized the land

into three categories, Khet, Bari and Pakho. Bari is near from home where a kind of millet, maize, Mustard and other vegetables are grown. The Bari is generally neither sloppy nor flat. But Khet and Pakho are far from settlement area. Khet is specially used for growing paddy, wheat, potato and millet, and Pakho is used for cutting grass.

#### **4.1.6 Settlement Patterns**

There are two different clusters, one is Chepang settlement and another is non-Chepang area where mostly Tamang, Dalits lived. The Chepangs' houses are situated on the top part of the hill. In past the settlement were separated by the dense forest in the study area. An elderly Chepang informed that the people began to convert the forest into an agricultural land. Thereafter these two settlements were linked.

#### **Change in Settlement Patterns**

We can notice much change in settlement patterns of Chepang. They used to construct the houses with stone, mud, wood and grass. Most of the roofs of the houses were made up of grass but now days the structure of this is different. They use stone, mud, wood and tin. Especially roof are made up of stone and tin. They did not have toilet in past but now most of the families have constructed toilets. Few houses have been cemented. Earlier they used to keep their domestic animals in the same houses where they would live. Now they have separate sheds for the animals.

### **4.2 Socio-economic Status of Chepang Community**

Chepang is indigenous and of the backward Communities of Nepal. Chepang have been found to have been living in different places of Nepal. The Chepang live along the steeps and slopes area. Kankada village was selected for the study area. The study area was economically poor and illiterate in comparison of other societies due to various reasons Chepang people are involving in agriculture as a main occupation.

#### **4.2.1 Home Patterns**

Most houses of Chepangs are one storied with thatched sloppy roofs and supported by wooden logs and stone. The walls are made of mud and some of them are cement plastered. When I observed, I found that the homes of the Chepangs are rough and dirty because the floor is very often scrubbed with mud. Chepangs paint their house walls with red or white mud. They don't have special or separate rooms for bed and kitchen and there is only one

room and a little space outside. Some houses have not ventilators or windows. The cow sheds and pig houses are located nearby main house.

#### **4.2.2 Social Hierarchy**

Chepang have hierarchical system among them. They have some division and sub-division in the community as Sumpraja, Dutpraja and Ghartipraja. Sumpraja is higher among them and Ghertipraja is lowest in their community. Dutpraja is lower than Sumpraja but higher than Ghertipraja is lowest in their community. Dutpraja is lower than Sumpraja but higher than Ghertipraja. They have restriction on food and their social activities. Recently, their hierarchy is gradually disappearing and do not have restriction on food and social activities. Chepang have no economic class or groups. Nevertheless some kind of hierarchy in the society is prevalent.

Most of the Chepang are Hindu in the religious aspect. But they are lowest and look down comparing to the other Hindu communities like Bramhan, Kshetry etc. They have equal status with Tamang, Gurung in the hierarchical system of Nepalese people. Cooked foods by Chepang are not accepted by Gurung and Tamang and restrict to enter in their house as untouchable caste. Their treatment would be untouchable to them but they are not untouchable cast. They worked as a servant in Brahman's, Kshetry's house. Now days they are starting to enter the house of high caste people. The Pande's or Purohit's status is higher in the Chepang community because they believe in religious affairs.

**4.2.3 Language** Language is a system of communication or a means of communication through which we can share our idea, thought and feeling. According to philologist Chepang Language comes under the Indo European groups it is not found in written form. In the study area, the people used Chepang language to speak among their community member. Nepali language is also popular which they used to communicate with other people.

Show Table the 1 Language of Chepang in the Study Area.

**Table No4. 1**

**Use of Language by Family in Kankada Village**

<b>Language</b>	<b>Total</b>	<b>Percentage</b>
Nepali	5	10
Chepong	33	66
Both (Nepali and Chepong)	12	24
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

The table above shows the use of language in Kankada village. Five families which constitute 10 per cent of the total speak Nepali. The great majority of the total populations, i.e; 66 percent speak Chepong language whereas 24 percent people speak both Nepali and Chepong language. Since these Chepongs reside in the area where Dalit and Tamang also live, they speak Nepali and other language as well.

Some word used in Chepong community and their translation in Nepali and English are as follows.

**Table No: 4.2**

**Chepong Language with Nepali and English Meaning**

<b>Chepong Language</b>	<b>Nepali</b>	<b>English</b>
Ama	Ama	Mother
Buba	Buba	Father
Goichocho	Chhora	Son
Mamachocho	Chhore	Daughter
Bhaue	Budha	Husband

Mamacho	Buddhe	Wife
Yosie	Chiuri	Nepali butter tree
Taksie	Aap	Mango
Chue	Chamal	Rice
Te	Pani	Water
Yam	Dhan	Paddy

*Source:field Survey,2016*

#### **4.2.4 Physical Features of Chepangs**

Physically, Chepangs have flat faces, short and flat noses with low or depressed nasal roots, eyes possessing the typical Mongoloid folds with high cheek bones. They have straight short, stocky and black hair. Their height is found to be average, i.e. five and half feet. They are slightly darker in complexion. Their faces, body structure matches with the Tamangs, Gurungs and Magars (Bohora, 2002).

#### **4.2.5 Social Setting of Chepangs**

The Chepangs have a unique socio- cultural setting. Most of the Chepangs speak Chepang language. They are settled in a sloppier area. Chepangs reside in very remote areas. They live in very small huts. In most of the cases, there are other caste groups like Tamang and dalits living in area and with them also, they have a harmonious kind of relationship.

#### **4.2.6 Life Cycle Ceremonies**

Basically, the Chepangs of Kankada are called themselves as Hindus. They observed different rite and rituals according to Hindu culture. The ceremonies they mainly observed have given below.

#### **Baby Birth**

The Chepang do not have religious activities during pregnancy period. But after the birth of child they have some ceremonies like name giving, food introduction and hair cutting which

are related to Hindu religion. After the birth of the child they perform name-giving ceremony. If the child born is boy, they perform this ceremony on the 12<sup>th</sup> day and if the child born is girl they perform it on the 7<sup>th</sup> day. They observe the birth pollution within that period. They sprinkle the water mixed with cow's urine (*gahuntpani*) around the house for purity. Then the parents give name to their baby and ties yellow thread around baby's waist and leg for his/her prosperity and good health.

During the pregnant period the mother of the newborn baby is not allowed to touch here and there. Some Chepangs invite Pande (Prist of Chepang) to purify the house and to give name to the new baby.

### **Pasni**

In this ceremony, the baby is fed food for the first time. On this occasion, the parents of the child and other relatives put Tika on the forehead of the child and wish for his / her long and happy life.

### **Hair Cutting**

Chepang perform this shaving ceremony when the male child reaches at the age of twelve. The boy's maternal uncle is invited to shave the head of the boy. The hair of the boy is shared by his maternal uncle without the small tuft on the top of head. The maternal give some money and new clothes to the boy. The parents give party to the maternal uncle and relatives on this occasion, his parents and other put *Tika* on his forehead and they bless for his long and happy life. Nowadays, Chepang do not cut the hair because of their poorness so it is disappearing.

### **Marriage**

Marriage is a universal institution which admits man and women to family life. It is stable relationship in which men and women are socially permitted to have children implying the right to sexual relation. In the life of human beings marriage is very much important. The

marriage fulfills the basic needs of men and women by providing security, companionship and stability.

The Chepang regard marriage as an important family affair. They have their own customs, rites and rituals, which they have to observe. Under the Chepang customs, the restrictions on marriage are on the relationship established by blood and kinship which bears lineal ascendants and descendants. But in practice this is not observed strongly because marital relation among the Chepang are found to be established within the offspring's of six and seven generations too.

The Chepangs do not have their *Gotra* (lineage). Those Chepang who claim to have clans practice clone exogamy whereas the other Chepang who do not have clans marry outside, their, *Khalak* within seven generation. Most of the marriages are held among the kins in the Chepang community. All of them are being Chepangs; they ought to be free from the *Jat-bias*. They have no social ranking. Ordinarily, the marriage takes place within their own ethnic groups. Only a few Chepangs were found to have married out of their community. The Chepang have two types of Marriage. These are arrange marriage and elopement marriage.

### **Arrange Marriage**

The arrange marriage is more elaborated and usually planned by the parents. Firstly, the boy's father and some few relatives or neighbors go to the girl's father's house to propose for marriage with bottle of *Raksi* (homemade wine). Both the parties start discussion about marriage with feast of food, *Jand* and *Raksi* etc. If they come to the positive conclusion, they organize next ceremony with meat and *Raksi*. This ceremony is called 'pung'. At that time the girl's side demands for more *Raksi-Jand* and meat. If boy's side accepted their demand, then they would fix the date of marriage. Then, on the date agreed by the both parties the villagers, relatives and the grown up go to the bride's house where they entertain with meat, *Raksi* and *Jand*. At that time, several girls and boys from the village, arrive, gather and start to joke and mock at the bride groom and his parties. The procession keeps proceeding to the bride's house. Next day, all the invitees of bride's parents put tika on the bride's forehead and give presents of money and then the bride groom put vermilion on bride's *siundo*. At last the bride groom has to pay a bottle of *Raksi*. Then all the members of wedding party come back to the groom's house with bride. In this area, daughter is given *Chiuri* tree (Nepali tree) as

dowry. It is done to continue the tradition but as they said this does not carry any important meaning.

### **Elopement Marriage**

Elopement marriage is the most popular form of marriage among the Chepang including elopement, capture and exchange too. Elopement marriage is more frequent than the other forms according to old men. In *EkadashiMela/Jatra* boys and girls get together and enjoy singing dancing. At that time, if any boy finds a girl beautiful and wants to marry her, he drags the girl by holding her hand and the girl automatically becomes his wife.

### **Change in Marriage**

Broadly speaking however, marriage may be defined as "a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure beyond the time required for gestation and the birth of children".- Mitchells "A dictionary of sociology".

Marriage system has also undergone certain changes. Inter-cast marriage is no more surprising thing for these people. They also marry Magar, Tamang. The marriage of two couples has become the example of this kind of marriage. They have started arrange marriage also. Now days they have discontinued the tradition of giving the *Chiuri* plant as dowry.

### **Life Cycle and Change**

Human life is not immortal. Birth and death are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as life cycle also. Such ceremonial activities of life cycle are not an exception to change and modification but cultural contact and dominance of majority groups gradually brings change over minority groups.

Birth, marriage and death are the most important event of their life. All communities have almost such occasion as special ceremonies. Chepang communities also have their ceremonies during birth, marriage and death, which are influenced by many kinds of culture.

### **Death**

Every living being had to face an unavoidable event of life that is death. In fact, death is certain in every life. Chepang accept the death term with the belief of new life after their death. The soul of man transfers the new life and goes to the heaven with their parent's activities of life. The unique tradition of the Chepang community is that they put gold water in the mouth of the dead body and put some money in the pocket.

This is done in order to help the dead body's soul to pay fees for crossing the rivers to reach the heaven. They offer grain, wire pots, spade, axe, and tobacco in the funeral ground for the dead body. These implements help the soul to go to the heaven. The pregnant women, animal and other cast people should not touch the dead body. They believe that if the animal and non Chepang touch the dead body, it causes the harm for family of cadaver.

When someone dies, they cremate the dead body beside the river. The eldest and younger son mourns for 13 days after the death. The man, who mourns, shaves his hair, mustache, beard and eye brows. He wears a white scarf, doesn't speak to or touch any body and eats boiled rice and ghee for 13 days then he wears white dress provided by mother's brothers. A brothers sons or husbands brothers sons does this in case if there is no son of deceased men or women respectively.

The brothers and close family members also observe death pollution and mourn for 13 days by abstaining from eating salt, meat, millet, pulse, mustard, oil, milk, and curd (Bista, 1965).

On the 13<sup>th</sup> day, they perform a funeral ceremony leaded by *pande*. In the funeral ceremony, *pandey* request to join the group of other dead soul within their family. He offers a bowl of boiled rice and wine. The family invites all the funeral precisionist, relatives and their villagers and gives boiled rice meat and homemade wine. The visitors also bring some beer with them. The married sisters and daughters bring a goat and bottle of wine each.

They give a gift some rupees in return for whoever brings the presents of goats and wine. The funeral is done in the name of dead person.

The Chepang ancestor of Kankada VDC buried the dead body in the hill. But, now days, they started to cremate the dead body in the hill. The mourning continues for the five days for the child, But for elder ones the mourning last form 13 days, There son purifies the death pollution on that day they sprinkle "*Sunpani*" and "*Gahutpani*" in low to brother in low.

#### **4.2.7 Festivals**

The Chepang observed many festivals, which are influenced by Hindu religions like *Dashain*, *Tihar (Dipawali)*, *Nwagi* and *sauneshankranti* is the most important festivals for the Chepang. The Chepang of the study area traditionally celebrate *MagheSakranti* too. On that day, they eat fruits, boiled roots, and sweet potato which are prepared before that day.

They also celebrate *Dashain* Festivals; which is greatest of Hindu. Most of the Chepang are Hindu in Kankada VDC. These Chepang celebrate the festivals very simple way. They immolate the pigs and buffalo during the festival. The buffalos are slaughtered on the saptimi (seven day of dashain) but the pigs are scarified on the astami (8<sup>th</sup> day of Dashain).

Most of the Chepang of Kankada VDC doesn't put *Jamara*. The poor Chepang take buff by sharing in the group. On the day of *Dashain*, they put *tika* from their relatives. The son in law and brother in law or daughter or sister bring goat or hen to their parent's house as a gift for *tika*. In return, parents give some money to them. *Depawali* is also celebrating in Chepang community. They worship the goddess Laxmi; do *gaudipuja* and *vhaitika* in *Tihar*. There other cultural activities are similar to *Bramin* and *Kshetry* in *Dipawali*. *Nwgiare* considered very important among them. It is related to their agricultural activities.

**4.2.8 Earthquake Affected in Chepang Community** A severe earthquake hit Nepal on 12 May and 25 April and 14 districts were severely affected in which Makwanpur District was one of them. Similarly Kankada VDC was also affected and it was seen on Chepang basti as well.

Around 10% houses were completely damaged and more than 15% houses were damaged in which people managed to repair and stay in their own houses. Similarly earthquake affected their water supply schemes and schools as well.

#### **4.2.9 Politics in Chepang Community**

Chepang are back in the political activities due to the cause of illiteracy and poverty. But still they are engaged in some major political parties such as UML, Nepali Congress and Maoist. There are seen any political leaders from their community but they have shown their interest in these major political parties.

#### **4.2.10 Population Composition**

The demographic and socio-economic characteristics of the population. The study of population composition is considered to be very important. It shows that economic, social,

educational, occupational and other conditions of the society. The term population composition is defined as the characteristics of the population including age and sex composition, education, family types, marital status. It is essential to examine the livelihood strategy of Chepang people in the study area.

#### **4.2.11 Age and Sex Composition**

Age and sex composition are important factors of population composition which determines several demographic and socio-economic conditions. Age is an important demographic variable. It provides the information of persons of different age groups at a particular period. Moreover, it also shows the number of economically active persons and the number of dependents. It has been said that age structure records the demographic and, to some extent, the socio-economic history of population over a period of century. The table 3 shows the age and sex wise population composition of Chepang under study area.

**Table No: 4.3**

**Age and Sex wise Distribution of the Population of the Study Area**

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0 – 015	66	24.26	61	22.59	127	23.43
16 – 30	46	16.92	49	18.15	95	17.53
31 – 45	58	21.32	54	20	112	20.66
46 – 59	58	21.32	59	21.86	117	21.59
60- above	44	16.18	47	17.40	91	16.79

*Source: Field Survey, 2016*

Regarding the total population the highest percent i.e. 23.43 percent was found to be of age group 0-15 the child group and i.e. 21.59 percent of age group 46-59 elderly people group. The age group 16-30 years is 17.53 percent of the total population and the age group 31-45 years is 20.66 percent of the total population and the age group 60-above eldest people about 16.79 percent of the total population. The table clearly shows that proportion of active population is high.

#### **4.2.12 Family Structure**

Family is the basic and universal social institution. It fulfills various needs of the members, in addition, it performs several function including continuity, integration and change in the society. The family is a group defined by the sex relationship sufficiently precise enduring to provide for the procreation and upbringing of children (Maclver and Page, 1990).

In study area, nuclear and joint family exists. It is observed that in nuclear types of families, husband, wife and their children are predominant. In the study area, very few families live in joint family. So the family structure of the study area has been changing from joint family to nuclear family. Chepang society is patriarchal societies where father is the head of the family levels and other members are avoided by his decision. The table no 4 presents the family structure of Chepang in the study area.

**Table No: 4.4**

### Family Structure of the Study Area

Household Type	Number	Percent
Nuclear	29	58
Joint	21	42
<b>Total</b>	<b>50</b>	<b>100</b>

Source: Field Survey, 2016

The nuclear family consists of married couple with or without their offspring. In the study area 58 per cent Chepang people were found to be living in a nuclear family.

The joint family is a group of brothers living together under the command of their father or mother and it may include the people of three or more generation living under the same roof in which there is a joint residence, kitchen and property. There are 42 percent Chepang families who live in joint family system in the study area.

The Chepang community of Kankada VDC, Kankada village lives in patrilineage family. The family structure of the study area has changed from joint family to nuclear family, due to the decline of economic condition and population growth. They don't have enough land for cultivation, which needs a number of workers. They earn a little amount of money which is not sufficient to feed all the members of the large family.

### Change in Structure of Family System

The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of the children [MacIver and page]. According to key informants, Chepangs respect their elders no matter whether they are male or female. They think that if a family is large, the working pattern is easy in the field and house. Most of the families were of joint type. This pattern is gradually changing recently. Most of the families are of nuclear type.

The family structure is different from that of the past. Earlier, joint family was very common but now nuclear family has become the choice of the people of study area. The main reason for the preference of nuclear family is that it is economic. Economically weak people can better manage the small family than large one.

### 4.2.13 Family Size

Family size has important value in change of the life style of the Chepangs people. If they have sufficient members in their family, they can do well in economic activities. The table 5 shows the size of the family in the village.

**Table No: 4.5**  
**Distribution of Family by its Size**

<b>Family size</b>	<b>Number</b>	<b>Percent</b>
1-3	4	8
4-6	19	38
7-above	27	54
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

According to the above data, 27 households have 7-above members in their family, which seems to be in the higher proportion in the village. It consists 54 per cent. The family size of 4-6 members existed in 19 households. Similarly 4 households have 1-3 members. The data shows that the villages have much large family size which is the result of the 7-above group family size.

### 4.2.14 Educational Status of Study Area

Educational status is one of the most important indicators of socio-economic development of the people in any country. “Education is the human right with immense power to transform. Its foundation rests the cornerstones of freedom, democracy and sustainable human development Annan (UNDP, 1999)” Education enlightens human beings; It helps one to judge between right and wrong. Thus, socio-economic and political status of people is directly proportional with education.

The better education one has the better choice are open. In every society, education plays a vital role in creating society well off. Literacy status had often been used to denote “How the society is educated?” during the study; an analysis was made on this issue too. The quality of education provided by the educational institute of that area primary, lower secondary and secondary school are regarded as enters of education, for the poor people, The only way of acquiring education is either formal or informal education system of government.

Lack of education is the barrier of socio economic development of a community and nation. It is a major weapon to uplift the poor condition of the weaker people of the society if it is made available to these weaker people. The Chepang of Kankada VDC, are illiterate in majority.

**Table No.4.6**

**Educational Status of Chepang**

<b>Response</b>	<b>No</b>	<b>Percentage</b>
Illiterate	20	40
Primary school	17	34
Secondary school	11	22
Higher	2	4
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

Above the table no.4.2.14 shows that 40% of sample area is illiterate 34% had studied in a primary school. 22% had studied in secondary level and 4% had studied higher education. Most of the Chepang are illiterate in the study area.

#### **4.2.15 Health and Sanitation**

Health is wealth. For the health facility, different institution is providing positive impacts to society and nation. This VDC is little bit far from bazaar .There is one health center and they get treatment in the health center. Sometime *SoyamSheyvak* (health volunteer) visits there.

**Table No.4.7**

**Treatment Pattern of Illness in Chepang Community**

<b>Service Provided</b>	<b>House Holds</b>	<b>Percent</b>
Guru	8	16
Health center	27	54
Both	15	30
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

The table no.4.2.15 shows generally tries to reflect the respondent's first choice to get desire treatment for their sickness. Above table shows that 54% households go to the health center to get the desire treatment where as 16% go to the *Guruwa* and 30% go to the both treatment. The table clearly shows that the more people go to health center.

**Table No.4.8**

**Sanitation Condition (Toilet) of Proportionate Sampled Households**

<b>Types of Toilet</b>	<b>Respondents</b>	<b>Percent</b>
Permanent	11	22
Temporary	30	60
None	9	18
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

The table no 4.2.15 shows that sanitation condition on sampled households, Out of 50 respondents only 11 households i.e.; 22% have a permanent toilet and 30 households i.e.; 60% have a temporary toilet and 9 households i.e.; 18% do not have toilet. From the table it clearly shows that more people are using temporary toilet in Chepang community.

#### **4.2.16 Family Planning**

The most problem of Nepal is population pressure. This is affecting the efforts made of governments for the betterments of the people. The family planning services have been extended in Nepal since 2016 BS mainly through the NGOs.

Since then different types of contraceptives have been made available to the clients. For examples new device have been introduced. Intra uterine device has been developed.

The family planning program of governments is lunching slowly in village. Some Chepang men have undergone vasectomy operation and some of the Chepang women have under gone laparoscopy operation. Few of the man and also women use other means of contraceptive for temporary family planning. The knowledge and awareness of family planning seems to be minimum among the Chepang of the study area.

**Table No.4.9**

**Distribution of Respondents by Using of Contraceptive Device**

<b>Devices</b>	<b>No.</b>	<b>Percent</b>
Condom	3	6
use 3month siring	21	42
Vasectomy	2	4
Laparoscopy	2	4
Not any device	22	44
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

Above table no 4.2.16.shows that out of the 50 respondents, 6 % have used condom and 42% have use 3month siring, 4% have vasectomy and 4% laparoscopy. And 44% have not used any device of family planning

#### **4.2.17 Drinking Water**

It is found that most of the households get water from public hand pump, which are provided by governments. Some people depend on well for water.

**Table No.4.10**

**Sources of Drinking Water**

<b>Sources of Water</b>	<b>No. of Households</b>	<b>Percentage</b>
Private tap water	3	6
Public tap water	26	52
Others	21	42

<b>Total</b>	<b>50</b>	<b>100</b>
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Source: Field Survey, 2016

Above the table no 4.2.17 shows that out of the 50 house hold, 52% have a facility of public tap water where as 6% have their own tap water and others are 42%. The table clearly shows that more people use public tap for drinking water.

#### 4.2.18 Marital Status

Marital status plays an important part in fertility. The age of bride and groom during marriage affects the rate of fertility and mortality. Fertility study shows that the groups that have a tendency to marry early may have a high fertility rate and vice – versa. The table 11 presents the marital status of Chepangs in the study area.

**Table No: 4.11**

#### **Marital Status of the Chepangs**

<b>Marital Status</b>	<b>Male</b>		<b>Female</b>		<b>Total</b>	
	<b>Number</b>	<b>Percent</b>	<b>Number</b>	<b>Percent</b>	<b>Number</b>	<b>Percent</b>
Married	112	41.17	117	43.34	229	42.26
Unmarried	152	55.88	141	52.22	293	54.05
Widow/Widower	8	2.95	12	4.44	20	3.69
<b>Total</b>	<b>272</b>	<b>100</b>	<b>270</b>	<b>100</b>	<b>542</b>	<b>100</b>

Source: Field Survey, 2016

From the table, it is clear that the unmarried population is higher than the married among Chepang people of the study area. The number of unmarried people is 293 which constitute 54.05 percent and the number of married people is 229 which are 42.26 percent of the total. The number of widow and widower is 20, of which is widower and widows and it constitutes 3.69 of the total.

Thus the table indicates that unmarried males are more than female because most of the males do not marry in their earlier age than female due to the family problems, financial crisis.

#### 4.2.19 Economic Characteristics of Chepangs

Economic status of the people has been discussed regarding various economic characteristics like occupation. Land holding food sufficiency, livestock and sources of annual income.

#### 4.2.20 Occupation

Agriculture is the main source of livelihood as well as the main source of income of the Chepang community of the study area. Most of the households are engaged in agriculture. Very few Chepangs are engaged in various jobs. Moreover, the number of Chepangs involved in the business is very few, i.e. only one person in the Kankada is involved in business. They are also involved in other occupations like wage labor, weaving and service. The table 12 presents the main occupation of Chepang Households in the study area.

**Table No: 4.12**

#### **Involvement of Chepang People in Main and Secondary Occupation**

<b>Primary Occupation</b>	<b>No. of Household</b>	<b>Percentage</b>	<b>Secondary Occupation</b>	<b>No. of Household</b>	<b>Percent</b>
Agriculture	38	76	Agriculture	30	60
Weaving	-	-	Weaving	2	4
Service	3	6	Service	2	4
Wage labour	6	12	Wage labor	11	22
Business	3	6	Business	5	10

*Source: Field Survey, 2016*

Basically the source of Chepang livelihood is divided in to two groups, i.e., primary occupation and secondary occupation. 76 percent of the household total practiced agriculture as their primary occupation. Wage Labor is the second highest sources of livelihood of the Chepangs which constitutes 12 percent. The minimum sources are Service and business

which shows 6 and 6 percentage. They are involved in primary occupation as well as secondary occupation 60 percent of the Chepang households are involved in agriculture as their secondary occupation wage labor is the second highest sources of livelihood of the Chepangs which constitutes 22 percent. Likewise Business, Service and weaving are minimum secondary source of their livelihood which shows about 10, 4 and 4 percent respectively.

#### **4.2.21 Annual Income of Chepang**

To illustrate the further economic characteristics of the Chepang their annual income was investigated. The respondent couldn't say their exact annual income.

So various source of livelihood were asked and the total annual income derived from different source was calculated in terms of money. There was no other important income source to them then that agriculture itself.

The other income source what they do have is nominal and minor or not sufficient for their livelihood. Besides agriculture income there is other side income through service. Wage, labor, animal husbandry, and business etc. All these are not considered as good part of income as agriculture income source. But these sources of income are supposed to contribute substation ally to the economy of Chepangs.

**Table No.4.13**

#### **Estimated Annual Income of Households from Different Sources**

Income in Rs.	Number of Households					
	Agriculture & Livestock	Wage labor	Service	Skill	Business	Other
Less than 5000	-	5	-	7	-	-
5001-10,000	18	4	-	5	-	-
10001-20,000	12	-	-	-	-	-
20001-30000	9	-	-	-	-	-
30,001-40,000	4	-	5	-	5	-
40,001-50000	2	-	-	-	2	2
50,001 and above	1	-	-	-	-	2
<b>Total</b>	<b>46</b>	<b>9</b>	<b>5</b>	<b>12</b>	<b>7</b>	<b>4</b>

Source: Field Survey, 2016

The table shows that estimated annual income of the each households of Chepang from different sources. The major source of income of Chepang people is agriculture.

#### 4.2.22 Estimated Annual Expenditure of Chepang

To illustrate the further annual expenditure of Chepang was investigated. Above table shows that the Chepang of Kankada VDC spend their more income in food grain either it is own production .so various sources of expenditure of Chepang was calculated in terms of money.

**Table No.4.14**  
**Estimated Annual Expenditure of Chepang**

Expenditure InRs.	No of house holds						
	Food grain from own Land	Food grain Purches	Jad& Raksi	Feast& Festival	Cloth ing	Educa tion	Health
Less than 2000	-	-	2	-	19	20	31
2001-5000	5	9	24	20	21	20	10
5001-10000	6	12	18	18	8	5	2
10001-20000	13	11	6	10	2	-	7
20001-30000	7	9	-	2	-	-	-
30001-40000	7	6	-	-	-	-	-
40001-50000	6	3	-	-	-	-	-
50001-60000	3	-	-	-	-	-	-
60001-70000	2	-	-	-	-	-	-
<b>Total</b>	<b>49</b>	<b>50</b>	<b>50</b>	<b>50</b>	<b>50</b>	<b>45</b>	<b>50</b>

Source: Field Survey2016,

It is interesting that Chepang spend almost equal amount of money for education as of *Jad&raksi* and even low for health. Thus this above table no. 14 mentioned analysis clearly indicates the annual deficit budget, which is supplemented by loan borrowing, credit purchased. They borrow

Money to solve the problem and the money with the high interest. They have no objection for high interest. The above analysis shows that the Chepang community of Kankada village socially and economically deprives.

#### 4.2.23 Size of Landholding

The occupational pattern indicates that majority of Chepang household depend on agriculture. In agricultural society land is always taken as key resource. It is considered as the main wealth of the agriculture. In the same way, in the study area the cultivable land has a great value for the agricultural use and its value is increasing day by day.

**Table No: 4.15**

**Land Holding Size of the Studied Households**

<b>Area in Ropani</b>	<b>No. of Households</b>	<b>Percentage</b>
<3	5	10
3-5	10	20
6-10	18	36
11-15	12	24
16> above	5	10
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey 2016*

The above table shows that the land size in *Ropani* of the study area. 5 household has small size of farming land, i.e. less than 3. *Ropani* which constitutes of 10 percent. 20 percent have 3-5 *Ropani*. Only 36% have large size of farming land i.e. 6-10 *Ropani*. 10 percent have extended size of farming land i.e. 16 *Ropani* and above.

**Table No: 4.16**

**Food Sufficiency of the Household in the Study Area**

<b>Food Sufficiency (in month)</b>	<b>No. of Household</b>	<b>Percentage</b>
1-3	6	12
4-6	24	48
7-9	14	28
10-12	4	8
13 above	2	4
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

The table above shows the food sufficiency of the Chepangs in the study area. As the above table reveals, the Chepangs do not have enough cultivable land so that their crop production is not enough for their family. 12 per cent of the total Chepangs of the study area possess food only for three months or less than it. 48 per cent Chepangs produce food sufficient for four to six (4-6) months. Various literatures and researches done on Chepang also show the same fact. Not only my study but many other studies also show that majority of the Chepangs possess food that is enough for surviving for four to six months (4-6) only. 28 percent Chepangs produce food sufficient for seven to nine months. In the same way, the number of Chepangs who produce food for ten to twelve months constitutes 8 per cent of the total and the same percentage of the Chepangs (i.e.4%) produce enough food for more than twelve months.

Since many Chepangs are involved in their profession except agriculture like wage labor, animal husbandry, service, weaving, they cannot produce enough food for them. As a result of this, only 48 % Chepangs, i.e. the large proportion produces enough food only for four to six months.

**Table No: 4.17****Crop Production Situation of Households in the Study Area**

<b>Product in Muri</b>	<b>Amount</b>	<b>Paddy No.ofhh</b>	<b>Wheat No.ofhh</b>	<b>Maize No. of hh</b>	<b>A kind of Millet No.ofhh</b>	<b>Potato No.ofhh</b>
0-1		1	3	2	2	2
2-3		2	-	9	9	1
4-6		3	-	9	8	-
7-9		-	-	6	5	-
10-13		-	-	4	4	-
14 above		-	-	3	2	-
<b>Total</b>		<b>6</b>	<b>3</b>	<b>34</b>	<b>30</b>	<b>3</b>

Source: Field Survey, 2016

The above table presents crop production situation of the Chepangs. Among all, one family produces one *Muri* paddy, three muri wheat, two muri maize, two muri a kind of millet and the next one family produces *Muri* potato. Two families nine and family, and nine families and one family produce two to three *Muri* paddy, maize, a kind of millet and potato respectively. Moreover, 4 to 6 *Muri* paddy, wheat, maize and a kind of millet is produced by Three Two, Nine and Eight families respectively. Likewise six families and five families produce 7 to 9 *Muri* maize and a kind of millet respectively. Similarly, four families produce ten to thirteen *Muri* maize and a kind of millet produce respectively. Fourteen or more than muri produce of three and two families are Maize and a kind of millet respectively.

**4.2.24 Animal Husbandry**

The Chepangs of the study area rear many types of animals. Their animals have economic as well as agricultural value. The domestic animals reared by them are mostly cow, buffalos, goats, chickens, and pigs. These animals are sources of milk, meat, dung and fertilizer. Basically these animals' dung is used in field and fertilizer.

**Table No: 4.18****Distribution of Livestock in Kankada by Household**

<b>Livestock</b>	<b>Number</b>	<b>Household</b>
Cows	83	34
Ox (bull)	89	35
Bee	40 box	7
Goats	313	38
Chickens	408	46
Pigs	114	33
<b>Total</b>	<b>1047</b>	<b>-</b>

*Source: Field Survey, 2016*

The table above shows that households keep cow especially for milk. Those who are involved in agriculture for their subsistence have much more land, and are rearing cows only for milk and fertilizer. Basically, animal husbandry is a female business in their society. It is supplementary occupation of earning.

The above table denotes that the number of chickens kept by them is very high, number of 408. They keep chickens, Goats and Bee are economic value but pigs are kept with religious values and Ox for laughing the field for other purposes as well. They sell their livestock for fulfilling their everyday needs.

### **4.3 Changes on Livelihood of Chepang Community**

This chapter deals with the changes on livelihood of Chepang over the past few decades. The chapter especially deals about the past adaptive strategies which Chepang developed to cope in their surroundings and how those strategies were changed and how they are surviving in the present changing context. The chapter also discussed about the factors of change in the livelihood of Chepang.

#### **4.3.1 The Past Livelihood Strategies of Chepang**

Change is a universal phenomenon and it is observed in any society and in any spatial context. Infrastructures like road, school, health post, modern education, occupation are the important factors for the change on livelihood strategies of Chepangs in the study area. But

the changes do not totally give up their traditional livelihood option like hunting and gathering, fishing, handicraft making, agriculture with animal husbandry. However they adopt the new economic life like wage labour, business, services, horticulture as a new adoptive strategies to cope in the present changing circumstances.

In the following topics discuss the past and present livelihood strategies of the Chepangs.

### **4.3.2 Past Adaptive Strategies**

In the past, Chepang had followed the several adaptive strategies for their survival in their environment. The informant informed that they followed the diverse economic adaptive strategies for survival. The main adaptive strategies which they had adopted in the past were discussed under the following subheadings.

#### **Hunting and Gathering**

In the past the Chepang people used to hunting and gathering of wild animals, birds, fruits, roots and so on for their survival. The old Chepang people informed me that they lived inside the dense forest. They used to hunt wild animals and collected wild fruits and roots according to their available time. All the fruits and roots and wild animals were not available in certain place. Therefore, they changed settlement according to the available of the fruits and roots in the forest. In the study area, most of the households informed that they went to forest for collect wild yams and fronts during the scarcity of food.

#### **Fishing**

Fishing was one of the main survival strategies of the Chepang of Kankada village. The Key informants informed me that people caught fishes from the rivers for their own consumption.

They used fish as supplementary food rather than staple. Both male female and children went to river for fishing. Generally male went to large river like Rapti River for fishing whereas female and children in small stream for fishing.

In the study area, Chepangs were still found to involve in fishing but their purpose of fishing is gradually changing due to the road construction as well as establish of market. In the study area four household informed me that they regularly collects fishes from the Rapti River and sell the collected fishes in nearby market called *ManhariBazer*. However, the motive of

selling of fishes in the market was not found to earn money but fulfill their basic requirement like buying spices, kerosene, cooking oil, salt, rice and so on.

## **Handicraft Making**

Handicraft making was also one of the significant strategies of their livelihood. They used to make *doko*, *dalo*, *mandro* and so on for domestic use as well exchange with food grains among the neighbouring village who did not know for making these items. One of the key informants informed me handicraft like *doko*, *dalo*, *mandro* for their own consumption and to exchange other goods like food grains (paddy, maize and millet). Male in involved in making these items whereas female and their children assisted them for preparation. During the field study period, Chepang people did not totally give up their traditional occupation but still found to involve in handicraft making. However, their made these items for their own use like *doko* for carrying fodder, fertilizer, *dalo* for keeping food grains and *mandro* for drying foods grains and bed. Similarly they also exchanged these items with the local villagers with food grains as well as cash. Along with the extension of local market, the Chepang people also began to sell these items in local market in cash. The cash came from selling of these items used for buying the necessary requirements of the family like salt, spices, cloth and education.

## **Subsistence Agriculture**

In the past Chepangs of Kankada village depended upon subsistence agriculture for their survival. They cultivated the different items in the sloppy land. They produced paddy, maize, wheat, a kind of millet and green vegetables for their own consumption by using traditional tools and techniques like *Halo*, *Juwa*, *Kodalo*. The key informants informed me that in the production

System male were involved in ploughing and digging land, harvesting were done by both male and female during the scarcity of labour. In the family at agricultural peak period, they exchange labour among the Chepang community as *parma* and *saghaune*.

## **Chiuri Tree**

It is seen that there are enough trees of *Chiuri* in the forest of the study area. Fruits of *Chiuri* trees are also the primary source of income of Chepangs. If the Chepangs have not food grain, they eat only fruits of *Chiuri* for sustain their livelihood. They make ghee from seeds

of *chiuri*. The ghee is used for eat and also used to make soap. They purchase salt, oil, clothes, spices etc. by selling the ghee of *Chiuriseeds*. Mostly Chepangs have their own *Chiuri* trees. It is supposed that those Chepangs people are comparatively richer, who have more trees of *Chiuri*. Chepangs had given *Chiuritree* to their daughter as a dowry in their marriage.

### **Animal Husbandry**

The Chepangs of under the studied households were found to keep domestic animals. I found the diversity in keeping animals among the Chepang people in the study area. They informed me that they kept different types of animals for different purposes like economic and cultural. For instance, cow was kept for milk and milk related products and fertilizer. Similarly, ox for plugging the field, goat, and pig for meat and sometimes offering to gods and goddess. At present their perceptions was found change for keeping livestock. For example, cows were kept for milk and milk related products but not for their own consumption for selling in the local market. Similarly goat, chicken and pig were also seen for cash earning purpose. In this way, livestock has also become the main source of survival for Chepang in the study area. The table 19 presents distribution of livestock and their types and numbers before 10 years and during the study period.

**Table No. 4.19**

#### **Distribution of Livestock 10 Years Before and Present**

<b>Animals</b>	<b>10 years age</b>	<b>At present</b>
Cows	67	83
Ox	64	89

Bee	-	40
Goat	195	313
Chicken	218	408
Pig	91	114
<b>Total</b>	<b>635</b>	<b>1047</b>

*Source: Field Survey, 2016*

The above table shows that there were 67 cows kept for agriculture purpose 10 years ago but at present 83 cows are kept for agriculture purpose and for milk. Ox for ploughing the field there were 64 Ox kept 10 years ago but present 89. Goats are kept for both purpose of meat and income. There were only 195 goats kept 10 years ago but now there has been change in goats keeping. There are 313 goats because there is change on income of the Chepangs. Similarly now Chepang people are also seen on Bee farming, where the study shows that 40 households were involved in Bee farming. In all households of study area, pigs, chickens are kept for multipurpose, i.e. to offering the god/goddess in religious ritual ceremonies, for selling and meat.

### **4.3.3 Present Livelihood Strategy**

NO thing is static in the world. Thus, Chepang also felt a lot of change in their adaptive strategies from the last decade. In the past, Chepang had followed hunting and gathering, fishing, handicraft making, subsistence agriculture with animal husbandry as adaptive strategies for their survival in their environment. However, the changes in their socio-cultural and economic environment also brought change in their livelihood. Therefore, the Chepang of Kankada adopted new adaptive strategies like wage labor, horticulture, service, business, market oriented farming which are discussed in detail under the following headings.

### **4.3.4 Wage Labor**

Wage laboring is a common practice among the landless and small farmers in Kankada area. Most of them sell their labor to the landlord of the village during the agricultural season for ploughing and digging the field, transplanting and weeding of paddy, maize, a kind of millet, harvesting these products, and threshing the food products. I found the different sphere of working in agricultural activities in the study area. For instance,

generally male above the age of 16 and below the 65 were found to ploughing and digging field whereas transplanting and weeding were female tasks. Similarly, it was informed that harvesting was generally done by both male and female. In the study area, most of the people of study area were land less or small land holders. Therefore, their products did not support of the annual consumption. Thus, the members of those households were found to involve in road construction and other kinds of activities. In the activity, mostly the young male members were found to involve for digging the track of the road.

#### **4.3.5 Service and Employment**

Service or employment in different institutions or organizations is a new phenomenon for Chepang in the study area. Three Chepang was found to employ as teachers in a local primary school and Two in Nepal Police. Similarly, two young male members were found to involve in foreign employment. Out of them, one has gone to India and another one was at Qatar. In this way, the Chepang of Kankada were not isolated from the world economy as Wallenstein says.

#### **4.3.6 Small Business**

In the study area, some Chepang household was found to involve in the business. Now, Bee is a business in their society. The Chepang people also began to sell in local market in cash. They keep bee for economic value. There is change on income of the Chepangs community. He informed me that it was his primary occupation.

#### **4.3.7 Horticulture**

In the past, the Chepang produced Chiuri, guava, pomegranate, pine apple in their *bari* land which are still found in the surrounding of the resident. However, the purposed of planting of these products was for sell consumption rather than for market. The change exchanged their products within their community and outside of their ethnic groups in the past.

In the study area the villagers also informed that the expansion of market of horticulture especially banana also helped changed in their livelihood. The Banana farming was not traditional adaptive strategy of the Chepang of Kankada.

#### **4.3.8 Market Oriented Farming**

In present, changes have been seen in the production system of the study area. Some farmers here have taken trainings related to production system from some NGOs. Because of the construction of roads, the farmers have access to hybrid seeds and pesticides. And the facility of road has made it easy for them to take their products to the market and sell them. The interest of Chepangs is oriented more towards cash crops than the traditional agriculture system and they have adopted scientific procedures in agriculture. In this way because of the change in production system, there have been changes also in their livelihood. Their main motive was to produce crops like maize, wheat, millet, primarily for their own use. Some of the Chepang households have begun to produce bean, banana, tomato, cauliflower. They produced these items for market rather than their own consumption. Bean and banana production has become the most important source of livelihood in the area. Paddy, wheat, millet (food grain) production gets second priority. Production of food grain is done for subsistence needs only.

The change can also be seen in the division of labor. Although there is still difference in the wages of male and female, both of them seem to be equality active in agricultural works and female also have taken agricultural trainings. Along with the construction market was established at Kankada VDC. The newly established market provided several opportunities for the people of the study area including Chepang. young and educated Chepang, informed me that they started to sell the local vegetable products like cauliflower, cabbage, ginger, potato, beans, green leaf vegetable and so on. During the field observation, I also found that some of the Chepang people were going to market for selling the green vegetables carrying in bamboo basket. However, they also informed that they sold their products for fulfill their basic needs like buying spices, kerosene, rice, study materials for their children, cloths and so on rather than for profit. The following table shows the size of the land holding among the Chepangs.

**Table No. 4.20**

**Change in the Size of the Land Holding Among the Chepang**

10 years ago			Present	
Size of Land (area in ropani)	No. of hh	Percent	No .ofhh	Percent

<3	28	56	5	10
3-5	12	24	10	20
6-10	6	12	18	36
11-15	3	6	12	24
16>	1	2	5	10
<b>Total</b>	<b>50</b>	<b>100</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2016*

The most important point to be noted is that over the past ten years, there is a remarkable increase in the amount of land owned by many households. Today there are 5 households (10) who own 16 *ropani* and above land. The increase in land holding is because of the heavy deforestation. Earlier the forest was dense but now the trees have been cut and the forest area has been changed into cultivable land. Another thing that has caused it is the need of and the interest in agriculture.

#### **4.4 Factors of Change in Livelihood Strategy of Chepang**

We know that development is a continuous process. The development a various facilities has contributed a lot of change in livelihood strategies of the Chepangs. In the study area, one a single factor not played the significant role to bring change in the livelihood of the Chepang people. There were several factors like road construction, modern education, extension of market help the Chepang people to change in their survival strategy. However, I have already stated that Chepang people did not totally give of their traditional occupation but adapt the new occupation as their new sources of survival. In the course of study, I found the following as the main factors for change in the adaptive strategies.

##### **4.4.1 Construction of Roads**

The construction of road provides opportunity of wage labor for the Chepang people in the study area. An elderly informant informed me that Manahari – Kankada road of Makwanpur District to Bhandara, Chitwan District has started to construct by the local government. The contractor hired people for digging the track and collection of other material for wage labor. It also provided a great opportunity of wage labor for the road was constructed. It has helped them to ease their life and make changed in their livelihood strategies; they sell their product in the market which has been made easier by the construction of roads.

#### **4.4.2 Education**

Education is one of the major contributing factors for the change in livelihood of the people including Chepang. Like other educated people, some of the educated young Chepang were also taken their education as a means of their livelihood. In the study area, there was no or very little consciousness about the education one elderly Chepang said. Therefore, they did not send their children to school for education.

During the study period, it was informed that there was a vast change occurred in the consciousness regarding the education. In the household survey, I found that most of the adult and old people (both male and female) were illiterate and very few found literate but the school age children were found to study in different level of school education according to age. Some of the educated people were found to involve in service after completing their education. Some Chepang people, the teacher of local primary school,) got the job opportunity of teaching in the local school. Similarly two of the Chepang young male also found to involved in govern service as a Police who also joined in police after complete his SLC.

#### **4.4.3 Extension of Market**

Along with the development, the new market was also established in study area. An elderly person informed me that they went to Manahari Bazar for buying and selling of the products in the past. The bazaar was nearly 40 kilometer far from the study area. The newly constructed Manahari-Kankada to Bhandara road not only provided the transportation opportunity to the Chepang people but also helped to expansion of market in the road connected points like *Lothar* located at Kankada which was nearly 3 hour distance from the Kankada, the main area of Chepang resident. As I have already mentioned that newly

established market provided several opportunities for the people of the study area. During the study period, one of the Chepang people began the grocery shop in the market and other villagers also started to sell their products like cauliflower, cabbage, ginger, potato, beans, and green-leaves vegetable and so on after expansion of new Market. During the field observation, I also found that some of the Chepang people were going to Market for selling the green vegetables carrying in bamboo basket and some of were returning from the market after selling their products. However, they also informed that they sold their products for fulfill their basic needs like buying spices, kerosene, rice, study materials for their children, cloths and so on rather than for profit.

## CHAPTER V

### Summary, Conclusion and Recommendations

#### 5.1 Summary

Nepal is a Country of different ethnic groups which unify the people of different origins and different cultural backgrounds there live more than 62 ethnic casts throughout the Country Among them Chepang is also an ethnic group of Nepal. There are many kinds of cast and ethnic group with the different language religion and cultural in our Country,

Based on the findings of the study it can be concluded that the Livelihood strategies of Chepang: A case study of Kankada VDC, Makwanpur District, Nepal. Chepang people of the study area were economically poor and illiterate in comparison of other societies due to various reasons. The specific objective of the study area to investigate the existing socio-economic and cultural condition of Chepang and explore traditional livelihood strategies and to analyses the changes of livelihood situation of Chepang people. And following are the related objective such as their occupation by livelihood, Education and source of income condition, rules and negation of their culture and religion ceremonies by their myth, their employment condition, there daily hand to mouthed problem, condition of their living problem and housing pattern. The study is based on descriptive research design because it tries to describe livelihood condition, socio-economic condition and cultural and demographic aspect of Chepang. Both primary and secondary data have been used in this study and in the case of nature of data both qualitative as well as quantitative nature of data were used. The primary data for the study were collected through the interview schedule to respondent's interview with the key informant and observation. Finally the gathered data have been first classified on quantitative and qualitative. About 52% of Chepang households are involving in agriculture as a main occupation. Such as Rice, Millet, Maize, Potato, Cereal, Pumpkin, ginger etc. and off farm activities are *Doko, dalo, Namlo, Mat, rope, Theki*, etc. Animal husbandry is an important avocation of Chepang such as Goat, pig, and poultry, Cow, Buffalo etc.

The village is rich in natural resources especially water forest herbs and land. There are many kholas streams and natural wells in the village. There are different types of herbal plants especially Chiuri is most important tree. Land is the major natural resource of the village as agriculture is the main occupation of the village. They have divided their land in three categories viz. Khet Bari and Pakho. The village has some kind of infrastructures of

development like drinking water, schools, health post, and roads and so on. The family structure was found to be of two types' viz. nuclear family and joint family. The Chepangs prefer to stay in nuclear families rather than in joint families. So the Chepangs of the study area were found to be living in nuclear families and few of them living in joint families. The study shows that out of the 50 respondent 58% live in nuclear families and 42% live in the joint family. The village has 50 household of Chepangs and the population of the village is 542 with 270 female and 272 male. Shows that 42.26% Married Chepang Population and 54.05 Unmarried Chepang People. 3.69% Widow/Widower Chepang People.

It was found that from study, 40% are illiterate, 52% Have facility of tap water and 36% of the households had a 6 to 10 ropani land. 22% have permanent toilet where as 60% are temporary and 18% are none, 0% households were landless and their food production is zero % households have food sufficient for 1 to 3 month. 12% households have food sufficient for 4 to 6 month, 48% of the household have food sufficient for 7 to 9 months. Similarly 28% households produce adequate quantity of food grain for one year and there were 4%households who have some surplus food. The about analysis is shows that Chepang community of Kankada socially and economically deprives.

Mostly Chepangs are in agriculture because agriculture is main source of livelihood the livelihoods strategies of Chepang past and presents distribution of livestock there were 67 cows kept for agriculture purpose 10 years ago but at present 83 cows, Ox for ploughing the field there were 64 Ox kept 10 years ago but present 89. Similarly now Chepang people are also seen on Bee Farming where the study shows that 40 households were involved in Bee Farming , there were 2% Land 10 years ago but at present 10% Land who own 16 ropani and above Land.

The number of Chepangs adopting Christianity has been found to be gradually increasing in Kankda VDC. The Chepangs in the recent times are confronted with fundamental choice to follow Christianity or to retain their ethnic identify by rejecting it. The study illustrates the loss of off-farm income from collection of herbs in the national/community forest area due to the government policy. Lack of effective access to newly generated resources like community forests. Chepang people have also not been able to take up alternative livelihood strategy because of various socioeconomic and political reasons. They lack land for the production of food and settlement of their life. They also lack education, skills, social network and access to the market. The impact of threatened

livelihood is mainly seen on children's health. It is considerably poor and child mortality is quite high in the Chepang population

## **5.2 Conclusion**

Chepangs is one of the indigenous tribe of study area. Traditionally, they were dependent upon hunting, gathering and a few of them also depended on agriculture, which was only for subsistence of their life. Due to low level of agricultural production and small size of land holding, they had to depend on other economic activities such as animal husbandry, wage labour, business, service and weaving for their survival. Chepangs are simple, honest, hardworking but uneducated. They have good relationship with other castes. There is notable development in this area regarding the facility of education, health and transportation. They are still far from the industrial and civilized society. I found good co-operation among villagers. By the interaction with the people of other groups, it was found that a continuous change is occurring in their socio economic and socio-cultural lives.

Agriculture as a primary economic activity of Chepangs is undergoing change. In the past, agriculture was done to meet the subsistence needs only .At present due to constructed road, the farmers have access to hybrid seeds and the facility of road has made it easy for them to take their products to the market and sell them. In this way because of change in production system, there have been changes also their live

At last, it may be concluded that most of the Chepangs households are found in poor condition but that Chepangs' social life has undergone significant changes. Road construction, changes on economy are most responsible for change in livelihood. The overall conclusion of this study has been changed that Chepangs past livelihood strategies and improve their social economic status with the adoption of new income earning opportunities.

## **5.3 Recommendations**

- Local Governmental Institutions (VDC / DDC) should also implement policies and programs for promoting sustainable vegetable farming towards market oriented organic production systems in coordination with concerned institutions. As a result of which, the local level developments become sustainable through constant farming.
- Government should be provided loan in 0 percent for the construction of cold store though farmers can store their products and sell the in off season. So that the farmers will have economic efficiency in their occupation.
- Chepang language is gradually disappearing dominated by Nepali language. Conductive environment for study in mother language should be created providing trained teacher, course, curriculum, books and context. It is thus recommended that the government should support to educational institutions to provide education.
- Traditional occupation and skills of Chepang people should be sharpened and promoted for these employment opportunities. Both in educational and government jobs, certain quota should be forced for the Chepang peoples focusing those who are far behind.
- Higher level educational center should be established for the study of Chepang people's knowledge, skills and culture. The knowledge and skills of Chepang peoples should be registered at local and national level reserving their collective rights and benefit sharing on the commercial utilization based on these rights.

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# Questionnaire on Livelihood Strategies of Chepang: A case study of Kankada

## VDC, Makwanpur

### HOUSEHOLD SURVEY

1. Respondent's Name :  
Male                      Female
- Caste:  
(a) Brahmin    (b) Kshetri                      (c) Janujati    (d) Dalit
- Ethnic:  
(a) Aryan                      (b) Mongagolian
- Religion:  
(a) Hindu                      (b) Buddhist    (c) Kirati  
(c) Christian    (e) other

Village Ward No:                      District:

2. Type of Family.  
(a) Nuclear                      (b) Joint
3. Family members  
(a) Total    (b) female                      (c) Male
4. Details of the household members:

S. No.	Name	Age	Sex	Marital status	Original Place	Occupation	Education
		-Below 15 years 15-30 30-45 45-60 60-+years	Male Female	Marred Unmarred Divorced Widowed		Agricultural Business Service Labour Other	Primary Secondary H.S.S.B Collage

5. Have you participated in Family Planning?  
a) Yes                      b) No  
If Yes, What is the type of Family Planning Method?  
(a) Short term                      (b) Long term

6 Which language do you use home?

Language	
- Chepang	
- Nepali	

- Other	
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7 What is the type of construct of your house ?

- (a) Concrete and Brick
- (b) Timber and corrugated galvanized iron
- (c) Mud, stones and Thatch
- (d) Other

8.If you fall ill, where do you go for treatment?

- (a) Hospital
- (b) Traditional healers
- (c) Other

9.Do you have your own land?

- a) Yes
- b) No

If yes please provides the information in the table below

Land type	Occupation land in Ropani
Khet	
Bari	
Pakho	
Kharbari	
Other	

10.What type of land holding?

Land holding	Type	Own	Area	Renter	Area give to other	Area
Khet						
Bari						
Pakho						
Kharbari						
Other						

11. Is your Family production sufficient for the year rand?

- (a) Yes
- (b) No

If not sufficient how many month

- (a) 1-3 month
- (b) 3-6 month
- (c) 6-9 month
- (d) 9-12 month
- (e) Surplus

12. Major crops growth in your land ?

Crops	Production	Quantity	Price
1.Paddy			
2.Wheat			

3. Maize			
4. Millet			
5. Potato			
6. Others			

13. Major Fruits grown in your land.

Fruit	Quantity	Price

14. What is your current occupation?

Primary Occupation	Secondary occupation

15. What is the major source of income?

\_\_\_\_\_

16. Are your family members away from home on work?

a) Yes

b) No

If yes

(a) In Nepal

(b) In India

(c) Malaysia

(d) Gulf nations

(e) other country

17. Do your family members work on daily wage or monthly wage? If yes, provide information:

S.No	Name	Sex	Percentage of income	Average monthly income

18. Do you Have cattle?

a) Yes

b) No

If yes, please provide information

Name	10 Years back	No	Current Status	No
1. cows				
2. Buffalo				
3. Goats				
4. Chickens				
5. Pigs				
6. Others				

19. Major fruits grown in your land

Fruit	Quantity	Price

20. Has your occupation change in last 10 years

a) Yes                      b) No

If yes \_\_\_\_\_

Traditional occupation	Current occupation

21. If change in Income?

a) Yes                              b) No

Why?  
\_\_\_\_\_

22. What is the major area of expenditure per month?

Items	Amount (RS)
1. Food	
2. Clothes	
3. Education	
4. Transportation	
5. Treatment	
6. Electricity	
7. Others	

23. Has your family been affected by the recent major earthquake of 2072B.S

a) Yes                              b) No

If Yes, what was the effect?  
\_\_\_\_\_

24. Has the structure of your house changed in the past 10 years?

a) Yes                              b) No

If yes, what has been the change?  
\_\_\_\_\_

25. Has the method of farming changed in the past 10 years?

a) Yes                              b) No

If yes, what is the type of change?  
\_\_\_\_\_

26. How has your income changed in the past 10 years?

27. Have you changed your occupation from agriculture to business in the past 10 years ?

a) Yes                              b) No

If yes, why?  
\_\_\_\_\_

28. What was the traditional occupation of the people of your community? How did they survive before?

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29. How have these occupation changed in the past 10 years ?

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30. At present, what are major area the people of your community are engaged in ? How are they surviving now?

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31. What are the major factors that have influenced the people to change their professional ?

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## Key Informant Checklist

1. Please describe the origins of Chepang people.
2. Describe the structure and composition of a typical Chepang family. How has the typical family structure changed in the past 10 years? Has the change in occupation of family members had an impact on the change in structure of family?
3. Describe the process and types of Marriages in the Chepang community. What is the major form of marriage? What age do people usually get married?
4. What are the major social changes that you have noticed in the past 10 years? In what aspects of the social life of your community have these changes been the most prominent?
5. How did you do for earning a living 10 years ago and now?
6. What are causes of change in your work?
7. Has your life style changed?  
(a) Yes (b) No  
If Yes, How?
8. What is the effect of modernization upon your culture?
9. In your opinion, what development has taken place in and around your village over the past 10 years?  
(a) Road construction (b) Electricity (c) Health post  
(d) Building construction (e) school (f) Market  
(g) Other  
Has this impacted on your livelihood?
10. What has changed in observing the festivals from 10 years ago?
11. How do people relate among each other in your community?
12. What are the facilities currently available in your village?
13. How are decisions made in your society?
14. Do you have any political Organization?  
Yes No  
If yes, what are the functions of political organization?
15. Which one of the following are the main causes of the backwardness of the Chepang community?
16. Give some suggestions on how the livelihood condition of the community can be improved.

Annex-3  
Photograph of D  
ry  
on Period



*Figure1:* Cooking Chepang People Food at Kankada



*Figure2:* Information Taking Chepang People Makea Fishing Jal



***Figure3:*** Chepang Home



*Figure 4:* Che pang Home



*Figure 5:* Che pang Use Product



**Figure 6:** Information TakingChepong Chindren Eating Rice at Kankada

**Figure7:** Information TakingChepong Peoples are Eating Rice at Kankada



***Figure 8:*** Now Starting Some Chepang People Bee Farm at Kankada



*Figure9:* Information Taking Chepang People at Kankada