

**“THE CHANGE IN SOCIO-CULTURAL PRACTICES AMONG
TAMANG COMMUNITY”**

(A Sociological study of Tarkeshwor Municipality Kavresthali, Kathmandu)

**A Thesis Submitted to the Faculty of Humanities and Social Sciences,
Department of Sociology and Rural Development
In partial fulfillment for the Degree of Master
in Sociology**

By:

Raju Dhakal

Class Roll No: 84/069

T.U. Reg. No: 5-2-584-1-2006

Tribhuvan University

Department of Sociology and Rural Development

Prithivi Narayan Campus, Pokhara

2018

Department of Sociology and Rural Development

LETTER OF RECOMMENDATION

This dissertation entitled *“THE CHANGE IN SOCIO-CULTURAL PRACTICES AMONG COMMUNITY”* prepared by **Mr. Raju Dhakal** under my supervision. As a supervisor, I forward this thesis for its final evaluation as per the rules of the department.

.....
Mukunda Lamsal
(Assistant Professor)
Supervisor
Department of Sociology
Prithivi Narayan Campus

Date:

Department of Sociology and Rural Development

LETTER OF APPROVAL

This dissertation entitled “*THE CHANGE IN SOCIO-CULTURAL PRACTICES AMONG TAMANG COMMUNITY*” prepared and submitted by **Mr. Raju Dhakal** has been accepted as the partial fulfillment of the requirements for the degree of Master of Arts in Sociology by the dissertation evaluation committee.

Dissertation Evaluation Committee

.....
Mr. Mukunda Lamsal
Supervisor

.....
Anchala Chaudhari
External Examiner

.....
Prof. Dr. Biswo Kallyan Parajuli
Head of Department

Date:

ACKNOWLEDGEMENT

I would like to express my heartfelt gratitude to the Head of Department Prof. Dr. Biswo Kallyan Parajuli and my supervisor Assistant Prof. Mukunda Lamsal for their guidance and patience throughout the course of this study. My thanks go to the Tamangs who participated in the study for sparing their time to respond the questions.

My appreciation goes to family other local people who have assisted with data collection and organization of the respondents in the respective work. My sincere gratitude also goes to the family members for granting me the scholarship to undertake the Master degree course. I would like to convey my sincere gratitude to my parents, relatives and friends for their support and endless prayers during my course of study.

Finally, I give thanks to God almighty for the gift and wisdom.

Raju Dhakal

Date:

TABLE OF CONTENTS

	Page
RECOMMENDATION	i
LETTER OF APPROVAL	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	iv
LIST OF TABLES	v
LIST OF ABBREVIATIONS	
ABSTRACT	
CHAPTER I: INTRODUCTION	1-4
1.1 Background of the Study	1
1.2 Statement of the Problem	2
1.3 Objective of the Study	3
1.4 Importance of the Study	3
1.5 Scope of the Study	4
1.6 Limitation of the Study	4
1.7 Organization of the Study	4
CHAPTER II: LITERATURE REVIEW	5-14
2.1 Theoretical Review	5
2.2 Theoretical Framework of the Study	7
2.2 Previous Studies of Tamang Community	12
CHAPTER III: RESEARCH METHODOLOGY	15-18
3.1 Research Design	15
3.2 Selection of the Area	15
3.3 Universe, Unit of the Study and Sampling Method	15
3.4 Nature and Sources of Data	16
3.5 Universe and Sampling	16
3.5.1 Tools and Technique of Data Collection	17
3.5.2 Key Informants Interview	17
3.5.3 Field Visit and Observation	17
3.6. Data Tabulation and Analysis	17
3.7 Limitation of the Study	18

CHAPTER IV: INTRODUCTION OF THE STUDY AREA	19-24
4.1 Location	19
4.2 Population	19
4.3 Responding Population of Tamang Community	20
4.4 Size of Family	20
4.5 Language	21
4.6 Religion	21
4.7 Economic Aspect	23
4.8 Food Sufficiency of Respondents	24
CHAPTER V: SOCIO-CULTURAL PRACTICES AMONG TAMANG PEOPLE	25-43
5.1 Caste System	25
5.2 Social Organization	25
5.3 Material Culture	26
5.3.1 Food Habits	26
5.3.2 Clothing	26
5.3.3 Ornaments	27
5.3.4 Structure of House	27
5.4 Non Material Culture	27
5.4.1 Religion	27
5.4.2 Birth Ritual	28
5.4.2.1 Nwaran	28
5.4.2.2 Pashni (Feeding)	28
5.4.2.3 Chhewar	28
5.4.3 Marriage	29
5.4.3.1 Arrange Marriage	30
5.4.3.2 Love Marriage	30
5.4.4 Death Rituals	31
5.4.4.1 Cremation	31
5.4.4.2 Ghewa	32
5.5 Socio-Cultural Aspect of Tamang Community	33
5.5.1 Population Structure	33
5.5.2 Family Structure	33
5.5.3 Health and Sanitation	34
5.5.4 Food Security	35
5.5.5 Income Sources	36

**CHAPTER VI: CHANGE IN SOCIO-CULTURAL PRACTICES OF TAMANG
PEOPLE**

6.1 Changes in Naming Ceremony	40
6.2 Changes in Chhewar Ceremony	40
6.3 Changes in Wedding Ceremony	40
6.4 Change in Family Type	41
6.5 Change in Feasts and Festivals	41
6.6 Changes in Musical Instruments	41
6.7 Changes in Health/Sanitation	42
6.8 Change in Awareness Level	42
6.9 General Outcome of the Study	42
CHAPTER VI: SUMMARY AND CONCLUSION	44-49
7.1 Summary	44
7.2 Conclusion	46
REFERENCES	50
APPENDIX	52-63

LIST OF TABLES

Table 1:	Sample Size of Tamang in Tarakeshwor Municipality
Table 2:	Ward Wise Population Distribution by Sex, 2011
Table 3:	Gender differentiation among the Tamang
Table 4:	Mother Tongue of Tarakeshwor Municipality
Table 5:	Religion of Tarakeshwor Municipality
Table 6:	Occupation of Respondents
Table 7:	Food Sufficiency of the Respondents
Table 8:	Types of Marriage of Respondents
Table 9:	Age-wise population of Tarkeshwor village
Table 10:	Household and family structure
Table 11:	Treatment Pattern of Illness in Tamang People
Table 12:	Condition of Food Security in the Study Area
Table 13:	Sources of Income of Tamang People in Tarakeshwor
Table 14:	Land Holding Size of the Households
Table 15:	Use of agricultural inputs

ABBREVIATION

B.S.	Bikram Sambat
CBS	Central Bureau of Statistics
DDC	District Development Committee
DWO	Dalit Welfare Organization
FEDO	Feminist Dalit Organization
HDI	Human Development Index
INGO	International Non-Governmental Organization
NGO	Non-Governmental Organization
NO	Number
NHDR	Nepal Human Development Report
NLSS	Nepal Living Standard Survey
PRA	Participatory Rural Appraisal
VDC	Village Development Committee

ABSTRACT

The study ‘The change in socio-cultural practices among tamang community’ A Sociological study of of Tarkeshwor Municipality Kavresthali, Kathmandu has been carried out using primary source of data collected from Tarkeshwor Municipality Kavresthali, Kathmandu, where included 67 respondents. The general objectives of the study are to find out the socio-economic status and cultural practices of Tamang community in Tarkeshwor Municipality. The specific objectives of the study are: To identify the socio-cultural practices of Tamang community of the study area. To find out the changes occurred in social and cultural status of Tamang people in study area. Tamang community is well harmonized and systematic in nature but they have poor economic status, education level and in participation on the social decision making. Majority of the Tamangs in the research area are Buddhist but found influences of Hinduism on them. All of them speak Nepali for the household communication their neighbors and others. No one of the research area had known their script. Tamang of the area do not have their institution to teach and learn their mother tongue. Three kinds of marriage are found in practice, namely, arranged marriage, love marriage and capture marriage. More than 85% of marriage is found arrange marriage case. The rest are found love marriage. But the capture marriage is being the past practice of the community. Very few cases can be observed in these days in the area. The cross cousin marriage is still in practice (Mama Chela and Phupu Cheli marriage). But the practice of love marriage is found increasing in the community. Tamang have historical importance in the history of Nepal. But situation is far different in its practical term to address the social issues of Tamang, they facing. Low economic status, backwardness in educational sector is the root of the backwardness of the Tamang. It is the responsibility and duty of the government to make policies in favor of such groups. The operating NGO’s and INGO’s in the local level should attempt to translate their rhetoric into action. The organizations working for the disadvantaged groups of people are getting benefited themselves rather than targeted people. Most of the Tamang cremate the dead body under the ritual performed by the Lama who actually is their religious leader. Death pollution is observed for the thirteen days and during the period the deceased’s immediate relatives are prohibited consuming oil and salt. Purification is done on the last day. Ghewa is held on the same last (thirteenth)

day. If it is not possible it can be done within 39th day. At the day of Ghewa a figure of the same size of the dead person is made with the help of hey and cremates the image for the last rite. This final rite is not allowed to see by the small children and the person born on the same day. The Tamang ethnic group of Nepal inhabit almost all types of geographical region of Nepal having the population of 1,539,830 according to 2011 census report. This ethnic group have their own language called Tamang language which is of Tibetan origin. The Tamang obtains least priority in the National development on the main stream and their history is not well recorded, still the living culture and tradition of them depicts the picture of their brilliant history.

The Tamangs of Tarkeshwor are steadily modifying their ways to accommodate new condition. As a result certain changes occurred on their ritual and social aspects. It is observed that the new generation of Tamangs are much influenced by the modern sophisticated life style like watching Television, cinema, eating new varieties of good food, wearing fashionable clothes. They are less eager to work hard in traditional occupation i.e agricultural activities and animal husbandry. The types of changes are very seriously imposing threats towards the preservation of their tradition.

This study was conducted at Tamang of Tarkeswor municipality ward no 4, 5,6 of Kathmandu district with the aim of finding the socio-cultural practices of the Tamang people. This study showed that the Tamang of Nepal is in the situation of economic backwardness despite their close affinity with job opportunities. The social and religious orthodoxy they practice were the major causes for their backwardness.