

**IMPACTS OF INTERNAL MIGRATION**

**A Study from Tanki Village, Manang**

**A Thesis**

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## **DECLARATION**

I hereby declare that the thesis submitted to the department of sociology is original:  
no part of this thesis was submitted earlier in any University by any researchers.

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Dolker Gurung

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## **ABBREVIATION**

ACAP	-	Annapurna Conservation Area Project
CBS	-	Central Bureau of Statistics
DFID	-	Department of international development
GON	-	Government of Nepal
HDI	-	Human Development Index
HPI	-	Human Population Index
IOM	-	International Organization of Migration
NLSS	-	Nepal Living Standard Survey
NPC	-	National Productive Council
UN	-	United Nation
UNDP	-	United nations Development Programme
WB	-	World Bank
WHO	-	World Health Organization

## ABSTRACT

This thesis tries to examine how internal migration was able to bring out changes in the livelihood of the people from Tanki Village especially the men and why they choose to migrate permanently in such a large number. The main aim is to explore the reasons behind their migration and why they are not returning back to their birthplace. They left a very underdeveloped place and went to Kathmandu which was one of the most developed places of Nepal in the early times. The migrants had migrated to urban areas and were they able to bring out changes on their livelihoods and what kinds of impacts the village is going to suffer due to migration. Therefore, the study is focused on the socio-economic livelihood condition of the migrants from the Gurung community from Tanki Manang village ward number 7 (VDC 3). The study tries to focus on the livelihoods condition of the migrants and the condition of the people who choose to stay behind the village and the effects migration has brought on the lives of all the people from Tanki Manang. The respondents were taken from Swoyambhu areas from Kathmandu district which lies in province no.3. After they were provided with license to do business in especially around South East Asian countries like Thailand, Philippines, Singapore, but they visited other Asian countries as well for business purpose like India, Hongkong, Malaysia, Brunei, Indonesia etc. After they were provided with license for doing business with South East Asian countries most of the man from the village started to migrate and slowly they started to take their family members as well. The study was conducted to know the impacts of migration on the lives of the people who choose to migrate and in the effects it had on the village as well and to understand its present situation as well. Primary data were collected with the help from unstructured interview through simple random 15 households were selected or respondents (early migrants). The result show that majority of the respondents were either first or second generation migrants. Most of the respondents revealed the answer about why they choose to migrate permanently, the living condition of Manang was not very good and the village lacked in many ways no proper facilities were provided for the villagers they were living in a very poor condition. After they migrated they were able to enjoy all the facilities provided by the government which was impossible in the Tanki Manang so most of the migrants decided to stay in Kathmandu permanently.

# CHAPTER: 1

## INTRODUCTION

### 1.1 Background of the study

Nepal has a long history of data collection of internal migration which dates back to 1961 census. Usually for a male migrant the age is 21 and 22 for women, they are mostly driven by work and study for the males and marriage and family are the reasons for the females. Nepal is still new to urban transition and is mostly dominated by rural-to-urban transition migration. Given the mountainous topography of Nepal, most of the migration has been disrupted by natural disaster like landslides, floods, and earthquakes and the conflicts during Maoist insurgency in 2052 B.S. due to the all of the reasons has contributed to unplanned rapid urban growth as well as massive depopulation in the rural areas. The same can be said in the case of Manang. Upper Manang consists of 7 villages Khangsar, Tanki Manang, Manang, Brakha, Nagwal, Gyaru, Pisang and Nyeshang being the Rural Municipality of Upper Manang. The <sup>total</sup> population of Nyeshang Rural Municipality, Manang is 2222. According to census report 2011 the total population of Tanki Manang was 377. The facial features of the original inhabitants of the midlands of Nepal, their tribal culture and the Tibeto-Burman language they speak, provide strong evidences of settlement by the people from the north. The same can be said of the People from Nyeshang rural municipality ward no 7 (Tanki Manang VDC no 3) as well. According to the local people they believe that they are the descendents of Tibetan and Gurung.

In the early times when the climate condition of Tanki Manang was getting too cold and due to famine as well many early settlers Gurung's started to migrate to warm places in the hopes of surviving the cold weather and in search of foods to the warm regions of Nepal like Pokhara, Kathmandu and some other parts of Terai region as well. As Tanki Manang lies close to Nepal-Tibet boarder many Tibetans came to Tanki Manang to do business and they would do business with the people who choose to stay behind in Tanki Manang and along the way they settled down with the local people and that is how the Manange (Nysehangba) people came to be.

The population of upper Manang has declined in massive numbers in recent years as people had migrated to other parts of Nepal especially around Kathmandu

area to improve and secure their livelihoods and for the better opportunities and facilities. In the past they would migrate temporarily for 3 months from November to February as they could not cultivate any crops or vegetables due to cold weather and by migrating to other places would help them earn some money which would help them to buy other items. Seasonal migration is also one of the most significant livelihood strategies adopted among the poorest section in the middle hill of Nepal, predominantly in the form of seasonal mobility of labor (Breman, 1978; Breman, 1996; Deshingkar & Farrington, 2009; Deshingkar & start, 2003).

When his majesty King Mahendra visited Manang for the first time in 1960 he was shocked to see the condition of the people were living there so he provided them with license to trade in the South East Asian countries by giving them an opportunity to travel to foreign countries for business with precious stones and metals, musk, herbs and other items. In the past they only migrated for a very short time and mainly the person who is in charge of the family would travel and would sometimes take their first born with them as well to teach them and give them idea and knowledge about the business so that they want have any problem in the future and would one day pass it on to his children as well.

Temporary migration, often used interchangeably with circular, seasonal, short-term, and spontaneous migration, has been a subject of much discourse. It is a short of mobility where the economic activity of the person is moved but not the usual residence (Bilborrow et al, 1984). In essence, temporary migration is a move made for a short period of time with the intention of returning to the place of usual residence. An important group of circular migrants consists of seasonal migrants, those who combine activities in several places according to seasonal labor requirements. Six months is generally used as the maximum duration of a temporary move (Mberu, 2006; Pham & Hill, 2008; Srivastava & Sasikumar, 2003).

The UN Migration Agency (IOM; 2020) defines a migrant as any person who is moving or has moved across an international border or within a state away his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what causes for the movement are; (4) what the length of the stay is. (In 1992 Robert Chambers and Gordon Conway proposed the following composition definition of a sustainable rural livelihood, which

is applied most commonly at the household level; “A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a 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 contributes net benefits to other livelihoods at the local and global levels and in short and long term).

Livelihood strategies as the compound activities of household’s members undertook their daily livelihoods (Ellis, 1998). At first they only migrated in a small numbers as it was their first time to travelling to Kathmandu and it was the new environment for the migrants they were facing many problems as well. First time they were able to charter a plane or ride any kinds of vehicles after doing business with Tibetans for a very long time they were able collect many precious stones and they traded those stones in the South East Asian countries. Slowly the number of migrants started to rise. More number of youngsters started to migrate to Kathmandu area and with all the opportunity’s and facilities provided there they started to migrate permanently and settle down there as well, they did not have a reason to go back so they slowly started to migrate their families as well. People migrate for the sole purpose of improving their livelihood and livelihood means making a living.

The context and content of livelihoods strategies can vary in accordance with time and spatial dimension. People use the best strategies among the several alternative choices of the livelihood strategies available in the environment as soon as possible (Poudel, 2003). Livelihoods strategies are ever changing process. As they migrated with families they were able to provide good education facilities for their children and lived a very different lifestyle. In the past they had to wake up early in the morning and were to start working in the field and would have to take care of their animals or to collect woods but in the city area their only concern was to earn money and provide facilities to their families.

They came to a very different place where the language was different and the culture, religion, food, clothes everything was new to the Nysehangba people but they still managed to settle down and were able to assimilate without forgetting their own culture. Just like how the Marwari’s who came to Nepal from India in large numbers and settled down, Nysehangba people are the best known traders of Nepal. They have

been doing trade business for many decades they first started from India and after receiving the license they moved to South East Asian countries and from there on moved to other parts of the Asian Countries. As our fathers migrated from the village to the city areas now youngsters are migrating to the foreign areas in order to uplift their lifestyle and for better job and education opportunities. The migrations numbers might differ but they still continue to migrate.

## **1.2 Statement of the problem**

Migration is a worldwide phenomenon of which Nepal is no exception. It is so intense in this tiny Himalayan kingdom that it led Toni Hagen (1960) to call Nepal a 'Migratory Nation'. According to census of Nepal (CBS, 1974) verifies this fact. In recent years at least 15 percent of the population resides outside of the district of birth. Three-quarters of these migrants come from the Pahad (hills) and mountain regions, with some districts seeing an exodus of more than 50 percent of their population. Since 1980s, the Terai has hosted the largest population (in absolute and proportional terms), concentrated mainly in the Central and Eastern development regions.

Internal migration has played a significant role in Nepali society. From the journeys of nomadic tribes and soldiers to those propelled by environmental and economic change. Migration within Nepal remains interwoven with issues of ethnicity, social mobility, and political representation. From 2010 to 2015, Nepal experienced one of the highest rates of urbanization in the world, though it still has one of the region's least urban populations. The country is also seeing an increasing feminization of its workforce, as women fill gaps left by absent males or themselves migrate-internally and abroad-to access opportunity (Paul Clewett, 2015). In addition, thousands of people temporarily leave their home every year. Many researches have been done on migration by different researchers throughout the whole world to understand why people started to migrate and why they are still doing it.

In the context of Nepal many researches can be found on migration and livelihood from different scholars but very few in the case of Manang that is why I wanted to find out the reason behind the rapid out migration from Tanki Manang village and I wanted to find out why so many people choose to migrate and why aren't they going back to their place of origin? The topic always intrigued me in many

ways I would always ask my parents or my uncles and aunts why they choose to migrate and why aren't they going back? There are other villages in Manang where many local people have migrated to other developed parts of Nepal but my sole purpose of doing research on this particular topic is to understand the changes migration has brought on the livelihoods of the migrants and the changes the people who choose stay behind and why only the people from this village only choose to migrate on such a massive numbers. Compared to other 6 villages from Upper Manang Tanki Manang is only lacking in many ways as the population is very low compared to other villages and is lacking in many ways as well. Tanki Manang is an under developed place where most of the facilities were not provided so many people migrated to Kathmandu area in hopes of better job facilities, better education and to uplift their lifestyle. In the village (Tanki Manang) they had a very simple lifestyle and were working day and night engaged in any kinds of work and would help anyone in needs. But it was not enough to uplift their lifestyle so when they started to migrate they saw a different lifestyle the people in Kathmandu areas were living and they wanted to live and feel that lifestyle so they started to permanently migrate and would bring their families as well. If they were to live in Tanki Manang their lives and their children lives would have been similar but as they migrated they were able to provide good education and were able to secure their future. Tanki Manang was lacking in so many ways but still they were happy and living their lives to the fullest but since they started to migrate they saw many negative sides and in order to turn those negative sides into positive they migrated to more developed areas especially in Swoyambhu areas.

Although they were migrating in hopes of better opportunities in the city areas but slowly the people in Tanki Manang started to decrease in a drastic way. Though there are few people who choose not to migrate are still living there, it is still not enough for them to preserve and make the village same as before. Almost all of the lands have become barren as most of the people had migrated and the village lacked manpower to cultivate or produce any kinds of production. According to 2011 Nepal census it had population of 377 people living in 110 individual households. The population is very low compared to other villages. If the migrant were to invest in their village then may be slowly and steadily the village might feel the same



prosperous it felt before the migration, and it could help others to find a reason to come back.

### **1.3 Research questions**

The following questions have been formulated to highlight and find out the impact of migration on livelihood.

- . What are the reasons behind migration from Tanki Manang to Kathmandu?
- . What is the livelihood condition of the people who have migrated to the urban areas?
- . What are the impacts of migration on Tanki Manang?

### **1.4 Objective of the study**

The purpose of this research is to discover the answer to questions through the application of scientific procedures. Migration is the essential tool for enhancing the life chances of the people. Hence, the overall objective of this study is to find out the impact of migration on the livelihood of the people from Tanki Manang currently residing around Swoyambhu area Kathmandu.

The specific objectives of the study are as follows.

- . To analyze the current situation of migration, on the people from Tanki Manang.
- . To know the livelihood condition's of the migrants.

### **1.5 Significance of the study**

Migration is no new topic for any researchers and many people have been migrating for many centuries the same can be said about Tanki Manang village as most of the people have migrated to Kathmandu (Swoyambhu) area. Just like any migrants they had their reasons to migrate as Manang was underdeveloped at that time and the migrants in hopes of bettering their livelihoods choose to migrate but the migration happened in massive numbers living the village with only few people who choose to stay behind. Though the numbers of migrants were large they are still hesitant to return back to their place of origin and due to this the lands have started to

become barren and the houses have started to collapse as well. The research aim is to analyze the changes occurred in the livelihood of the people of Tanki Manang living around Swoyambhu area, Kathmandu. The study will be focusing on how the migrant's have been able to uplift their livelihood and why they choose to migrate in such large numbers as well.

### **1.6 Limitation of the study**

The study is mostly focused on area from Swoyambhu area of Kathmandu district to examine the impact of migration on the livelihood of the people from Tanki Manang. The overall generalizations or the conclusion of this study may or may not be applicable in the other parts the country.

The study has the following limitations:-

- 1) This study only focuses on migration of the people from Tanki Manang from Manang district which does not fully represent the whole areas from Manang.
- 2) It is particularly done on the areas from Swoyambhu from Kathmandu district as most of the migrants are living that area so the outcome might not be reliable or can be referenced for other particular areas.
- 3) The study basically focuses on how the migration was able to uplift the livelihood of the people from Tanki Manang and why they migrated in such a mass numbers.
- 4) The interview was taken from the people who were the first generation migrants while some of the migrants had passed away but their children were very helpful as well and the information obtained from the field based on their response was taken in.

### **1.7 Organization of the study**

The thesis is divided into five chapters. The first chapter is devoted to introduction of the study dealing with objectives statement of the problems, significance of the study, and limitation of the study and organization of the study. The second chapter is devoted to literature review. This chapter deals with the review of available literature. The third chapter is devoted to research methodology. The fourth chapter is devoted to changes occurred in the livelihoods of the people from Tanki Manang. And finally the fifth chapter is devoted to summary, key findings with the conclusion.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **2.1 Review of the literature**

Review of the literature is the process of learning and understanding the concept of regarding the related study topic. The subjects can be books, reports, articles, magazines, etc. This chapter is important to understand the feedback of the related study topic and to board the information. Labor migration has been taken as an effective strategy for livelihood adaptation in past few years by many youth in Nepal. Migration for livelihood is increasing in the middle hills, mid and far western development regions of Nepal.

For the mountain poor's, remittances are becoming the most direct, immediate, and significant contributor to their livelihood. In addition to international migration, significant migration occurs within country from upland to lowland and from rural to urban areas. However, it has diverse consequences for the people remaining behind, their livelihoods, and the way they manage their land. Land abandonment has mostly impacted the agriculture and cultivable lands in rural and upland areas, while increasing pressure in lowlands. Migration to domestic and international destinations has become an emblematic feature of Nepal's societal changes. Part of this development is education migration from rural to urban areas within the borders of Nepal, an often overlooked but increasingly important aspect of contemporary migration flows.

An increasing number of people worldwide are migrating to improve or secure their livelihoods, and mountain regions play an important role in this trend. Migration is often the result of a combination of push factors:-e.g. conflict, poverty, disaster and pull factors:-e.g. job opportunities, education facilities, modern technologies etc.

The same can be said of the people from the Tanki Manang they first started as seasonal migrants usually around India but after they were granted license for trading they started to migrate temporarily in Southeast Asian Countries in hopes of earning money and to better their livelihoods as well.

The migration was so rapid it emptied the village within few years. There is no record of the first person who migrated out of the village but the reason for his migration was that he wanted to provide good education for his children and give all the facilities that were not available for him in his place of origin, so he alone migrated to Kathmandu and settled down there and when he had the confidence that he could provide for his family, his whole family migrated after wards and settled down and slowly other villagers also started to migrate in Kathmandu mainly around Swoyambhu area as it was the most suitable place for them as everyone were following Buddhist religion.

## **2.2 Theories of Migration**

According to the literature on migration, a number of theories have emerged to explain the reasons behind why people have been migrating for many centuries. People are moving from one place to another since ancient period, which is a continuous international phenomenon resulted due to mechanism, involving social, economic, psychological, political, institutional and other determinants (Singh, 1998). Migration is a form of geographical or spatial mobility, which involves a change of usual residence of a person between clearly defined geographical units. A person who crosses the boundary of their own country or places of country is called an out-migrant. Emigration refers to movement out of a particular territory in connection with the international migration (Bhende and Karnitkar, 1998). Migration studies are an under-theorized field of social-scientific inquiry, in which the recent trend has been one of theoretical regression rather than progress.

Earlier contributions to the field – such as Everett S. Lee's (1966) theory of migration, Akin L. Mabogunje's (1970) migration systems theory, Wilbur Zelinsky's (1971) mobility transition theory, Ronald Skeldon's (1990) work on migration transitions, John R. Harris and Michael Todaro's (1970) neo-classical migration theory, Piore's (1979) dual labor-market theory, Stark's (1978, 1991) new economics of labor migration and Douglas S. Massey's (1990) cumulative causation theory – all tried to come up with generalized understandings of migration phenomena. With the exception of a few authors, in more recent decades the systematic theorization of migration processes has been largely abandoned (see Ronald Skeldon 2012). In their seminal overview of migration theories, Massey and his colleagues (Massey et al.

1993, p. 432) concluded that much thinking on migration ‘remains mired in nineteenth-century concepts, models, and assumptions’. Unfortunately, not much has changed since then.

The central problem in migration research is the absence of a central body of theories that summarizes, generalizes and systematizes the accumulated insights of a vast amount of empirical research, that can serve as a common frame of reference within which to examine, interpret, understand and explain 'facts' and ‘findings’ from various disciplinary and paradigmatic perspectives, and that can guide future research. Researchers have frequently argued that a comprehensive or universal migration theory will never arise because migration is too complex and diverse a phenomenon (see Stephen Castles and Miller 2009; Salt 1987).

From a micro-perspective, the diversity of migration experiences may seem bewildering but, once we start to zoom out, regularities and patterns tend to emerge. This reflects the very purpose of social theory: to discern patterns in order to make sense of what is happening around us. For instance, as Ravenstein (1885, particularly for the case of Britain) and Mabogunje (1970, particularly for the case of Africa) have already shown, migration is anything but a random phenomenon. In different geographical and historical settings, they both observed that most migrants move along spatially clustered pathways between very particular communities in origin and destination areas. Similarly, at a macro level, Zelinsky’s (1971), Skeldon (1990) and Hatton and Williamson (1998) observed clear long-term regularities between demographic, economic and social transitions on the one hand and the sequenced emergence and decline of particular forms of internal and international human mobility on the other.

As Nepal has urbanized and transitioned economically as well as politically in recent years, it has experienced a rising volume of both internal and international migration. Based on the 2001 census, most internal moves are rural-to-rural (68.2 percent), although a substantial fraction is from rural-to-urban areas (25.5 percent), very few people (3.5 percent) move from urban-to-rural and even fewer (2.8 percent) are urban-to-urban migrants (KC, 2003). These facts support Skeldon’s claim that instead of mythical belief that rural-to-urban movements are the dominant type of

migration in developing countries, rural-to-urban flows are smaller than the flows within the rural sector (Skeldon, 1997).

Migration in Nepal is generally attributed to poverty. In the past, Nepal had been a country of destination for immigrants from both north and south. Instances of emigration from Nepal were not known then. There are no empirical records on emigration till 1952/54 census of Nepal was the first to report the volume of emigration from Nepal. According to this census altogether 1, 98,120 Nepalese were absent from home for more than six months prior to census taking. Subsequently, all successive censuses (except 1971) provided the figures of absentee population of Nepal. Censuses were collected from the household schedules. Migration is one of the most important trend and process in Nepal.

Several studies have been conducted in this field by different research institution and scholars. But most of these are concerned with internal hill Terai and rural to urban types of migration. Subedi (1991) has also studied about migration in Nepal. These studies have provided only the trends of emigration and causes as “push and pull” factors. Actually, these studies don’t portray the causes and impact of emigration in the point of origin in detail from sociological perspective. Migration is seen as an escape from the poverty and unemployment in developing countries (Khan, Mahmood, Yasin & Shahbaz, 2010). Limited jobs opportunities, poverty and high expectations of young people have encouraged them to migrate to industrial/developed countries where labor demands are high. Both legal and illegal migration is becoming the only immediate option for those struggling with their day to day survival needs (Golini, Righi, & Bonifazi, 1991). The related theories are mentioned below.

## **2.3 Literature Related to labor Migration and livelihood**

### **2.3.1 History of labor Migration in Nepal**

Seasonal labor migration to India was a dominant feature of rural poor communities of Nepal, consistent with open borders, and cultural similarities. Therefore, it has long been part of the livelihood portfolio of the poor people across the country as well as the part of life of the poor people from the middle hill of Nepal. However, surprisingly with a few perceptible interest (Gautam, 2017), seasonal labor

migration in the middle hill of Nepal is a little studied subject until the last few years. Nonetheless, it is now admitted that migration is a part of the livelihood strategy of the poor. Since the very beginning, seasonal migration of the rural poor was a common phenomenon in Nepal. The main cause of seasonal migration was labor migration to the Indian cities, i.e. Bhopal, Punjab, and Uttarakhand for additional income.

In recent years, international migration has been increasing intensely which has had a greater impact on socio-economic, ethnic, political, health care and global environment (Castles & Miller, 2009; WHO, 2007). Nepal is becoming one of the major labor exporting country in recent years. The history of foreign employment in Nepal dates back to the early 19<sup>th</sup> century when Nepalese soldiers were being recruited for the British army. In the following many decades many Nepalese have worked as soldiers for the British and the Indian army. Currently, over 60 thousand Nepalese are working in the Indian army and other government institution in India (Panthee, 2012).

Nepal has a long history of foreign employment in India, dating back to the beginning of the 19<sup>th</sup> century, when men from the hill areas of what was then known as Gorkha migrated westwards to the city of Lahore in the northern region of Punjab. There they joined up as soldiers in the army of the Sikh Rajah, Ranjit Singh. Even today, those working in the foreign are popularly known as 'Lahures' (Seddon, 2005). The census of 1942 seems to have not recorded the Nepali troops sent from Nepal in different fronts to assist the allied forces and might have been included only to those who went to foreign for livelihood. Nepal's international border with India and China remained almost open for the movement of the people from both of their neighbors. With China, it was closed after 1950, while it has remained open with India to date with no restriction on the movement of the people of both countries. Hence, because of open border, cultural similarities, and no need of documentary evidence to show migration to and from India is pre-historic and even unaccounted. Throughout the 19<sup>th</sup> century and well into the 20<sup>th</sup> century, Nepalese men served in India, often accompanied by their wives and other family members. As the Gurkha settlements increased in number and size, they also attracted Nepali workers seeking civilian

employment in India. The brothels developed in these new centers may well have included women from Nepal and from the surrounding areas (Seddon, 2005).

Seasonal labor migration has been a large part of most households in the middle hill of the country throughout its history. Thus, the rural farming households seek additional or alternative options for their betterment of their livelihoods other than farming in order to cope with poverty and to improve their living standards (see Acosta, Calderon, Fajnzylber & Lopez, 2008).

Remittances are an important source of income for both country and household levels (WB, 2017). Due to open border and cultural similarities with India, most of the poor rural migrants have better opportunities to work in major Indian cities. As a short-term seasonal migrant, people from the western middle hill prefer to go to the India cities without any work permit. Some of the remittances in the rural areas of the country are from seasonal work, and an important feature of Nepali labor migration to India is that much of it seasonal. However, it is clearly indicated that remittances from the short-distance seasonal migration are much lower than those from longer-term international migration (Hollema, Pahari, Regmi & Adhikari, 2008).

Migration from one area to another in search of improved livelihoods is a key feature of human history (Srivastava & Saikumar, 2003). These moves might be short to long distance as well as short to long duration (Kosinski & Prothero, 1975; Massey, 1990). It is evident from the available literature that there is a widespread occurrence of temporary and seasonal migration for employment in developing countries (Brauw, 2007; Deshingkar & Farrington, 2006; Hugo, 1982; Lam et al, 2007; Mberu, 2006; Yang, 1992). Seasonal migration is also one of the most significant livelihood strategies, adopted among the poorest section in the middle hill of Nepal, predominantly in the form of seasonal mobility of labor (Bremar, 1978; Bremar, 1996; Deshingkar & Farrington, 2009; Deshingkar & Start, 2003; Haberfeld et al, 1999; Mosse et al, 2005; Rao & Rana, 1997; Rogaly, 1998; Rogaly, et al, 2001).

### **2.3.2 Causes and consequences of Migration**

Probably, Manu, who made code of conduct for Aryans named ‘Manusmiriti’, was a first to make a statement to indicate migration in his prehistoric writings, Manu writes-‘well cultured and educated people from non-Aryan countries and land should



be welcomed and those who prefer property and employment than good culture should be welcomed and those who prefer property and employment than good culture should be encouraged to emigrate from the Aryan land (Sharma, 2005).

Migration in geography usually refers to the movement of human from one place to another. It occurs when the perceived interaction of Push factors overcome the friction of moving. People migrate for many different reasons.

These reasons can be classified as economic, social, political or environmental. The process or institution involved in international labor migration (accumulation of information, decision, preparation, financing money) is crucial. These processes influence the propensity to migrate and the potential contribution of labor migration to the livelihood of people. “Migration means life and progress”(Ravenstein, 1889:228). An increasing number of people worldwide are migrating to improve or secure their livelihoods, and mountain regions play an important role in this trend. Migration is often the result of a combination of push factors (e.g. conflict, poverty, disaster), and pull factors (e.g. job opportunities) (Stark and Bloom 1985; Massey et al 1993). In Asia, smallholder farmers have increasingly diversified their livelihoods in the past decades, usually by finding employment in the same area or by migrating (Rigg et al, 2016). Studies on migration date back to the late nineteenth century when Ravenstein (1889) published his well known article ‘The laws of migration’. Since then not only economics but other social scientists like demographers, sociologists and geographers have made countless contributions to migration literature. The majority of these works deal with the causes of migration. Since the model employed in the present study is concerned with the cause rather than effect of migration, attention is focused to the former.

Theories dealing with causes of either gross or net migration in a country are explicitly or implicitly based upon the theory of utility maximization (Greenwood, 1975). Thus, the ultimate goal behind migration, whether it is evaluated using a human capital theory or gravity type model, is to improve one’s condition. This follows back from the fact that “men are not created equal and they will not likely to stay so if they were”. Thus the difference in human capital stock (different educational levels, skills, health, etc.) causes difference in productivity in future earning capacities in different regions and occupation causes people to invest in

migration (sjaastad, 1962). Similarly greenwood (1971; 1969) studies on India and Egypt indicate that migration is negatively related to the destination region unemployment rate and positively to the origin region employment rate. Migration is one of the three components of population change. Any change in the volume and flow of migration will change the size, growth, and other characteristics of the population both in sending and receiving areas.

Migration within a country does not affect its the total size of the population and growth rate but it affects the regional and sub-regional population and growth rate within the country. But migration into and/or outside the country does affect the size and the growth of country's population. Migration unlike fertility and mortality is the least researched and understood component of demographic dynamics in Nepal despite the fact that many of Nepal's socio-economic and political problems are interwoven with the process of both internal and international migration (KC, 1998). In 2003, Nepal's population is estimated to have reached 25.1 million with a density of 179 persons per square kilometer [UN, 2003].

### **2.3.3 Poverty and Livelihood**

In recent NLSS 2010/11 shows that 25 percent of Nepali people are below the absolute poverty line. According to Human Development Report, the country's HPI is 31.12, a relatively high number (where a higher HPI indicates increased poverty). However, Nepal's HPI has been declining over the past years, decreasing by 21.4% from 2001 to 2011. Poverty is particularly high in Nepal's rural areas in comparison to urban areas. Despite poor HPI numbers, levels of inequality across Nepal appear to be decreasing over time, according to the Human Right Report, 2014 Nepal.

Livelihood is a means of gaining a living. Capabilities, assets and activities are necessary for making a livelihood. According to Chambers and Conway (1991) a livelihood comprises the capabilities, assets (resources, stores, claims and access) and activities required for a means of living. According to DFID's sustainable livelihoods glossary the term livelihood strategies denotes: "The range and combination of activities and choices that people make in order to achieve their livelihood goals. Livelihood strategies include: how people combine their income generating activities; the way in which they use their assets; which assets they choose to invest in; and how

they manage to preserve existing assets and income. To sustain rural livelihoods, a range of activities are pursued including both access to and the use to which they can be and are mediated by social factors (social relations, institutions, organizations) and by exogenous trends (e.g. economic trends) and shocks (droughts, diseases, floods, pests) (Ellis, 1999).

The use of land provides a key link between human activity and the natural environment. Although land is a resource; it is different, it is peculiar, and it is not the same as other resources. Many rural dwellers in Nepal are dependent on land for subsistence agriculture and faced with a booming population and a rapidly deteriorating natural environment. The call for alternative and sustainable livelihood options has become the need of the day (Campbell, 2008). Whether the revised or conventional measurement, there is remarkable progress in poverty reduction in Nepal in the last one and half decade. However, the decline is not applicable to urban poverty rate. Unlike the economic theories which claim faster decline in urban poverty, Nepal witnessed a troublesome growth of 5.46 percent points in 2010/11 than 2003/04 (Central Bureau of statistics [CBS], 2011). This emerging trend has added complexity for government interventions to reduce poverty. It may put pressure on government investments in basic social security. Urban poor are generally engaged in unorganized and informal economy which is a difficult to intervene (Dahal, 2011). The living conditions of the urban poor may be dismal and many face may add critical challenges over the rural poor (Baker, 2008). According to (UNDP, 2003) Nepal ranked 143<sup>rd</sup> in HDI.

Every two in five persons in Nepal lives below absolute poverty line and every other person in the rural area is poor (NPC, 2003). Very high unemployment and underemployment rates of 17.4 and 32.3 per cent (NPC, 2003: 58, 99) have compelled people to remain either under severe poverty or migrate to other places within and outside the country for better opportunity for livelihood.

In Nepal, outmigration and its effects on livelihoods are key topics in the scientific and policy debates. This is due to the unprecedented increase in outmigration for foreign employment over the past decades, which has resulted in remittances representing as much as 29 percent of the national gross domestic product (WB 2016). India, due to its open border (since 1952) and cultural similarities, was

until recently the main destination for decades for Nepali migrants (GON 2014b). Blaikie et al (2002) studied the transformation of rural space due to the increase in off-farm income and migration over 20 years and found no major changes in agriculture (such as commercialization of agriculture or rapid economic growth). Maharjan et al (2013) explored the impact of migration on labor and non labor inputs and production outputs in rural farm families in Syangja and Baitidi Districts in the hills of Nepal. Their findings suggested neglect of subsistence farming with access to alternative sources of income and a preference for raising livestock over crop farming.

Several studies have looked at impacts of remittances (Seddon et al 1998; Kollmair et al 2006; Sherpa 2010; Maharjan et al 2012; Sapkota 2013), while others have looked in more depth at changes in livelihoods (Adhikari and Hobley 2011; Gartaula et al 2012a) and poverty dynamics (Sunam and McCarthy 2015). However, less research has been done on the effects of migration (and resulting reduction in labor availability) on land resources and land management (Narendra Raj Khanal and Teiji Watanabe 2006).

Many theorists have given their views and ideas regarding migration and the scholars study migration for different purposes all of them have their ways ideas or knowledge to back it up and some scholars might agree with them while some may try to find alternative ways to show different perspective. In the early times there was a high level of in-migration in Nepal from both of its neighboring countries China and India. Most of the migrants from China were mongoloid people in hopes of escaping harsh climate from Tibet where as the Indo-Aryans mostly Brahmins and the Rajputs were fleeing their country due to religious reason. We can see most of the cases of migration have been due to either push or pull factors and it has been proven to be true for most of the Nepalese migrants. The people from Tanki village were migrating temporary in the beginning but when they saw all the facilities and opportunities was accessible for the people living in the urban area they were tempted to settle down there permanently instead of returning back to their place of origin and those were the pull factors for the migrants to leave their home for good. Most of the migration was happening for a reason some were fleeing their countries due to political conflicts while some were fleeing their country due to war and some to escape famine while some were migrating to uplift their livelihood or for getting higher education etc, just

like any other migrants the villagers from Tanki had a their reasons to migrate, they wanted to enjoy all the facilities and the opportunities which was impossible for them in the village.

The difference between development in urban and rural area has brought a large number of migration from rural to urban areas. We need to do more research on the significant of the push and pull factors, of migration in order to solve the inequalities among the two areas. Government needs to implement different types of plans to eradicate the differences in the rural and urban areas so that the people won't have to leave their families for months or even years. They are migrating to other urban areas in hopes of earning money but if they were given jobs and other opportunities within their community then the variation between the two areas would be solved to some extent and the population of both areas would be controlled as well.

I agree with Narendra Raj Khanal and Teiji Watanabe (2006) about how little research is done on the effects of migration and resulting reduction in labor availability on land resources and management due to massive numbers of villagers leaving their hometown there are several factors and forces are involved in increasing trend towards land abandonment of cultivable lands in recent years but the same can said in the context of Tanki village but the abandonment of cultivable lands started after people migrated in a massive numbers. Due to lack in manpower and the villagers who decided to stay back started to look for alternative ways to earn money so most of the youths who were jobless started to look for alternative ways and they decided to leave for foreign employment and as there are no market for them to sell their products they only cultivate enough to last for them. If only the governments and the people were to work together especially the governments were to encourage the people more and provide them with different types of opportunities and educational training with which they are able to survive in the modern society.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1. Research Design**

This study entitles “Impact of Migration on the livelihood” is a micro level case study of Tanki Manang-3, of Manang village. The study focuses on the changes occurred due to massive out migration in Swoyambhu area from Kathmandu. The research design is the plan and strategy to obtain the answers of the study. It was based on descriptive and explanatory research design with simple table and pie chart to fulfill the specific objectives of the study. The data and information were analyzed with verbal expression. The main objective of the study was to focus on how migration was able to help the people in uplifting their livelihoods. In the research livelihood is expressed through descriptive research design while migration is explained through explanatory research design.

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

For the objective of this study, the Swoyambhu area from Kathmandu district was selected as my study area as most of the migrants from Tanki Manang live there. Most of the studies done on migration are either done on National level or in Macro level so the research is the role of migration in micro level as very few or there has been no research done on it. So, I plan to study the impacts of migration on uplifting livelihood in micro level. The reasons behind the selection of the study area are as follows:

- a) Many people from Tanki Manang have migrated to Swoyambhu area in a mass number. So the study has been relevant and represented to find out the impacts of migration on the livelihoods of the migrants from Tanki Manang village.
- b) There had been changes in the income, profession, and living standard of the migrant’s households and it can be seen in the society as well.
- c) As I am a first generation migrant from Tanki Manang the idea of why so many people choose to migrate and are hesitant to go back always intrigued me and the fact that no researches were done to find out the reason behind the rapid migration and that is why with the help from

the people who had chosen to migrate I was able to navigate and get information regarding the area of the study and was easy to collect the information as well.

### **3.3. Sampling Procedure**

The Swoyambhu area of Kathmandu district was taken as the universe of the study. As most of the migrants are found to be settle there from Tanki Manang village. The households around Swoyambhu area consist of 40 households who have migrated to Kathmandu from Tanki Manang. Within the 40 households through random sampling 15 households were selected for the research. Each participants were given a number in order to decide which individual to include to avoid biasness and among the 40 sampling frame 15 households were selected by picking up random sample numbers by using random number table. As simple random sampling method is easy to use and due to its accurate representation of the larger population this method was used to select the 15 households for my research. The respondents selected for the interview from within the randomly selected households were people aged from 50 and above, as most of the early migrants are either in their late 50s so they were selected for the interview. They were able to explain in details about why people started migrate and how it became a trend for others who choose to migrate as well. Some second generation migrants were also interviewed to understand their views on migration.

### **3.4. Nature and sources of Data**

This study was based on primary and secondary data. One method is not enough for the collection of the information. So, primary data from field survey and secondary data from various other sources was used. The methods like key informant interview, questionnaire survey, formal and informal discussion and direct observation was used to collect the primary data.

Secondary Data was used in this research where it is necessary. It will also help in making the study more effective. The secondary data will be obtained from different sources like libraries, books, census reports, and relevant literatures as report, journals, research, newspaper, etc.

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

#### **3.5.1. Interview**

This method is used to collect primary data. To develop further idea of the study site, a checklist (see Annex) was prepared. Interview checklist was prepared for the interview, it was unstructured by nature. Open-ended questions were asked to converse with the respondents to collect the elicited data. In unstructured interview due to its informal nature the researcher is easily able to develop friendly rapport which could help both the interviewer and the interviewee are able to communicate properly. Usually a researcher does not have to abide to asking formal questions, which helps in increasing the flexibility of the entire research while interviewing. The information collected from the randomly selected respondents was very handy in many aspects. Firstly they were the early migrants who provided details on why they migrated to Kathmandu. Bearing in the mind that the views from younger generations of people were also essential, couple of younger respondents have also been interviewed. Early migrants, local officials, village elders and others were taken as the key informants. The interview is focused on how the migration brought changes on the livelihood of the respondents and why migrants are not returning back to their birthplace.

#### **3.5.2. Direct Observation**

Direct observation was carried out around the site for additional information and the field verification. The method of direct observation was employed in acquiring information about the lives of the people in the past and the present context. Simple non-participants observation was used in the livelihoods of the people. While doing simple non-participants observation the researcher is able to observe the situation with neutral understanding and also helps to gather an understanding of what really is happening without being biased by not actively participating in the situation. The researcher is able to judge or interpret from a certain distance and understand the importance and significance of the events more accurately, as the researcher is not distracted by the pressure of the performance due to the pressure of participation. I am a second generation migrants so it always intrigued me why so many of my people from Tanki Manang village migrated in such a mass number and are not going back after so many years and so to understand it from the respondents view and as I was



familiar with all the migrants and we come from same community and was familiar with everything, I was able to build a good rapport with the people from my community; they whole heartedly invited me to their homes and were sharing their lifestyle freely with me as well.

### **3.5.3. Case Study**

The case study was focused on the large number of migration that happened from Tanki Manang village. The case study is a research method to gain a better understanding of a subject or process. Case study methods are applicability to real-life, contemporary, human situations and its public accessibility through written reports. In case study the researcher should write every little details that the participants tells them like their experience, story, problems, etc. The changes brought on the livelihood of the people who had migrated to the urban areas. The case study was mainly focused on to find out the reasons behind the migration and what was holding the people from going back. Many participants had their own views and stories to share on why they migrated to urban areas and different types of problems they had to face when they migrated. So as a researcher it was my duty to find out all of the participants words and write it as well. They were first migrating for business purpose but slowly other family members started to migrate slowly leaving the village empty. Due to mass migration the place of origin is facing many problems which have brought negative impacts on the people who choose to stay behind. And in order to study the in depth understanding of the problems and its effects, I have taken the case study.

### **3.6. Data Analysis**

To make sense of the data gathered in the field or from secondary sources, they need to be scrutinized manipulated, categorized with help of the computer software. The gathered data and information will be analyzed using both descriptive way and statistical method. Simple statistical tools like pie chart will be used for data analysis. Descriptive method was used for qualitative data.

## **CHAPTER IV**

### **HISTORY OF MIGRATION**

People tend to migrate for various reasons there are many push and pull factors for the people to migrate. People have been migrating from rural to rural, rural to urban and from one country to another country and for a war torn country like Iraq people are not migrating but are fleeing their country as it one of the most active war country and the people fearing for their lives are seeking refuge in other neighboring countries or in the first world country. For them the migration is a way of survival. But in a country like Nepal, the Nepalese are migrating in hopes of uplifting their livelihood whether externally or internally. They have been migrating for many centuries and the number of migrants is only rising. In case of Tanki Manang migration has been happening for a very long in the past it was the Gurung who choose to migrate to warmer parts of Nepal as the weather was getting very cold and due to famine as well. It was not only out migration but people from Tibet especially businessman started to settle down in Manang and assimilated with the locals. They would migrate temporarily for 3 months to earn money the population of the village was normal but after they started migrate for business in Kathmandu that is when the population of the village started to get disproportion.

People were migrating permanently, the hopes of them returning back was in dilemma. The out migration brought many changes as none of the migrants were returning back many of the houses started to crumble and the lands became barren. School was built for the children but none of the children attended the schools as most of the children were attending schools in pokhara and Kathmandu and some were even attending schools in Mustang as their schools were better compared to the one in Tanki Manang. There is still no health post available in the village so they have to walk for 10 to 15 min to reach their neighboring village Manang for any health assistant. There are no big hospitals in Manang till today if they were to fall sick they have to charter helicopter and the price is not cheap.

Migration played a big role in the lives of the people from Tanki Manang to bring changes in their livelihoods. The lives they once lived in the village changed drastically. They were living a different lifestyle the foods and the clothes changed

after they migrated but the festivals they celebrated also changed the kind of festivals they were celebrating in the village were impossible to celebrate in the city areas so slowly they stopped celebrating it as Loshar was one of their main festivals and it did not require to many props as it was celebrated among family members so they continued it and still celebrate it though few changes have been made. As they were living in a different state they started following some festivals of the Hindu like Tihar as the festivals were dedicated to gods bringing good fortunes and happiness but they never celebrated Dashain as many animals were sacrificed during that time and Nyeshangba followed Buddhism and the religion does not allow sacrifice and teaches to love and respect all the living beings. Some of the types of the migration are as follows;

#### **4.1 Types of Migration**

There are various types of migration and people have been migrating for a very long time and the reasons vary according to the person migrating. Some choose to leave behind their place of origin in search of happiness while some migrate to change their livelihood.

Migration fluctuate where you come from, some people are running away from war torn countries like Afghanistan, Iraq and some parts of south Africa. In a country like Nepal people usually migrate in hopes of bettering their livelihoods. Most of the youngsters have migrated to the gulf countries and even many youngsters are hoping to migrate as they are unable to find jobs in Nepal and due to government not showing any interest in those fields more numbers of youngsters are opting for foreign labor migration. The three examples of migration are given below.

##### **4.1.1 Internal Migration**

Migration has been an integral part of human being. There is no specific data that shows how and why the humans started to migrate in the first place. Migration can be anywhere they only need a reason like push or pull factors to migrate. Internal migration is a migration of people within the nation. People tend to travel from one defined area to another within the country in hopes of improving their economic status, for better education or due to natural disaster or civil disturbances. The migration usually happens from rural areas to more developed urban areas for better

job opportunities. There are mainly two types of internal migration they are: Interregional migration and Intraregional migration. The main reason for internal migration is for better job opportunity.

#### **4.1.2 External Migration**

Just like internal migration, external migration is a type of migration which happens when groups of people or an individual migrate from one country to another country. Migrating one country to another country is very common pattern of human migration. Migration from one nation to another nation has been happening for many centuries there can be found some written documents but some migration histories can be found through DNA tests or from through some scientific ways. People tend to migrate for many reasons like political issues, religion, family issues, household, environmental, natural disasters like droughts, earthquakes, landslide, etc, famine, war (civil disturbance) but economic factors seems to be the main and primary cause of migration for the whole world. Migration is set in motion by a variety of external stimuli. External migration can be both permanent and temporary.

#### **4.1.3 International migration**

Usually when people cross state boundaries and stay in the place of destination for some length of time then it is known as international migration. Migration happens for many reason, many people tend to leave their homeland in order to look for better job opportunities in another country. International migration is as old as human history, the reasons for migration varies from country to country. For countries torn apart from war or dictatorship could seek refuge from neighboring countries other strong first world countries, they are forced to leave their homeland as they are constantly facing threats, some nations are migrating due to famine, some are fleeing to other nations not wanting to face any kinds of prosecution, there are other factors like demographic increase and urbanization, social factors and environmental changes are the main contributors of migration. They are the main drivers forced migration for both international and internal migration. This chapter focuses on the present condition of Tanki Manang village after the rapid migration. Related information were collected through questionnaires and observation conducted during the field work.

## 4.2 History of Migration in Tanki Manang

Tanki Manang village is the one of the part of village from Upper Manang which comprises of other 6 villages. Migration has been a very important part for the native people. According to the locals the early settlers in Manang were the Gurung's. But when the weather in Manang started to get colder and the due to cold weather people started to suffer from famine and many native people started to migrate to other warm parts of Nepal. Only few people who decided to stay behind assimilated with the Tibetans as Tibet lies close to Manang the Tibetans came to Manang to do business and they would bring stones and local produce from Tibet to Manang and would exchange the goods and stones with the local people and some of the businessman from Tibet would stay behind while doing business and those Tibetans would marry the local women and it is believed that the Nyeshangbas are the offspring's of the Gurung's and Tibetan's.

Manang has rich history of being one of the beautiful places of destination for many local and foreign tourists. But before 1970 there were no tourists visiting Manang or they had no hotels or restaurants and the locals had a very simple livelihood they would exchange goods with the Tibetans and the people from mustang as both Tibet and mustang were close to Manang. But they had no other sources to earn money so during the coldest month of the winter from November to February as nothing could be cultivated during those months so they would migrate to India in order to earn money only the male's head of the family would migrate and the women were left behind to fend for their families.

Women would cook, look after the animals and take care of the children for the next three months their migration was only temporary and seasonal as they would only migrate once a year and would trade or sell goods in India. After his Majesty King Mahendra in 1988 provided the local people of Manang with the license to sell precious stones and jeweler to sell it on the South East Asian countries and were able to bring foreign products up to NRS 10,000 of worth for tax free many Nysehangba people started to migrate to Kathmandu area in a large number and as the international airport was located in Kathmandu they started to settle around Kathmandu areas especially around Thamel areas they would rent one room and would leave for business and would return with large sum of money and as the city areas had better

facilities in those time and the rate of the lands weren't that high so they slowly started buying lands and houses around Thamel areas and most of the migrants were men but there were few female migrants as well but were less in number compared to men, they migrated to city areas for the purpose of doing business but by doing so they started to fall in love with the city lifestyle and the people as wellso they slowly started to settle around Kathmandu in hopes of earning money and to uplift their livelihoods.

#### **4.2.1 Festival**

Tenki Manang has only one Religion and that is Buddhism and all the 100% of the population follows it. They have their own Monasteries (Gumba) and every village has one or two Monasteries (Gumbas) in their respective villages. Tenki Manang also has a Monastery (Gumba) which plays a very significant role in all the Nyeshangbas life. They are very rich in culture and their customs and ancient cultures. They used to celebrate many festivals back in their place of origin like Yarthung Mela Festival it is celebrated by the Nysehangba people from upper Manang in the mid-July, to celebrate the end of the harvest, a big festival is organized: Yartung Mela. Under the blessings from of the lamas, the Nyeshangbas and the villagers of the whole valley come out of the gompas costumes and old clothes. It is celebrated for three days, the stone platforms come alive, and Music, Songs and the dancers mingle and intertwine.

The men rush to the horses each one is measured against his neighbor, dust flies, the hooves click, the cheers break through galloping suspense, and the name of the winner is on everyone's lips, women from the village sing about the victory, after the race is over the young and the old all gather together in the village Gumba and they light butter lamps and the men and women sing and dance throughout the whole night and the young people huddle under covers to watch the dance. Badhe Festival, it was a forgotten festival in Manang until 2004 when the local people made an effort to revive it. In the beginning 12 virgins were sacrificed to the gods owing to a beliefs, but the practice of sacrificing young virgin girls was stopped and goats replaced them but later on only the tip of goats ear was sacrificed but they even stopped the it and now the Nyeshangbas follow the peaceful middle path of Buddha, Badhe festival does not encourage animal sacrificing. The festival has two sides one side tells the story

about two warring brothers through two actors in costume performing the art the other one is the story of a Ghale king sending his army off to battle. The Badhe festival is celebrated once in three years and is held on a rotational basis in Manang, Nar and Sampa village of Mustang.

This festival generally falls on the 1<sup>st</sup> day of (approximately 8<sup>th</sup> of November) of the tenth month of the Tibetan calendar. Due to rapid growth in migration the festival was in a state of being forgotten as most of the Nyeshangbas were living in Kathmandu and they took both cultural and economic resources with them as well. No one knows who, when or why the festival was started. Torkya Festival this festival is celebrated right after Badhe festival, when the crops are brought home. It is celebrated in the early November after harvesting of the crops in Nagwal village. Buddhist lamas inaugurate the festival by performing various rituals. They play different instruments, blow conch-shells, chant hymns, do puja and dance. Young boys and girls play games during festival. The locals present lamas with milk or “Aara” (alcohol). The word Torkya originated from Torma and Khyapa. Torma means offering which is made out of dough and Khyapa means to discard so basically Torkya means to the festival of prayer and offerings made to all the Buddha and the deities.

It is mainly practiced to get rid of all the evil spirits and the negative power and bring about good and prosperity and good times not just for the villagers but for the all living creatures. Dawa Dhukpa is the festival celebrated on the month of June. Villagers gather in the village center and young people carry “Dukcche” (the holy book of Lord Buddha) to the beat of drums, the lamas also beat the drums, blow conch shells and circle the village throughout the day, villagers believe the festival ensures a bountiful harvest. Nei Festival, Metha, Pattea, Loshar, Ong the Puja. They have their own songs and dances and almost all of their culture and religion seems to have been influenced from the Tibetan. They do celebrate all the above given festivals in the village but with their neighboring villages like Upper Manang and Mustang as they have more population compared to Tanki Manang. Only few of the festivals are celebrated by the migrants like Loshar and Metha. And there is one festival only celebrated by the people of Tanki Manang known as Tanki Bhoj.

In the village many men were dying one after another and they were unable to find out the cause for the early demise of those men and almost all of those men were

in there early 30s so the villagers were going through crises as no one knew the reason behind it so they asked for help from a Buddhist monk and the monk told them to hold big puja for 7 days at the end of the year and to continue it for many generation. In the village they would hold the puja in the Gumbas with all the villagers present all the villagers would work together and pray to the god and cook foods and sing and dance but after migrating to Kathmandu the festival is still prevail it is celebrated on mid-Chaitra and 4 different couples are chosen every year and are given the responsibility of the Bhoj all people from different age groups come together to celebrate it although the days are shortened to 4 days due to busy schedules but still everyone comes together to celebrate it. They sing, dance, and eat foods by reminiscing about the good old days. Some of the festivals are still prevail in the village but people have started to forget some of the festivals as in the urban they can't celebrate big festivals as it takes lot of time and places and money as well to celebrate it.

### **4.3 Reasons behind Migration in Tanki Manang Village**

Why was it so important for the people from Tanki Manang Village to migrate? In the past Manang was one of the most underdeveloped places in Nepal they were living in a very poor condition as no facilities were provided within the village. If they wanted to use any kinds of facilities they would have to walk for many days to reach a place where the facilities were available they even had to walk for hours to fetch water as no irrigation facilities were provided.

As almost every villagers from Manang were uneducated as there were no schools built and there were no hospitals or even a small health post even if someone were to fall sick they would have to walk for days to reach Besisahar where the hospital was situated. Even if someone fell sick they would have to carry that person and would have to walk for days to reach a hospital in the Besisahar. There were no schools built and all the children would either play or work with their parents in the field their day to day life was to help their parents in the field or in the household chores. Compared to other parts of Manang Besisahar was far developed as it was the entry point for Manang. As Manang is a very cold place it was even colder in the past and the villagers lacked in agriculture production they were only eating what could be cultivated and they mostly ate Sattu for the breakfast and Dhedo for lunch and dinner



and sometimes would eat green leafy soups as well. Once they started to migrate although at first it was temporary slowly the migration turned into permanent.

Migration is same in every country and the reason behind the migration also matches for almost everyone. Some of the reasons behind migration from the Tanki Manang village are as follows;

#### **4.3.1 Business**

As most of the migrants gave their reasons for migration was for business purposes. Before 1988 the villagers mainly the head of the family men would migrate to India for 3 months from November to February as it was the coldest month of the year and as they could not cultivate anything due to cold weather. The villagers would leave the house for whole 3 months and would walk for many days to reach India and there they would sell the goods or sometimes would exchange goods with the locals from India. The Tibetans would come to Manang to do business as Manang lies close to Nepal-Tibet boarder the Tibetans would bring precious stones and would trade those goods with the local Nyeshangbas and there were people from Mustang as well who would travel by foot to Manang to trade Bhote Noon as there were no Bhote Noon or any kinds of salt were available.

After his majesty King Mahendra visited Manang he saw the poor condition the people were living in so he provided the people with license to take precious stones and other goods to sell in the South East Asian countries and the elders who were migrating seasonally started to migrate in Kathmandu. Manang was still undeveloped so the people would have to walk and travel for many days if they wanted to reach Kathmandu so they decided to migrate temporarily in Kathmandu as it was less hassle. Kathmandu was their dream city as it had everything the village was lacking they did face some difficulties when they first migrated but they slowly started to adapt to their new surroundings as there were no other ways. They would migrate to Kathmandu and from there they would board the plane to South East Asian countries and would travel for many months taking precious stones and other Nepali made goods to sell it in the market. Migrating to Kathmandu was the best decision they ever made as they were able to earn money through selling precious stones in the foreign market. I interviewed one of the respondents from the 15 households that I

selected through random sampling about why he migrated to Kathmandu and his (Karma Gurung, 54) response was;

The fact that everyone were migrating to Kathmandu was like a fairytale for me, as most of my families were hesitant of the idea sending their teen son to another new city so there was a lot of convincing and assurance but migrating was the best thing that ever happened to me.

Reasons for migration may differ from person to person but for most of my respondents they migrated for the sole purpose of doing business in the South East Asian countries but slowly they went to other countries as well to do business and some people even settled down in those foreign countries. In beginning they faced many difficulties and some even decided to quit it and go back to their place of origin but it was impossible for them as they were so used to living in Kathmandu they decided to start different business in Kathmandu and settled down for good. Some of the migrants started retiring early from doing business in the foreign countries and started doing business in Nepal; they opened small shops around new road areas bringing clothes from Bangkok. While others who had lands and big houses in Thamel started hotelier business.

Doing business in the foreign countries they were able to earn enough money and some even decided to take early retirement and hand those responsibility to their children or their family members and decided to work within the country while staying close with their family members. By earning money they were able to uplift their livelihood and in doing so they started providing higher education for their children's in boarding schools. In the past most of the respondents were engaged in the same field of business but now the new generation are either engaged in different types of businesses or are either migrating to foreign countries. Most of the respondent migrants might have migrated for business but along the path they were able to bring out many changes within themselves or in the whole community as well.

#### **4.3.2 Social Migration**

As most of the head of the family had migrated almost all of the households were being looked after by women. They were taking care of everyone and everything and they had no ways to communicate with the migrants there was not electricity in the village. Slowly the migrants started invite his whole family to Kathmandu as most

of the migrants had bought some kinds of property and were hoping to provide better quality of life and would be able to stay close to their family as well. All facilities and opportunities provided in the city areas is what the village was lacking but rather than waiting for the village to develop they chose to migrate as the development would take a very long time so migrated with their whole family. The head of the family was living alone in Kathmandu so the family living in the village choose to migrate as well as their husband choose to stay permanently in Kathmandu.

The migrants have been attracted by the higher living standards in the Kathmandu and better job prospects as well. As most of the migrants were head of the family or the oldest child when they refused to return back their family had to migrate for the sake of their loved ones. Kathmandu had everything that Manang was lacking and those facilities were going to take a very long time to reach Manang. Most of the left out families migrated to stay close to their loved ones. They abandoned everything in the village and moved to Kathmandu due to which most of the houses in the village have started to crumble down as none of the family members or a caretaker is there to look after the houses and the fields as the village lacks in manpower. I interviewed one of my respondents (Karma Chetul Gurung, 85) why she migrated very late and her response was;

After losing her husband at an early age to a disease unknown to most of the villagers her whole world came crashing down as most of her children's were still infant and all the responsibilities fell onto her and she had no one but herself to rely on. So she decided to stay back and take on the role of both mother and father and by doing so she migrated rather late but she has no regrets as all of her children's are living a very comfortable lives two of eldest children's are living in Kathmandu while her other children's are settled in the USA. Her husband was very much involved in the community and whenever there were problems in the village he was the one who would help the villagers without asking anything in return and now her son is also working for the village in order to strengthen the community by working diligently with other fellow members from their community in hopes of preserving their village.

Migration has brought changes in the lives of the many people both positively and negatively, most of the people migrate in hopes of uplifting their livelihoods in the urban areas or from rural to rural. Although they migrate for better future they all have a sense of bonding with their place of origin which is very hard to break. The older generation migrants almost everyone had same views when asked if they wanted

to go back to their place of origin and they all agreed that it would be better to spend rest of their lives in their own village.

Many respondents had different views regarding migration some were hoping to go back while others were saying this is my house this is my city and if I were to go anywhere I would rather go to where my children's are in the foreign countries. The same process is repeating now in the past the men migrated in hopes of uplifting their livelihoods and now the youngsters are leaving for foreign countries in hopes of good higher education or for better job opportunities. Now most of the youngsters are leaving their old parents and are settling down in the foreign countries and some are even taking their parents with them to settle down in the foreign countries. They all had reasons for migrating but for the most of my respondents they don't regret migrating they feel sad when they think about their village but when they are living happily with their family members and being able to provide all the facilities to their children's and their family members they are very happy.

#### **4.3.3 Economic migration**

The economic condition of every migrants in the village was same they were only distinguished by how much of land one owned and by their house as well. Most of the migrants migrated to Kathmandu were following a particular career path as every households head of the family was living in Kathmandu for business their first born or the eldest child followed their father footsteps and would migrate to Kathmandu for a sole purpose of doing business. This turned into family business for every household as most of the elder retiring and investing their earning into other businesses within in Kathmandu and the second generations following in their father footsteps started doing business. This trend lasted till 3 generations as of now the younger generations are only focused in getting higher education and are migrating to foreign countries and are permanently settling there as well. For most of the migrants they were all leaving a very simple life in the village they were able to provide for themselves if the harvest were good but if it was not the neighbors or relatives would help them and vice-versa.

Most of the migrants migrated to uplift their livelihoods and as they were able to earn money they were economically strong as economic determines everything and

were able to provide their families with a proper place they could call home and send their children's to boarding schools bought vehicles for transportation. As they started to earn money and were able to purchase all the necessity items to survive in a society they were able to uplift their status in the society. They were only earning money through seasonal migration and the money was not enough to feed all the family members as most households had more than 4 children's. So they migrated in hopes of earning money and when they were economically strong they were able to bring out changes in the society.

Now most of the migrants are working together to preserve their village by seeking help from the governments and by forming small groups with people who were previously engaged doing business in the foreign countries and are either engaged in other businesses or are retired. They are taking times from their busy schedule and working hard in order to preserve the village for the sake of the next generation who were born in other developed parts of Nepal as they could not see or feel the things their parents or their forefathers had gone through. They are giving back to the society by working hard and they are always collecting donations for the development of the village.

#### **4.3.4 Literacy**

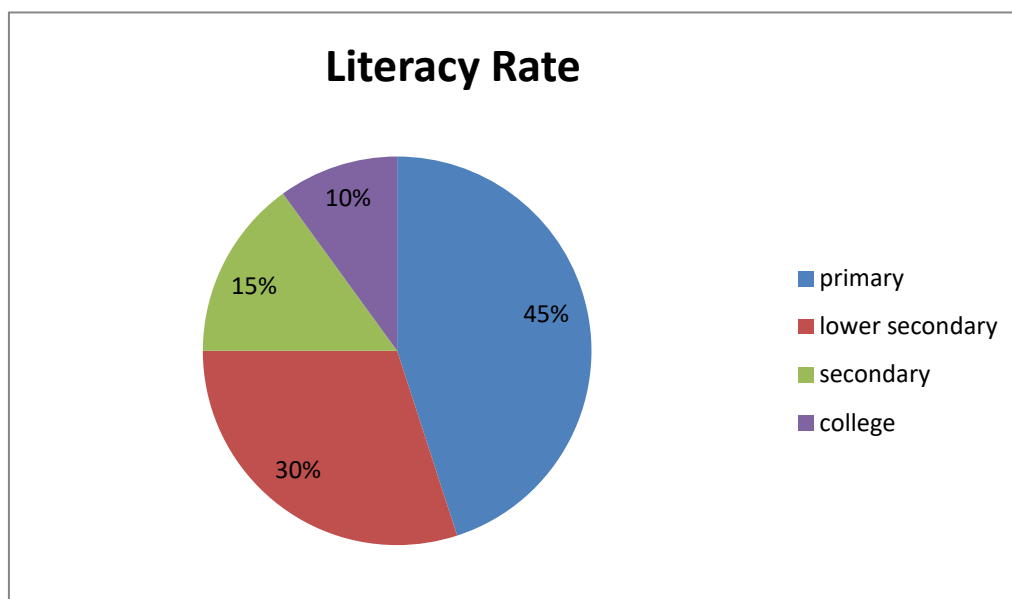
Every individual has a right to education but it was impossible for the people in Tanki Manang as no educational institutes were established in the village which meant they had to migrate to other parts of Nepal for education and when they migrated to Kathmandu they saw many children's attending schools and due to language barrier the problems they had to face when they first migrated made them realize if they were to settle in Kathmandu permanently their children would have to attend schools in the place of destination and get education so many of the migrants brought their children to Kathmandu and admitted their children's to government schools as there weren't many private schools established in those days and the government schools were far more better as well. Durbar high school was the first choice for the migrants as it was close to where they were staying and both sons and daughters were allowed to attend the schools.

But only few finished high school as their main focus was continuing the family business and daughters had to help their mothers doing house chores and early marriage was very normal in those time so many of the girls had to leave schools and were busy taking care of their new home and family. The literacy rate of the people who had migrated from Tanki Manang was impossible as most of them were busy earning money but the second generation was the one receiving education and the education rate had a very drastic change almost every children were receiving education from big boarding schools or from government schools. But the girls were the one continuing their education as the boys were either forced by their parents or willingly would follow on their father footsteps would take on their business.

There was no discrimination among sons and daughters about who would get higher education facilities. In those days Durbar school and Kanya School was famous among Nyeshangba people as those schools were close to where the migrants were living and most of the second generation migrants attended those schools but most of the students were unable to attend the schools as some got married at a very tender age while others had to stop going to schools because someone important in the family had passed away, while others stopped due to personal reasons. Literacy was not very important for the migrants in the past as most of them were uneducated and the lack of schools in the village also made it impossible for them to understand the importance of knowledge. After they migrated to Kathmandu and saw many children's attending schools but they lacking economically so they did not encourage and due to lack of knowledge they did not encourage their children's to attend schools but when they understood the importance of education and the it was very important for working in any kind of fields they started sending their children's to attend schools.

**Figure No. 4.1**

**Literacy**



*Sources: field survey 2021*

According to the pie chart it was found in the field visit that out of 20 households (45%) of the population had receive primary education while (30%) of the population had received lower education (15%) of the population were able to study till secondary level while only (10%) of the population were able to attend college.

Most of the literate groups were male while the female literacy rate was lower compared to male. The rate of literate male was 65% while only 35% was covered by female. When asked why they discontinued their education their reasons were they had to help their fathers in their business or got married at a very young age and were unable to attend schools or colleges as their responsibility had increased and they did not have time to attend schools.

**4.3.5 Better services**

Tanki Manang was one of the underdeveloped places in Nepal and the people living there had to face many difficulties due to lack of proper services. There were no proper irrigation supplies provided within the whole community so the people had to walk for hours to fetch the water from Marshyangdi khola and there were electricity so they would use lantern during the night time. There were no proper road

transportation for vehicles to travel and only horses and mules were used for transportation and to bring goods. No hospitals or even a small health post were available so the sick had to be carried for days to reach Besisahar as there were health post available.

When the migrants first arrived in Kathmandu they were shocked to see all the better facilities provided by the government. It was very different compared to Manang, in Kathmandu they had proper irrigation facility, there were electricity and the road transportation was developed as well. Slowly they started to migrate permanently to enjoy the services which were impossible to get in Manang. Manang was lacking in so many ways it was one of the most undeveloped places of Nepal. If they were to fall sick they had to walk for hours or days to reach a place with proper hospitals or charter helicopter which was impossible as it was too expensive so they used natural herbs when they were to fall sick which would sometimes be fatal for the patient any many people lost their lives due to lack of hospitals and health post. They even had to walk for hours to fetch water as there were no irrigation facilities available in the village.

When they first arrived in Kathmandu they were shocked to see all the facilities provided for the people to enjoy properly. There were proper road facilities and there were public vehicles provided for the public for transportation and they did not have to walk for hours to reach a certain destination and there were big hospitals and small medical shops open for the public. There were televisions and radio for entertainment purpose and many Nepalese programs were being televised for the purpose of entertainment. They had electricity provided 24 hrs in the Kathmandu and had tap system so they did not have to walk for hours to fetch water. They would normally use woods for everything in the village but now they were cooking foods use gas and rice cooker. All the facilities that were impossible to get in the Manang was easily available in Kathmandu and that was the main reason for most of the migrants for not wanting to go back to their place of origin.

#### **4.3.6 Touplift their livelihood**

Kathmandu was the final destination for many migrants as it was the starting point for them to change their status in the society. In the village the migrants were



living a very simple life even the one who owned more lands and had more than 1 houses were living the same life as the one who had few lands. More lands mean more work to do so they had no time to rest but the neighbors and the people having free time would come and help out and in return would receive some of the cultivated produce.

Their ways of enjoying the leisure time would be hanging out with everyone from the village by singing songs and dancing they had no televisions or radios to spend their free time. In the village the status of a person was determined by how much of a land that person owned and how many workers he could hire. But after migrating everyone had to start from zero as there was competition among the people who could earn more money. They all started from a one room and slowly rented out whole flat and then bought lands and started building houses bought bikes and cars for easy transportation and would send their children to expensive schools. They slowly started to assimilate with the locals the changes in their livelihood could be seen through their clothes, food, electronics, vehicles, jewelers, etc. In the village they were living the same pattern of livelihood every day. They would work throughout the whole year except during winter season as it gets very cold most of the head of the family does seasonal migration during the three month as there are no works and instead of staying at home they migrate to India to earn money. Still the money they earned from seasonal migration is not enough to uplift their livelihoods so migration was one way of bringing changes in their livelihoods.

After migrating to Kathmandu and struggling for few years they were able to earn money and were able buy lands and build house for themselves and start small businesses here in Kathmandu. Economic plays a vital role in everyone's life to uplift their livelihoods as economic is able to bring changes in one's life their status in a society is raised they are able to afford many expensive things they are respected by everyone around them, people who have money are looked in a society with respects. Many respondents were able to bring out changes in their livelihoods as they were earning money and the changes could be seen through the way wore clothes, jeweler, foods culture, etc.

#### **4.3.7 Social interaction**

In the beginning the interaction with other sub-castes was very uncommon for the migrants Nyeshangbas as they were unable to communicate properly. Well language being the foremost barriers for the migrants and they were constantly bullied by the urban people, so they were scared to talk to their neighbors of being shunned for not speaking Nepali.

The language barrier was the major back drop for the Nyeshangbas but they slowly started to learn Nepali language and although their words were not perfect they still tried their best and within few months were able to communicate with the locals. There they understood the importance and benefits of education and why their children had to learn it so that they wouldn't have to go through the same problems that their parents had to go through. As most of the Nyeshangbas were living around Thamel areas at that time as most of them were traders and they would bring clothes food and other necessary items to sell them in Nepalese market. They were well acquainted with the Newari people and other groups of people as well but as most the local people living around Kathmandu were the Newaris.

Many Nyeshangbas have married Newari women but very few women have gotten married to the Newari men. Most of the migrants Nyeshangbas are able to understand and speak Newari perfectly. The relation between the two groups were very good and that is why many Nyeshangbas were able by lands in Thamel and around Thamel areas but as Kathmandu was in the phase of developing and the place started to grow more and more number of other people were looking open a restaurants or pub, clubs, or hotels found Thamel area to be perfect and it was attracting more foreigners and the locals around it.

They started to sell or rent their properties and would move to Swoyambhu areas as it was the perfect place for the Buddhist followers and they could Kora (round) around Swoyambhunath. Most of the Nyeshangbas from the upper Manang live around those areas, as many Newari follow Buddhism and most of the newaris in those days were engaged in agriculture and they owned lands. Slowly nyeshangbas started buying lands and started building houses around Swoyambhu and near Swoyambhu areas. They are able to live harmoniously in a community where most of

the people are from different ethnicity. I interviewed one of my respondents (Wangkyl Gurung, 60) and after migrating the problems he had to face were;

I was 15 or 16 when I first migrated to Kathmandu for the first time as I was the sole breadwinner for my family so the problems that I had face at the beginning was very hard as I could not speak Nepali at all and I was bullied almost every day for my broken Nepali, people would point hands at me would call me names but I didn't let that bother me cause Kathmandu was the last hope for me I had to survive anyhow so I learned and practiced speaking Nepali everyday which proved to be fruitful but I promised myself that if I were to get married in the future and have children's I would not allow my children to suffer like I did. So I sent my children's to English boarding school and for my children's sake me and my wife only spoke in Nepali which I regret a lot now but they all turned out to be successful three of my oldest children are settled in the foreign countries while my youngest is still pursuing her education. I still feel sad thinking about old days the things I had to face or hear but I have no regrets what so ever.

Just like how my respondent had to face all the problems when he first migrated to Kathmandu all the other respondents had to go through the same phase as none of the respondents spoke Nepali. Language barrier is the biggest issue for every people who are trying to migrate to another place within the country or to a foreign country. Although English is the universal language and is spoken in many countries where they have their own official language still in a country like Nepal though Nepali is the official language and Nepal being a country where people from different caste and culture and religion are living together in peace and harmony and although Nepali is the official language they all have their own language as well which they speak within their own community. It was same for the Nyeshangbas as well when they firstmigrated, they only had each other to rely on some were able to understand Nepali and would reply either through body language or through broken Nepali words.

#### **4.4 Current livelihoods condition of people from Tanki Manang**

The people from the Tanki Manang village were unable to enjoy proper facilities which were easily accessible for the people from more developed areas. If they were to fall sick they would have to walk for days and even to fetch water they would have walk for hours as there were no proper irrigation facilities provided. Their status in the village was determined on the basis of how much land they acquired. The more land the more their status in the village was considered high. When they

migrated to Kathmandu they left their status in the village as everyone had to start from the bottom.

As Kathmandu was a new place for every migrant they had a very hard time trying to adjust as none of the migrants were able to speak and write Nepali it was a foreign language for them. The place, food, clothes, people and everything was new to them they were having crisis trying to adjust to the new lifestyle and some migrants were so traumatized as many of them were bullied for not being able to communicate properly they thought of going back to Tanki Manang but they did not lose hope and with help from their fellow migrants decided to give the city another chance and slowly they started to communicate with the locals their living standard was worse as well many of the migrants were young men in their 20s and most of them would live together as it was cheap. They would migrate to Southeast Asian countries and to other Asian countries as well. Some of the changes occurred in livelihood of the migrants are as follows;

#### **4.4.1 Economy**

The economy of the village was based upon agriculture and animal husbandry and from seasonal migration as well although most of the business was done with the local people from other villages like Mustang the Mustangey people would bring Bhote Noon (salt) from Mustang as it was not available in Manang and they would exchange it with Barley as it was not available in Mustang and they would do business with the Tibetans as well. Almost 95% of the people were engaged in agriculture. They would exchange products from one another. Their economy was based on how much lands they owned the more land they owned the more they were able to cultivate crops or how much animals they owned but still they would help each other in the times of needs. Animal husbandry is also one of the important parts for the villagers and almost every family owned it. It is limited to Cow, Sheep, Goat, Horse, Yak, Blue Sheep and Rabbits (now extinct). Although their main source of income was seasonal migration agriculture and animal husbandry also played a vital role in generating income.

After migrating to Kathmandu the status the people was not same some people who were struggling back in their place origin were able to uplift their status and own

many lands and had build houses while some who were living a very comfortable life had to go through many trials and turbulence while some remained the same. Migration gave them an opportunity to learn and try many new things there were errors at the beginning but still they were able to overcome all the difficulties and survive despite having language barrier they still assimilated with the locals. Most of the first generation migrants are still working or are engaged in some small scale businesses while others have retired and have dedicated their lives to Buddhism.

Almost all of the people who had migrated were able to uplift their livelihoods and are living a very comfortable lives and were able to provide their children's with better education and gave them an opportunity to brighten their future. They all started from a one room to slowly renting out whole flat and later on bought lands and slowly started to build houses and bought vehicles for easy access to transportation. They were living a very simple life in the village they had problems were still happy as most of the times they were interacting with each other but in the city area they are economically strong and stable but are as happy as they were in the village they have less time for friends and family as most of them are busy with their work and the children's have started to leave for foreign for higher studies. Almost every individual household has a children living in a foreign countries the same process is repeating again as the first time the villagers migrated to Kathmandu in hopes of a better future the young generation are following in their parents footsteps and are migrating to foreign countries mostly in America and Australia for the same purpose to better their livelihood. I interviewed one of my respondents (Kalu Gurung, 62) on how migration was able to bring changes in his or the whole community lives and his response were;

When I was living in the village most of my peers had migrated and were earning decent amount of money and as I had no education background and language barrier made me nervous to migrate but seeing my non Nepali speaking friends surviving in the city areas made me change my mind and motivated me to migrate as well. My friends were my biggest pillar when I migrated first time as they had gotten so used to the lifestyle and foods of the developed city areas they helped me out at the beginning and as I got used the lifestyle I stopped relying on friends very often. Migration helped me and my community to see things in different perspective if our people had not migrated in the first place we would still be living our lives as we were living in the past and most of our children's would still be uneducated and would be engaged in doing different types of labor. Migration has brought so many positive changes on the lives of the migrants especially the younger generations as most of the youngsters have migrated to foreign countries for

higher education and some of those youngsters have returned back by understanding and learning new things and are using those new ideas and knowledge's for the development of the village and the community.

Just like my respondents some of the human beings might have the same view regarding money and how it very important to survive in a society. Money gives you power and people look at you differently and in case of my respondent it proved to be true. He struggled in the village but when his families were able to earn money in Kathmandu by migrating to South East Asian countries by selling precious stones and they decided to use the money by opening an antique shop in Thamel and with the money they earned from the shop all of the siblings were able to buy houses and all the necessary items as well. They have been running the shop for 3 decades and now their children's are looking after the shops. My respondent was very lucky as he had backups from his family and he is doing the same for his children so that they won't have to suffer in the future.

#### **4.4.2 Social status**

In the past a person status in the society was determined by how much of land they owned but in the urban area they all started from zero and the people started to notice changes in the social status among one another as the trading business for some were booming and while others were having trouble, the trading business was like gambling they would travel to South East Asian countries for many months to sell the goods. They were doing business on the street and would have to face off with locals from the country they were doing business on, the precious stones they took to trade within the South East Asian market was very good compared to their counterpart so they were able to sell many and earn money accordingly it was a tough business but they had to provide for their families and that one word kept them going some people even gave up in the middle but for the people who kept on continuing the trade business are now one of the richest people in their community.

In the village a person status in the society was decided by how much of lands they had the more land they had they were considered the chief (Mukhiya) of the society. But after migrating they had no lands and with small amount of money they migrated to Kathmandu but their status in the society were determined after they had migrated to foreign countries and how much they had earned and slowly they started

to buy lands and houses and vehicles around Thamel areas. The people in the village who had high status were now struggling to and the people who had very less lands in the village was able to earn enough money to buy house and other things they could not afford in the past. They were able to earn money through doing business with precious stones and they invested the money in other businesses in Nepal to increase their income to secure their and their children's as well.

Their status in the society is very high compared to other people and they are living a very luxurious life as well. They have earned enough money through trade business and now are engaged in other business mainly hotelier. For the migrants now their status in society is determined by their house, lands, vehicles, jeweler, but no matter how much money one has the kinds of food and the clothes they wear both upper and middle class families have similar taste. There are mainly two groups in the community they are either too rich or middle class. They started buying lands around Swoyambhu area as it was hub for Buddhist people and it was best place for retirement they would be able to take walks in the morning and evening by staying close to the gods and as most of them would in late 50s or early 60s and it would be easy to navigate their ways easily as well so they choose Swoyambhu for their retirement.

#### **4.4.3 Education**

All of the second generation migrants were able to get higher education and with the varieties of new private schools opening every year almost every children were attending big boarding schools as most of the parents were able send their children to attend those big boarding schools and some were even sending their children to India for higher studies. The kind of school your children were attending was a way of showing ones status in the society.

If they had decided to stay in the village the next generation would not be able to get education facilities like they are able to get now. Even now they built a school in the village but due to fewer students other parents decided to send their children to other places for higher studies. The early migrants had no education backgrounds they were only focused on earning money and giving proper life to their families but were

providing educations for their children's and to give them a choice of becoming something.

Though parents were getting their children to attend good schools still there were some who left schools in order to pursue their dreams the Nyeshangba people have a long history of tradition and one of the tradition was that among the three sons or more the middle one had to be turned into monk so the child had no choice but to turn into a monk and live rest of their lives as a monk in the monasteries they have their own rules and regulations regarding education and most of their teachings would be about Buddhism but that long tradition came to an end after the migration parents stopped forcing their children to become monk and the children were allowed to choose for themselves. The education system may vary within the two institutions but more number of children was attending schools and even the parents were encouraging the children to attend schools. We can see many new generations are opting for professions like doctors, dentists, nurses, teachers, restaurateur, hotelier, artists, different types of shops owners, unlike their parents whose only focus was doing business in the foreign country new generation are trying to give back to their society by becoming someone important and even their parents are encouraging their children to pursue their dreams.

#### **4.4.4 Food**

In Tanki Manang people ate foods like Sattu for breakfast and Dhedo for lunch and dinner and they sometimes would eat green spinach soup for dinner as well and sometimes would eat momo but not too often and would only eat during big festivals. They had no choice as rice and maize were out of questions they could only cultivate very little and were satisfied with it but after migrating to Kathmandu their ways of eating food changed drastically. Normally they did not have many options for foods they ate but in the urban area they had variety of choices there were foods that they had never seen or heard before.

At the beginning they had hard time trying new foods but they had no other choice then eat those new dishes slowly they changed the dishes by incorporating their own spices and herbs. They could not eat meats and momo on the daily basis back in the village but now they consume meats and momo very often. Their whole



pattern of eating foods changed as some of the foods found in the village was impossible to get in the urban areas so they slowly started to eat chickens and buff as replacement for the yak meat. They are eating foods with enough proteins, multivitamins, calcium, etc. when I interviewed my respondents they all had same views regarding the changes occurred in food consumption. In the village due to lack of knowledge in agriculture and the village had a very harsh weather in the winter and due to less rain in the area they were only able to consume what they could cultivate, they mostly ate Sattu for breakfast and sometimes for dinner as well and they would consume potatoes very often.

Rice is one of the main crops cultivated in Nepal but it was impossible to cultivate it in Manang as it is one of the coldest places in Nepal and rice needs hot and humidity for cultivation. After migration they started consuming milk on a daily basis as butter tea is one of the important drinks for the community and they drink it with their whole family and they started consuming meats daily as it was easily available. They started to consume rice for lunch everyday normally they would eat Dhedo for lunch or dinner. They would eat momo very often as well. Slowly there were changes happening in the way they consumed their foods they were starting to eat like the city dwellers. They were eating foods like the city dwellers but with their own twist. They would use herbs and spices from their own village as the taste was weird for them in the beginning but gradually they were able to overcome it and would later on use the spices found in the market.

#### **4.4.5. Clothes**

Bakhu was one of the important clothes for the villagers as it was perfect for the Manang weather. It was able to hide all the body parts properly but it was difficult to work with it but still they wore it as they had no other choices but male and female had their own sets of Bakhus. In the urban area they can't wear Bakhu as the weather of Kathmandu was different compared to Manang where it was cold throughout the whole year but in Kathmandu during summer it gets really hot so Bakhu is out of option and they could not wear it to do trading as modern problem requires modern solution so they started wearing modern clothes like pants and shirts, both men and women stopped wearing Bakhu and opted for pants and shirts as they were to work freely in it. Bakhu became a cloth that represented the groups and they

would only wear it during festivals and special occasions as well. Bit by bit men stopped wearing Bakhu and were seen wearing pants and shirts. While some women were still wearing Bakhu most of the young generations were wearing skirts, pants and t-shirts but would wear Bakhu for festivals and for special occasion.

Now many of the young generation loves wearing Bakhu as they are able to show case their culture and it looks very unique among the groups of women wearing other cultural clothes so that is why young generation loves to wear and as fashions are changing every year the trend I Bakhu is also changing now the women can enjoy wearing Bakhu but with different types of designs. Even in the village now they have stopped wearing Bakhu as it gets in the ways when they are working and wearing pants and shirts were easy and they could work on the field and do other chores without being disturbed. They were living in the city area and wearing Bakhu was not ideal for the migrants as Kathmandu weather is very hot compared to Manang where it was cold during the summer season but coldest during the winter season so it was very ideal to wear Bakhu in Manang but it was impossible to wear it in Kathmandu.

And the relatives from the city areas would send clothes and foods in the village so that the people in the village could enjoy it as well. Most of the modern clothes they were brought from the foreign countries, the person migrating would buy many fashionable clothes for him and his family as most of the clothes from the particular brand were not available in Nepal. They would wear designer clothes and they would only wear shoes from big brands like Nike, Adidas and converse etc.

#### **4.4.6 Religion**

All the migrants from Tanki Manang follow Buddhism their cultures, norms, tradition is all based on Tibetan religion. In the past they followed a very different religion it was neither Buddhism nor any other religion they had their own religion. According to the locals in the early times 12 virgins used to be sacrificed to the gods at the beginning of the Badhe festival. But after owing to Buddhist beliefs they stopped animal sacrifice and do not encourage animal sacrifice as of now most of the migrants have settled in Kathmandu and are still following Buddhism and encourage their children to do so. Even in the village due to lack of manpower now many of the

traditions and the festivals are not celebrated but instead they go to the neighboring village to celebrate it.

Many traditional festivals which was once celebrated by the villagers in the past by integrate with the neighboring villages is now being overlooked as there are very few people left in the village and the migrants are not coming back to celebrate it that is why the festivals are obliterated. As of now most of the migrants have assimilated with the locals and with the new generation growing with people from different cultures and religions are celebrating other festivals as well. They are brought up as Buddhist by their parents from childhood but as they are growing up in society where children's from different caste and culture are attending schools together and the area where they are residing also have people from different cultures so the youngsters are bound to be influenced by it. Most of the youngsters are celebrating Dashain to by getting blessings from the older people. There is no limitation for what festivals they can celebrate or not but they celebrate those festivals by not forgetting their own. Nepal is rich in culture, tradition and it shows within the people and as numbers of people in Kathmandu are migrants from different parts of Nepal it's no wonder children are celebrating different types of culture, religion, and festivals.

Now with the influence from the foreign countries many people are celebrating festivals like Christmas, New Year, Halloween, etc. Many of the older generations are now mainly engaged in doing Puja so most of them are organizing it in their own monasteries. They only celebrate Loshar as it does not require horse racing and does not require big space as well and every migrants gather in the monastery to celebrate it.

#### **4.4.7 Identity**

The migration proved to be success for many as they were able to change their livelihood in a positive way but throughout the process they slowly started to question themselves what their identity really was. Even though the migrants preferred to be called as Nyeshangbas but they write their caste as Gurung. Gurung's are scattered throughout Nepal but compared to other Gurung's Upper Manang Gurung are very different in facial structure, religion, culture, language, clothes, food etc. When the

migrants first encountered other Gurung's they were shocked to see the variation between the two groups even though they had same caste.

They always had trouble with identifying themselves and would not prefer to be compared with other Gurung. They wanted the society to acknowledge them as different so they started calling themselves as Nyeshangba so that they would not be mistaken with other Gurung. Identity is such a big part for every human being and coming from minority groups it was a very big deal for them. They celebrated Tamu Loshar with other Gurung's but because of difference in culture they started celebrating it at the first date of first month according to their own calendar but Tibetans always celebrate Loshar for a whole month and on the last day of the Loshar all the Nyeshangbas would celebrate with the Tibetans as Loshar means to welcome new year with lots of happiness and joys surrounded by families. We can see many people rallying on the street for their rights to identity.

It is very important for any caste that have been ignored by the people or the state to be acknowledge as it helps them to identify themselves among other groups in the society. Whenever they introduced themselves as Gurung people in the past they were always asked which Gurung and the question always put them in an awkward situation but now as most of the people are familiar with Manang and the people residing there. Many people are now seen to advocating about identity and many minority groups are now trying to find out their identity in the society and so were the migrants in the past when they were not considered to be Nepali but were rather shunned by the society for not being able to speak Nepali and were treated like Chinese and Tibetans especially calling them with a name Bhote. They were always treated as inferior groups but now they are able to rise in the society and have made names for themselves in different fields of the society.

#### **4.6 Major Impacts of Migration on Tanki Manang Village**

Tanki Manang village was once prosperous but now only empty and collapsed houses stand tall the lands have become barren and the people who choose to stay behind are facing different types of consequences. The migration was not rapid in the beginning as only the male members from the family were migrating but after they had settled down they would slowly take their family members of the local people

have not migrated to Kathmandu (Swoyambhu Area). As there are no hospitals or even small sub health post available for the local people and if they were to fall sick or suffer from any kinds of health issues they had to walk for 20 to 30 minutes to reach next village where a small health post is available Manang Health post which is run by ACAP in Manang Village.

In the past the people who choose to stay behind did not have electricity and did not have proper schools to educate their children so they would send their children to Pokhara or Kathmandu for higher education and would let them stay with their other family members or would keep them in a hostel. Although now the village has developed in a drastic way still no migrants have returned back to their place of origin. Compared to before now they have 24hrs electricity and don't have to walk for hours to fetch water as they are provided with water fountain the road ways have developed for vehicles to transport foods and other important due to rapid migration the village has started look as if it is hunted. The village looks peaceful but the people who choose stay are going through many problems there are still no proper education facilities provided or any health post.

Though they don't have to walk anymore as there are many two wheelers available for travelling or four-wheeler (Bolero) but still it takes time to reach those places or if they are suffering from any types serious illness they would have to charter a helicopter which cost a lot of money. The remaining villagers sometimes tend to migrate to Kathmandu for 6 months during winter season as it snows a lot during those times and they are unable to work and the weather gets colder and colder and the road ways gets blocked as well due to heavy snowfall. The villagers are unable to sustain the beauty of the village due to loss of manpower and although the route to Tilicho lake lies right in the Tanki Manang path due to lack of hotels, hostels, coffee shops, health post for the foreigners so they tend to just pass by the village as there are no resting points. The villagers have to fend for themselves through labor works or are forced to migrate to Kathmandu.

They have no source of incomes through foreigner. If they are able to build small hotels or hostels and open small coffee shops then their source of income could increase. The lands are turning into wastelands as no one is coming back to cultivate in the lands. The remaining people are unable to take care of the whole lands. They

have lands and houses but their status is still the same. They are unable to uplift their livelihoods as there are no alternative ways to uplift it.

#### **4.6.1 Changes occurred in the livelihoods**

Changes means to alter or modify something by making either an essential difference amounting to a loss of original identity or a substitution of one thing for another. What could be drawn from the changes in the lives of the people from Tanki Manang village? There were many aspects showing twist and turns of how the lives of those people changed from the time they migrated and after they migrated to Kathmandu.

Upper Manang lies close to Nepal-Tibet borders before 1970s Manang was closed to the outside world. When His Majesty King Mahendra visited Manang he was shocked to see the poor conditions of the Nyeshangbas people were living in and they did not understand Nepali language but there were few people who were able to understand and Nepali but were speaking it in a broken tone. King Mahendra spoke to the local people of Manang and asked them what they wanted or how he could help them and after speaking with everyone he decided to provide them with license to trade in the South East Asian countries, they were given up to RS 10,000 discounts in tax. The people due to being close to the Tibetan border follow Buddhism they are closely related to them as well.

Their cultures, traditions match well with the Tibetan. They are well acquainted with the Tibetans. The peddling between Tibet and Nepal allowed great number of people to get rich by selling coral, turquoise, and the stones of Tibet. In the village they wore their traditional clothing Bakhu in winter and summer as well for both men and women and ate foods traditional foods that were available in those days. Their lifestyle was very simple it was wake up early in the morning some would collect woods for fire and some would work on the field they had no ways of telling what time it was so they would trace the sun to figure out the time as there were no clocks in the village. A rich person was known through how much of lands he/she owned. Men and women worked on the field together there were very few people who did not own any lands and they would help out people with more lands as they lacked manpower and in return would get quarter of the cultivated goods.

Every individual's lifestyle was very similar in the village but after migrating it totally changed the people who were considered rich in the village were struggling the Kathmandu areas where as the people who did not own any lands in the village were doing very well, their business was blooming and vice versa. Some are still continuing the trade business but most of them have retired and have opted for other business. They are able to provide good education facilities for their children as most of the children are attending boarding schools and almost everyone owns some kinds of property. If they had not migrated and had choose to stay behind then maybe the village would have developed like other Upper Manang villages but it would have taken many years to reach the place they are right now.

In the village they were following traditional agriculture and animal husbandry but now it is shifting towards small shops or turning into small or big hoteliers Now most of the Nyeshangbas are engaged in clothes business and own shops small or big in sizes, they travel mostly to Thailand, India, and china to bring clothes as the prices there are very cheap compared to other countries. They either own retail or wholesale shops. Most of the migrants own a house and some even own four wheelers but every household has a two wheelers. Thanks to modern invention and proper road facility they don't have to walk for days to reach a certain place but rather could ride their bikes or scooters or the local bus provided through every route. They are all settled in the developed areas of Swoyambhu.

The migrants were able to uplift their livelihoods and were able to fulfill their families' needs as well all the children's were provided with good education and were given a chance to better their livelihood by going to foreign countries. Every individual household had a child who had migrated to America or Australia. The same pattern is repeating before it was the parents who had migrated to Kathmandu in hopes bettering their and their families' livelihood and were able to provide it as well but now the youngster are doing the same thing but are travelling to other foreign countries. According to 2011 census Tanki Manang had a population of 377 people in 110 individuals' households. The total population of migrants is 372 through field survey, the population has slightly decreased as most of the older generation migrants have passed away and some people have disappeared while going for work in other foreign countries. The status of most the migrants have increased rapidly.

They are able to fulfill all the requirements though some of the migrant wishes to go back they are still being held down as most of the first generation are getting old and they would have a hard time surviving there alone as the younger generations do not want to go back as most of them grew up in Kathmandu area so they don't have that connection with the village like the older generation who had spent half of their life there. Though the village is peaceful and free of all the noise pollution, pollution and from the growing population as well but they are unable to leave behind the lives they have created by working hard through days and night. And the fact that when their migrant children from foreign countries come back for a visit it would create a hassle for everyone as all the family members are living in the city areas. The children would have to keep travelling from Kathmandu to Tanki Manang and again back to Kathmandu. Most of the migrants are living a very high standard lifestyle and they would rather stay in Kathmandu where all the facilities are available at your doorstep.

#### **4.6.2 Changes occurred within the village**

The lands in the Tanki Manang are very fertile for cultivating crops and potatoes and some green veggies as well. Before migration happened all of the people were engaged in agriculture it was their day to day life routine. All the lands would be filled with crops and the people would be busy doing chores inside and outside of house. As of now most of the houses in the village are empty the village is practically empty. Due to rapid migration the village is lacking in manpower even if some kind of disaster were to happen in the village the left out people would be panicked and the lands are left to dry out as the people in the village are unable to cultivate throughout the empty lands and it would require more number of manpower and would take many days to cultivate anything so they are only covering small portion lands as it would be enough to feed them for months.

As Manang is famous for the Annapurna circuit many tourists both locals and the foreigners come to Manang to see the world's highest pass and the highest Tilicho Lake every year and many upper Manang villages have hotels and restaurants to welcome the guest but in case Tanki Manang at first glance the village looks deserted with only few people still striving there but most of them leave at the break of dawn to other places in Manang to do business and due to this the village looks like it hasn't been touched for many years. The lands in the village have started to go barren; the



governments as built a school for the children in the village but still there are no children to attend schools so the building only stands tall with no teachers and people to look after it. Most of the children in the village have left for pokhara or Mustang to attend schools because the schools in those areas are good compared to one in the village.

The village looks developed compared to how it was before the out migration happened but still is lacking compared to other villages. If the migrants were to return or to even invest for the development of the village or if they were to work local governments to help the migrants realize the importance of preserving the village not just for them but for the sake of the next generation as well. Once the houses filled with echoes from the villagers and the sounds of children playing and people singing and dancing or now swapped with sounds from the winds. The houses have crumbled down to the point where there is no point of fixing it then to tear it down. Some of the youngsters are leaving for foreign employment while others are leaving for higher studies leaving the village to the elderly to look after. The village condition is degrading year after year if this continues for next few decades the village would only be visible in pictures and through people memory.

#### **4.7 The changes occurred in the livelihood strategies of the people from Tanki Manang**

The term livelihood makes the obvious mistake of thinking only of the economic activities that a group of people are engaged in imploring further into depth. The socio-cultural norms and valued that legitimize or discard the involvement into such activities are not less important to justify there any types of base of work. In fact it will be argued in the following passages that region their changing values in favor the so called modernity, is one of the care factors affecting the adoption of the present economic activities. The environmental resource at their disposal is an equally the choice of certain economic activity instead of others.

Having discussed the changed in natural socio-cultural and economic environment of the research area, the comparison of the particular economic activities in which the people were involved in the past and what they are now engaged in are made in the following passages. As mentioned earlier, an exact benchmark of time has

not been allocated. But instead, particular events and incidents relating to the specific economic activities have been mentioned in order to explain the adoption or abandonment of the socio-economic activities in question. To specify, the past is generally meant to be period before at least 5 decades.

#### **4.7.1 The past**

After late 1970s Manang was opened to the outsiders but before 1970s they had been doing trade business for a very long time. Although the migration was seasonal before King Mahendra's visit to Manang the Nyeshanba's were doing seasonal migration to India, as their only source of income was through seasonal migration but would exchange or trade goods with other groups of people especially from Tibet and Mustang. The people in the village were living a very simple life they would work throughout the whole year except from November to February as it was most coldest time of the year and they would not farm and the woods needed for cooking foods and to keep them warm were collected before hand and stacked in a small room below their houses. They had to work in darkness as electricity was not available in those days and no candles or any other source which could produce light.

Manang being a cold place and due to lack of knowledge and were following the same old traditional agriculture techniques were unable to cultivate rice and maize they usually ate Sattu, Dhedo, and some green leafs soup and occasionally would eat meat as well. They would usually travel for 10 to 15 days to reach Chitwan and from there on they would again walk for many days to reach India to trade goods with the local and would bring utensils made from brass and other silver wares to use it in the house or to be used by their wives or to trade them.

Barley (Jau) was an important part for the Mustang's people as they used it for every occasion and Manang did not produce any salts so the Mustangey's would travel for many days bringing salts (Bhote Noon) and would trade it with Barley (Jau) with the Nysehanba people. Nyeshanba's are known as good traders of Nepal.

After they came to Kathmandu as the international airport was located in Kathmandu they saw many opportunities that they were unable to get in their village and although they had to face many hardships when they first migrated to Kathmandu they still endured it and were able to earn money from travelling to South East Asian

countries with precious stones, metals, musk, herbs and other items and were given tax free up to Rs10, 000. Manang is a place where it rains less as it lies to the north of Himalayas which block the monsoon air so they could not cultivate many crops or different types of vegetables or fruits.

The village was lacking in so many ways there were no proper road transportation they had to walk for many hours or days to reach a village, no water system was provided and there were no hospitals or schools and colleges if they wanted to go to school they would go to a different state but they were not focused in educating themselves in those days as their only focus was to earn money. But after they migrated to Kathmandu they saw many children's going to schools and the fact that they were unable to speak Nepali when they first migrated to Kathmandu they saw the importance of education and as most of the first generation of migrants were uneducated they started to put their children's in boarding schools.

They are still doing trade business but the number has decreased rapidly as most of the older generations have started to retire or started to look for alternative business and the numbers of youngsters are opting to apply for foreign countries like USA or AUSTRALIA, in hopes of bettering their future as well as the next generations as well. Once the village was prosperous with people's laughter and noises from people working in the field but now we can only hear noises from winds and some seasonal migrant's birds.

After they started to migrate to Kathmandu everyone thought it would seasonal just like how they migrated to India in the past but it was proved wrong as the migrant's slowly started to take their families with them as well. In the beginning the numbers of migrant were 83 and the total number of male migrants was higher in numbers compared to the numbers of migrant's females. The population of the village slowly started to decrease and the people who had migrated in the past did not return back and slowly the population of Nyeshanba's from Tanki Manang started to increase in Kathmandu areas. Some brought their families from the village while other bachelors started to settle down as well and started their own families.

#### **4.7.2 The Present**

In the present context the face of village looks very different compared to before as most of the people have left the village with only older people left to fend it. The remaining youngsters are also looking for opportunity to work in the foreign countries, they have no other option if there were hotels and restaurants were built then maybe they would have worked in those fields but they don't have any other choices then to leave for foreign employment. They are unable to look after the fields and the houses as it would require too much work and due to the lack of number of manpower they have to manage everything which is too much of a responsibility for the youngsters so they choose to migrate for work leaving behind their older parents and some younger siblings as well. The migrants visit their village from time to time and are happily found to reminisce about the good old days but still choose to leave as there is nothing in the village holding them back and the fact that their whole life has now a different meaning and importance.

They are still engaged in trade business but very less compared to the past, now due to road transportation and irrigation facilities provided throughout the village they don't have to walk for hours or days. They commute through jeeps and due to this only few horses remain in the village and they are only used for especial festivals so many people have stopped owning horses as they need proper care and the villagers don't have time money to spend on it. In the past due to lack of knowledge and cold weather only few selected crops could be cultivated but now due to climate change and new learned knowledge the villagers have started cultivating different types of vegetables like cauliflower, cabbage, different types of green leafs, leaks, green onions, and so on which were impossible in the past.

The goods from the village are sent to their relatives in the urban areas that too within a few days. Now a small tea shops can be seen in the village though the business was only started recently they are giving hopes to other people and the youngsters to do it too. If only small hostels or hotels were to be built then the tourist would take rest in the village rather than just passing by. The tourist they only step into the village because the road leads to Annapurna circuit but they don't even stay for a seconds to see the village they just pass by the village as there is nothing attracting the tourists. Only 10/15 houses remain intact all of the other houses have

crumbled down as there are no to look after it and no one is coming back to repair the house they think its waste of time and money since they would only be renovating it without any one to live in it. Manang has a policy that no outsiders can purchase the land in Manang only people from that particular village are allowed to sell and buy it within the community.

Even if an outsider wants to buy and built houses in Manang they are unable to do it, this law was implemented so that the lands would remain within the community and no outsider would be able to disturb the long tradition that has been going on. Until now the law is still prevail for the outsiders. Though the village looks empty still the natural beauty of it still preserved the only thing to do now is to repair the houses and make the land fertile and build health post, museums show casing the rich history of Tanki Manang so that the people visiting could see how beautiful the village was and how wonderful the people were as well. The reasons for migration may very but for the people from Tanki Manang had their reasons for migration and they are;

**Table no 4.1**

**4.7.3 Reasons for Migration**

S.N	Reasons	No. of respondents	No. of Percentage
1	Education	6	30%
2	Better job opportunity	6	30%
3	Business	8	40%
4	Total	20	100%

*Sources: field survey 2021*

According to the table it is found that in the field survey that out of 20 households (30%) have given reasons for migrating to Kathmandu was for better education for their children’s. 30% of the households gave a reason for migration was for better job opportunity and another 40% of the household’s reasons for migration was they wanted to start a business which was profitable as they did not want to travel to other Asian countries for trade business, they just wanted stay in Kathmandu with their families and start a small scale businesses. The reasons might differ according to

the person who is migrating but most of the reasons behind the migration matched with all the migrants. When they first migrated they emphasized on business as it was the first and foremost reasons for uplifting their livelihoods for themselves and for their families as well.

From sociological perspective migration has brought many changes not only the lives of the migrants but also in the place of origin and the place of destination as well. The changes occurred not only socially but mentally, physically, economically. They migrated for only one purpose and that was to do business while living a comfortable livelihood. After they migrated to Kathmandu was a foreign land for them. They were living a very simple life in the Manang but the people in Kathmandu were living a very different lifestyle. Language barrier was one of the main problems for the migrants as they were having hard time communicating with the locals and they were different clothes and ate different foods. And as most of the migrants were Buddhist the difference in religion and culture was also very new for them.

## **CHAPTER V**

### **SUMMARY, FINDINGS AND CONCLUSION**

#### **5.1 Summary**

The main objective of the study was to find out the role of migration in uplifting the livelihoods of the Nyeshangbas in the study area. Moreover it also tries to find out the nature and extent of the migration and why the migrants are hesitant to go back to their place of origin as well. Once a prosperous village filled with Nyeshangbas community is now filled with only noises from the wind and some seasonal migrant's bird.

To fulfill the above stated objective of the present study of the people from Tanki Manang village who have migrated to Kathmandu and were found living around Swoyambhu area in small amount of number was selected as the research study based on the topic of "Impact of migration on the livelihood, a study of migrants from Tanki Manang". This study was based on both descriptive and explanatory research design. The study was done on 15 household through random selection. Migration is not a new topic and one way or another some of our ancestors had migrated from some faraway place and when they found the perfect place to settle down and start a family and that is how they were able to increase the population. Just like our ancestors the people from Manang have been migrating for many generations and the Nyeshangbas being born from the Gurung who decided to stay behind and live there and when the Tibetans came to Manang to trade goods some decided to stay behind and that is how the Nyeshangbas came to exist.

The Nyeshangbas were based on traditional agriculture and were engaged in animal husbandry as well but they were good traders as well and due to their profession and the license provided by king Mahendra they started the trend of migration and slowly attracted almost all of the people to migrate as well. The major factor for migration was the pull factor as they were suffering from famine and cold and the village was lacking in so many ways but Kathmandu was able to fulfill all those gaps for the people and they thought it would be better to migrate to Kathmandu and the changes in livelihood also played a vital role in rapid growth of migration.

The Nyeshangbas are best known trader of Nepal they had been trading goods with their neighboring country Tibet. Many Tibetans would come to Manang bringing corals, Turquoise and other precious stones in Manang and would trade them for other goods produced by the Nyeshangba's. Nyeshangbas started using coral and turquoise (Mala) for many centuries it plays a vital role in Nyeshangba women life, just like a married Brahmin women wearing (Mangalsutra) the coral and turquoise mala played a vital role in the life of a nyeshangba women if a girl or a women were seen wearing one then they would know that they were taken or married. The tradition is still being followed in the city areas but now even young unmarried girls prefer to wear it.

The livelihood of the migrants has took a very drastic turn as almost all the people who migrated were able to uplift their livelihood as most of the people earned a lot of money through trade business and slowly they started to open hotels and small precious stones shops around Thamel area. The business in those times was booming and their main source of income was through foreigners. In the study area most of the migrants lived in their own houses and some even had houses in other places but were rented out to other people. Through various sources they were able raise their income. Almost one or two children's from each household are living in America or Australia. Most of the children were attending boarding schools and although some older generations are engaged in politics of the Nyeshangbas no youngsters were kin in working for the or at the governmental offices but now many youngsters are showing interest in working for the government, as they are finding the importance of working at one as they would able to help their people who are unable to understand the laws or the languages.

It was found in the study area many females migrants were able to earn more money and owned houses but still lacked behind compared to the male migrants. Although they still own lands in their place of origin the values of land has not increased compared to other villages where people from other villages have started to own lands as they are able to see the land values have increased and as more number of migrants are willing to go back and start a small businesses in their respective villages. Now people have started farming apples and soon some people are planning to open a winery place and more numbers of people are getting engaged in hotelier. When asked why they migrated at such a mass numbers 30% from 6



households within 25 households gave their reasons for migration was they wanted to provide better education facility for their children's. While 30% from 6 households gave their reasons for better job facility while the remaining 40% reasons were they wanted start their own business to uplift their livelihood. Most of the people were not lacking financially but they were unable to travel properly as it took them days to reach a certain place so instead choose to settle in Kathmandu as it had all the modern facilities available for all the citizens. The village was lacking in many ways but migrating to Kathmandu proved to make up for all of it. From the survey it showed how much of an importance was migration for the people of Tanki Manang in helping to raise their livelihoods. Like many things Migration also has both positive and negative sides to it but it was able to bring out positive changes in the lives of the migrants but the village had to suffer a great loss which is the negative side of the migration brought to the village and the people who choose to stay behind.

Like most of the migrants they had one reasons for migrating but their main priority for migrating was for business. They first migrated in a small numbers but slowly they started to invite their wife and children's and slowly their other family members as well. They first migrated for the business but later to enjoy all the facilities provided by the government which was unable to find in the place of origin.

## **5.2 Key findings**

- In the past the respondents only migrated to India for 3 months during winter season as it was the best time for migrating. The weather was the coldest and they had little work to do so they would migrate only during that time of the month.
- Their reason for migration was they were living in a very poor condition as there were no hospitals and schools build by the governments and there were no proper road ways for even walking they would have to walk through jungles.
- Most of the people were engaged in traditional agriculture in their place of origin they were living a very simple life and were happy with their lifestyle but only after migration started they felt they were lacking in many ways and that is they migrated to Kathmandu.

- Almost all of the migrants were uneducated at the time but were able to provide education to their children's some almost 45% of the children were able to get education till primary while 30% of the children's were able to get education till lower secondary, only 15% of the children were able to get education till secondary while only 10% of children were able to attend college.
- The livelihoods of the migrants have changed compared to the lives they were living in their place of origin. Migration has solved many problems for the Nyeshangbas as they were able to navigate their lives properly in Kathmandu area.
- Some people had different ideas about migration as some of the migrants were only a toddler when they migrated to Kathmandu with their family, they had no idea or knowledge about their village so if they were given an opportunity they would like go back and live the lives of their parents about how they survived in those harsh condition in Tanki Manang.

### **5.3 Conclusion**

Nepal is a country where the trend of migration is not a new topic. There are reports on how and when the people started to migrate within the nation or outside of nation. People have been migrating one way or another and most of them are labor migrants. In the past they would usually migrate from rural to urban areas and has been migrating to India for many centuries as well. Many families rely on migrant labor in order to better their livelihood.

The study shows how the lives of people from Tanki Manang were changed due to migrating to Kathmandu areas. They struggled a lot when they first migrated to Kathmandu as most of them could not speak or understand Nepali and they were shunned on a daily basis by the local people but still they endured all of the bullying and learned the language although broken but still were able to communicate with the locals.

Most of the migrants are now living around Swoyambhu area as it is the right place for Buddhist followers. They were able to trade precious stones they bought

from the Tibetans and taking those precious stones to South East Asian countries to sell them they were able to earn money through trading those precious stones and slowly they started to own small plot of lands around Thamel areas and some in Boudha area as well. They were able to use all the income by selling the precious stones and would bring other goods or products from the foreign countries and sell them in the local markets. They slowly started to shift their business to hotelier as most of the migrants had lands or houses in Thamel area and some started opening small shops where they would sell stones or items made out of silver. Through trading stones in the South East Asian countries they shifted their business within Nepal by opening small hotels and other shops to earn money by staying in their own country. Migration played a vital role in uplifting the livelihoods of the many migrants from Tanki Manang they did suffer at the beginning but were able to overcome those problems and were able to provide financially for their families and their children. The children were able to attend private boarding schools and the wife if they wanted to work or do business the husbands were very supportive of them and some women even started doing business by bringing clothes from India, Bangkok, and china and started opening shops in Bishal bazaar it was a small wholesale shops and later on they started owing retail shops as well, with better education facility children and the women running shops were side hustle for the husband as it would bring money and the women would be busy doing something nice and are able to better their own livelihood as well.

## CHECKLIST

- 1) Place of origin and present residence
  - a) Have always been a resident of this place? (Y) or (N)
  - b) When did you settle in this place? (Note Year)
  - c) Did you migrate alone or with your family?
- 2) Do you still own property at your place of origin? (Y) or (N)
- 3) If you do own a property then please specify the type of property you own.
  - (i) House (ii) Land (iii) Hotel
- 4) Were you engaged in any kinds of agriculture before migrating?
- 5) Types of business the household was involved other than agriculture.
  - (i) Business, Hotel, Shops, Teashops (ii) Labor (iii) House Work
- 6) What was your main occupation before migrating to Kathmandu?
- 7) What was the basic occupation of your parents?
- 8) What plans do you have for your children?
- 9) What do you want your children to become in the future?
- 10) In your view, what factors were responsible for rapid migration?
- 11) Rank the importance of migration for your household livelihood? Circle one
  - (i) Primary (ii) Secondary (iii) tertiary
- 12) After migrating to Kathmandu did you face any kinds of problem? If yes then please specify.
- 13) Was migration an only option during that time?
- 14) Has migration brought any kinds of changes in your or your families' livelihood?

- 15) What is your occupation now?
  - (i) Small scale business
  - (ii) Agriculture
  - (iii) Labor
  - (iv) House work
  
- 16) When did you start your business (specify) and are you still continuing it?
  
- 17) What was your social status before migrating and after migrating?
  
- 18) How was your situation in Manang before migrating?
  
- 19) Would you return back to your place of origin?  
If (Yes) or (No) please specify.
  
- 20) Do you own any kinds of properties in Kathmandu area?
  - (i) Lands
  - (ii) House
  - (iii) Shops
  - (iv) None

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