

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal is a country consisting of multi-lingual, multi-religious and multi-ethnic society. The Nepal Federation of Indigenous Nationalities (NEFIN) noted 59 distinct cultural groups as Janajati. (NEFIN: 2005). They are found in different ecological regions, 18 groups in the mountain, 23 groups in the Hill, 7 groups in the inner Terai and 11 groups in the Terai. The Central Bureau of Statistic (CBS) could record only 41 Janajati groups with their population size and the population size of other 17 groups is not available (Dahal, 2001). The 1992 census identified 29 castes in the Terai, 29 in the Hill and only 2 in the Mountain as their origin (K.C, 1995). Though the 2001 census listed 103 groups, technically only 100 groups are identified and 3 groups have not been identified yet (Dahal, 2001).

Among the identified Janajati groups in Nepal, Tamang is one of the them ethnic cast of Nepal. The total population of the Tamang is 1,282,304, which constitutes 5.6% of the total population of Nepal and 15.05% share among Indigenous Nationalities population (CBS, 2001). Tamang is classified as marginalized cast in Janajati by NEFIN.

Situated on the lap of majestic Himalayas and sandwiched between two vast and most populous countries in the world 'India and China', Nepal is a tiny country occupying an area of 147181 Sq.km. which is 0.03% and 0.3% of total land area of world and Asia respectively.

Roughly it has the shape of the jagged brick; the country has an average length of 885 km from east to west and its width averages out 193 km from north to south. Geographical location of Nepal is 26⁰22' to 30⁰27' latitude and 80⁰4' to 88⁰12' longitude (DoI, 2061).

Economically, Nepal is known as a least developed country (LDC). The World Development Report, 2009 ranked Nepal in 142nd place of developed countries out of 177 countries. Its per capita income is about \$400 per year. Total domestic production increase rate is 4.7% per annum (2007). Contribution of industrial sector to the economy is only 7%. Nearly one third of the population (30.8%) lives below poverty line and the Ginni Coefficient is 41.4 (CBS, 2001/04).

The annual growth rate of population is 2.24 percent and the total population of the country in 2007 has reached about 270 millions of which the proportion of male and female are almost equal out of total. 48% of the population lives in the Terai region, 44.2% in Hills and the rest 7.3% in Mountain region (CBS, 2001).

More than 85% of the population is still living in the rural areas. Agricultural practices are still subsistence. More than 76% of people are depending on agriculture. Most of the population is unemployed or seasonally unemployed. More than 45% of the population is still illiterate. People of the productive age are crossing the border in search of employment. The nation is earning remittance of NRs 200 million per annum through foreign employment.

Nepal, a landlocked and hilly country where 77 percent land is covered by rock, snow, barren mountains and sloppy hills etc., while only 23 percent land is of plain type.

Nepal's history is closely related to its geographical location separating the fertile plains of India from semi-desert like plateau of Tibet. Culturally and linguistically, the country forms a boundary between the Mongoloid people of Tibet and their Tibetan-Burmese language and the people of India and their Indo-European language.

Topographically, the country is divided into three ecological zones named Mountains, Hills and Terai. They cover 15 percent, 68 percent and 17 percent of the total land area of the country respectively. Seven percent of populations are living in Mountain, 45 percent are living in Hills and 48 percent are in Terai respectively.

Most of the Aadibasi and Janajati are living in the same territory and geographical location. Geographical condition and structure determine the residence, livelihood-standard and the behavior of the people.

Among the ethnic groups, Tamang is one of the most important ethnic groups. Their traditional area is the hilly region between the *Budhigandaki* river and the *Likhu* river. At present, they live in large numbers in the districts of *Rasuwa*, *Nuwakot*, *Dhading*, *Makawanpur*, *Sindhuli*, *Ramechhap*, *Dolakha*, *Lalitpur*, *Sindhupalchok* and *Kavrepalanchok* in the Central Development Region. They are also scattered all over the country, and outside Nepal. They are found in large numbers in *Darjeling*, *Sikkim*, *Asam* and *Nagaland* of India and in Burma and Bhutan too.

They are also one of the highly exploited and marginalized indigenous nationalities due to which their socio-economic status is adversely affected. They are very rich in their culture but their economic condition is worse.

The total population of Tamang in Nepal, according to the census of 2001, is 1,282,304 which is 5.6 percent of the total population of the country. The Tamang language occupies fifth place in the country in terms of the number of speakers speaking any one language and first place among the Tibeto-Burman languages.

Most of the Tamang are engaged in Agriculture, livestock, factory labor and other labor oriented activities. Majority of Tamang are living around Kathmandu valley. Although they are living around the capital and in the relatively accessible places, their living standard is not satisfactory as compared to the other cast and ethnic people living in the same area. Study area especially Majhuwa village is like shadow under the lamp "*Batti Muniko Andhyaro*".

No previous study has been carried out in the study area to find the social, cultural and economic factors determining their living standard. This study aims to find out the socio-economic condition of Tamang Community in Bhimdhunga VDC, ward No-3, Majhuwa village.

1.2 Statement of the Problem

Nepal is a composition of vast ethnic and indigenous groups. Among all the indigenous groups, Tamangs are major cast living in mid-hill of Nepal. Majority of Tamang are living around the surrounding area of Kathmandu valley. Most of the Tamang are engaged in Agriculture, livestock, factory labour and other labour oriented activities.

Land holding size is decreasing, excessive use of fertilizer and soil degradation are causing less production of crops. Traditional and subsistence way of farming are still in practice. Livestock farming is not commercialized yet. The literacy rate of the village and Tamang community is very low.

They seem unable to become much clever to adopt changing environment competing with other groups. All the livelihood activities seem to be subsistence. Literacy rate is very low as compared to Kathmandu and other village near by this village. The living conditions, gloomy face of the children resemble remote part of the country.

Health condition of the most of the Tamangs in the study area seems to be very weak and miserable. People of the study area are away from clean drinking water facility and they do not seem to have proper idea of the sanitation.

This study is going to be done to find out the factors that are responsible to bring the social, cultural, and economic changes in livelihood of Tamangs of Majhuwa Village, Bhimdhunga VDC, Ward No-3.

1.3 Objectives of the Study

The general objective of this study is to analyze the socio-economic condition of Tamang people.

The specific objectives of the study are as follows:

-) To investigate the socio-cultural practice of Tamang people in Bhimdhunga VDC.
-) To explore the economic condition of Tamang people in the study area.
-) To trace out the factors of socio-cultural and economic changes of Tamang community.

1.4 Importance of the Study

Although Tamang comprises large population in ethnic groups and residing in hinterland of Kathmandu valley, they are still poor. Tamangs are residing around Kathmandu valley and are engaged in different traditional activities such as agriculture, livestock and different types of labor work. Life style of this community is pathetic resembling like remote parts of country. This study will put insight into the socio-economic condition of Tamang community of Majhuwa village of Bhimdhunga VDC and explore the reason behind the marginalization and backwardness of the Tamang Community.

1.5 Scope of the Study

This study explores the hidden factors on why Tamang community in Majhuwa village of Bhimdhunga VDC is backward in comparison to other community and cast. It insights the overall problems and obstacles which they are facing in their daily life

1.6 Limitations of the Study

Every social research is not beyond from limitation. This is also not exception. The study has following limitations.

-) The study area Tamang community of Majhuwa village of Bhimdhunga VDC, Ward No-3, Kathmandu, is very small and it may not represent the entire Tamangs of the country.
-) The study intends to focus on only socio-economic condition of the Tamang community of Bhimdhunga VDC, Majhuwa village. So other caste/ communities are excluded.
-) This study is conducted under the time constraints and limited territory.
-) The conclusion drawn from this study may not be applicable for other parts of the country and any other places.

1.7 Organization of the Study

This thesis is divided into six chapters. The first chapter deals with the introduction of research study, chapter two involves literature review on Tamangs, the third chapter explains the research tools and techniques used in the study, the fourth chapter describes about location and socio-economic setting of the study area. The fifth chapter deals with the data analysis and presentation while the last chapter six includes the summary, conclusion and recommendations for the study. Finally, the thesis is ended with the references and appendixes.

CHAPTER II

REVIEW OF LITERATURE

This chapter involves the relevant literature for the study. Some books, articles related to the present study have been reviewed. The review of literature involves previous studies on Tamangs that has already been carried out.

Tamang is one of the indigenous inhabitants of Nepal. They have their own distinct culture, language and religion. Tamang is one of the largest indigenous nationalities of Nepal. They are densely populated in the central region and sparsely populated all over the country. Their ancestral domain (land) is popularly known as *Tamsaling*. *Tamsaling* means 'Tam' refers to the language spoken by Tamang people, 'sa' refers to the land and 'ling' refers to the territory or fragment. So, '*Tamsaling*' mean the land of Tamang tongue speaking people. Tamsaling extends from *Buddigandaki* in the West to *Dudhkoshi* in the East and from the Himalayan range in the North to *Chure* or Siwalik hills in the South.

Still there prevail differences about the origin of the word 'Tamang'. But a common belief is that the word 'Tamang' has been derived from a Tibetan word 'Tamag' which means '*Ta*' refers to 'horse' and '*Mag*' refers to 'rider'. So Tamang are the 'horse-riders or soldiers riding on horse. It is believed that after the Nepal-Tibet war, some of the horse-riding soldiers of Tibetan King Tsrong Tschong Gampo permanently settled in the Himalayan region of Nepal who was later recognized as the "Tamang" nationalities. But many scholars have opposed the above perspective that the Tamangs are the descendants of the horse-riding soldiers of King Tsrong Tschong Gampo. A young scholar Ajit Man Tamang redefines the Tibetan perspective of the word 'Tamang'. He is of the view that in Tibetan '*Ta*' means 'entrance/gateway' and '*Mang*' means 'large public or common people'. So, 'Tamang', in Tibetan means presence of large number of people at the

entrance or boundary, which signifies the settlement of Tamang people in the border of Tibet i.e. in Nepal. It is also supported by the Tibetan word '*Rongpo*' to Tamang, which means the foreigners, inhabited beyond the border of Tibet.

National Population Census of 2001 has traced 12, 82,304 populations of Tamang indigenous peoples that comprises 5.6% of the total population of the country. Among this total population of Tamang, 70% are inhabited in the Tamsaling region whereas 30% are sparsely distributed in other regions of the country.

Traditionally, Tamangs are the followers of Buddhism. According to the 2001 census, 90.3% of the Tamang people follow Buddhism that makes up 47.3% of the total in the country. Hence, Tamang are the largest population who follow Buddhism in Nepal. Tamang people have their own mother tongue. The census of 2001 has traced 92% of the Tamang people speak in their own mother tongue. Tamang are rich in socio-cultural perspectives. As a result of their success to maintain their distinct identity despite the state sponsored process of one nation one language, they are highly marginalized and exploited by the state because of which extensive poverty and illiteracy are found in large scale. They are also one of the highly exploited and marginalized indigenous nationalities due to which their socio-economic status is adversely affected. They are very rich in their culture but their economic condition is worse.

Even after the restoration of democracy in 1990AD, their economic status has not been changed. (www.tamangsamaj.com)

Bista (1967) in his book explains Tamangs are one of the major Tibeto-Burman speaking communities in Nepal, and maintain a belief that they originally came from Tibet. They are specially resided in the high hills of east, north, south and west of Kathmandu valley in Nepal. It is said that originally

they were collectively called "*Bhote*" meaning Tibetan. Tamang was attached to them because they were horse traders "*Ta*" in Tibetan means "horse", *Mang* means "trader."

He also described the caste system of Nepal. Various caste groups, their religion, culture, habitation, rituals etc, have been illustrated but in very brief. In this book, he has described about the culture and religion of Tamangs.

Bista (2034) again on his another book *Sabai Jatko Phulbari* about Nepalese caste system, in regard to the Tamangs of Nepal, has analyzed the status of the Tamangs from past to the present. He has introduced Tamangs as the laborious people. According to him, the Tamangs have mostly settled at places with the height of 5000 to 7000ft. He stated that Tamangs were exploited during the Rana regime. They want to live together forming with dense and clustered settlement. The main crops produced and consumed by them were wheat, millet, maize, potato, and paddy etc. He mentioned that buffalo meat and garlic are not allowed to enter into their houses. Besides, he has also mentioned about different rites and rituals like marriage, birth, death etc, but in very brief. Apart from Tamangs, he has introduced other 30 castes in his book.

Chemjong (2001) in his book "*History and Culture of Kirat People*" has described that the Tamang tribe of Nepal was brought to Kathmandu Valley by King Srong-sen Gampo of Tibet in the 7th century AD as a cavalry division. Their own tradition also says that their original habitat was in Southern Tibet in a place called *Uichang*. Tamang folk tales reveal that during the early days of resettling in the Kathmandu valley, a public sport to prove the physical as well as spiritual might of the Twelve Tamang leaders was held to prove themselves worthy as military officers. *Moktan*, the chief of them all, took the initiative and brought a heavy iron beam and twisted it. Seeing this, the Bal leader brought a long pole and drove it

against a precipice and pierced the innermost part of the precipice with so much force that water oozed out in a current. *Bomzan* then weaved a golden basket and collected this magical water without allowing even a single drop to leak from the basket. *Ghising* by the dint of his magic vaporized a lake and transformed it into a massive cloud. *Pakhrin* then brought a bronze plate and stared at it so hard that the strength of the glare broke the plate into pieces. *Yonzon* in turn suddenly produced a raging hailstorm while *Syangdan* created fire and the Thing leader extinguished the fire by pouring rain over it. Not daunted by such magical prowess *Goley* revealed a sky full of stars in broad daylight and *Giaba* spread a thick blanket of haze over it. Then Mikchan transformed a stick into a poisonous viper and Bozu made a vulture swallow it. Although, these folk tales now sound highly fictitious, it proved that the twelve vying Tamang leaders were skilled occultists and qualified as worthy Tibetan military officers.

Fricke (1984) studied about Tamangs marriage system and procedures in detail.

Besides, he studied about their household system and demography of the Tamangs and concluded that although Tamang dialects vary across the whole of their territory, kinship and family terms are consistent and groups have trouble at communicating among themselves.

Ghimire (1987) describes ecology, culture and economy and Tamangs relationship in village society of eastern Nepal.

Haimendorf (1956) Studied about Tamangs 31 years ago and concluded that as a consequence, Tamangs settlements span environments and economic orientations from strongly subsistence oriented agriculture to the urbanized wage, earnings environment of Kathmandu. In spite of these, in different

environments the Tamangs as a whole are united by various communities of social organization.

Hofer (1981) has described the various rituals of Tamangs in his book. The birth rituals, marriage procedures, death rituals, religious beliefs etc, have been comprehensively stated in his book.

Lama (2048) stated that Tamangs are indigenous people of the country. According to him, some people believed that the Tamangs came from Tibet with king Srong Tsen Gampo on horse and later on they did not follow the king and settled down in Nepal, however he himself is unwilling to support this belief since the arrival of Srong Tsen Gampo and Tamangs has not mentioned in their clan history. He has especially described about Tamangs' history, customs and songs in his book.

Parajuli (1987) has described about the socio-cultural aspect of the Ghising which is one of the major caste within Tamang's caste system. His research study was based in Chungway VDC (Dhankuta).

Origin and history of Tamangs, their different sub-castes (*thars*), physical appearance, structure, residential area, population, social conditions including life style, food habit, dress, ornaments, language, education, festivals, religious ceremonies, entertainment, birth, marriage, business and profession of the Ghising in Chungway VDC have been studied.

Sapkota (1992) stated that *Maheshwor* was the forefather of Tamangs who was kept by wild witch. Tamangs were called '*Murmi*' which was originated from the word '*mulmi*' that is designation as equal to *Mukhia*. *Mulmi* was elected every year. The function of *Mulmi* was to levy land tax, to maintain

peace and order in society. Besides, he has described other aspects of social life. Thus he has provided the general introduction of the Tamangs culture, traditions, religion and their origin.

Sharma (1995) stated that the forefathers of *Brahmin*, *Chhetriya* and Tamangs were the same. *Maheshwor* was forefather of Tamangs. Major cultural practices have been also mentioned in his book. He described about the birth rituals, *annaprasan* (feeding rice to children for the first time), *kshewar* and cross cousin marriage. Among various marriages, arrange and love marriage are popular. He has described the procedures of arrange marriage. There is no so hard restriction to marry the pregnant women. Widow marriage is also prevalent. The rule for divorce is easy and simple. Death rituals also have been explained in his book.

Besides, like other authors, festivals, religious ceremonies and entertainments etc of the Tamangs have been stated in brief.

Sharma (1992) has described caste and clan system of Nepal. Major castes and their general introduction have been described.

Among various castes, Tamangs also have been introduced by him. He stated that the Tamangs entered in Kathmandu valley before 3000 years ago. From Kathmandu valley, they migrated to the surroundings of the valley such as *Rasuwa*, *Dhading*, *Makawanpur*, *Kavrepalanchok*, *Sindhupalchok* etc. He has also mentioned two stories about migration of Tibetans but has not provided any supporting evidences to believe these stories. He has described social organization of the Tamangs with its members and their respective function and designation. He has differentiated *Ningmapa* and *Gyalokpa* on the basis of their god, dress, colour, etc. Tamangs *Gumbas*, *Thars*, their general

characteristics, cultural practices, division of work etc. also have been mentioned. To understand the common cultural practices of Tamangs, his contribution may support to the great extent. But in some cases their cultural practices may vary from place to place which has not been illustrated in his book.

Sharma (1988) wrote a book on Nepalese castes. Among many castes, he has also mentioned about Tamangs in his book. He defined Tamangs as Tibeto-Burmeli caste group. Like other writers, he has also stated common characteristics of the Tamangs. According to him, the main habitation of Tamangs is the hill side near the Kathmandu valley. He has stated about main occupation, general characteristics, hobbies, division of work in organization, marriage system and rituals, religious, role of Lamas and Bonpos, difference in structure and appearance of *Gumbas* between *Shakya* and *Bonpos Gumbas*. He has also mentioned about 12 castes and 18 castes. He has further stated that there is no distinction between 12 castes and 18 castes in social status; marriage is prohibited between *Goley* and *Dong*.

Tamangs do not allow bringing garlic and buffalo's meat inside the house but there is no restriction to eat outside the house. They mostly, prefer black, green and violet coloured dress. *Lhosar* is their main festival. He has highlighted the importance of "*Damphu*" and "*Tamang Selo*".

Bista (1967) explains Tamangs are one of the major Tibeto-Burman speaking communities and they belong to the same ethnic Mongoloid group who were originally called "*Bhote*", meaning Tibetan and later on the term "*Tamang*" was attached to them because they were horse "rider". "*Ta*" in Tibetan means "horse", "*Mang*" means "rider" or "trader". The term Tamang has remained

ever since as the term "*Bhote*". The term "*Bhote*" or Bhutia refers to the nomadic tribes.

Gautam (1994) tells Tamangs are also called the "*Murmis*". It means border people. Besides, being called "*Murmi*", they have various other names like *Ishang* and *Sain*.

Parshuram Tamang (1992) had written an argument of Santabir Lama in the "The Tamangs: A face of Nepal-I" the Tamangs must have already been living in Nepal before the 7th century. S. Norboos arguments were written on the books entitled "The Tamangs: A face of Nepal-I" by Parshuram Tamang, regarding Tamang like the Yolmo was and the Sherpas belong to the Nyingma or the old school of Tibetan Buddhism and as they carried with them a religious tradition and their migration may be much later than 749 A.D.

The Tamangs immigration must be before the seventh century definitely not later than the tenth century (Tibet Journal, 1981).

Likewise, Furer Haimendorf writes on the "Ethnographic notes on the Tamang", that the name "*murmi*" is current among those members of the tribe who have settled in the region of Darjeeling, India. Tamangs first settled in Mustang of Nepal and they migrated towards the eastward side of Nepal.

Risley (1894) Tamangs are aboriginal of inner region of Tibet. By the period of 1891, Tamangs were not recognized as Tamangs. They were recognized as '*Murmi*' which was originated from the word '*mulmi*' that refers to *Mukhia*.

Tamangs are the largest population who follow Buddhism in Nepal. Tamang people have their own mother tongue i.e. Tamang. The census of 2001 has traced

92% of the Tamang people speak in their own mother tongue. Tamang are rich in socio-cultural perspectives. They are the only indigenous nationalities who are least affected by the process of *Nepalization*. As a result of their success to maintain their distinct identity despite the state sponsored process of *Nepalization* they are highly marginalized and exploited by the state because of which extensive poverty and illiteracy are found in large scale. Tamangs are one of the largest indigenous nationalities of Nepal. They are densely populated in the central region and sparsely populated all over the country. They are also one of the highly exploited and marginalized indigenous nationalities due to which their socio-economic status is adversely affected. They are very rich in their culture but their economic condition is worse. (www.wikipedia.org/wiki/tamang-people).

Tamang is the very ancient tribe of Nepal. The Tamang are original people of *Yambu* (Kathmandu). Nepalese history speaks that the Enlightened Manjushree made an ancient abode of Tamang in *Yambu*. The ancient Tamang song- “*Gyanaka Gyamse Phepkaziam* or appeared from China” proves that the oldest tribe of *Yambu* (Kathmandu) is Tamang. There are dense Tamang settlements around the *Yambu* (Kathmandu) even today.

In the course (way) of time, other races also settled in and around *Yambu* (Kathmandu) and gradually the Tamang people were displaced. The displacement is the result of today’s social structure.

Dr. Anatoly Yakoblave Shetenko visited Nepal under the archaeological study programme under an agreement between Nepal and USSR. He discovered the tools, Weapons and apparatus of stone age (of about 30000 B.C.) at Budhanilkantha were the same as found in *Govy* of Mongolia, Asia and America. At present such apparatus of Mongolian stone-age are found in *Yambu*

(Kathmandu, Budhanilkantha) which prove that the Mongolians (Tamangs) came via (by way of) Tibet and Himalayan to Nepal.

It is evident that the Mongols were settled in *Yambu* (Kathmandu) from North before 30,000 years ago. According to Janak Lal Sharma, those Mongols came from north are today's Tamangs. According to the version of the dynasty of Nepal and Dr. Shetenkoko, Tamangs are the oldest tribe of Nepal.

(www.tamanghistory.blogspot.com).

According to a legend prevalent among Tamangs, it is said that they were created from Lord *Siva* or in other words, their ancestor was Lord *Shiva*. There is no doubt that initially *Shiva* was an *un-Aryan* and thus, the possibility that Tamangs were related to the ancient *Kirantis* emerges. Tamang's legend tells of a group of king Srong Tsen Gampo's Cavalry, who came across the Himalayas and settled in the high hills and so they were called Tamangs.

In some places, the meaning of Tamang is found to be horse owner and not a horse rider, but lack of evidence makes this argument frail.

Some scholars have also stated that the inhabitants of *Helambu* region (Nepal) like the *Yolmo* and *Kagate Bhotas* have also been lumped into the Tamang Category.

In the very early time, *Thami* had also been considered as Tamangs. However, this is not accepted now. (www.tamanghistory.blogspot.com)

Regarding the origination of Tamang, there is an ancient story prevails in their society. It is said that their ancestors were three brothers *Brahma*, *Vishnu* and *Maheshwar*. While *Brahma* became the ancestor of the *Brahmin*, *Vishnu*

became the ancestor of the *Chhetri* and *Maheshwar* became the ancestor of the Tamang. *Maheshwar* was supported to have been taken away by a *Ban-Jhankri* (wild man living in the forest, expert in the art of *tantras*). Thus this story illustrates that the main ancestor of *Brahmins*, *Chhetri* and Tamangs was the same.

Review of above studies shows that, different writers described about socio-cultural practices of Tamangs in Nepal. The above study shows only the traditional socio-cultural practices by Tamangs. But they have not described any changes occurred in Tamang community, in case of marriage, festivals, family structure, housing, religion, language, food, clothing, ornaments, social organization, etc. Due to the modernization, many changes may be found in the Tamang society. They have not given any details on economy of Tamang.

In the study area, it is found that most of the Tamangs were unknown about their history, during interview regarding their origin and history, as where their ancestors lived or where they migrated from. They insist that they have been living in this place from the very beginning from the time of their grandfather and great grand-fathers.

In general, nobody was able to tell where they exactly migrated from. According to the key informants, their ancestors had migrated from high hills of Nepal.

They say that they have been living there in this village for more than 100 years because they know their fathers and grandfathers too have been living in this place from the very beginning.

There is a lack of authentic written books and documents to explain about the origin and exact history of Tamangs. Though, some scholars in their books and articles have put some views, but that reflects their arguments only. Therefore, the history of the origin of the Tamangs is not so much clear as it supposed to be. The Tamangs are considered as an indigenous people in Nepal. In the ancient time, they came from Tibet and settled down near the high hills of Nepal. Due to the lack of studies on the Tamangs, it can be controversial to say anything about their origin. However, this study was carried out on the basis of interview with elder key informants and concerned caste groups people in the study area.

CHAPTER III

RESEARCH METHODOLOGY

This chapter contains research design, selection of the study area, sources of data, sampling method, techniques and tools of data collection, presentation and analysis of the data.

3.1 Research Design

This research is basically designed to investigate the socio-economic condition of Tamang community of Bhimdhunga VDC, Majhuwa Village of Kathmandu district. A descriptive cum exploratory research design is applied in this study. This research design tends to describe the socio-economic condition of Tamang community of the study area.

3.2 Selection of the Study Area

For the collection of primary data and other related information for the study, Majhuwa village of Bhimdhunga VDC-3 of Kathmandu district was selected purposively. The main cause of the selection of this area for this study was that, the community residing in the study area seemed to be marginalized and backward in comparison to other community of the same area and among Tamang communities itself. Although it is not far from Kathmandu (just 8 km from ring road), the social and economic condition of the study area is worse and not comparable with any other village around Kathmandu. The outer visualization of the study area is like a part of any remote district and place. The lifestyle and livelihood of the people seem to be pathetic and miserable.

Though it is located at very close to the Kathmandu city, this village is far away from the main stream of development. Because of these reasons, the village was selected for the study.

3.3 Nature and Sources of Data

This study includes both primary and secondary source. Primary data was collected from the field survey through questionnaire collection, key informant's interview and secondary data was collected from CBS office, private agencies, government offices, various research reports, websites and other relevant literatures.

3.4 Universe, Unit of the Study and Sampling Method

The universe of the study was 50 Tamang households of the Majhuwa village of Bhimdhunga VDC, ward No-3. All 50 Tamang households of the study area were taken for the study and census method was applied. Purposive sampling method was selected to identify the socio-economic condition of Tamang community. There is small Tamang community in Majhuwa Village of Bhimdhunga VDC. According the record of VDC, the total population of the VDC is 2622 and among them majority are Tamangs.

There are 536 households in this VDC. Among 9 wards, Ward No-3 was selected because large number of Tamang populations has been living in this ward. Among 51 households in the Majhuwa village of ward No-3, 50 households were taken in the sampling; one household was excluded because of being other cast household member.

3.5 Techniques and Tools of Data Collection

The study was carried out using questionnaire, interview and observation methods. Primary information was acquired through filling up questionnaire interview to key informants and local people and also by field observation. Secondary data was acquired from different reports, documents and websites.

3.5.1 Interview (Household) Survey

Structured questionnaires were prepared to generate primary data from the study area. The researcher requested to fill up the questionnaire to the respective respondents. The respondents who were unable to fill up questionnaire, the questions were asked to the respondents and answers were filled up to collect the required data by the researcher. From the questionnaire, necessary quantitative data on family structure, educational status, occupation, marital status were collected. Moreover, the general information of each household such as composition of family on the basis of sex and age, cropping pattern, sources of income, agricultural productivity, and personal identification of the respondents were obtained from the questionnaire.

3.5.2 Key Informants Interview

The primary data also were collected from key informants using the direct or indirect interview method. The interview was taken as cross reference (checking) for the data obtained from the questionnaire. The informants were interviewed on social, cultural and economic issues of the study area. Information were also collected during indirect interview and discussion with the locals.

3.5.3 Field Visit and Observation

The data was generated from field visit and observation method observing the household agriculture, livelihood pattern, household status of the study area.

Direct observation method had been used to get the relevant information for the study. It had been conducted to observe food proportion and consumption way and pattern. Similarly, direct observation was used to observe the village settlement patterns, agricultural practices, dressing patterns, livestock and their various activities related to socio-cultural behaviors.

3.6 Data Tabulation and Analysis

The collected questionnaires were tabulated with the help of Ms Excel and SPSS program statistical analysis software widely used in research and data analysis with the help of computer. All the necessary statistical tools like tables, graphs, means and median were calculated from the program. Social map and mobility map also were prepared to analyze the social and economic condition of the Tamang community.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA AND TAMANG PEOPLE

This chapter attempts to describe the physical setting (location) and socio-economic setting (agriculture, livestock, population, language, religion, education, economy, transportation and communication facility and other services) of the study area.

4.1 Description of Bhimdhunga VDC

Bhimdhunga VDC is one of the VDC out of 57 VDCs of Kathmandu district. This VDC is situated in the South–West side of Kathmandu Valley. It is bounded by *Ichankhu Narayan, Ramkot, Dhachok and Chhatredeurali* VDCs. *Ichangu Narayan, Ramkot and Dahachok* VDCs belong to the Kathmandu district and *Chhatredeurali* VDC is located in Dhading district. It is nearly 8 Km far from the *Sitapaila* of Kathmandu Valley. As it is close to Kathmandu valley, so it has little more facility of transportation than the other remote villages of the same district. Blacktop road connects *Sitapaila* to *Besishahar* of Dhading district which passes through Bhimdhunga VDC. It connects a high potential agricultural pocket of south–eastern of Dhading district and South Western part of Kathmandu district. Besides providing transportation facilities, it provides market access to the agricultural products of this area. Being of East face, the environment of this place is healthy. It is rich in water resources and productivity is higher than neighboring VDCs.

4.1.1 Demographic Aspects

Population

As per CBS 2001 data, the total population of this VDC was 2622 with 536 HHs. Out of this total population, there were 1324 male constituting 50.46% and 1298 female constituting 49.54%. But according to the Census 2005, the total

population of this VDC was 3152 out of which 1591 were male constituting 50.50% and 1561 were female constituting 49.50 % by sex. The literacy rate of this VDC in percentage is moderate. According to Katmandu District Profile 2005, the literacy rate of this VDC is 64%.

Table 4.1
Comparison of HH with Population

Year	Total No. of HH	Population			Remarks
		Male	Female	Total	
2001	536	1324	1298	2622	
2005	644	1592	1561	3152	
Increase	108	268	263	530	
% increase	30.15	20.24	20.26	20.21	

Source: CBS, 2001& 2005.

The table below shows that the average household in this VDC has 4.89 populations i.e. there are 4.89 members in each family. As per the above table, there were 536 households with total population 2622 in census 2001. Similarly, there were 644 numbers of households with total population 3152 in the census 2005.

Table 4.2
HH in Bhimdhunga VDC with Population of Male and Female

VDC	Average HH	Total No. Of HH		Population	
		Male	Female	Total	Remarks
Bhimdhunga	4.89	1324	1298	2622	
		1592	1560	3152	

Source: CBS, 2001.

Age

The table given below shows the number of male and female of different age groups at an interval of 5 years. More number of populations is falling under the age group of 10-14 years, which are 349 in numbers. Out of this population of this group, the number of male population is little bit more than female population. Similarly, least population of both sexes is falling under the age group of 70 -74 years. In this age group, the number of male population is more than female population.

Table 4.3
Population by 5 years age group and sex

Age Group(yrs)	Both Sex	Male	Female
0-4	254	130	124
5-9	311	160	151
10-14	349	176	173
15-19	319	155	164
20-24	257	118	139
25-29	216	117	99
30-34	181	93	88
35-39	167	83	84
40-44	121	63	58
45-49	99	51	48
50-54	98	47	51
55-59	55	30	25
60-64	77	37	40
65-69	47	26	21
70-74	34	18	16
75 & above	37	20	17
Total	2622	1324	1298

Source: CBS, 2001.

4.1.2 Socio-Cultural Aspects

Caste / Ethnicity

Bramin, Tamang, , Kshetriya, Sanyasi and Newar are among the dominant caste in this VDC. *Damai, sarki and Kami* are native and backward group people of this VDC. *Magar and Tharu* are the dominated and they are very little in population.

Table 4.4
Population by caste /ethnicity

S.N	Name of Cast	Population
1	Tamang	780
2	Chhetri	649
3	Bramin	494
4	Sanyasi	202
5	Newar	198
6	Sarki	143
7	Damai	73
8	Kami	14
9	Magar	14
10	Tharu	6
11	Unidentified Others	52

Source: CBS, 2001.

Language

According to the data of CBS 2001, most of the people of the Bhimdhunga VDC speak Nepali language as their mother tongue. Newars are the other dominant caste of this VDC. According to the population of caste, Newars are fifth in rank but in terms of language they are second in rank. Similarly, Tamangs are highly populated in this VDC, but they are third in rank in language. All most all the Tamangs of his can understand and communicate in Nepali language. Due to

the influence of modern education and interaction with the other community, many people can understand and speak Hindi and English language.

Table 4.5
Population by Mother Tongue

S.N	Language	Population
1	Nepali	1640
2	Newar	191
3	Tamang	745
4	Others	46
Total		2622

Source: CBS, 2001.

Religion

Most of the people of this VDC are Hindu. Some population of Buddhist has been found in this VDC. They celebrate festivals and religious activities according to their religions. *Dashain* and *Tihar* are two important festivals being celebrated by Hindus and Buddha Jayanti is the main festival of Buddhist.

Table 4.6
Population by Religion

S.N	Name of religion	Population
1	Hindu	2242
2	Buddha	351
6	Christian	28
9	Not stated	1

Source: CBS, 2001.

Education

This VDC is rich in education facility. Among 6 schools in the VDC, one is secondary School, three are primary schools and one is Boarding school. The students of this village are getting higher level of education from neighboring

Ramkot VDC. Other non-government school is also helping to get education to this VDC's students. A plus two level school of Ramkot VDC is providing higher level education to the student of this VDC.

Table 4.7

Population of 6 years of age or older and their literacy status

Can't read & write			Can read only			Read and write			Total		
M	F	Tot	M	F	Tot	M	F	Tot	M	F	Tot
252	260	812	18	15	33	917	586	1503	1187	1162	2349

Source: CBS, 2001.

Table 4.8

Population of 6 years of age or older and their status of school attendance

Currently Attending			Currently Not Attending			Total
Male	Female	Total	Male	Female	Total	
350	365	715	120	173	293	1007

Source: CBS, 2001.

Table 4.9

Literacy rate of Bhimdhunga VDC

Education status	Male	Female	Total
Illiterate	252 (31.03%)	560 (68.97%)	812 (33.56%)
Literate	935 (60.87%)	601(39.13%)	1536 (66.44%)

Source: CBS, 2001.

Above table shows the educational status of Bhimdhunga VDC according to the data analyzed by the CBS, 2001. The above data shows the percentage of literate and illiterate by sex above the age of 6 years. According to this table 60.87% male

population and 39.13% female population are literate. But, in average, the literacy rate is 66.44%.

Schools and Enrollment Statistics

One of the indicators of development is the education facility. This VDC is rich in education facility having 6 numbers of schools. There is not any campus in this VDC. But the students of this VDC are getting benefit from Ramkot VDC, where one 10+2 level campus is established. To achieve higher-level education, the students of this VDC go to Kathmandu Valley, which is nearly 8km far from Ramkot. So lots of facilities are available to get all kind of education to the students of this VDC. Name and locations of institutions available in this VDC are listed below.

Table 4.10
Schools Available in Bhimdhunga VDC

S.N	Name of School	Location
1	Shree Balbodh Madhyamik School	Ward No-4
2	Shree Chundevi Primary School	Ward No-7
3	Shree Mahesh Narayan Primary School	Ward No-2
4	Shree Bhimdhunga Primary School	Ward No-3
5	Shree Majuwa Primary School	Ward No-3
6	Shree Navin Jyoti Boarding School	Ward No-1

Source: Field Survey, 2005.

The above information shows the education facility available in the VDC. For higher level education, the students go to nearby Ramkot VDC.

This facility helps the poor to send their children to get higher education in cheaper cost than to send them in Kathmandu valley. Well running of these institutions show that people of this VDC are co-operating the government. Navin

Jyoti English Boarding School has been established in this VDC and running well with an average of 150 students. This is the only private school in this VDC.

Table 4.11
School enrollment number of students

Year	Primary Level			Lower Secondary Level			Secondary Level		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
2061	108	112	220	88	89	177			
2062	124	150	274	78	95	173			
2063	110	145	255	95	111	226	7	11	18
2064	115	145	260	91	115	205	15	10	25
2065	110	140	250	91	116	207	7	11	18
2066	118	143	261	88	114	202	10	15	25

Source: CBS, 2001.

Above table shows the enrolment trend of the students in primary, lower secondary and secondary level. The trend of the enrolment shows that, more students have admitted in primary level as compared with lower secondary and secondary level. Trend of the enrolment shows the huge dropout ratio in upper classes. Only ten percent of the students are enrolled in the secondary level which is extremely less as compared with primary level. From the data, we can imagine the condition of higher education status of the village.

The enrolment ratio of the students in secondary level signifies the pathetic condition of education in the VDC. Education is one of the components of the human development index; low education level indicates the low human development.

Health

This society gets health services from Sub-Health Post, which is located within the community. Aama Samuha and Matri Sisu Karya Karta (Maternal Health

Workers) are also providing health service to the community. They take primary health care from health post and further care from different hospital in Kathmandu. The superstitious belief is prevalent in the community, when any one become ill or suffered from any kind of diseases or wounded in accident, they first of all consult to sorcerer (dhami-jhakri).

Marriage System

As per CBS, 2001 data 1249 people are married and 786 People are living single. As stated earlier, most of people are following Hindu religion. So, they are getting married according to Hindu rule and regulations. Most of the old aged people had get married as an arranged marriage system but, young people are practicing marriage according to new tradition and bonded together by love marriage.

4.1.3 Economic Aspects

Agriculture Land and Livestock

People of the study area are still found to be depending on agriculture for their livelihood. However structure of the land is steep, fragile and seems to be unfavorable for farming.

Most of the flat and semi-flat land are used for settlement and the remaining land is used for cultivation, forest and pasture land. The upper part of the village is back side of Ramkot hill which is covered by trees and shrubs. The geographical condition of the village is steep with more than 25 degree slope. The climatic situation and geographical condition seem to be unfavorable for farming. The farming practices are still traditional and subsistence.

In the context of the study area, agriculture is the main source of economic assets of the people. Agricultural products are the main source of income for maintaining the economic condition of the people.

Livestock is also one of the major sources of income in the community. In the study area, people keep domestic livestock for fulfilling their primary needs.

As per CBS, 2001 data, out of 536 households nearly 254 households are having land, livestock and poultry farm and only 17 households are landless and don't have any livestock. So nearly 50% of the total households of this VDC possess land or something small scale economic activities but at the same time more than 50% of households are living under extreme poverty.

Table 4.12

HH having Agricultural Land, Livestock and Poultry

Agriculture Land only	Livestock only	Poultry only	Land & Livestock	Land Poultry	Livestock & Poultry	Land Livestock & Poultry	Non of All	Total
67	5	1	172	14	6	254	17	536

Source: CBS, 2001.

Economic Activities

The people of this VDC are found very active and enthusiastic. Newars are the dominant player of the business activities and ward no.4 (Bhimdhunga Bazar) of this VDC is under the hold of *Newar*. Nearly 90% people of Bhimdhunga Bazar are involved in their business. With the help of electricity facility, they became busy and run their business at night also.

Table 4.13**HHs Operating Small Scale Non-Agricultural Economic Activity**

No. of Households					Type of activity			
Having Economic Activity	Not Having Economic Activity	Total	Manufacturing	Trade/Business	Transport	Service	Other	Total
222	314	536	6	58	7	145	6	222

Source: CBS, 2001.

Transportation and Communication

Nearly all wards of this VDC are linked by village road and track. Newly constructed Bhimdhunga-Lamidanda Green Road starts from ward no 4 of Bhimdhunga Bazar and links it with the headquarter of Dhading district. This road also passes through ward no 3, ward no.1 and ward no. 6 of same VDC. The major feeder road that links to Dhading district starts from sitapaila of Kathmandu Valley and passes through Bhimdhunga Bazar. More than 30 land-line telephone and CDMA lines are distributed in this VDC. Cellular Mobiles are also working there. In fact this VDC is rich in electricity and communication facility.

Other Facilities

About 90% households are getting electricity facilities. Due to the availability of electricity, they are using this electrical energy to run the small-scale industry such as Saw Mill, Plastic Factory, Rice Mill, Furniture and other small industry.

According to the people of this VDC, more than 90% of the populations are getting drinking water supply from pipe out of which 60% is safe drinking water and remaining 40% is not safe because of polluted sources and careless storage system.

Bio-gas program is also a successful program, which is still in progress. Community Development Society of Bhimdhunga conducts this program in association with an INGO named World Vision. The office of this institution has been established in ward no-1 of Bhimdhunga VDC. This Community Development Society has distributed about 41 bio-gas plants till now in this VDC which have been constructed with attached-toilets. The bio-gas plants help to save the forest from being deforestation. This shows the fact that nearly 6% households of VDC have bio-gas.

For the security of people of this VDC, one Ilaka police station is located at Bhimdhunga Bazar. This Police Station provides security to the people of this VDC.

CHAPTER V

CULTURAL AND SOCIO-CULTURAL CONDITION OF TAMANG PEOPLE

In this chapter, according to the aim of the objectives of the study, the collected data are analyzed and presented. The socio-cultural practices and economic condition of the Tamang community are systematically and carefully analyzed. Besides, the factors of socio-cultural and economic changes of Tamang community of the study area have been traced out.

The findings are systematically presented, described, and analyzed in the subsequent subheadings. Particularly, this chapter deals with the people and their family structure, kinship, religion, festivals, life cycle ceremonies, dances and musical instruments, food, clothing, ornaments, language, education, health, housing, economic activities and social organization.

5.1 Cultural Aspect of Tamang People

Socio-cultural practices of Tamang in study area are analyzed with the help of key respondents and two other respondents who are leaders of the village and some questions were prepared and asked them about their socio-cultural practices and presented them as follows:

5.1.1 Cultural Factors

Tamang is indigenous community of Nepal who has their distinct religions, rituals and culture, which to some extent are identical to other cast and ethnic community and to some extent peculiar. The cultures can be classified into two category material as well as non-material culture.

5.1.2 Material Culture

Those cultural activities, which can be clearly seen, from outer world are known as material culture. This type of culture can be changed with the change of time with respect to technology, communication and influence of the outer society. The settlement pattern, house structure, size model as well as household pattern, lifestyle of the people including dress, wearing ornaments in daily life as well as special occasion and ceremonies signifies the material culture. The settlement of Tamang seems to be agglomerated as well as scattered according to the structure of the land. Many Tamang people are settling on agglomerated settlement on higher hills and Himalayas. Their household pattern is traditional made from mud, brick and stone. Adult people from Tamang community are still using traditional dress up however young generation are using modern pattern of clothes.

5.1.3 Settlement and house pattern

Most of the Tamang settlement is agglomerated on high hill and high Himalaya in semi flat and steep land. Most of the houses of Tamang are traditional and simple in style. There are made from locally available materials as the construction material. Most of the houses are found two storied with thatch roof, which is used for sleeping and to store food crops. Some houses are found with slate, zinc and tin roof. Houses are made from mud, brick and stone with traditional Nepali style.

5.1.4 Clothing

Tamangs of the Majhuwa village are found wearing both modern and traditional types of clothes. The elder people are found wearing the older and traditional dresses while the teenagers are found wearing modern dress.

It is found that the dressing pattern is different in different generation; it depends upon the interest of the people, and found no mandatory rule and religious rule for

using dress in daily life. In special function and ceremonies, they use traditional dresses.

5.1.5 Ornaments

Like other casts of women, Tamang women have also high care for the golden and silver ornaments. The Tamang women of the study are found mostly wearing silver ornaments. They love to wear the traditionally crafted ornaments. They use ear-ring called "*Madwari*" and "*Dhungri*", nose-ring called "*Bulaki*" and "*Fulli*" and hand bracelet is called "*Kalli*". They also put on finger ring. They wear those traditional ornaments in special occasion, festivals and ceremonies.

5.1.6 Food Habit

The Tamangs of Majhuwa village of Bhimdhunga VDC use local Maize, millet and *Ghaiya* for their food items. They take the food two times a day. They import rice from Kathmandu city for daily use. Locally available and produced crops are used to make '*Chhyang* and *Raksi*' which they use to drink. They use *Chhyang* as *Sagun* in ritual events and ceremonies. As the production of rice is very low, maize is widely used by them. The most common food is "*Dhindo*" (maize flour cooked in boiled water) which is eaten especially with nettle curry (*Sishnu*) and dry vegetables (*Gundruk*) pickle.

5.1.7 Non Material Culture

Non material cultures refer to those which can be felt from inner heart and are invisible. It differs from cast to cast and community to community. Different people from different community have their own way of living, culture and rituals. The Tamang community of the Majhuwa village has their own feast and festivals, some of them are similar to other communities near by the village.

5.1.8 Religion

Concerning to the religion of Tamang of Majhuwa village of Bhimdhunga VDC, they basically follow Buddhism. Although they follow Buddhism, their rituals are guided by the principle by Hindus. Their rituals, values and norms are influenced by other local communities such as Newars and Brahmins. They have just started religious activities based on Buddhism.

5.1.9 Birth Ritual

The birth ritual of newly born Tamang child is performed on third or fifth or seven day of the birth of child. The Lama Priest performs the birth ritual. On that day special Pooja is performed with the recite of holy book of Lama. Special delicious food is prepared and celebrated at home with the relatives. Name is given to the baby on this day.

5.1.10 Nwaran (Naming)

In Tamang society, the naming ritual *Nawaran* is the first important ritual. The naming rite of Tamang is called "*Thapsang*" in the Tamang Language. Usually they performed this ritual in the third or fifth or seven day from the birth of a child. It is done for both male and female child. The main objective of performing the ceremony is purifying the child, mother and the land. The social importance of the ritual is to give name and clan in order to socialize a child.

5.1.11 Pasni (Feeding)

In Tamang language the rite is called "*Kan Khawa*". Tamang perform the first feeding to child in sixth month for both male and female child. The eldest person of the family feeds the child with rice. The ritual is very simple said "*Maithe*" sing "*Shambo*".

5.1.12 Chhewar

Chhewar is one of the most important rituals among the Tamang, which is performed only for the male child. It is also called "*Kra Broba*" in Tamang. The meaning of *Chhewar* is the cutting of hair formally for the first time since the birth of male child.

Spiritually, *Chhewar* is one of the most important events in life of every male in Tamang community. It is believed that children without *Chhewar* is not spiritually pure and is not allowed to marriage and perform any other holy rituals such as *Sharad* i.e. offering meal to the departed souls. In Tamang people, the ceremony is organized by the child's parents but the maternal uncle has to take sponsorship of the ceremony. The *Chhewar* would not take place without the presence of the maternal uncle. The maternal uncle is specially invited for the ritual.

If the child has no maternal uncle, the person close to the brother of the mother is invited. In this regard, the maternal uncle has a high respect in the Tamang society. When the date of *Chhewar* is confirmed, the special offering 'Sagun' is sent to the maternal uncle, which is invitation to him. The Sagun includes wine and a cock.

The *sagun* confirms the compulsory presence of the maternal uncle on the occasion. The touch by him in the *sagun* reflects the acceptance of the invitation. On the day of *Chhewar*, Lama spells holy chants and the maternal uncle shaves the hair of the child. The hairs must not be fallen on the ground; the unmarried women of the family collect those hairs on the plate. The women throw the collected hairs into the river. After shaving the hair, maternal uncle gives new clothes to the child along with a golden or a copper pot and then blesses.

5.1.13 Marriage

Generally marriage is a social acceptance of a man and woman as husband and wife. The marriage permits the sexual relationship between a male and female hence allows reproducing the offspring. Marriage is the first step to establish family from individual. It is one of the universal oldest social practices established by human society to control and regulate the sex life of human being. Similarly marriage contributes the emotional and intellectual inter stimulation of the partners. Ultimately it aims to social mobility and solidarity. Thus marriage establishes social relation between male and female with the social and religious approval. Tamang regards the marriage as a spiritual bond between husband and wife. Hence, marriage is physical, social and spiritual need of human being.

There is not any fixed rule regarding the age of the marriage. It was found that there was no early marriage practice. Engage marriage is still prevalent in the society; usually engage marriage is taken in age of eighteen to twenty five.

The Tamang are found preferring endogamy marriage, the exogamy or cross caste/ethnicity and religion marriage is taking place in countable number. Because of the cross marriage, many people believe that their society is changing, it is easy to transfer share and utilize different ideas and skills.

The cross cousin marriage is still in practice. This type of marriage takes place between brothers' son and sisters' daughter and vice-versa. They don't believe in the blood relations in this type of marriage. They termed *Swange Daju Bhui* for the clan having bone relationship i.e. Hand Naata.

5.1.14 Arranged Marriage

It is the most accepted and dignified marriage in the Tamang societies in Majhuwa village. Earlier stated that they take precaution in bone relation in arrange

marriage. However there was practice of cross cousin marriage, they did not believe in the bone relation between brother and sister because they believe that mother contribute her blood to make the flesh and other parts of a child while the blood of the father makes the bones of the child.

New generation of Tamang expressed their views against the cross cousin marriage. In their views, these types of relation crakes down the linkage and relation between the families. They said that there exists the genetic relation between sister and brother as the brother and sister from same parents. They also expressed the view that this type of marriage is also dangerous from the social view i.e. the close relation of brother and sister breaks if the marriage turned out to be failure.

In this kind of marriage, all the groom side directly goes to bride side proposing them for marriage with the help of mediator. The groom side has to take some special wine called '*Pong*' with them for purposing.

If the proposal is accepted by groom, at first he has to test *Pong* and all the relatives also test *Pong* collectively. If bride and groom both side disagree to marriage, groom returns *Pong*. If the both side agree to marriage, groom side has to send *Pong* three times. After accepting first *Pong* if any one of the side refused to get marriage, has to pay complementation to other side, including the preparatory expenses of marriage ceremony. Then marriage is conformed and the date for marriage ceremony is confirmed on the same day. Then in the fixed date, the procession goes to the bride home and they are welcomed and a feast is arranged which contain rice, wine, buff, mutton including other varieties. If the boy and girl get themselves married, they have to pay *Pong* as apology of the acts/work and the *Pong* is called "*Chorka Shwor*".

The people in the procession enjoy the whole night dancing, drinking and feasting. Again in the early morning of the next day the procession is feasted. The bride's parent offer *Tika* to the daughter and the son-in-law and provides Dowry.

The bride is sent after for well. After arriving to the bridegroom's house, another feast is arranged to all the relatives and other well wishes, friends and villagers. They give present to the newly married couple. The groom puts *Sindur* on the forehead sprint of the bride and the ceremony concludes.

5.1.15 Love Marriage

The case of love marriage is increasing day by day in the Tamang community. Youth respondents are found in favors of love marriage. Love marriage gives the chances to know each other and they can decide about their future without any intervention of family and society. In Majhuwa village, only ten couples are found to have done love marriage.

However, the local respondents have said that love marriage is not bad and it is increasing day by day.

5.1.16 Death Rituals

The rituals associated with death are very important in every community, each community has separate rituals. Tamang community also has separate rituals on death time.

The death rite of Tamang community is different from the other ethnic groups. If a person dies immediately an oil lamp is lighted and it is placed beside his/her head. All the relatives and neighbours are informed about the death. The first religious ritual is "*Pho*" in which Lama Separates Soul or the spiritual power from the dead body by reading "*chhoi*" this confirms physical death of a

person. At the funeral rite, only the Lama is entitled to preside and he must be present at the time of cremation.

After the cremation, some ashes are brought home by the member of the family where the Lama performs certain ceremonies. These functions continue for four days and during the period, both of them watch if there are any footprints. If any print is found it is presumed that the soul of the person is still in the earth and the prayers continues. The lama carries the ashes to the cremation ground on the fourth day and watches the footprints, if there is none it means that the soul has left the world and if footprint is found the ashes are brought back and the prayers continue till the 4th, 7th, 19th, 21st and 49th day.

Purification rites is observed for thirteen days and during this period the relatives of deceased are prohibited for taking oil, meat, milk and salt. Purification is done on the last day. Another ceremony *Ghaewa* is held in thirteen days or forty nine days after death but the time should be in appropriate then it can be done after six months or at any appropriate time. This ceremony is continued for three days and involves a much large expense (the first day of *Ghaewa* is passed by dancing the *Mane Syaba Nach*). The Lama and his followers participate in the reading of the Sacred book and it goes on for twenty-four hours. On the account of the need to make extensive preparation for completion of a *Gheawa*, the final rite is performed with dance called *Mane Sayba Nach*. In this dance many youths keep dance holding. On the last day of *Gheawa* all the relative, of family members are gathered around the *Gheawa* spot and they farewell to the dead body by giving rice and money in a *Tapari* wishing the dead body to attain heaven. They perform "*Kheppa Sung*", every year in the memory of the dead person. In doing so they believe that there will be peace and harmony in the houses.

5.2 Socio-Cultural Aspect of Tamang community

5.2.1 Population Structure

According to the census report of 2001, there are 536 households in the Bhimdhunga VDC. Among them, 50 out of 51 households in Majhuwa Village are Tamangs. Almost all households are Tamangs. Homogeneous structure of Tamang households was there before three years but now one Chhetri household is migrated to this Tamang community. In total, there are 305 populations in the 50 households and the average population is 6.1 per household.

Table 5.1
Age-wise population of Majhuwa village

Age (years)	Male	Female	Total	Percent
0-15	60	42	102	33.44 %
15-30	55	49	104	34.09 %
30-45	28	32	60	19.67 %
45-60	13	17	30	9.83 %
>60	2	7	9	2.95 %
Total	165	140	305	100 %

Source: Field survey, 2005.

The above table describes the age of the respondents and their family. It shows that out of total 305 populations, children population (0-15) comprises 33.44 percent, youth population (15-30) is 34.09 percent, and economically active population (30-45) is 19.67 percent.

Only 2.95 percent of Tamangs have the age 60 years and above. It can be said that there is high fertility and high mortality rate prevail in the study area. The total figure 0-15 age group shows high fertility and proportion of 60 years and above age group shows the high old age mortality prevail in the study area. It also reflects the health condition of the Tamangs of the study area.

5.2.2 Family Structure

Family is one of the social institutions bonded by blood and social relationship. It directs its member to behave according to norms of community and society. Most of the Tamangs families live in joint family, some are in unitary system.

Table 5.2
Household and family structure

S.N.	Types of family	No. of household	Percentage	Population		
				Male	Female	Total
1	Nuclear	18	36	60	48	108
2	Joint	32	64	105	92	197
	Total	50	100	165	140	305

Source: Field Survey, 2005.

The table shows that out of 50 households, 36 percent Tamang live in the nuclear family and 64 percent are in joint family. This indicates that there is still strong bonding among generation but from the perspective of development, this is not good.

5.2.3 Education

One of the indicators of development is the education facility. This village is rich in education facility with one primary school. There is not any secondary school and campus in the village itself but they are available in the nearby village of Ramkot VDC just at a distance of 2 km. So education facilities are available for higher education to the students of this village.

Table 5.3

Literacy Status by Sex in the Study Area

Literacy status	Male	Female	Total	Percent
Literate	31	29	60	19.67 %
Illiterate	134	111	245	80.33 %
Total	165	140	305	100 %

Source: Field Survey, 2005.

The above table shows only 19.67 % out of 305 are literate and the rest 80.33 % are found to be illiterate. The National figure shows 53.785 percent of the population is literate (Census 2001 CBS). The extremely low literacy rate indicates that the main cause of their backwardness is low educational status and there is wide spread adverse impact of education in their livelihood.

5.2.4 Health and Sanitation

Most of the people of the study area are not conscious about health and sanitation. Most of Tamang households have poor sanitation, their Kitchen and rooms are dirty and flies are everywhere. The room, kitchen and Barn are in single room, they built their house without proper window.

The children have poor health condition. They are suffering from malnutrition. Their faces are dirty, nose is running, hair like the birds nest and food preparation practice is also not hygienic because of lack of knowledge.

Most of the Tamang families still consult "*Dhami*" for the treatment. Only after not being well from the treatment of *Dhami*, they go to the health centre. The society is getting health services from Sub-Health Post, which is located nearby the community. They take primary health care from health post and further care from different hospital in Kathmandu. The superstitious belief is prevalent in the

community, when any one become ill or suffered from any kind of diseases or wounded in accident, they first of all consult to sorcerer (*dhami-jhakri*).

Table 5.4
Treatment Pattern of Illness in Tamang People

Service provides	No. of Household	Percentage
Dhami/ Jhakri	28	56 %
Health center	6	12 %
Both	16	32 %
Total	50	100.00 %

Source: Field Survey, 2005.

The above table shows that only 12 percent households go to the health post while 56 percent go the *Dhami/jhakri* and 16 percent use both *Dhami/Jhakri* and modern medical facility. Some of them do not want to go to the hospital. This is due to the lack of educations. It also signifies their faith over *Dhami/Jhakri*.

5.2.5 Food Security

Although, most of the people depend upon agriculture, the condition of food sufficiency is miserable. Following table shows the condition of food security in the community

Table 5.5
Condition of Food Security in the Study Area

S. No.	Food sufficiency time period	No of household	Percent of household	Remarks
1	No production	3	6	
2	Up to 3 months	10	20	
3	Up to 3-6 months	20	40	
4	Up to 6-9 months	13	26	
5	Up to 9-12	4	8	
	Total	50	100	

Source: Field Survey, 2005.

The above information shows the food security condition of Majhuwa village. Three household are not engaged in agricultural activities so they have to depend on daily wage labor for securing their livelihood. On the other hand, 10 households have food secured for 3 months only from their own production, 20 households secure for 3-6 months, another 13 households secure for 6-9 months and only 4 household have sufficient production for 9-12 months. There is no surplus production.

There is always food deficit problem and they are managing that shortage working in non-farm activities, such as mining, daily wage labor in urban areas etc.

5.2.6 Income Sources

Most of the households of the study area are found to depend on the agriculture for their livelihoods and daily activities. Among the respondents, 5 persons (10%) said that they depend on agriculture, 30 persons (60%) of respondents responded that their family depend on the agriculture and livestock.

Likewise another 10 persons (20%) of the respondents responded they depend on the daily-wage labor activities for livelihoods and only 5 respondents are engaged in government and private job.

Table 5.6

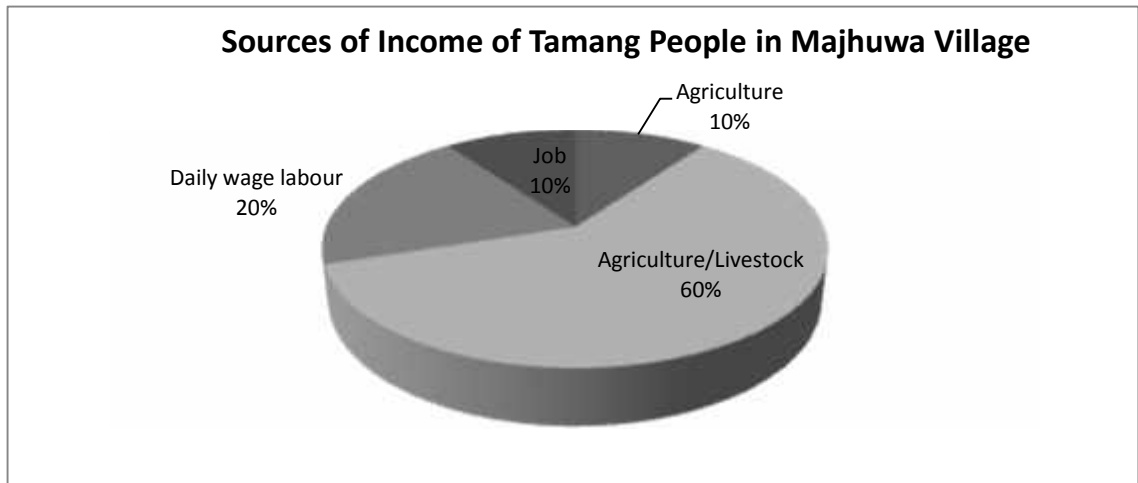
Sources of Income of Tamang People in Majhuwa Village

S.No.	Sources of income	No of respondents	Percentage of Respondents	Remarks
1	Agriculture	5	10%	
2	Agriculture/Livestock	30	60%	
3	Daily Wage Labor	10	20%	
4	Job(Government/Other)	5	10%	
	Total	50	100%	

Source: Field Survey, 2005.

The above information regarding the sources of income clearly indicates that most of the households are involved in agriculture /livestock and daily wage labour work. Agricultural practice is traditional, land suitability is adverse and land holding size is also very small. They do not have the concept of cash crops, they are not aware of how cash crops can transform their livelihood. They work in their own agriculture field or they go to work as daily wage labour, this is the reality of the study area. Low level of education status has led them to heavily depend on such practices. Those who are having jobs in some organizations also have low status in their offices; they are simply working as helpers and security guards and so they are earning small amount of money as their salary.

Figure 3



Source: Field Survey, 2005.

Agriculture

As stated above, more than 70 percent of the households depend upon agriculture for their livelihood. Agricultural practice is still traditional and subsistence. Traditional way of farming can't transform their economic condition.

Table 5.7
Land Holding Size of the Households

SN	Land holding size (Ropani)	No of household	Percent of house hold	Remarks
1	No Land	3	6	
2	Less than 1	13	26	
3	1-3	20	40	
4	3-5	10	20	
5	More than 5	4	8	
	Total	50	100	

Source: Field Survey, 2005.

The above graph shows the land tenure of the Tamang Community. Only 8 percent of the households have more than 5 ropanies of land, another 20 percent of the household have 3 to 5 Ropanies, likewise 40 percent of household have only 1-3 companies of land. On the other hand, 26 percent of households have less than one ropani of land and 8 percent of the household do not have their own land except the land for house construction. The landholding size and land tenure determine the agriculture system and agriculture dependency. From the above data, it is clear that most of the households do not have excessive land for agriculture.

On the other hand, the agriculture pattern is also determined by geographical structure, land structure and climatic condition. Majhuwa village is northern faced and inclined more than 25 degree. The land of the village is totally dry, some land has irrigation facilities from nearby Small River but most of the land does not have irrigation facility.

Most of land is not suitable for agriculture because it is fragile, marginal and steep in slope. Excessive use of land and lack of proper fertilizer are the main cause for soil depletion and soil degradation, which is the major problem of the Majhuwa village. In the absence of proper technology and proper choice of crops, fertility of land is decreasing day by day. The framing system is still traditional and subsistence.

In the context of the study area, agriculture is the main source of economic assets of the people. Agricultural products are the main source of income for maintaining the economic condition of the people. About 83 percent people are engaged in the agricultural sector. They practice mixed type of agriculture and also practice horticulture activities.

Table 5.8
Use of agricultural inputs

S. No.	Agriculture input type	No of household	Percent of house hold	Remarks
1	Chemical fertilizer and pest	13	26	
2	Organic fertilizer and traditional technology	34	68	
3	Not involve in agriculture	3	6	
	Total	50	100	

Source: Field Survey, 2005.

The above table shows the use of agricultural inputs in the field. More than 26% of the respondents have said that they are using chemical fertilizer and modern pesticides for curing disease; on the other hand 68 % of respondents said that they are still using traditional technology with the organic fertilizer. Most of the people are cultivating Maize, Millet and Barley as major crops. The production of maize is 3.5 *Muri* per *Ropani* and 2.5 *Muri* of millet per *Ropani*.

Livestock

Among the various secondary job of the Tamangs, livestock rising is also one of them nowadays. They keep goats, buffalos and chickens. They do not have any idea of the improved method of the cattle farming. They are growing the livestock not with the of business point of view but to fulfill their domestic need and some economic necessities.

Out of 50 households, it was found that 2 households have buffalos, 21 have goats and 46 have chickens at their home. There 4 households not having any livestock. They said that goats and chickens have contributed a lot to solve their small-scale financial needs.

Government service and others

Tamangs of the study area are illiterate, so they can't find good job in any government office and private institutions. Only 5 out of 50 households are found to work in such offices where as 10 households are working as daily wage worker in different construction site and even in agricultural sector.

5.3 Changes in Social, Cultural and Economic Condition of Tamangs

Every society is dynamic. With the changing time, cultural as well as economic condition also is changing. Changes in the social factors are called social change. It is natural, compulsory and universal phenomenon. The social structure, heterogeneity or homogeneity in the society, structure of the housing as well as the settlement pattern also determines the factors of change in the society. Likewise education, awareness, health, relation with outer world, mobility of the society and interaction with other people, community and society determined the pace of changes. Similarly change in the culture, behavior and activities of human beings are called social change. Continue change in the the social relationship and social structure can be seen in the society, some are automatic and some are the results of the planned efforts made for a long time. We can measure and evaluate the changes occurred in the society.

Change in Naming Ceremony

In each and every eastern society including Tamang society, naming ritual is the first important ritual, which is celebrated in the third or fifth days from the birth of the child. The main objective of performing the ceremony is to performing the ceremony to purify the child, mother, land and give social recognition to the child. The name giving culture in Tamang society was solemnized in accordance with the days on which the infants were born but nowadays the culture of bestowing modern names have initiated being influenced by different mass media and harmonious relationship among other castes. The Tamang gave away the

traditional naming to the newborn child. Instead of traditional naming, they give modern names like *Renne, Kristina, Srijana* etc for girls and *John, Ram, Sundar, Prakash* instead of traditional name *Dawa, Changba, syangtang* etc.

Change in Chhewar ritual

Chhewar is also one the major rituals in Tamang community, which is performed only for the male child. The meaning of *Chhewar* is the cutting of hair formally for the first time since the birth of child. This is done only in the odd age of a child like three, five, seven and nine years. A man can't be eligible for marriage without solemnizing *Chhewar*. In earlier days, they performed this ritual with simply. Due to influence of modernization, there have been many changes in it.

In earlier days, maternal uncle only did *Chhewar* but nowadays if the maternal uncle is not available Lamas can also do *Chhewar*. There were small gathering and only maternal uncle and some relatives used to give wishes but due to influence of modernization.

All relatives also provide gift and wishes to the boy. Demonstration effect is also seen here so the ceremony is being burden to the poor being expensive day by day.

Change in Weeding Ceremony

Inter-caste marriage was strictly prohibited in Tamang community, nowadays this sort of marriage is prevalent in the community due to contact with other castes of people. Traditional marriages which have been completely ended are being influenced by the Hindu religion. Similarly, other types of marriage capture, widow, *Jaar* which were in practice in Tamang community, is not found among this community. The elder and respected people of Tamang society said that the dowry system is taking deep root, which is not a fair practice. Expenditure in

marriage ceremony is increasing day by day and they say it is being beyond their capacity.

Change in Family Structure

The family is a basic unit of every society, which shows the structure and function of the society. Family system is the important product of human civilization. When human being learns civilization, they feel the need of family. From the field survey, it is found that most of the respondents have joint family and few have nuclear family but the number of nuclear family is increasing. In this regard the effect of modernization and westernization is negligible in the society. The study reflects the picture that there is slow change in the family structure in the Tamang community of the study area.

Change in life-style

There have been great changes in life style of Tamang community. The reasons behind these changes are educational consciousness, outward contact and influence of other society including modernization.

Increasing political awareness, participation and inclusion of women and children in different social activities are enhancing capacity of the people. Increasing awareness, education and outreach of people is changing dress pattern and food pattern. As for dressing, old traditional dresses are found to be replaced by modern outfits. Women have also replaced their traditional ornaments by modern ones.

Changes in Feasts and Festivals

The Tamang community in this area celebrates Hindu festivals being influenced by Hindu religion. Though they are Buddhist, their major festivals are Dashain and Tihar. Besides these, they celebrate *Maghesanranti*, *Saunesanranti*, *Chaite Dashain* and *Janaipurne* equally. From the field survey, only few respondents

were celebrating *Loshar* festivals and many young respondents do not have the idea about typical Tamang culture.

Change in Scope of Education

Education is increasing gradually in Tamang Community. Women are more educated than men. Only three girls have passed SLC from the village and they are taking higher education in Kathmandu. The awareness for education is increasing nowadays. They have realized that education is the main factor for their backwardness. So the enrollment ratio in school is increasing.

Change in Psychological Aspects

Modernization and technological advancement play important role in psychological change. Because of modern and advance technologies, there have been remarkable changes in behavior and thinking.

Some social organization such as *Aama Samuha* and community forest user group are also found to play very important role for the transformation of psychological aspects of the Tamangs of the study area. Other factors that are supporting the psychological change in the study area are link road, political awareness, availability of communication facilities, electrification, and movement of people and rapid urbanization of the nearby Ramkot VDC.

Change in Health/Sanitation

It is found that awareness level of the community was increased remarkably during the last three years. Before three years, we had visited the village. There was no toilet in the village but now most of the households have their own toilets. They are consulting doctors and taking modern medical facilities from health post and health institutions instead of consulting Lama and *Dhami-Jhakris*. They used

to through garbage everywhere but now they are properly disposing the garbage and utilizing it as organic fertilizer.

It is found that people are conscious on their health and sanitation. They have realized that health is wealth. Children are found wearing comparatively neat and clean dress than that of three years back. Although taking alcohol is their tradition, the behavior is changing day by day; mother group and other community organizations are raising voice against the excessive intake of alcohol.

Change in Economic Sectors

From the observation, data survey and discussion with key respondents, it is found that the main occupations of the Tamangs are agriculture and animal husbandry. Although most of them are engaged in the agriculture and livestock, the output from these sectors is not sufficient for their livelihood and they are facing food deficiency. They have to engage in daily wage labor activities for their livelihood. Recently they have started unseasonal vegetables and cash crops farming changing their traditional practices of farming. They are getting more benefit from the cash crops than previous traditional agricultural practices.

Transformation of agriculture practices is the main vehicle to uplift livelihood. Changing traditional and subsistent agriculture to the competitive commercial farming, they lead their lives to prosperous and reliable.

Change in Awareness Level

Awareness is backbone of the development. They have realized that because of the low literacy rate and low level of awareness, they are backward in comparison with other village, society and castes. So they have formed some women groups to create awareness to the villagers. An NGO World Vision is helping them in health and sanitation sector.

The villagers have realized that the main reason behind their backwardness is the lack of education, now they are aware of this fact. They are transforming their clothing pattern, food pattern, farming pattern from traditional to modern. There is wide spread effect of communication facilities, TV, radio and political activities. They are found to be much more conscious about family planning, they have managed toilets, they have started to visit the health post etc. These are few examples which indicate that there is significant change in the awareness level of the Tamang community of the study area.

CHAPTER-VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The study was carried out in accordance with the objectives of the research. For this purpose, the collected data were analyzed. This chapter involves the summary of the study, conclusions drawn from the data analysis and some recommendations made for the development of the study area.

6.1 Summary

Tamang is one of the most influential ethnic communities in the country. It holds high rank among the total 60 ethnic list of Nepal. According to the 2001 census, Tamang population stands around 5.53% of the total population. Though Tamang are considered as the marginal from mainstream, they have very ancient tradition and culture. They are considered as migrant from north, so they are called *Mangol* and are put on Mangol Category. Sociologist/Anthropologist has different view on arrival time of Tamangs. Tamang settlement is densely spread around the Kathmandu valley along with the districts Rasuwa, Sindhupalchok, Nuwakot, Dhading and Kavre.

This study was conducted in the Majhuwa village; ward No-3 of Bhimdhunga VDC of Kathmandu district. Objective of study was to analyze the social, cultural and economic condition of Tamang community. Tamangs in this area are backward from the economic and social perspectives. The study was conducted on 50 Tamang-households of Majhuwa village.

The Causes of backwardness are less income source, lack of productive land and social, religious and traditional rigidity.

Lacks of awareness level in education, health, proper agricultural system are found to be the causes of backwardness of Tamang community. The increasing expenditure on celebration of feast, festival, ritual and custom is putting more financial pressure on family. Because of the fear of social isolation, they are compelled to spend major proportion of their income in feast and festivals. Major proportion of income is being spent on such unproductive activities which are leading the Tamangs' life to miserable and marginalized.

This study was conducted under descriptive research design with census method. Representative from each and every household of Tamang community in Majhuwa village are respondents of the study. The sample size has covered altogether 50 households out of 51. The primary information was collected using questionnaire. Interviews, observation and comparative study were used for collecting information. Secondary information was acquired from reports from census, VDCs profile and other relevant information sources.

The study found that the overall socio-cultural, socio-economic, educational and political status of the Tamangs of Majhuwa village is in critical condition. It shows that development is not possible without the awareness and capacity enhancement. Only access to physical infrastructure road, electricity, drinking water facilities are not sufficient for the development, education and political awareness play vital roles in development of the village, and also strong leadership is also required for overall development of the village. From the study, it is found that the traditional customs, norms values and tradition are being disappeared.

New generation are not found to be interested to follow up, preserve and continue their traditional and cultural values.

The researcher had selected 50 households out of 51 HHs for the study; one house is not selected because of not being Tamang. Primary data were collected from the study area. Age variation of the respondents were from 20 to 65 years, among them most of the respondents were female.

Agriculture is the main occupation of Tamang people of this study area. The land holding size is very small, most of the respondents (47) have land tenure and 3 respondents have no land.

6.2 Conclusion

The Tamangs of the study area and including those Tamangs encircling the Kathmandu valley are the ancient inhabitants and original ethnic group. There are historical documents supporting this fact. The Tamangs of the study area intend to continue the joint family tradition. Out of 50 households, only 3 households have shown their interest to separate their son after marriage. Tamangs are culturally rich and they have their own religion which they follow and practice rigidly. They strongly support and believe in Lama and Dharmi-Jhankri. The economic condition of the Tamangs of Majhuwa village of Bhimdhunga VDC is very pathetic. The interesting fact is that only 3 out of 50 households are landless but because of small land holding size and traditional way of farming, they seem to be unable to transform their economic condition. This can be an interesting area for further research work.

The major findings of the study are as follows:

-) Tamangs have the habit of drinking the home made liquors like *Jand* and *Rakshi* to celebrate their social and cultural festivals which has hindered their socio-economic development.
-) Tamangs of the study area do not have enough interaction with other communities. This shows that they have very poor level of mobility.

-) Many changes have been occurred in new generation because of modernization, such as their dresses, ornaments, life style, pattern of food habits and systems of marriage, etc.
-) In most of the cases, Tamangs are exploited very easily by other communities due to being honest and simple in nature .But in the study area, they try to keep themselves away from the other community. In either case, they remain away from the main stream of the development.
-) It was found that the Tamang people being Buddhist, they also celebrate Hindu festivals and go to the temple to worship Hindu God and goddesses.
-) Out of the 50 households, only 3 girls have passed S.L.C. and there are no boys doing this. This shows that there is lack of awareness program. The interesting fact is that there is a primary school by the side of the village and only at a distance of 2 km (nearly), there is a higher secondary school located at Ramkot.
-) During the field visit, most of the households have realized that the root-cause of their backwardness is their alcohol-culture and they are found to be ready to modify their habits.
-) In Tamangs community, inter-caste marriage is prevailing nowadays. This is due to the impact of modernization. The tradition, customs and culture are changing day by day due to the interaction of new generation with other community and modernization in the society. But the pace of change is very slow.
-) Though the degree of change is not satisfactory, however there is significant change in the health and sanitation area. Nearly all households have their own toilets.
-) Few households are found to have radios and only one household has TV. These households are found to adopt more degree of change in their life-style.

-) A Chhetri family has recently migrated to this village and this is the only non-Tamang family in the study area. One of the reasons of the recent changes in the village is his presence in the community. Some of the Tamangs say so.
-) The community is found to follow the leadership of a single person “Ram Bahadur Tamang” who is two-time ward chairman and also my key-informant. He is loyal to one political party and the door of the community is found to be closed for other political party.
-) It is said that development depends on the availability of the electricity, transportation, water facility, market etc but this study area is an exception. It has all the above-mentioned facilities but due to low level of educational status and lack of awareness level, the Tamangs of the study area are backward, isolated and marginalized.
-) There is high potential of the role of cash crops like Amlisho, cucumber, zinger and seasonal vegetables etc. One of the households is found to sell cucumber of amount Rs 20,000 last year. This is the evidence that a little effort and initiation can transform their economic condition. They are found to be interested in cash crops farming but most of the households are found to have no initial capital and technical ideas.
-) No initiation has been taken from the government sector to improve the economic condition of the isolated study area. However an organization “World Vision” is found to help and support for the safe drinking water. But due to the lack of feeling of belongingness, most of the taps are found to stop working.
-) The key issues that are found in the study area are lack of proper education, lack of awareness program and lack of skill-oriented training.
Major aspects of socio-cultural and economic life of the Tamangs, which they follow and practice which provides them unity among themselves, and

makes them a considerably self contained economic, social and religious unit but at the same time the huge expenses in such ceremonies increases financial pressure and hinders their socio-economic progress.

Areas for Further Research/Study

-) More intensive study is to be carried out for the depth study of social and cultural dimension of the Tamang community.
-) Further study is needed to see the impact of practices of cultural assimilation.
-) More studies need to be conducted on cultivation cash crops and food security; feasibility study is needed for the selection of proper types and species of the crops.
-) Research is also required for the promotion of organic farming soil conservation and control of soil erosion and soil degradation.
-) More study is needed to trace out the responsible factors for socio-economic transformation of Tamang community.
-) In-depth analysis is needed to examine the role of political awareness on socio-cultural and economic transformation.

REFERENCE

- Bista, D. B. (1967). *People of Nepal*. Kathmandu: HMG, Nepal.
- Bista, D. B. (1972). *People of Nepal*. Kathmandu: Ranta Pustak Bhandar.
- Bista, D. B. (2034). *Sabai Jatko Phulbari*, Third Edition, Kathmandu: Sajha Prakashan, Nepal.
- CBS (2003). *Population Monograph of Nepal, Vol. I*, Kathmandu: Central Bureau of Statistics.
- Chemjong, I.S. (2003). *History and Culture of Kirat People*, Kirat Yakthum Chumlung, Kathmandu.
- Dahal, D.R. (2003). *Social Composition of the Population: Caste/Ethnicity and Religion in Nepal*, Kathmandu.
- DoI. (2061). *Brief Introduction of Kingdom of Nepal*, Kathmandu: Department of Information.
- Fricke, T. E. (1984). *Talking about the Household: A Case Study of the Tamang of North-Central Nepal*, Himalayan Research Bulletin, Vol.4 (2).
- Furer, H. (1956). *Ethnographic Notes on the Tamangs of Nepal*, Eastern Anthropologists.
- Gautam R., Thapa Magar A. K. (1994). *Tribal Ethnography of Nepal*. Delhi: Book Faith India 416, Express Tower Azadpur Commercial Complex.
- Hofer, A. (1981). *Tamang Ritual text 1: Preliminary Studies in the Folk Religion of an Ethnic Minority in Nepal*. Wiesbaden: Franz Steiner Verlag.
- K.C, B.K. (1995). *Social Composition of Population: Population Monograph of Nepal*, Kathmandu: CBS, 301-337.
- Lama, S., (2048). *Tamba Kaiten Hwai Rimthim*, Tenth Edition, Ratna Pustak Bhandar, Kathmandu: Nepal.

- Sharma, J. L. (1992). *Hamro Samaj*, Second Edition, Kathmandu: Sajha Prakashan, Nepal.
- Sharma, N. (1995). *Nepali Janjivan*. Kathmandu: Sajha Prakashan, Pulchok, Lalitpur, Nepal.
- Sharma, S. C. (1988). *Nepal Ra Yaska Basindaharu*, Second Edition, HMG, Nepal: Ministry of Communication and Information Department.
- Sopkota, G. P., (1992). *Tamang Jati Yek Parichaya*, Nepal Year 22, Vol. 6.
- Tamang, P. (1992). *The Tamangs: A Face of Nepal I*. Kathmandu: Nepal Tamang Ghedung (Association).
- www.tamangsamaj.com
- www.janajatiJapan.org/index.php
- www.wikipedia.org/wiki/tamang-people
- www.tamanghistory.blogspot.com

APPENDIX I
Socio-Cultural Condition of Tamang People of Majhuwa village
of Bhimdhunga VDC, Kathmandu
Household Survey

Name of the respondent:

Sex:

Religion:

Marital Status:

Education:

Occupation:

Household Information:

1. Composition of family on the basis of sex and age.

S.N.	Name of Person	Relation to the head	Sex		Age	Edu-cation	Marital Status	Types of Marriage	Occu-pation
			M	F					
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

Codes to be used:

Educational Status		Marital Status		Types of Marriage	
1.	Illiterate	1.	Unmarried	1.	Arrange marriage
2.	Just Literate	2.	Married Currently	2.	Love marriage
3.	Primary	3.	Widow	3.	Other types of marriage
4.	Lower secondary	4.	Divorced		
5.	Secondary	5.	Separated		
6.	I.A. + 10+2				
7.	Bachelor				
8.	Master				

2. Give the general information of your house.

House types	Roof	No. of floors	No. of store	No. of windows	No. of doors	No. of room

3. Is your kitchen separate or attached with the house?

a) Separate [] b) Attached []

4. Do you have own land?

a) Yes [] b) No []

5. If yes kindly mention the Area of your land in Ropani?
 a) Wet land [] b) Dry land [] c) others []
6. How much of cultivated land do you have?
 Please include both the land you have given for cultivation and others land that you are cultivating.

Types of land holding	Wet land (in Ropani)	Dry land (in Ropani)	Others (in Ropani)
i) Owned and operated			
ii) Tenancy			
iii) land rented out			

7. How many cattle do you have at present?
 a) Cow [] b) Buffaloes []
 c) Ox [] d) goats [] e) chicken []
8. How much did you earn by selling cattle?

9. Which livestock gives more benefit for your household income?
 a. Goat () b. Cow () C. Buffalo () d. Chicken ()
10. Which types of fertilizer are you using in your field ?
 a) Chemical fertilizer [] b) Organic fertilizers []
11. How much income did you have last year and from which sources?

Sources of Income	Approx. Amount (NRs.)
i. Business/Trade	
ii. Service (Govt. or Private)	
iii. Wage Labours	
iv. Income from members living away from home	
v. Agriculture production (Excluding cash crop)	
vi. Cash crop	
vii. House rent	
viii. Livestock sale	
ix. Others	

12. Please fill the information given below:

Crops	Area in Ropani	Production (In Muri)	Production (In Rs./Muri)	Remarks
Maize				
Rice				
Pulses				
Others				

13. Has the productivity of your land been increased or decreased during the last two years?
 a) Increase [] b) Decrease [] c) Constant []

14. Status of food sufficiency.

Up to 3 months	3-6 months	6-9 months	9-12 months	Surplus

15. In order to earn money; do you go for labor work?
 a) Yes [] b) No []

16. Mostly, which type of loan do you want to borrow?
 a) Cash [] b) Kind []

17. Do you have loan?
 a) Yes [] b) No []

18. If 'Yes' how much you have borrowed?

19. Where did you borrow it from?

Sources	Amount (NRs)	Interest (%)
Relatives		
Neighbors		
Money Lender		
Bank/Cooperative		
Others		

20. Why did you borrow that loan? Kindly mention the reason.

21. Which type of marriage do you prefer for your children?
 a) Arranged [] b) love marriage [] c) Oral tradition []

22. What age did you get you married?
 a) Your age _____ b) spouse's age _____

23. Do you want to separate your son after his marriage?
 a) Yes [] b) No []

24. Have you practiced family planning measures?
 a) Yes [] b) No []

25. If you do not practice the family planning, why? Give reasons.

26. How much you are devotee towards the religion?
 a) Extremely [] b) Moderately [] d) Not at all []
27. If somebody is performing religious work in your village, would you like to join them?
 a) Yes [] b) No []
28. Do you invite other people when you are performing any ritual ceremonies in your family?
 a) Yes [] b) No []
29. If 'No' why? Give reasons.

30. If 'yes', in which ritual ceremonies you would invite more people?
 a) Marriage [] b) death rituals [] c) both []
31. What is your ritual after death?
 a) Mourning [] b) Drink serve []
 c) Both [] d) others []
32. Which one is more expensive ritual ceremony in Tamang community?
 a) Marriage [] b) Death rituals [] c) Others []
33. If that ritual ceremony is more expensive, then what do you think about that?
 a) Remain as usual [] b) change []
34. If you want to change those rituals, then to what extent would you like to change?
 a) Completely [] b) partially []
35. What is your opinion about the inter-caste marriage in the society?

36. Do you like the inter caste marriage in the society?
 a) Yes [] b) No []
37. If 'No', give reason.

38. Do inter caste marriage create good relationship between family members?
 a) Yes [] b) No []

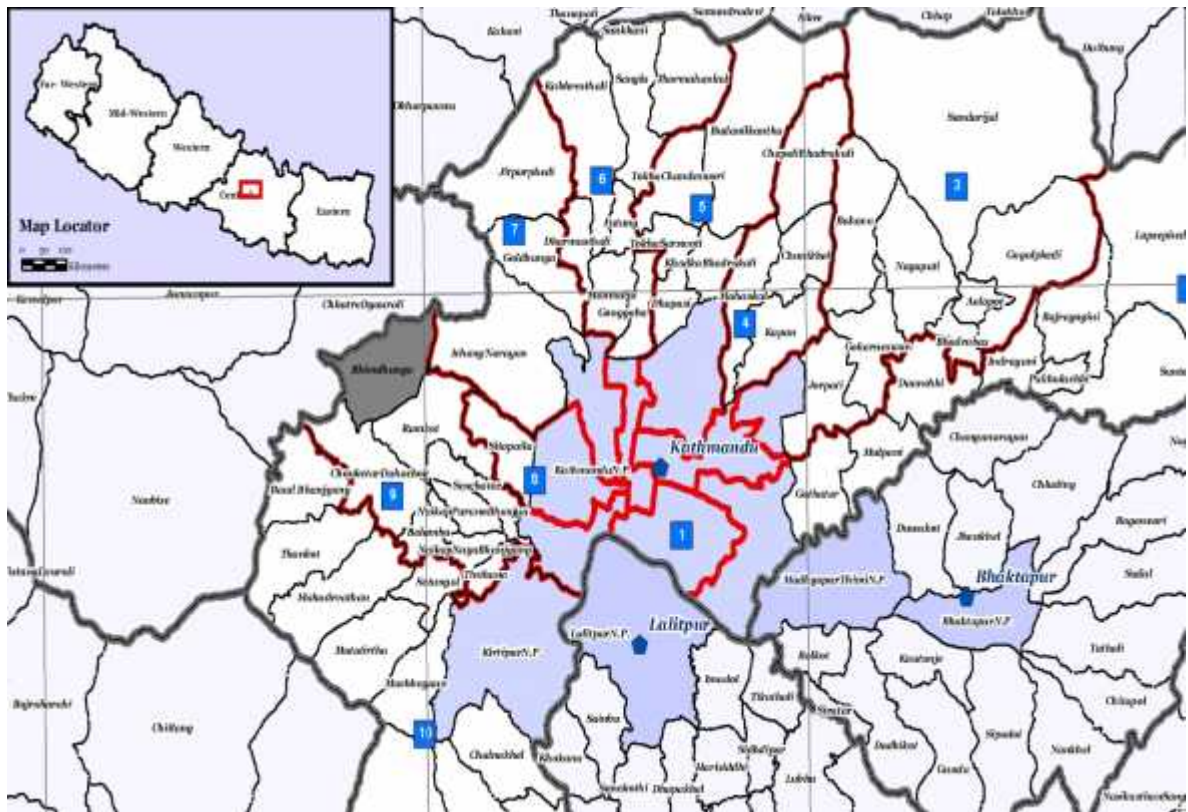
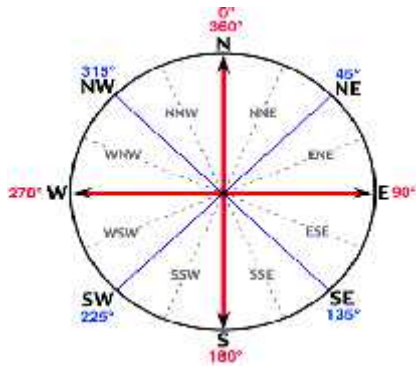
39. Would you like to exchange labor with other people?
a) Yes [] b) No []
40. Do you have any relation with other ethnic group people?
a) Yes [] b) No []
41. If 'Yes', then, with which caste?

42. How do you feel to keep the relationship with other ethnic group people in society?
a) Good [] b) Bad []
43. What type of relation exists here with other ethnic groups in marriage ceremony and death rites?

44. What type of relation do you have in religious programs and funeral ceremonies with other ethnic group people in your society?

APPENDIX II

Map of the Study Area



Majhuwa Village, Bhimdhunga VDC-3

APPENDIX III

Photographs of the Study Area



A farmer in his farm-land



Modern Toilet where donated by world vision organization



A dry tap



Raksi and jand instrument



Majhuwa primary school



Key informant and Head master of Majuwa primary school



Researcher with key informant



Researcher with key informant



Group of Researcher



Key informant of Bhimdhunga V.D.C



President of ward, his drinking is a culture of them



Tomato in farmer Land



Researcher in Tomato Land



Cucumbers in former Land which is donated by world Vission Organization



Researcher with farmer land



Researcher with farmer Land



Group of Researcher



Researcher in Majuwa village



Researcher in Majuwa village



Researcher in Majuwa village