

CHAPTER- I

INTRODUCTION

This chapter is related to the background of the study, statement of the research problems, objectives, significance and organization of the study.

1.1 Background of the Study

Economy involves the human behavior as it relates to the production, exchange, distribution and consumption of wealth and income. Economic behavior includes buying and selling, employment, wages and spending patterns of individuals, business and government (Regmi, 2008). Economics is basically concerned with the societal and group process as it is related with income, wealth, consumption of goods and services, unemployment and other economic issues. It is also concerned with the social impact of different economic system.

Social change is natural, compulsory and universal phenomenon because social system is dynamic process. Society is a unity and when one aspect is modified in the society, the whole other aspects will be affected (Wallerstein, 1966). Wallerstein clarified that, as society is comprised of various units one unit change in the society will have greater affect in the change of other units. So, the change in society could be because of the influence of economic changes and economic change could be because of the influence of the changes in the society itself. Because these factors are interrelated to each other. Socio-economic change could not be measured easily because it is a complex process. The cause of change, direction, form, sources, condition and limitations etc. are necessary to understand when we measure the change in a society (Rao, 2006).

Socioeconomics or socio-economic or social economics is an umbrella term with different usages. 'Social economics' may refer broadly to the "use of economics in the study of society. A socio-economic study is the relation of economics to social values. (Eatwell, 1987).Social economics is a discipline studying the reciprocal relationship

between economic sciences on the one hand and social philosophy, ethics, and human dignity on the other toward social reconstruction and improvement.

In many cases, socio-economists focus on the social impact of some sort of economic changes bringing social effects which can be wide-ranging in size, anywhere from local effects on a small community to changes to an entire society (Becker, 1974). Examples of causes of socio-economic impacts include new technologies such as cars or mobile phones, changes in laws, changes in the physical environment (such as increasing crowding within cities), and ecological changes. These may affect patterns of consumption, the distribution of incomes and wealth, and the overall quality of life.

The goal of socioeconomic study is generally to bring about socioeconomic development, usually in terms of improvements in metrics such as GDP, life expectancy, literacy, levels of employment, etc.(Benhabib, 2011).

Socio-economic change is inevitable. The degree of change is dependent, however, on a number of factors. Socio-economic change has also influenced the life of Tamangs of Thankot VDC of Kathmandu district. Tamangs are one of the largest indigenous nationalities of Nepal. They are found densely populated in the central region and sparsely populated all over the country.

The census report of 2001 demonstrated that the Tamangs are one of the major ethnic groups of Nepal having population of over twelve hundred thousand and covered 5.64% of total population. They held the fifth largest position of population in all caste of Nepal. Tamangs are found in almost all types of geographical regions of Nepal but they are largely found inhabited around Kathmandu valley. Kavrepalanchowk, Rasuwa, Nuwakot, Dhading, Makawanpur, Sindhupalchowk etc. are major places where this ethnic group could be found inhabited abundantly. The Tamangs are also found to be spread out of Nepal in places like Bangal, Sikkim, Assam of India, Bhutan and Myanmar. Tamangs are mostly settled in the higher altitude with compact settlement. (CBS, 2001).

They are highly marginalized due to their socio-economic status. They are very rich in their culture but their socio-economic conditions are very poor. After the restoration of democracy in 1990 their socio-economic situations seemed to have slightly improved but it is far from being satisfactory (Tamang, 2055).

Although the Tamangs are the indigenous nationalities of Nepal, they were prevented from joining the British-India army and Nepal army, except as pipa. After the victory of Gorkhalis in 1768, the land held by Tamangs, were distributed among Brahmins and Chhetris in the form of jagir, birta and guthi, who gained the favor of the kings. Tamangs were discriminated economically as their lands, territories, and resources were all taken, and were compelled to pay heavy taxes (Lama, 2006).

Tamangs were able to identify themselves as Tamang only after 1932 when king Tribhuvan and Prime Minister Bhim Sumsher permitted them to write “Tamang” on the appeal by Jangabir Tamang (Tamang, 2011).

Nepal is characterized by multi ethnic and multi caste society where numbers of caste and ethnic communities have been in existence. All the ethnic communities have their own socio-economic tradition, which determined their type of occupation and works. As such, Tamangs also had their own socio-economic realm. The socio-economic conditions of the Tamangs have not been improved as expected. Due to the poor living conditions, Tamang people have been struggling for maintaining their daily life through labor works, and traditional type of agriculture.

It has been realized that the cause of Tamang’s socio-economic backwardness resulted from the lack of equal distribution of opportunities. Government could not provide equal opportunities to these ethnic people. They were discriminated and deprived of the opportunities provided in different fields such as employment, settlement and developmental programs. It is also due to the lack of their interest or indifference on politics, these people have not been seen involved in the various levels of decision making. Government rules and policy have not also been favorable to these people as such.

Though, different NGOs & INGOs are active in the upliftment of their socio-economic status through various developmental programs, all the programs could not be as effective as envisaged simply because their local participation was missing.

This present study endeavors its focus on the problems of Tamangs of Lamatole and Panighat community of Thankot VDC of Kathmandu district as a case specifically on the socio-economic development.

1.2 Statement of the Problem

Socio-economy of every nation and communities has direct relation to the development of the nation as a whole. Although, planned development programs have been practiced in many developing countries after the II world war, Nepal still remains deprived of the planned developmental activities. It is seen that there has been a lot of contribution from various NGOs and INGOs and various levels of government agencies in the planned socio-economic upliftment of these ethnic caste all over Nepal. But the result has not been satisfactory as per the investment. The developmental programs and implementation have captured certain high access groups only. It is revealed that the poverty rate of Nepal is still 31% on average and it is higher among dalits and indigenous groups of Nepal. There is also a difference in poverty rates among various ethnic groups in Nepal such as Tamang's poverty rate is 41% whereas Newar people have 14% according to NLS survey 2004.

The rate of poverty is not only an incidental figure of economic stagnation. It is also the socio-cultural ramification of the inequality (Gardner and Levis, 2006:25). They write poverty is first and foremost a social relationship, the results to inequality, marginalization and disempowerment. The high rate of poverty and socio-economic backwards of the Janajati referred to the high degree of inequality and marginalization form in the development activities.

Among the various ethnic castes, Tamangs are considered as one of the major ethnic groups. But still they are marginalized (Tamang, 2011). After the restoration of democracy, government has declared the end of discrimination between the castes (*Bramins and Chhetries are the higher caste, ethnic castes are lower than Brahmins and Chhetries but higher than dalits, and dalits are untouchables and lower caste in*

our society from the very beginning). No one could discriminate and dominate in the name of caste and group; otherwise it is punishable as per the law. The different castes have equal authority in the society. The Local Autonomy Rules Act (2055) has clearly distributed certain quota for every caste to participate in the government work. Every year, national budget has been distributed for the development of ethnic and low access people in the community. Different NGOs & INGOs have formulated different projects for the low access group of society. They like to say “People Centre Program” but the local people could not get easy participation in such development works. As such, the real deprived people could not get maximum benefits from such development programs. What are the real causes behind this? Why the development programs are not implemented in the real problem areas? Such questions are frequently raised in the nation and in the society. Among the different societies, Lamatole and Panighat Tamang of Thankot VDC have also suffered similar problem. Tamang’s socio-economic conditions are not in the satisfactory level at present time as well. So, the present study endeavors to identify these problems mainly through the following research questions:

-) What was the real condition of the Tamang community in the past? And what is at present?
-) What are the factors and causes that brought the changes in the Tamang group in the community?

1.3 Objectives of the Study

The main objective of this study is to find out the "socio-economic condition of Tamang communities of Thankot VDC of Kathmandu district". The specific objectives of this study are as follows:

-) To find out the socio-economic and cultural conditions of Tamang.
-) To identify how much change has been there in the socio-economic and cultural conditions of Tamang,
-) To find out the main causes of poor socio-economic condition of Tamang.

1.4 Significance of the Study

The socio-economic situation of each ethnic group of Nepal is highly important for planning purposes as well as for the people living outside the country. This study will

reveal Tamang's living condition from historical to the present, their socio-economic situations, different types of occupation, cultural ceremonies and the role of government, NGOs & INGOs from past to present. This study will focus on the socio-economic situation and changes of the Tamang community, specially the case study of Lamatole and Panighat Tamang of Thankot VDC of Kathmandu district as a micro level.

The researcher will try to find out the problems on socio-economic development of Tamangs of the study area, the investment by different NGOs & INGOs and government. And the reasons behind the non-significant improvement of socio-economic status.

What are the causes of program failure? Why the development programs have not oriented the low access group in grass root level? The present research will try to find out the main reasons behind this.

1.5 Organization of the Study

This dissertation consists of seven chapters.

The first chapter deals with the background and introduction of research study.

The second chapter reveals some books and dissertations that were reviewed for the preparation of this dissertation.

The third chapter is related with the research methods, which were applied in this dissertation.

The chapter four consists of the general introduction of the Thankot VDC, geographical setting, and environmental, cultural, social and educational backgrounds.

Chapter five and six are the major parts of the study. These Chapters may aggregately be termed as social, cultural and economic conditions respectively. These chapters

aim to perform critical analysis of Tamang culture and socio-economic condition with the help of data, information and field survey.

Chapter seven is the summary and conclusion chapter which concerns with the suggestions for preservation and reformation of the existing cultural values of Tamangs of the study area.

Bibliographies and appendices are included in the last part of the dissertation.

CHAPTER- II

LITERATURE REVIEW

The first section of this chapter deals with the different sociological theories and theoretical frameworks concerning the socio-economic situation. Second section deals with the previous researches done by different sociological teachers and students related to the Tamang's caste and the practices of socio-economy of Nepal.

2.1 Theoretical Review on Socio-Economy

Socio-economic situation varies differently from person to person, community to community, place to place and country to country. One theory is not sufficient for the study of socio-economic situation of any society or community. So, various theoretical studies are important and needed to understand the change of the society from historical to present.

A) The Evolutionary Perspective

Among the Evolutionary theorists, Herbert Spencer's theory of "Human Social Evolution" attempted to formalize the social thinking along the scientific lines with added influence from biological theory of evolution. According to Spencer, society is a kind of organism subject to the process of growth from simplicity to complexity, from chaos to order, from generalization to specialization, from flexibility to organization.

He agreed that the process of social growth can be divided into certain stages. They have their beginning and eventual end. And that this growth is in fact the social progress. He argues that the society has evolved from military to industrial society (MCGee, R and R Warms, 2007).

From the 'Evolutionary View', society will change through simple to complex from past to present. They also agreed that, many newness will come but all of them, automatically fittest will be sustained in society. In such a way, the traditional society and culture will disappear and development will increase so that the society and

culture will change from traditional military society to modern industrial society for better of life.

Social evolution→military society→industrial society→modern society/ progressive society

B) Functionalist Perspective

Among functionalist theorists of social change, Parsons (1951), examines how a society restores equilibrium after a disturbance. He stressed the importance of cultural patterns in controlling the stability of society. According to him, society has the ability to absorb disruptive forces while maintaining overall stability, because it is “constantly straining for equilibrium or balance”. The conservative forces of society such as shared norms and values resist radical changes and serve to hold the society together. Parsons considers change “not as something that disturbs the social equilibrium, but as something that alters the state of the equilibrium so that a qualitatively new equilibrium results”. He has stated that change may arise from two sources. They may come from outside the society, through the contact of other societies is one sources and another will come from inside the society, through adjustments that must be made to resolve strains within the system.

According to Parson, society has a main strength power which manages the traditional forces contained in the society. There are also the new ideas coming from out of the society. Combining these two forces the society will create a new society. When the new society will come, their socio-economic condition will change automatically.

Traditional Society→Internal forces of society + External forces of society→Equilibrium society/ progressive society.

C) Conflict Perspective

The conflict theory of social change was highly emphasized by German philosopher Karl Marx. His “All History is the History of Class Conflict”, Marx and Engel’s in the “Communist Manifesto” clarified that the individuals and groups are opposing interests that they are bound to be conflict. Since the two major social classes, that is rich and poor, or capitalist and laborers have mutually hostile interests they are at

conflict. History is actually the story of conflict between the exploiting (the rich) and the exploited (the poor) classes. This conflict repeats itself off and on until the workers overthrow capitalism and a socialist state is created. What is to be stressed here is that Marx and other conflict theorists deem society as dynamic and not static. They consider conflict as a normal, not as abnormal process. They also believe that the existing conditions in any society contain the seeds of future social changes (Marx, 1848).

According to conflict theory, every society has conflict between two classes with “Have and Haves not” or “Rich and Poor” and at last the new society will be created but the conflicts do not end because every society is dynamic.

Structural conflict → Economic conflict between poor and rich in society → Capitalist society → Socialism society/Stateless society.

D) Development Perspective

When we talk about the theories of development, theory of economic development comes to involve automatically. Adam Smith had imagined that a system could not control the state. It was published through "Wealth of Nation" in 1776. Ricardo had postulated model of development stressing on marginal utilization of saving system. Malthus showed the relation with population in the context of development. But, later in 1950, the definition of development was rather politically polarized. A lot of colonies have become independent, they did not get infrastructure of development in order to keep the neo-states in their influences group, former USSR emphasized on socialistic mode of approach, where as USA pleaded for capitalistic mode of approach but the bare fact was the both schools did not pay proper attention on newly implement states after that so many theories were postulated on development (Y. So 1990).

In the context of development, modernization theory is developed after 1950 AD in the developing countries. The modernization theory focused on the socio-economic and political change in the nation from every traditional system will develop through

scientific and modern system. The socio-economic condition will change through scientific ways hence the theory is also important for this research.

2.2 Theoretical Framework of the Study

All of theories above mention that the social change is a natural process. Society itself is an organism and it changes itself from simplicity to complexity. Society itself has a power to manage it. The economic class conflict raises the social change. The development of social change is a regular process through the social evolution. According to Giddens (2004), there are three factors that have consistently been influencing social change viz. the physical environment, political organization and the cultural factors which are the main factors for the change of society.

Social change is a complex phenomenon in which the cause and effects are not always clear. According to Harry M. Johnson the cause of social change are of three types. Firstly, the causes of social change are inherent either in social system in general or in particular kinds of social system. Secondly, the change may be due to some impact from the social environment of social system. Finally, the change may also be due to some impact from the non-social environment. He also said that the different causes are combined in various ways. One change may lead to series of changes. The component parts of the social system are so interrelated that any change in one causes adjustive changes in the others (Rao, 2006). Johnson, concludes that, when we study one unit of change, it is necessary to study the other unit of the social system as well because they are interrelated to each other.

From the advent of society there has not been a common concept among the sociologists on the socio-economic change of the society. The socio-economic change has been very slow in the past. The pace of socio-economic change in the society has been rapid only in recent times. The development theory has a great role in this process. Socio-economic change has been greatly influenced by the technological developments in the society. The development theory is often regarded as modern system which evolves the new scientific and technological change that directly or indirectly affects the status of people in the society. The development theory never

stops. It is ever changing. It ultimately has the tendency to change the status of the society. People use new and modern tools and technology in place of old and traditional tools. The use of new tools and technology speeds up the process of socio-economic change. The use of new technology in roads and transportation, education, professional occupation, and health sector will have very positive role in the society. The use of telephones and mobile phones, radio and televisions, and computers will also play a very effective role in the society. For example, the use of gas stove has become more common in every ones kitchen in place of other sources. This method provides lots of benefits to the users. As such the whole society is after this new method of cooking food in the kitchen. Tamangs are not far away from this race. Likewise, other technology has come on their way to facilitate their living improving their socio-economic status.

Development theory is, in fact, interrelated with many social activities. Development theory raises the socio-economic status of people and people strive hard to earn the socio-economic status requiring further new developments. And this is no exception in case of Tamangs of the Thankot VDC. In the community of Tamangs in the Thankot VDC, the socio-economic status has changed rapidly as the impact of development theory.

As the development theory is very much significant in the society this theory has been adopted in this research purpose.

2.3 Analysis of the Empirical Studies on Tamang

There are several studies in the context of Nepalese Tamangs. Most of the studies have been done on Tamang community. Many foreign scholars and Nepalese sociologist and anthropologist have conducted studies on the Tamang communities. Some of them have been reviewed and presented.

Bogati (2005), clarified that the female Tamang have low income and low economic access upon property rights than male Tamang due to the cause of their involvement in household work and child rearing & caring. Specially, Tamang's socio-economic situation has been poor due to the lack of skilled knowledge and modern type agricultural occupation.

Bista (1973), published a book about Nepalese caste system in devnagari script named “Sabai Jatako Phulbari”. He analyzed the socio-economic status of the Tamang as poor in the past and at present also. He has introduced Tamang as the laborious people. According to him, Tamangs are mostly settled in the place within the height of 5000-7000 feet. He also stated that they were exploited in the Rana regime due to the cause of Tamang’s unskilled knowledge and being the lower caste of the society. Their occupation was mainly agriculture but they had no sufficient food to eat because they did not possess large lands to support their occupation. They also were found to be following traditional type of agricultural in their land which could not fetch sufficient yield. As such, they became poor in the society.

Hofer (1978), reports that the Tamang have been able to challenge some of these patterns of dominance in the Western part of their territory. This process was due to the return of Tamang who had served in the British and Indian army during World War II. In the remote valleys such as Timling’s, however, the Tamangs are often the only ethnic group with the exception of small settlements of low-caste metalworker. In socio-economic perspective, Hofer tries to clarify that as the Tamangs are laborious and physically strong, they got chance to join the various army forces in Nepal and other countries, government jobs, etc. This change of occupation in Tamangs has changed or uplifted their socio-economic situation a little bit at present.

Midar (2007), in his dissertation “Socio-Economic Condition of Tamang of Lamatar VDC Lalitpur” clarified that the Tamang people are still backward in education and economy in the society. Less income sources, lack of productive land, social, religious and traditional rigidity are the main causes of backwardness. The obligatory financial contribution for social and ritual gatherings like marriage, Ghewa, Chhewar feast and festival has made them economically poor in the society.

Kandel (2004), in his dissertation paper “Socio-Economic Condition of Tamang” in Godawari VDC Lalitpur, concluded that the large number of ethnic groups is still in shadow due to the lack of skilled knowledge and higher education. They even invest

more time and money for the traditional culture and ceremonies which made them socio-economically poor in society.

The different studies above on the socio-economic condition of the Tamang clarified that the Nepalese Tamang are still socio-economically poor due to unskilled low income occupation, high expenses on different cultural ceremonies, exploitation by various levels of government, the lack of education, and the old tradition and culture etc.

2.4 Practices on Socio-Economic Changes in Nepal

The development process on socio-economic condition of Nepal has followed in the past six decades after the restoration of democracy. More than 100 years were particularly chaotic during autocratic regime of Rana period. The second half of the fifties ushered in a period of reforms but this was interrupted by king Mahendra's unfortunate political coup of 1960. The socio-economic development from the period 1960 to 1990 was very sluggish, regionally biased and unproductive which led to mass poverty level in Nepal. The socio-economic progress after 1990 seems encouraging but the real achievements have been overshadowed by the weakness of the politico-economic character of ruling classes. Furthermore, the emergence of the Nepali Maoists in 1996 created a politico-economic crisis and halted the opportunities for socio-economic development. A new understanding among political parties including the Maoists in 2006 provided hope for the socio-economic development of Nepal. It is concluded that the politics and the government policy play the significant role in developing the socio-economy of the country. (Devkota, 2007 : 285-3)

Development is a great issue and challenge of the people of the third world countries like Nepal where rural people and the people of certain class, caste, sex still remains deprived of despite the implementation of the planned development activities Bhandari (2008). It is revealed that the poverty rate of Nepal is still 31% on average but poverty rate is higher among dalits and indigenous group of Nepal.

Hence, we can conclude that the development of the socio-economic situation of any communities of the nation is greatly affected by different factors viz. political factor, government policy, education factor, cultural factor, geographical setting, occupational opportunities, skilled knowledge, the development factors, systematic plan and policy of the development programs etc. By the lack of these different issues,

Tamang's socio-economic situations have not been at satisfactory level in present time too.

CHAPTER- III

RESEARCH METHODOLOGY

This chapter depicts the rationale of the research site selection, use of research design, sampling procedure, nature and sources of data collection, analysis and interpretation of data and limitation of the study.

3.1 Rationale of the Research Site Selection

The present study tries to find out "Socio-Economic Condition and Changes of Tamang Community" as a micro level. For this purpose Thankot VDC of Kathmandu district is selected for the study. Tamangs are one of the largest ethnic groups of Nepal. The government has made various policies inviting participation of every community at every level. Government also has allotted quota for the socio-economically low access groups like Tamang ethnic in order to bridge the economic gap between high and low access groups in society. As such, government including NGOs and INGOs has invested a lot of money with various projects for the benefits of socio-economically backward community like, Tamangs. Despite of this, even it is the peri-urban VDC of Kathmandu district closer to the headquarters of the development plan, Thankot Tamangs have been suffering from many difficulties. Therefore, the densely settled area of Tamang's Lamatole & Panighat of Thankot VDC of Kathmandu district is selected for the research purpose.

3.2 Research Design

The research is based on descriptive research design. The descriptive research design is deemed appropriate to portray the characteristics, social, economical situation and their changing situation through past to present of Tamang community of Thankot VDC of Kathmandu district. For this, I have dug out inter-generational socio-economic situation of the Tamang community.

3.3 Universe and Sampling

According to the list issued by national census in 2001, there are 1,872 households in Thankot VDC holding 7,883 total populations. As the population universe is quite large in size and difficult topography it was quite difficult and time consuming to

reach each and every family of the Tamang households in the area within the available shortest time. Therefore, simple random sampling was used in this dissertation on specific households. In this VDC, there were 214 Tamang households in ward no. 1, 48 households in the ward no. 2, 4 households in ward no. 3 and 57 households in the ward no. 8. There are altogether 323 Tamang households in this VDC.

As the Lamatole and Panighat area of ward no. 1 of this VDC are densely populated by the Tamang households these two area were purposively selected. Within these areas also, only 65 households comprising of 20% of total Tamang households were selected for this purpose.

3.4 Nature and Sources of Data

Both primary as well as secondary sources of data have been used in this study. The primary source of data is the main basis of this study. Primary data has been obtained from field observation, questionnaire, formal and informal interviews, group discussion, field notes etc. From the field survey, both qualitative and quantitative data have been collected.

Primary data only is not enough for this research; therefore, secondary data also have been used for the perfect presentation. The useful data have been collected from secondary sources like government and non-government offices, published and unpublished booklets, paper, CBS, DDC, VDC records, dissertations, reports, articles, journals etc.

3.5 Data Collection Tools and Technique

Both quantitative as well as qualitative data have been collected from the different primary and secondary sources. The following tools and techniques have been applied in order to collect data, they are as follows:

3.5.1 Field Observation

“Observation is the careful watching and recording of somebody or something in a systematic way of establishing knowledge” (Creswell, 2002). According to him, observation is seeing the things either from a distance or going near to the object of

study. Hence, observation implies the use of eyes more than of ears and voice. Various social and religious events have been observed during the study period. Their daily life style, cultural activities, festivals, traditional occupation, family structure, farming system and cultural changes in recent period etc. have been observed through Field observation.

3.5.2 Informal Interview

Informal interview is the most popular and unsystematic way of collecting the information needed for the researcher. It is particularly useful for exploratory research where the line of investigation is not clearly defined. During the fieldwork, several informal interviews were carried out to get knowledge on socio-economic condition and their changes of Tamang community at the cost of modernization. Such instruments were applied in different times by the people for the groups and individuals. The mode of carrying out this type of interview was kept most simple and informal.

3.5.3 Key Informants Interview

Interview has been conducted to get required information from the key informants because they could provide all the needed information from the society. The interview has been taken with key persons including social workers, political leaders, school teachers, lecturers, household leaders, Tamang community leaders, VDC chairperson, VDC Secretary, Lama Guru etc. They have provided detailed information about the socio-economic and cultural conditions of the Tamang communities from past to present which supported to collect qualitative data for research.

3.5.4 Household Survey

Basically, household survey has been conducted to obtain quantitative data such as population characteristics, age and sex composition, education status, landholding size, literacy and educational attainment, occupational structure, family size, livestock etc. It has helped to familiarize with the communities and made easy for further detail interview.

3.6 Data Analysis and Interpretation

In the present study, collected data have been presented in descriptive and exploratory methods for finding out the changes over the historical period. The information has been collected from the sources of primary and secondary data. After completing the field survey, collected data have been edited and tabulated as per the needs in order to make it more precise. Maps, figures, and charts have been enclosed. Similarly, chapter and subchapter have been divided to make more effective.

3.7 Limitations of the Study

Every study has its own limitations. This study is also not an exception to it. This study is conducted by a student for partial fulfillment of the requirement for the Master's Degree in Sociology. The study has concentrated to explain the socio-economic condition of Tamangs who are living in Thankot VDC of ward No. 1. only. Although out of 214 households of the study area only 65 households were taken for the study by using random sampling. Due to the lack of time and money this research has limited its study on the Tamangs of the selected area only

The interaction with the respondents during data collection was another problem for the researcher in the sense that they were rather hesitant in responding their socio-economic situation and the other necessary information. They did not like to give the time for the researcher even.

The research has focused only on the objectives of the study of this particular area. It may not match all over the Tamang family of whole Nepal as there can be some differences on socio-economic and cultural situation, language and so on.

CHAPTER- IV

INTRODUCTION OF THE STUDY AREA

This chapter comprises the geographical setting of the study area including the description of the location, population, size of family, language, religion, education and economic status of Thankot people specially focusing the Tamang respondents.

4.1 Geographical Setting

Kathmandu, the capital of Nepal is the 3rd smallest district of Nepal which captures 395 square kilometer land in total. The district is also known as the temple city which has its own heritage and culture. More than 1000000 people are settling in this district according to the CBS census report of 2001.

Kathmandu district lies in the middle part of Bagmati Zone. The district has two municipalities, Kathmandu Metropolitan City and Kirtipur Municipality and fifty seven VDCs. Moreover, Bhaktapur district lies in the east of this district. Similarly, Nuwakot is in the north and Makawanpur lies in the south respectively.

Map No: 1



Thankot VDC, the second largest hill of Kathmandu district lies in the lap of the Valeshwor Chandragiri hill. It is in the western part of the Kathmandu district. Thankot VDC is 13 kilometer far from the center part of the Kathmandu district. Mahadevsthan, Badhbhanjyang, Dahachowk and Chitlang VDC lie in the east, west, north and south of this VDC respectively (VDC Report, 2011).

According to the report of Thankot VDC, geographically Thankot VDC is situated about $27^{\circ} 37'29''$ N. to $27^{\circ} 42'08''$ N latitude and $80^{\circ} 11'29''$ E. to $85^{\circ} 14'29''$ E longitude. The total area of VDC is covered with 7.96135 sq. km. Among this area 1.33028 sq. km. is covered by forest and 3.08636 sq. km. is covered by trees with fewer hills whereas 3.54471 sq. km is covered with agricultural land. Tropical type of climate is found in this VDC. where -2° centigrade temperature in the winter and 35° centigrade in the summer season. Tribhuvan Park is one of the major attractive places for picnic sports, film shooting which is the main source of income for this VDC. Besides this, Bhaleshwor Chandragiri hill is another important place where many people visit for the purpose of picnic program and play skating in the winter when the snow is covered the hill. Along with these above features and character, Thankot is the main entrance as well as exit point of Kathmandu valley for transport vehicles. This place also has different types of important temples where many people come for worship. That's why Thankot VDC is a prestigious place from different point of view such as cultural, religious, historical as well as economical.

Geographical Location of Thankot VDC

(Map No. 2)



Source: VDC Report- 2011

Population Settlement of the Thankot

(Map No. 3)



Source: Field Survey- 2012

4.1.1 Population

The settlement pattern of Thankot VDC is similar to other parts of the country. Every house of this area looks like other Nepali houses; Brahmin, Chhetri, Tamang, Magar, Newar, Kami, Damai and Sarki are the main caste of this VDC. All of them are living with their own culture and religion. Various caste groups live in the same ward so that caste system of this VDC is mixed. The description of population of these wards is as shown in the table below:

Table 4.1
Distribution of Population on the Basis of Ward Wise and Sex

Ward No.	No. of Household	Male	Female	Total	Percent
1	294	779	669	1448	18.36
2	186	366	346	712	9.03
3	169	372	421	793	10.05
4	123	224	295	519	6.58
5	107	249	235	484	6.13
6	122	335	296	631	8.06
7	161	352	364	716	9.08
8	616	1061	1080	2141	27.15
9	94	221	218	439	5.56
Total	1872	3959	3924	7883	100

Source: CBS 2058

The above table shows that the male population is dominant in Thankot VDC where as the female is the dominant figure in case overall population of Nepal. But in the case of ward no. 3, 4, 7 and 8 females are dominant. The total population in the ward no 8, is 2141 people which is recognized as the highest population in this VDC. In the opposition of this, ward no 9 has the lowest population in number with the 419 population. The sex ratio is less differed in this VDC.

4.1.2 Size of Family

The average household size of Thankot VDC is 4.21 persons in a family as per the census 2001. And Tamang household size constitutes of 4.41. The total population in this VDC was found to be 7883 where as the households numbered to be 1872. The Tamang household size has extended than the size of this VDC.

The structure of Tamang family in Thankot VDC seemed to be same with the Hindu family structure. The sample household's family size is seen 4.69 persons which is greater than this VDC family size. The sample households have both nuclear and joint family system. The family structures of the respondents have been presented in the following table:

Table 4.2
Family Structure of the Respondents

Family Size	Households	Percentage
Nuclear family (1-5)	49	75.39
Joint family (6-11)	16	24.61
Total	65	100

Source: Field Survey- 2012

(Note: It is visible from the above table that where there are 1 to 5 persons in a family they are categorized as nuclear or single family. But where there are more than 5 and less than 11 persons in the family they are categorized as joint family)

From the above field survey, it is found that most of the respondents had nuclear family than the joint family. This is because of the influence of modernization, westernization and impact of the other caste groups. The study reflects that the nuclear family among Tamangs community is growing up day by day due to modernization and civilization.

4.1.3 Language

Most of the people of Thankot speak Nepali language but both Newar and Tamang use their own language even though they can understand and speak in Nepali language in their conversation. Distribution of the population on the various castes and languages of the Thankot VDC is as follows:

Table 4.3
Population distributions on the basis of Language

S.No.	Language	Household	population
1	Nepali	506	1531
2	Tamang	323	1426
3	Newari	1029	4885
4	Other	14	41
	Total	1872	7883

Source: VDC Report-2011

The field report has found that Nepali is the common language of Thankot people. Tamang and Newar are the two major ethnic groups who used their native language.

4.1.4 Religion

Major people are found to be adopting Hinduism while there were few people adopting Buddhism, Christianity and others. Almost all Tamang people follow Buddhism as their religion. As such Tamangs of this VDC were also found to be following Buddhism. Even if their main religion is Buddhism they are found to be equally celebrating different Hindu festivals like Dashain and Tihar.

Table 4.4
Population Distribution on the Basis of Religion

S.No.	Religion	No. of Population	Percent
1	Hindu	6166	78.20
2	Buddhist	1578	20.00
3	Christian	131	1.70
4	other	8	0.10
	Total	7883	100

Source: VDC Report- 2011

The report of household survey shows that there are various religions adopted by the people of Thankot. There are different religions as they believe in different gods.

4.1.5 Education

Education is not only the key for human development but also for the overall development which changes the attitude of people. In Thankot VDC, there are also many variations in education. The survey shows that there are illiterate as well as literate people in the VDC. The report also found that there were people with higher education. The table below shows the present education status of this VDC.

Table 4.5
Description of Population on the Basis of Education

S.No.	Particular	Population	Percent
1	Illiterate	1691	21.49
2	Literate	4122	52.28
3	SLC	904	11.46
4	Intermediate	722	9.15
5	Bachelor Degree	344	4.36
6	Master Degree	97	1.23
7	P.HD.	3	0.03
	Total	7883	100

Source: VDC Report- 2011

The old age group people of the Thankot are highly uneducated and illiterate where as the major people are literate. More than 26% people passed SLC including higher level at the present situation. The educational status of the Thankot people is on rise day by day.

The educational status of the sample people is generally literate but few people are illiterate. According to the key informants (63 years old community leader, Tirtha Lama) there were few literate people and many were simple and illiterate in past. Late Tok Bahadur Lama was only one Tamang of this VDC, who had passed the SLC in 2011 B.S. The development of knowledge and education is presented by the following data in the present Tamang respondents.

Table 4.6
Educational Status of Respondents

S.No.	Particular	Male	Female	Population	Percentage
1.	Illiterate	43	51	94	31
2.	Literate (Under SLC)	58	49	107	35
3.	SLC	16	18	34	11
4.	Higher Education	42	28	70	23
	Total	159	146	305	100

Source: Field Survey -2012

The comparison of education record of this VDC and the sample households clarify (see table no 4.5 & 4.6) that the Tamangs are backward in education than the other caste of this VDC. Illiteracy rate of Tamangs is also high in this VDC. Though the literacy rate is low of the Tamang respondent than the total literacy rate of VDC, education status has been on increase gradually day by day in Tamang community. Men are more educated than women in Tamang community. Some youths have got opportunities to persue for further studies in cities and other countries also. Similarly, the trend of sending their children to school is increasing day by day in the study area.

4.2 Economic Status

Major population of the Thankot people is involved in agriculture, business, and wages labor. The data below displays the occupational distribution.

Table 4.7

Occupational Distribution of Population of Thankot VDC

S.No.	Occupation	Male	Female	No. of People	Percent
1	Agriculture	480	665	1145	37.82
2	Business	435	226	661	21.83
3	Job	572	181	753	24.87
4	Wages	307	119	426	14.10
5	Factory work	30	12	42	1.38
	Total	1824	1203	3027	100

Source: VDC Report- 2011

The table given above shows that the Thankot people are involved in wages labor in the fields of agriculture, industrial sector, small scaled cottage industries such as pottering, etc. Only few people are involved in different levels of government and private jobs. Male are economically stronger than female. But the female percent is dominant in agricultural occupation in this VDC.

4.3 Social Relation

The Tamang respondent community lives in close relationship with Newar community. On different occasions they have been found sharing rituals, festivals with Newar communities.. Few old aged Tamang also could speak Newari language. As the Tamangs are quite cooperative and helpful they have been able to maintain easier life.

There are different kinds of social clubs which are quite active in supporting the cause of Tamangs' different social & economic problems. Nawa Jyoti Women Group, Chundevi Youth Club and Hey Guthi are few important economic institutions supporting the Tamang respondents from past to at present.

4.4 Natural Resources

There are innumerable natural resources in Thankot VDC. There are many kinds of natural resources such as forest, land, hilly mountain and water resources. The natural resources are also the main gateway for income generation for all including the Tamang respondents.

4.4.1 Forest

Forest is the main natural resources of the study area. It gives direct and indirect support to develop the economy of people. Total of 54.25 *hector* land has been covered by forest in Thankot VDC. Most of the forest areas lie in west and south zone of this VDC. Chandragiri Conscious Women Community Forest, Log Loge Pakha Community Forest, Seti-Devi Community Forest & Mahalaxmi Community Forest are the major names of forest operated by the local communities. Forest controls the soil erosion and landslide in one hand and on the other it provides the firewood, wood, grass and herbal medicine etc. In one way, it supports their economy.

4.4.2 Land

Land is also other natural resources of the Thankot people. The slope land covered with clay mud is quite good for cultivation. Due to the development of society and the densely settled population of Thankot VDC, the land price has also increased day by day. Land is the economic property of the Thankot people. If the people had sufficient land, it would have been used for different purposes. The land could also be given on rent along with the house for financial gains. Selling land is also another condition to gain or earn money. That's why land is the main economic supporter of the Thankot people.

4.4.3 Water

Water is one of essential natural resource of this VDC. The sample settlement is lies in the lap of the Bhaleshwor Chandragiri hill. There are two small rivers (Jadh khola & Kali Khola) which flow only in the rainy season. The water from these rivers is used for irrigation. But in winter these rivers change into dry land because there would be no water in the river. So, there is irrigation problem in winter season. Various public taps can be found near their homes for drinking water. The main source of water resource lies under the Mahalaxmi Community Forest. According to community leader, Tirtha Lama the project for drinking water was constructed with the economic support from DDC and Helvitas with the physical support of local people before 8 years ago. The financial resources for maintaining and extending the program were not available at the time of this study. Though the Tamang respondents

had plenty of drinking water facilities, there is a poor irrigation facility for their agriculture.

4.4.4 Hilly Region

The sample of Tamang's settlement lies in the lap of the Bhaleshwor Chandragiri hill. It is the 2nd largest hill of the Kathmandu district. The study area is the main entrance of the climbing the hill. In different times, the hill was covered by snow; many national and foreign tourists came to play skating. Many people came to hill for watching different scene and for enjoying picnic. So, in such a condition Tamangs could generate income from running a business or by employing themselves on this occasion. At present, they have received little economic benefits from such resources.

4.5 Capital Resources

Thankot VDC is very rich in capital resources. It has many places from where income could be collected for the development of the VDC. It also supports the socio-economic condition of this VDC people which are as follows:

4.5.1 Tribuvan Park

Tribhuvan Park is the main capital resources of this VDC. The park covers about 50 ropanies land area. It is also an important picnic spot for different people. There are many picnic spots inside the park as such various groups of people can enjoy picnic at the same time. As the park is a beautiful place various kinds of filmy shootings also take place. The entrance fees, rent for picnic spots, fees from film and other different hotels and shops near this park are the economic income sources of this VDC people.

4.5.2 Temples

Kathmandu is quite popular for temples. Therefore, the city is also known as the temple city of Nepal. Many different temples are located in this Thankot VDC. Many foreign and Nepalese people come to visit and worship the god. It also creates the direct & indirect business for the economy of the Thankot people. Chundevi temple, Mahalaxmi temple, Narayan temple, Boudha bihar, Boudha stupa etc are the major temples of this VDC.

4.5.3 Entrance of the Valley

Thankot is the main entrance to the Kathmandu valley. Thankot people have got different economic opportunities. Many people are involved in different work such as jobs, wages labor and business which support their economy. The cause of close contact and relationship with varied and different people of various regions, people of this VDC learn new things every day which changes their socio-economic and culture.

4.5.4 Factories

This VDC is also quite rich in industrial sectors. It has many factories in its location such as oxygen factory, dairy industries, rice mills, textile industries, wire industries, dhaka clothes industries, brick industries etc. Many people are involved in these factories directly or indirectly. This will support the socio-economic development of the Thankot.

CHAPTER - V

CULTURAL STATUS AND CHANGING PATTERN OF TAMANGS

This chapter deals with the brief description of the caste system, social organization, material and non-material cultural patterns of Tamangs.

5.1 Caste System

Like in other castes Tamangs are divided into two major castes. Bahra Jat (Twelve caste) and Athara Jat (Eighteen caste). The former is considered as pure blooded and later as mixed blooded or hybrid. But it is interesting that the 'Thari' surname is found in both castes of Tamang. No discrimination is one of the most important feature among the Tamang in social rank on the basis of caste which is rare in other caste.

Among these two castes also, there are many castes in the Tamang communities.

However, one caste of Tamangs could have marriage links with any other castes of Tamangs. There is also no discrimination of the various castes while celebrating different rituals. The following table will clarify the caste systems in the Tamangs.

Thing	Syangtan	Bomjan	Bala
Shyang-bo	Waiba	Ghyaba	Thokar
Ghising	Moktan	Ghalan	LHO
Yonjan	Singtang	Pakhrin	Ngesur

Source: Tamang Ghedung, 2006

5.2 Social Organization

Tamangs prefer to live in a big community on their group form as a social organization. They obtain co-operation habit from the society. The habit of densely settlement is supporting to meet the daily needs in easier way. The social organization of Tamangs exists in the following structure:

- Yoho: President
- Mulmi: The main person
- Ngapta: The priest (Lama)
- Bonpo: Doctor

-Dopla:	Holy person
-Ala:	Lender
-Tamang:	Writer or interpreter of clan history
-Ghurmi Godal:	Secretary

But the study reveals that all the posts mentioned above are not found to be existing in Tamangs of Thankot. They are suffering from cultural lag. They have only Lama. There are three Lamas found in the respondent area of Thankot. The Lamas are said to be as the main priest and play the role of witch doctor. They use their 'Mantra' (the verse of secretly learned lesson) for the primary care of patients. But there is no Tamang left who completely believed in Lama's mantra in this VDC. Though they carry their ritual, Lamas themselves believe in the modern technique of curing the disease. They too are highly influenced by modernization. Even the Lama takes very important position in many processions like birth rituals, Chhewar, Pasni, marriage, Ghewa etc. There is no genetic restriction among Tamangs to be a Lama. But being the son of Lama he cannot continue his father's occupation if he will not complete the special Lama course under the specified discipline explained by the Lama. Hence, the social organization has changed the belief in lama mantra to modern treatment from past to present.

5.3 Material Culture

The cultural activities which can be seen and touched is known as material culture. These types of culture come under technological change in the society. The Tamang respondents wear their traditional cloths, ornaments on different occasions. Old people are generally seen in traditional dress up however young generation use different modern dress. Most of the houses of Tamang are traditional and old type but nowadays few houses are made from cement and concrete. The different spiritual quotation written flags are found hanging in the roof of their houses. The traditional houses are painted with white mud called 'Kamero' and new cemented houses are painted with different color. The main traditional musical instrument of Tamang is 'Damphu' which is made by wood and animal skin. The material culture and tradition have changed by the impact of modern culture and tradition.

5.3.1 Food Habit

The Tamangs of Thankot VDC usually take food in the evening as their main food. They eat food three times a day, in the morning, afternoon and evening. Their main food is rice, fried maize, millet or wheat bread. Wine and Chhyang are their most favorite drinks, which they prepare themselves in their houses. During the field survey most of the aged men and women were found drunk the chhyang in the evening time. Most of the young Tamangs don't like to drink but on some occasions they drink beer and branded wine. Meat and alcohol are the respected items for the new guest which are economically expensive than normal food. Generally Tamangs are non-vegetarian. They eat buff, chicken, mutton etc. In the earlier days, they preferred eating meat of dead cows. It was mainly because, it was made available to them free of cost. They did not have to spend a penny for the cow meat. And the another reason could be the lack of knowledge about health aspects. But at present, they have completely abandoned eating dead cow meat. The main reasons behind this was the increased health awareness among the Tamang communities, their close relationship with Hindus, and their changed food habits because of the imitation from other cultures. As the Tamangs were more educated and gainfully employed the custom of eating dead cow began to fade out.

5.3.2 Clothing

Each ethnic group has their own unique dress, which differs from place to place. Thankot Tamang uses their traditional dresses in different occasions, festivals and marriage ceremony and death rituals. Male populations of the study area wear Daura and Patuka (white and thick). Black cap, east coat are major dresses of old Tamang. The Mukhiya's (most respected and honored people of Tamang community) wear white pheta on head and Daura Salwar on body and move around supporting on a stick. But, nowadays young generations of Tamangs do not use their traditional dress. Female populations of the study area wear black cholo, phariya and patuka with red Ghalek.

According to the Tamang respondent, the modern dress is easier to wear, and low in cost and can be found everywhere. They feel odd with traditional dress when they go out of their community. So the modern Tamangs have worn the modern dress. Like

kurta, salwar and t-shirt, pant by young female and t-shirt, shirt, pant by young male. The wearing of clothes of Thankot Tamangs have found changed from past to present time.

5.3.3 Ornaments

Female of Tamang people, wear Dhungri (flat gold) on ear, Bulaki on nose bangle around their wrist, yellow and green pote around their neck. Due to the modernization, Tamang women of the study area were found also wearing different types of modern ornaments. The reasons for wearing modern ornaments is mainly because of the fact that, old ornaments are expensive and scarce, these are too old fashioned and uncomfortable.

5.3.4 Structure of House

The houses of Tamang of this VDC have been found built with different types. These are made from mud and stone and the tiles, slate and zinc covered the roof areas. The houses made from cement and concrete belonged to be of economically strong Tamangs. As because of the increased knowledge about health and under the influence of other societies the newly built houses are found to be neat and clean and decorated with paints.

5.4 Non–Material Cultures

The Tamang of this VDC are completely Buddhist. They are the follower of Lamaism. They celebrate different feast and festivals related with Buddhism. They offer a lot of food and goods for the poor and helpless people who are dedicated to Lamaism. They also believe in rebirth and the traditional methods of cure known as “Jhankri” (a tribal priest supposed to ward off evil spirits and cure diseases). The Lamas act as priests and preceptors for the Tamangs.

As Buddhist, they were prone to their religion and culture in the earlier days. But with the advent of modern times, they are seen to be believing in other religions as well. Nowadays they visit other different Hindus religious sites and Hindu temples. Although they worship different Hindu gods and goddess, they do not sacrifice any animals in the name of religion. Loshar, Dashain, Tihar, Saune Sankranti, Kul pooja

etc are in main festivals. They are enjoying festivals with great joy, meeting relatives and eating and drinking different varieties of food, liquors such as wine and chhyang.

5.4.1 Birth Ritual

The birth ritual of newly born Tamang child is performed on third or fifth day of the birth of the child. The Lama priest performs the birth ritual. On that day special pooja is performed with the recite from the holy books of Lama. They prepare different kinds of delicious food and ceremony is celebrated at home with the relatives. The name for the new baby is also given on this day.

5.4.1.1 Nwaran (Naming)

In the Tamang society, the naming ritual (Nwaran) is the first important ritual. The naming rite of Tamang is called “Thapsang” in their language. It is done for both male and female child. The social importance of the Naming ritual is to give name and clan in order to socialize a child.

In the Tamang society, naming ritual is celebrated in the third or fifth days from the birth of the child. The main objective of performing the ceremony is to purify the child, mother and the land. The name giving culture in Tamang society was solemnized in on the basis of days on which the infants were born. But now a days the culture of bestowing modern names have initiated being influenced by different mass media and harmonious relationship with other castes in the society. The Tamangs also seemed to abandon the traditional naming to the new born child. Instead, they have been giving modern names like Samjhana, Preeti, Surakchya etc. for girls and Arjun, Buddha, Ramesh etc. for boys.

5.4.1.2 Pasni (Feeding)

In Tamang language feeding is called “Kan Khawa”. Tamangs perform the first feeding to a child in fifth or sixth month from the birth. The eldest person of a family feeds the child and then other members and relatives feed him. They celebrate this ceremony with eating and drinking varieties of food and drink. They are also celebrating the occasion with the large amount of money than earlier days because of the imitation from other castes. In the human society imitation is one of the prime

issues. Everyone is imitating others for one or other reason. Tamangs are no exception to this case.

5.4.2 Chhewar

Chhewar is one of the interesting and most important rituals of Tamang, which is performed only for the male child. It is called “Kra Broba” in Tamang. The meaning of Chhewar is the cutting of the hair formally the first time since the birth of a male child. It is believed that a child without Chhewar is not spiritually pure and is not allowed to marry and perform other holy rituals. This ceremony is organized by child’s parents but the maternal uncle (Mama) plays a vital role for sponsorship.

Maternal uncle is important person of this ceremony. According to Lama guru (Buddha Raj Lama), the Chhewar would not succeed without the presence of maternal uncle. If the child has no maternal uncle, the closer brother of his mother is invited for this ceremony. When the date is fixed for Chhewar, maternal uncle is invited from the child side with giving special sagun like wine, cock etc. The sagun is quite necessary and must for confirmation of the maternal uncle to attend the occasion. The maternal uncle will attend the ceremony by bringing new scissor, clothes and money etc. for the child.

The Chhewar day, Lama spells holy chants and the maternal uncle shaves the child’s hair with his new scissor. One amusing thing is that the hair must not fall on the ground so the unmarried sister of child will collect these hairs on the plate. This will be later on thrown in the river. The maternal uncle gives the child clothes and other gifts along with other persons. Then they eat and drink different kinds of food and drinks.

In earlier days, they performed Chhewar ritual in simply way. Due to the influence of modernization, there have many changes in it. In earlier days, only maternal uncle did Chhewar but nowadays instead of material uncle Lamas also perform Chhewar. In previous days only maternal uncle used to gift and provide wishes to the child but nowadays due to influence of modernization, all relatives also provide gift and wishes to the boy. In the name of ritual, it is has become a burden to the poor Tamangs of Thankot VDC.

5.4.3 Marriage

There are various type of marriage practiced in the Tamang community such as arrange marriage, love marriage, capture marriage, adult marriage, widow marriage and inter caste marriage. There are four types of marriage system are commonly practiced in Tamang of Thankot. These are as follows:

5.4.3.1 Arrange Marriage

Arrange marriage system is common on this community and similar to Hindu culture. This type of marriage can also be considered as negotiation marriage. In this type the match maker (mediator) plays an important role. The bride, father and relatives go with sagun like wine, cock to bridegroom's house, if the girl's family accepts that souvenir, that means proposal has been accepted otherwise, the proposal is denied. The days are fixed by Laktawa. During the day of marriages all the relatives, bridge goes with *panche baja*, *Damphu dance*. They are depended on the economical condition. In the studied area 54% of respondents expressed view about this marriage.

5.4.3.2 Love Marriage

Love marriage in the study area is not considered as the traditional one. But this type of marriage is being practiced. This community does not accept love marriage. In this system the girl elopes with her beloved and later they have to get approval from family, where all the process are to be conducted, if accepted by bride's father. In the studied area 28% Tamang respondents expressed this type of marriage.

5.4.3.3 Cross Cousin Marriage

This type of marriage system is also privileged in Tamangs community. Tamangs can marry with the son and daughter of maternal uncle. Cross cousin marriage is going to disappear slowly now a day. Only 9% Tamang respondents, who were aged, expressed such kinds of marriage in the study area.

5.4.3.4 Inter-caste Marriage

In the study area inter-caste marriage was considered as a crime. Those boys and girls who were involved in such kind of marriage were not allowed to enter the village and were chased away in past. But now it is going to change. Boys and girls of different

caste marry each other and later they get approved from the society. In the study area 9% respondents expressed such kinds of marriage who were elder.

Table 5.1
Types of Marriage of Respondents

S. No.	Types of Marriage	No. of Respondent	Percentage
1	Arrange marriage	35	54
2	Love marriage	18	28
3	Cross cousin marriage	6	9
4	Inter-caste marriage	6	9
	Total	65	100

Source: Field Survey-2012

Changes on Marriage System

Inter-caste marriage was strictly prohibited in Tamang community but nowadays this sort of marriage is prevalent due to the Tamang community's increased contacts with other castes. Traditional marriage has ended completely. It is specifically being influenced by the Hindu religion. Similarly, other types of marriage such as capture, widow, jaar which are in practice in other Tamang communities, are not found among the Tamangs of Thankot. The elder and respected Tamangs opined that the present dowry system is taking deep root which is not a fair practice in the Tamang community. The dowry system and the practice of expensive marriage system added further miseries in the socio-economic status of the poor and low income groups of Tamangs of the sample areas.

5.4.4 Death Rituals

The rituals associated with death are very important among Tamang people. Ceremonies associated with the death dominate the life of the community throughout out the year.

Lama plays an important role in performing the death rituals. They believed that the Lama with his ritual effort gives rebirth to death person otherwise the soul becomes shade or evil. Lama rescues the shadow soul from demerits and delivers it to the care and master of death and rituality concentrate on the shadow soul after death. Another important part of the ritual is the 'Ghewa', which is the memorial feast of the dead

person organized within a year of dead. In the study area, there were two category of the death ritual which are cremation and memorial feast (Ghewa).

5.4.4.1 Cremation

At the death of a person Lama performs the death rituals. The Lama is escorted to the mourning household and the Lama performs ritual and leads the funeral procession to the cremating place. In the event of procession the dead body is wrapped by white clothes and positioned upright in the wet wooded or bamboo chariot normally made of bamboo. The funeral procession is processed only after the gathering of son, son in law, relatives, neighbor etc. When the procession reaches the spot, the Lama performs ritual again and others collect the firewood for cremation. Until the process is finished the death person is given food like an ordinary person. When the corpse is cremated the attendants are purified with stream water and as sagun served with liquor drinks and cigarettes. If the dead person happened to be the leader of the community, Mane will build for his memory. After the funeral rites, the funeral precisionists will be served with rice, meat and wine. But, nowadays, Thankot Tamangs have left to eat meat in the day of funeral precisions because they realize it is not better to eat meat in such a sad day like in other castes.

5.4.4.2 Ghewa

Ghewa is last death ritual. It is one of the most expensive but important ritual which can be regarded as the feast, organized in memory of the deceased person. In the Ghewa ritual, the expenses required will be collected from (pelma group), same gotra group, guthi and family of the dead person. It is strongly believed that Ghewa rituals help the deceased soul to rest in divine under the care of god Buddha. The social and spiritual death of the dead person is declared only after performing the Ghewa rite. At Tamang gaun, as mentioned earlier, the Ghewa takes place on the thirteen, fifteenth or twenty third days of the death of the person. It should be done within the year of day of the death. The duration of the Ghewa is three days. But in case of the death of a child who was not performed naming ritual such a ritual will not be performed. During the three days long Ghewa, relatives get engaged in the ritual at the deceased person's home. In this Ghewa, relatives bring souvenir (Raksi) and some also donate money. The home remains filled with guests and with traditional music instruments.

The Ghewa rituals also have been difficult to perform nowadays. In the study area the active participation in Ghewa could not be easy as Tamangs were out of the country on different countries and few people who are in Nepal have also lack of time due to their busy in different fields. According to the respondents, they finished Ghewa ritual just for formality but they have high economic expenses for varieties of food and drink. In such condition, poor people become victim of economic problems to manage it.

5.4.5 Feast and Festivals

Tamang festivals are mixed with that of Hindu customs. Tamangs are Buddhists by birth but they equally respect and celebrate the Hindu festivals like Dashain, Tihar, Saune Sankranti, Maghe Sankranti etc. They also have their own festivals like Loshar. The major festivals observed in Tamang communities of Thankot area are as follow;

5.4.5.1 Saune Sankranti

This VDC of Tamang celebrates Saune Sankranti. They began to celebrate this festival as influenced by Hindus. The married daughter, her husband and child and other family members gather together and eat varieties of delicious food and drink.

5.4.5.2 Kul pooja

This VDC of Tamangs also celebrates the Kul pooja. It is celebrated on the day of Janai purnima in the month of Srawan or Bhadra. All pelma groups (same gotra family) gather in the Gumba and the Lama Guru is invited to worship their ancestors. During this pooja all the present Tamangs must talk in Tamang language only otherwise they will not be permitted to attend the ceremony. Lama Guru worships the Tamang ancestors with his chant (Lama Mantra). When this program is finished they enjoy by dancing, singing and eating 'Prasad' and other delicious food and drink.

5.4.5.3 Dashain

Dashain is not only the great festival of Hindus; it is also a great festival of Buddhists. However, they do not celebrate this festival like Hindus. Dashain starts from the day of Ghatasthapana. Tamang people could keep Jamara like Hindu people. Phulpati is a great day for them. During this day, they gather in great number at Goddess Durga's

temple and worship the Goddess for health, wealth, victory and share happiness with all their relatives and wear new clothes, ornaments (like Dhungri, yellow pote, bangles of silver etc). Like Hindus they do not use red tika. Instead, they use white tika. They enjoy delicious food and drink with all the family members and relatives. At the last day of Dashain (Purnima), they go to the nearest Ghyang. They enjoy with various songs and dances that is known as 'Mane Kulba'.

5.4.5.4 Tihar

Like Dashain, Tihar is also celebrated by the Tamang people of Thankot with high spirit. In this festival the brother receives Tika from sisters. They worship cow and goddess Laxmi and they also prefer to play Deusi and Vailo like Hindus. Sisters bring different kinds of food like sweet bread, cock, wine etc. to feed their brothers on this occasion. The celebration of the Tihar festival has also become expensive at present times. They are imitating the celebration from the rich people in present days.

5.4.5.5 Bhumi Pooja

The Tamang of Thankot celebrates the Bhumi Pooja once a year at the time of taking newly harvested crops into the house. This festival usually takes place in the month of Kartik or Marga. It is also believed that they should not take the grains into the house without this pooja. Doing this pooja they believe that the land will provide more and more crops to them. But nowadays this pooja festival seems to be on decrease because very few Tamangs have land to cultivate and harvest the crops.

5.4.5.6 Maghe Sankranti

This festival is observed by visiting religious place and eating delicious food and drinks like bread, wine, chaku and tarul. Tarul is the main significant food of this festival. In this day, the Tamang people enjoy with different songs and dances. This festival is observed similar to Hindus.

5.4.5.7 Loshar

Among other festivals, Loshar is another great festival of Tamangs. Loshar is celebrated according to Lama Calendar. Loshar means 'New Year' in literature. Hence, it is the festival of New Year. It is celebrated for many days from 15th poush

to 1st Magh. On this occasion, every Tamang conveys wishes to each other for long life, good health, good fortune and prosperity. In this festival they wear new clothes and ornaments. They also visit relatives, invite relatives in their houses and enjoy organizing a party. The holy books are recited at home and worship different gods and goddess in order to get relief from different evils throughout the year. During this time colorfully printed flags printed as per Buddhist 'Mantra', clothes written with holy words are put at different places of the village and at every ones home. The elder persons of the family offer 'white Ghee Tika' to all the family members as the sign of blessings. Married daughter's family is invited in this festival. Like other festivals, they don't miss to celebrate this festival with singing and dancing.

Concerning the 'Loshar' festival Tamangs opine that 'Loshar' should be celebrated each year but nowadays few group of Tamangs of Kathmandu Valley don't like to celebrate this festival. It was also found that this festival was celebrated for only three days instead of fifteen days at the study areas.

5.4.6 Entertainment

Entertainment is highly significant in the Tamangs' social life. Several occasions provide them an opportunity for entertainment. Tamang people have their own folksongs, which are sung in their own rhythm. They perform group songs of different kinds. The Tamang *Selo* is one of the songs still in very popular and practiced among the Tamangs of Thankot. Tamang community gets entertainment on different occasion's viz. marriage ceremony, festivals and other ceremonies by singing and playing Damphu, Madal, flute and other musical instruments.

With the change in society, and technology the pattern of entertainment also has changed from tradional to modern. Instead of damphu and dhyangro, new and modern instruments are being used nowadays such as sahnai, karnal, madal, harmonium, guitar, drums etc.

CHAPTER- VI

SOCIO-ECONOMIC CONDITION AND SOCIAL CHANGES IN TAMANGS

This chapter presents the socio-economic condition of the sample people including their population and family structure, educational status, land holding condition and their occupation. It includes various information received from different key informants on socio-economic development plans from past to present.

6.1 Social Condition

In this present study, the social condition refers to the socio-demographic variables like age, sex, marriage, kinship, and caste systems of the sample people.

6.1.1 Population Structure of the Respondents

The census report 2001 shows that the Tamang populations of Thankot VDC have 323 households and 1426 people in total. Among four wards where Tamang people lived there were 213 households and 1013 people. In ward No. 1. They were found to be densely settled. Therefore, 65 households of Tamangs from ward no. 1 (Panighat & Lamatole) area have been selected as the sample research. The following structure of Tamang population is selected as the respondents.

Table 6.1
Sex Ratio of the Respondents

Sex	Male	Female	Total	Male%	Female %
Total	159	146	305	52.13	47.87

Source: Field Survey- 2012

The field survey of respondents proved that the male are dominant in the sampled household areas whereas female are found to be dominant in the VDC as a whole. In the sample area there were 159 males, their presence being more than 52 percent as compared to 146 females with less than 48 percent.

6.2 Economic Conditions of Tamang

Economic condition is another indicator of the socio-economic position of the individuals. Generally, economy refers to consumption, production and exchange but it is very difficult to determine the economic level of the individual (Joshi 2065). Many indicators have involved in the economic condition like land holding, occupation, house construction, food sufficiently and income basis. The economic level is determined from the measurement of these indicators.

6.2.1 Land Holding of Respondents

Land is the major index of economic status in Nepalese Context. It is important and constant property. The economic condition is mainly influenced by the land holding. The person, who has more land, has high social rank in the society (Joshi 2063).

In the study area, land is classified into three categories. They are khet, bari and pakho. Khet is irrigated land where rice is specially produced. In Bari type of land maize, paddy, millet etc. are produced and Pakho land is used for tree, wood and grass. The field survey of the Tamang respondents of Thankot shows the following land holdings.

Table 6.2
Landholding Status of the Respondents

S.No.	Particular	Khet	Bari	Pakho
1.	Below 1 Ropani	21	23	18
2.	1 to 2 Ropani	14	5	15
3.	Upto 2 Ropani	5	6	3
4.	Have Nothing	25	31	29
	Total Household	65	65	65

Source: Field Survey- 2012

The above table shows that the majority of Tamang households have no land at all. Few have less than 1 ropani of land while other few Tamang respondent have few land holdings. From the above table, it is clear that the Tamang people of this VDC have few lands in present context.

6.2.2 Food Sufficiency of Respondents

Food sufficiency is also major important indicator of economic condition of any family and society. The situation of the food sufficiency of the study area is not

satisfactory. No one has enough food for family because of high selling of land. (According to social worker - Hira Lama) the respondent people have already sold their land because of their poverty and the hope of gaining huge amount from the sale of land. The present condition shows that the majority of the people have few land only. So, the following situations exist in context of food sufficiency from their land of the Tamang respondent:

Table 6.3
Food Sufficiency of the Respondents

S. No.	Food Sufficiency	Household	Percentage
1.	1- 3 Month	25	38.46
2.	4- 6 Month	7	10.78
3.	7- 9 Month	3	4.61
4.	10- 12 Month	-	0
5.	Have Nothing	30	46.15
	Total	65	100

Source: Field Survey- 2012

The above table shows that the majority of the people did not possess any land for sufficient food for a year. The population of about 38.46 percent of the respondents possessed land which would produce food for them sufficient for 1 to 3 months only. Thus, no one from the respondent family had enough land holdings that would support them for sufficient food for a year. So it is proved that the Tamang people of the respondents have not enough food for them.

6.2.3 Occupation

Occupation is the major factor of the people in society. The main occupation of the VDC seems to be agriculture. But the Tamang respondents were involved in various occupations such as wages labor, agriculture labor and animal husbandry, small business, foreign employment and other jobs which are briefly given below:

6.2.3.1 Wages labor

The Lama tole and Panighat people's major occupation is wages labor in different fields like pottery, factory and construction. According to them, some aged people were also found involved in military forces in lower position like pipa in the

past. They were bound to work as unskilled laborer due to the lack of education & opportunities.

6.2.3.2 Agriculture/ Animal Husbandry

Agriculture & animal husbandry were the second major occupations of sampled Tamangs. Due to lack of sufficient land, agricultural occupation is decreasing day by day. Similarly, due to lack of land for grass and the manpower problem, the occupation of animal husbandry is also decreasing. Only few people raise cow & buffalo for milk for their house use and few raise chicken and pig for meat. Four sample households have been raising animals professionally for economic purpose.

6.2.3.3 Business

The respondent area lies near the busiest highway Kathmandu to Hetauda. It also lies in the entrance zone of Bhaleshwor Chandragiri hill. Seventeen respondents were found involved in different business like small hotel and restaurant, and departmental store. But they have not been able to start the business in large scale.

6.2.3.4 Foreign Employment

Foreign employment is another support point to determine the economic condition of people. Due to the economic crisis and the hope of high income of Tamang respondents, the foreign employment ratio is increasing day by day. Tamangs have gone abroad in different countries like Saudi, Qatar & Dubai for foreign employment.

6.2.3.5 Job

Tamangs of the sample area were deprived of the higher level jobs in the past. They were also denied jobs in the government. They rarely were involved in private jobs due to the caste discrimination prevailed in the society. Tamangs are simple living people and the most of them were also uneducated. They preferred to engage in their own occupation. As such they were not involved in jobs outside. But at present, government has facilitated these groups by the allotment of different quotas. Due to this quota system, opportunities have been made available to the Tamangs as well. They have also been active and educated at present as compared with the past. Presently, 9.37% of the sample people have been involved in different jobs that

supported their economic conditions. The Tamangs were found involved in various occupations. The occupational distributions of the sampled Tamangs are as follows:

Table 6.4
Occupational Distribution of the Respondents

S.No.	Occupation	No. of Respondents	Percentage
1.	Wages labor	43	33.59
2.	Agriculture/Animal Husbandry	42	32.81
3.	Business	17	13.28
4.	Foreign Employment	14	10.95
5.	Job	12	9.37
	Total	128	100

Source: Field Survey- 2012

The given table explains the different occupations of the Tamangs based on the age group from 15 to 45 years. Sample Tamangs are said to be fit for any kind of economic activities if they were between 15 to 45 years of old. After the age of 45 Tamangs were said to be unfit for any labor wages. These unfit Tamangs are also found to engage in other works.

6.2.4 Occupation Changes through Third Generation

According to Tirtha Lama, a 65 years old community leader, the main occupations of the ancestor's of the sampled Tamangs' were pottering, animal husbandry and agriculture in the past. They could not get government jobs as they were discriminated in every aspect by the government and higher caste groups like Brahmins and Chhetries. They were, however, allowed to join the military job like as pipa (lower position of military force). There were not allowed to live in the center region of the city and were not given any opportunities for education and knowledge. They were compelled to work as unskilled laborer and wages labor for difficult physical work.

With the advent of democracy, the situation has little bit changed. The young generation of Tamangs could see that the situation has improved for them specially in the field of education and employment. As a result, they became literate and got opportunities in joining the government and private jobs gradually. They were also

able to start their own small business. They were also involved in private jobs in hotels, factories, and transportation sectors etc. But their major occupations remained agriculture and animal husbandry. Their socio-economic situations have slowly changed and little bit improved than previous generations.

The new generation (Lama's son period) or at present time, the sampled Tamangs have become literate and have higher education. There are opportunities in government as well as private jobs. The government policy has also supported their cause of rising socio-economic status. Different NGOs & INGOs have started efforts towards the development programs for different ethnic people including Tamangs. Tamangs also began to get equal opportunities to involve themselves in different levels of participation from the grass root to the decision making level. Tamangs have gradually left their traditional occupations like pottering, animal husbandry and agricultural. On contrary, they have been involved in different government and private jobs, business, skilled work, foreign employment etc. The changes in the occupational work identify the change of life styles of Tamangs of Thankot VDC. It also signifies the progress of Tamangs in their socio-economic conditions.

6.3 Views on Social Change

As per Bishnu Prasad Shrestha, a 58 years old VDC vice-president, around 14-15 years ago, Tamangs were invited when animals like cows or buffaloes died in the community. Because they ate the dead cows and buffaloes. Most of the Tamang people worked as porter, daily wages, factory worker, agricultural worker. Due to the development of their education and their relation with other communities, their occupation has also gradually changed. Nowadays, they do not eat dead animal's meat. They have sent their children for good education. They have got good jobs in different offices and companies. They also participate in all kinds of social and political activities.

6.4 Views on Economic Change

According Hira Lama, a 62 year old community leader and social worker, their main occupation used to be daily wages work, agriculture and animal husbandry in the past. As such, there existed a hand to mouth problem. But nowadays they have gradually

changed their occupation, changed their education status. Due to the development of different technologies, their lives have become more easier than past.

6.5 Views on Economic Backwardness of Tamang

As per vice-president of Thankot VDC Bishnu Prasad Shrestha since Rana regime they were not allowed to live in the center part of the valley and plain areas. They were allowed to live only in the hilly regions. Their faith in religion and culture were strong. They were socially dominated by other higher castes like Brahmin and Chhetries in every aspect in the society. They had no education. They didn't like to participate in politics and social work. They had no enough property. They spent money on unproductive areas like traditional culture and festivals. Consequently, they became poorer and poorer.

Tirtha Lama, a community leader opined that there existed a caste hierarchy in the society. On this basis they had to work in lower levels in the society and gained lower wages only. Due to the lack of knowledge and education they were not engaged in good and profitable work. As a result, they were far behind the other communities in the society.

According to a 45 years old school head master Ghan Shyam Giri low income, high expense in unproductive fields like different festivals and cultural rituals, lack of knowledge have been the main reasons for their backwardness in the society. Following the occupation in traditional ways is another reason for their backwardness.

6.6 Views on Tamang Settlement in Hilly Region

As per a social worker; Hira Lama, Thankot people had no authority to live in proper and fertile land and they had to settle in unproductive and uncomfortable areas like hilly region. Secondly, they liked to live in cold climate and hilly regions in a peaceful environment. Even today major settlements of Tamang's can be found in the hilly regions.

According to Tirtha Lama the cremation place of Tamangs must be at the higher places from their settlement. It is believed that if their cremation place is on the top of

the hill or at the higher point from the settlement the dead soul will meet the god easily and the soul rest in peace. For this reason the Tamang's settlements are found in hilly regions.

6.7 Process on Socio-Economic Development from the Government

The socio-economic process is the regular process. But the ratio and the speed of the process may be slower or faster. In the beginning the socio-economic changes in Tamangs had not systematically improved till the Panchayat period. It was only after 2047 BS that rapid and systematic changes began to take place as per the newly stipulated laws and rules by the constitution. After the democracy in 2047, the development programs were started through the decentralization process. Public Commissions Act 2049 has also declared the inclusive quota for different castes and low economic groups. The following quotas have been allotted for the following groups in the government jobs and jobs in military and police forces.

Out of the total, 45% quota has been secured for the following groups in different posts. Again out of this 45% allotted quota the following quotas will be further divided for the following group.

Female group: 33%	Ethnic caste group: 27%
Madhesi group: 22%	Dalit caste group: 9%
Handicapped people: 5%	Geographically remote people: 4%

The above distribution of quotas also has been a little support for the rise of the socio-economic status of the low access groups in society. The Tamangs have also got few chances from the above quota. The sample Tamangs will be able to participate in any competitions but the jobs are not secured for them as they fall under ethnic caste group only and there is no distinct quota for Tamangs as such. In such a situation, their education will play a vital role in securing the jobs through competition.

6.7.1 Budget Distribution on the VDC

VDC is the grass root level of the government where all the programs are implemented through the VDCs for its different communities. According to the rules

of the Local Development Ministry, it is made compulsory for VDCs to distinguish 35% budget of the total budget for the following different groups:

Female program 10% Children program 10%

Handicapped, old and dalit groups 15%

According to the VDC secretary (Lok Nath Tiwari), the given percentage of budget will be spent on different topics as per their proposals. The people who are active in society, have gained golden chance for the budget by submitting the proposals but the passive group will be far from these opportunities. The VDC collects different proposals for the various development programs. The VDC council meets and passes the selected proposals and forwards to DDC for approval. After approval of the proposals, the programs will be implemented in various wards of the VDC. Nowadays, the local community's participation is also needed for the implementation of the programs.

The above process of submitting proposals and implementing programs could not attract the Tamang respondents as they were not interested in such activities in the past. It was simply because of their lack of knowledge and education. But at present the situation has changed. There has been active participation of Tamangs for such activities.

6.8 General Outcomes of the Study

Change is a natural process; everything is changeable in the world. Nothing is constant. Hence, the socio-cultural aspects of the Tamangs of Thankot VDC cannot be excluded from this natural phenomenon. Change has taken place though gradually. It is all due to the influence from the modernization and other major communications.

The Tamangs of Thankot celebrates Dashain and Tihar. Young Tamang children speak Nepali language as the people of other caste. They also have completely abandoned the habit of eating dead cow. They also have left the system of Mamachela and Phupucheli system of marriage. The young generation seems attracted to get modern education than their traditional Lama courses; however, some are going to study Lama pathi education too. They also like to see doctors and visit hospitals or

health post than getting traditional treatment from 'Dhami Jhankri'. They like modern Hindi songs than their traditional songs.

The main reason for abandoning eating dead cow meat is due to the celebration of Dashain and Tihar with Hindus. Their attraction towards the modern and advanced education and the urge for being employed in government or private jobs rather than wage laborers are greatly influenced from the other caste groups in the society. They had to remain unemployed while they took the Lama Pathi education. Now it is changing day by day.

At present, only the old people liked to wear their traditional dresses. Young people are attracted to modern dresses like shirts, pants, kurtas and salwar, which are not their typical dress. They did not hesitate to marry with people from other caste also. Hence, some changes could be observed in their socio-cultural aspect.

Historical perspective of socio-economic development of Tamangs

Though, a lots of findings have been discussed in this research endeavor, it is important to note that the historical perspective of socioeconomic development aspect of Tamangs in the community is quite interesting. Few important persons were contacted to collect the real information on the real situation of Tamangs in the community. Tirtha Lama, a 65 years old social activist and Hira Lama, a 62 years old community leader were among the people contacted in person were of the view that the Tamangs of Thankot VDC were socially oppressed and exploited since a long time till 2017 B.S. All the construction works related with water supply, roads and local festivals were operated under the leadership of the so called leaders of the community. They even were authorized to collect the land revenues from the people of the community and worked as a justice. They were entrusted in the overall management of the community including social and economical development. As such, the socioeconomically poor and uneducated Tamangs engaged in traditional agriculture were victimized.

The Tamangs were treated as laborers only. It was on their part to work as laborers when at one time the Royal family had made a visit to Delhi. They were paid the lowest wages for their labour. Tok Lal Lama was the only SLC graduate in 2011 BS in the whole Tamang community who had strived hard to make their community people aware of the importance of education in the present time. The Tamangs began to be aware of the importance of education after the foundation of Mangalodaya Madhyamik Vidyalaya where the first Headmaster was Tok Lal Lama himself. The school was housed in the temporary shelter granted by the East India Company after they abandoned the office site when the construction of Tribhuvan Rajpath highway work was completed.

The socioeconomic development in Tamangs was visible when there was the construction of a highway called Tribhuvan Rajpath in 2013 BS. At that time, Imakhel a place inhabited by the Tamangs was temporarily made the center for all the construction activities. Tamangs were able to participate in the overall construction work which gave them to financial gains and opportunity to live with other communities as well as foreigners.

The land reforms program launched by government in 2015 BS was another milestone to raise their socioeconomic status. The local cooperative organization called Mahalaxmi Multiple Cooperatives was instrumental in providing the community with the savings schemes for making deposits of their income. It established a good practice among the Tamangs in saving some portion of their income rather than finishing all. This somehow lessened their habit of thrift and had money when needed. This really has improved the socioeconomic condition of the Tamang communities.

It was after 2046 BS that the socioeconomic condition really started to improve. The change in the political system in the country helped to change their life. Schools started to open at every nook and corner of the community. Political participation increased significantly. The occupation adopted in the community also started to change. Various health related programs began to pour in the community. New innovations were seen introduced to replace traditional type of agriculture and new approach in their profession.

Increased education in Tamangs made them capable for domestic as well as foreign employment. They were also able to be close with other communities in the society. Their participation in the overall developmental programs has also increased. These are among the various reasons of the change in the socioeconomic conditions of the Tamangs of the Thankot VDC.

CHAPTER- VII

SUMMARY AND CONCLUSION

This final chapter presents the whole summary and conclusion of this dissertation.

7.1 Summary

Tamangs share 5.64% of the total population in the country as per the census of 2001 A.D. This indigenous ethnic group had migrated to Nepal from the northern frontier (Tibet). But the exact time of their migration could not be ascertained. Their settlements have mainly clustered surrounding the Kathmandu Valley. Thankot VDC is another place where Tamang inhabitants have made their settlement.

This study was conducted at Thankot VDC's ward no. 1 Lamatole and Panighat of the Kathmandu district with an objective of finding the socio-economic situation and the changes taking place in Tamang people. The main objectives of this research were to study the social, economical, cultural, educational, political aspects of Tamangs. Tamangs of this area are backward from the economical perspectives. The causes of backwardness are low income with limited sources, lack of knowledge, unproductive land and social, religious, and traditional rigidity. The government has not floated any design or master plan for the development of the backward ethnic groups in the grass root level. The obligatory financial contribution for social and ritual gathering like marriage, Ghewa, Chhewar, different feast and festivals are other reasons for their bad economic situation.

This research focuses on ethnographic study of Tamangs. The study of different literatures on Tamangs showed their social, demographical, cultural and economical, religious and political aspects. The available literatures showed the presence of different kinds of social tradition of Tamangs depending on their locality.

This study was conducted on the basis of intergenerational research design with purposive sampling method. The sample size covered is altogether 65 households, out of 323 households of Tamangs. The information is collected using both qualitative

and quantitative type of data. Household surveys, formal and informal interviews, field observations, questionnaires were used as tools to gather and generalize the study. Collected data has been analyzed descriptively, as well as statistically.

As the study depicts, the overall socio-economic, socio-cultural, educational and political status of the Tamang of Thankot VDC of Kathmandu have not been satisfactory at present. Traditional marriage, dress and food habits have changed in this modern age. The Tamang respondents were also lacked in education. But, now there are still 31% illiterate, and 35% literates in Tamangs. There are 34% with SLC and higher education. The status of children's education in Tamangs of Thankot VDC is gradually increasing day by day.

Health is one of the major factors which have a pivotal role in the development of the community. In Tamang community, the mode of treatment is also traditional i.e. Dhami/Jhankri (Bonpo). Even today they are under the influence of superstition. In these modern days, there are health posts, medical clinics and hospitals and ambulance facilities available in the community. But there still 18.46% of Tamang people who believe in Dhami/Jhankris. This percentage is decreasing gradually with the change of time nowadays.

In the past, The Tamangs of Thankot VDC had enough land for agriculture and their major occupation was also agriculture. But due to the urbanization and development of town planning, the increase of population and the economic problems of Tamangs they have sold plenty of land. As a result they have very few land holdings in their possession. This has forced the change of their occupation from agriculture to wages labor. This has battered their economy as a whole. But, due to their increase on educational status they have been able to get government jobs, involve in business and foreign employments.

The different views of the key informants clarify that the low income but high expenses in different festivals and ceremonies, lack of education and knowledge, domination by high access group and the government level, less opportunities for

different higher level positions and the cultural rigidness etc. are the main causes of Tamang's backwardness from the past to present.

In this community, major people were lived in joint family in past time but the cause of the knowledge and desire of freedom the major population are lived in nuclear family and few households are still in joint family. The increase of knowledge and family planning, their family size is 4.69 in respondent area but it is greater than the size of Thankot VDC. In the respondent area male population ratio are high than female in where male are 52.13% and female are 47.87%. It is few different with population Thankot VDC.

7.2 Conclusion

The change in socio-economic is a regular phenomenon in the society depending on time, location, environment and the government policy at different times. Most of the Tamangs of the study area are dependent on wages labor, agriculture and animal husbandry. Their occupation have gradually changed from past to present. The economic occupations have also changed diversified from past to present. The nature of climate, natural and physical sources, tools and technology, knowledge and the development, policy of the government, other development institutions and the socio-cultural values have played the crucial role in changing the socio-economic situation of the Tamangs.

As I already have mentioned that politics and the government policy also play an important role in developing the socio-economic situation of the community and the nation. Due to these various causes, the socio-economic conditions have rapidly changed after the advent of democracy in Nepal. Nowadays, the government policy has also been a major factor in rising the socio-economic aspects of the people in every field from the grass root to the decision making level. The Tamang ethnics have also been able to grab some opportunities from these factors. But it is found that the most of the development programs have not given the satisfactory results due to the lack of knowledge and lack of monitoring policy in the program implementation from the government levels.

It was also found that the government policy has been unable to provide benefits to the Tamangs with the various development plans. The government programs and projects supported the cause of higher income groups of other ethnic groups rather than the cause of Tamangs in the society. The government has not developed any program strategy for the benefits of Tamangs at the grass-root level. The VDCs were not given any authority to prepare and formulate plans at the grass-root level for the low access communities. There is an urgent need of the government policy and government rules in making systematic and people oriented programs so that these people could receive maxim benefits directly or indirectly. The sample survey clarifies that even today the sample Tamang are economically backward in comparison to the other high access groups like Brahmin and Chhetris.

In such a way, it can be concluded that the development of the socio-economic situation of any community of the nation will have been greatly influenced from different factors of taking place in the society such political factor, government policy, educational factor, cultural factor, geographical settings, occupational opportunities, skilled knowledge and the developmental factors, systematic plan and policy of the development programs, etc. It seemed clear that these factors were lacking in the Tamangs community. Due to the lack of these different important issues, Tamang's socio-economic situations in Thankot VDC have not been up to the mark at present time.

The Thankot Tamangs are culturally rich in society. The changes in occupation, cultural ceremonies, education status, participation in political affairs, social interest, socio-economic situation, life style, traditional type of health treatment etc. are found from the past to present.

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APPENDIX- I

Department of Sociology/ Anthropology

Central Department of Kirtipur, Kathmandu

Socio - Economic and Cultural Changes of Tamang

A Case Study of Tamang of Thankot VDC of Kathmandu District

Questionnaire for the Household Survey:-

1. House No.:-

Ward No. & Tole:-

Respondent Name:-

Age :-

Occupation:-

Sex: Male/Female

2.Number of the family members:-

S.No.	Name	Sex	Age	Relation of Head	Education	Occupation
1						
2						
3						
4						
5						
6						
7						

3.What is the land holdings of your family?

S.No.	Types of Land	In Ropani
1.	Khet	
2.	Bari	
3.	Pakho	
4.	Other	

4. **For** how many months the food produced by you are sufficient for your family?

1-3 Month	4- 6 Month	7- 9 Month	10-12 Month

5. From where do you manage incase of insufficient food?

1. Job () 2. Foreign employment () 3. Business ()
 4. Domestic animal sell () 5. Wages () 6. Other ()

6. Which type of fuel do you use for cooking in your house?

1. Wood () 2. Gas () 3. Kerosene ()
 4. Gobar Gas () 5. Heater () 6. Other ()

7. What is your family's monthly income?

8. What is the monthly expense in your family?

9. What is the source of your drinking water?

1. River () 2. Tape () 3. Well () 4. Other ()

10. What is the distance of bringing drinking water to your house?

1. Inside home () 2. 5 Minutes () 3. 10 Minutes ()
 4. More than 10 minutes ()

11. Have you known the process of Socio-economic change from any NGO/ INGO?

1. Yes () 2. No () 3. If yes what kind of process

.....

12. Do you have any ideas if the VDC has started any economic development programs in your community?

1. Yes () 2. No () 3. If yes what kind of program

13. What is the main festival in your community?

1. Dashain () 2. Tihar () 3. Loshar () 4. Other ()

14. Have you found the changes in traditional dress up?

1. Yes () 2. No ()

15. Which is better to wear traditional dress or modern dress?

1. Traditional () 2. Modern ()

16. How many technological instruments do you have in your house?

1. Radio () 2. Tele Vision () 3. Telephone () 4. Mobile Phone ()
 5. Computer () 6. Laptop () 7. Other ()

17. Which type of food is eaten daily in your family?

1. Dhall , Rice and Vegetable () 2. Bread and vegetable () 3. Meat and rice ()
 4. Other ()

18. What kind of meat do you eat?

1. Fish () 2. Goat () 3. Pig () 4. Buffalo ()
 5. Chicken () 6. Don't eat anything () 7. Other ()

19. Which religion do you believe?

1. Hindu () 2. Buddha () 3. Christian () 4. Other ()

20. Is there anyone who have been nominated or elected in the following office from your family?

1. VDC () 2. Ward () 3. District () 4. Parliament ()
 5. Ministry () 6. Have nothing ()

22. Which language do you speak in your community?

1. Nepali () 2. Tamang () 3. Other ()

23. How many languages can you speak?

S. No.	Language	Can Speak Language
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1.	Nepali	
2.	Tamang	
3.	Hindi	
4.	English	
5.	Other	

24. From which of these treatment will be received if some one gets sick in your family?

1. Dhami Jhankri () 2. Domestic medicine () 3. Clinic ()
 4. Hospital () 5. Other ()

25. What type of marriage system did you follow in your marriage?

1. Arrange Marriage () 2. Cross-Cousin Marriage () 3. Love marriage ()
 4. Inter caste marriage () 5. Other ()

26. What is the main income sources of your father?

1. Animal husbandry () 2. Agriculture () 3. Business ()
 4. Wages () 5. Job () 6. Other ()

27. Which is your main expensive festival?

1. Chhewar () 2. Marriage () 3. Feeding () 4. Ghewa ()
 5. Death Ritual () 6. Pasni () 7. Others ()

28. How much money do you prefer to spend in such festivals?

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29. What will be the source from where you will manage for your expenditures?

1. Loan / Borrow () 2. Personal saving () 3. Help ()
 4. Others ()

30. Where is your ancestors' home?

.....
.....

31. To whom do you give first priority for education in your family?

- 1. Son () 2. Daughter () 3. Equally to son and daughter()

32. Did you provide chances to your children in pursuing study as they wished?

- 1. Yes () 2. No () 3. If no why?
 - a. they did not like to study () b. school being far from home ()
 - c. due to poverty () d. Other ()

33. What are the instruments of vehicle at your home?

- 1. bicycle () 2. Motorcycle () 3. Car ()
- 4. Bus and truck () 5. Have nothing ()

Checklist for Key Informants

- 1) Where did your fore father live and when did they migrate to Thankot ?
- 2) What was the occupation of the fore father?
- 3) What is your occupation?
- 4) What does your son do?
- 5) What are the income sources of your family?
- 6) Can you read and write Tamang language and Nepali language?
- 7) Which language do you speak in your society?
- 8) How many castes are there in Tamang?
- 9) Which is the main festival of Tamang?
- 10) How many festivals are celebrated in your community?
- 11) Have you celebrated Hindu's festival like Dashain and Tihar and why?
- 12) Do you believe in Dhami and jhankri and god? Which is superior in your opinion?
- 13) What is Lama Pathi?
- 14) Is it necessary to pay the Lama Bheti?
- 15) What is your main and expensive ritual?
- 16) How much money do you spend in such rituals?
- 17) From where do you manage the expenses?
- 18) Have you saved some money for future?
- 19) Do you have sufficient money for daily life for your family?
- 20) Have you sufficient land for producing food for your family?
- 21) Have you been keeping any domestic animals for income in your family?
- 22) What kind of development programs have you got from NGOs and INGOs in your community?
- 23) What kind of development programs have you got from VDCs and government in your community?
- 24) Have you found any economic and cultural changes in the community from past to present?

- 25) Did you find any socio-economic development in the community from past to present?
- 26) Why Tamangs are backward as compared to other castes in your opinion?
- 27) Could you find any cultural differences between Thankot Tamang and other Tamang community?
- 28) Why didn't you permit your children to study as they liked?
- 29) Does your community accept inter-caste marriage easily?
- 30) Which type of marriage is most used in your community?
- 31) How many changes have you found in social and cultural situation from past to present?
- 32) What differences did you find in wearing dress among the old men and young men?
- 33) Does anybody eat dead cow meat in your society at present?
- 34) Is it necessary to change the socio-cultural aspect in your community?
- 35) What kind of instruments are played in your community?
- 36) Did you find any changes in the type of instruments played in the past and present?
- 37) Which religion do you believe and why?
- 38) Why does the young generation wear new modern dress?
- 39) What differences did you find in the economic conditions at the time of your father and at the time of your son?
- 40) Where do you go at first, if a conflict or calamity occurred in your community? and Why?