

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Though Tamang settlement is found across the country, the dense population of Tamang remains in the surrounding districts of the Kathmandu Valley. The districts in where dense Tamang settlement is found are: Rasuwa, Nuwakot, Dhading, Kathmandu, Lalitpur, Bhaktapur, Kavrepalanchok, Dolakha, Makawanpur, Ramechhap, and Sindhuli.

Nothing has been said decidedly about the origin of the Tamang people so far (Tamang, 1992:4). However, they are considered to have settled in Nepal for centuries (Tamang, 2052:17-20; Lama, 2053:71, cited in Poudel, 2006:1).

With the reference of monasteries, Lama (2053:71, cited in Poudel, 2006:1) concludes that the Tamang people settled around Kathmandu Valley many years before 214 A.D. Varenkamp (1996:10) writes, "In the mid-seventh century, the Tibetan king, Songtsen Gampo, marched into present-day Nepal with an army possibly made up of the Tamangs' ancestors. It is most likely that they came down from Kyirong in Tibet via the Bhote Koshi valley, and continued south to the Kathmandu Valley and beyond into India. According to tradition, many of these soldiers decided to stay and spread out to the east and west and make a living for themselves in this new land of promise."

Sir Herbert Risley's following conclusion seems to be more convincing:

Their physical characteristics and the fact that their exogamous divisions (*thars*) bear Tibetan names, seem to lend support to the opinion that they are descended from a Tibetan stock, modified more or less by intermixture with Nepalese race (in Grierson, [1909] 1990:189).

Tamang people are one of the major indigenous ethnic groups in Nepal pertaining to the Mongoloid sub-branch of Tibeto-Burman community. They have their own language, culture, tradition and a distinct life style. They embrace different perception about their societies,

different notions of living and maintaining livelihood, different sets of ideas akin to their customs and tradition. The word 'Tamang' refers to both the people and the language they speak. The available information and evidences show that the oldest use of the word 'Tamang' dates back to 13th century.

According to McDonald (1989:170, cited in Yonjan 2003:3), the oldest historical record of the Tamang people appears to be the genealogical history of *Ngari Gungthan* kings by *Kah-tog rigdzin Tshe-dbang Nor-bu*. Quoting the list of forts founded by king *Bum-lde mgon* who reigned from 1253 to 1280 AD, the fort is mentioned as:

Ta-mang se-mon kha gnon-dul

glo-smad mu-khun srin-rdzong brtsegs

McDonald translates this as to mean 'in order to suppress the Se-Mon Tamang, in lower Glo, he built the Sri fort at Muktinath'. The term 'Tamang' was banned to use for Tamang people as clan name for a long period until 1932 AD.

Demography

According to the population census 2001, the Tamang people are found spread in all the districts of Nepal. Among the 75 districts, the three districts comprise highly dense Tamang population such as Makawanpur (185,874), Kavre-palanchok (130,261) and Nuwakot (111,112). On the other hand, the least number of the Tamang population in the three districts is in Jajarkot (15), Argha-khachi (15) and Rukum (18). The major Tamang populous areas fall within the Central Region of Nepal and the least Tamang populous areas fall within the whole western part of Nepal. Gurung et al. (2006:82-83) presents the detailed table and map about the distribution of the Tamang people in all the 75 districts of Nepal.

According to the Central Bureau of Statistics (2001), the Tamang constitutes 5.64 percent of the country's population, records a total of 12,82,304 and fixes the number of active speakers at 11,79,145 (5.19%). The dense populations of Tamang in 10 districts of Central Development Region are mainly in Rasuwa (63.75%), Makawanpur (47.34%), Nuwakot (38.52%), Sindhupalchowk (30.93%), Kabhrepalanchowk (33.78%), Sindhuli (25.36%), Dhading (21.54%), Ramechhap (20.56%), Dolakha (13.52%). Table 1 displays the numeral

strength of Tamangs in and around the Kathmandu Valley.

Table 1: Distribution of Tamang population of Kathmandu Valley and its adjacent districts

S.N.	Districts	Total Population	Tamang Population	Percentage of Tamang Population
1.	Rasuwa	44,731	28,515	63.74
2.	Makawanpur	392,604	185,874	47.34
3.	Nuwakot	288,478	111,112	38.51
4.	Sindhupalchok	305,857	94,614	30.93
5.	Kavrepalanchok	385,672	130,261	33.77
6.	Sindhuli	279,821	70,968	25.36
7.	Dhading	338,658	72,476	21.40
8.	Ramechhap	212,408	43,669	20.55
9.	Dolakha	204,229	27,619	13.52
10.	Lalitpur	337,785	40,059	11.85
11.	Bhaktapur	225,461	14,728	6.53
12.	Kathmandu	1,081,845	92,378	8.53
	Total Population	4,097,549	912,273	22.26

Source: Census 2001

Table 1 indicates the strength of the Tamangs, constitutes the largest Tibeto-Burman language group in Nepal, and takes place of fifth largest language speaking ethnic group in the country by mother tongue. The focal point here is the number of mother tongue speakers of the Tamang language. According to the Central Bureau of Statistics (2001), 1,179,145 people claim Tamang as their first language making Tamang the largest Tibeto-Burman language in the country.

Ethnic Group

Janajati, the term used to denote ethnic group, refers to people with own language, culture and native area. The data on ethnicity/caste, however, were not processed or published due to the state's policy of cultural homogenization.

The census of 1952/54 is considered more scientific and comprehensive. As it came in the aftermath of the establishment of democracy in 1951, this census included questions on caste/ethnicity as well as religion and mother tongue. However, the census report published the data on religion and mother tongue but not on ethnicity/caste.

Ethnicity/caste data became available for the first time in the 1991 census. The population census 2001 has comprised more ethnic and caste groups than the 1991 census.

Harka Gurung (in Gurung et al. 2006:3 Table-c) mentions Tamang in the categorization of Most Numerous Ethnic/Caste Groups with the 6th and 5th rank with the census of 1991 and 2001 respectively, which as follows:

Table 2: Most Numerous Ethnic/Caste Groups

	1991		2001			
	%	Rank	%	Rank		
Chhetri	16.1	1	15.8	1	Hill	Caste
Bahun	12.9	2	12.7	2	Hill	Caste
Magar	7.2	3	7.1	3	Hill	Ethnic
Tharu	6.5	4	6.8	4	Tarai	Ethnic
Tamang	5.5	6	5.6	5	Hill	Ethnic
Newar	5.6	5	5.6	6	Hill	Ethnic
Muslim	3.5	9	4.3	7	Tarai	Religious
Kami	5.2	7	3.9	8	Hill	Caste
Yadav	4.1	8	3.9	9	Tarai	Caste
Rai	2.8	10	2.8	10	Hill	Ethnic
% of total Population	69.4		68.5			

Source: Gurung et al. (2006)

Study Area

Tamang (2069 BS) writes that there are many tourist-attracting locations in Dhading district such as Ganesh Himalaya, Ganesh Kunda, Tato pani, Singla, Seto ra kalo daha, and Pangsang vanjyang. These locations have immense opportunity of tourism. However, the local people still have not shown so much interest on promoting tourism. The local people also have not paid their attention for the promotion of their ethnic development, originality, religion, language, culture, history, and the issues of social, economic preservation. It is necessary to pay attention by the locals for their preservation and promotion.

Sertung VDC of the Dhading district is situated under the foot of the Ganesh Himalaya in the north. This VDC, which is rich in natural beauty, comprises tourist locations such as Ganesh Himalaya, Kalo Daha (Black Lake), Seto Daha (White Lake), Tatopani (Hot water), Singla Lek, and Akhu Khola (Akho River).

Regarding the Sertung VDC, the Ganesh Himalaya is situated to the north, bordering to Tibet of China; Tipling VDC to the east; Jharlang VDC to the west; Lapa VDC to the north-west; and borderline of Nuwakot district in the south. The area of Sertung VDC is 124sq.km. This VDC is 18 miles far away from the Dhading headquarters. The height of this VDC is 1732m (5681ft.) from the sea level. Geographically, most of the portion of the VDC is faced toward the north attached to Tibet of China. This VDC is completely hilly area. Due to facing toward the north and Ganesh Himalaya, the climate of this VDC is moderately cold.

In the viewpoint of development, the Sertung VDC is in remote area. There is difficulty of transportation. To reach to the VDC, it takes around one day long trek from the bus station from Kintang Phedi. However, the bus transportation is not always on. It is disrupted in rainy season. From the headquarters of Dhading district, it takes around 2 to 3 days-long trek to reach Sertung VDC. Simply, in Borang, Sertung, and Chalis villages, very small-scaled market is extended. Otherwise, the VDC is completely in remote area and far from the touch of development.

Caste/Ethnicity

The major castes/ethnicities in this VDC are Tamang, Gurung, Newar, and Biswakarma. Of

them, the dense population is of Tamang. There are 9 wards in this VDC. Of the 9 wards, the ward nos. 5, 7, 8 and 1 comprise dense population respectively. The population distribution of this VDC regarding ward numbers is presented in Table 3.

Table 3: Population in Sertung VDC

S.N	Ward	Total households	Population		Total
			Male	Female	
1.	Borang-1	101	321	258	567
2.	Borang-2	72	274	253	527
3.	Awai-3	60	182	179	361
4.	Chalis-4	62	192	181	373
5.	Gombo-5	111	154	372	726
6.	Barkhap-6	86	243	251	494
7.	Chyata-7	99	328	320	648
8.	Kharcha-8	96	338	284	622
9.	Hindung-9	82	238	134	572

Source: Ganesh Himal Samudayik Adhyayan Kendra (2066 BS)

Regarding the caste/ethnic groups, the Tamang population surpasses the other communalities in the Sertung VDC. The Tamang in this VDC is mainly based on agriculture and animal husbandry. At present, most of the young Tamang people are found living in Kathmandu. Of them, very few are in government service. Some are school teachers in the village. Some are found to have run gold business in Kathmandu. The trend of foreign employment especially in Gulf countries has fascinated the people of this VDC. So, many young Tamang have been working in Gulf countries. And, the foreign remittance has been the main source of the family in this VDC.

Migrated Tamang in Kathmandu

In the case of the migrated Tamang of Sertung VDC of Dhading district, they have been living in different locations of Kathmandu district. The common names they have been living are Boudha, Chabahil, Balaju, Samakhusi, Manamaiju, Goldhunga, Kalangki, Thamel, Bagmazar, Koteshore, etc. Of them, some have built their permanent houses, and some are

living in rented rooms. They are also found engaged in different occupations such as knitting, basket making through plastics, government service, private sector service, hotel keeping, gold-shop running, etc. In comparison to Sertung VDC, all the children of the migrated Tamang in Kathmandu go to school. It means that the migrated Tamang in Kathmandu are more conscious about the education of their children than the village Tamang people in Sertung VDC.

1.2 Statement of the Research Problem

The government has always emphasized the value of women's activities but policies and actions do not support this. Women are still unable to participate fully in government job due to illiteracy. They are not completely free from home now-a-days too.

A wide range of factors including traditional value system, geographical situation, socio-economic condition, cultural practices are responsible for the discouraging the literacy situation of girls and women in rural areas. They hardly play their social role. Women play a major role in the subsistence sector. They spend more time in traditional, domestic activities such as cooking, child rearing and managing the household situation.

The low status of Tamang women is mainly determined due to illiteracy, religious beliefs, economic dependence and lack of opportunities. The Tamang female literacy rate is much less than the Tamang male literacy rate.

1.3 Research Questions

More specifically the present study attempts to address the following questions:

1. How do Tamang women manage their time to contribute in household and social activities?
2. What is the status of education and employment of the Tamang women in their society?
3. What is the role of the Tamang women in their community?

1.4 Objectives of the Study

The objectives of the study are as follows:

1. to find out the status of Tamang women migrated from Sertung VDC to Kathmandu.
2. to identify the diverse roles played by the Tamang women in the community.
3. to evaluate the problems faced by the Tamang women.

1.5 Significance of the Study

This study focuses on the factors of migration of the Tamang people from Sertung VDC of Dhading district to Kathmandu and their changed traditional ways of livelihood. The study also focuses on what factors are there which is playing vital role in changing roles of Tamang women from traditional to modern time to have better opportunities. Therefore, the study remains more useful for the general people and scholars who want to carry out further study. This study will also be helpful for, government, gender activists, planners who are involved NGOs, INGOs and other institutions that are conducting work for indigenous communities.

1.6 Theoretical Framework

The theoretical framework adopted for the study is gender analysis. Being based on the available literature review, an attempt has been made to develop a conceptual framework for the present study by identifying possible factors affecting the women's role in the Tamang community. The framework includes age, sex, education; and economic, social, and cultural aspects.

The different aspects such as sex, age, education, family structure, economy, tradition, culture and religion are interrelated, and are the crucial factors affecting in designating the role of women within family. The tradition and culture could be different as per the norms and values, of the society and religious community.

For instance, female sex is deemed inferior to male in Hinduism. Nevertheless, more flexible in Buddhism than Hinduism. Likewise, higher the age along with high level of education, the

more freedom the women tend to seek out, and the more gender balance they get rather than uneducated women do.

The women with high level education, educated family structure, economically-boomed in the society tend to raise their voice aloud versus gender bias; they go up with the issues of gender equality, balanced social structure rather than getting stuck on the issues of male and female only. Then, their thinking, speaking, working styles go changing, which provides diverse roles in women in the society than before.

CHAPTER TWO

REVIEW OF THE LITERATURE

2.1 Review of the Related Literatures

Tambahangphe (2011) has studied on 'Role of Tamang Women in Tamang Community'. The study was held in Chandranigahapur (Chapur) VDC of Rautahat District. In his study, he has mentioned about changing activities of the migrated Tamang; their modern living styles; their adaptation of modern education and modern occupation. According to his findings, the migrated Tamang of the Chandranigahapur VDC of Rautahat has certainly changed their livelihood, occupation, education, etc.

Tamang has carried research on women's role in Yolmo community. The research contains seven chapters along with the references and annexes. The chapter one deals with introduction; chapter two contains review of literature; chapter three comprises research methods; chapter four contains the social and economic condition of the study area; chapter five is based on the topic of role of the Yolmo women in household economy; chapter six is of problem faced by women and the last chapter seven contains summary, conclusion and direction for the future research. (Tamang, 2009)

She has analyzed the social aspect, economic aspect, demographic composition, income status, educational status, marital status, pattern of land holding of the Yolmo community. She has also analyzed about the women's involvement in domestic activities, household activities, women's role in agriculture, personal property of women. The problems faced by the women in diverse aspects such as age group, educational level have been explained.

According to human development report (HDR), the female infant and child mortality rates are significantly higher than of the male child. The girl child spends approximately 1.4 times more time to households and production responsibilities including than her male counterpart. The educational participation ratio shows discrimination among female. The relative intensity of public exclusion or women from the labor force is considerably less in degree and the

division of labor by gender somewhat more relaxed than in other countries of south Asia. The male-female discrepancies in the well-being are however pronounced. (HDR, 2004)

Bhattachan mentions that a woman has to maintain triple role such as reproductive role, productive role and social community role. It is unquestionably difficult for a woman to be equally dedicated to her family, her professional duties and social duties. In the process of maintaining her role, anything can go wrong for problems may arise in the family. She may have to face commercial exploitation and gender discrimination at her work place. (Bhattachan, 1999)

Bhattachan states, “What happen to women are the best indicators of the degree of development of Nepal.” It is unquestionably important to do in depth and far reaching study on as assessment to the major changes in women’s lives and their socio-psychological background to grasp real life situation of women in order to have a better understanding of socio-economic status of women. (Bhattachan, 1998)

Acharya writes that realizing the condition of women, the government has felt necessary to empower rural exploited and extremely poor women through skill development program and enhance their economic opportunity. The main thrust of empowering programs for women in rural society is to enhance, their participation in various development programs. In Nepal, women’s programs were launched only from the decades of 1970s. (Acharya, 1997)

According to Acharya, women in Nepal are highly engaged in agricultural activities. Their participation in food grain and cash crop production and livestock raising are wide spread in rural Nepal. In crop production, women perform all operations, except plowing, which is performed exclusively by men. Of the total household labor input in agricultural operation, female labor input is 75 percent in seed selection, 70 percent in fertilizer or manure application; 67 percent in weeding irrigation, 58 percent in harvesting, post harvest cleaning and storing, 41 percent in plantation, and 32 percent in land preparation. (Acharya, 1994)

The book entitled “Weaving, Writing and Gender” is written by Kathryn S. March (1983). The study is based on the Tamang people of northern and western region of the Kathmandu Valley. In this book, she has described gender role, relations, gender situation based on

Tamang society. Along with the gender analysis, she has also mentioned about the symbolic analysis method.

The symbolic meaning of weaving, writing, social gender of the Tamang society has been explained through symbolic approach. How the gender role is constructed in the society and what is the gender socialization process are explained and analyzed through symbolic approach. For this, the writer has shown three conditions:

- i. explanation of covert cultural symbol of social gender,
- ii. understanding of interdependency between women and men, and
- iii. explanation of interrelationship of symbols based on gender.

Being based on these three aspects, the writer has described about the process of social gender construction in the Tamang society.

According to writer, weaving and writing are taken as separate symbols being based on gender in Tamang community. In this, “weaving” denotes women’s work, labor, role, prestige, and process of socialization; “writing” denotes men’s work, labor, role, and process of socialization. Through these symbolic aspects, the writer has analyzed the gender condition and gender role in the Tamang community.

Due to such reasons, the men are involved in high-level work and the women in low level work. The writer has also mentioned and analyzed about the marriage system, ritual activities performed in birth to death, role and position of Lama in the Tamang community very minutely.

The book entitled “Dangerous Wives and Sacred Sister” is written by Lynn Bennett (1983). This book is completely based on fieldwork held in Narikot village of Kathmandu Valley. The book comprises eight chapters. The study is focused on high Hindu women.

The writer has carefully explained the role of the Hindu women in the high caste Hindu society. In high caste Hindu society, the women are considered inferior to men. The women are suppressed by the men. The women hold the dual status one before marriage and another

after marriage. The role of women is highly dominated. Viewing the overall text, the writer has attempted to explain about the process of social construction of gender.

The book entitled “Tradition and Change in the Legal Status of Nepalese Women” is written by Lynn Bennett (1979). The text describes about the legal provisions devised for women being based on civil code 2020 BS.

In the first topic, the writer has mentioned introduction section. In this section, the influence of traditional norms and values in the legal process has been described. The Nepalese society is highly influenced by Hinduism for long.

In the next section, the condition of women in the constitution is mentioned. The law has also continued the domination over the women. The influence of men in worship, ritual performance, cultural activities in the society has not been barred by the law. The law has failed to provide equal right to women what the women have been facing social discrimination for long.

The writer in another section describes how the women are treated in public areas. Though the law is positive in providing equal labor wage, work time fixation, facilities, the practical aspect is very weak. Likewise, the writer has mentioned about the women property legacy.

In parental property right, there is right of the women. The women cannot claim the parental property. To claim parental property, the law has fixed the age of the women at 35. Only after the age of 35, the women who are still unmarried can claim the parental property. But, if married, she has to return the property. Her right remains no longer. The writer describes about the provision of marriage and divorce. Both men and women are provided right to have divorce. In law, the women are not allowed to have multi marriage. The writer mentions about the unequal provision on women on abortion issues, but there is legal provision abortion provided by government at present. The writer also mentions about the legal provision of marriage. Though there is fixation of age for marriage provided by the law, there are still in practice of dowry system; child marriage, etc, in the society.

The writer has reviewed the legal provision minutely and described where the women are placed through the law. She has not only described about women but also about the men

placed by the law. She has also mentioned about the high and strong influence of social norms, tradition, values, and religious influence in law, which have created biasness in gender equality.

From the above literature, it can be mentioned that women from any community in Nepal have been dominated by the men socially, culturally, economically. They have to face high burden of responsibility in the family. For instance, a woman has to maintain triple role such as reproductive role, productive role and social community role. It is unquestionably difficult for a woman to be equally dedicated to her family, her professional duties and social duties.

Not only within a family, women are discriminated through law, government, religious norms and values. Different cultures, religions in different communities play crucial role in creating gender bias and gender inequality. For instance, Hindu women are highly dominated even in high Hindu community rather than in other communities. Nevertheless, Tamang community has lesser domination in women by men rather than in Hindu community. The study focuses on the changing attitudes and role-play of the Tamang women in Chapur VDC because this locale is completely Tarai region what is different from the hill region. Most of the Tamang people reside in hill region. The Tamang people pertinent to Chapur VDC are migrated Tamang. Due to this reason, the Tamang women might have different viewpoint as per the geographical setting and changing setting of the VDC.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Study Site and Rationale for Selection

Around one decade before, many Tamang peoples from the Sertung VDC of Dhading district had migrated to Kathmandu. Most of them have been living in Boudha, Jorpati, Chabahil, Balaju, Kalanki, Samakhusi, Golghunda, Manamaiju, etc. Definitely, there has been some change in their culture, tradition, occupation, education, awareness, living style, etc. Regarding significant changes, the researcher has deemed that the milieu of such changes has of course brought some changes in the role of Tamang women as per the time. Therefore, the activities of the Tamang women in the past and in current situation certainly remain different, which are significant for the study.

3.2 Research Design

Research design is a plan for the collection and analysis of data by presenting a series of guide posts to enable the researcher to progress in the right direction in order to achieve the goal. It is a procedural plan that is adopted by the researcher to answer questions validly, objectively, accurately and economically. It is the plan, structure and strategy of investigation conceived so as to obtain answer to research questions and to control variance.

Descriptive research is essentially a fact-finding approach relative largely to the present, and abstracting generalizations by the cross-sectional study of the current situations. The application of descriptive research is more common in social science.

So, Descriptive Research Design was applied in this research. This research design helped explore and describe the existing realities of the role of the Tamang women.

3.3 Nature and Sources of Data

Nature and sources of data in this study was based on primary sources and secondary sources.

The primary sources of data were collected through the fieldwork with the help of interaction, focused group discussion, face-to-face talk and discussion being based on developed questionnaire. The related literature, journals, articles, newspapers, websites, etc were the secondary sources of data.

3.4 Universe and Sampling

A sample is a small specimen or a separated part of the whole population representing its general qualities as far as possible. It is a smaller set of values selected from the population, reflecting its characteristics. The sampling technique is a procedure for the selection of a sample from the given population. The term sampling refers to the investigation of a part of the whole population or universe. Regarding this viewpoint, the migrated Tamang population to Kathmandu district was the whole population or universe of the study. So, all the sixty households were considered as the universe of the study. Of them, thirty households (one participant from each household) were sampled in the study. So, the sample size of the study was thirty households. The information was collected from the majority of the Tamang population residing in Boudha, Chabahil, and Goldhunga, Samakhusi.

3.5 Data Collection Techniques

Data collection techniques were based on Primary Data Collection Techniques and Secondary Data Collection Techniques. Qualitative and Quantitative data were collected from the primary and secondary sources by using the following data generation techniques.

3.5.1 Primary Data Collection Techniques

For the primary data collection, interview and observation was carried out being based on the prepared Questionnaire.

3.5.2 Secondary Data Collection Techniques

The secondary data collection was carried out with the reading through the related newspapers, journals, research articles, books, periodicals, and websites.

3.6 Reliability and Validity of the Data

The migrated Tamang people have dual experiences of role played in the community of traditional way of living in the hilly area and the changing role in the city as per the social change like, economic change, political change, urbanization process, etc. Therefore, the information collected from such milieu remained reliable and valid for the changing role of women.

3.7 Limitation of the Study

The study was limited to the dense populous areas of Kathmandu district where the migrated Tamang people from Sertung VDC of Dhading district reside in. In the dense populous area, as far as possible, the Tamang women were interviewed with the prepared questionnaire. Both groups, literate and illiterate Tamang women were focused for data collection.

The focus of the study was mainly centralized on the roles played by the Tamang women in the community. So, regarding the purpose of the study, the fieldwork area was confined within Kathmandu district.

CHAPTER FOUR

DATA ANALYSIS & INTERPRETATION

Chapter Four presents the analysis of the collected data and interpretation. The data analysis and interpretation are carried out under the different sub-units. They are economic aspect of the migrated Tamang; social aspect of the migrated Tamang; and cultural aspect of the migrated Tamang. These three broad sub-units also consist of sub-units. They are presented in the following paragraphs.

4.1 Economic Aspect of the Migrated Tamang

Here an attempt has been made to include the economic aspect of the migrated Tamang from Sertung VDC to Kathmandu. The different economic aspects of the migrated Tamang with relevant analysis with the suitable tables including various sub-units are as follows.

4.1.1 Structure of Family

The family structure of the informants is of different forms. Some have one-three; some have four-six; and some have seven-nine. The total number of the informants interviewed so far during the fieldwork was thirty. They were asked how many family members were there. They were also provided three options as one-three, four-six, seven-nine and ten-twelve. The responses they made are presented in Table 1.

Table 1: Family Member

	Response	Percent
One-three	5	17
Four-six	23	77
Seven-nine	2	6
Total	30	100

Field Survey 2013

Table: Shows that the total number of participants in interview and discussion was 30. Of them, a majority of the participants (77%) responded that they had four to six family members, which is followed by one-three (17%), and seven-nine (6%). The data shows the fact that the majority of the participants were from the average family member structure ranging from four to six. The participants who had large family member structure ranging from seven to nine were the least in member of only two.

4.1.2 Earning Persons in the family

In the family, anyone whether male or female could be the earning person for supporting the family and run the family. Regarding the issue of earning in the family, the participants were asked who the earning persons were in the family. They were provided three options as male, female and both. The responses of the participants are presented in Table 2.

Table 2: Earning Persons in the Family

	Response	Percent
Male	19	63
Both	11	37
Total	30	100

Field Survey 2013

Table 2 clearly presents the fact information about earning persons in the family of the participants. According to the table, a majority of the participants (63%) responded that males were the earning persons in the family. Of them, seven participants (37%) responded that males were the earning persons in the family.

4.1.3 Main Occupation

Due to the expansion of market, urbanization and population growth, a person at present is not found concentrated at single occupation. For better opportunity and better livelihood, he or she has to do diverse types of work. The diverse types of work could be agriculture, business, foreign labor, teaching, jobs, etc.

Regarding the main occupation, the participants were asked whether they were engaged in different occupation. They were given different options such as agriculture, business, study, and job categorizing them as the main occupation. Their responses on their main occupation are presented in Table 3.

Table 3: Main Occupation

	Response	Percent
Agriculture	3	19
Business	6	38
Study	5	31
Job	2	12
Total	16	100.0

Field Survey 2013

Table 3 shows that only the sixteen participants responded that they had different types of main occupation. Concerning them, a majority of the participants (38%) reported that their main occupation was business, which was followed by study (31%), agriculture (19%), and job (12%). The data show that a majority of the participants were engaged in business in any form, on the other hand, a minority of the participants were from job category. It shows that the Tamang people have accessed in government job in few member. Of the total thirty participants, the rest of fifteen participants responded that they had no any special occupation. What they do were as household work only that they regarded as their main occupation.

4.1.4 Cultivating Land in Village

Most of the migrated Tamang in Kathmandu have their own cultivating land in village in Sertung VDC of Dhading district. Regarding this point, the participants were asked whether they had cultivating land in the village. Their responses are presented in Table 4.

Table 4: Cultivating Land in Village

	Response	Percent
Yes	28	93
No	2	7
Total	30	100

Field Survey 2013

Table 4 presents the responses of the participants regarding the subject matter of cultivating land in village with the two options of 'Yes' and 'No'. Regarding the summary of the response of the participants presented in Table 4, of the thirty participants, a majority of the participants (93%) responded that they had cultivating land in their village in Sertung VDC of Dhading district. On the other hand, a minority of the participants (7%) responded that they had no cultivating land in the village.

4.1.5 Own House and Rented House

The participants were asked if they had their own house or were living in rented house. They were given options such as 'own house' and 'rented house'. The summary of the responses of the participants is presented in Table 5.

Table 5: Owner of House Property

	Response	Percent
Own house	12	40
Rented house	18	60
Total	30	100

Field Survey 2013

Regarding the summary of the responses made by the participants in Table 5, a majority of the participants (60%) responded that they had not their own house property. It means that they have been living in rented house. The participants who have been living in rented room are: Heri Maya Tamang, Chari Maya Tamang, Namu Tamang, Tej Maya Tamang, Suni

Tamang, Rekha Tamang, Gobina Tamang, Sita Tamang, Norjung Tamang, Tikri Tamang, Dhan Maya Tamang, Lili Maya Tamang, Dudu Maya Tamang, Chali Maya Tamang, Dev Maya Tamang, Selcha Rani Tamang, Rajina Tamang, and Maili Tamang. On the other hand, twelve participants (40%) responded that they had their own houses in Kathmandu.

4.1.6 Kinds of Property

The participants were asked what kinds of property they had. Some participants responded jewelry; some responded as Land property; and some responded as money. The summary of the responses that the participants made during the study is presented in Table 6.

Table 6: Kinds of Property

	Response	Percent
Jewelry	18	60
Land	4	13
Money	8	27

Field Survey 2013

Table 6 summarizes the issue of kinds of property that belong to the participants. Of the thirty participants, eighteen participants (60%) responded that they had jewelry type of property. Eight participants (27%) responded that they had cash/money type of property. And four participants (13%) responded that they had land type of property.

4.2 Social Aspect of the Migrated Tamang

Here an attempt has been made to include the social aspect of migrated Tamang from Sertung VDC to Kathmandu. The different social aspect to the migrated Tamang with analysis and suitable tables are presented in the following sub-units.

4.2.1 Kinship

Regarding the issue of different kinships of the participants, the participants were asked what their kinships were. The summary of the participants' responses is presented in Table 7.

Table 7: Kinship

Position	Response	Percent
Daughter	6	20
Daughter-in-law	11	37
Mother	13	43
Total	30	100

Field Survey 2013

The participants had different kinships in their respective Family. Table 7 shows the summary of the responses on kinship of the participants. Regarding the summary of the table, a majority of the participants (43%) responded that their kinship was mother, which is followed by daughter-in-law (37%) and daughter (20%). The data shows that a majority of the participant were in the position of mother.

4.2.2 Support from Family

The sub-unit as "support from family" includes the various aspects of issues related to the responsibilities such as issues of marriage, education, decision making about life, business, foreign employment, etc. Regarding these issues in general, the participants were asked whether they got support from their family. Some participants responded 'Yes' and some did 'No'. The summary of the participants' responses is presented in Table 8.

Table 8: Support from Family

	Response	Percent
Yes	24	80
No	6	20

Total	30	100
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Field Survey 2013

Regarding the summary of the responses of the participants, a majority of participants (80%) responded that they got support from the family in different subject matter such as in education, working, discussion on marriage, participating in social and cultural events in society, etc. On the other hand, a minority of the participants (20%) responded that they got no support from their family. It means that they had to live under the control of the family decision.

4.2.3 Polygamy Practice

The participants were asked whether there was polygamy practice in their society. In options, they were also provided 'Yes' and 'No'. The summary of participants' responses is presented in Table 9.

Table 9: Polygamy Practice

	Response	Percent
Yes	8	27
No	22	73
Total	30	100

Field Survey 2013

Table 9 presents the participants' responses on polygamy practice in the society. Regarding the summary of the table, a majority of the participants (73%) responded that there was no polygamy practice in the society. On the other hand, a minority of the participants (27%) responded that there was polygamy practice in the society.

An important point to be remembered here is that the polygamy practice is not socially allowed or accepted. However, the response made on polygamy practice as 'Yes' was only based on polygyny in the village of Sertung VDC of Dhading. The eight participants who responded about the polygyny practice as 'Yes' were the senior people who had already seen

polygyny in the Sertung VDC of Dhading district. There was not polyandry practice in the Sertung VDC. At present, neither in Sertung VDC nor in Kathmandu in where they were migrated is seen polygamy practice. It is at present not accepted socially. The same case is seen the migrated Tamang in Kathmandu from Sertung VDC of Dhading.

4.2.4 Involvement in Organization

The participants were asked whether they were involved in any organization. Some participants responded 'Yes'; some responded 'No'. The summary of the participants' responses is presented in Table 10.

Table 10: Involvement in Organization

	Response	Percent
Yes	6	20
No	24	80
Total	30	100

Field Survey 2013

Table 10 shows the summary of the participants' responses on their involvement in organization that a majority of the participants (80%) reported that they had no involvement in any organization. On the other hand, a minority of the participants (20%) reported that they had involvement in organization. The participants, who responded that they had involvement in organization, were involved in some cooperative organizations such as Pabitra Pyaldor Samaj, Ganesh Himal Tourism Development Committee, etc.

4.2.5 Problem Faced by the Migrated Tamang

The Tamang people who migrated from Sertung VDC to Kathmandu had experienced different types of problems. They had to face linguistic problems, cultural problems and social problems. All the migrated Tamang speak their own mother tongue. They have difficulties to speak Nepali and other languages. Due to their mother tongue influence, they faced problem of communicating in the society of Kathmandu such as difficulty faced in

buying something from the shop, difficulty communicating with the hospital staff, sometimes getting no job due to not knowing Nepali language. They also faced problem of getting no job and job opportunity due to lack of their education. In the initial phase of migration of Kathmandu, they had difficulties in interacting with other communities due to linguistic and cultural barrier. Still now some senior Tamang people cannot speak Nepali and understand very little. Recently the migrated Tamang get united together and solve any common problems and they feel somehow easy at present than before.

4.2.5.1 Linguistic Problem

Around 17 years ago, a participant named 'Purna Maya Tamang' had faced linguistic problem while she had migrated to Kathmandu from the Sertung VDC of Dhading district. Meanwhile, her mother-in-law got sick, and she had to take her to the hospital with the help of neighbors. Meantime, she could not speak Nepali. Due to this reason, she had to face many problems for getting help from others through general communication. It is one of the problems that the migrated Tamang women faced in Kathmandu.

4.2.5.2 Feeling Loneliness

Most of the newly married Tamang women of that time who only spoke Tamang had to face many difficulties. Meanwhile, they felt loneliness in the house while their husbands went out for work. Meantime, they could not communicate and socialize with the neighbors because they could not communicate with them in Nepali.

4.3 Cultural Aspect of the Migrated Tamang

Here an attempt has been made, to include the cultural aspect of the migrated Tamang from Sertung VDC of Dhading to Kathmandu. The different cultural aspect of the migrated Tamang with analysis and suitable tables are presented in the following sub-units.

4.3.1 Religion Followers

This sub-unit deals with the different religious that the participants follow. Regarding religion all the participants were asked what religion they followed. The response of the participants is presented in Table 11.

Table 11: Religion Followers

Religion	Response	Percent
Buddhism	28	93
Christianity	2	7
Total	30	100

Field Survey 2013

Regarding the summary of the participants' response on religion that is presented in Table 11, a majority of participants (93%) responded that they followed Buddhism, which is followed by Christianity (7%).

4.3.2 Cultural Festival Observation

There are different types of cultural festivals observed in Nepalese society. Nepalese society comprises different types of cultures, languages, festivals, traditions, livelihoods, etc. Due to these reasons, the Tamang community of Sertung VDC of Dhading who migrated to Kathmandu has also been influenced more or less by these different cultures. Regarding this issue, the participants were asked what kind of cultural festivals they observed. The response of the participants is summarized in Table 12.

Table 12: Cultural Festival Observation

Festivals	Total Participants	Response	Percent
Lhochhar	30	30	100
Dashain	30	10	33
Tihar	30	20	67

Manghesankranti	30	30	100
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Field Survey 2013

Table 12 shows different festivals and responses on them made by the participants. Regarding the summary of the table, all the participants responded that they observed Lhochhar (New Year). Similarly, all the participants responded that they observed Manghesankranti festival. Only the twenty participants (67%) of the total participants responded that they also observed Tihar festival, and ten participants (33%) responded that they also observed Dashain. The data show that the influence of Dashain and Tihar festival in migrated Tamang of Sertung VDC of Dhading who have been living in Kathmandu is seen growing gradually.

4.3.3 Marriage Preference

The participants were asked what kind of marriage system they preferred to. They were given two options such as 'arranged-marriage' and 'love-marriage'. The responses of the participants are presented in Table 13.

Table 13: Marriage Preference

Marriage type	Response	Percent
Arranged-marriage	18	60
Love-marriage	12	40
Total	30	100

Field Survey 2013

Table 13 presents the summary of the participants' response on marriage preference. Regarding the summary, a majority of the participants (60%) responded that they preferred to arranged-marriage. On the other hand, a minority of the participants (40%) responded that they preferred to love-marriage. The participants who responded on preference to love-marriage were mostly the unmarried and recently married ones.

4.3.4 Getting Advice from Family

The participants were asked whether they got advice from the family in different subject matters such as education, foreign employment, marriage, etc. The responses of the participants are presented in Table 14.

Table 14: Getting Advice from Family

Advice from family	Response	Percent
Yes	24	80
No	6	20
Total	30	100

Field Survey 2013

Regarding the summary of the participants' response in Table 14, a majority of the participants (80%) responded that they got advice from their family. However, a minority of participants (20%) responded that they got no such advice from their family.

4.3.5 Market Visiting

Generally people visit market for various purposes. The different purposes could be of buying vegetables, buying clothes, visiting friends, visiting market place and environment, meeting relatives there, etc. Regarding these points, the participants were asked when they visited the market with different purposes. The participants' responses are presented in Table 15.

Table 15: Market Visiting

Visiting	Response	Percent
Once a week	3	10
Twice a week	14	47
Thrice a week	13	43
Total	30	100

Field Survey 2013

Table 15 presents the information that a majority of the participants (47%) responded that they visited market 'twice a week', which is followed by 'thrice a week' (43%), and 'once a week' (10%).

4.3.6 Child Marriage

All the participants were asked whether there was child marriage practice in their society. In response, all the participants reported that there was no child marriage practice in the society. According to them, the child marriage practice was not existed in the past and even today it is not accepted socially.

4.3.7 Dowry System

Dowry is cultural aspect that plays important role in any society in marriage. In one way, it has positive aspect; on the other hand, it has also negative aspect. In the migrated Tamang of Sertung VDC to Kathmandu, the dowry system is simply presenting jewelry, gold-rings, gold-necklace, cash (money), household items such as dishes, plates, cups, pressure-cooker, water jars, etc. Regarding this point, the participants were asked whether there was dowry system in their society. The summary of the participants' response is presented in Table 16.

Table 16: Dowry System

Dowry system	Response	Percent
Yes	20	67
No	10	33
Total	30	100

Field Survey 2013

Table 16 shows the information on dowry system that a majority of the participants (67%) responded that there was dowry system in their society. On the other hand, a minority of the participants (33%) responded that there was no dowry system in the society. The summary of the responses presented in the table implies that the dowry system in Tamang community is

the influence of the other culture such as found in Hinduism. It is because that the actual dowry system in Tamang community was not existed culturally.

4.3.8 Reasons of Migrating to Kathmandu

There could be so many reasons and needs what force anyone to go from one place to another. During the process of fulfilling one's needs, and getting better opportunities, people often migrate from one place to another. Regarding this viewpoint, the participants were asked what reasons were there that helped them to migrate to Kathmandu. The summary of the participants is presented in Table 17.

Table 17: Reasons of Migrating to Kathmandu

Reasons of migration	Total participants	Response	Percent
To study	30	15	50
To search job	30	22	73
To grab better opportunity	30	25	83

Field Survey 2013

Table 17 shows that of the total thirty participants, a majority of the participants (83%) responded that they migrated to Kathmandu to have better opportunity. Similarly, twenty-two participants (73%) of the total responded that they migrated to Kathmandu to search jobs. And, fifteen participants (50%) of the total responded that they migrated to Kathmandu to study.

4.3.9 Migration in Kathmandu from village

The sub-unit of migration in Kathmandu from village is pertinent to the duration of time. The duration of time is divided in different phases. Regarding the duration of time, the participants were asked how long you had been living there in Kathmandu. The participants' responses are summarized in the Table 18.

Table 18: Migration in Kathmandu from village

Duration	Response	Percent
1-5 Year	3	10
5-10 Year	3	10
10-15	9	30
15-20 Year	15	50
Total	30	100

Field Survey 2013

Table 18 presents the information the duration of immigration of the participants from Sertung village to Kathmandu that a majority of the participants (50%) responded that there had been 15-20 year of time since their migration to Kathmandu from Sertung VDC of Dhading district, which is followed by 10-15 year (30%), 5-10 year (10%) and 1-5 year (10%).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Chapter Five presents the summary of the whole study, conclusion as well as recommendations for the further study for the researchers who have interest on carrying out further research on migrated Tamang, roles of Tamang women and the problems they faced.

5.1 Summary

Most of the Tamang people who migrated from the Sertung VDC of Dhading district are found to have been living in Boudha, Jorpati, Chabahil, Balaju, Kalanki, Samakhushi, Golghunda, Manamaiju, etc. There has been some change in their culture, tradition, occupation, education, awareness, living style, etc.

Descriptive Research Design was applied in this study. This research design helped explore and describe the existing realities of the role of the Tamang women.

The primary sources of data were collected through the fieldwork with the help of interaction, focused group discussion, face-to-face talk and discussion being based on developed questionnaire. The related literature, journals, articles, newspapers, websites, etc were the secondary sources of data.

The Tamang population pertinent to Sertung VDC of Dhading district who are residing in Kathmandu district was the universe of the study. Of them, the relevant information were collected from the majority of the Tamang population residing in Boudha, Chabahil, and Goldhunga, Samakhushi.

The focus of the study was mainly focused on the roles played by the Tamang women in the community. So, regarding the purpose of the study, the fieldwork area was confined within Kathmandu district.

The summary of the major findings is as follows:

- A majority of the participants (77%) responded that they had four to six family members, which is followed by one-three (17%), and seven-nine (6%).
- A majority of the participants (63%) responded that males were the earning persons in the family. Of them, seven participants (37%) responded that males were the earning persons in the family.
- A majority of the participants (38%) reported that their main occupation was business, which was followed by study (31%), agriculture (19%), and job (12%).
- Regarding the summary of the response of the participants presented in Table 4, of the thirty participants, a majority of the participants (93%) responded that they had cultivating land in their village in Sertung VDC of Dhading district. On the other hand, a minority of the participants (7%) responded that they had no cultivating land in the village.
- Regarding the summary of the responses made by the participants in Table 5, a majority of the participants (60%) responded that they had not their own house property. On the other hand, twelve participants (40%) responded that they had their own houses in Kathmandu.
- Of the thirty participants, eighteen participants (60%) responded that they had jewelry type of property. Eight participants (27%) responded that they had cash/money type of property. And four participants (13%) responded that they had land type of property.
- Regarding the summary of the table, a majority of the participants (43%) responded that their kinship was mother, which is followed by daughter-in-law (37%) and daughter (20%). The data shows that a majority of the participant were in the position of mother.
- Regarding the summary of the responses of the participants, a majority of participants (80%) responded that they got support from the family in different subject matter such as in education, working, discussion on marriage, participating in social and cultural events in society, etc. On the other hand, a minority of the participants (20%) responded that they got no support from their family. It means that they had to live under the control of the family decision.

- Regarding the summary of the table, a majority of the participants (73%) responded that there was no polygamy practice in the society. On the other hand, a minority of the participants (27%) responded that there was polygamy practice in the society.
- An important point to be remembered here is that the polygamy practice is not socially allowed or accepted. However, the response made on polygamy practice as 'Yes' was only based on polygyny in the village of Sertung VDC of Dhading. The eight participants who responded about the polygyny practice as 'Yes' were the senior people who had already seen polygyny in the Sertung VDC of Dhading district. There was not polyandry practice in the Sertung VDC. At present, neither in Sertung VDC nor in Kathmandu in where they were migrated is seen polygamy practice. It is at present not accepted socially. The same case is seen the migrated Tamang in Kathmandu from Sertung VDC of Dhading.
- A majority of the participants (80%) reported that they had no involvement in any organization. On the other hand, a minority of the participants (20%) reported that they had involvement in organization. The participants, who responded that they had involvement in organization, were involved in some cooperative organizations such as Pabitra Pyaldor Samaj, Ganesh Himel Tourism Development Committee, etc.
- The Tamang people who migrated from Sertung VDC to Kathmandu had experienced different types of problems. They had to face linguistic problems, cultural problems and social problems.
- A majority of participants (93%) responded that they followed Buddhism, which is followed by Christianity (7%).
- Only the twenty participants (67%) of the total participants responded that they also observed Tihar festival, and ten participants (33%) responded that they also observed Dashain.
- A majority of the participants (60%) responded that they preferred to arranged-marriage. On the other hand, a minority of the participants (40%) responded that they preferred to love-marriage.
- A majority of the participants (80%) responded that they got advice from their family. However, a minority of participants (20%) responded that they got no such advice from their family.

- A majority of the participants (47%) responded that they visited market 'twice a week', which is followed by 'thrice a week' (43%), and 'once a week' (10%).
- All the participants were asked whether there was child marriage practice in their society. In response, all the participants reported that there was no child marriage practice in the society. According to them, the child marriage practice was not existed in the past and even today it is not accepted socially.
- A majority of the participants (67%) responded that there was dowry system in their society. On the other hand, a minority of the participants (33%) responded that there was no dowry system in the society.
- A majority of the participants (83%) responded that they migrated to Kathmandu to have better opportunity. Similarly, twenty-two participants (73%) of the total responded that they migrated to Kathmandu to search jobs. And, fifteen participants (50%) of the total responded that they migrated to Kathmandu to study.
- A majority of the participants (50%) responded that there had been 15-20 year of time since their migration to Kathmandu from Sertung VDC of Dhading district, which is followed by 10-15 year (30%), 5-10 year (10%) and 1-5 year (10%).

5.2 Conclusion

Though there were both male and females as the earning person in the family, the role of the women was also very important. It implies that the Tamang women play vital role in earning and maintaining the family along with the male partner. The positions of the participants in their family were mother, daughter-in-law and daughter. The Tamang women also got support from their family in different subject matter such as education, work, discussion on marriage, participating in social and cultural events. The household activities are handled by the women. Instead, they are also engaged in labor-based activities and involvement in cooperative organizations such as Pabitra Pyaldor Samaj. The Tamang people who migrated from Sertung VDC to Kathmandu had experienced different types such as linguistic problems, cultural problems and social problems. They had difficulties to speak Nepali and other languages. Due to their mother tongue influence, they faced problem of communicating in the society of Kathmandu such as difficulty faced in buying something from the shop, difficulty communicating with the hospital staff, sometimes getting no job due to not knowing Nepali language. They also faced problem of getting no job and job opportunity due

to lack of their education. In the initial phase of migration of Kathmandu, they had difficulties in interacting with other communities due to linguistic and cultural barrier. Still now some senior Tamang people cannot speak Nepali and understand very little. Recently the migrated Tamang get united together and solve any common problems and they feel somehow easy at present than before. Especially, the Tamang people who migrated to Kathmandu were to better opportunity, search jobs, and study.

5.3 Recommendations

- The envisaged perspective in this research is causes of migration, and the problems they faced in the new society. So, this study can help for further study on any community migrated to Kathmandu from their villages.
- This study can help for further research on the Tamang women's social position and their role and the problems faced during the migration.
- This study can be helpful to carry out study on gender issue in any communities including.
- This research can help to know the general viewpoint of the Sertung VDC of Dhading district and the Tamang people and to carry out research on Tamang women's issues.
- This research can be helpful for further research on why people migrate from rural to urban area.
- This research can be a guide to carry out a research on the issues of Tamang women.
- This research can be more helpful to carry out study on social change and development and cultural influence.

QUESTIONNAIRE

Demographics:

Date:	Age:
Place:	Marital Status:
Informant:	Education:
Gender:	Occupation:

ECONOMIC ASPECT

1. How many members are there in your family?

- One-three Four-six Seven-nine Ten-twelve

2. Who are the earning persons in the family?

- Male Female Both

3. What is your main occupation?

- Agriculture Business Job Study

4. If job, what is your secondary source of income?

- Agriculture Business Labor Other

5. Do you have own cultivating land in village?

- Yes No

6. Do you have own cultivating land in Kathmandu?

- Yes No

7. Who owns the house property?

- Father mother husband self

8. what kind of private property do you have?

- Land Money Jewelry Cattle

SOCIAL ASPECT

9. What is your social position?

- Daughter daughter-in-law mother

10. How much support do you get from your family?

- Yes No

11. What are the main duties of women in your family?

- Cattle raising household duties wage labor agricultural work

12. Do you have polygamy practice in your family?

- Yes No

13. If yes, who and why?

.....

14. Does your family provide advice for you on every issue?

- Yes No

15. How many times do you go to market?

- Once a week Twice a week Thrice a week

16. If so, why do you go there?

.....

17. What are the reasons of migration?

18. How long have you been here since your migration?

19. Are you involved in any organization?

- Yes No

CULTURAL ASPECT

20. Which religion do you follow?

- Buddhism Christianity Hinduism

21. What different festivals do you observe in your community?

.....

22. Which type of marriage do you prefer?

- Arranged marriage Love marriage

23. Is child marriage practiced within the community?

- Yes No

24. Does your society still practice dowry system?

- Yes No

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ANNEX I

CHECKLIST

1. Household Activities
2. work time
3. Types of Work
4. Problems Faced by Women
5. Traditional Belief
6. Education
7. Role of Decision Making
8. Discrimination Between Male and Female

ANNEX II

CHECKLIST

Key Informants

1. Mostly Tamang Women
2. Both Literate and Illiterate Tamang Women and Some Men If Necessary

ANNEX III

A Brief Description of Informants

S.N.	Name	Age	Education
1	Purna maya Tamang	47	Literal
2	Khedi Tamang	47	Illiterate
3	Rudra Tamang	44	Literal
4	Sarswoti Tamang	43	8 pass
5	Pokti Tamang	55	Illiterate
6	Chomaya tamang	26	B.A. pass
7	Herymaya Tamang	35	8 pass
8	Charimaya Tamang	32	5 pass
9	Maili Tamang	40	Illiterate
10	Namu Tamang	47	10 pass
11	Tejmaya Tamang	41	Literal
12	Chali Tamang	22	B.A. running
13	Rajina Tamang	29	+2
14	Deb maya Tamang	39	Literal
15	Tarjom Tamang	80	Illiterate
16	Kisamaya Tamang	34	Illiterate
17	Suni Tamang	27	+2 pass
18	Rita maya Tamang	34	Illiterate
19	Rekha Tamang	24	10 pass
20	Gobina Tamang	21	B.E.
21	Sita Tamang	21	H.A.
22	Dudumaya Tamang	32	Illiterate
23	Dhanmaya Tamang	36	Illiterate
24	Domaya Tamang	38	10 pass
25	Selcha rani Tamang	50	Illiterate
26	Komaya Tamang	50	Illiterate
27	Norjhung Tamang	37	Illiterate
28	Tikri Tamang	42	Illiterate
29	Dhanmaya Tamang	78	illiterate
30	Lilimaya Tamang	34	illiterate