

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

The Himalayan regions of Nepal and India, their ancestral land is called Tamsaling. They are the aborigines of Yambu, or Kathmandu Valley, who had self-rule and autonomous roughly 2 centuries before present, systematically displaced during the expansion period of Gorkha Kingdom this continues to the present day, the Central Development Region, Nepal remains where 70% of the population reside. The traditionally Buddhist Tamang are the largest Tibeto-Burman ethnic group within Nepal, constituting 5% of the national population of over 1.3 million in 2001, increasing to 1,539,830 as of 2011 census, yet contested. Tamang are also a significant minority in Sikkim and Darjeeling District of West Bengal of India as permanent settlers; their languages are fifth most spoken in Nepal (note all Tamang languages are not mutually intelligible). They were one of the aborigines who were least affected by the process of Nepalization or Khas-ization. They were considered low caste automatically in the dominant Hindu state and system, and thus, there is exploitation, marginalization, and oppression of Tamang people. Peculiar to Tamang people are complex marriage restrictions within the community. (Acharya, 1981:86).

According to TAMANG Mythology of Tamang History Tamang is the very ancient. The Tamanga are original people of Yambu (Kattmandu). Nepalese history speaks that the Enlightened Manjushree made an ancient abode of Tamang in Yambu. The ancient Tamang song- “ Gyanaka Gyamse Phepkaziam or appeared from China” proves that the oldest tribe of Yambu (Kathmandu) is Tamang. There are dense Tamang settlement around the Yambu (Kathmandu) even today. In the course (way) of time, other races also settled in and around Yambu (Kathmandu) and gradually the Tamang people were displaced. The displacement is the result of today’s social structure. Dr. Anatoly Yakoblave Shetenko visited Nepal under the archaeological study programme under an agreement between Nepal and USSR. He discovered the tools, Weapons and apparatus of stone age (of about 30000 B.C.) at Budhanilkantha

were the same as found in Govy of Mongolia, Asia and America. At present such apparatus of Mongolian stone-age are found in Yambu (Kathmandu, Budhanilkantha) which prove that the Mongolians (Tamangs) came via (by way of) Tibet and Himalayan to Nepal. It is evident that the Mongols were settled in Yambu (Kathmandu) from North before 30,000 (Thirty thousand) years ago. According to Janak Lal Sharma, those Mongols came from north are today's Tamangs. According to the version of the dynasty of Nepal and Dr. Shetenkoko, Tamangs are the oldest tribe of Nepal. Source: book of Thu:Chen Thu:Jang, published years 1998, writer's name Moktan Dupwangel Tamang.

For this purpose, the country should be able to balance among different minorities too. In order to enhance the state of national solidarity for the holistic development of the country, there is a direct need of formulating new strategies for social integration. Social integration leads to make the people participating in nation building attempts along with decision-making level for the betterment of their overall situation. Thus, the national integration process manifests to social well being equality, human rights, and equal opportunity, democratic system, economic betterment etc.

While studying about any race or indigenous women should not be denied since being the minority gender they are equal with males even in contemporary society in various aspects. Women although, cover half of the total population in Nepal, their involvement in social and economic activities is not fully assessed due to lack of education & skill. A handful of women are engaged in highly professional jobs such as doctor, engineer, officer etc. Some are engaged in business, industries however, its number is quite negligible.

Women play a significant role in the development of a nation. They play an important role in the formation of the society and are therefore considered as one of the two wheels of the cart. The other is man. A cart cannot move without two wheels likewise society cannot formulate without man & woman. But though men and women have equal participation and importance in running the society, women are considered as weaker and inferior compared to men. If we look into the socio-cultural background of the Nepalese Society and its people, a prominent line between masculinity &

femininity has always existed. This puts male on the superior position while females are considered as subordinate gender (UN, 2000).

Now-a-day, also women are still considered as the dependent entity who totally rely upon their father, husband, son or male member of their family. And they are expected to look after home and family. Child bearing & rearing is considered as the ultimate job for them. They are given no power in decision making (Acharya, 1981).

That advocacy regarding equal treatment of women and equal footing with men is still anxiously desired to be accomplished at governments, societies, and national and inter-national communities' interest (Adhikari, 1986). In this regard, it is a good stride towards improving the condition of women and thus involving them to the chain of development. "The earlier labour statistics projected women as parasites who depended fully on their male family members for their feeding and clothing. Their economic contribution to the household is being zero. However, the new findings prove this general conclusion about women proved to be wrong (Ghimire, 1977).

Predominantly, men are those who interact with the outside world whereas women spend more time in the household chores. Women are mainly responsible for cooking, cleaning, washing, caring for children and family etc. which are not seen as economic activities. The reality however is different. Women play an active role to improve household economy and household matter. They generate more income than men. An estimate shows that women contribute 50% to household economy. Men and Children contribute 44% and 6% respectively (Bennet, 1983).

Nepalese society hasn't yet recognized the productive potentialities of women. But the world is changing. People around the world have come to realize the importance of women's participation in social and economic development. In the developed countries men and women work hand in hand with equal participation as the two wheels of the same cart. That's why the already developed countries are evermore developing. No development plans and programs can be successfully implemented unless both male & female agree to participate in it. The developed countries have realized it and an under-developed country like Nepal needs to realize this wise concept in order to change itself towards betterment.

It is widely acceptable that development is not possible by ignoring the essentiality of women labor force that has an important share in the process of economic development. Moreover socio-economic, rights should be well preserved to materialize this concept. Women's economic activity rates even by conventional definitions are estimated to be much higher than those reported in the census data. A scrutiny of rational data clearly indicates a resisted reporting blast in economic activity rates.

However, the status of women report series shows that women in the Terai were equally active in the economic sphere, albeit invisibly, but that their activities, were not reported as being economic. In fact, they were active in the household production system e.g. In food processing & cooking for farm products, kitchen grading; and cooking food for village shops run by male members of the family. In addition, women performed domestic chores as unpaid labor which is not reflected in any economic statistics (Acharya, 1994).

The position and status of women are also related with the prevailing religious beliefs and practices in the community they belong to. The difference is very minced from one religious group to another. For example there is no segregation of women in the Buddhist community but it is there in the Hindu community as well as perhaps to greater extent, among the Muslim community. In Hinduism, most religious activities are performed only in accompaniment of the house wife. (Majupuria, 1991).

Although women in the Hindu society are described by scriptures as *Sahadharmini* (companion in religion) and *Sahakarmini*, they have been willfully placed under eternal guardianship of father during maidenhood, of husband after marriage and sons during widowhood. Therefore, there is need for making efforts to provide equal economic rights and equal ownership of the means of production to women also. It is a crucial importance for women to get equal social status, independent existence and political equality.

There are two dominant cultural groups in Nepal. In the Tibeto-Burman culture, women are more open and participate actively "outside" or in the market economy. In

the Hindu culture, women's participation is confined "inside" for domestic and subsistence agricultural production (Lama-Tamang, 2009).

Discrimination against women has been prevalent all over the world as mentioned earlier; Nepalese women work harder and longer and play active role in domestic economy as compared to men. Regardless of this, they have limited access to resources, politics, legal rights and are less involved in decision making.

Following the Women's movement and rise of feminist thoughts in the world, women in development women and development and gender and development are Concepts that have helped recognize the importance of Nepalese women to participate in the development process. In 1990, Nepal ratified the convention on the elimination of all forms of discrimination against women (CEDAW) and participated in the fourth world women conference in Beijing in 1995. This resulted into the establishment of ministry of women, child and social welfare, to promote women and children issues. Similarly, there are many Non-Governmental Organizations- national and international, actively involved in women's issues. Despite all these efforts in the past, women in Nepal are still discriminated. They are considered in subordination position. This cannot be changed until there is substantial change in attitudes and behaviors of Nepalese society.

So, in this dissertation, we are going to study the overall status of Tamang women at present like social, cultural and economic status. Likewise, it tries to address their problems as there are little or no change in their livelihood even though some studies have been conducted by V.D.C for the Tamang women. By taking these things into consideration, we will try to light on the plight they are facing and try to find appropriate solution.

1.2 Statement of the Problem

Nepalese society is dominated by men and where female are considered next men. With no surprise, this applies to Tamang women also. Generally it is believe that Nepalese women work harder and their overall burden are much higher than that of men to run household and family affairs. And it is also true that even though women

are said to be equal as men, their situation and position present is poor. The status of women is an important factor affecting the socio-economic development of the country. For example, if women don't manage household chores properly, man will not be in position to work outside independently. Women's work is confined within a house; hence their contribution is neither accounted in the national economy nor at household economy. The roles of men and women are interdependent. But women who constitute half of the total population have been largely ignored. Men hold more power, prestige and privileges than women. This is the problem women are facing and Tamang women are no different.

Factors such as patriarchal family structure, poor economic condition, high illiteracy, traditional beliefs, social norms and values have limited women's participation in the mainstream of development. Women's Participation of other variables such as Politics and National Policies. Women's role, status and contribution to the mainstream development of Godavari VDC in general, and farming sector in particular, need to be studied in the context of these factors and variables. This study will be answered following questions in reality.

-) What is the social, cultural and economical status of Tamang women?
-) What their roles in decision making process?
-) What is the perspective of Family members and community towards working women?

1.3 Objective of the Study

The general objective of the study is to find out the socio-cultural & economic condition of the Tamang Women of Godavari, VDC. The specific objectives are as follows:

1. To describe and analyze the social, cultural and economical condition of Tamang women.
2. To explore women's position in decision making process.
3. To analysis the questionnaire analysis and findings.

1.4 Significance of the Study

This study has covered the status of Tamang women of the Paudol in Godavari VDC under the Lalitpur district. The study aims to reveal different faces of Tamang Women's life and society they live in. This study will help other researches which are related with Tamang community and status of women. Similarly, this study will also help to policy makers for conducting various women development programs.

1.5 Limitation of the study

The study focuses on the socio-cultural & economic status of Tamang women of Paudol in Godavari village. The study also focuses on Women's role at household and community levels, hence, other aspects of Socio-cultural & economic developments are not considered. This is a macro level study that wouldn't be considering representative of other Tamang communities. This study has been carried out in limited time, resource and budget as a student level for partial fulfillment of Master's Degree so this study mightn't cover all details about status of women in this community.

1.6 Organization of the study

This dissertation constitutes seven chapters. The first chapter deals with the introduction of research study. The chapter two reveals some books and dissertations that were reviewed for the preparation of this dissertation. All the literatures, which were reviewed, were written about the Tamangs and their culture.

The third chapter related to the methods, which have been applied in this dissertation. The chapter four consists the general introduction of Godavari VDC Geographical setting, environmental, cultural, social, political and educational backgrounds have been briefly described. Chapter five, six and seven are the major parts of the study. Chapter five, six and seven may aggregately be termed as social, cultural and economic condition respectively. This chapter aims to perform critical analysis to Tamang culture and socio-economic condition with the help of data, information and opinion survey.

Chapter seven is the ending chapter which concern with suggestions for preservation and reformation in existing cultural values of Tamang women of Paudol, Godavari VDC in the beginning major problems and defects in the existing situation have been identified. Then the potential measures for preservation and reformation in the existing situation have been suggested. References and appendices have been presented in the last part of the dissertation. Thus the dissertation completes its formation.

CHAPTER - II

REVIEW OF LITERATURE

This chapter presents the related literature reviews regarding the Tamang ethnic identity at first. Then it focuses on the feminist issues since the research aims to study the socio-cultural and economical status of women from Tamang community. Finally, the reviews cover the women under Tamang community.

2.1 Tamang Community in Nepalese Society

Tamang (2011) writes in his book *People of Nepal* that Tamangs are one of the major Tibeto-Burman speaking communities in Nepal, and maintain a belief that they originally came from Tibet. They are specially resided in the high hills of east, north, south and west of Kathmandu valley in Nepal. It is said that originally they were collectively called "Bhote" meaning Tibetan. Tamang was attached to them because they were horse traders "Ta" in Tibetan means "horse", Mang means "trader." He also described the caste system of Nepal. Various caste groups, their religion, culture, habitation, rituals etc, have been illustrated but in very brief. In this book, he described about the culture and religion of Tamangs.

Tamang (2011) again published another book about Nepalese caste system in Devangari Script which is named as *Sababi Jatko Phulbari*. In regard to the Tamangs of Nepal he has analyzed the status of the Tamangs from past to the present. He has introduced Tamangs as the laborious people. According to him, the Tamangs have mostly settled at places with the height of 5000 to 7000ft. He stated that Tamangs were exploited during the Rana regime. They want to live together forming with dense and clustered settlement. The main crops produced and consumed by them were wheat, millet, maize, potato, paddy etc, He mentioned that buffalo meat and garlic are not entered into their house. Besides, he has also mentioned about different rites and rituals like marriage, birth, death etc, but in very brief. Apart from Tamangs, he has introduced other 30 castes in his book.

Dhamala (2010.) has described the Tamangs in his book entitled *Sikkim Ko Itihaas* that these people specially belongs to Nepali community in Sikkim but most of the cultural and religious traditions are match with that of Bhutia.

Dutta (2012) studied that the present population of Sikkim is composed of the communities viz. Lepchas, Bhutias, Nepali and the plains people represented different ethnic groups settled in the state at different time. Beside these castes, there are several tribes normally enumerated as Kirantis. Among the Kirantis, the Limboos, Sherpas, Tamangs, Mangars, Gurungs and Rais are important. The Tamangs are now treated as middle caste people. They are mainly the Buddhists and also have their own Tamang dialect. At present they are completely assimilated into the Nepalese cultures. But in Sikkim, Darjeeling and Bhutan they practice their culture in same way specially Losar (new year) which falls on last of January or first week of February. However, Nepalese Tamang celebrate both their Losar and other adopted Hindu festivals like Dashain and Tihar.

Fricke (2008) studied about Tamangs marriage system and procedures in detail. Besides, he studied about their household system and demography of the Tamangs and concluded that although Tamang dialects vary across the whole of their territory, kinship and family terms are consistent and groups have trouble at communicating among themselves. Similarly, Ghimire (2008) has examined ecology, culture and economy and Tamangs relationship in village society of eastern Nepal. His study reveals that Tamang are scattered throughout the all parts of Nepal and according various social and cultural background there is different ways of lives and occupations.

Haimendorf (2009) had studied about Tamangs 31 years ago and concluded that as a consequence, Tamangs settlements span environments and economic orientations from strongly subsistence oriented agriculture to the urbanized wage, earnings environment of Kathmandu. In spite of these, different environments the Tamangs as a whole are united by various communities of social organization. Patrilineal clan organization (organization in which the role of father is prime) a cultural, stress on the importance of cross cousin marriage and an emphasis on the exchange and alliance values of marriage.

Hofer (2008) has described the various rituals of Tamangs in his book. The birth rituals, marriage procedures, death rituals, religious beliefs etc, have been comprehensively stated in his book.

Like Hofer, Lama-Tamang (2011) stated that Tamangs are indigenous people of the country with distinct rituals and traditions. According to him some people believed that the Tamangs came from Tibet with king Srong Tsen Gampo on horse and later on they did not follow the king and settled down in Nepal, however he himself is unwilling to support this belief since the arrival of Shrangchunggampo and Tamangs has not mentioned in their clan history. He has especially described about Tamangs' history, customs and songs in his book.

Similarly, Parajuli (2013) has described about the socio-cultural aspect of the Ghising which is one of the major caste within Tamang's caste system. His research study was based in Chungway VDC (Dhankuta). Origin and history of Tamangs, their different sub-castes (thars), physical appearance, structure, residential area, population, social conditions including life style, food habit, dress, ornaments, language, education, festivals, religious ceremonies, entertainment, birth, marriage, business and profession of the Ghising in Chungway VDC have been studied.

Sapkota (2012) stated that Maheshwor was the forefather of Tamangs who was kept by wild witch. Tamangs were called 'Murmi' which was originated from the word 'mulmi' that is designation as equal to Mukhia. Mulmi was elected every year. The function of Mulmi was to levy land tax, to maintain peace and order in society. Besides, he has described other aspects of social life. Thus he has provided the general introduction of the Tamangs culture, traditions, religion and their origin, etc.

Sharma (2015) stated that the forefathers of Brahmin, Chhetriya and Tamangs were the same. Maheshwor was forefather of Tamangs. Major cultural practices have been also mentioned in his book. He described about the Birth pollution, Annaprasan (feeding rice to children for the first time), Kshewar and cross cousin marriage. Among various marriages, arrange and love marriage is popular. He has

described the procedures of arrange marriage. There is no so hard restriction to marry the pregnant women. Widow marriage is also prevalent. The rule for divorce is easy and simple. Death rituals also have been explained in his book. Besides, like other authors, festivals, religious ceremonies entertainment etc, of the Tamangs have been stated in brief.

Sharma (2013) has described caste and clan system of Nepal. Major castes and their general introduction has been described. Among various castes, Tamangs also have been introduced by him. He stated that the Tamangs entered in Kathmandu valley before 3000 years ago. From Kathmandu valley they migrated to the surroundings of the valley such as Rasuwa, Dhading, Makawanpur, Kavrepalanchok, Sindhupalchok etc. He has also mentioned two stories about migration of Tibetans but has not provided any supporting evidences to believe these stories. He has described social organization of the Tamangs with its members and their respective function and designation. He has differentiated Ningmapa and Gyalokpa on the basis of their god, dress, colour, etc. Tamangs Gumbas, Thars, their general characteristics, cultural practices, division of work etc. also have been mentioned. To understand the common cultural practices of Tamangs, his contribution may aid to the great extent. But in some cases their cultural practices may vary from place to place which has not been illustrated in his book.

Significantly, among themselves, Tamang apply their own categories to designate people within and outside their respective community. Despite the fact that the ethnic category Tamang subsumes western and eastern subgroups, western Tamang see no deeper connection to the easterners than they do to people known by the ethnic label Gurung.

According to Campbell (2013, 206), Tamangs living east of the Bhote Kosi River in Rasuwa district, which has the largest population of Tamang in Nepal, are referred to as *Shyarpa* “east people” by the Tamang of the river’s western side, who are vice versa designated as *Nuppa* “west people” by those living eastwards of the river. *Shyarpa* consider *Nuppa* as more traditional, which is reflected for example, in their wearing of more traditional dress and differing song styles.

Furthermore for western Tamangs the label *Shyarpa* includes not only people generally referred to as Tamang, but Sherpa communities as well.

Within the community of eastern Tamangs, people distinguish between Tamang and Ghale, based on the former eating beef, and the latter having their own terms for “elder brother”, “elder sister”, “father” and “grandmother” and differing honorific expressions. In this specific local setting Gurungs and Bei also form part of the local community and share the same basic social and cultural structures. Therefore outsiders tend to apply the term *Tamang* to the whole community, whereas from an emic perspective this is incorrect (Lama-Tamang, 2011).

In the Helambu region a main social distinction within the Tamang community is made between Lama and Tamang; the former who are generally wealthier, present themselves as Sherpa to outsiders. As these regional emic accounts on ethnicity categories reveal, ethnicity and identity processes are much more complex than a single label suggests. A person can be linguistically Tamang, but denies this identity in terms of dietary rules, as it is the case for Ghale. Furthermore identities are context-dependent and subject to strategic use, illustrated by the fact that some Tamang choose to present themselves as Sherpa or Gurung outside their own community.

Review of above studies shows that, different writers described about socio-cultural practices of Tamang in Nepal. Being the socially and politically excluded ethnicity from the mainstream central politics, the race is regarded backward in compare of ruling race like Chetri, Brahmin and Thakuri. The above studies shows only the traditional socio-cultural practiced by Tamang. But they have not described any changes occurred in Tamang community, in case of marriage, festivals, family structure, housing, religion, language, food, clothing, ornaments, social organization, etc. Due to the modernization, many changes may be found in the Tamang society. They have not given any details on economy of Tamang. Similarly being the backward race from mainstream Nepalese politics, the plight of Tamang women is too is not well since they belong to the minority gender within the minority race in Nepalese context.

2.2 Women and Gender

Much has been written about the Nepali women and their status in society. The plight they are in perhaps make interesting food for thought to many authors. This chapter aims to uncover some facts on socio-cultural economic condition of the Nepali women, as per the literatures available. The research is not holistic as there are innumerable articles and write ups about the Nepali women and their status.

Main discussion all over the world is that male and female have equal rights and responsibilities for the development of economic activities. They are also ready to take greater challenges in the face of the new millennium. Limited research has been published for the favor of gender issue and very few published literatures regarding the condition of employment opportunities of gender participation on socio-economic & developmental work.

2.2.1 Global Context

In many countries relatively large numbers of women assistants on farms or on other family enterprises and the huge majority of women workers live in developed countries and about two third of them work in the service sector and one quarter in industry and one fifth of women are in agriculture and the remaining are engaged in industry and the service sector. In developed country such women workers are to be counted among the economically active. Certain countries only include contributing family worker who work more than one third of normal workday (ILO, 2014).

On the farm, women shared the work the responsibility, the risks and the decision making with their husbands off the farm in farm organizations, those women were unrecognized and invisible; their participation was a scarce as hen's teeth. Clearly the definition of a farmer encompassed a man & perhaps his sons, not a woman and all the children. According to John Smith and sons, not a woman and all the children. According to John Smith and sons, Lack of recognition was blatantly advertised to the world or farm gate signs, which would spell out. One would never find that women worked or lived there.

2.2.2 Theoretical Overviews

According to liberal feminists, women need to be integrated in to a wider away of role, including employment outside the home and need to assure greater responsibility for domestic tasks. It concentrates on women may claim equality with men on the basis of essential human capacity for reasoned moral agency, that gender inequality is the result of a patriarchal pattern of the division of labour, and that gender equality can be produced by transforming the division of labour through the re-patterning of key institutions low work, family, education and media. Similarly, Marxist feminists view is that gender inequality will only disappear when capitalism id replaced with socialism once women's economic dependence on men dissolves, the material basis for women's subordination will also fade. Women who work in tend to be responsible for production of the goods and services that have no exchange value (ILO,2014).

Marxist feminists see women as relating differently to the means of production in capitalist systems. First capitalism has intent to be responsible for the production of goods and services that have no exchange value. Hence Women's house work and child care work is not considered "real work" since they do not produce money. Second, the association of women with the private home releates the public labour to a secondary status. The cultural prescription that women belong in the home situates women as a "reserve army of labour" (CERID, 2009).

At this stage, there can be little doubt that a serious programmed of normal development must go hand in hand with transformation of tradition family structures. Otherwise, a heavier exploitation of women is the only alternative, without even the counter balance of a higher production (Samarasinghe and kusterer, 2015).

While outside employment adds to household incomes, it does not necessarily mean an improvement in women's lives or in their capacity to care for children. Women may not have control over household money, which may be used by men for other than family support. Home alternative employments such a raising cash crops or milk buffalos, may increase the work load of women, depriving them of time needed for task directly related to child care, such as kitchen gardening of administering to illness, resulting in the lower nutrition and health of their children (UNICEF/NPC, 2013).

2.2.3 Tamang Women in Nepalese Context

Surveyed census and found that female in the labour force is always less than for their male counterpart. The male economic activity rates declined in 1991 in all districts under review. However, in the case of females the percentage of activity increased by about half the number of districts and declined in others. The decline was more among male than females. Female participation in the Terai was found to be much less than in the Hill and Mountain districts. However, the districts of the Kathmandu valley, showed a lower rate of economic participation for women as compared to other hill districts. However the percentage of active males in agriculture declines in all districts. Female employment in agriculture also declined in most districts, though marginally (CBS, 2011).

The status women in Nepal study show a strong relationship between women's level of input in the outside economy and decision making processes within the household. However, the 1995 study mention above revealed a down ward trend in the decision making for women, despite an improvement in household income as a result of the development interventions such as credit facilities, subsidies programs and water systems (Ghimire, 2010).

Women work hard in comparison of men's work, for both economic activities and non-economic activities. But earnings ratio is lower of women in comparison of men's earnings ratio. The recognition given to women's labour contribution would be key to improve their self-evaluation about their own place in the Nepalese society.

2.2.4 Women and Social Status

The social status of Women in Nepal is generally low, a situation attributes both to the general poverty of the country and the gender based distribution of power and resources in the family and society. Although the constitution of Nepal guarantees equal rights, the imbalances between the legal provision (particularly regarding poverty) and in the interpretation and application of law (Maskey, 2015).

"Chhorapayekhashi, chheripayepharsi", a popular Nepali saying which suggests having a feast of mutton when a son is born and eating modest pumpkin when a

daughter is born, sums up the different values the society has places on sons and daughters. In such a situation, a mother regrets when she gives birth to a daughter. If she does not give birth to a son her husband is likely to marry a second wife in hope of a son. On the other hand, women having more sons enjoy higher status in the family (Bennett, 2014).

Women are seen as daughters, wives and mothers. They are not recognized as individuals with their own identity. Woman's social position is entirely defined by the status of her father, husband and son (Acharya, 2014).

Predominantly, men are the one who are always free to interact with outside world. Women's major boundary of operation is within the household. Husbands and wives may have the same qualifications but they do hold different status in the facility. Husband commands respect and is considered powerful person in the household whereas wife is treated almost like a slave. She possesses nothing of her own and is only recognized by the name of her husband.

Traditionally, mountain women have enjoyed more freedom of movement, independent in decision making and a higher status than women in lowland (Gurung, 2011). Tibeto-mongoloid groups which include Sherpas, Thakalis, Tamangs, Gurungs, etc. are known as high mountain people. The status of women amongst these groups is highest in Nepal.

Nepal is ranked 143 rd of out of 175 countries in gender related development index. This indicates a high disparity in the status of women in relation to men (UNDP, 2011).

2.2.5 Women and Economy

Nepal is matrilineal society. The authority over household and property management rests normally with the sincere male Sons have inheritance rights by birth to the property of their parents. This is one of their parents. This is one of the main factors creating inequality between men and women.

In more orthodox Hindu Communities, women are largely confined in household chores and subsistence production as compared to women subsistence production as compared to women from the Tibeto-Burman communities. Tibeto-Burmese women are seen participating actively in the market economy (Acharya and Bennett, 2014). Among the ethnic groups, which have trade or commerce as their main source of economy, the status of women is higher.

2.2.6 Women and Decision making

Decision making capacity or the ability to influence decisions depends on different roles of women as mothers or mothers in law or daughters and daughters in law, which also determines their status at the household (Gurung, 2014).

Ethnicity and socio-cultural backgrounds also determine decision making power of women. For example, in orthodox Hindu communities, women have less significant roles in major household economic decisions than those of women from Tibeto-Burman communities. Orthodox Hindu Women do not even decide what food to prepare for dinner (Gurung, 2014). In this community relations, are patriarchal and decisions are taken only by husbands and fathers .

Contrarily, to women from orthodox Hindu communities, women of Tibetan-Burmese groups are conferred with more autonomy, freedom of movements, enter premarital activities and opportunities to assert their opinions and influence in important household and community decisions (Gurung, 2014).

It is found that in dichotomous communities such as Maithili and Parbatiya, In which men and women have defined roles, women are restricted in decision making process. But in non-dichotomous communities such as Rai, Tamang, Thakali, Gurung and Magar where roles of men and women are not clearly defined. Women participate actively in decision making processes (ShtriShakti, 2013).

2.3 Review of thesis

Shakya (2012) in his research “Cultural practices during postnatal period in Tamang community in Bhaktapur district of Nepal” writes about the socio-cultural practice

and health status of Tamang women in Bhaktapur district. According to Shakya, certain foods like buff, pork, fish, potato, millet bread, wheat bread, green leafy vegetables are restricted and foods like rice, chicken, *Sundi khole*, are special food during postnatal period. Drink like *Chhyang* (millet and wheat) and cold water are restricted. Alcohol (millet), *Chhyang* (rice) are prescribed. During postnatal period Tamang practices prevention and precaution from family God, evil eyes, witches.

Shakya, (2013). These practices are influenced by cultural, social and economic factors. Local beliefs, customs, traditional healers like *Dhami/Jhakri* (Shaman), mother-in-laws, illiteracy and the lay referral by significant female relatives play key role in recommending these behaviours. Most of the cultural practices and belief are not scientific and need to change their beliefs and practices by improving health education in that community .

Sharma (2014) has studied the gender discrimination inherent in Tamang community. She compares Tamang women with Brahmin women. Her study suggest that in spite of ethnicity discrimination against women exists in Nepali society and household level as well. Women are more aware of societal discrimination as compared to the household level discriminations. Different types of organizations are working in the field of discrimination and assisting women to raise the level of their awareness about societal discrimination. Mass media such as television and radio are also helping women to make aware of societal discrimination. The reason of unawareness about household level discrimination is due to respondent's positive attitude toward discrimination.

Sharma writes, “Discrimination in education, the main supportive factor of development as perceived by the respondents, is done by both male and female particularly father and mother in parental home in both Brahmin and Tamang families the major discrimination faced by more than half of the total Tamang women such as allowances and occupation is done by male; and food and way of behaving by female. Similarly, male members of Brahmin family discriminate women for allowances and occupation. The female bring about discrimination in way of behaving”

Pokharel, (2015) choose their marriage time and partner by both male and female equally. However, the discrimination in food is done by 100% female in Brahmins and 60% female in Tamang family, very few (5 in Tamang and 5 in Brahmins) reported as they are being discriminated. More than half of the women from both Tamang and Brahmin family of study area admitted that they were (married) or will be (unmarried) restricted to choose their marriage time and partner by both male and female equally. The finding has suggested that the discrimination in Nepali society has been interlinked with traditional culture and beliefs. Still they do not take it as discrimination. They think it would be an issue of discrimination if their husband or parents had enough property and still would not have given any of it to them. It means the issue of property discrimination is only for rich families.

2.4 Research gape

The obligatory financial contribution for social and ritual gathering like marriage, *Ghewa*, *Chhewar*, feast and festival too has hampered the Tamang community. Because of the social fear they conduct expansive events, which mean the major portion of their income is being spent on such unproductive activities. The overall socio-cultural, socio-economic, educational and political status of the Tamang women of Godavari is in critical condition however traditional marriage, dress and food habits have been changed in this modern age. Tamang women have very limited role in decision making in the family as it is dominated by male counterpart or senior male of family. Marriage is done in early thus they are more likely to have health issues in the long run. There is no family planning as child is born after one year of marriage. Although now-a-days regional hospitals with ambulance facilities are available, they only go to hospital when the person is serious. Livestock is also another source of their economic status. Most of the households have cattle like buffalo, cow, ox, goat/sheep and poultry. Purpose of keeping all livestock is only for domestic use and will be in small numbers.

CHAPTER III

RESEARCH METHODS

3.1 Rationale of the selection of the study Area

Paudol, a small village which lies in the south east of Lalitpur district's VDC is a place where agriculture and animal husbandry are two major occupations. Women constitute nearly 50% of the population of Paudol and they are playing significant role in the economic development of the village. They are actively engaged in household as well as agriculture, animal husbandry and other income generating activities. But despite a high participation of women in all the income generating activities, their contribution to mainstream development of the village was never a subject of study. I selected this area because even though it is very near or connected to the capital city, women might have even in margin in each patriarchal community. And my thought was, if there is the situation like this in Godavari, which is connected to the capital, what the situation was like in remote parts of the country. So, in this basis, I selected this area and this study is an attempt to address these gaps.

3.2 Research Design

To conduct this study exploratory and descriptive research design has been adopted. The purpose of the study is to explore and describe socio-cultural & economic status of Tamang women in household and community level in Paudol village of the Godavari VDC. Descriptive aspects are composition of population, type of family and size, life style, major economic sources etc. and exploratory aspect are marriage patron, control over all resources, husband-wife relationship, decision making etc. To give the analytical outlook, this research aims to be descriptive.

3.3 Nature and sources of Data

This study uses both qualitative and quantitative data collecting techniques. Primary and secondary information were the main source of data. The primary information and data were collected through questionnaires, household surveys, case study, focus group discussion, key informants and structured or unstructured interviews in the field. The secondary information and data were obtained from the different related

research reports, published/unpublished document, books, journals, office records and library etc.

3.4 The Universe and sample of the Study

The study was carried out in Godavari VDC of Lalitpur district. Among them 80 households are Tamang (*Source: Godavari profile V.D.C, 2014*), which lies in ward no. 7, Paudol. In order to explore the objectives, 40 respondents from various aspects of life, education, income and of different age are taken as purposively. The samplings are taken purposively.

3.5 Data Collection Technique

Research for this study was conducted using various methods of the data collection. Both primary as well as secondary data of qualitative and quantitative in nature are collected. The data techniques are given below.

3.5.1 Interview Schedule

House to House visit was conducted to administer questionnaires. The female respondents were interviewed through structure and semi structured questionnaires, which helped to get information to fulfill studies objectives. Especially, numerical data were gathered from household interview.

3.5.2 Observation

During the fieldwork, field observation methods were used to collect various activities such as feast and festivals, food-patron and dressing, various ceremonies, health and communication, sanitation and drinking water, etc.

3.5.3 Key Informant Interviews

Selected communities political leaders, teachers, government staff and mother's group were interviewed. Similarly, meetings with women groups and other interest groups dealing with women issues were conducted to get a broader perspective on women and other related issues. Respondents of key informant's interviews were 10 persons in digit during the study period.

3.6 Data processing and Analysis

The collected data and findings were analyzed in descriptive and statistical. The study used simple statistical tools such as percentage and tabulation to understand "Socio-cultural & economic status of Tamang women of Paudol". All the information collected by data techniques and tool are analyzed properly. In doing so, the researcher has followed tabulation and result analysis. Similarly it is divided into topics and subtopics in order to reveal multiple realities.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

4.1 General Setting of the Study Area

The research is conducted on the Godawari VDC, Lalitpur for the study of socio-cultural and economical status of Tamang women. Lalitpur is one of the developed districts, which lies in Bagamati zone & mid-development region. It is an important district among the three district of Kahmandu valley. One part of the district lies inside the valley where as two side of the district lies in hill & remote area. Lalitpur is surrounded by the districts such as Kathmandu, Bhaktapur, Kavrepalanchock and Makawanpur. Kavrepalanchowk district lies in the east of this district. Similarly Kathmandu in west and north where as Bhaktapur and Makawanpur lies in east & south respectively from the Lalitpur district.

Total geographical area of this district is 385 square kilometer. Lalitpur district is divided in 41 VDC, one sub Metropolitan City, 13 ilaka & three constituencies. Both the municipalities and VDCs are located in this district. Among them, Thula Durlung, Kaleshowor, Piutar, Asharng, Chandanpur are known as remote area. Similarly, Godavari, Lamatar, Chapagaun, Lubhoo, Siddhipur, Imadol are known as the rural area where generally all types of infrastructures have developed for human settlements (Lalitpur District Profile, 2010).

4.2 Origin and General Introduction of Godavari VDC

There are not any types of evidences regarding the origin of this VDC. How the Godavari name was performed of this area about this question, some historical legends has founded. According to the legends a saint named Bahadur Puri lived in the north part of this area, which was famous as the place of Bishankhu Narayan. He always went to the south Godavari for bath. Once day the 'Ganga' name of god became happy to see that he was always coming from the far place for bath. Then god 'Ganga' said to Bahadur Puri 'now you don't come here, I come there.' then the saint leave his bag, Neckless and Kamandalu in there for evidence. In the morning of the

tomorrow, loud sound came from the south corner of the VDC. When he heard this sound then he reached there. He saw clean water coming from the rocky slope area. After then local people started to know as Pilgrim River of Godavari. The Godavari name was given of this area in the time of formation of village panchayat by the government level. After the delusion of the panchayat democracy was established then this area is known as Godavari VDC.

Nepal is divided in three ecological zones such as high mountain, Hill and Tarai. The settlement pattern, culture, climate are also affected by the different geographical position of the country. The Godavari is one of the VDC among the more than three thousand VDC which lies in mid development region, Bagamati Zone and eastern part of Lalitpur district.

Paudol is the 7 No. ward of the Godavari VDC which is selected to study the socio-economic condition of Tamang women. This VDC lies in the east and 12 km. far from the capital of the district. Lagankhel links this area to Godavari road. Jungle, Hill, River and Pathway are consisted as the division of boundary of the VDC.

Kusadevi VDC of the Kavre district lies in the east of this VDC. The Godamchaur and Bisankhu Narayan are located west side from the Godavari VDC. Similarly Jharuwarasi and Badikhel VDC lies in the West Side where as Bhardeu and Lele VDC consist in the south part of the VDC. The total geographical area of the Godavari VDC is 33,000 ropaniie 1800 hector.

4.3 Population of Godavari VDC

Some settlement patterns are found in Godavari VDC on others of the valley. Every houses of this area look like other Nepali houses. Brahmin, Chhetri, Tamang, Newar, Kami, Damai, Sarki are the main caste of this VDC. All of them castes have lived with own culture & religion. So it is not seen different than total Nepali people different caste group people are lived in different ward. Various caste group people are lived in some ward. So the caste system of this VDC is seen mixes. The description populations of the ward are shown in table below.

Table No. 1: Distribution of population on the basis of wards

Ward No.	No. of Hhs.	Male	Female	Total	%
1	317	767	733	1500	23.97
2	70	182	786	368	5.87
3	87	213	210	423	6.91
4	105	284	255	539	8.61
5	409	860	785	1645	26.28
6	139	324	355	679	10.85
7	74	187	187	374	5.97
8	80	168	195	365	5.80
9	72	191	175	366	5.84
	1353	3176	3081	6257	100.0

Source: VDC office, 2015

According to the census of Godavari VDC which is taken by VDC office, total population of the VDC is seen 6257. Among them male are 3176 whereas female are 3081. It shows that male population is high than female population of this VDC. As the somewhat most population is live in ward no 5 where low population live in ward no 8. Since this research deals with socio-cultural and economical status of Tamang women it only includes the Tamang women as its respondents.

4.4 Age

Age is another essential factor in the population composition. Generally 15 to 59 years age group population is fundamentally good for the national development because this age group is known productive & active. 0 to 14 & 60 above year's age group is called passive & inactive in the economic point of view. Passive population are depended on active population.

The population of various age groups has lived in the Godavari VDC, which is mentioned shown in table below.

Table No. 2: Population distribution on the basis of age

Age group	Male	Female	Total	Percentage
0-4	243	257	500	7.99
5-14	793	750	1543	24.66
15-59	1963	1847	3810	60.89
60-above	177	227	404	6.46
	3176	3081	6257	100.00

Source: VDC Office, 2015

Above table shows that 60.89% population of the total population of the Godavari VDC are economically active and productive. Rest of them is inactive and passive in the sense of economic point. 39.11% population of the total population is dependent on 60.89% population. Their age group population cannot involve in earning/income generating activities. Naming the inactive population is also directly & indirectly helping to active population in the sector of income generating. These people are involved in cooking/washing clothes caring household bring to the fodder for domestic animal etc. Economically active population cannot get the opportunity in the employment sector so a lot of young or 15 to 59 years age group people are unemployment. They have compiled to pass their valuable time in worth. The majority females of this age group are involved in the domestic activities. So really 60.89% population of the VDC have not involved in productive section due to the lack of employment opportunity.

4.5 Caste/ethnic group

Various caste & ethnic group have lived in this VDC with mutual cooperation since ancient time (Bista, D.B. 1992). Godavari VDC is also known as the common place of four caste & thirty six sub caste. Multiple caste, religion & language are the main characteristics of Godavari VDC. Main caste of this VDC are Brahmin, Chhetri, Tamang, Newar, Magar, Sarki, Damai etc. Although all caste have been living in this VDC without conflict.

Table No. 3: Distribution of population on the basis of Caste/ethnic group

S.No.	Caste/ethnic group	male	female	Tatal	Percentage
1	Brahmin	408	404	812	12.98
2	Chhetri	763	734	1497	23.93
3	Tamang	680	675	1355	21.66
6	Newar	540	475	1015	8.23
7	Magar	180	158	338	5.40
8	Sarki	136	138	274	4.38
9	Damai	15	14	29	0.46
10	Sannyasi	136	162	298	4.75
11	Kami	47	57	98	1.57
12	Nagarkoti	61	64	135	2.16
13	Rai, Limbu, Gurung	117	98	215	3.44
14	Others	359	332	691	11.04
	Total	3176	3081	6257	100.00

Source: VDC office, 2015

Above table shows that Tamang is one of the Magar ethnic group of this VDC. Tamangs are sparsely living in 6 ward out of 9 ward. Populations of Tamang are seen more in ward no. 5, 6 & 7 than other caste. Geographical condition of their ward is seen different & lies far from each & other ward. This study is focused on ward no 7, where 139 household among them 77 household of Tamang.

4.6 Religion

Religion is one of the most essential components of the VDC because it can be found in every society. Man is a religion creature. Everybody is influenced by the religion directly and indirectly, people of the Godavari VDC are also followed of different religion Hindu, Buddhist, Christian are the popular name of religion which is accepted by them respectively. Religion of this VDC is shown table below:

Table No. 4: Distribution of population on the basis of religious group

S.No.	Name of Religion	No. of Population	Percentage
1	Hindu	5079	81.17
2	Buddhist	975	15.12
3	Christian	199	2.18
4	Others	33	0.53
	Total	6257	100.00

Source: VDC office, 2015

4.7 Education

Population of the Godavari VDC is 6257 which is mentioned in given table below:

Table No. 5: Description of population on the basis of education

S.No.	Situations of Education	Numbers	Percentage
1	Illiterate	2225	35.56
2	Literate	2990	47.79
3	S.L.C.	644	10.29
6	Higher Secondary	398	6.36
		6257	100.00

Source: DDC, Lalitpur, 2015

Above table shows that literate population is more than illiterate population. Among the total population, 35.56 percentages are illiterate, 47.79 percentage are literate, 10.29 percentage have passed S. L. C. and 6.36 percentage have crossed the higher education.

4.8 Educational Institutions

Godavari is model VDC of Lalitpur district. In every ward of the VDC, primary school has been constructed. From educational point of view, this VDC is very popular. There are two higher secondary schools, three government schools and eight private boarding schools. St. Xavier's school is an old and famous school in this VDC. Although there are several school in this VDC there is low enrollment of Tamang

children. These schools encouraged Tamang community to provide the scholarship program for their children. St. Xavier's schools also provide several scholarships to Tamang community, which help in the development of education sector of Tamang community.

4.9 Health Facilities

The Godavari VDC is the only 12-km and south from the Lagankhel which lies constituency no. 1 of the Lalitpur district. Although most of the people of the VDC go to the witch doctors firstly, if they feel uneasy and sick. An awareness of health sector is gradually increasing. One-sub health post is situated in ward no 3, which is linked with the Godavari to Lagankhel road. Other types of health institution have not conducted during the study period. If the people feel very sick and weak they will go to the Patan Hospital and other clinic in Lagankhel.

4.10 Industries

Godavari VDC is seen to be forward in the sense of development process of industries in the comparison of other VDC of constituency no 1. There are several famous industries established in ward No. 5. These are Godavari Marble Industry, Himalayan Brewery, Trishakti Distillery and several cottage industries where several people of this area are involved. It helps the improvement of the living standard of the community beside this there are many nursery, tissue culture farm, honey extracting center which has ultimately helped on the improvement of economic position.

4.11 Natural resources

A nature resource is the prominent wealth of nation. Intellectual people, donor agencies and also governments say that if the Nepal wants to develop own economic condition we should utilized available nature resources like water, forest and minerals. This VDC is very rich in natural resources point of view; this study area is naturally rich. Three side of the study area is covered by hills, where as form the one side we can easily observed pilgrim and other attractive spot of the Kathmandu valley. Forests, stones and water are the main natural resources of this VDC. If we utilize to above mention resources properly, the economic condition of the VDC or people can

be raised automatically. The brief descriptions of natural resources of the VDC are given belows.

4.11.1 Forest

The forest covers the huge area of the Godavari VDC. The community conserves almost 15.45-hector forest where as public and private forests are also found here. Uttis, Chilaune, Katus, Gurans, Nim, Kapur are the major plants of this VDC. The forest has directly and indirectly helped to people for increase their living standards. We can find various wild animals like leopards, bears, tiger, deer, Jackle, Monkey etc in this area. Amala, Asuro, Chutro, Timur, Jatamasi are the main herbs of this area. Which are not utilized them by local people in the economic point of view.

4.11.2 Water Source

It is undoubted that water is a important thing for all kinds of creatures. More than 50 source of water are found in this area. So we can claim that Godavari VDC is a rich VDC in the sense of water resources than other VDC of the constituency no 1 of the Lalitpur district. This VDC is situated in the slop geographical area so that water comes in plain area in rainy season from the VDC. But the people haven't utilized it except the field of agriculture, Drinking water and washing the clothes. Godavari Kunda, Hiudemul, Naudharamul, Muchhourmul etc. are the major water source of this VDC.

4.11.3 Mineral resource

The Godavari VDC is situated in slop area where stone are found sufficiently. These stones are used by people for construction their house. Marble, Iron etc are the main mineral resources. Godavari marble is famous in our country. The Marble factor has been the most important part that provides many jobs and revenue for nation GDP.

This chapter is especially concerned with social condition of Tamang women, who are living in ward No. 7 of Godavari VDC. In this chapter the social condition of Tamang is studied on the basis of respondents answer and field study. Social condition includes population, age, sex, marital status, education, health, family types, marriage etc.

4.12 Marital Status

Tamang women marry in early age. Marriage starts in Tamang community from the age of 16 to 40. The male Tamang of study area do not mind to marry elder women. Widow marriage system is also observed on this study area. Tamang people generally marry within the Tamang community. Marital status of Households are shown in table below.

Table No. 6: Distribution of respondents' marital status of the study area

S. No.	Age group	No. of respondents	Percentage
1	15-20	15	37.5
2	21-26	11	27.5
3	27-32	10	25.0
4	33-38	3	7.5
5	39-44	1	2.5
	Total	40	100.0

Source: Field Survey, 2015

Above table show that all respondents of the study area are married. Generally 15-20 years age groups of Tamang are married, which is seen early. Only one respondent performed marriage at the age of above 39 due to the economic problem.

4.13 Health status

Health is wealth. Health is the major factor of social life. Healthy people, healthy mind is basic feature of life. In study area, some people are little bit aware about their health, the remaining others are believed on superstition. They visited the hospital after the series unless they practiced *Dhami and Jhakri*. But the regular health checking is not so usual in the Tamang community.

Most of the people of Tamang community of study area go to health worker as well as *Dhami/Jhakri* (Bampo). Their common treatment process is domestic herbs and according to the *Jhankri*. Tamang people of this area believe on witchdoctor. They visit to sub-health post or hospital after they feel health complication. The major disease felt the people of study area are diarrhea; cough, fever, headache etc. It may

be due to the uncleanness around their domestic environment, food habits and not aware about health. (Benett, L. 1983).

Table. No. 7: Preferred Mode of Health Treatment

S. No.	Mode of Treatment	No. of respondent	Percentage
1	Dhami/Jhakri	30	75
2	Hospital	10	25
	Total	40	100.00

Source: Field Survey, 2015

Above mentioned table shows that 10 respondent followed *Dhami/Jhankri* when they become sick which is the 25% of total respondents. Due to the lack of modern health education. 75%ss respondents go to hospital and social health worker it shows that they are conscious about health nowadays.

4.14 Educational Status

Education is backbone of country. Education directly impacts on development of community, society & country. At the same time, education plays decisive role to be civilized society. Education status of respondents has been shown in below.

Table No. 8: Educational status of respondents of the study area

S. No.	Educational Status	No. of respondents	Percentage
1	Illiterate	19	47.5
2	1-3 class	6	15
3	4-7 class	8	20
4	8-10 class	4	10
5	S.L.C	2	5
6	10+2	1	2.5
Total		40	100

Source: Field Survey, 2015

Above mention table shows that out of 40 respondents of sample Households only 21 respondents are educated remaining 19 respondents are illiterate. Education level of them are unmentionable on the basis of their age. Only three respondents have passed S.L.C. among them only one respondent is giving the continuity to education.

4.15 Marriage Ceremony

Household formation systems and their convergence with individual life courses suggest that marriage is critical event in the relationship between familial organization and population process. Marriage has long been a key process in the formation of new households in a range of society (Luitel, S.L. 2001). Marriage in patriarchic society of South Asia is crucial in the alliance building process uniting households and part lineage. (Acharya, M. & Benett. 1981).

Marriage is not only a social obligation, but it is also a biological need too. It is a natural need of every human being. It is one of the universal social institution established by human society to control and regulate the sex life of man. Marriage also make debut on social integration. As in every community, marriage ceremony is important event in Tamang society. The unique characteristic of Tamang marriage is right to marry son and daughter with the son and daughter of maternal uncle. Every boy and girl has right to marry their siblings if they feel descendants of maternal uncle and paternal aunt. In this Tamang community there is no age period to marry.

Tamang males do not mind marrying elder brides. The pattern of marriage has been changing in the society. The proper format of marriage is between cross cousin (Majupuria, I. 1991). Almost all the marriage occurs within limited area.

There are various forms of marriage practiced in the Tamang community such as arrange marriage, love marriage, chapter marriages, adult marriage, widow marriage and inter caste marriage. But sadly, mostly observed, women don't have any control over marriage like marriage to their choice of person. If the decision is taken by family members or elder person of the family, women have to abide by it. It is also seen that after marriage, women who are studying, are either forced to leave the education or they have to give up due to family circumstances in her new house.

4.16 Family Structure

Tamang of Godavari V.D.C. has patriarchal family. The Tamang family structure of Godavari V.D.C. seems more similar with Hindu family structure. According to their family situation, both joint and nuclear family system are founded in the study area. During the studied period, 32 families found nuclear and 8 households in joint family. After the marriage of Tamang, they will separate from parents, Especially; Tamang people could not found joint family when the people become marry. Marriage has become a main cause to change the family structure in Tamang community. After the marriage both new bride and bridegroom will settle in new place independently.

4.17 House Pattern

Most of the Tamang of Godavari area has one storied house made of stone and mud with thatched roof. The houses are congested. Some houses of studied area are observed with the roof made up of tin and stone. Tamang of this studied area has own house. According to their income sources some houses are big and with the roof of tin and stone. Such, type of people are known as high-class family of this Tamang community. Most of the houses are small and roof of straw was found in the studied area, they are known as low class family of the society. The house pattern of Tamang shows that they are living in society.

4.18 Cultural Condition

The cultural condition of Tamang has been studied on basis of respondents answer and field study. Cultural condition includes rituals, birth ceremony, feeding ceremony, feast and festivals, dress etc.

4.19 Rituals

Ritual is the major index to evaluate the total social system of the society. Ritual is the main point that differentiates human being with others. The intelligence, creativity, wisdom, knowledge etc have enabled them to live with separate existence and identify over all over living being. Culture is the total of rituals, whereas ritual is the part of culture. This is not as of past days. They were improved through various time periods. These are also the identity of any ethnic community. Human scientists, probably, are governed by certain system, rules, regulation, tradition, customs etc. These factors

indicate the unique characters of the society. They differ from one to another group. Even in same ethnic group. Such system may differ according to the locality. Hindu and Buddhist myths regard rituals as the purifiers. So, rituals can be assumed as measuring tools to know any civilization. Like other ethnic group, Tamang women and people perform many rituals in their daily life. These rituals do not practice all over the country among Tamang ethnic group. There are three folds of cultural related activities found in this study area. First, the activities guided by the traditional rituals celebrated from birth to death ritual known as life cycle ceremony. Secondly, the tradition of common celebration in the community known as festivals, Thirdly, Social activities that practiced since time immemorial reflects the way of living of the Tamang community. Some of the ceremony they celebrate and observe are,

-) Birth ceremony
-) Feeding ceremony
-) Chhwar(hair cutting ceremony)
-) Death ceremony.

Likewise, Feast and festivals are also celebrated with full passion and with warm hearts by Tamang community. Few are Dashain, Tihar, Lhosar, Saune sankranti, Maghe sankranti etc.

4.20 Dress

Each ethnic group has to their own unique dress, which differ from place to place. Dress is used in different occasion, festivals, and marriage ceremony and death ceremony by Tamang of studied area.

The male people of the studied area wear *Daura* and *Patuka*(White and thick) keeping *Khukurion* their waists. Traditionally people do not wear slipper but it has been observed none of Tamang people without slipper. *Black bhadgaule topi*, waistcoat is the major dress of old Tamang people. The *Mikhiya's* (most respected and honored people of Tamang Community) wear white *Pheta* on their head and *Daura Suruwal* and they roam around supporting on a stick (*Lauro*).

As ornaments, Tamang women wear Dhungri (flat gold) on ear, Bulaki on nose, bangle around their wrist, yellow and green *Pote* around their neck. Rich women wear silver bangle around their wrist, silver locket (*Jantar*) around their neck, silver ring with stamp (company) on their finger. Due to the modernization Tamang women of studied area are even wearing golden ornaments too but in very few numbers of women are able to do so. This also shows the economic gap between Tamang community as well as Tamang women.

4.21 Food Pattern

The traditional food of Tamang people of studied area is *Dhindo*, rice, potato, radish, etc. This area falls on the way to Lagankhel, Godavari so the food habitant changes. Most of the inhabitants have adopted rice as meal but poverty stricken people are still using *Dhindo*, maize, porridge, bread etc as their meal. Important drinking is local wine, which seems used in the time of happiness and sorrow. The major production of this area is radish so it has become traditional food for the people of studied area. In the meat category they use buffalo, sheep, goat, chicken etc. There is an inception that women must look after kitchen. So, women is normally behind kitchen most of the times in Tamang community.

This chapter especially concern with economic condition of Tamang women, who are living in ward No. 7 of Godawari VDC. In this chapter the economic condition of Tamang women has been studied on basis of respondents answer and field study. In economic condition includes occupation, land holding, production etc.

4.22 Occupation

Majority Tamang men and women of study area actively are engaged in agricultural occupation. This agriculture is also not really in substantial level. The sustainable foodstuff is being supplied through buying. The agro-based activities are very seasonal one. The rest of time they seek other work. However, the off farm work is also very limit.

Tamang people of study area are also involved in foreign employment. Though most of the households have deficit agricultural product, they try their best through other

job like business, labor, construction works etc. Respondent's occupations are shown in table below.

Table No. 9: Distribution of respondents on the basis of occupation

S. No.	Sector	No. of People	Percentage
1	Agriculture	22	55.00
2	Business	3	7.50
3	Wage Labor	5	12.50
4	Student	2	5.00
5	Service	8	20.00
	Total	40	100.00

Source: Field Survey 2015

Above table shows that most of the respondents are farmer. Only two respondents are continuing further education. Few respondents are engaged in business. But this is an encouraging sign that some women are in different service. It means the Tamang women are finding ways to earn money to fulfill household needs.

4.23 Land holding of households

Land is the major index of economic status. Land is considered as one of the important as well as constant property of Tamang community. The economic condition is completely influenced by the land holding. A person having more land is classified as well family. In this study area, land is categorized into three divisions namely "*Khet*", "*Bari*", and "*Pakho*". Being slopping area of Godavari VDC only this study area is holding "*Khet*", which is known as Paddy productive land. Bari is those kind of land where maize, millet, radish, crops can be cultivated. *Pakho* is that land which cannot be cultivated properly. Tamang women of this studied area having following holding land, which is shown in the following Table.

Table No. 10: Respondents with lands holdings of study area.

S.No.	No.of respondents	Type of Land		
		Khet	Bari	Pakho
1	20			
2	10			X
3	7	x		
4	3	x	x	
Total	40			

Source: Field Survey 2015

Above-mentioned data shows those twenty respondents having all type of land. They are known as well family of this study area. They have sufficient crops for eating. Ten respondents have *Khet and Bari*. Land is not sufficient for sustainable. Seven respondents have only *Bari and Pakho*. They depend on wages labor. Food is not sufficient for three household people (women) of study area having poor economic condition. They will not have product sufficient food for two month. They fully depend on wages labor. *Pakho* land is not suitable for cultivation but useful for animal pasture.

4.24 Ownership of women on land

Most of the Nepalese women have not their ownership of lands. This table presents the land ownership of land among Tamang women of research areas.

Table No. 11: Ownership of women on land.

S.No	No. of Respondents	Ownership on land	Percentage
1.	7	Yes	17.5
2.	33	No	82.5
Total	40		100

Source: Field Survey 2015

According to previous table, among the households, 20 respondents have their Khet, Bari and Pakho. 10 other have Khet and Bari, 7 other have only Bari and Pakho and 3 household have not any kind of land. However above table presents women's

ownership of land. There is a certain pattern of ownership of land of Tamang women. Above mentioned table (Table no. 14) shows that only 17.5% of women possess land in their own name and remaining 82.5% women either don't have land registration in their name or they don't possess land.

4.25 Products

Agricultural production of the studies area has been divided into two groups that is cereal crops and cash crops, which are details described below.

4.25.1 Cereal Crops

Among the area of Godavari VDC, paddy is cultivated in this study area even though this product is not sufficient. Paddy, maize, millet and radish are considered as main crops. The grain product has no cash value because they use the grain for their daily live hood. Needed grain is managed either from local market Patan, Lagankhel or buying locally. Approximate annual products are shows on the below table.

Table No. 12: Approximate Annual Product of cereal crops per sampled respondents of the study area in the year 2015 (In Muri)

S.No.	Household	Paddy	Maize	Milet	Enough/not enough
1	20	12	8	4	enough
2	10	10	5	3	nine month
3	7	-	7	5	six month
4	3	-	5	10	three month

Source : Field Source 2015

According to the mentioned above table, millet and maize are the common products of the Tamang community. A feature of land division of this area paddy is less productivity of the area. Among the total 22 respondents have paddy-cultivated land. 20 respondents people have enough food and only 10 respondents have food sufficient for nine month of their production. Similarly 7 respondents have only food for six month. Rest of the 3 respondents has sufficient food for only three month. Data shows that majority of the people are under poverty.

4.25.2 Cash Crops

In this study area, cash crop is also cultivated which is not the purpose of selling but for use. Main cash crops of this area are green vegetables, cabbage, cauliflower, radish etc. Here also, mostly, female members of the family look after the vegetables.

4.25.3 Livestock Holding

Apart from agriculture, the most important part of Tamang adaptation is the pastoral economy. (Fricke: 1993,70). Women and children, mostly, look after the cantles. Being of grazing *Pakho* land, it is good for rearing livestock like cow, buffalo ox, sheep, goat etc on this study area. These are other sources of socio-economy.

Table No. 13: Quantity of Livestock holding of the Study Area

S.No.	HH	Type of Livestock	No. Live stock
1	15	Cow/Ox	46
2	10	Buffalo	27
3	5	Sheep	30
4	3	Goats	12
5	7	Poultry	186

Source: Field Source 2015

The above table shows that, most of the household keeping all kind of livestock in average. All livestock are considered as cash properties. It found that 186 are poultry, which is most essential in Tamang community and it also consider as domestic god. Data shows that 15 household people have been keeping 46 cow and ox. Similarly, 27,30,12 numbers of buffaloes, sheep, and goats were found in the studied area respectively.

4.26 Other Economic Activities

Data shows that agriculture is done only their substance. They have been digging day to night, the agricultural product could not enough, as they needed. They fulfill from other sources. In such situation one cannot imagine the commercialized agricultural farming.

4.26.1 Labour

Most of the people including women of this area are engaged on wages labour in surrounding cities as porter and building constructing labor. Women are earning about Rs. 8000-9000 per month depending upon availability of work. This is helping them to run day-to-day household activities somewhat easy. This is also helping women to raise their economic status a little bit. Their male counterpart as well as other family members seems to be easy with this.

4.26.2 Parma System

Parma system is a kind of exchange of labor, which is mostly prevailed in rural area of the country. In this area too, Parma system is widely practiced. It saves the money and at the same time, it also shows the unity in the Tamang community with proper management. Women also take part actively in Parma system

CHAPTER – V

SUMMARY AND CONCLUSION

5.1 Summary

Tamang is one of the most influential ethnic groups in the country. It holds high rank among the total 60 ethnic list of Nepal. According to the 2011 census, Tamang population stands around 5.08% of the total population. Though Tamangs are considered as the migrant from north, it has very ancient background on its ethnicity. There is no any proved Tamang being migrant from north of Nepal. Sociologist/anthropologist have different view on Tamang arrival time. Tamangs settlement is found around the ridges of Kathmandu valley along with the districts like Rasuwa, Sindhupalchok, Nuwakot, Dhading, and Kavre etc.

This study was concluded in the ward no. 7 of Godavari VDC of Lalitpur district. Objective of study is to highlight the social, cultural and economic condition of Tamang women. Tamang women of this area are backward from the economic and social perspectives. The causes of backwardness are less income source, lack of productive land and social, religious and traditional rigidity. The obligatory financial contribution for social and ritual gathering likes marriage, *Ghewa*, *Chhewar*, feast and festival. Because of the social fear they conduct expansive events, which mean the major portion of their income is being spent on such unproductive activities. However, present generation may govern such activities.

Agriculture is the main occupation of Tamang community as well as women of this study area. The land holding is not seen in a large scale. Here, land holding means "*Bari*", "*Pakho*" and "*Khet*". Out of the total household only 20 households have *Khet* from paddy cultivation produce the food for themselves that also is hardly sufficient for a year and the rest 20 households can't have the production sufficient for a year so they have to rumble in search of other sources. Even working for whole day, people can't be sustained. Lack of modern technology, scarcity of fertilizers means they are unable to get maximum output from their agriculture. Even bad weather, excess rain and sometimes no rain have adverse effect as it destroy their entire crop.

Livestock is also another source of their economic status. Most of the households have cattle like buffalo, cow, ox, goat/sheep and poultry. Purpose of keeping all livestock is only for domestic use and will be in small numbers. Mostly men, women and children look after their cattles. Tamang people, being one of the ancient ethnic groups has varieties of rituals and tradition. The rituals and tradition has deceived influence in their social life. Their main rituals are birth ceremony, feeding ceremony, *Chhewar*, Marriage, Cremation and *Ghewa*.

Most important part of ethnography study is Tamang dress. Usually, the male and the female wear traditional dress. But now-a-days most of the younger boys and girls wear modern dress. Head of the Tamang community (*Laktawa*) wear *Daura*, *Suruwal*, *white Pheta*, walk with stick. Tamang dance is popular in this study area. They usually sing the song on the festival, marriage ceremony. *Tamang Selo*, *Mendo Maya*, *Mane Naach* is the popular ones. But Due to the expansion of Television and radio program young people of this community are not found interested in their cultural heritage. Various types of common Tamang instruments were found in this study area as other Tamang community of Nepal. Some were used on occasions, festival and marriage ceremony and some for cremation. It is also observed that young people are not interested in their common traditional instruments. All over the study, Tamang community of Poudol ward no. 7, Godavari has been modernizing day by day. Practicing on their culture has been rapidly urbanized. People are not serious about their traditional way of culture. It can be said that, if the people are not aware about the importance of their culture in the right time, the regression will do nothing in the later days to come. It will simply remain on the pages of books and in the museums.

5.2 Conclusions

Tamang is one of the most influential ethnic groups in the country since it is third largest ethnic group of Nepal with very ancient background of its ethnicity. Objective of study is to highlight the social, cultural and economic condition of Tamang women. Similarly, this study was conducted as descriptive research designs with random sampling method including 40 respondents.

Tamang women of this area are backward from the economic and social perspectives and the major causes of backwardness are less income source, lack of productive land and social, religious and traditional rigidity. The obligatory financial contribution for social and ritual gathering likes marriage, *Ghewa*, *Chhewar*, feast and festival too has hampered the Tamang community. Because of the social fear they conduct expansive events, which mean the major portion of their income is being spent on such unproductive activities. The overall socio-cultural, socio-economic, educational and political status of the Tamang women of Godavari is in critical condition however traditional marriage, dress and food habits have been changed in this modern age.

Tamang people are very back in education. But child education status is gradually developing so is health education. Few women still believe in superstition and follow *dhami/jhakri*. Tamang women are still lagging behind in every aspect of life since they are limited to kitchen and agricultural field basically. Tamang women have very limited role in decision making in the family as it is dominated by male counterpart or senior male of family. Marriage is done in early thus they are more likely to have health issues in the long run. There is no family planning as child is born after one year of marriage. Although now-a-days regional hospitals with ambulance facilities are available, they only go to hospital when the person is serious. Livestock is also another source of their economic status. Most of the households have cattle like buffalo, cow, ox, goat/sheep and poultry. Purpose of keeping all livestock is only for domestic use and will be in small numbers. Tamang people, being one of the ancient ethnic groups has varieties of rituals and tradition. The rituals and tradition has deceived influence in their social life. Their main rituals are birth ceremony, feeding ceremony, *Chhewar*, Marriage, Cremation and *Ghewa*. Tamang women actively take part in rituals. They firmly believe in such rituals and follow them strictly. This is helping to preserve the ritual and passing this precious cultural heritage to future generations. Usually adult male and the female wear traditional dress. But now-a-days most of the younger boys and girls wear modern dress. They are very backward in education sector due to their old value and norms. They couldn't spend in education due to economic crunch as well as they don't know about the importance of education.

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APPENDIX: RESEARCH QUESTIONNAIRE

1. General Information

Name of Respondent:

Age: Gender:

Ward No: Occupation Education Level.....

2. Family structure by age and sex:

<u>Sex</u>	<u>Below 15 years</u>	<u>16 to 59 years</u>	<u>60 years above</u>
Male
Female
Total

3. Education Level

Level	No.
Illiterate	19
1-3 class	6
4-7 class	8
8-10 class	4
S.L.C	2
10+2	1

4. Type of Land:

Land Type	Unit (Bebar)
Khet	
Bari	
Pakho	
Total	

5. Income Source:

Sector	No. of People
Agriculture	22
Business	3
Wage Labor	5
Student	2
Service	8

6. How is your approximately yearly income?

.....

7. What type of livestock do you keep ?

Type of animal	No of
Cow/Ox	
Buffalo	
Goat	
Sheep	
Others	

8. Family Structure

a. Nuclear family

b. Joint family

9. Way of family planning

Permanent	
Temporary	
No any	

10. In which religion do you associate?

a. Hindu

b. Buddhist

c. Christian

d. other

11. How Many type of language do you know?

Nepali	
Tamang	
Hindi	
Other	

12. who is the main priest of your community?
a. Bompo b. Lama c. other
13. What are the main feast & festival in your community?
.....
14. What are titles called births to death?
.....
15. Do you find any fluctuation on your rites?
.....
16. Do you know about Tamang settlement in this area?
.....
17. Do you belief on good
a. Yes b. No
18. What is the treatment method when yours family member sick?
a. Calling Bompo or Lama
b. Use domestic medicine
c. Bring to him hospital
d. No idea
19. What are the main ornaments of women?
.....
20. Do you have any idea about Tamang instrument?
.....
21. Have any NGO/INGO's work in your area before?
.....