

CHAPTER: 1

INTRODUCTION

1.1 Background of the Study

Nepal is a small Himalayan country in between two big economic powers of Asia, China in the north and India in the east west and south with open border. Nepal is a least developed landlocked and geographically disadvantageous placed country. Its location is in the northern margin of the south Asia. The country has 1, 47,181 cubic km in area, which accounts as 0.03 % of the land area of earth. The absolute location of Nepal lies between 80°4' to 88°12' east longitude. The country has nearly 800km length and 160 km breadth in it's spatially extension mainly along the sloth slope of the Himalayas. (Upadhaya, 2006:46)

Tamangs are the ancient and original inhabitants of the mountains and plains of the Himalayan regions of Nepal and India. Their ancient capital being Yambu modern day Kathmandu. They have their own distinct culture, language and religion. Their ancestral domain (land) is popularly known as Tamsaling. Tamsaling extends from Buddigandaki in the West to Dudhkoshi in the East and from the Himalayan range in the North to Chure or Siwalik hills in the South. 'Tam' refers to the language spoken by Tamang people, 'sa' refers to the land and 'ling' refers to the territory or fragment. So, 'Tamsaling' mean the land of Tamang tongue speaking people. Through the centuries, due to foreign invasions, they moved to other parts of South Asia. Today, they inhabit practically the entire mountainous regions of Nepal and also adjoining regions of India, Myanmar, Bhutan, and Tibet. (Tamang, 2009)

In Nepal, Tamangs are predominately found in the districts of Sindhupalchowk, Rasuwa, Kathmandu, Bhaktapur, Lalitpur, Dhading, Makwanpur, Nuwakot, Ramechhap, Dolakha, Chitwan and Kavreplanchowk. A small number of Tamang

who migrated from Nepal can also be found in the hilly regions of India. Living mainly in the north and east of the country, they constitute 5.6% of Nepal's population, which places their population at 1,280,000, slightly higher than the Newar. (Tamang, 2009)

It is land of various caste, tribe and ethnic groups. Each group has its own unique language culture, social organization, myths, customs, and moral values and traditional so Nepal is also known as a multilingual and multi religious country. It is the reality that all ethnic groups are not attaining the same status of living. Some groups are far ahead socially, economically and politically than other groups. There is intra as well as inter diversity in living condition and income levels among different social groups. There are more than 60 ethnic castes throughout the country. Among them Tamang is the fifth largest ethnic group of Nepal.(Lama, 2010)

The socio-economic study of ethnic groups is not a new conception in Nepal. Lot of researcher has conducted many studies on socio-economic aspects of certain ethnic groups. But different ethnic groups have different socio-economic traits. It case of some groups, it varies according to geographical to social access. So, findings of one study can deviate from one ethnic group to another. Every study tends to prepare the fact the how their existing situation can be expedited.

Tamangs form one of the major Tibeto-Burman speaking communities in Nepal and maintain a belief that they originally came from Tibet. No seems to have any idea how long they have resided on the south slopes of the Himalayas. It is said that originally they were collectively called "Bhote", meaning Tibetan and that later on the term "Tamang" was attached to them because they were horse traders. "Ta" in Tibetan means "horse" man means "trader". "Tamang" has remained and it is all the better because the term "Bhote" has come to be a highly objectionable and derogatory term to most Nepal is. (Lama, 2010)

In the east the majority of Tamang settlements are found in the Bagmati Zone, just outside of the hill surrounding Kathmandu valley and in the hilly regions of both Janakpur and Narayani Zones. Some scattered settlements are found even as far east as west Bengal in the Darjeeling area. In these distant and traditionally non-Tamang areas they have been living close by various other peoples such as Magars, Gurungs, Rais, Limbus, Brahmans, Chhetris and Newars. (Tamang, 2009)

1.2 Statement of the Problem

Nepal is one of the poorest countries of the world. In these conditions, there are such caste, tribes and ethnic groups, who are bounded to give up their traditional occupation because they could not meet their basic needs by doing their traditional occupation in the changing condition.

Nepal is a composition of vast ethnic groups. There are several aspects, which illustrate the significance of these races, but we have to still fail to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals, customs, religion, economy, education and history have significant role in the national culture and national building activities. In Sindhuli there are various ethnic groups among them; Tamang is the oldest inhabitant with its own tradition and culture. From the ancient period they developed their own customs, art, morals, beliefs, and socio- economic institutions. Taking this fact into consideration the study attempts to document the social and economic conditions of Tamang people.

Tamangs were the true sons of soil and nature; they have been exploited through generations and centuries. Tamang never protested against all these exploitations due to their simple nature. Gradually they went on facing the loss of their economy, society and culture. This study aims to tracing the Tamang living style with major emphasis on finding out the socio-economic conditions and changes. There are several cases in which the Tamang s have changed their traditional ways

of life and modified their life style. They have faced problems in the new setting. An attempt has been made here to see the conditions of Tamang s and causes of changes. The term socio-economic condition is used in a broad sense to study family, marriage, economy, culture and festivals and closely related their aspects.

On one hand, they are giving up their traditional occupation and on other hand their economic condition is still the same as it was in the past. It is to be studied as to why such conditions is prevailing therefore the problem of the study is to understand what is the history of the origin of Tamang of study area, as to what extent Tamang society in Nawalparashi has undergone change, what is the factors of change.

1.3 Objectives of the Study

The general objective of this study is to study socio-economic conditions of the Tamang community of KamalaMai Municipality ward no 6. Dhura Bazaar of Sindhuli district. However the specific objectives of this study are as follows:

- To find out a socio economic status of Tamang community of Kamalamai Municipality Ward no-6 Dhura Bazaar.
- To study the cultural status of Tamang,
- To identify measures for the improvement in their status

1.4 Significance of the Study

Nepal is a country inhabited by heterogeneous groups of people, whose unity prevails in diversity. Diversity of the total culture of Nepal can be amalgamated into one culture the national culture.

Each and every society is changing day by day. Much has been written on rural people and even more on ethnic groups of Nepal. About such type of changes many researchers have paid proper attention and have carried out a lot of

researchers from different angles. Both national and international researchers on this ethnic group in many aspects have conducted many research studies. But very little study was done in socio-economic conditions of this ethnic group.

Thus the present study tries to provide a total description of socio-economic conditions and causes of changes in both socio-economic and cultural aspects of Tamang of Kamalamai Municipality ward no 6 Dhura Bazaar of Sindhuli district.

The findings of the study will be helpful theoretically as a literature to the forthcoming researchers and those who are interested to accumulate knowledge about this group and would help them to preserve their culture. Moreover, research findings will be helpful to policy and program makers to formulate most appropriate strategies for making the program more effective and fruitful in different aspects such as development and welfare.

1.5 Limitation of the Study

Each and every research study has its own limitations. This study has also some limitations. This study aims to focus the socio-economic status of the Tamang community of Kamalamai Municipality ward no 6 Dhura Bazaar of Sindhuli district. This study is limited only with 50 households, which is the small part of the whole Tamang community of Nepal. So the present study may not reflect the socio-economic status of whole Tamang community of the country. Most of the information in this study has been based on the data collected by the researcher.

The study intended to focus only socio-economic status, cultural status and socio-cultural change of the Tamang community living in Kamalamai Municipality ward no 6 Dhura Bazaar of Sindhuli district. Thus, other caste and ethnic group are strictly excluded. The study has done with in limited resources and time and it may have many weaknesses and can be further improved.

1.6 Organization of the Study

This study is organized in five different chapters. The first chapter is introduction including background of the study, statement of the problem, objective of the study, significant of the study and organization of the study. The second chapter is literature review where research methodology constituted in the third chapter. Data presentation and analysis is put in the fourth chapter. Summary, Conclusion and Recommendation is mentioned in the fifth chapter. Reference and annexes are submitted at the end of this study.

CHAPTER: 2

REVIEW OF LITERATURE:

In these chapter relevant books, journals, reports articles etc. have reviewed. This chapter is divided into general review and specific review of literature.

2.1 General Review:

This section is to review previous studies and research work of related topic based on previously published materials by different scholars on the field of socio economic status of Tamang.

There is lack of authentic written books and documents to explain about the origin and exact real history of Tamangs . Though some scholars and pocket year book and articles have come out some literature but these were only arguments. Therefore the history of the origin of the Tamang is not so much clear. The Tamang, gurung considered as an indigenous people of Nepal

Tamang are one of the indigenous inhabitants of Nepal. They have their own distinct culture, language and religion. Their ancestral domain (land) is popularly known as Tamsaling. 'Tamsaling' means 'Tam' refers to the language spoken by Tamang people, 'sa' refers to the land and 'ling' refers to the territory or fragment. So, 'Tamsaling' mean the land of Tamang tongue-speaking people. Tamsaling extends from Buddi Gandaki in the West to Dudhkoshi in the East and from the Himalayan range in the North to Chure or Siwalik hills in the South. (Lama, 2009)

National Population Census of 2001 has traced 1282304 populations of Tamang indigenous peoples that comprise 5.6% of the total population of the country. Of this 70% of the Tamang people are inhabited in the Tamsaling region whereas 30% are sparsely distributed in other regions of the country. In Kavre district

population of Tamang people is found 130261 according to the census of 2001. Of this 64063 are male and 66198 are female. (District Demographic Profile of 2004)

Traditionally, Tamang are the followers of Buddhism. According to the 2001 census, 90.3% of the Tamang people follow Buddhism that makes up 47.3% of the total in the country. Hence, Tamang are the largest population who follow Buddhism in Nepal. Tamang people have their own mother tongue i.e. Tamang. The census of 2001 has traced 92% of the Tamang people speak in their own mother tongue. (Lama, 2010)

Tamang are rich in socio-cultural perspectives. They are the only indigenous nationalities who are least affected by the process of Nepalization (I would instead prefer Khasization). As a result of their success to maintain their distinct identity despite the state sponsored process of Khasization they are highly marginalized and exploited by the state because of which extensive poverty and illiteracy are found in large scale. (Bista,1995)

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Tamang are rich in socio-cultural perspectives. They are the only indigenous nationalities who are least affected by the process of Nepalization. As a result of their success to maintain their distinct identity despite the state sponsored process of Nepalization they are highly marginalized and exploited by the state. Extensive poverty and illiteracy are found in large scale. They are very rich in their culture but their economic condition is worse. Even after the restoration of Democracy in 1990, their economic status has not been changed. (Lama, 2010)

Many Tamang clans do not permit intermarriage with other ethnic groups, although some clans do permit intermarriages with the Guring , Magar, Kiats, and Sherpas. Their descent is traced Patrilineally.(Tamang,2009)

The Tamanga are a very ancient tribe of Nepal and are the original people of Yambu(kathmandu valley). Nepalese history states that the Enlightened Manjushree made an ancient abode of Tamang in Yambu. The ancient Tamang song - "*Gyanaka Gyamse Phepkaziam*" or "*Appeared from China*" says that the oldest tribe of Yambu is Tamang. There are dense Tamang settlements around Yambu even today.(Tamang,2009)

According to the version of the Dynasty of Nepal and Dr. Shetenkoko, Tamangs are the oldest tribe of Nepal. Dr. Anatoly Yakoblave Shetenko visited Nepal on an archaeological study programme under an agreement between Nepal and USSR.

He discovered that the tools, weapons and artifacts that date back to the Stone Age (about 30,000 B.C.) at Budhanilkantha were the same as those found in Govy of Mongolia, Asia, and America. Presently such Mongolian artifacts dating back to the Stone Age are found in Yambu (Kathmandu, Budhanilkantha) which prove that the Mongolians (Tamangs) came by way of Tibet and the Himalayas to Nepal. It is evident that the Mongols were settled in Yambu from the north more than 30,000 years ago. According to Janak Lal Sharma, "those Mongols that came from the north are today's Tamangs.(K.C.,2007)

Earlier Tamangs were known by various terminologies. Among these, 'Murmi' is a popular term. Hamilton in 1802, Hudson in 1847, and Macdonald in 1989 have used the term 'Murmi' for Tamang people. Some scholars are of the opinion that during the regime of King Tribhuvan the then Prime Minister Bhim Shumsher had formally used the term 'Tamang' for the very first time under the request of Sardar Bahadur Jungabir, who was also from the Tamang nationality. In 13th century, King Boom Degon (1253-1280), who had ruled the present Mustang region of Nepal, has scripted the word 'Tamang' in his genealogy. This is the oldest written document ever found about the usage of the word 'Tamang' that exclusively refers to the Tamang nationality of Nepal. (Macdonald, Alexander 1975)

There still prevail differences about the origin of the word 'Tamang'. A common belief is that the word 'Tamang' has been derived from a Tibetan word "Tamag" which means 'Ta' referring to 'horse' and 'Mag' referring to 'rider'. So Tamang are the 'horse-riders or soldiers riding on horse. It is believed that after the Nepal-Tibet War some of the horse-riding soldiers of King Tsrong Tschong Gampo permanently settled in the Himalayan Hills of Nepal who were later recognized as the "Tamang" nationalities. But many scholars have opposed the above perspective that the Tamangs are the descendants of the horse-riding soldiers of

King Tsrong Tschong Gampo. A foreign scholar Alexander MacDonald is one among them. According to him, Tamangs are the indigenous inhabitants of Nepal who were here before the state formation. He disagrees that Tamangs are the horse-riding soldiers of King Tsrong Tschong Gampo who were left behind after the Nepal-Tibet War. He puts forward his reasoning that there should be some mention of King Gampo in the genealogy of Tamang nationality if it was so. But nothing has been found yet. (Macdonald, Alexander 1975)

In their language, the Tibetans call Tamang people 'Rongpo' which means 'foreigners'. Obviously, it also justifies that Tamangs are the indigenous inhabitants of Nepal, not the horse-riding soldiers of King Tsrong Schong Gampo. A young scholar Ajitman Tamang redefines the Tibetan perspective of the word 'Tamang'. He is of the view that in Tibetan 'Ta' means 'entrance/gateway' and 'Mang' means 'large public or common people'. So, 'Tamang' in Tibetan means presence of large number of people at the entrance or boundary, which signifies the settlement of Tamang people in the border of Tibet i.e. in Nepal. It is also supported by the Tibetan usage of the word 'Rongpo' to Tamang, which means the foreigners, inhabited beyond the border of Tibet. Now it is obvious that the Tamangs are the indigenous inhabitants of Nepal, not the descendants of the horse-riding soldiers of King Tsrong Tschong Gampo as Tamang themselves do not possess the characteristics of a horse rider nor there a sign of their history directly associated with horses. Usage of the word 'Tamang' It is still in the root of the research from when the word 'Tamang' has been in use to refer to the Tamang nationality of Nepal. (Macdonald, Alexander 1975)

Tamang are one of the largest indigenous ethnic groups of Nepal. Tamang indigenous peoples comprise 5.6% of the total population of the country. The census of 2001 has traced a population of 1,282,304 Tamangs in Nepal, ranking the fifth position in the country and the third among the indigenous nationalities. They are found mostly concentrated in the districts of the central region such as Dhading, Rasuwa, Makwanpur, Nuwakot, Kavrepalanchok, Sindhupalchok, Dolkha, Sindhuli and

Ramechhap. Tamang are the largest population in all of the aforementioned districts except in Ramechhap and Dolkha, where they are the second largest. The other parts of the country from Mechi to Mahakali regions observe a sparse distribution of the Tamang population.(Tamang,2009)

Tamangs are a music loving people. Their favorite musical instrument is the Damphu (tambourine). It is a small round drum where one side of the circular wood is covered by the skin of a goat and is joined with thirty two small bamboo pencil-like pieces.(Lama,2010)

Legend has it that in ancient times when the Tamangs moved from place to place in search of food and shelter they lived by eating wild fruits, yams and the meat of wild animals. It was a communal kind of life where they shared food in their temporary shelter. Once, the leader of a group named Peng Dorjay went hunting with some of his men. The whole day passed without any kill, and while heading back to their shelter, disheartened, Peng Dorjay's eyes fell on a mountain goat grazing on a high, stony cliff. He moved forward cautiously, aimed his arrow at the goat, and let it go from the bow. It flew at high speed and struck the body of the goat in the right place, and the dead goat came rollong down the cliff. He skinned the animal and let the skin dry on the open ground. When the skin was dry he created the small, round drum called the damphu. He offered his first prayer of thanks giving to god by playing the damphu. This small drum still exists in the same form to this day. Tamang songs are known as Tamang selo. There are songs of humor and wit, philosophical thoughts, and of life's joys and sorrows. Tamang Selo has transcended the boundaries of linguistic, cultural and social limits. All other Nepali communities have adopted Selo into their music.(Tamang,2009)

2.2 Reviews of the Past Studies

Various scholars and writers have been writing about Tamangs which help to introduce their socio economic status and disseminate Tamang identities in home and abroad.

Holmberg studied about Myth, Ritual and Exchange among Nepales Tamang; which is based on Tamang community of Tipling VDC of Dhading district. This book examines the ritual life of a community of western Tamang in sociological and historical perspective and compares Tamang culture with other cultures in the Hindu- Buddhist world. He focused mainly on the followings. A comparison of household economic Organization across settings emphasizing such variables as dependence on household and market means of production, migration, land ownership and wealth. (Holmberg (1975-1977))

Dor Bahadur Bista studied about meaning of Tamang in his Myth, Ritual and Exchange among Nepalese Tamang; the word Tamang apparently did not come into general usage in Nepal until well into the twentieth century. According to him, fifty years ago, a touring (visitor) government official required all the adult men of the village to affix their thumbprints to a document affirming that they would no longer refer to themselves or be referred to as "Lama" or "Bhote" but as "Tamang". This event corresponds roughly to a proclamation on the central government issued in 1932 that made "Tamang" an official legal category superseding "Bhote" and "Lama". he extent of the application of the term Tamang prior to this time is unknown. ven though, this research has not detail mentioned about culture. In case of marriage also, the study focuses on economic and age relationship rather that the cultural viewpoint. In this regard, this research study is not relevant for this dissertation. Gurung voices that Tamangs are mostly Buddhist with Mongoloid physique. And the funerary ritual 'Ghewa' is coincided with Gurung ritual 'Pai' where as the respecer term for Tamang is 'Lama'. It is because of the faith in Lamaistic Budhism. Tamangs are most numerous in upper Trishuli

valley and hills, east of Kathmandu valley. Tamangs are mainly adapt to crop farming and also follow shifting cultivation. (Bista, 1987)

Muta Sing Lama has illustrated about the origin of Tamangs. According to him, Tamangs have come to Nepal riding horse along with Shranchang Gompo. Later, they lived ermanently without returning back to Tibet. It clarifies about socio-economic status of Tamangs in which they have followed the occupations like agriculture, animal farming, and cottage industry and so on. But in the context of very VDC, cash crop (radish) production, animal farming like cows buffaloes; goats etc have been supposed to be the main sources of their income. Besides these Doka, Thunese, Namlo are the domestic productions. (Lama,2010)

Tamang Samaj has published another book describing their social process on celebration of various rites and rituals, feast and festival done in a traditional way. According to him, the main priests (Guru) are Bombo, Lama and Tamba who perform cultural rites since their birth to death. Especially in this area, Bompos look after the sick, Lamas perform funeral rites and Tambas perform marriage and feeding (Tamang, Samaj 2010).

Rajani Shrestha has highlighted on Tamang costume and their settlement. It is said that they usually like living densely together with own costumes in which women wear Syama, Ghalek, Cholo, Shawl and Patuka and were garland made of coins, Dhungri, (Shrestha, 1998)

Pasuram Tamang writes about Tamang dress and describes, Pote and bangle made of silver as ornaments. On the other hand, male ones were thick woolen jacket (Bakkhu), Gado, black cap, Bhoto, half coat and Patuka with knife on their waist. Also even the male ones wear big ring made of brass or silver walking with

bare foot is their speciality but some changes have been noticed these days due to urbanization and industrialization.(Tamang,2009)

Ajitman Tamang Lama has further published about Tamang song, which they used to sing pure Tamang song on special festivals while gathering their relatives but the song has been modernized these days which is sung with mixed Nepali language by which it is seen that their own language is dominated these days. Thus the researcher came to a conclusion that, some article, books, and magazines of Tamang have been published. None of the researcher has been studied especially about Tamang community of Thuloparsel VDC. That's why this study on very community has been done thinking that it makes some improvements for the uplift and welfare of Tamangs to some extend. At the end, the researcher has hoped that this small descriptive research work helps the people, NGO & INGO who are curious to know more about them on their various aspects regarding socio-economic, socio-cultural, education and political scenario that enhance to make comparative study on all these purpose with the Tamang Community living in different parts of Nepal.(Tamang,2010)

P.K. Dwivedi, has also described vividly about the Tamangs. He has described about '*Thar*' and '*Gotra*' of these people. He has described the cultural and social behaviour in short but the ethno-biology of the Tamangs has not been described in this paper too.The unavailability of good soil has forced large number of Tamangs to abandon their traditional pottery occupation. In recent years a number of young Tamangs have sought employment as porter and wage labour instead of pot making. It has studied the origin and culture of Tamang people and his opinions is that the culture of Tamangs is very closely related to the culture of "*Kirat*". This study is

based on the economic condition and social rituals of Tamangs of Nuwakot District. (Dwivedi,2008)

Ramesh Gautam has also contributed short descriptive cultural information about the Tamang of Nepal. His work has focused the difference in Tamangs culture living in different circumstances. He has shown the influence of ecological factor on the culture of Tamangs. He has mentioned that the Tamangs of Palpa district speak Tamang language but new generation doesn't speak Tamang language. they have forgotten their language due to lack of practice. (Gautam 2010)

Madan K.Rimal studied Tamang in his book entitled " Nepalese societies" has dealt Tamangs as pottery people. It is difficult to say whether they migrated as pottery people to Nepal from India or they are an original group of Nepal. On the basis of arguments of different scholars, we can say that Tamangs are the migrants from Tibet, who are living in the hill lands of Nepal. (Rimal (2008)

K.C. has also described about the Tamang people. He writes that the Tamangs are Mongoloid in an appearance but retain a religious and culture adopted from the Aryan and belong to *Matwali* caste in to the social hierarchy. The Tamang are agriculturist but the land holding pattern of Tamangs is nominal due to increasing pressure of population. (K.C. 2007)

Him lal Poudyal has also made an attempt to give an ethnographic picture of Tamang of Nepal describing the social institution such as introduction of Tamang, marriage practices, occupation to solve extend focuses on cultural aspects.(Poudyal, 2011)

CHAPTER: 3

RESEARCH METHODOLOGY

Research Methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, we study the various steps that are generally adopted by a researcher, studying his research problem along with the logic behind them. This chapter looks into the research design, nature and sources of data, data collection procedure and tools & techniques of analysis. It helps us to find out accuracy, validity and suitability. The justification on the present study cannot be obtained without help of proper research methodology.

3.1 Research Design

This study has been based on descriptive as well as exploratory research design which is considered as appropriate and the best for the analysis of this type of research study. It has been adopted exploratory because it makes attempt to explore the process of the study site. It assumed descriptive method too because it attempts to describe condition of the study site and the socio-economic status of the Tamang community of the study area.

3.2 Selection of the Study Area

The present research work has been conducted in Kamalamai Municipality ward no. 6 Dhura Bazaar of Sindhuli district. This Municipality is located in the inner Terai region. Kamalamai Municipality ward. no 6 Dhura Bazaar of Sindhuli district. It has typical monsoon type of climate and tropical vegetation. Major population occupied by Brahmans, Chhetri and Tamangs, etc. This municipality has a large number of multicasts and multiethnic migrants from the hill region.

3.3 Sources of Data

This study has been based on both primary and secondary data. Primary data have been collected through household survey questions (interview), observation, group discussion and key informant etc. Similarly secondary data have been collected through published and unpublished materials such as research articles, related books, CBS report, previous studies and related profiles.

3.4 Sampling Procedure

The study has been both analytical and descriptive in nature. It explores many aspects of socio-economic condition and socio-cultural change systematically and explains them in context of rural societies. The total households of Tamang people in the Kamalamai Municipality ward no 6 Dhura Bazaar of Sindhuli district is 500. The sampling size of this research is 10% (50HHs) of total households. Fifty respondents from each house were selected in order to collect data purposively conveniently.

3.5 Techniques of Data Collection

3.5.1 Primary Data Collection

To generate the primary data, the structured questionnaire, semi or unstructured interviews and observation as well as focus group discussion methods has been applied.

3.5.1.1 Questionnaire Design

The questionnaire has been both structured and unstructured type. Personal information was taken from structured questionnaire and qualitative information from unstructured questionnaire.

3.5.1.2 Interview

Interview technique has been adopted as main method to obtain relevant information from the field. It has been conduct with a number of people in the

study area is re-presenting different age, sex and economic background. Interviews have been taken in their leisure time before or after morning and evening meals.

3.5.1.3 Group Discussion

The information related to socio economic status of Tamangs which was collected from group discussion. The information was help to fulfill the objective of the study. It will focus on Socio-economic condition of Tamangs's, main festivals, educational condition and major problems of Tamangs.

3.5.1.4 Interview with Key Informants

The old village people, school teachers, village head man have knowledge about the Tamangs of the study area they were selected as key informants and information has been collected through interview.

3.5.2 Secondary Data Collection

The secondary data were collected from DDC reports, municipality report, NGO's reports, previous study etc. there information has been collected from various library.

3.6 Data Analysis and Interpretation

Collected data has been presented and analyze by using simple statistical and mathematical tools Statistical tools such as percentage, diagram and table etc.

CHAPTER: 4

Data Analysis and Interpretation

In this chapter it is discussed on socio economic status of Tamang living in Kamalamai Municipality, ward no 6 Dhura Bazaar. In this study 50 respondents were taken as the sample and analyzed the socio economic status on the basis of these selected sample respondents. Socio economic characteristic of the respondents are mentioned as follows:

4.1 Socio Economic Characteristics of the Respondents

This study is only based on Tamang community of Kamalamai Municipality so only Tamang were the respondents including sex, education, and marital status etc.

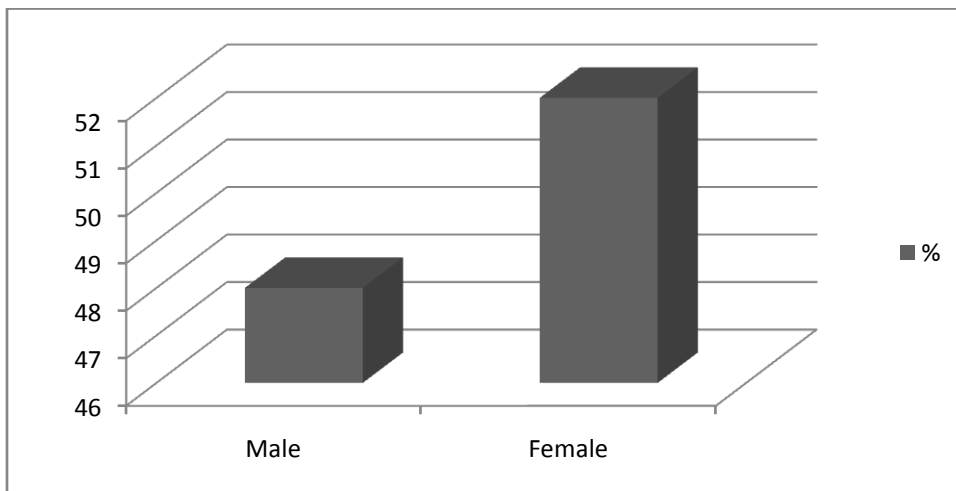
4.1.1 Respondents by Sex

Table 1: Respondents by Sex

S.N.	Sex	No	%
1	Male	24	48
2	Female	26	52
3	Total	50	100

Source: Field Survey, 2012

Figure: 1 Respondents by Sex



Above table and figure shows the sex composition of the respondents. Data shows that out of fifty 48% respondents are male and 52% are female .

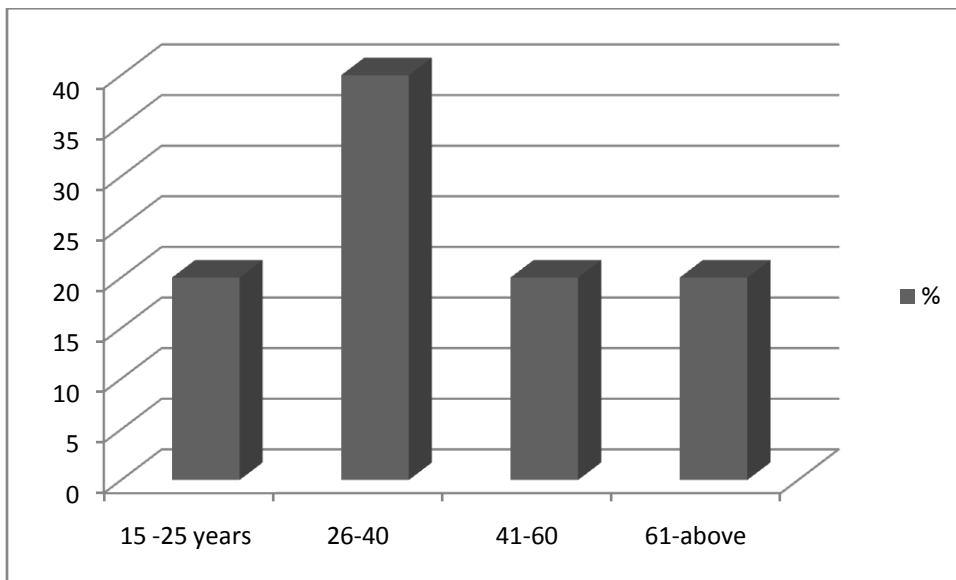
4.1.2 Respondents by Age

Table : 2 Respondents by Age

S.N.	Age	No	%
1	15 -25 years	10	20
2	26-40	20	40
3	41-60	10	20
4	61-above	10	20
5	Total	50	100

Source: Field Survey, 2012

Figure : 2 Respondents by Age



Above table and figure show the age based composition of the respondents. Out of fifty respondents 20% respondents were age groups between 15 to 25 and 40% respondents of this study were between 26-40 years age group. In the same way

20% were the age groups between 41-60 and the same size of the respondents were the age groups of 61 above

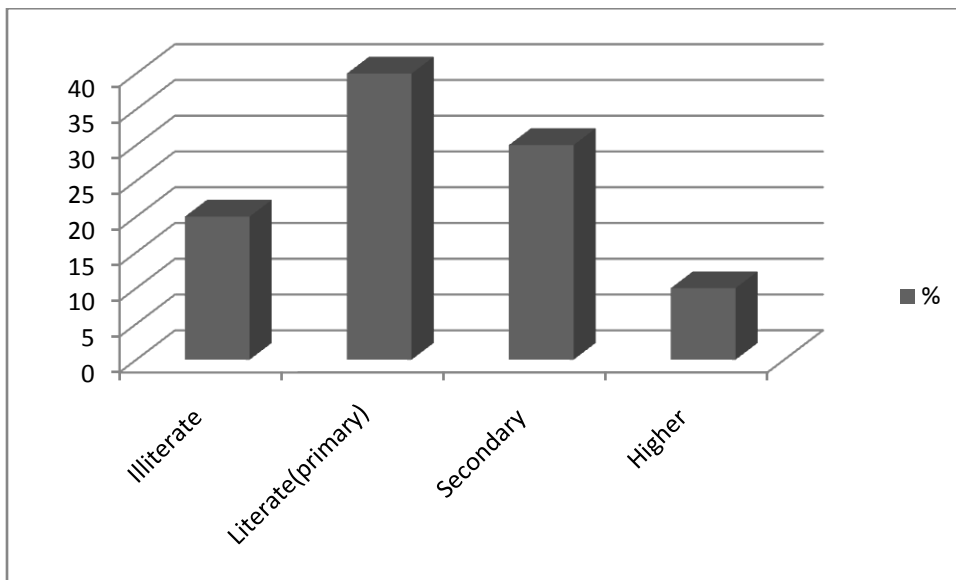
4.1.3 Respondents by Education

Table: 3 Respondents by Education

S.N.	Education Status	No	%
1	Illiterate	10	20
2	Literate(primary)	20	40
3	Secondary	15	30
4	Higher	5	10
5	Total	50	100

Source: Field Survey, 2012

Figure: 3 Respondents by Education



Above table and figure show the education status of the respondents. Out of fifty respondents 20% were illiterate and other 80% were literate. In the same way 40% were primary and 30% passed secondary level and next 10% were studying in Higher than the secondary level.

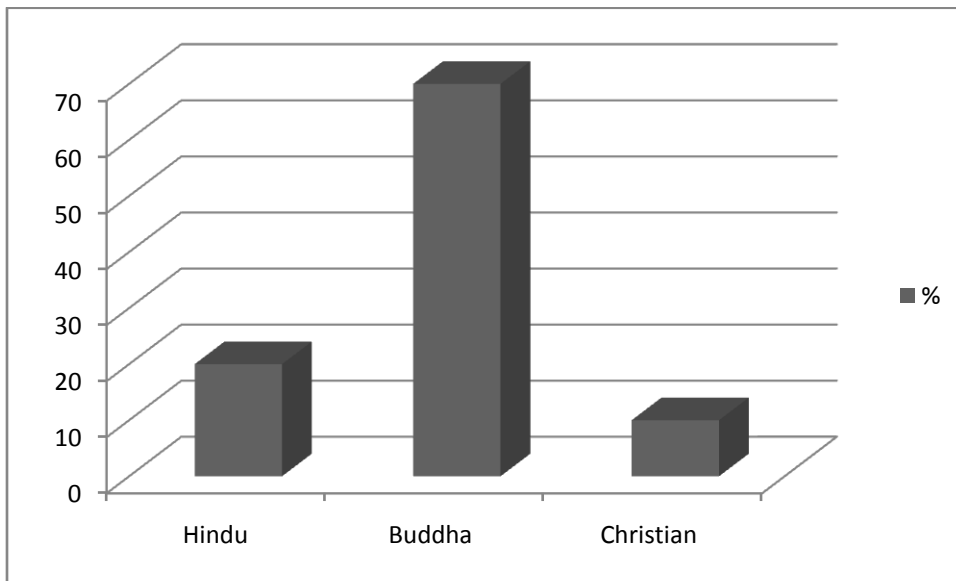
4.1.4 Respondents by Religion

Table: 4 Respondents by Religion

S.N.	Religion	No	%
1	Hindu	10	20
2	Buddha	35	70
3	Christian	5	10
4	Total	50	100

Source: Field Survey, 2012

Figure: 4 Respondents by Religion



Above table and figure show the religious status of the respondents. Out of fifty respondents 70% were Buddhist and 20% were Hindu and next 10% were Christian.

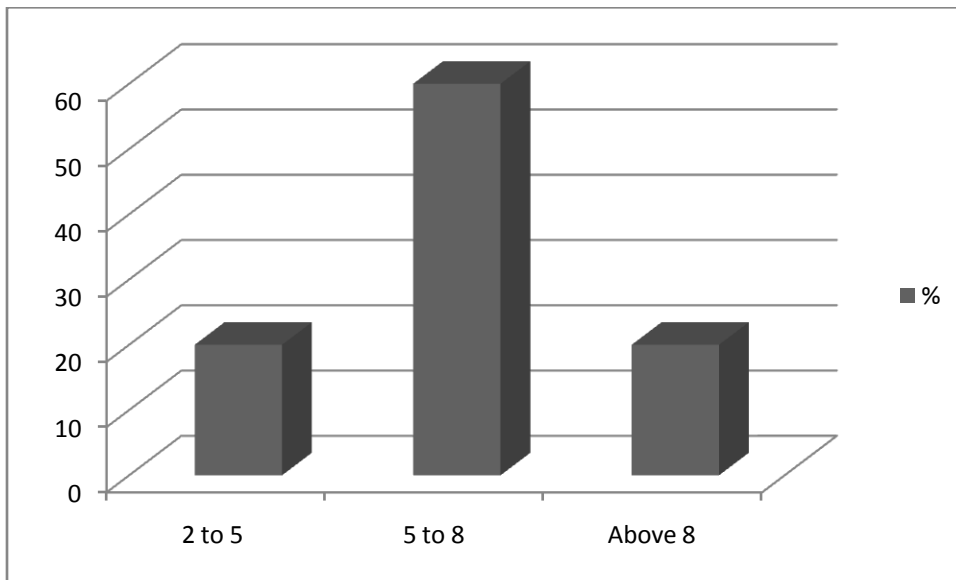
4.1.5 Respondents by Household's Family Members

Table: 5 Respondents by Household's Family Members

S.N.	Family members	No	%
1	2 to 5	10	20
2	5 to 8	30	60
3	Above 8	10	20
4	Total	50	100

Source: Field Survey, 2012

Figure: 5 Respondents by Household's Family Members



Above table and figure show the composition of respondents' family members. Data shows that 60% household members were between 5-8 and 20% were 2-5 and next 20% were more than 8 members of family.

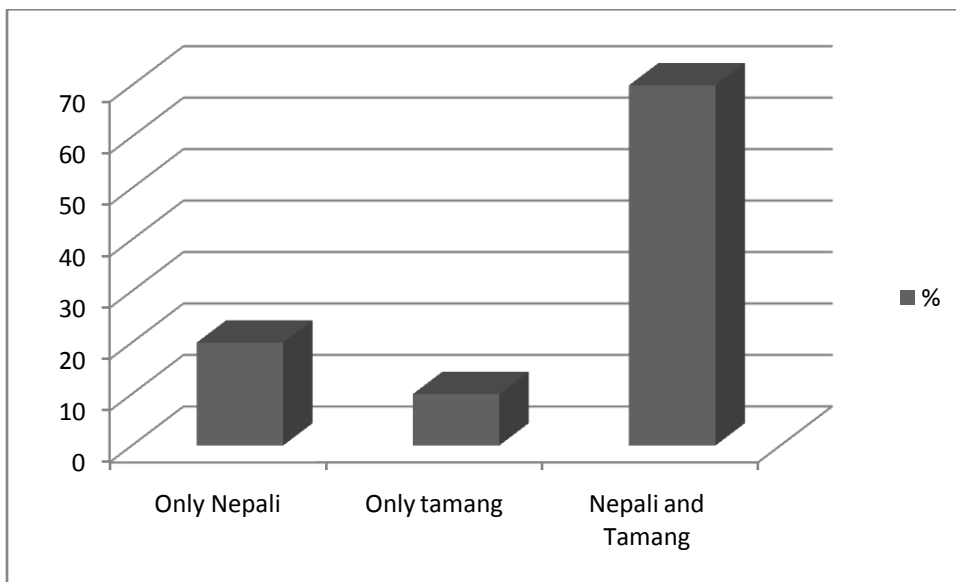
4.1.6 Respondents by Language

Table: 6 Respondents by Language

S.N.	Language	No	%
1	Only Nepali	10	20
2	Only tamang	5	10
3	Nepali and Tamang	35	70
4	Total	50	100

Source: Field Survey, 2012

Figure: 6 Respondents by Language



Above table and figure show the language speaking situation of Tamang community of Sindhuli. Data shows that 70% can speak both Nepali and Tamang. In the same way only 10% speak only Tamang. Similarly 20% of the respondents only speak Nepali.

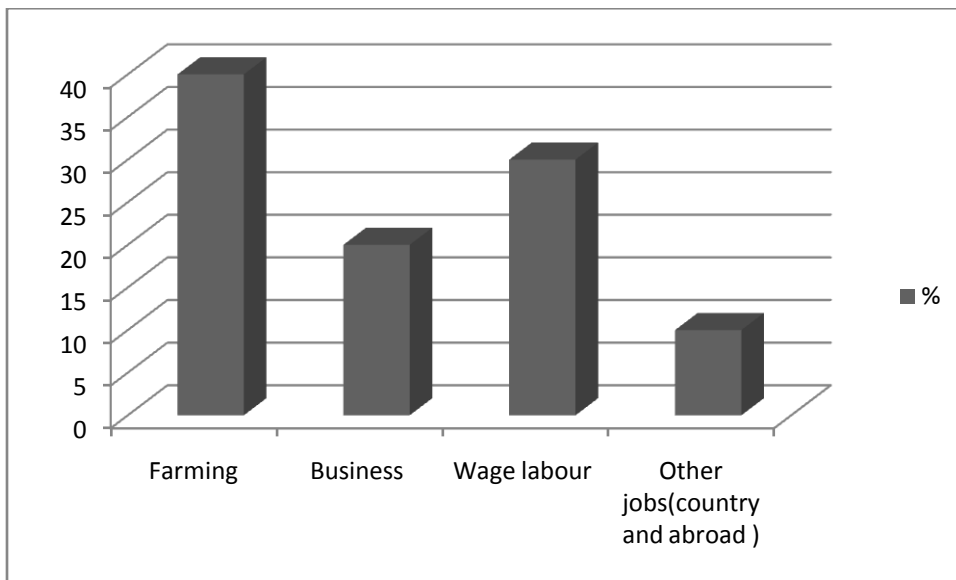
4.1.7 Respondents by Occupation

Table: 7 Respondents by Occupation

S.N.	Occupation	No	%
1	Farming	20	40
2	Business	10	20
3	Wage labour	15	30
4	Other jobs(country and abroad)	5	10
5	Total	50	100

Source: Field Survey, 2012

Figure: 7 Respondents by Occupation



Above table and figure illustrates the occupation of the respondents. Out of fifty respondents 40% involved in farming and 20% involved in business. In the same way 30% involved in wage labour and 10% were involved in other jobs like services.

4.2 Social Status of Tamang

Tamang is one of the major ethnic communities of Nepal. They are social rich ethnic group they have their own social norms and value, ritual traditional beliefs and practices. Including the social status here it was discuss on marriage system

4.2.1 Health and Treatment Pattern

Nepal is a mountainous country with many remote areas where health services and other facilities are concentrated in the urban area. People living in remote villages have less access to health facilities. They do not get proper treatment even in case of emergency. There is inadequate or lack of supply of safe drinking water. The village people have the practice of open field defecation. The housing condition is poor and ill ventilated.

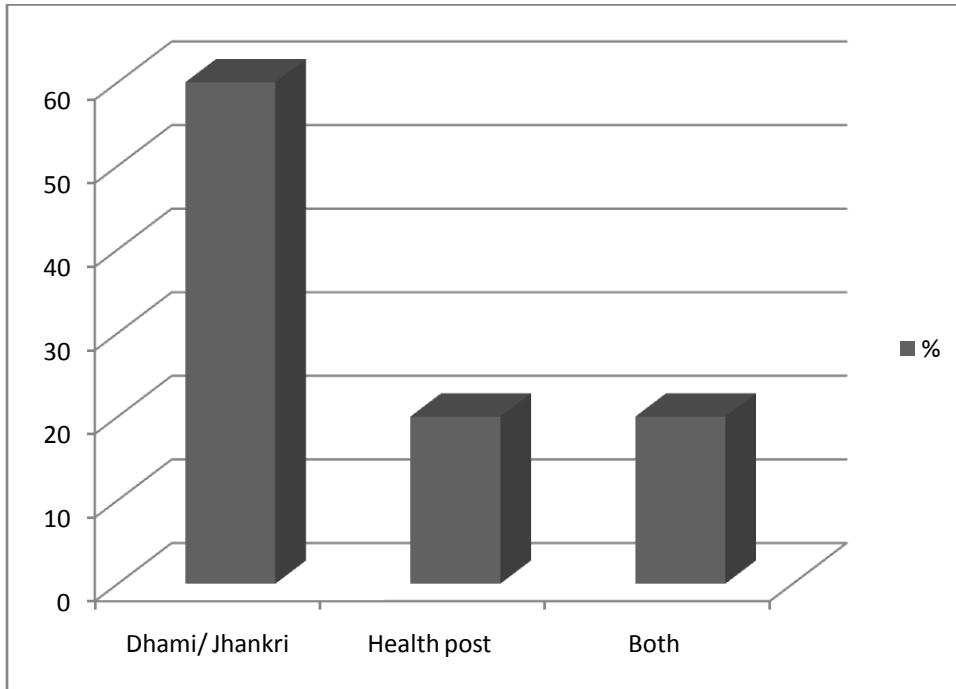
There is facilities of hospital in the study are but Tamang people hardly visit hospital because of their traditional belief. The health status of people is greatly determined by many factors such as the way of living supply of safe drinking water, state of personal hygiene health knowledge, sanitation etc. In the village there are Dhami/ Jhankri (Traditional healer).

Table: 8 Shows Treatment pattern of the Respondents

Visit at first while being sick	No.	%
Dhami/ Jhankri	30	60
Health post	10	20
Both	10	20
Total	50	100

Source: Field Survey, 2012

Figure: 8 Shows Treatment pattern of the Respondents



Above table and figure show the situation of first visit of the respondent while being sick. Data shows that 60% were visited Jhankri and 20% visit health post and hospital. In the same way next 20% visit both hospital and jhankri house while being sick. Due to traditional belief they generally visit to Jhankri first.

4.2.2 Sources of Drinking Water

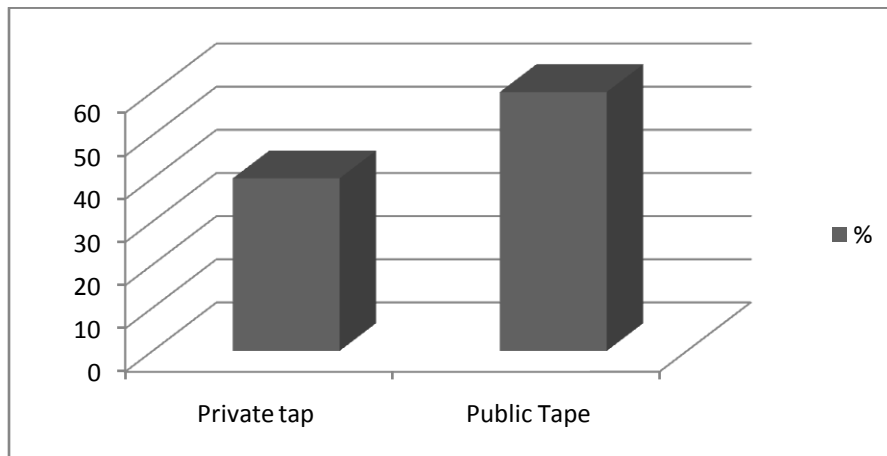
Kamala Mai municipality is located in inner Terai. Most of the people get water from this public tap. Many people use water of local kunwa.

Table: 9 Sources of drinking water only Tamang community

Source of water	No	%
Private tap	20	40
Public Tape	30	60
Total	50	100

Source: Field Survey, 2012.

Figure: 9 Sources of drinking water only Tamang community



4.2.3 Sanitation

Sanitation is also main component of social development. The study area was so crowd and there were no open places, where people use for latrine. Some household have permanent latrine system and few have not. Therefore on the way side there were so many dump of slum. There is not practice of children to use toilet. So, the environment of house is not well. They keep chicken and ducks freely on the house which are pollute the indoor environment and invites flies and

insects. If they practice to improve these behaviour patterns, then the result comes well. Therefore the sanitation system is very miserable with dirty surrounded environment.

4.3 Economic Status of Tamang

The word economy means incorporation of various subsistence of the adaptive strategy of people to make a comfortable living with their environment .Economic organization is the security of sufficient production of satisfies the desire of societies. Therefore, economic organization is and envoltimary process and the stages are attached to indicate the development of an economy. While discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the population live in the rural areas and adopt agriculture as their means of livelihood.

Actually Nepali economy is agrarian almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in Terai and inner terai parts of the country. Nepal is facing many constraints of the way of development. Geographical and topographical feature of the country presents a big barrier, which have always created achieved significant progress. Therefore the level of poverty varies from to village because of the topographical a land shape variation. The major crops of his village are maize, millet paddy, barley\ wheat and mustard seeds. There is under employment unemployment. So the young people have to go far away in search of employment. Most of them go to India to earn money being illiterate they get only unskilled work and earn very little money.

4.3.1 Agriculture Practices in Community

After hunting and gathering stage of cultivation, the agricultural cultivation was started and has been running up agriculture is being regarded as the primary means of subsistence of people within the environment, it included food grain production, cash crop, livestock and their products. This is natural that every means of production requires labor. Since, in Nepal the agriculture is a highly labor consuming activity, also particularly in the traditional agrarian community.

Rice, wheat, millet and maize are the major crops grown in Kamalamai municipality. The agricultural activities of the Tamang are largely regulated by the seasonal cycle. The major seasons are rainy and winter. In the rainy season cultivation starts at the one set of monsoon, which includes rice, maize and vegetables(cucumber, bean, pumpkin, other green vegetables) And winter season, crops are barely, wheat, mustard oil and vegetable (potato, onion, garlic) etc. They do not have irrigation facilities enough, so the farmers depend up in the sky rainfall. But rice, wheat is the main crops cultivated by the Tamang people in the study area.

Table :10 Cropping calendar at study area

Major crops	Planting Month	Harvesting month
Rice	Ashadh	Mangser
Maize	Baishakh	Bhadra
Wheat\ Barley	Kartik	Baishakh
Mustard oil	Kartik	magh
Potato	Ashwin	Magh

Source: Field Survey, 2012.

Above table shows the planting and harvesting of different crops. It indicates rice is sown in Ashadh to shrawn and harvest in kartik to mansir. Maize is sown in

Baishakh to jetha, wheat and berley in Kartik. Mustard,oil in Ashwin and harvested in magh. Almost all people grow rice and wheat in their field (khet) and maze in (Bari) dry fields. Some of them also grow potato for self use. For the kitchen garden they sowed many types of vegetable in all season which helps to use in kitchen.

Lands ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Tamangs of toil. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand it is an index of social status and prestige also

4.3.2 Landholding Size

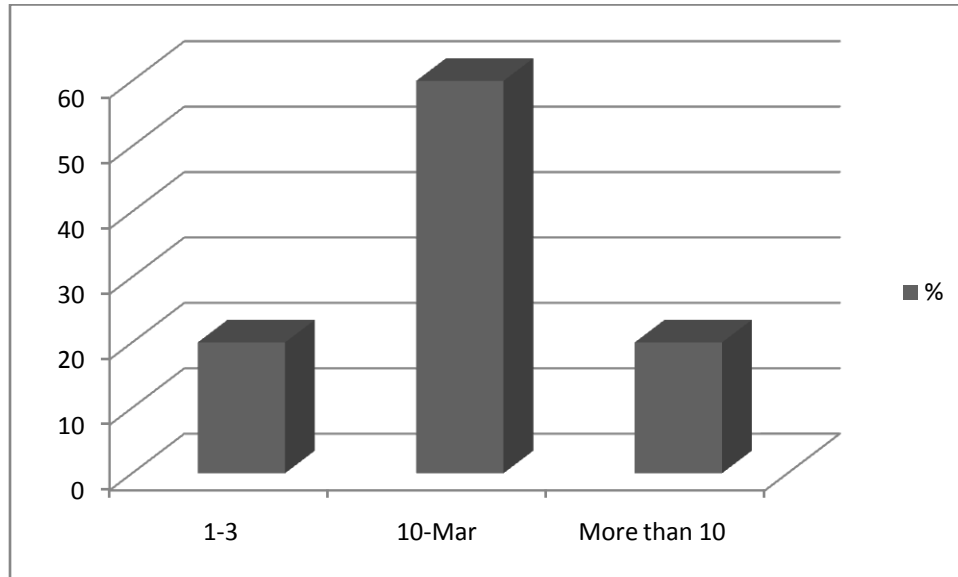
Most of the respondents have own land to build house. The following table shows the land distribution of the respondents.

Table: 11 Land Holding Size

S.N.	Land in Ropani	No.	%
1	1-3	10	20
2	3-10	30	60
3	More than 10	10	20
4	Total	50	100

Source: Field Survey, 2012

Figure: 10 Land Holding Size



The above table and figure show that of the 50 households 20% 1-3 Ropani land and 60% has 3-10 Ropani land. In the same way, 20% have more than 10 Ropani. They have to depend upon the monsoon for agriculture. The size of jungle is declining which reflect the less supply of fodder. That is why the numbers of domesticated animals are also decreasing. It means the availability of compost manure is very less. Due to sloppy land, the fertilizer is swept by rain. There is no practice of modern agriculture technique. All of these factors are directly responsible for the low production of crops resulting to poor economy of the village.

4.3.3 Food Sufficiency

The agriculture production in any region generally depends up to the existing ecological factors. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plant determines the quality and quantity of crop production. The Tamang people of Kamala Mai municipality DC often use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principle productive sole source of labor supply.

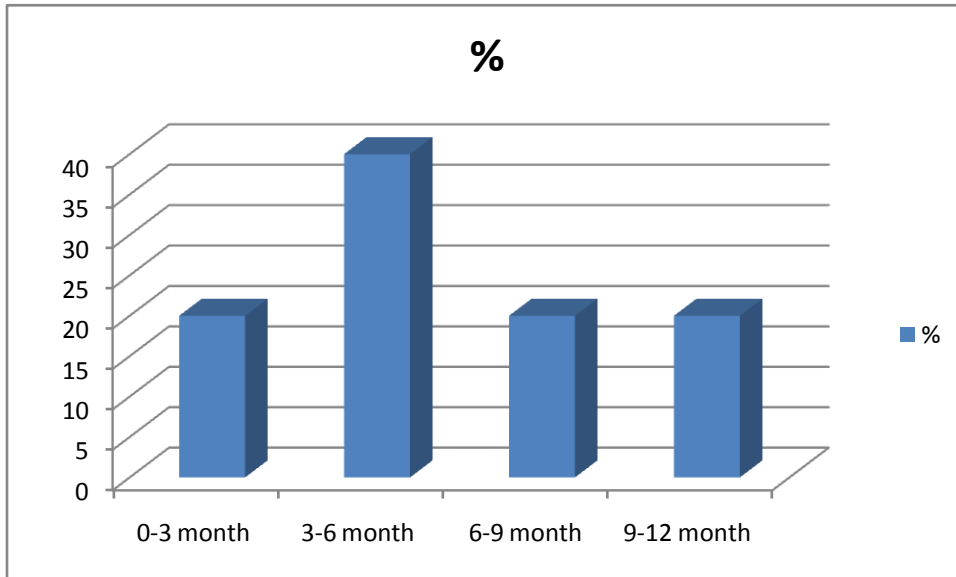
Another fact is agriculture production is directly affected by the availability of irrigation facilities. Irrigation is the most important factor for the agricultural development. But as observed there are no irrigation facilities in Kamala Mai municipality and there are not using comical fertilizer, improved seeds and almost all the households used local seeds only. So there is not sufficient food in study area.

Table: 12 Food Sufficiency of Households in Study Area

Food sufficiency (in month)	No of Household	%
0-3 month	10	20
3-6 month	20	40
6-9 month	10	20
9-12 month	10	20
Total	50	100

Source: Field Survey, 2012.

Figure: 11 Food Sufficiency of Households in Study Area



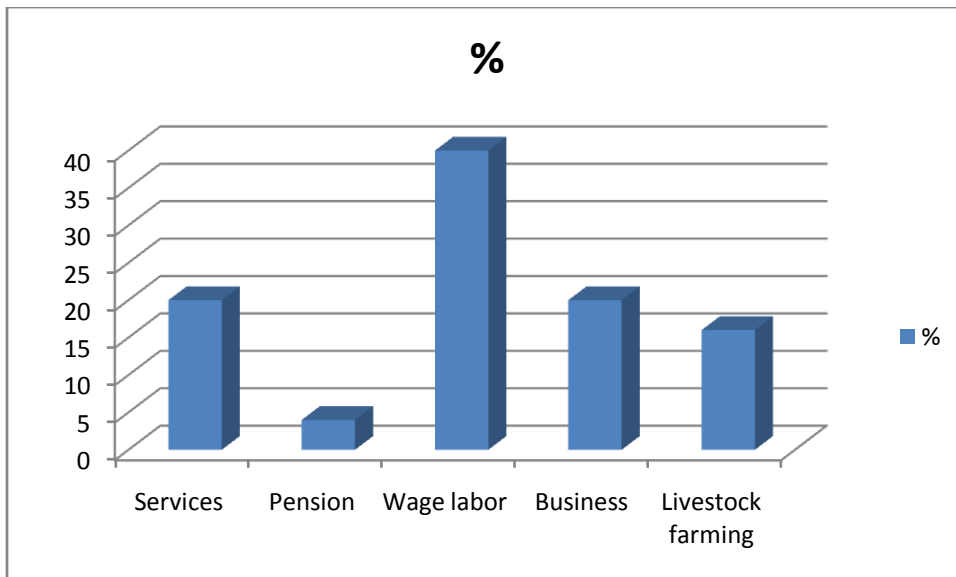
The table and figure show that only 20% households produced adequate quantity of food grains for one year. There is no surplus food in the Tamang community 40% of the H.H. have food sufficiency for six months and 20 % household have food sufficient for 9 months. The 20% have food production sufficient for 3 months only. From the above data 80% of the sampled households had not food grains for sufficient for whole year. A question rises here how do they manage their livelihood in case of insufficiency of insufficiency of food grains the following measures help them to run their normal livelihood in case of insufficiency of food grains the following measure help them to run their normal livelihood in case of insufficiency.

Table :13 Additional Sources of livelihood in study area

Sources	No.	%
Services	10	20
Pension	2	4
Wage labor	20	40
Business	10	20
Livestock farming	8	16
Total	50	100

Source: Field Survey, 2012.

Figure: 12 Additional Sources of livelihood in study area



Above table and figure show additional sources of live. It shows that 20% get income from service and 4% from pension. In the same way, 40% from wage

labour and 20% from business. Similarly, 16% get from live stock farming. Every household have to depend upon more than one sources of additional resources during insufficiency of food grains.

4.3.4 Animal Husbandry

The history of human civilization shows that primitive societies were fully depended upon animal husbandry has provided a bug of alternative resources for human Population as well as major source of alternative resources. For human population are as well as major source of economy. Several studies have emphasized the importance of animal husbandry in human societies. In the development process of human civilization many groups of agriculture people shard their inhabited area to cattle rising. In the hunting gathering period human beings were fully dependent upon meat, milk products from animal. It is a general's fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepalese farmer and animal husbandry is closely associated with forest pasture land and grass land area. Agriculture is also directly supported by animal husbandry. So, both are complementary to each other.

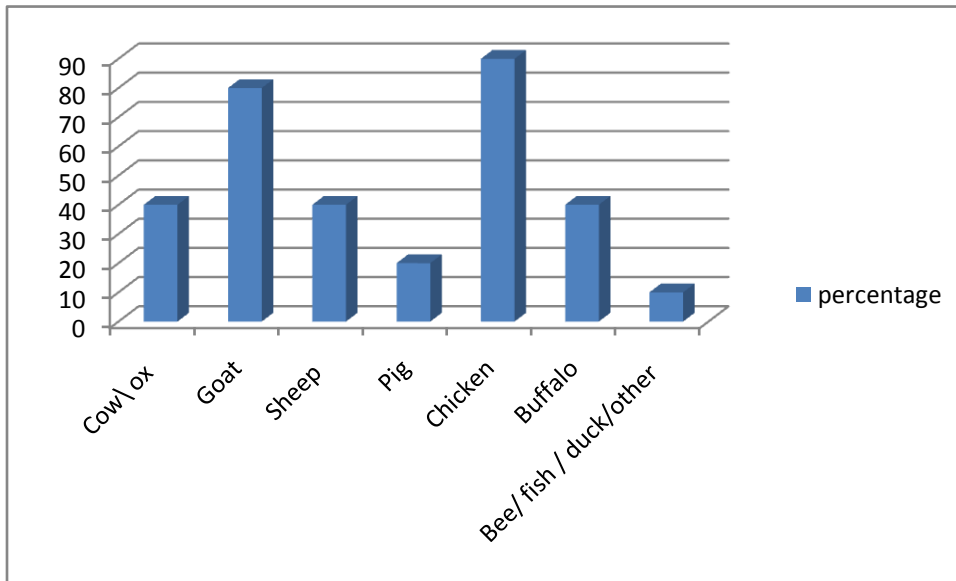
It is due to the fact that animal husbandry is important not only for their economic boost up but also for cultural and nutritional point. The people of Kamala Mai municipality keep livestock primarily to fulfill the necessities of milk, meat, compact manure and chicken are used either for meat.

Table: 14 Types of domesticated Animals having with Respondents

Types of Animal	No. Res.	percentage
Cow\ ox	20	40
Goat	40	80
Sheep	20	40
Pig	10	20
Chicken	45	90
Buffalo	20	40
Bee/ fish / duck/other	5	10

Source: Field Survey, 2012.

Figure: 13 Types of domesticated Animals having with Respondents



Above table and figure show situation of having domesticated animals. Data shows that most of the respondents have domesticated animals. Goat and Chicken

are the most favourable domesticated animals. 80% have goat and 90% have chicken. In the same 40 have sheep and cow. Similarly 40 have buffalo.

4.3.5 Labor

Both agriculture and animal husbandry are labor consuming economy. The term "means the fulfillment of required labor necessity. The domestication of animals requires regular labour compared to agriculture. All the family members are engaged either directly or indirectly in agriculture\ animal husbandry. Almost every member of the family shares the work such as preparing the food, carrying manure to the fields, sowing seeds, collecting fire woods, cutting firewood fetching water and fodder from the land

Even economically inactive population is also helping hands of family. The boys and girls are allocated different jobs based on their age and capability. A grown up boy especially 12-13 years helps his father in the field and forest a girl helps the mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children Boys and girls start working as apprentices within the range of 5 or 6 years old.

As the family is the principal productive unit. It is also the source for labor supply. All the family members contribute during planting and harvesting season. In such occasion they invite labors from their relative's / neighbors. The practices a labour exchange system locally known as Parma (Hade). Under Parma there is no discrimination in respect of age and sex. Every individual can join it but the return of their work is expected on the same basis. The next types of labour exchange system are Jyaladari. On this system the amount of rupees was fixed and labor takes cash by returning his home.

4.3.6 Annual Income and Expenditure

The economic condition of Tamang of Kamala Mai municipality is extremely low. Agriculture is the main occupation and cheap source of income. In addition to this animal husbandry, services, pension drawing wage labour are also the subsidiary source of income. Per head land holding size is less so the food grain production is not sufficient to them throughout to year. The method of agriculture is traditional and crude. There is some difficulty for irrigation, so they depend on the monsoon for the irrigation. Because of the population growth and the land inheritance practice, land has been fragmented into smaller segments.

The major source of cash income is husbandry in Kamala Mai municipality. Besides these the Tamang earn good money by goat and sheep farming. They also earn good money by working in factories in different part of Nepal and India. Thus these sources of income are supposed to contribute substantially to the economy of toil. They also do wage labor in nearby village by plugging, spading, crops plantation and the harvesting. But this sort of employment is seasonal that is during plantation and harvesting season. The daily wage labor also supports their livelihood.

Table: 15 Estimated annual income of the each households from different source in study area

Number of household						
Income in rs.	Agriculture	Animal Husbanding	Service	Business	Wage labor	Pension
0-10000	5	20				
10000-20000	8	6		5	20	
20000-30000	12					
30000-40000	10		1			
40000-50000				5		2
50000-60000	5		3			
60000 above	10	4	1			
Total	50	30	5	10	20	2

Source: Field Survey, 2012.

Above table shows the estimated annual income of the each household of Tamang from different source of Kamala Mai municipality the major source of income of Tamang people is agriculture. Out of 50 all were involved in animal husbandry. But the method of agriculture is traditional and no irrigation facilities. Because of the population growth and the land inheritance practice land has been fragmented into small segments. These all make low productivity and low income only 10 household produce enough food grain to meet household demand. Animal husbandry couldn't play significant role for the betterment of their economy. It is

found almost all families of the community have domestic animal for the purpose of manure, milk and meat. There were five households who were engaged in service. All service holder are not in high level but they derive their economic structure depend upon it. Only two household were engaged in business. Skills less people were engaged in wage labor there is only three household in this occupation. Retired from army and now a day pension holders are ten households so this table describes their income structure and condition of family life.

Table:16 Annual expenditure of each household in different sources at study area

Expenditure in Rs	Number of household						
	Food Grain	Food Grain	meat Consumption	Education	Feast and Festival	Medicine	Cigarette and Alcohol
	Own land	Purchase					
0-5000	3	2	12			10	12
5000-10000	4	3	3	6	4	7	
10000-15000	5	6		2	1	2	3
15000-20000		2		5	7	1	
20000-25000	4	3		3	3		
Above 25000	4						
Total	20	16	15	16	20	20	15

Source: Field Survey, 2012.

The above Table reveals the annual estimated expenditure of each household of Tamang people in study area. The data shows that in annual total gross expenditure, the amount spent in purchasing the food grain is less than the amount spent in food grains from own farmland, because every household has their cultivated land and many people engaged in the occupation of agriculture. But only four households have enough food grain. Out of 20 households, 15 households spent money in meat consumption remaining other.

Have their own cattle (cow) in their home. The expenditure in education looks were because out of 20 households, 16 households children go to school/ class 10+2. Show the parent's condition of education represents the future of this area. The data shows they spent a lot of money on feast, festival and clothing. Because Hindu people celebrate show many feast and festival. Public awareness and education improvement represents the health condition of the people. Show the people spent few in medicine. The number of 10 households spent below then 5000 Rs and only one household spent 15000-20000 per year. Because, of one member of that house was suffered from the disease of tuberculosis. Tamang of Nepal use alcohol and cigarettes. But the people of new generation did not accept to use it and they advices their parents not to use it. Show out of the 30 households, 15 households use a spent their money on cigarettes and alcohol. For this present people of Tamang at the study area have not capable to save the money because their income source is low then expenses. In the period of study nobody told they are able to save any amount of money.

4.4 Cultural Status of Tamang

Birth Rituals

When the family known that one has got pregnant, then they begin to prepare for days of delivery. They sell their cock, pigs and goats and buy more chickens of small size instead. The women who feeds her breast to that newly born baby will get some clothes and remunerating for that on the eleventh day of birth, the name given ceremony 'Nwaran' is performed. But if that makes and difficulties for them to do other religions task (since, till that day the family or household should not participate in any such activities) they can be reduced to ninth, to seventh or even fifth or three day too. On the day, the call lama and perform the ritual ' If the baby is the first son, a grand party will be organized. They sing the Tamang sang.

Weaning (pasni)

It is the ceremony of initiation of grain or solid food feeding to the child for the first time. It is done when a child is a boy, gets six months of age and if she is a girl at the age of five months

If it is the first son then it is celebrated with programs and so on that day, they make the child well dressed and tidy. In a separate pot of rice of one manna (0.5kg) and other good foods, meats and fish is cooked. Eldest member of family feed the baby at first then that is preceded by others. At that time various gifts are presented to the child from invoices.

Marriage

Marriage, literally a legal union between a boy and girl for husband and wife, is a strong institution in Hindu society and perhaps every other society. According to social rules and regulations and their believe systems. Types and forms of marriage vary widely. There are four types of marriage in Tamang society.

Magi Bibaha

Magi bibaha has long ritual process first, the boys parents approaches the girl's parent's and asks them for their daughter to marry with his son. If the girl's parents agree, the boy's father returns to his home, prepares special gift of several baskets of breads and wine (Jand). Girl's parents invite their maiti real or consanguineal to open the gifts. The feeding at this time is called theki khuwaune

When acceptance of gifts formally conform the marriage proposal. On the fixed day of the Lagan, the boys marriage procession party (Janti) accompanied by the Damais with their traditional music proceeds toward the girl's house to fetch the bride. When the janti (party) arrives at the door of the girl's house. After feeding all members of the Janti, all senior Maitis come and wash the feet of the girl (Dulahi) and put tika on her personal property. The bride wears sindur to girls (Dulahi). The next morning the Janti drink liquor and eat rice with lentils as their farewell food and return to the boy's house with the bride.

Chori Bibaha

The Chori Bibaha is famous for Tamang community because this type of marriage is quick and inexpensive; it is common particularly among poor families. The marriage is initiated by the boy himself. Sometimes, he is assisted by his peer group either to elope with or capture girl. Usually, parents of the girl go once to the boy's house and confiscate their daughter from the boy and bring her back home. The practice of confiscation is the Tamang tradition that tests the liking or disliking of the boy and his family to the girl. The practice also protects parents from social criticism; they would otherwise be blamed for not caring about their daughter. If the boy and his family really like the girl, they approach the girl's parents and request their daughter. If both parties agree and their economic conditions allow them, they arrange the marriage of their boy and girl according to the Magi Bibaha traditions.

Jari Bibaha

Tamangs enjoy a great amount of sexual freedom. They say daughters of the Tamangs are always pure even after their elopement to twelve places. Because of this belief and practice, Tamang call themselves Bara Panthi. This type of marriage has given rise to the Jari Bibaha. Under this marriage system, the man who elopes with a married woman pays more than some rupees to her first husband as a fine called Jari. The amount of Jari is reduced from a minimal to nominal rate if a woman elopes more than two times. No usual ritual is required for this type of jari marriage.

Mrityu Sanskar (Death)

When a Tamang dies the corpse is wrapped in a white cloth and tied with green bamboo. They cremate dead body at the top of mountain. Before they bury or cremate the dead body. The sons and brothers burn herbal incense and give water to pay their last homage to the deceased. After the final ritual, the sons and brother either put fire on the body. The fire to burn the dead body and other members of the funeral procession help for cremation.

After shaving the hair of the deceased's relatives, all members of funeral procession return to the house of the deceased on their way back to home. After their arrival at the deceased house, one of the unmarried girls sprinkle holy water (sun pani) over the body of each member and asks each of them to take a seat. The son of deceased has responsible to perform certain rituals for 10, 11 and 13 days. They reduced their rituals for 10 days. They have to perform their daily activities like going to the stream, hatching, paying homage to the soul of dead body and cooking their food on the 10th day. They have to feed those people who had attended to carry deceased body. After the completion of this ritual they will be eligible to mix with society.

4.5 Religion

Now the Tamangs has been worshipping Shaman because they are believers of the sacred by chanting Mantra. They also seem to understand the concept charity and the merit to gain which helps one into heaven. But now days so many parts of Tamang people do not invite the Lama. In my study area so many people believe in Lamanism . They celebrate Losar and other hindu festival and because of their habit of consuming liquors. It has affected their rituals a great deal. Festival time is alcohol consumption time and they become very carefree then. In my study area only three household practice the Buddha religion and others is Hindu.

4.6 Festivals

The Tamang observe many feast and festivals. They celebrated almost all the Hindu's festivals. In this study area all the Tamang celebrate Tamang losar as the greatest festival. In this festival they sacrifice goats, hens, pigeons to their deities. In this occasion the relatives visit their main house and get Asik form the band of their elders or parents and met their relation and kin.

Maghe Sankranti and Saune Sankranti are the other interesting festival of the Tamangs. Maghe Sankranti is observed on the first day of the month of Magh and is associated with the coming days to sorrow and distress. Saune Sankranti comes after sixth months of Maghe Sankranti and it falls on the first of sravan month and is observed every year. The celebration of Saune Sankranti is actually to rejoice the happiness of their triumph of keeping alive despite the natural disaster.

Buddha Purnima is also one of the important festivals of Tamang people. On this occasion people worship to god Buddha and play worship ancestors. On this moment brother and sister get together and celebrate the kulepuja with their own relatives and Tera Dine daju Bhai.

CHAPTER: 5

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

Tradition and culture are the marks of the identification of the particular community. This study has focused to find out socio-economic condition of Tamang of Kamala Mai Municipality, Dhura Bazaar of Sinduli district. Tamang are one of the Buddhist ethnic groups, who inhabits neighboring region in mainly Bhot region and as well as scattered all over the Nepal. They speak Tibeto-Burman language and live in miserable condition of life. Tamang have their own way of performing birth, marriage and deities of Buddhist phantom and Lamanism also. Unskilled labor, agriculture, service, animal husbandry are the main source of livelihood they hold small land for farming the annual income of Tamang is very low and expenditure is high. Their socio-economic shows that they are much time worse off than average Nepalese

The total respondent of this study is fifty from Kamala Mai Municipality ward no six Dhura Bazaar . The average family size of Tamang community is found 5.18. The dependency ratio of Tamang people is found to be 49.56% which is lower than the nation dependency ratio. The sex ratio of people of study area is 97.71. The ratio is lower than Nepal as a whole (99.79 male, per hundred female). It is also found that 60% of the respondents were treated by Dhama\ Jhakri and 20% by hospital and remaining 20% both. It is found that 60% respondents have been fetching water from public tap and 40% from private Tap.

This is a descriptive analytic cum expletory research traditional method of data collection e.g. questionnaires, interviews, observation, field note, focus group discussion method have also been used for collection primary data. The finding on demographic characteristics in the study area as follows:

- It is found that only 6 household produced adequate quantity of food grains for one year and 20% have food production sufficient for 3 month only.
- It is found that paddy, maize and wheat were the major crops production. The estimated expenditure on food grain is higher than the food grain come from their own land.
- It is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, an egg of them.
- It is found that out of total estimated income of respondent the amount come form agriculture and animal husbandry are high beside other occupation but it is sufficient for family demand, so they practice other occupation.
- Out of total expenditure of study area the highest percent amount spent on purchased food grain consumption and celebrate festival.

5.2 Conclusion

By birth Tamangs are Buddhist but they are influenced by Hindus and have been Celebrating all Hindus festival too. They are believer of Lamanism. There is lacking of infrastructure of the development process. The agriculture pattern is so old. They have try to utilizing modern technology agriculture.

In the study area the female are dominated. The literacy rate is lower than nation literacy rate, but compare with male, the female literate percent is low. The female are not aware of the education of their children as well. The high degree of illiteracy may be due to following factors such as they do not know the importance of education and alternate works are more beneficial and give quicker returns then the education. So the illiterate persons have adverse effect on their socio-economic condition they spent their major sources of earning feast and

unproductive activities. There is no any trade or industry to improve their economic condition. Agriculture pattern is old and could not develop animal husbandry as professional occupation; they take animal husbandry for the purpose of manure milk and meat as their household demand only. The family size is very high with 5.2 per household. All these above mentioned reasons reflect their root cause of backwardness.

Besides farming Tamang people of Study area do certain workers which might be additional source of income. They engage in service, wage labor etc. Since, they do not play significant role to bring change in their economy status. The Tamang people of Dhura Bazaar had their own ways of performing birth, marriage and death ceremonies. But the basis concept of performing lifecycle ceremonies was according to Hindu rites.

Most of the Tamang people were lack to higher education they were not trained with any vocational guidance. So they were compelled to do unskilled wage labor to sold their hand with mouth problems. The nature of this labor are seasonal and pay very little. All these reason have adverse effect on their socio-economic condition. So we may say the socio-economic condition of Tamang people of study area is very miserable.

5.3. Recommendations

The economic condition of study area is low. The people live in very miserable condition. To uplift their socio-economic condition following recommendation are put forward:

- The government should launch effective birth control program in the study area and provide encourage to illiterate people for birth control.
- The majority of the female are illiterate in the study area. Therefore formal and non-formal adult literacy class should be organized through NGOs and

government sector. It would make the women more aware of their responsibility to the family

- The people should be encouraged to get treatment on health institution instead of traditional healer. For this purpose a documentary and Pam plating show should be organized by local health institution.
- Agriculture inputs should be made easily available in time and market should be opened for vegetable production.
- Loans should be provided at cheaper rate of interest through bank of finance.
- The government should lunch an effective income generating programs; vocational guidance so that they can easily fulfill at least their basis needs (food, clothes, education, clean drinking water, medicine etc.)

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Submitted Department of Sociology Patan M. Campus

Annex-I

Survey Questionnaires

(A) Personal information

Name of the interviewee...

Ward No...

Tole/village.....

Age.....

Sex...

Caste...

Occupation.....

Academic qualification...

Language...

Religion...

Nationality...

Marital status: Married /unmarried

2. What are your family members?

Age Group	Male	Female	Total	Percentage	
				Male	Female
0-9					
10-19					
20-39					
40-59					
60 and above					
Total					

3. What is your family type?

a) Joint ()

b) Nuclear ()

4. How long have you been living in this village?

.....

5. Is there any members of your family who have migrated temporally or permanently from this place?

a) Yes () b) No ()

6. If yes

Number of migrated person

(B) Socio and Cultural condition.

1. Who is the priest of your community?

.....

2. What are your main festivals?

a) Losar b) Chandi purnima c) Dashain d) Tihar e) others

3 How do you celebrate in festival?

a) In group b) In family c) Other

4. What is the name of your main God?

a).....

5. Where do you suggest going for treatment of illness first?

a) Visit Lama (Jhankri) b) Hospital c) Family guidance d)

Others

6. Gender Role in your family.

S.N.	Responsibility	Decision Making Process		
		Male	Female	Both
1	Farming Activity/ Agricultural work			
2	Buying goods and daily expenses			

3	Buying and selling land			
4	Decision making of children's marriage			
5	Children's Education			
6	Property Right			
7	Joining local/indigenous group			

7. At what age people get married in your community?

.....

8. Generally, what sorts of marriage do you tribe in practiced?

- a) Arranged b) love c) other

9. What is your skill on your community?

- (a) Fishing and weaving net (b) carpentry (c) Sweater weaving
- (d) Mystery (e) Tailoring (f) Skillness

10. What is your provision for toilet? Yes/No

If yes,

- (a) Best (b) Medium (c) Low

11. How many people in your family read and write?

a) Number of people

Do your children go to school?

- a) Yes () b) No ()

12.If not why? Give reason.....

How far is the school from your house?

- a) Less than half an hour b) Half an hour
- c) More than one hour

13. Literacy level

	Male	Female
Literate		
Illiterate		
Total		

14. If literate, what is literacy level?

S.N.	Level	Male	Female
1	Primary level (1-5)		
2	Lower secondary level (6-8)		
3	Secondary level (9-10)		
4	Higher Level (11 and above)		
Total			

15. Do you have knowledge of family planning?

a) Yes () b) No () c) Social and cultural practices ()

C. Economic Condition

1. Does your household own any land?

a) Yes () b) No ()

2. If yes how much cultivated on other land?

a) Bigna () b) Katha/Ropani () c) Other ()

3. Have you got your own house?

a) Yes () b) No ()

4. How much land do you have?

a) Bigha () b) Katha () c) Dhur ()

5. What is your main source of income?

- i) Agriculture () ii) Wage/labor ()
- iii) Job () iv) Other ()
- v) Business ()

7. Is your family economically depending?

- a) Yes () b) No () c) Other ()

8. Who make decision concerning income and expenditure in your family?

- a) Husband () b) Wife () c) Both ()
- d) Other ()

9. Where do you collect your fire wood from?

Major sources of fire wood

- a) VDC forest
- b) Government forest
- c) Private forest
- d) Community forest
- e) Agriculture and animal wastes

10. How is your annual average income?

Rs.....

11. Does your family grow any cash crops?

- a) Yes b) No

If yes:-

Amount (in kg.)

- Mustard
- Potato

- Lactic
- Vegetable
- Others

12. What is your food sufficient level in family?

0-3month	3-6 month	6-9 month	9-12 month
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13. Do you keep any poultry birds, animals if yes how many?

- i. Goat.....
- ii. Sheep.....
- iii. Cow.....
- iv. Buffalo.....
- v. Pigs.....
- vi. Chicken.....
- vii. Duck.....
- viii. Specify if any.....

14. What is your way of solving financial problems?

- a) By borrowing
- b) By selling live stock
- c) Wage labor
- d) other

15. Where do you go for job when your earning income does not fulfill your basic needs?

- i) Neighboring side
- ii) within district
- iii) Within country
- iv) Foreign country
- v) Which country (.....)

16 Is your own agricultural products enough for your family?

- a) Yes ()
- b) No ()

17Have you borrowed any land?

- a) Yes ()
- b) No ()

If yes, where from and what is the percent of interest rate?

Bank..... interest. Rate.....

Co-operative..... Interest rate.....

Money lender Interest rate.....

D. Socio economic and Cultural Changes

1. Have you feel change in social life?

i. Yes ii. No

2. what kind of changes have you realizes?

i. Change in life style ii. Change in Dressing iii. Change in food habit iv. change in dressing

3. have you feel changes in economic life?

i. yes ii no

4. what kind of changes occurs?

i. changing in earning ii. Changes in expenditure iii. Changes in occupation iv. Changes in using modern technology

5. Are you satisfied to the socio economic changes?

i. yes ii. No

6. if unsatisfied what kinds of solution to think it manage in proper way?

i. to increase income by exploring new business ii. To conscious about ethnic identities as well as global changes iii. Others

2. Check lists of key Informant and focus Group Discussions

- i. Socio-economic condition of Tamang
- ii. Main festival of Tamang.

- iii. Educational condition.
- iv. Major problems of Tamang.
- v. Solutions of these problems.

Annex-III

List of Photos



(A Scene of taking Interviews)



(A Scene of Male Respondent Given Information to the Researchers)



(A Scene of Taking Interview With Female Respondents)



(A scene of Respondents Household)

Annex II

Map of survey area

