

# CHAPTER – I

## INTRODUCTION

### 1.1. Background of the study:

Women play an important role in the formation of the civilized society and is considered one of the two wheels of the same cart. The other is the man and just like a cart cannot move without either of the wheel, the cart like society also can't formulate without either of man or woman. They both are equally needed in the society. But women who represent more than half of the total population have been largely ignored. In every types of society males have more power, prestige, rights and privileges than females in Nepal.

Our Nepalese society is a male dominated society, where females are always given a second performance. She is exploited by the society in various ways in the form of social, physical, sexual and economic aspects. More than 80% of the total population depends upon agriculture and women comprise 48% of the population and their contribution of an agriculture amount to almost 70% (Shrestha, 1991). Among hundred percent people female contribution on agriculture production is 60.5% and male contribution on agriculture production is 39.5% (CBS, 2001). 80% of Nepalese women are involved in the firewood collection, drinking water, use of natural resources and in household activities. Women spend 9 to 11 hours each day in these activities (Shrestha, 1991).

As Helen Hunt Jackson says, "A woman, who creates and sustains a home and through whose hands children grow up to be strong and pure men and women is a creator second only to God" (Singh, 1996). When in the above statement women come at second place in creation after God. She has very low status in Nepal as well as many developing countries of the world. Everybody agrees that women play the most important role in setting up a good family. A woman can spoil a house as well as make it heaven. In fact women have very character in every household. But it is bitter truth that women in Nepal lag behind men in many aspects of life (Thapa, 2002).

When we look at the history of world civilization we find that with the development of the human society, males have progressively attained dominance and the females have been pushed down to a secondary position. In Nepalese context too, due to conservative tradition, illiteracy, ignorance, poverty and superstitions female dominance exist till today. Women constitute more than half of the population (50.04%) although the status of female is subordinate to male (CBS, 2001). We find a large gap between the status of men and the status of women. It is widely recognized that women's status in society is a marker of the ability of a nation to participate in the increasingly complex global economy. It is also known that women are the main part to the country's economic change. They are also the key to the balance between economic development and the sustainment of the country.

This continuing discrepancy between the roles and opportunities of men and women is not only unfair to women, it also poses a national danger. Nepal is near the bottom of the table in most charts of living standard among developing countries and badly needs the contributions of the female half of the population in its struggle for survival (Shtri Shakti, 1995). Women have not been able to make full contribution to the society, because they have been neglected in every field by men. Nowadays, education is helping to improve their situation and abilities of every individual.

Women play significant role in the development of a nation. Though in the past, women were considered as second grade citizens in most fields of the countries and this perception still prevails in many developing countries including Nepal. In recent years people have started realizing the importance of women's participation in the economic as well as social development.

Men and women have started participating on equal footing development activities in many developed countries like USA, UK, and Japan as "Wheel of a cart". But in Nepal the status of women is gradually improving. A woman, who was daughter yesterday, has become daughter in-law, today. Similarly a woman who was a daughter in-law yesterday, has become mother in-law, today. The status of daughter, daughter in-law and mother in-law has significantly been changed from yesterday to today. Their roles also been changed. The perception of society towards the roles and status has also been consequently changed. One of the problem that predominate in

Nepalese society is the failure to recognize women as productive factors. Such factors, if timely tapped and carefully channeled, almost all kinds of development efforts will be successful.

The condition of rural women in Nepal is even worse than that of their male counterpart. In rural belt particularly, Nepali girls and women work more than boys and men do, spending 25% to 50% more time on house hold task, economic and agricultural activities (Thapa, 2002). Rural women are almost neglected in any of the development activities. If development activities are offered to the rural poor and women, it is the men who receive and participate in them. Needless to say, no development plans and programmes can be successfully implemented unless both males and females agree to participate in it. In order to encourage them to participate in the development programmes, the women need opportunities for their upliftment. By and large, the Nepalese women are involved in agricultural sector. Most of them work in their own land. The landless rural women work as agricultural labours and wage labours. Besides women have to perform all the household duties. Women, it is claimed, hold up half of the sky and indeed, poor in developing societies often bear all workload of agriculture and different household duties. Thus, the Nepalese women, as those elsewhere in the world, have been making great contributions through home, husband and children.

Because of the changing situation in recent years Nepalese women's status is improving. The political change of 2062/2063 B.S. has given more rights to female than further period. Different kinds of feminist movement have also established powerful rights of women. In present constitution (Interim constitution, 2063). There is managed and provided 33% women's rights in every field of socio-cultural and economic development of the country. But is isn't satisfactory rights to establish equality and equity between male and female in the nation. Improving main fact is that by consciousness of people there is reducing discrimination between son and daughter in the rural and urban zone of the country by the cause of consciousness & education.

Women have very few social options for survival other than marriage. More than 86 percent of women are married by the time they reach the age of 25. In the

Indo - Aryan communities, overwhelming cases in marriage is arranged by the parents specially girls have little to say in this arrangement. Once the girls are married, they are committed for life; they have little say in the management of their time or how they want to live their lives (Tamang, 1998).

The social status of Nepalese women differs greatly among the various communities in Nepal. So, it is difficult to say of the status of average Nepali women. Although Nepalese women have an equal rights to vote and to participate in the political life of the country. The equality granted of women in theory and law has not been found translated to the same extent into practice. This theoretically practice still remains to be narrowed down in political, socio - cultural, economic and educational fields of present Nepalese society.

The social status and position of women are also related with the prevailing religious and culture related beliefs in the community. The difference is very marked from one religious group to another. For example there is no segregation of women in Buddhist community but it is there in the Hindu community as well as perhaps to a greater extent, among the Muslim community also. Most religious activities are performed only in accompaniment of the housewife (Tamang, 1998).

Cultural status of women in Nepal is also weak and poor. In the mask of cultural system many Nepalese women are hiding themselves. Most of the cultural practices are based on religion. Women are hiding themselves. Most of the cultural practices are based on religion. Women are discriminated from men even through religion. During Vedic period, Hindu women were free but it was deteriorated during 500 - 1800 A.D. with the interaction with Muslims. As in Muslim society Hindu women were kept in 'Parda' and yet today not all owed to observe and perform many religions rites. In Buddhist society women are slightly in better positions but not equal to their male counterparts. Buddhist culture is not as rigid as Hinduism on the matter of women's freedom and sexual morality. Buddhist women participate in their religious & cultural festivals like Losar, Tihar, Maghe sangkranti, Shrawan Sangkranti, Bisakh Purnima etc & so on. Such as Hindu women participate on their cultural festivals and rituals like Dashain, Tihar, Holi, Janai Purnima, Chhath, Ram Nawami, Krishna Astami etc & so on. Such as Muslim women participate their

cultural rituals & festivals like Id, Bakar Id, Id-UI-Zoha etc.& christian women participate on their festivals like Christmas Day and other holy festivals. But such participations and value of women are less than men in every religious cultural field. But in Mangolian ethnic groups and Buddhist women are in better cultural position than other cultural groups.

In Nepal economic Status of women is very weak. They haven't equal property right on their patriarchal property. They are discriminating on Income sector and economic development activities. The four sectors of female economic activities are agriculture, manufacturing, trade and service. Among these four sectors rural women have contributed greatly towards the agro - economic development of Nepal. Mostly female farmers give reciprocal employment opportunities which are called "Parma" (Labour exchange).

In the employment level the status of women employment may be categorized as (i) employer (ii) employee (iii) self employed (iv) un-paid family worker. Among these categories take place of percentage of women employment status as on, employer 3.7%, employee - 12.8%, self employed - 70.6% and un-Paid family worker - 12.9% are submitted (CBS, 2001 and Population Monograph, 2003, Vol. II, P, 243). Such as male employment status on employer - 3.9%, on employee 33.7%, self employed - 56.7% and un - paid family worker - 5.7% are submitted (CBS, 2001). Here the percentage of self employed women is more than self employed men. So it shows that most of household works and agro - farming works have been completed by women. In the service sector and industrial sectors, most men are employed as permanent workers, but most women are employed at small wage rates in these sectors as temporary labours. So, women usually earn 20 - 30 percent less than men. They work in unhealthy Physical environment (Tamang, 1998) most women are economically active but there isn't equal wage rate to female as male in every field till now. Especially women are so active on domestic activities and agro-farm works but their economic value is very low in Nepal. So, their household decision making role is also low in status. Except simply role no more decision making role could get by women.

In Nepal wives are more devoted to their husbands than their counterparts. One of the reasons for this attachment may be the norms existing in the Nepalese society. Due to the low rate of female education, wives may not feel economically so independent. Socially also, the dependence of a woman on her husband is quite evident because even up to the recent time. Polygamy is not so strongly resented by the Nepalese women, especially in rural areas. This may be the reason that Nepal is predominantly an agricultural country. Therefore, for agricultural needs it is essential to have enough hands to work in the fields. There is a shortage of labour in villages where young male members have a tendency to join the army. Because of the pride in property, education & skills, the man keeps somewhere two wives, one to look after agriculture at home and the other to look after the family affairs where the husband lives and works. Rich Brahmins and Chhetris, especially, used to have more than two wives (Tamang, 1998).

In Nepal, relations between husband & wife are affected by different ethnic customary systems also. Among the orthodox Brahmins, the wife gets up in the morning before her husband does. She touches the feet of her husband as a mark of respect daily. When the husband takes a bath, he stands on his left foot and raises the right foot. The toes of the right foot are washed with a little quantity of water which the wife puts into her mouth. About the Brahmins and a few other ethnic groups, the wife never takes food unless her husband has eaten. During the menstruation period, when the wife is considered polluted, the husband himself cooks the food and the wife is not allowed to enter the kitchen. After having 'Lagan Gantho', there is never an allowance among the orthodox Brahmins and Chhetris for a wife to talk of the husband and his name in front of the distinguished guests and senior persons of the family (Tamang, 1998).

Husband and wife relations are different among Hindu and Buddhist religions. In Buddhist families like Tamang and Mongolian castes, the status of the wife is stronger than the Hindu's wife. They have (The Tamang women have) given freedom to talk with their husband. They have also given flexibility to talk of their husband's name and activities to each other. They haven't taken concern about the menstruation period as an untouchable system. Between husband and wife relations are so flexible in various practices in Tamang and Mongolian communities in Nepal.

In the context of Nepal from the married day to till alive period the relationship between husband (male) and wife (female) must accept as a stable social institution of kinship.

Gender is a social meaning given to being a man or women, constructed as categorical differences and approved by ideologies and customs. Gender concepts the sexual division of labour acquired by birth with the belief and characteristic that determine their behavior. The belief is reinforced through social Practices and literature where any deviation from expected behavior is cultivated. The social learning theory (appropriate behavior through imitation of parents, teacher etc.) and cognitive development approach which helps to develop a general scheme of gender stereotypes already learned are the two means of acquired of Gender identity in society.

One source of male power is the sexual division of labour, which is a social division, differentiating men - women and allocating those to different activities. Men then are super ordinate in a hierarchy of authority. Most of the feminists suggest that relations between men and women are structured around the two major complexes of sexuality concern and the later of social. The need to ensure the orderly replacement of generations and train them in socialization and cultural participation peoples from organization of livelihood, allocating these tasks to women. The development of social project and the further collaborated definition of private property gave women. Little control and access over their own lives and activities. The constitution of these restrictions overtime gave birth to different gender relations, which are reinforce and ideologically intensified in specific institutions like marriage, the state and in religious beliefs (UNICEF, 1990).

Gender issue is specially related on different aspects of male & female activities in society, e.g., - socio - cultural aspect, Economic aspect, political aspect, biological, religious, psychological and historical aspects (Acharya, 2008).

The naturist argument is that the social differences in society between the two sexes are reflection of biological differences, but the nurturist argument is contrast rests on the belief that gender roles are not biologically determined but are culturally and socially constructed. The sexual division of labour is neither universal nor

biologically pre - determined (Ann Oakeley, 1970). Studies show that the bio - logical and psychological differences between the sexes are not that greater than social & cultural issues of gender. In Nepal, because of gender discrimination between men and women, there is created major problem about gender issue in family, community and the state (Interim plan, 2008).

Gender division and issue are also spread in every ethnic group of Nepal. Among them in Tamang community is also seen gender discrimination on the sector of male and female status. The Tamangs are indigenous Ethnic group of Nepal. Among the various places of zone, districts to be exact, Pangtang VDC under Sindhupalchowk, district is also one of the approved Tamang Village. Here 'Gender issue' has been centralized. In other words this study is based on the gender perspective.

## **1.2. Statement of the problem:**

Nepal is known as one of the developing and poor country. It has per capita income of 270 US Dollar only (UNDP, 2006). It has HDI number on the basis of life expectancy at Birth, Education and Income is 0.534 (world Human development Report, 2007/2008). Nepalese people always have been facing illiteracy, poverty, diseases and food scarcity to some extent. Since Nepal is a male dominated society, women's status here is critical compared to other 3<sup>rd</sup> world countries. The main cause of the problems create are non other than illiteracy. Over all, Nepal's illiteracy rate 53.7% where as females participant is only 42.5% (CBS, 2001).

Nepal has a total population 23151423 in which males comprise of 11563921 and the females are 11587502 (CBS, 2001). The census of 2001 has shows that women constitute 50.4 percent of the total population of Nepal. But women have minimal access to resources, information, and education, services with in and outside the household sphere. This shows that rural women suffer form hard work, and have difficult social and economic conditions. Their statuses in social, cultural, economic and political aspect are lower. The status of women is an important factor that affects the social cultural and economic development in a country. Without women's participation, goal of development activities cannot be fully attained. So we can say that men and women are the pillars of development. Women's activities are generally



connected with inside the house and men's in the outside sphere. The role of men and women are independent but women's overall burden is higher than that of men.

As when work, mostly inside the house, their contribution remains invisible. Beside the agricultural activities they have to perform many other household activities too, such as childcare, cooking, washing, grinding and cleaning etc. and so on. But triple burden of working of women is not computed in monetary and economic terms. So it is necessary to do in-depth analysis of Nepalese situation and status of women in order to support the planning of facilitating increased integration of women into the national development process. Women in lag behind in all areas like health, education, economy, legal status, employment and political stage.

The status of Nepalese women has been deeply affected by various religious traditional ill customs. Social norms and ill practices have seriously affected the role and status of Nepalese women. According to Nepali traditional belief birth of girl is the birth of 'Bad Luck'. If a boy is born, the family rejoices, but of a girl is born the family laments. There is the general belief that if a man is not blessed with a son, the door of the heaven will not be open to him. There is saying that "Let it takes time but let a son born." The parents also indoctrinate the ideology of male superiority and female inferiority.

In Nepalese society, especially in rural areas women's contribution is considered unimportant. They still remain excluded from important decision making in special sector of social unit. There is a belief that, given opportunities, women are capable to do all works efficiently. Education and skills are closely linked with general economic development, improving knowledge and entrepreneurial skills can provide women with greater employment opportunities, decision making power within the family.

Nepalese society has traditionally assigned women with certain roles only. so, the concept of women's development is recent phenomenon in Nepalese context. As women power (more than half of the population in our country) is not fully encouraged to participate in the development process, the fuller utilization of women resources would be just an imagination. Taking this fact into consideration on government level, women development section (WDS) under the Ministry of local

development was established in 1980. So as by government 'women, children and Social welfare Ministry' was established in 2000 in Nepal (Thapa, 2002).

The percentage of literacy among women in rural areas is almost negligible. The population growth result is the hazards of health of mother and the child. Women are considered inferior to men in various Ethnic groups. The condition as a whole of rural women is more critical than their male counterparts. In urban society where is more consciousness among women as regards to their social and legal rights. However, in urban Nepalese women also, there is a big gap between the status they enjoy in theory and in practice. Social attitudes, restrictions on mobility and lack, of independent status are quite evident in urban women also (Tamang, 1998).

History also has played an important role in the status of women in Nepal. During the 'Rana' regime the status of women was lower than that of men. However, the changing situation and the new set up was every much in favour of women. In modern period of Nepal women status is improving gradually by political change and legal code of constitution. Recent Interim constitution has fixed women rights - 33% in every sector of development of the nation. National development plans in all the five years development plans are indicating some programmes for women but that is no fulfillment and adequate allusion for women. Interim plan (2008) has given some emphasis for the women, but that wouldn't be so sufficient for the women in Nepal. The condition of the maximum rural women is seen still very much critical in various aspects of status.

Thus, The purpose of this study is to present the readers, the socio - cultural and economic status of the rural Tamang women in the Nepalese society and the need for new norms and reforms to change the status of women for participation in decision making programme on the all round development not only in the country but in all activities concerning the human.

The power relation in gender is a basic premise of feminism, where men have more power than women. This 'superiority' rests on gender physical strength, on the state being the "Patriarchy". The male privileging legal system, sanctioning and justification of male dominance by religion. Gender is a socially and culturally constructed and accepted relationship between male & female. Women are perceived

as those belonging to domestic sphere i.e.: household, many of the adult female are illiterate, still unaware of their legal rights, unable or unwilling to exercise them (Pokhrel, 1997).

The Tamangs who have been residing in the various parts and regions of Nepal has been considered one of the prominent and ancient native inhabiting ethnic groups. It is the largest ethnic group among the Tibeto-Burman speaking people of the Himalayan region and is especially concentrated around the valley. But these people are more well-known as one of the indigenous backward ethnic group (Tamang,1998).

The Tamang's socio-cultural and economic status is related with Buddhist culture, religion and activities. The society of Tamang women of Pangtang VDC of Sindhupalchowk district is also affected by male dominated and patriarchal system compared to the other ethnic groups; they have not been able to promote themselves in the different aspect of life.

Many scholars especially sociologists and Anthropologists have study the Tamangs mainly focusing on the socio - economic relation and ethnicity, but there is lack of socio - cultural and economic measurement with sociological paradigm at the case of Tamang women especially on the Tamangs of Pangtang, Sindhupalchowk. No significant study has been done on the different aspect of life like socio - cultural status & economic and other e.g. political legal existence of the Tamang women in Pangtang VDC (Ward No.2, 5 and 8).

By considering their problems this study addressed the Tamang women of Pangtang VDC in terms of their socio-cultural and economic status and 'Gender' relationship. More specifically, the study was guided by the following research questions:

- What socio-economic status do Tamang women represent in pangtang VDC?
- What are the Causes of backwardness of Tamang women in Pangtang VDC?
- What kind of Interactional relationships are prevalent among the Tamang community in Pangtang VDC?

### **1.3. Objectives of the study:**

The general objective of the present study was to explore and describe the women's status and participation in socio-cultural and economic sectors among Tamang women in the study area. The expected and specific objectives of the study were as follows to:

- To explore social status of Tamang women in Pangtang VDC.
- To shows cultural practices of Tamang women in their community.
- To bring out the economic Status and practices of Tamang Women in their community.

### **1.4. Significance of the study:**

This study is quite important from the view-point of its contribution to the Nepalese sociology and the planners of organization focusing on the status of Tamang women (socio-cultural and economic status) bringing new norms- measures to uplift their life style.

The academicians and researchers interested in the study of the Nepalese sociology will get new inputs to compare and go deep in the problem. The society which takes academic pursuit of social problems remains in the shade of hills and jungles. For the social development of the country, it is necessary that all problems of the society be uncovered. This research will provide new set of literature in the socio-cultural and economic status of Tamang women and their attitude which will make the way towards this research process easier in future.

Nepal is multi-ethnic society. It has cultural and regional variations too. It has also social and economic variations. In different regions we find different caste and ethnic groups. Tamang is one of the indigenous ethnic groups of Nepal and women are backbone and heart of this. So, this study will cover the Tamang women of the pangtang VDC (Ward No. 2, 5 &8) of Sindhupalchowk, district, under Bagmati zone. This is supposed to be helpful in predicting the different aspects of the Tamang women life and their society in general and find out how orthodoxical status still is in Nepalese society.

This study will help to find out status of special Tamang women as their role in households decision making power. To be more precise: significance of the dissertation is given in pointwise as following:

- ) The present study has theoretical as well as Practical significance. Especially issue based on Socio- cultural and economic study of Tamang women in Pangtang VDC of Sindhupalchok District has been conducted.
- ) This study would be helpful as a literature to the forth coming researchers who will be interested to explore about the indigenous ethnic community especially about Tamang and Tamang women.
- ) This research will also a valuable information to policy maker and planner (both central and local) to make micro-level plans for development in the nation.
- ) This research will also provide information to social worker and service men about Tamang case to discover micro-level problems and to held program as well as problems for their development and welfare of the indigenous native community.
- ) This study will also try to fill the gap of research in this study area about the Tamang case.
- ) This study mainly focuses on socio-cultural and economic status of Tamang Women of Pangtang VDC of Sindhupalchok district. So, main problem, mainstreaming in society has also been identified and explored of the Tamang community.

No one till now has got chance to look at these existing phenomenon and do some analytical studies. So, this study will try to fill the gap of research. It will also help the native and foreign researchers in the days to come for the further detail study on the same topics in the similar field area. Beside, this study will provide some useful information even for the policy makers, NGO/INGOS, in relation to the introduction and execution of development activities. Therefore, this study will be the most important to all those who are interested to know more about Tamang women.

### **1.5. Organization of the study:**

This dissertation consists in nine chapters. The first chapter is divided into six parts. The first part about the general introduction and background of study about Nepalese women with Tamang women has been described. The second part is about statement of the problems of the present study. The third part is given objectives of the study. The fourth part is about significance of the study. The fifth part is statement of the organization of the dissertation and sixth part deals about the key terms used in this dissertation.

The Second chapter includes the review of literature from various sociologist and Anthropologist's principle, authors' and researchers' research and institutions' article are reviewed in different research parts. Literature review is divided into Sixth parts. The first part is given information about General Over view. The second part is provided about specific review of literature with empirical review. The third part is dealt about theoretical review of literature. The fourth part is about policy review of literature. Such types of reviewed literatures has been helped to explore and discover the theoretical or conceptual framework of the study which is related to the issue of Tamang women's socio-cultural and economic condition and causes of backwardness of them. It is mentioned in the fifth part. The sixth part is about hypothesis of the study.

The third chapter includes the research methodology. It is divided into seven parts. The first part is about research design of the study. The second part deals about rationale for the selection of study area. The third part is given information about the universe and sampling procedure of the study. The fourth part deals about the nature and sources of data. The fifth part is given information about tools and techniques of data collection, with observation, interview schedule, Key informants interview, focus group discussion and case study. The sixth part is about collected data analysis and Interpretation. The seventh part of this chapter has been presented limitation of the study.

The fourth chapter includes the introduction of the study area and people. It is divided into seven parts. The first part of this chapter presents the General information of the study area with physical and demographic feature of Sindhupalchok district. The second part of this chapter has presented Pangtang VDC: A brief introduction with population composition, Tamang settlement of the study area, historical background and household composition. The third part of the chapter has given information about age & sex composition of Tamang population. The fourth part is about educational status of Tamang women and fifth part is land distribution of Tamangs. The sixth part has given information about occupation of Tamang and seventh part is about basic facilities of Tamangs which is provided by the local sector and national sector.

The fifth chapter includes social status of Tamang women. It is divided into ten parts. The first part is about introduction. The second part is presented about classification of respondent by age and sex. The third part presented about marital status of respondents. The fourth part about family types of respondent. The fifth part has given significance information about 'education' of the respondents. The sixth part has dealt about health status and practices with use of vaccine by the Tamang women, places used by the Tamang women for medical treatment and classification of respondents by means of family planning Adaptation. The seventh part has presented Interactional relationship of Tamang women in the study area. The eighth part is about political and legal status of Tamang women. The Ninth part has given focus on women's role in household decision making in the society. The tenth part or last part has dealt about participation in community activities of the Tamang women in Pangtang VDC.

The sixth chapter of this dissertation submitted cultural status of Tamang women. It is divided into fifth parts. The first part focuses on food habits of Tamang women. The second part deals about dresses and ornaments of Tamang women. The third part focuses about festivals of Tamang women with Lochhar, Buddha Jayanti, Dashain, Tihar, Holi, First Baisakh, Shrawan and Maghe Sangkranti. The fourth part has presented rituals of Tamang women with Birth ritual, marriage ritual and death

ritual. The fifth part of this chapter has given some information about religious traditions of Tamang women.

The seventh chapter has included economic status of Tamang women. It is divided into six parts. The first part is about occupation of Tamang women, The second part has focused about landownership of Tamang. The third part has dealt about annual income with source of income and extra activity of income. The fourth part has given information about areas of expenditure of respondent. The fifth part has analyzed about productive and reproductive labor division of Tamang women. The sixth part of this chapter has presented accessibility and control over the resources of Tamang women in Pangtang VDC.

The eighth chapter has submitted case study. It is divided into 3 parts. The first part is case study of Dhanamaya Tamang of Pangtang VDC ward No. 5. The second part has presented case study of Kalpana Tamang of Pangtang VDC ward No. 8. The third part has provided case study about Kumari Tamang of Pangtang VDC ward No. 2. These case studies are related in the issue of socio-cultural and economic status of Tamang women.

The Ninth chapter has included summary, conclusion and Recommendation. It is divided into three parts. The first part has given summary of the whole study. The second part has presented conclusion of the study and the third part has provided recommendation after this research.

At last to be more precise Bibliography and appendix are presented.

## **1.6. Definitions of the key Terms used in this Thesis:**

In this Thesis the different terms used has been described as follow:

**Status:** Here the status means position of the women life like social, cultural, economical, religious, education, legal, political, their role in household decision making and gender issue etc.



**Women:** Here this term has been used to describe the female Tamang of 20 years of age and above, both married and unmarried. But the respondents here are all married.

**Tamang:** One of the native indigenous ethnic group among the various ethnic group of Nepal.

**Pangtang & Ghunga :** These place lies in Pangtang VDC Ward No. 2, 5 and 8 in Sindhupalchowk district, under Bagmati zone of Nepal. These are small clusters of Tamang village coming under the 9 wards of Pangtang VDC. These places are researcher filed area.

**Pangtang VDC:** It is lies in Sindhupalchowk district, under Bagmati zone of Nepal. This VDC is submitted among 3915 VDCs in Nepal and it has 9 wards. This VDC is researcher field area.

**Gender:** It refers to the tasks, roles and responsibilities men and women have in a society in general in the community and household in particular, is not in born but acquired in the way we live and socialize. It is socially and culturally constructed.

**Gender Issue:** It is known as the case of male/female and gender related problems and activities.

**Position:** Refers to women's or men's socio - cultural and economic standing relative to men or women respectively.

**Gender Analysis:** Concentrates on (1) productive, reproductive and community roles (2) Access to and control over the resources and their benefits (3) social relations and practical needs to strategic interests (4) influencing external factors.

**Gender Approach:** Questions the power from through which in general women remain in a subordinate position relative to men (i.e., men being a subordinate position relative to women is rarely found in the reverse; the gender approach also questions these power forms). It is also known as social relation approach between male female co - relation and co-operation of men and women.

**Gender equality:** The access to certain opportunity is given to both men and women in the same way.

**Gender equity:** The access to certain and equal justice is given to fairness in which men women access to equal socio - economic resources and equal participations.

**Productive Roles:** Involve the production of goods and services for consumption and trade.

**Reproductive Roles:** Involve the care and maintenance of the household and its members.

**Community Roles:** Involve the collective organization of social events and services.

**Traditional Roles of women:** Women are seen as home keepers and care takers of the children and the other family members, especially the needy (Sick, old).

**Dominate:** to have command and influence over the female to be most strong and most notice able by male. Here the men have more power and they dominate on women counterpart.

**Socio - cultural status:** Status of women related to social and cultural practices. The position related to social based activities and religious and cultural based activities of women as compare status of men.

**Economic status:** The position of men and women related to economical activities e.g. employment, occupation, income generating works etc. here the economic status is related to women economical position.

**Subordination and Discrimination:-**

To consider as less importance than the other. To treat differently on the behaviour. Here these words are used for women ill treat by the men members in the society as different behaviour on the basis of patriarchal power.

**Patriarchal:** It refers the social and cultural system of social structure and Practices in which men dominates, oppress and exploit women, the family ruled by male member.

**Feminism:** It is holistic theory concerned with the nature of women is global oppression and sub ordination to men. It is a sociological theory and practice which aim to free all women from male super many and exploitation. A movement that attempt to institute social, economic and political equality between men and women in relationship.

**Women Empowerment:** It is a process where by women became able to organize themselves to increase their own self reliance to assert their independent right to make choice and control resources. It is a process of enabling people to take change of their own lives and escape from poverty which a rises root from lack of productivity.

## CHAPTER - II

### REVIEW OF LITERATURE

In this chapter, an attempt has been made to brief review of the existing literature on the status of women in Nepal. They cover such aspects as the socio - cultural and economic status, of women in Nepal. They cover such aspects as the socio - cultural and economic status, educational, legal and political status, health status, participation in public life and many more. it is also based on the review of available literature Which is divided into fourth parts as general overview,specific literature review with empirical review, theoretical and policy review, a conceptual frame work has been developed to analyze the women's socio cultural and economic status. Hypothesis of the study is also given.

#### **2.1. General Overview:**

Traditionally women's responsibilities have been restricted to the home, cooking, cleaning, and child bearing and looking after the house. Women are considered to be weak, vulnerable and dependent on men (Gurung, 1999).

UNICEF has started that research in women's studies is still in an embryonic stage, but is gaining impetus in Nepal. It has been intensified by two major comprehensive research studies which highlighted and effected women's role in Nepalese economy. Women contribute 50% of total income, men 44% and children 6% in rural areas where production caters to sustaining requirements in the household. Women constitute and under valued resource in labour capacity and meaningful and managerial skills (UNICEF, 1993).

The comparative study of women's work and family strategies in south and south East Asia, a three year collective research, sponsored by united nations university (UNU) during 1983 - 1986, initiated investigation on effects of changes in intra-family relationship and division of labour in households. The study illustrated the common threads of the state of underprivileged women in these countries despite immense religious, cultural and economic disparities (UNICEF, 1993).

Gender disparities thrive in Asian societies where men are the unquestioned superiors in the hierarchy of major institutions. Effective researches will imitate novel perspectives and methodologies to interpret the different life rhythms of men and women. The awareness of the need for research on women is proliferating and many individual research institutions and non - government institutions have under taken useful projects (UNICEF, 1993).

Neglected research areas in Nepal are gender inequalities in society, the allocation of work and resources in the family attitudes towards women's work, forms of oppression and their obliteration, rape, prostitution, human trafficking, migration patterns, mobility of women, legal research in various areas, personal laws, and system and property rights (UNICEF, 1993).

The position of women in Nepal has been determined by the three broad socio-cultural and economic patterns mentioned. The Nepali women's social and family status, economic position and political role (if any) show variations accordingly and therefore, have to be understood against the background of these patterns separately. Here we shall not be dealing with the position of women in the southern region, which is largely a Hindu society since it is almost identical with the position of Hindu women in India (UNICEF, 1993).

For convenience, the period of study about women in Nepal can be divided into two eras.

1. Until the fall of the Rana - regime in 1950, when the traditional status of women, by and large, remained undisturbed, and
2. The post Rana period when modernization processes, slow though they may be, have opened new opportunities for the women to develop and assert her personality.

There should be some strong efforts for improving socio - cultural and economic status of women particularly equality of life in general and also enable them to participate activities in overall development process in the country (Sharma, 1991).

Thus, the status of women is gradually improving. The roles of women also have been changed and changing other status day by day in Nepal (Thapa, 2002).

Beside the role of mother, the status of a wife is also considered as great. Marriage is considered to be very pious act. A wife is regarded in great esteem by her husband as she bears children for him. According to the Rig Veda "A wife is the home" A wife is also highly spoken in Hindu Literature.

Manu, a very famous Hindu law maker, has given both the Dark and the Bright sides of the picture of women. He has also paid glorious tributes to women. According to the Mahabharat "Women shall be worshipped, served and paid homage to, off spring, wealth and the prime joys of this earthy pilgrimage emanate from women. They are the Goddess of happiness and beauty, So must always be held in honour".

In Nepal as already mentioned no female animal is sacrificed because it is believed that it brings divine worth. The Mahanirvana Tantra says about sati as follow is: "Every woman is a picture of great Goddess and if a woman about of ignorance of this fact climbs on her dead lord's pyre she goes to hell (Shakti, 1995).

According to Mrs. Shanta Shrestha (1994) some views on Nepali women by the great scholars are as follows:

1. Drum, savage, sudra, animal and women, these are to be beaten - **poet Tulsi Das (India)**
2. Enclosed within the four walls, is a cupboard, and within four saries woman ! that's it : your life's acquisition - **poet Bhupi Sherchan**
3. The daughter is a thing to give away for someone else she is kept what a relief to send her away today I'm light as a feature and free from debt. - **kali Das's play**
4. A woman who serves her husband will get heaven joys - **Manusmriti (4/155)**
5. By nature of women is deceitful and pushy, A liar, foolish and greedy. She's impure and she's cruel - **Chanakya**

6. Women shouldn't laugh, only whores do so.-**Pioneer poet Bhanu Bhakta**
7. In childhood a female must be subject to her father ..... in youth to her husband ..... when her lord is dead to her sons : a woman must never be independent. -  
**Manu**
8. Women's sins will not be over by whatever they do as donations, fasting, pilgrimage visit, but are washed away if they drink the water in which their husband's feet were washed. - **Chanakya**
9. "With her savage - illiteracy and ignorance; My brothers, apparels and ornaments are everything she cares for now". - **Lekh Nath Paudel**
10. Woman gives birth to man; man is her co-traveller. - **playwright Bal Krishna sama**
11. All men's minds and hearts are made of women's blood. - **Veda**
12. "With the beauty and the brilliance of your laugh, I may claim the moon." - **Great poet Laxmi Prasad Devkota**
13. "Women: the Mother of man and his fellow sojourner in life." - **Bal Krishna sama**
14. "A House is not in itself a home it is a woman who makes it one". - **Sukra Raj Shastri**
15. In which Kul (Lineage) women suffer and sadden that Kul vanishes sooner. -  
**Hitopadesh**
16. The home where women are not accorded respect is no better than a desert, the store that ignores affluence remains ever poor. Honour for cows brings beauty and health and where women are respected Gods there dwell. - **Bhim Nidhi Triwari**
17. "A light of creation, a handful of water  
Life of a creation of the tow  
And a unity of wall and woe for them." - **Daivagy Raj Neupane**

18. “What is in this world more gratifying to one than the love of a man has for his mother?” - **Dharanidhar Koirala**

19. “In woman, man has the vision of the world in its eternity. She is a moon of creation for all. Her tenderness, cordiality and beauty do not hinder in any way fore, she is the limitless horizon of life of the world. She is powerful, live and the eternal expression of creation”. - **Mohan Himanshu Thapa**

“As far as women’s access to property and modern avenues of education, skill development and knowledge is concerned, Nepalese women in general lag for behind men” . (Acharya, 1997).

“Woman are creative member of the society. When women be powerful, there is clearly success that they will have taken part on production system. But the feudal capitalist and patriarchal oriented society have not given only chance to the women on the ownership of the property” (Yami, 2007).

Research studies have contributed significantly in shattering certain inherent myths regarding women’s perception of their own work and status. It has also provided insight into the difference between that urban and rural women. The attitude towards women is found difference by religion, caste, holy book, and other culturally insight in each society of Nepal.

#### **Facts and Figures about women in Nepal.**

1. 45% of the working girls in the carpet factories have been found to be sexually harassed in their work, places, (CWIN research on child labour in carpet Factories, 2001).
2. 9.4% men and 22.3% women marry before they complete 14 years, only 2.5% women and 6.5% men had married after 25.
3. Girls work more than boys (sometimes more than twice) in all the age groups. Their work burden increases with age.
4. Girls don’t inherit properties from the natal house.



5. 7,000 women die during child every year.
6. Child prostitution is increasing at an alarming rate in major cities in Nepal (vocw).
7. Over 55% of the women do not have any contact with health workers during pregnancy, birth and after delivery. Total fertility rate is 4.1 per woman (CBS, 2001)
8. The maternal mortality rate (MMR) is 439 : 100000 in Nepal (CBS, 2001)
9. On a general level, however, “girls and women in Nepal encounter cultural, social, economic, legal obstacles that even poor boys and men do not”. (CBS, 2001)

**Table No. 1**

**Facts ad Figure about women in Nepal (Acharya, 2008).**

S.N.	Demographic Indicator	Men	Women	Total
1.	Population (2001) census	11563921	11587502	23151423
2.	Life expectancy at birth in 2001(in year)	61.8	62.2	59.7 years
3.	Infant Mortality Rate in 2001(Per 1000)	79.2	75.2	64
4.	Working hours	8hrs	11hrs	19hrs
5.	Contribution in house hold economy.	44%	56%	100%

Source: CBS, 2001

Accroding to above Table, The Population of women are more than men. The table shows that women population is 11587502 and men population is 11563921 only. Whereas life expectancy at birth is more than men of women. It shows that 62.2 years of women and 61.8 years of men life expectancy of birth. The total life expectancy at birth in Nepal is remained 59.7 years. In fant morality of girl child is

75.2 and 79.2 of boy child. The total IMR is shown 64% in Nepal. The table also shows that the working hours of time. Where women's working hour is 11 hours per day and as men working hour is 8 hours per day only. Among 100%, 56% contribution in household economy is shown of women and 44% contribution of men in household economy is seen in Nepal.

## **2.2. Specific Review:**

Women have every low participation in decision - making process, 70% of house holds related and external decision are entirely made by male member of house (Acharya, 1995).

Acharya and Bennett (1981) give a wider overview of women's status in their decision making power in household. Acharya and Bennett claim that economic factor affects women's role in decision making both directly and indirectly. If a woman has greater economic participation she has a greater power of decision making. Similarly, social and demographic factors also influence the role of decision making e.g. small size of children imply higher economic participation and consequently greater decision making power for women (Acharya & Bennett, 1981).

Acharya and Bennett (1983), highlights the different degree of female participation in market economy in different communities, which subsequently relates to their decision making power within the households. Women from Hindu communities have greater concentration in domestic and subsistence production. Women from Tibeto- Burman groups have concentration in market activities. This implies "women in the more orthodox Hindu communities who are largely confined to domestic and subsistence production display much less significant role in major household's economic decision those in the Tibeto - Burman communities where women participate actively in the market economy".

Among Tibeto - Burman communities such as the Tamang, Sherpa and the Gurung the kinship patterns are more flexible. In these societies, women are accorded more decision making power, have more access to resources and property, are more likely to conduct business on their families behalf (UNICEF, 1996).

According to Shrestha (1994) the women of Nepal are so dependent to men, if the partners of members deny to give shelter to them, it is a question of basic survival. This system has made women so helpless, houseless, and dependent that without men they will not survive. So in this inhuman system the right of survival is laid on the hearts of men. Because of the male dominated society subordination and discrimination of women as women begins in the womb and continues in the tomb in any sector. So it affects the decision making in household work and in other extra activities of women (Shrestha, 1994).

Acharya (1997) concludes that in addition to the activities performed under national and international auspices activities involving women in development process, status of women in Nepal can be improved by giving attention to such things as making specific studies about the economic, social and cultural activities of women in Nepalese societies providing similar school and curriculum for both girls and boys students eliminating inequalities in inheritance rights, family rights and all over legal rights involving the educated women in office and involving them in seminar and symposia from the time to time etc.

In view of the above situation of the decision making power women of different cultural and ethnic groups, it would be desirable to see the role in decision making process according to socio - cultural and economic status with other related status of Tamang women in order to compare to other women in Nepal.

In the world there are not only rich and poor people, high and low castes, educated and non educated, old and young. There are also men and women. Within each group chosen for reasons like class, caste, age etc. there are men and women. Within each group chosen for reasons like class, caste, age etc. there are men and women. The roles tasks and responsibilities, men and women have vary in each family and among families, in each group and among groups, within societies and between societies. For example: Men are household heads and invited to meetings, women are the care takers of the family and stay at home. Obedience is regarded as a high value in women, assertiveness is regarded as important, in men however assertiveness and self - esteem are encouraged (Shrestha, 1994).

The women's movement in the west has brought the realization that without recondition and use of women's potential contribution, the total or holistic development of humans in any country is impossible, with this realization, the movement for women's empowerment was begun and it was endorsed in other countries through UN resolution and declaration on the elimination of all kind of discrimination against women, (18 Dec., 1979) and thought the UN convention on the right of children. Nepal has ratified both conventions (Shrestha, 1994).

Gender inequality has been a subjected of such concern in recent decades. Since the 1975 UN conference on women (MEXICO), the world community has acquired a great deal of knowledge about the situation of women worldwide, a gained valuable insight into the process of development polices and programmes (Acharya, 1991). From a gender perspective. Women are becoming conscious of their own situations and are active in bringing about gender perspective change in the existing discriminatory socio cultural, economic and pervaded all shares of life, including the design and content of development strategies, Polices and programmes.

### **2.2.1. Empirical Review:**

Empirical Study is Known as a scientific study. Empirical literature review is Scientific based. It is included in Specific review of literature. It is empiricial related case of socio- cultural and economic status of Tamang women of Pangtang VDC of Sindhupalchok district.

In this study the literature review is based on experience oriented pre literature. It is related on Nepalese and foreign writer's experience and opinion about women and gender perspective.

The referent ' Tamang ' exposes the problems of approaches to ethnicity that work from empirical criteria to define group affiliation. The word Tamang apparently didn't come into general usage in Nepal until well into the twentieth century (Holmberg, 1989).

Female and male Tamang have reciprocal exchange and relationship and linear continuity. There is seen women's role in weaving and men's role in writing. It is symbols of gender and gender relationship between world views (March, 1983).

Many sociologist and Anthropologist have been applied the Sociological and Anthropological literature review as a empirical study especially ethnological case in Nepal (Badu, 2009).

### **2.3. Theoretical Review:**

Several studies have done about indigenous and ethnic community. Many foreign scholar and Nepali sociologist and Anthropologist have done research about such case. Some of the indigenous Anthropological / Sociological study have been reviewed and presented as a their theoretical overview here to understand the socio-cultural and economic status of Tamang women of Pangtang VDC's Tamang community of Sindhupalchok district

The word 'Ethno' means the special human group which lives in defines territory. By these words, we mean that ethnological study is an analytical explanation of any specific human race by their cultural, social and many other aspect of their life (Badu, 2009).

In the present condition many of the Scholar working in ethnological field. So many ethnic people are living in Nepalese ground. Tamang, Sherpa, Newar, Chepang are Nepali ethnic group. 62 number of ethnic group are listed in CBS Monograph report, 2003.

Probably, Kirkpatrick, with his book "An account of the Kingdom of Nepal (1811) " is the first scholar who wrote about Nepal and encourage others to establish a tradition to study in Nepal. The other foreign scholar, mainly, such as Hadgson (1848), Hitchcock (1966), Caplan (1970), Ortner (1978), Macfarlen (1979), Blakie Piers, Cameron Johns and Seddon (1980) etc have made a study on Nepal and Nepalese societies whose contribution are also the most valuable for us (Badu, 2009).

Thomos E. Fricke in his book "Himalayan Households Tamang Demography and Domestic Processes (1993)" describe the adaptation process and socio-cultural status with Tamang Demography. It is the most valuable books to references.

The majority of Tamang are guaranteed assignment to the most menial and unpleasant work in their efforts to find jobs outside of the village. Those few employment opportunities in salaried positions such as messengers job for the new mine create a new kind of competition among households within the village (Fricke, 1993).

For the Tamang women's family, marriage establishes vital links with other households and thereby expands the circle of kin who can help the family in times of need or, advantageous exchanges in shared pasture can be set up, as we have seen with the Ganglememe lineage. For the domestic units that are yet to be formed, age at marriage and cohabitation are the single most important variables influencing family size and hence, domestic labor potential and diversity (Fricke, 1993).

David H. Holmberg in his book "Order in Paradox : Myth, Ritual and Exchange among Nepal's Tamang (1989)" is also one of the useful and important book for the Tamang references. Tamang myth, ritual and their socio- cultural and economic behavioral pattern are mentioned in this book.

It examines the ritual field in view of Tamang history, social life, and the relation of Tamang rituals to other ritual systems with a Buddhist component. It introduces the Tamang sociologically in greater Nepal through a historical consideration of their emergence as an ethnic group – a Buddhist caste /tribe – within an encompassing Hindu sociopolity (Holmberg, 1989).

Any attempt to reconstruct the Tamang defies these reductions. Tamang, like all groups in Nepal, have a social reality only in contrast to, and in relations with other groups, relations that took form in the rise of Hindu state of Nepal (Holmberg, 1989).

The Tamang ritual field point us to a new approach to elementary structures in ritual life, one based less on the generation of superordinate meaning through order than on the impossibility of final meaning (Holmberg, 1989).

Kathryan S. March in her article "weaving, writing and Gender (1983)" has focused the different gender role of Tamang between men and women.

According to March (1983) representation of the ethnic and religious solidarity of Tamang in Nepal, the contemplation of the relation between mutually contradictory, but necessary gender marked view of the world.

Weaving and writing are related to the positions of sexes in Tamang life. As the element in symbolic system, weaving and writing interrelated through gender two mutually contradictory but necessary conceptions of the world order..... weaving is most important in mythic accounts that underscore problematic of human connections to the divine. The association of women with weaving in both myth and contemporary life emphasizes the women perspective on Tamang society which underscores the importance of exchange (March, 1983).

Gender as a system of belief about world as the Tamang where as weaving is the social fabric of Tamang women (March, 1983).

Dor Bahadur Bista is the first pioneering scholar who made an attempt to draw ethnographic picture of Tamang, Dhimal, Raute, Chepang, Tharu and so on given some information on their origin beliefs, customs and their economic life on his book "Sabai Jattko Phulbari (2030 B.S.)" with structural functional model.

In the same way G.S. Nepali is also a well-known personality in the field of ethnographic study. He represented about culture, social norms and value of Newar society in his book "The Newar (1965)" he describes the social behaviour acculturation, tradition, organization and economy of Newar group in his book.

#### **2.4. Policy Review:**

Plan and policy is the main way of any kind of development and people. Without fixed plan and policy any development activities, its objectives and targets couldn't be successful. In Nepal since 2013 B.S. the five years plan and national level

formal development policy was started. Now a days the government policy about Women's especially backward community like Tamang Women is focusing to improve their backwardness and identify the socio cultural and economic status & practices to improve them as a civilized human.

Women's education is pre - requisite for upliftment of Nepalese women whose live and activities had been eclipsed for more than century before the dawn of democracy in Nepal because they were not allowed to participate in the main streams of national life. According to Actekar (1973), if a girl has not acquired education before marriage, her conjugal life will not be successful. Here is rememberable quotation that, "If mother is educated, her whole family be educate."

Education is the single important factor for the development of a nation. There fore, education, of women is very important and is should receive top priority in the context of development in modern Nepal (Majupuria, 1982).

The universalization of school education play a crucial role in a developing economy. A recent study showed that education, in general, was found to be associated with increased rural Productivity, Improved nutritional status and decreased women's fertility rate (DEJ, 2011,Sindhupalchowk).

Female literacy rate in Nepal is 42.49%and male 65.08%. The gender gap persists both in terms of enrollment and attainment of schooling. Adult literacy rate 15 years and above in Nepal is 34.6% female and 62.2% male (CBS, 2001).

The differences in level of educational attainment by sex of the household heads are also significant, up to the 9<sup>th</sup> grade, the educational attainments of female household heads are more than that of male household heads. However for educational level 10<sup>th</sup> grade and above the educational attainment of male household heads is more than that of female household heads. This shows that female household heads have less opportunity to attain higher educational level than that of male household heads (CBS, 2001).

The crucial role played by women in the country's agricultural and in poor subsistence households. Following this, a specific chapter on women was



incorporated in the 6<sup>th</sup> and 7<sup>th</sup> development Plan (1985/86 & 1989/90). Besides quotes in government run literacy programs, several programs were developed for women in both the government and non government sectors (UNICEF, 1993).

At the primary level girls enrollment remains 45.4% of the total enrollment. In lower secondary level drops to 42.9% and in the secondary level in further drops to 42.5%. The overall enrollment of women in higher education is 29.74% of the total. Graduate level female enrollment is 25.29%. Master level female enrollment is only 25.29%. The total sum of all higher level of education of women is 26.56% (T. U., 2002).

The present status of women in education is increasing because of the reinforcement plan and programs of education for women by NG/NGOs/INGOs and other institutions. “Education for all” is the major programme for women’s increasing level of education in Nepal which is conducted by UNESCO within the periods of 15 years submitted since 2000 in our country (UNESCO, 2000).

The status of women in politics was very weak in the past, but recent political change helps to increase the political status of women. This political change and people movement II, 2062/2063 B.S have given the fixed political rights to women. They have given 33% rights to political participate in every sectors of the country. Every party has given emphasized to the women participation according to constitution mandated. After Rana regime, from the election of 2015 B.S. to 2064 B.S., women’s participation in political party as a member of parliament are given below in the table.

**Table No. 2**

**Different elections and Representative of women as a member of parliament in Nepal**

Year (In B.S.)	2015	2048	2051	2056	2064
Women’s representative (in%)	0.92	3.41	3.41	5.73	33%

Source : Parliament Secretariat of Nepal, 2007

Analysis of above data, we may give Conclusion, still women discrimination is remain in political sectors. So, we can give suggestion to make equal participation as 50%. of women in political sectors as men.

The legal status of women in Nepal is also very low but reform able. The constitution of Nepal guarantees that there will be no discrimination against any citizen in the application of general laws as well as in respect of religion, race, sex, caste, tribe, origin language and any of them. So all are equal before the law and men & women are equally protected by law. The constitution has placed women with equal political and legal rights as men. There is no restriction to a woman to be a candidate for any post of any political and legal level to field by election. Women have given equal rights to vote. But in practical level women are behind to men (Tamang, 1998).

The principle of equality as laid down in article 12 of the constitution of Nepal prescribes that - (1) All citizens shall have the equal protection of the laws. (2) All people shall be equal in the view of laws. (3) No discriminations shall be made against any citizen in the any application of race, sex, caste, tribe, religion, origin, language and any opinion of them (Interim constitution, 2007).

The Muluki Ain (civil code) has also made provisions for legal and socio economic well being of Nepalese women. Muluki Ain Covers various areas connected with women, e.g. marriage, married couples, partition of property, alimony, adultery, adoption of a child, trafficking of women, property of an issueless person, rape etc and so on. The 12<sup>th</sup> amendment to the national code passed during international women's year has greatly improved the legal status of women. Among the positive point of legal code is addressed the son and daughter equality in the family. It expressed that the daughter has been granted equal share with son in the ancestral property of her parents if she remains unmarried and married (Interim Constitution, 2007).

Interim constitution has also given legal rights to equal patriarchal property, equal participation in NGO/INGOS and governmental Job sector, provide of citizenship in the mother's name and 33% reservations on every sectors are the most important and reformable legal policy factors of women (Interim Constitution, 2007).

Despite continuing progress, Nepal suffers from an undesirable health and nutrition situation with the formal health and nutrition system catering for only 15% of the population with the children and women being the most disadvantaged. Against this background of poor health conditions,

Inadequate health infrastructure, effective health policy, budgetary allocation and utilization, the population continues to grow at a rate of 2.25% per year, thus further aggravating the situation (UNICEF, 2001).

The health status is not only related to physically healthy, but it is related also socially and mentally then physically healthy of status (WHO).

The health status of Nepalese women more seriously suffering from communicable diseases, unable to fight with general infections, high fertility, Nutritional deficiency and different work burden are major factors for such a condition. The low level of caloric intake unable to fight against the communicable diseases. Nepal has a high total fertility rate (TFR) is 4.1 per woman. According to Nepal Demographic Health survey (2007,) the TFR of Nepal was 3.1 per woman. It is high TFR, while world TFR is 2.8 per woman only (CBS, 2001& DHS, 2007).

Family planning methods are not so effective to the rural women and also there is a lack of medical net work, in the rural areas while only 14% occupied by urban are and rest of all are by villages in Nepal (DHS, 2007).

Risky Pregnancy and delivery cases are generally life threatening situation for the woman. Traditional sudeenies (tradition birth attendant) are not skilled to avoid the conditions on the one hand and modern allopathic treatments are not wide spread in the rural areas. Abortion is accepted legally but still disapproved culturally. It has negative impact on health of women (DHS, 2007).

In Nepal, there is still no provision for primary health care for everyone. Nepalese women should be given training course in basic first aid, nutrition and health care. There is also need of both men and women are to be involved, but the youth should also be included in present context when HIV/AIDS are spreading at a very fast rate in Nepal (UNICEF, 2001).

The Health related targets of planning year are given as below on the table.

**Table No. 3**

**Health related targets of Nepal**

S.N.	Health Indicators	9 <sup>th</sup> Plan	10 <sup>th</sup> plan	Three year Interim plan
1.	Infant mortality Rate (Per 1000)	64	45	44
2.	Child mortality Rate (CMR) (Per 1000)	91	72	55
3.	TFR (Per woman)	4.1	3.5	3.0
4.	Maternal Mortality Rate (Per 100000)	439	300	250
5.	Contraceptive goods user rate (%)	39	47	53
6.	Women's delivery service by trained manpower (%)	36.3	55	65
7.	Average Life expectancy (year)	57.6	62	69

Source: Nepal Health service Department, 2008

By analyzing the above data we can easily say that the health status of Nepal is not strong. Maternal mortality rate is high and TFR is also higher than the world. Factor for life provides top message. The message relate to: Timing of birth, safe motherhood, Breast feeding, child growth, immunization, diarrhoea, coughs and common colds, home hygiene, personal hygiene, malaria and HIV/AIDS.

## **2.5. Conceptual Framework of the study:**

Based on the review of available literature, an attempt has been made to develop a conceptual framework, for the present study by identifying possible factors affecting the socio - cultural and economic status of Tamang women. These have been independent variables which directly influence the dependent variables on the socio - cultural and economic status.

In view of the findings of the past research studies and sociological and anthropological principles as mentioned as above as well as the social, cultural, economic factors of the community under study, a conceptual framework has been developed to analyze the socio cultural and economic status of Tamang women with its independent variables envisaged in the conceptual framework, women's role in decision making, types of family, educational, legal & political access of women, women's participation in household community works, interactional male female relationship. The independent variables of cultural status are cultural practices with major festivals, cultural ritual, marriage system, fundamentality of cloths, ornaments and Mother tongue and attitude of traditional behaviour. The independent variables of economic status are given as occupation, source of income, Areas of expenditure, landownership, productive roles of Women and annual income and expenditure of the respondent.

## **Figure No. 1**

**Conceptual Framework for Analysis of socio - cultural and economic status of Tamang women:**

**Independent variables**

On the above figures there are three major factors are given. Independent variables which directly affect the dependent variables on socio-cultural and Economic status of Tamang women in Nepal. Analysis of these variables will help to complete this research study as well as objective.

## **2.6. Hypothesis of the Study:**

Because of descriptive analysis it has not any formal hypothesis developed. Affecting factors of Socio- cultural and economic status and practices are the causes of backwardness of Tamang Women. So, for this cause Socio- cultural and economic case related independent variables have taken for the operational measurement of hypothesis as descriptive form with its dependent variables. For this case a figure has been created. For detail see Appendix –II.

## CHAPTER - III

### RESEARCH METHODOLOGY

#### 3.1. Research Design:

Keeping in view the problem formulation, more particularly the research questions the design of the study was chosen as descriptive survey research design. This would cover a sample of respondents and the description of issues related to the women in Tamang community of the Pantang and Ghunga clusters in Pangtang VDC of Sindhupalchowk district. It is specially related case of Pangtang ward No. 2, 5 and 8 about socio - cultural and Economic status of Tamang women.

#### 3.2. Rationale for the Selection of Study Area:

As mentioned earlier main objectives of the present study were conducted in the Pangtang VDC ward No. 2, 5 and 8 in Sindhupalchowk district. It was to describe the socio - cultural and Economic status of Tamang Women at micro level. For this purpose, Pangtang VDC of Sindhupalchowk district was selected as a case for the study. The VDC was selected for the following reasons.

- The socio- cultural and economic status of Tamang women of the Pangtang VDC is too miserable and comparable with other women.
- The population of Tamang people is in large numbers in Pangtang VDC comparison with other VDC's of Sindhupalchok district.
- The researcher is of same district and familiar with them.
- There has not been done socio-cultural and economic study about Tamang and Tamang women from the individual and institutionally.
- It is suitable place to explore socio-cultural and economic condition and backwardness of Tamang women for the researcher.

So, in such above situations, this VDC (Pantang - ward No. 2, 5 and 8) were taken the most accessible and suitable area for the researcher to get answer of the research question and to analyze the related case in general.



### **3.3. The Universe and Sampling Procedure:**

The Universe of the present study comprised of all the Tamang women participation for this research with descriptive analysis. The researcher collected all the names of Tamang women of Pangtang VDC ward No. 2, 5 and 8 of clusters and framed each household in different slips of paper and put them all in a box and of the total No. i.e. 94 households, 36 slips were picked up from the box randomly and that was the final household of survey (i.e. 36 out of 94 households).

The emphasis was placed on few major indicators such as, literacy and educational attainments, working and non - working women, marital status, their relationship with their male counterparts, etc. The universe of the Tamang women population of Pangtang VDC is 438 within 5 wards. But the selected wards of researcher are ward No. 2, 5 and 8 only. Here Tamang women's universe population is 165 (20 years and above). Among them within 94 households of each selected wards 36 households were chosen for sample by simple random sampling for the study. Only 36 respondents (21.86%) were selected as a sample women for the research.

All the estimated 36 respondents of these clusters were included in the village's survey. A village schedule was used for this purpose than they all were administered in an Interview.

### **3.4. Nature and Sources of Data:**

The current study was both on primary and secondary data, as the source and information of data, both the primary and secondary were collected/applied (although the study basically depends upon primary data). The primary data was collected from the study area. For this purpose, an intensive fieldwork was conducted in the months of January and February 2011. During the fieldwork primary data was collected from the sample respondents and key informants. The secondary data was collected from published and unpublished literature such as related books, governmental report, journals, articles, thesis and research reports etc.

As a conclusion, the main part of this research heavily depends upon the primary data; similarly, both qualitative and quantitative data has been used.

### **3.5. Tools and Techniques of data Collection:**

In order to obtain necessary and reliable data for this study the researcher has used traditional methods usually adopted by sociologist and anthropologists, such as observation, interview schedule, key informants interview, focus group discussion and case study for the complete research.

#### **3.5.1. Observation:**

Observation method was used to collect the observable informations such as women's participation in day to day activities, their role in household activities their relationship with male members of the family. The socio - cultural and economic activities of Tamang women was observed to find out the socio - cultural and economic status of Tamang women. It was conducted as participate and non - participate methods of observation.

#### **3.5.2. Interview Schedule:**

An interview questionnaire was structured so as to meet the purpose. The questionnaire was divided into 4 sections. The first section dealt with the purposes of getting information about socio - cultural status of Tamang women, the second section dealt with the purpose of getting information about economic status of Tamang women, the third section about male female relationship and decision making role in socio - cultural and economic activities and the fourth section was designed to elicit the information, about women's access, commanded and control over the economic resources of the household. The questionnaire was administered to interview the respondent of the sample households. It took 30 - 40 minutes to complete one interview

Besides collecting data with the help of scheduled questions, discussions, on unstructured questions became very much helpful to get information. The discussions on unstructured question related with socio - cultural and economic status, activities, dual work burden behavioral pattern within the family empowerment of women etc. The data collected through the unstructured interview have been used to support the description of the data from structured interview in the relevant place in the text.

### **3.5.3. Key Informants Interview:**

In order to explore socio- cultural and economic status of Tamang Women and other aspects of their household activities key informants interview were conducted. A key informant who knows a great on the subject matter and deals about their community is an important sources of acquiring sociological and Anthropological data. So, this technique has been applied to collect more general and specific data in order to cross check the data collected from other sources. A structured interview Schedule is prepared for this type of interview. The interview was conducted by researcher by updating door to door as well as outside of the study area, i.e. neighbours and social workers etc. A total of key informants were interviewed on the place. The key informants were selected some social worker, Carpenter, VDC Secretary ,VDC Assistant, Politician, Teacher, Student, Health worker and from other local people.

### **3.5.4. Focus Group Discussion:**

One focus group discussion was conducted with the women members of the related households. Discussions were focused upon who makes major decision and interactional male - female relationship under socio cultural and economic activities etc.

In addition to these, some key informants also provided information on various aspects of the issue under study. These key informants included political leaders, teacher, social workers, health workers, senior men and women of their community etc. had taken the focal person in this focus group discussion.

### **3.5.5. Case Study:**

In order to bring out the socio-cultural and economic status and practices of Tamang Women of pangtang VDC. Some case studies were done in detail. Three Tamang Women were taken purposively for case studies. The cases were chosen with level of income, education, marital status, cultural practices as well as different age groups. The selected informants were intensively interviewed to prepare detail case study, to incorporate individual experience of their work and feeling of empowerment. For detail case study see chapter VIII of the study.

### **3.6. Data Analysis and Interpretation:**

The collected data was processed manually. They were manually edited and coded. The coded data were tabulated manually. An attempt was made to keep the data in a master table univariate and bivariate tables of almost all items were obtained to look into the distributions. The univariate and bivariate table were interpreted on the basis of simple mathematical tools like percentage, Bar charts & pie - charts etc. In fact this study was based on the descriptive analyzing techniques.

### **3.7. Limitation of the Study:**

Every work has some kinds of limitation and obstacles. Having its own limitation this study has no longer length because of the following limitation.

- Because of time, budget and covering limited area the findings of this study may not be generalized as a whole Tamang community.
- Because of methodological criteria lack of other resources and facilities available the researcher has some constraints to make the study as a scientific level. It has been applied only few form of theoretical criteria.
- The main objective of this study is focused only to socio- cultural and economic status, existing problems and its causes and possibilities in Tamang Community of Tamang Women. Therefore it won't be able to provide enough relevant information in other important aspect of whole Tamang Community.
- This study is only related to Tamang Women and Tamang ethnic group. Therefore the findings of the study may not represent and applicable on the other ethnic group's women of the same VDC.
- The purpose of the study is to fulfill the requirement of dissertation of Master's degree in sociology. Therefore being a dissertation, not a professional researcher, So detailed research may not come out due to lack of professional experience.
- The ideas and views expressed by the Tamang Women of research area might be different than those women from other place of the country. Therefore the generalization may not be applicable to other parts of the country.

## CHAPTER – IV

### INTRODUCTION OF THE STUDY AREA AND PEOPLE

This chapter presents a brief introduction of the study area. In this chapter, an attempt has been made to describe the geographic, socio - cultural economic, religious and demographic characteristics of the people covered by the present study. As mentioned above Pangtang VDC (ward No. 2, 5 and 8) of Sindhupalchowk district were selected as a case for the present study. Obviously, the findings of this study very much characterized by the setting of the study area and the people taken as sample. In view of this, a brief introduction of the area and its characteristics has been presented in different sections of this chapter. The first section presents an overview of Sindhupalchowk district. The second section dealt with a brief introduction of Pangtang VDC. The third section deals about the Tamangs of Pangtang VDC in general and the fourth section describes about the Tamangs with different aspects of their life.

#### **4.1. General Introduction of the Study Area:**

The general introduction of the study area is related to geographical or physical features and demographic features which are given as follows.

##### **4.1.1 Physical Feature of Sindhupalchowk:**

Sindhupalchowk district is situated on the central part of Nepal. It is spread over the Himalayas and rolling hills in the northern and mid-hillside. It is one of the 8 districts of Bagmati zone in the Central Mountain and central development region of the country. The district is bounded on the East by Dolkha district, on the west by Kathmandu and Nuwakot districts, by Kabhrepalanchowk and Ramechhap districts on the south and by Rasuwa district and Tibet autonomous region of China on the north.

The area covered by this district is 2542 square kilometers (1.73%) within 147181 Sq. Km. of area of the country. It is the biggest district by area among the 19 districts of central development region. There are 79 VDCs in the district. The headquarter of the district is Chautara. The headquarter Chautara is located at 1418 metres

height from the sea level. The average breadth of east to west is 49.38 Km. and the average length of North to south is 53.06 Km. of the district.

Geographically, Sindhupalchowk, lies between 27<sup>0</sup> 37' to 28<sup>0</sup> 12' north latitude and 85<sup>0</sup> 26' to 86<sup>0</sup> 4' East longitude. It is full of natural resources. It has so many attractive and beautiful scences on its physical structure. The altitude of the district ranges from minimum 747 metres to maximum 7085 metres above the sea level. So it has different nature of climate, but in holistic stage the climate of the district is suitable for the people. It has found cold climate in the north Himalayan area and worm temperate climate in mid-hill side and warm climate in the low level of the district. It has high mountains of the height 6000 metres and above from the sea level. 'Jugal' mountain is the most famous mountain of the district. It is 6799 km. high from the sea level. It is the nearest mountain of all from the capital city, Kathmandu of Nepal.

The district has many famous and tourism places. The places have taken the religious importance also. The places which have religious, cultural, economic, and tourism importance are 'Panch Pokhari' of Votang VDC, 'Bhairabkunda' of Listi VDC, 'Tatopani Hot spring' of Tatopani VDC, 'Tripura Sundari Devi' of Tauthali VDC 'Gaurati Bhimeshowr' of Pipaldanda VDC, 'Palchowk Bhagawati' of Palchowk VDC, 'Nimlung Bhimeshowr', 'Melamchi Monastery', 'Larke and Tarke Monastery', 'Bramhakapali' of Gumba VDC, 'sada Shiva cave' etc. and so on. Langtang National Park is famous national park which covered 1/4 part of geography of the Sindhupalchowk. It has also submitted the small part of shivapuri national park also, Bhotekoshi, Sunkoshi, Indrawati, Balephi, Handikhola, Melamchi, Jhyandi Khola, Mahadev Khola etc. are the famous river of the district. Arniko Highway is famous highway of the district.

The district has also historical importance. Helambu departed Rajrajeshowri (queen of Rana Bahadur Shah), Duguna gadhi and Bahadur Shah, General Bhimsen Thapa and Votang, Kaji Bhim Malla and Sunkoshi and Indrawati border with his wife sati's curse etc. are remember able historical events of the district. Kodari pass, Miteri Bridge, Melamchi and Dugunagadhi are the major historical places of the district (District Development profile, 2011).

Before division of 14 zones and 75 districts of Nepal, Sindhupalchowk, district was divided as East No. 1 (with Kabhre Palanchowk and Sindhupalchowk). There were 40 Thums in order to administrative comfortable. Among them there were 'Sindhu' and 'Plalchowk' Thums also. By combination of both Thums had done nomination of 'Sindhupalchok' district. Now the district is divided into 13 administrative areas 79 VDCs with 711 wards and 3 election zones.

#### **4.1.2. Demographic Feature of Sindhupalchok:**

There are 60452 households in the district. The total population of the district is 305857 among them 153,845 (50.29%) are female and 152,012 (49.71%) are male. The average family size is of 5.06 persons of the district. The annual growth rate of population of the district is 1.59%. The dependency ratio is 90.22%, Sex ratio is 98.1%, Population density is 120.32 per square kilometer, population doubling time is 43.5 years of the Sindhupalchowk district according to population census 2001 A.D. (District profile, 2011).

According to CBS 2001 Result, population structure by religion is 62.53% Hindu, 37.03% Buddhist, 0.31% Christian, 0.02% Muslim, 0.01% Kiranta and 0.09% others religious groups are remained in the district. The population structure by ethnic groups as - 32.21% Tamang, 18.79%- Chhetri, 11.55%- Newar, 11.48%- Brahman and 5.40% -Sherpa have covered the major 5 post in total, as Kami (3.67%), Majhi (1.73), Magar (1.56%), Gurung (1.55%), Damai (1.44%), Thami (1.36), Sarki (1.23%) and Sanyasi (3.52%) are remained in the district. The population structure by mother tongue of the district as 52.62% - Nepali, 32.05% - Tamang, 7.23%- Newari, 3.56% -Sherpa and 1.19% -Hylmo are remained (CBS - 2001, district profile - 2008).The economically active population of the district is 72.14% in 10 years and above. The active population by sex is 70.34% female and 73.97% male are remained (CBS, 2001).

Thus, the population of the district consists of different caste/ethnic group. Northern part of the district is mostly inhabited by Sherpa. In the middle part and top hill side of the district is inhabited by Tamang mostly. The ethnic groups of Tamang have their own culture, Traditions and languages. By religion they consist on Buddhism.

According to population projection & Demographic survey -2008 the population of the district is 341,828, among them 170472 are male and 171,356 are female of the preliminary guess. The population structure by occupation is 84.48% households in agricultural job cultural job sectors and 15.52% household's people are in non - agricultural job sectors in the district. The settlement area is marked by stable social organizations. Most of the people in the district are engaged in agricultural farming as their main occupation. The other economic activities included livestock rearing, trade, wage labour (digging, pottering), trekking and tourism.

In This way the Sindhupalchowk district is in central development region, among 75 districts of Nepal under Bagmati zone, but it has need to many ways to reform its present condition by government and with people participation on the development.

#### **4.2. Pangtang VDC: A Brief Introduction:**

This part of the report presents brief introduction of Pangtang VDC which was selected Pangtang and Ghunga villages of Pantang ward No. 2, 5 and 8. It was selected as a case for the present study. The introduction of the study area includes the location and accessibility, Flora and Fauna, Population composition by ethnic groups, economic activities, social and cultural activities, education status, facilities etc.

Pangtang VDC is situated on the north - east part of the Sindhupalchowk, district. It lies in the election region No. 2 and area No. 7 of the district. It is 93 km far from the capital city; Kathmandu and 20 km. far from the district headquarter chautra. It is one of the 79 VDCs of Sindhupalchowk district, under Bagmati zone, The Pangtang VDC is bounded on the east by Ghumthang and Hagam VDCs, on the west by Golche VDC and Balephi river, by Baramchi VDC on the south and on the North by Gumba VDC. Geographically, Pangtang VDC lies between  $27^{\circ} 46' 46^{\circ} 49'$  north latitude and  $85^{\circ} 45'$  to  $85^{\circ} 51'$  east longitude. Topographically, the VDC is divided into three parts onto high hill, middle hill and low hill. The altitude of the VDC ranges from minimum 1160 metres Katike to maximum 3169 metres Amarsingh hilltop above the sea level. Pangtang VDC's Pangtang Village (ward No. 2 & 5) lies 1560 metres height and Ghunga (Pyurugawn) village (ward No. 8) lies 1940 metres height from the sea level. The area covered by this village is 15.94 (0.63%) square Kilometre



within 2542 Sq. Km. of area of the Sindhupalchok district. It is divided into 9 wards among 711 wards of the district. The trade and tourist route from Arniko highway to 'Jugal Mountain' and 'Bhairab Kunda' Passes through Jalbire VDC, Baramchi VDC with Pangtang VDC to Gumba and Listi VDC. Pangtang and Ghunga Villages of Pangtang VDC ward No. 2, 5 and 8 are at a distance of 2 hours walk from the road of Baramchi VDC and the katike.

Vegetation of only particular area is determined by different factors i.e. temperature, rainfall, light intensity, altitude and wind velocity. The bio - diversity is affected by geographical diversity of the study area. The floras which are found in this area are sallo (Pine), Uttis (alnus nepalensis), Guraas (Rhododendron arborium), Chilaune, Peepal, Banyan, tuni and Katus etc.

So as the major species of animals found in research area are jackal, Deer, Bear, fox and monkey etc. likewise, the major species of birds found in this research area are Kalij (Pheasant), Danphe (Lophophorus), crow, Parrot, Swallow, eagle, Sarau, dove and pigeon.

#### **4.2.1. Population Composition:**

There are 660 Households in the Pangtang VDC. The total population of the Pangtang VDC is 3373. Among them 1697 (50.31%) are male and 1676 (49.69%) are female population (VDC profile, 2011). The population is structured by different ethnic groups. So the population composition of Pantang VDC by caste/ethnic groups is given in the following table as:

**Table No. 4**  
**Population composition by**  
**Ethnic/caste in Pangtang VDC**

Ethnic Group	Households	Covered word No.	Total Population	Percentage	Remarks
Tamang	145	1, 2, 5, 8, 9	906	26.86	
Newar	262	1, 2, 3, 4, 5	1394	41.32	
Gurung	11	7, 8	68	2.01	
Barhman	10	7	85	2.52	
Chhetri	137	1, 6, 7	576	17.07	
Kami/B.K	31	1, 5, 7, 8	157	4.65	
Damai	16	7	76	2.25	
Others	48	1 – 9	111	3.29	
Total	660 HH.	In 9 wards	3373	100%	

Source: VDC profile, 2011

The caste/ethnic distribution of the population of the VDC (table no. 7) shows that the Newar caste gained the first position if Number and Tamangs have gained the second position of all ethnic groups. The total population is 3373, among them Tamng population is 906 (26.86%) and Newar Population is 1394 (41. 32%) in the VDC. Such as other caste include. Gurung - 2.01%, Brahman - 2.52% Chhetri -17. 07%, Kumi/B.K - 4.65%, Damai 2.25% & others - 3.29 % population are lived here.

Different Ethnic groups have their own language. Tamangs converse among themselves in their own Tamang language. Newar, Chhetri, Gurung, Brahman, Kami and Damai dialect and use Nepali language as a mother tongue in the VDC.

**Table No. 5**

**Population Composition by language and mother tongue of Pangtang VDC**

S.N.	Mother tongue	Population	Male	Female	Total
1.	Tamang	906	468	438	26.86%
2.	Nepali	2467	1229	1238	73.14%
3.	Others	-	-	-	-
4.	Total	3373	1697	1676	100%

Source: VDC profile, 2011

From the above table we can easily say that there are only two languages used in Pangtang VDC. Among these Tamang language is only the second language in the VDC. But the Nepali language is national language of the country and it is used by 73.14% people as a mother tongue. It is also used as a language of contact and communication with the other linguistic groups e.g. Tamangs in the VDC.

Population of the Pangtang is also structured by the different religious groups.

**Table No. 6**

**Population Composition by religion of the Pangtang VDC**

S.NO	Religions	Population	Male	Female	Both	Total (%)
1.	Hindu	2441	1219	1222	2441	72.36
2.	Buddha	906	468	438	906	26.86
3.	Christian	20	8	12	20	0.59
4.	Others	6	2	4	6	0.17
5.	Total	3373	1697	1676	3373	100%

Source: VDC profile, 2011

Different caste/ethnic groups and religious groups have their own religion. In the above data, Hinduism of the Pantang gained first rank and percentage - 72.36%, the second position has got by Buddhism of percentage - 26.86% of Tamang.

Christian is 0.59% and other as (saiba, Vaishnab etc.) is 0.17 in the percentage of total population.

#### **4.2.2. Tamang Settlement of the Study Area:**

Among the different ethnic groups of Nepal Tamangs are also native indigenous ethnic group of the country. The Tamangs who have been residing in the various parts of regions of Nepal has been considered one of the prominent and ancient native inhabitant ethnic groups.

Pangtang and Ghunga (Pyurugawn) clusters of Pangtang VDC ward No. 2, 5 and 8 in Sindhupalchowk district are the main area where the Tamangs have been residing from many years ago. Maximun Tamangs are inhabiting here but the majority of population here is the Newars, Kami (Dalits) and Guraungs. Then comes Chhetris, Brahmans and Damai respectively. The Tamangs are also residing in Pangtang VDC ward N. 1 & ward No. 9. The No. of the Tamangs are 906 in total according to VDC profile of Pangtang 2011.

In this part of the chapter, an attempt has been made to provide a short description of the Tamangs of Pangtang VDC. The description includes historical back ground. Socio-cultural practices, household composition, socio-economic characteristics which age and sex composition, Marital status, educational status, family type, land distribution and occupation.

#### **4.2.3. Historical Background:**

Most of the Tamangs residing in this place don't seem to know their origin, where their ancestors lived and where they migrated from. They insist that they have been living in this place from the very beginning from the time of their grandfather and great grandfathers. According to the key informants their ancestors had migrated from Tibet the autonomous region of china. They had come in these villages from the way to 'Kerung' in 742 B.S. when they had come here they had seen green land and green jungle. In Tamang language 'Pang' means a kind of green grass 'Tang' means land or place. So, the combination of both words they had started to call 'Pangtang' for this place. The name of the VDC today is called Pangtang from this ancient name.

About their caste and surnames they mention having 18 castes and 7 clan (gotra). While they exactly have 36 caste and 3 clan they have a clan according to the caste. Theeng, singer and Kinsoor comes under the 3 clans and under the 7 clans comes the wayba, Rumba, Marwa, Jimwa, Sumba, Kyawa and Tuwa (Tamang, 1998).

Defining the word 'Tamang' the informants say that the word 'Ta' means a horse and 'Mang' means a ghost, Ta=horse in the sense that they can carry as much weight as a horse, and they are laborious too. They are equally strong so they can manage all kind of hard works too.

Mang= Ghost (devil), in the sense that through they are very meek and innocent in nature, once they loss their temper, they can be even worse than a devil.

But the literary meaning of 'Ta' is a horse and 'Mang' a merchant, some book, have even define as soldiers on a horseback.

The Tamang of Pangtang are the surnames of 'Pakhrin' 'Dong' and 'Syangbo'. Among them aged Tambaganba of the VDC say that their ancestors had come here from the 'Timal' of Kabhrepalanchok, district some key informants also inform that the ancestors of 'Tamang' had come to Pangtang from the 'Singatche' of Tibet, China.

All Tamangs of here are seen Buddhist. They follow the 8 fold path of Buddha. They believe on truth and justice then peace. All Tamangs cultural rituals are based on Boudha religion. They celebrate as a form of main festival to 'Losar' 'Tihar', Buddhajayanti (Birth day of the lord Buddha), Janai purnima, Maghe Sangkranti, Shrawan Sangkranti and Dashain. They are affected from the Hindu's culture. But they have own their fundamental tradition and cultures. They have own language or mother tongue, that is called Tamang language. They seem meek and very innocent. In Tamang community of Pangtang, they specially follow on marriage system as a cross-cousin marriage. They believe that cross cousin marriage is the first right in the family of them. There are 145 households of the Tamang among ward No. 1, 2 5, 8 & 9 of the Pangtang VDC. Their population is 906 among them 468 are male and 438 are female (VDC profile, 2011).

#### 4.2.4. Household composition:

Tamangs live in nuclear and joint family. Most couple lives separately from the parents a few years after marriage. This is a general trend followed by Tamangs young married couple in the villages. Some Tamang couple prefer to live in the joint and extended family.

When the sons are separated, they may themselves build their own houses on the land inherited from their father or the father may build houses for the sons. Otherwise the son and the father may share the same house, but have separate kitchen. Generally the youngest son and his family live with his parents. The Tamangs of the VDC are living here with in the 145 households at different wards of the VDC e.g. ward No. 1, 2, 5, 8 and 9. The researcher research site for the sampling case study is taken ward No. 2, 5 and 8 only.

**Table No. 7**

**Household Composition of Tamangs in the Pangtang VDC by Ward No.**

S. No.	Ward No. of the VDC	Household No. of Tamangs	Percentage (%)
1	1	5	3.45
2	2	20	13.79
3	5	23	15.86
4	8	51	35.17
5	9	46	31.72
Total		145 Households	100

Source: Field Survey, 2011

As shown on the table, the house hold composition with household No. of Tamangs are given. The table shows that among the 660 H.H. of the VDC, 145 households (21.94%) are covered by the Tamang people. It is 100% of Tamang community in the VDC. The Tamangs households are spreading at different ward No. from ware No. 1, 2, 5, 8 & 9 till.

Ward No. 8 is the heaviest residential area of the Tamang. The table shows there is 51 households (35.17%) in total. The second heavy residential area of the Tamang is ward No. 9 with 46 households (31.72%). The third shown ward No. 5 with 23 households (15.86%), the fourth shown ward no. 2 with 20 households (13.79%) and fifth is shown ward No. 1 with 5 households (3.45%) of Tamangs.

#### **4.3. Age and Sex Composition:**

Age and sex are important demographic characteristics. Age of an individual denotes one's mental and physical maturity, roles and responsibilities and status in the family and in the society. Age makes difference in working hours, type of works, working capacity, mental and physical awareness. Sex refers to the biological differences between male and female that are universal and unchanging. The sex differences also refer to the gender roles. The people of the community take the sexual division of labour as traditionally granted and make gender specific distinction between what men and women should do. Thus age and sex are the most important personal characteristics.

The population of the Tamangs was classified into six age groups, e.g. 0-5 years 6-10 years 11-15 years 16-45 years 46-60 years and 60 years and above. The classification was based on role expectations in general. The babies/infants and children of up to the age of 5 years were considered as completely dependent population. The children and adolescents of the age group 6-10 and 11-15 years were considered economically inactive population. The youths and adults of the age group 16-59 years were taken as the economically active population and the old people above 60 years of age were considered as the economically inactive at least in the formal sectors. The details of the distribution of the Tamang population of the VDC by the age and sex are presented by age and sex in the table below;

**Table No.8**

**Distribution of Tamang Population by Age and Sex in Pangtang VDC**

<b>Age group</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Remarks</b>
0-5	75 (58.59)	53 (41.40)	128	
6-10	67 (50)	67 (50)	134	
11-15	55 (52.38)	50 (47.61)	105	
16-45	184 (50.13)	183 (49.86)	367	
46-59	45 (48.91)	47 (51.08)	92	
60+	42 (52.5)	38 (47.5)	80	
<b>Total</b>	<b>468 (51.65)</b>	<b>438(48.34)</b>	<b>906</b>	

Source: VDC Profile, 2011

**Note: (Figures in parentheses show percentage distribution)**

The distribution shows that about half (50.66%) of the population belonged to the economically active age groups (16-59) years. The population that belonged to completely dependent and economically inactive are (0-5 years to 6 to 15 years and 60 years and above) 49.34% in total. Among them 26.37% of the Tamang population belonged to the school going age group (6-15 years).

As shown by the table, the population of Tamang male in different age group in total is 51.65% and female Tamang of the different age group in total is 48.34%. we could see male population is higher than females in the VDC.

**4.4. Educational Status of the Tamangs:**

Education is an important element of life that exposes the bright future of life. It plays a vital role for the development of people, national economy as a whole. It is the principal mechanism or agent for fulfilling the awareness and change of the people. Therefore it is a central media to the process of empowering both men and women. Tamangs of the Pangtang VDC are not educated so well. They are suffering many problems because of the lack of education. Tamangs women are suffering of the



problems more than the Tamangs men. The educational status of the Tamangs of Pangtang VDC is given as below in the table.

**Table No. 9**

**Educational Status of Tamangs in Pangtang VDC**

<b>Education</b>	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	<b>%</b>
Literate	186	69.67	81	30.33	267	29.47
Illiterate	264	42.92	351	57.07	615	67.88
SLC passed	14	77.77	4	22.23	18	2.0
Intermediate passed	3	60	2	40	5	0.55
Graduate passed	1	0.21	-	-	1	0.11
Post Graduate Passed	-	-	-	-	-	
PHD Passed	-		-		-	
<b>Total</b>	<b>468</b>		<b>438</b>		<b>906</b>	

Source: Field survey, 2011

The table shows the educational background of the Tamang people. Illiterate people are more in number and 67.88% in total. 29.47% people are literate among them 69.67% are male and 30.33% are female literate shown in the table. SLC passed in only 2%, Intermediate passed in 0.55% and graduate is only 0.11% in total. The position in higher education is very low of the Tamangs. They haven't gain post graduate & above education. Female No. of the graduate is Nil. So, the educational status of the Tamang people are low and weak among the other caste. The total percent of the literacy rate is 38% of the Tamangs.

**4.5. Land Distribution of Tamangs:**

Nepal is an agricultural country. More than 65% of its people are dependent in agriculture. Land was found to be the main source of living in Tamang community too. A person is called wealthy who possess large size of land. Not only economically, but also socially Tamangs have lower position, because of smaller number and less sufficient of land. While seen the present land possession condition of Nepal 70% of the total households have less than 1 hectars each (CBS, 2001). In

the table 22 land distribution of the Tamang people has been shown. The land is shown in Ropani.

**Table No. 10**

**Distribution of Tamangs' Households by Land distribution of the Pangtang VDC**

Land (Ropani)	No. of households	Percentage (%)
1-10	101	69.65
11-20	37	25.52
21-30	5	3.45
31+ above	2	1.38
Total	145 HH	100%

Source: Field Survey, 2011

As mentioned in table, 69% and above people have 1-10 ropanies land. About one quarter (25.52%) of the Tamangs' households has less than 20 ropanies land or 11-20 ropanies. 3.45% people have 21-30 ropanis land and 1.38% people's households have 31 and above ropanis. Except some households, food is sufficient for the family.

**4.6. Occupation of the Tamangs of the Pangtang VDC:**

Traditionally the Tamangs main occupation is agriculture. Except agriculture the Tamangs other occupation is animal husbandry or livestock raising. Besides these, business, carpentry, service are the occupational indicator of the Tamang people. Occupation helps to increase the source of income and economic management of the people. Occupation is also known as the profession to conduct and sustain of the livelihood. The occupation distribution of the Tamangs households are given as follows:

**Table No. 11**

**Distribution of Tamangs' Households by the Sources of Income as Occupation of the Pangtang VDC**

Occupation/Source of income	No. of households	Percentage (%)
Agriculture farming	85	58.62
Livestock raising	40	27.59
Business/Trade	4	2.76
Carpentry	5	3.45
Service	10	6.90
Others	1	0.69
Total	145 H.H.	100%

Source: Field survey, 2011

The table shows that agriculture farming is found as the main occupation and main source of income. The people adopt this occupation by 58.62% .Livestock raising is other main source of income and occupation for about 27.59% households people. The other sources of income include business, carpentry, service and others etc. The occur the percentage in serial 2.76%, 3.45%, 6.90% and 0.69% respectively.

**4.7. Basic Facilities of Tamangs:**

Pangtang VDC is shown full of natural beauty. It has so many attractions to meditate the others like tourist and visitors. It has probability of tourism development by making mount view resort on the top hill side of Pangtang VDC and river view resort on the bank of the Balephi (Brahmayani) river of Pangtang VDC. It has also the possibility of industrial hydropower and economic development. Every human being wants to get facilities in order to get success on their life. Infrastructure development must be available at first to the rural people. When there will be available the infrastructure development people may easily get the masterpoint of the successful life (Acharya-2008). Although the Pangtang VDC is suffering till now many kinds of problems such as transportation facilities problem, electricity problem, health problem, market problem, drinking water, sanitation and women empowerment problems.

Because of the bringing new awareness for the people, they participate to each other and work for the community is continuing. The rural agricultural roadway is constructing as Sunkhola- Ghunga- Pangtang roadway, Katike-Manje roadway, Golchi-Khanigwan roadway are the newly way of road sector for transportation facilities develop. Such as electricity expansion programmes are also conducting e.g. Pangarpukhola small electricity project, Sunkhola small electricity project, Balephikhola hydroelectric project are the main focal point of the VDC electricity development. Tamang and other people have been getting electricity facilities from the Pangarpukhola small electricity project (16 Kw) and Sunkhola small electricity project (10 Kw) in the VDC.

People also get drinking water facilities from Pangarpukhola and Sunkhola but it is not sufficient conducting to concern of the all people. The irrigation facilities are not sufficient to the all farmer of the VDC, but they get small and very low facilities of the irrigation from the local river.

Education facilities is increasing day by day. Formal education is giving from the school and in-formal and non-formal education is giving by different media, institutions, NGOS / INGOS and governmental educational department centre. In Pangtang VDC there is established a secondary school at Pangtang, Potaldanda of Pangtang VDC Ward No. 5. Then primary & lower secondary school are also established at ward No.4, 6, 7 and 8.

Health facilities are not much more. There is only one sub-health post. This is located in Pangtang -5, Potaldanda. But now it is established at Pangtang near Kalidevi Statue at Kareghyang. Lack of the health worker, trained manpower, medicines and instrumental facilities people of the VDC have not commit get good facilities of health, but the attain and have gained only few health Service.

There is a communication facility, where people have used CDMA mobile services easily. There is not facilities of transport, so the people carry goods from Katike to Pangtang and Pangtang to Katike, but at Golchi, there is transportation (at Pangtang -4) facilities, because it is newly connected with highway road in the March month-2011 A.D. It is also known as the agricultural road, but the Araniko transportation committee has kept the queue bus from KTM to Pangtang – 4 Golchi

Sindhupalchowk. So, the researcher guessed that there is open the gate of development for the facilities manage in the Pangtang VDC.

**Table No. 12**

**Facilities Consumed by Tamang People's Household of the Pangtang**

<b>S. No.</b>	<b>Type of facilities</b>	<b>Consumed Household %</b>
1	Electricity	40
2	Radio	13.18
3	Television	5.45
4	Toilet	8.78
5	Shop facilities	6.96
6	Health	6.74
7	Education & others	18.89
	Total	100%

Source:VDC Profile, 2011

By table we can proved that electricity is consumed by many people and other facilities are less consuming by the people of the Pangtang VDC. Others facilities consist of communication, transportation and drinking water etc.

## CHAPTER – V

### SOCIAL STATUS OF TAMANG WOMEN

#### 5.1. Introduction :

Tamangs are the socially and economically excluded and backward ethnic group of Pangtang VDC. Among various ethnic groups of the VDC the Tamang is known of one of the famous indigeneous inhabitant.

#### 5.2 Classification of respondent by age and sex :

As like the other cast female are the dominant from the male in Tamang family. Among the all 36 household survey, all respondents are the female. It is clearly shows that 100% respondents are female. This is the women's research, So, all of the respondents are taken from the women age group 20 years and above.

The table shows the age & sex wise description of the respondents of the study area.

**Table NO. 13**

#### **Distribution of the respondents by age group and sex:**

S.No	Sex	Age group (Years)										Total	
		20-30		30-40		40-50		50-60		60 above		No.	%
		No.	%	No.	%	No.	%	No.	%	No.	%		
1.	Female	15	41.7	9	25	7	19.4	1	2.77	4	11.11	36	100

Source : Field survey, 2011

The above table shows the age distribution of all 36 female respondents. The main respondents age group lies 20 - 30 years age group. Human resource of this group is known as a productive. 41.7% of all respondents are in the age group. Secondly respondents age group lies 30 - 40 years and 25% female people are in the age group. Thirdly respondents age group lies at 40 - 50 years age group and 19.4% female people are in the age group. In the women's case except key informants all of the respondents here are taken Tamang women for the study. Only 2.77% respondents are 50 - 60 years age group and 11.11% respondents are lies in 60 years and above in the study.

Data shows that almost adult women are taking the family responsibility as the head of the family.

### **Chart No. 1**

#### **Population composition of Household by age group and sex**

Source : Field Survey, 2011

The above chart shows that the total population of universe household is 230. The population composed by sex 51.73% male and 48.27% female. More than 50% people of Tamang are lies in 21 - 60 years age group which is supposed to be economically active population. Other remains population dependent on these active people. The average household size of Tamang community is 5.8 which not far from national average size.

### **5.3. Marital Status of the respondents:**

Marriage is a social Institution, which binds men and women to a family life. It is a stable relation in which men and women are socially permitted to have children implying the right to sexual relation. In the life of human being, marriage is an important event. Every society has a developed pattern for guiding marriage.

Different types of marriage have been practiced in Tamang community in Pangtang VDC.

The following table shows the marital status of the respondent.

**Table No. 14**  
**Types of marriage adopted by Respondent**

S.No.	Marital Status	Male	Female	Total (%)
1.	Unmarried	-	-	-
2.	Monogamy Married	27	29	67.27
3.	Widow	-	6	16.27
4.	Widower	4	-	11.11
5.	Polygamy	2	-	5.56
6.	Divorced	3	1	11.11
7.	Child Marriage	-	-	-

Source : Field Survey, 2011

The above table shows the Mixed marital status of respondents, There highest Percent of respondents were monogamy, The percentage 67.27. Polygamy marriage was also practices in the Tamang community. Some widow and widower also found in community. Some divorced people are also found in the Tamang community. Child marriage is not found in the study area. Now- a- days some people of the Tamang community start to adopt love marriage, paper marriage and elopement marriage system in the study area.

#### **5.4. Family Types:**

The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children (Maciver and page, 1950).



Family is a unit of a social institution. Family is a first from of a society. Everybody born in family and dies in the same family. So family is an important factor to keep permanent relationship between men and women. On the basis of number family is found specially two types as ( i) **Nuclear family** and( ii) **Joint family**. When there is more and more number of population in a family, that is called extended family. Nuclear family is known as a small family with husband, wife and their unmarried children. But Joint family is known as husband, wife, their unmarried and married children with large shape of family. Nuclear family is called small size family and joint and extended family is called large size family in the society. The family size and types of family also affect on the social status of women.

All the women have various opinion on their preferences of family. Some prefer the joint family and some prefer small family size. In reality also there are all the two types of family in the community.

Pangtang and Ghunga (Pyurugawn) villages almost all women have heard about family planning. They have heard it through radio and communication media, then from their friends, neighbors, health workers and some even from the school where their children study. But they haven't used family planning goods properly because they haven't good knowledge to use the planning methods in practice. By the cause of traditional thinking about son's born and patriarchal cultural system of family also have seen impact on the family size and the type of family.

**Table No. 15**

**Classification of Family in study Area**

Type of family	No.of household	%	Total Person	%
Small family (with 4-5 members)	10	27.77	46	20
Joint family (with 6 members +...)	26	72.23	184	80

Total	36 H.H.	100%	230	100%
-------	---------	------	-----	------

Source: Field survey, 2011

According to the above table, there are 10 households that have 5 or less than 5 members (small) in their family. As the households of joint family with 6 members and above is 26 households that have large number of family with 6 and 6 and more. Only 20% people live in nuclear family and 80% people are living in joint family of the villages. So this proves that, because of the joint family it impacts the social status of women. In this case, the Tamang's family is composed most by joint family and is decreasing slowly because of awareness of small family and education.

### **5.5. Education:**

Education is the light of the life. Education can change the whole world. Education is the main source of infrastructure development of the nation. So Education is very important factor in a person's life. The educational status among the Tamang in the Pangtang and Ghunga clusters is seen very low. The key informants told that they have about 5 government schools in the VDC right now. But these village Pangtang has a secondary school among the all the Ghunga village has a primary school the secondary school name of the Pangtang is shree kalai Devi secondary school which is going to be Higher Secondary School in near future and the primary schools have of the Ghunga is shree Adarsa Primary School. There is a secondary school which is only one secondary school of the Pangtang , It is situated in Pangtang VDC ward No. 5 Pangtang, at potaldanda. It has been built by the help of the VDC, people of the Pangtang , DEO office, and Tuki Association Sunkoshi and SCN Norway. This school was built in 2020 B.S. There are 14 teachers and among them 10 are male teachers and 4 are female teachers. Two female teachers are from Tamang community of Pangtang VDC. Ward No. 8, Ghunga. In the primary school of Ghunga there are 5 teachers among them 2 are male teachers and 3 are female teachers. Among 5 teachers 1 male teacher and 1 female teacher is from Tamang Community of Pangtang VDC ward No. 8, Ghunga. Among both schools there are 600 students, Tamang students participate 250 and in which 90 are girls and 160 are boys students in different classes from the Tamang. So this proves that the lesser

participation of the females Tamang in educational sector then males Tamang of the Pangtang and Ghunga Village.

But it is positive fact that, all the family living here have started sending their children to school. All the women out here are in favour of women's education. Even the men also agree with this fact here. Now a days boys and girls are given equal priority to go to school, in this case Tamang parents are seen so enthusiastic to send their children in the school education of these Pangtang and Ghunga villages. They haven't seen gender bar in the case of providing education.

For the decision making on sending the children to school, both the husband and the wife sit and decide together some women mentioned of having attend the adult literacy classes. Most of them told that they were inspired by their family or husband for this matter. About the opinion towards opportunity of female education all the women expressed that it should be equal to male of the Tamang community.

Population 5 years of age and by literacy status and sex are given as the following table.

**Table No. 16**

**Age and Sex wise Literacy Status of the Study Area**

<b>S. N.</b>	<b>Educational level</b>	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	<b>%</b>
1	Illiterate	30	26.8	30	28.6	60	27.64
2	Literate	32	28.6	26	24.8	58	26.72

3	Primary (1-5 class)	20	17.8	24	22.9	44	20.28
4	Lower Secondary (6-8 Class)	12	10.7	15	14.0	27	12.44
5	Secondary (9-10 class)	10	9.0	5	4.8	15	6.91
6	Intermediate (10+2)	7	6.2	3	2.9	10	4.61
7	Higher education (12+....	1	0.89	2	2.0	3	1.38
	Total	112	100%	105	100%	217	100%

Source:FieldSurvey,2011

By the above table one can easily make out that the females in these villages (Pangtang and Ghunga) are behind in education than the males though males are no better.

The majority is of the illiterate population, out of 217, 30 males and 30 females are in which percentage are 26.8% and 28.6% respectively. Then the second major population is of the literate. The total population of literate is 58 in which males are 32 (28.6%) and females are 26 (24.8% in number. The Third major population is of the primary school Gower. The total population of the primary school students is 44 in which girls are 24 (22.9%) and boys are 20 (17.8%) in number. The lowest population is of the higher education i.e. 1 (0.89%) male and 2 (1.78%) females. Besides this 12 (10.7%) males and 15 (14%) females in lower secondary school so as 10 (9%) males and 5 (4.8%) females in the secondary school. Whereas 7(6.2%) are males and 3 (2.9%) are females seen in intermediate level of the Tamang Community of Sample households.

By the figure above one thing is sure that the male are more in education then female. The reason behind this is the tradition of giving more priority of boys than the girls. It is said that since girls go to their husband's house it is felt unnecessary to send them to schools because they don't have to look after their family like the sons but they will be looked after by other's son (husband). Beside this low economy and high household work pressure are the other obstacles of girls' education.

But, now a days, people awareness is increasing and women's educational aspect is also improving in the Tamang Community day by day. In the present context formal school education also helping the women's education.

#### **5.6. Health:**

Health is wealth. As described that the health condition of Tamang women and Tamang group is mainly focus on the availability of pure drinking water, availability of toilet to use and the repeated disease to the Tamang people.

A part from this where are they going to treatment for medicine is the main crewed question for the study.

From field study, I as a researcher got that didn't have sufficient personal tap for drinking water. They haven't sufficient sources of pure drinking water. Because of the lack of awareness, some people make dirty at the side of water resources. Except few households of the VDC the Tamang people are facing the problems of pure drinking water. So, it affects the health of Tamang people. Because of lack of economic status they had to compulsion to share the single water tap to every family. But now-a-days the VDC and district drinking water and sanitation office have started to fulfill the drinking water problem by construct public tap at the middle of the village from the water intake. Before getting the public water tap, they were used to river and stream for drinking water.

Except some person of Tamang community most use open toilet. They used the Jungle (near of the settlement of Tamang) as toilet.

Being an open toilet system, they suffer from different types of disease time to time. Mainly they had suffered from diarrhoea, typhoid and gastric. They live hungry during long time a day, therefore they suffer from gastric.

In this research I got that many al the respondents told that they have given vaccine to their child. Among the pie - chart used of vaccine to the children of respondent.

### **5.6.1. Use of vaccine by the Tamang women :**

To analyze the health status of the Tamang women use of vaccine is an important factor. So it is necessary to evaluate the data on the basis of vaccine use in the community.

#### **Chart No.2**

#### **Use of vaccine to the Tamang women of Tamang people**

Source: Field Survey, 2011

Chart shows that the study area 75% Tamang women give the vaccine to their children. It means only 25% people don't aware about the vaccine in the Tamang community.

### **5.6.2 Places used by Tamang women for medical Treatment:**

To know the health condition of Tamang women, we should evaluate their places to go to medical treatment when they will be unhealthy which plays the vital role in social condition (Status) of Tamang women.

#### **Table No. 17**

### **Places Used by Tamang Women for Medical Treatment**

Place for Treatment	No. of Respondent	Percent of Respondent
Medical Store	5	13.88
Natural Herbs/Priest	15	41.66
Health Post	10	27.78
Anywhere	6	16.67
Total	36	100

Source : Field survey, 2011

The above table shows that first time the Tamang women contact to traditional helper to treatment from the disease. 41.66% people of the study area use the natural herbs as a medicine. But they have conscious about the health post and medical hall and other technical supporter in the medical field. Now-a-days they started to go to health post and medical to get modern treatment for the disease. Because of lack of money they have to compulsion to go to traditional treatment method.

#### **5.6.3. Classification of Respondent by means of family Planning Adaptation :**

It is also an important factor to know the health condition of Tamang women. Tamang women are not that much open to talk on the matter of family planning. On the other hand they have little knowledge to adapt a family planning means.

**Table No. 18**

#### **Classification of Respondent By Means of Family Planning Adaptation**

S.No.	Consciousness about family planning	No. of Respondent	Percentage
1.	Adaptation	14	38.88

2.	Not Adaptation	16	44.44
3.	Don't know	6	16.66
	Total	36	100

Source : Field Survey, 2011

The above data shows the consciousness about the family planning is low number on the Tamang community. Among all the respondent only the 38.88% people were found to conscious about the family planning measures. 44.44% respondents were not interested about it and 16.66% respondents have not had any information about the means of family planning and its impact. They are still not open about means of family planning too.

### **5.7. Interactional Relationship of Tamang women:**

Tamang women have Interactional relationship between other caste women like Newar women, Chhetri women, Gurug women Dalit and Brahman women in the VDC. They also have relations to youth club, NGOs, Tamang Ghedung Association and other programmer and persons in the district and VDC. They have also relations with community forest committee and Ama samuha in the village.

Almost all women have a similar feeling on working with their male partner. Though it is hard to work with men since they (women) can't come up to their speed and capacity of working they find it more lightened of burden when they give them a helping hand.

The women have a very rich close concept of their male counterpart. They say had it not been for them, they alone would never have managed the entire family. They see their male partner (husbands) as a savior, a guide, a house manager and more precisely everything.

None of the women here feel being dominated by their husbands. They admit they have an equal respect and place as their husbands. Nobody seems to have fights and quarrels in the family besides minor misunderstanding and immediate patch-ups.



The interactional male – female relationship is a sign of family stability for long lasting. It is also known as a two parts of the same coin and same wheels of the same cart. Thus in these village, the Tamang women have made the good relationship between their male Tamang partner in every case of their life. But the Tamang men are going to dominate the female case, though they (Tamang women) haven't feel any negative insight on their male partner. It is seen as positive aspect of a good relationship between male and female Tamang of the Pangtang VDC (Pangtang ward No. 2, 5 and 8).

#### **5.8. Political and legal status of Tamang Women:**

About politics few women had a negative though on female participation, but the other said they found it equally accept and important for the women to enter the politics. Yet there are no women engaged in policies activities or political parts in these villages.

All the women have the same appeal to the government for the development of their village. They said and wished that the government would facilitate them with proper drinking water, main roads, schools, hospitals and health center, post office and police post for their security and development.

In terms of Politics, the women here wished that the government would insist on letting the woman be nominated as candidates in these villages (Pangtang and Ghunga-Pyurugawn) too. Finally make the society realize that women are also equally able in politics besides house works.

Their only reason for the women to not get involved in politics, have are the men. In other words since the men here are not into politics. It is likely to be certain that the women don't even imagine of getting into politics, on top of that they say that they have a cordial relationship among themselves they see no need to politics. They solve every matter with mutual understanding.

In the political level, it is real fact can be found that the Tamang women participate informally or indirectly support only the any one political party.

In the legal case, all the women of these Pangtang and Ghunga villages mentioned that there was no land in their own name what so ever. At the time of selling and buying land and for the use of the household expenses the females (daughters, daughter in- laws or wives) are also asked for their views on the matter.

When asked about the property right the women here don't ask, for more but just for the equal right as the males. The women here feel that legally they have been cheated or disadvantaged to a large extent while a few doesn't have much to say. When some say that it's announced that the male and the female both are equal and important. So, both should have an equal footage in society. But practically this is not done so. They also say that they have been socially, and from many other fields been disadvantaged. But it is real fact seen here that the legal status of women is improving but not in satisfactory level as men of these villages in the Tamang community.

#### **5.9. Women's Role in Household Decision Making in the Society:**

In our society, men's work and women's work are socially and culturally differentiate. All the household works are women's work. This is created because men go to work, outside of home. By tradition, woman in Nepal engage, heavily in household activities include cooking, baby caring, cleaning, washing cloths, fetching water and firewood. All these domestic works of the women are invisible as a economic works, but it is an important role of women as a reproductive role in the family and in the society. These kinds of role of the women are largely ignored because of the insight of the patriarchal system. Men don't pay attention and give helping hand in these household activities. Some of the activities in the household as schooling of children, treatment of family members in case of sick, family planning, family management etc. are better known as the women's role in family affairs. It is also known as the gender disaggregated role expectations in these activities. The productive roles of he household and the society is the most handling part with men.

Women generally don't have access to markets expect within their village itself. In the context of household decision making and in the society's role women get only reproductive role but that is valueless in evaluation. Acharya and Bennett, 1981 note that women generally have access to village markets for buying and selling vegetable product. Access to sell agricultural production is the supported part of the

women's household decision making and role of household management. They have poor role in productive sector like ploughing, weeding, planting, harvesting, storing, selling and wage labor in the society.

The Tamang women have also got the reproductive roles in the household sector as preparation of food, fetching water, fetching firewood, caring child are the major household activities. They play an important roles in these reproductive sector, but in income generating sector they have poor roles. Among the ethnic groups, the Tamang women have given some important right to household decision making. In order to sell Pewa-pat, own goat, livestock selling, and agriculture production collecting, selling and getting money by the women is the most important factors of the household decision making role of the Tamang women.

The case study of Dhanmaya Tamang makes it known that Tamangs have got both roles, productive and reproductive. But here of the context of her case she has got both roles in household decision making and in the society with productive roles. For details see case study of chapter VIII.

Because of the some liberty of the decision making role in household sectors and the society they feel some freedom in the case of household works in the society. They borrow, lend and exchange their own money and property with their societies' member also. It is also the mentionable roles of the women in the society. Women's decision making role in the household and the society is an important variable of the social status of women.

#### **5.10. Participation in community activities of Tamang women:**

There has been just established 'female solidarity groups' and 'association'. Because of the association of women they have to started some important works like money collect, save money and conducting loan of it are their main function of the community works. Women do involve themselves in community decision making and community activities. But the women here say they don't have more liberty to decide upon such participation.

According to the existing policy, women here don't engage themselves in all community and meetings. They have only got few parts of women's rights to participate community work. They are not in favour of letting their other women folks get involves in these activities.

The case study of the Kalpana Tamang from Ghunga village indicates about the women's economic, educational, political, legal status and male-female relationship with her participation in community activities. She is known as the active member of the Tamang community for detail study-see case study. No. 2 of chapter VIII.

## CHAPTER - VI

### CULTURAL STATUS OF TAMAMNG WOMEN:

#### 6.1. Food Habits of Tamang Women:

Especially from the answers of respondents : they don't have more sufficient land to product food neither they had any kind of modern skill to sell them as a labour. When they came the study area collectively in that time they have not equal land for agricultural products. They have land but unproductable. Their food production from land only sufficient for a year. They product rice, Maize, Wheat, millet as a food crops and potato, vegetables, and pulses as a cash crops from their land.

The Tamang women make bread, Phulaura, Babar from the rice and wheat flour. They make 'Dhindo' from the maize and millet flour. 'Dhindo' is their more favourable food than rice. They mostly like to collect 'Sisno Sag' from the jungle. 'Sisno Sag' is their most favourable vegetable. They make Hurre, Jirma, Chhyang as a drinking wine from the rice, maize flour and millet etc. They sometimes have chhyang of jirma also.

They sometimes eat meat of buffalo, ox, goat, cock and other animals also. They sometimes buy fishes from the katike market near Balephi river. The Tamang and Tamang women like to have milk and milk products also. They much like to drink 'Mohi' and 'curd' as a milk products. Sometimes they exchange their vegetables like radish, onion, garlic with rice, millet, honey etc. for fulfillment their food necessities.

#### 6.2. Dresses and ornaments of Tamang Women:

Tamang women have their own language, dresses and ornaments. They talk and use Tamang language as their mother tongue. The Tamang women wear simple cotton saries and blouses. They wear golden 'Dhungri', 'Marbadi' 'Tilahari' as an ornament of their body. They wear less ornaments. Tamang women make half -

Sleeved or sleeveless open fronted woolen jackets. They wear sweater in the winter season. They use their ornament in their ear and nose by making small hole in it. Now very much cheapest ring and ornament used in ear and nose. Married women use sindur, but of the Buddhist Tamang women don't use sindur as like a Hindu women.

In this study area, the Tamang women's fundamental cloths, dress and ornaments are influenced by present economical condition and Changeable modern situation. If they have money, they want to buy modern type of dresses like Kurta, Suruwal, Pant, Skirt, Choli and Blouse for their needs.

The Tamang women especially wear gaun phariya and Butte Choli with black mixed colourful dresses. It is their wonderful dresses habits and fundamentality of their dress up.

### **6.3. Festivals of Tamang women:**

Tamang women celebrate their own Buddhist cultural festivals like Lochhar, Buddha Jayanti and except these they also celebrate the Dashain, Tihar, Holi, First Baisakh, Maghe Sangkranti and many more. The major festivals of the Tamangs of Pangtang VDC are given below with short descriptions.

#### **6.3.1 Lochhar:**

Losar is one of the great festivals of Tamang. 'Lochhar' is known as the 'New Year' of the Tamang culture. According to Tibeto Burman calendar 'Lo' means 'New' and 'chhar' means 'Year'. So combination of the both terms 'Lochhar' means 'New Year' according to Tibetan calendar. Thus, Tamang and Tamang women celebrate with much joy this festival. They eat sweet food, meat and other new food varieties on the occasion of the Losar. They gather in a fixed place and sing Tamang selo with the music set of 'Damphu'. They also take participate to dance with joyful condition. They have equal relations and freedom between male and female on the occasion of Lochhar. They also drink wine as a means of entertainment on this festival. From this day the Tamang and Tamang women believe that about the new structural life of success. Their new year is based on animal as pig (Badel), rat, Garud

etc. Their one cycle of the year is changed within every 12 years. So, this 'Lochhar' festival is very important festival in Buddhist society like Tamang community.

### **6.3.2. Buddha Jayanti (Baisakh Purnima):**

Lord Siddhartha Gautam Buddha was born in 563 BC at Lumbini Palace from the womb of Mayadevi on Baisakh Purnima, that is called Buddha Jayanti (Birth day of Lord Buddha). For the memorandum of birth day of Lord Buddha the Buddhism like Tamang people celebrate this day as a festival. On this day the Tamang women and people go to the Buddha's Stupa, Boudha Bihar and Gumba to pray and worship to Lord Buddha. Lord Buddha had given the 8 fold path principle and 4 Arya-truth point by his holy spell on 'Tripitak' to all people. Lord Buddha also had given the positive message of peace in all over the world. So, he is also known as the light of the Asia. Tamang women celebrate this festival with singing song, dancing, playing damphu, guitar with happy condition.

### **6.3.3. Dashain:**

Dashain is known as the greatest festival of Hinduism. But it is not only Hindu's festival, it is the greatest festivals of all Nepalese people. It is necessary to develop a 'national festival' of the all Nepalese citizen. 'Dashain' festival is celebrated by Tamang people as a form of acculturation in Nepal. in the researcher field area the Tamang women and people also celebrate 'Dashain' as a major festival. It starts from the first day of bright moon fortnight of Aswin (Ghatasthpana) to complete 10 days, even 15 days.

In first day, named pratipada they put the mixed grain like wheat maize, rice etc. on the dark room with dry wet mud as keeping 'Jamara'. They pray per day to Goddess Durga as a Sign of power, near the Place of Jamara. They offer different kind of animal like hen, duck. They offer the blood of goat, Buffalo, hen and duck to Goddess. The 7<sup>th</sup> day they celebrate as 'Phulpati'. They cut goat, Buffalo and chicken on this day. They eat meat, then they dance and sing also. The day 10<sup>th</sup> is very important day for Tamangs like hindus. Same way every member of Tamang also Take 'Jamara' and 'Tika' from the head of their family. The head of the family also

gives blessings with tika. But the Tamang people use white tika in Dashain festival. It is the festival of truth in the community. In the day of 15<sup>th</sup> it finish taking out the Jamara in the river by the Tamangs ritual.

#### **6.3.4. Tihar (Deepawali):**

This festival is known as the second great festival of the Hinduism. But it is not only Hindu's festival, it also celebrate. By other religious group like Buddhism. Such Buddhism like Tamang people also celebrate this Tihar or Deepawali festival with great joy. The most enjoyable festivals next to Dashain is Deepawali. It falls on the month of Kartik. It is known as 'Yama Panchak'. It mean celebrated 5 days. The first day the Tamang women worship in the name of crow, second day is worship of Dog. Third is known as a Laxmi Puja and Deepawali, Fourth is 'Gobardhan Puja'. The last day is the most important for Tamang. They day know as a day of love between brother and sister. In this day sister worship for their brother and put tika on their forehead. They also garlanded them as well as fed them with delicious dishes and brother them gift. Everyday of these 5 day the decorate by different colourful lamp to their home and small children play Deusi and Bhaili all five days for entertainment.

#### **6.3.5. Holi (Phagu Purnima):**

It is the festival of colour. It held in the day of Falgun Sukla Purnima of every B.S. It is especial festival for youth. In Tamang community of Pangtang VDC, equally Participate in holi festival to play holi colour between men and women. They take colour and red crimson to share to each other to present love. The gang of youth play the holi to present loves with their friend. In morning of the day when oldest member of family start the festival by putting the color to other family members head. In the evening when the youth finished the playing of holi, they become clean and make different kind of delicious food to eat. In this festival Tamang people sing Tamang typical song and dance with the music set of Damphu. It is an interesting festivals of Tamang community on the research area.



### **6.3.6. First Baisakh (New Year):**

This is the day of New Year of Bikram Sambat. So, it is an important festivals of the all Nepalese, because Nepali year is based on Bikram Sambat. It is named from the name of ancient Indian Emperor Bikramaditya. It is started at Baisakh 1 every year. So it is celebrated as a festival of New year. Government of Nepal has given public holiday for the new year celebration on first Baisakh. So, Tamang women also participate with their male counterpart to celebrate happy new year with different joyful activities on the first Baisakh.

### **6.3.7. Shrawan Sangkranti and Maghe Sangkranti:**

Shrawan Sangkranti is called first Shrawan and Maghe Sang Kranti is called first Mah. Shrawan Sangkranti is celebrated by Tamang people and other Nepalese as a sign of starting time happy day with clear Sunday and many festivals. Such as Maghe Sangkranti is celebrated by Tamang women and Nepalese People every year as a sign of cultivating period and day of rainfall and working time. In Shrawan Sangkranti they eat delicious food with different food types. But in Maghe Sangkranti the Tamangs people eat Taru, Tilauri, Meat and other delicious food as a 'Pushko Pakya Magloko Khakya'. Both festivals are important festivals of Tamangs Community.

## **6.4 Rituals of Tamangs women:**

Likewise every community and ethnic groups the Tamang community have different kind of cultural rituals. It is in birth rituals, marriage rituals and death rituals. Brief description of the Birth Rituals, Marriage Rituals and Death Rituals of the Tamang women are given as follows :

### **6.4.1 Birth Rituals:**

Tamangs are the indigenous and native community of the study area. Their rituals are also native and unreveled which are distingly different than others. Tamangs birth ritual is very simple, for them when the delivery process begun

tradition lady doctor (Sudeni) invited for the help. Sudeni is in their own community. She comes and helps mother and small new kin. She take care and clean to infant and mother. On birth, both the infant and mother are affected by pollution. Sudeni cut umbilical cord. Mother and infant sleep together and near to the bed of mother. Sudeni makes her bed too. Except Sudeni, Maternal child health worker, Assistant health worker, women health volunteer also help to delivery case of women in the Tamang community.

On the arrival (birth) of a new born, if it is girl the family is not much happy as in the case of a baby boy. As a reason the people here clarify that its just that, thy feel a bit low. Within 11 days of a baby born they keep a name for the newly baby. That is called 'Nuwaran' (the name giving ceremony of the newly born child). After Nuwaran the baby is given new cloth by relatives and parents. In the day of Nuwaran of this baby, they invite their relatives and make delicious food also. It is simply a Bhoj (enjoy with delicious food) the activities depend upon the economic status of the family. The Tamang priest (Lama) gives the sacred name for the new baby on the occasion of name giving ceremony (Nuwaran). As for the post natal care in the birth of male and female child rest in same but the rice feeding ceremony if it's a boy he is fed after 6 months while a girl is fed after 5 month of her birth.

#### **6.4.2 Marriage rituals:**

Except Kartik, Poush and Chaitra, Baisakh to Phalgun are period for marriage of Tamangs. Marriage style of Tamang community is very different than other community. Pong/Syalgar take an important place in the case of marriage rituals. If Pong accept by girl's parents there will be marriage, but if girl's parents don't accept the bride's pong marriage programme will not be accept there. If the girl's parents accept the Pong, by both side consensus they fix the date of marriage ceremony. Marriage especially done with cross cousin at first, then other family. Because cross cousin marriage is known first right of the Tamang Family.

### **6.4.3. Death Ritual :**

The ritual is very typical in Tamang community. When anybody goes to death, the family member of the dead man have been impure. Other people in the community think it is so critical and hard time to the family. So everybody help them in every aspect, economically, mentally and physically.

When a man or a woman goes to death many person get collect to do the last action for the dead person. They covered the dead by the Kafan (White Markin Cloth) and then they keep the dead body in a Khatkola (a big pot made by copper) with colourful flower. By the Lama's (Tamang priest) traditional activities the 'Sinte (dead soul)' of the house should keep in peace position. Then Lama play funeral drum to escape out the evil soul from the dead person's house. After Lama's traditional spell and activities according to holybook of Buddhism at the dead person, he order to tie the dead body by white Kafan in the single long hard, bamboo wood. Here is wonderful features found that the dead person's age as dead person's Kafan should be made. The length of the Kafan should be used according to age of dead person. Women and children don't go to the funeral process. Men carry out the dead body in near hillock side as a funeral place. They make a 'Chitta' and fire the dead person. When some parts of the body remain from the fire they put it in graveyard. The elder son of the dead person will have given responsibility for Kriya (Last activity of the name of dead person).

Only the elder son sit for main Kriyaputri by not going to outside till days 10 of dead date. Kriyaputri is not given free to launch all of foods during the kriya period of the dead soul. For the purification of Kriyaputri they conduct a Bhoj. That is called 'Ghewa' in Tamang language. Ghewa is the death rituals of Tamang people. In Ghewa many Tamang women and priests from different. Places are invited. When they come the Kriyaputri's house, they started to recite the Tripitak and holyspell to get free from the evil soul in the house. Some Tamang priests and Lama start to dance with Jama, Pagari, Masks and music set of Dhyangro and Lapha. The 'Tuk – Tuke' or 'Lakhe Nach' (a typical dance only demonstrate in the Ghewa) is wonderful dance system in the Ghewa of Tamang. It gives entertainments and humerous to the guests of the Ghewa. Women play an important role to do the Ghewa activities. They help

their male counterpart in this case with different way. In death ritual Tamang women and men status is found same in the study area. The same day Kriyaputri pray homage to dead soul by giving much delicious food. Except this every member of community invited for last super. Thus by doing this different activities death rituals of the Tamang and Tamang women be completed. So, in this case Tamang women play an important role to complete 'Ghewa' as a death ritual in their social custom.

### **6.5 Religious Traditions of Tamang Women:**

Various rituals from birth to death, of the Tamangs are 'Nuwaran', 'Pasni' 'Chhewar' or 'Brata-bandha', 'Gunyu-choli' giving (after a girls' first menstrual period) marriage ceremony and death rituals. They equally perform the death rituals as the birth rituals.

To attend these various rituals they have a priest among their own caste and clan. The death rituals are performed by the Lamas (Tamang priest). Here in these villages they burn the dead. After the 13<sup>th</sup> day of the demise the house is purified by the Lamas.

People here have various points of views about marriage and its systems. According to the key informants, they probably have two types of marriage form in their villages. Besides arranged marriage and love marriage they also have a few cases of elopement marriage. In the modern time people accomplish the marriage rituals in the way they prefer most.

All men and women here equally participate in their cultural festivals and special ceremonies. Losar, Dashain, Tihar, Buddha Jayanti are the major festivals of Tamang of the villages. Except it, they also celebrate Maghe Sangkranti, Shrawan Sangkranti, Holi, Janipurnima as a general festivals of them. But all the work and arrangements on these occasions are done by the girls and women mostly. Men have very less work to do. This shows that the female are more active member than the males.

On the arrival (birth) of a new born, if it is girl the family is not as much happy as in the case of a baby boy. As a reason they (the people here) clarify that its

just that, they feel a bit low. Since the female child grows up and leaves the house for another after her marriage. So, they feel sorry that after raising them with all the trouble, hard ship and great care they finally have to give up their child and there is no other reason besides this. For the son he stays with the parent's life long and looks after them in old age.

One positive aspect found there is that, both son and the daughter's marriage are performed equally great pleasure. There is no such attitude that the son's marriage be done more properly and lavishly.

People here speak in their own mother tongue (i.e. Tamang language) among themselves, but they can also speak in Nepali with outsiders and other ethnic people.

None of the people even the key informants were able to define 'Tamang selo'( Tamangs typical dance, with Tamangs song). They say that slowly and gradually the people have started avoiding all these things i.e: rituals and ceremonies of the Tamangs. To some extent they blame their fathers and fore fathers for not having them taught and telling them about these dances and their specific genuine culture. All the tradition, culture, rituals and facts went along decayed with them after their death. So now as a result they are unable to teach their children and grand children about their culture and traditions.

By the impact of Hindu culture and religion the Tamang here besides their own cultural festivals like Losar, Buddha Jayanti and Bonpo religion. They started to also celebrate Hindu festivals like Dashin, Deepawali, Holi, first Baishak, Chaitya Dashain, Maghe Sangkranti, Shrawan sangkranti and many more.

About the traditional attitude towards female is- she is the child bearing device and a serve person of a man. Most Tamangs are affected by the Buddhist culture. So they have given a few part of liberty to the women also. About the attitude towards male/female child birth there is very less to say, because there is only a slight discrimination on the birth of either of them.

As for the post natal care in the birth of male and female child rest in same, but the rice feeding ceremony if it's a boy he is fed after 6 months while a girl is fed

after 5 months of her birth. When the boys go through sacred thread ceremony (head balding or chhewar in Tamang) and girls are giving Gyunu-choli after their first menstrual period.

All Tamangs of this study area have adopted Buddha religion and they all are known as the Buddhism.

The case study about religious and cultural status and practices of Tamang women of the kumari Tamang has some cultural and religious feeling and experience. She has participated more activities on Tamang's culture. For more details see case study- 3 in chapter VIII.

Thus, the religious and cultural status of Tamang women have seen higher than the other cultural and ethnic groups of women. The cultural status of Tamang women in Pangtang and Ghunga village are admirable and in satisfactory level.

## CHAPTER - VII

### ECONOMIC STATUS OF TAMANG WOMEN

Economy is one of the most important factors of human life which directly affect in other social, cultural, educational, health, sectors. More it is very important to analyzed economic status of Tamang women. In the study area, most of Tamang economy based on their traditional occupation and labour work. In this chapter the economic condition of Tamang women is discussed.

Economic status is related to the position of men and women with economical activities e.g. employment, occupation, income generating work, source of income and topic of expenditure, extra source of income, productive roles of men and women, average annual income and expenditure etc. and many more.

All the Tamangs in this area have more or less land of their own. The major crops grown here are namely rice, maize, wheat, mustard, Potato and vegetables mainly onion, garlic, radish, tomato and other seasonal vegetables etc.

Here is describe about the variables of economic status of women of the Pangtang VDC.

#### **7.1 Occupation:**

Tamang is a community which people still in the miserable condition by their economy. They don't have any define occupation. Traditionally the Tamangs main occupation is agriculture. Except agriculture the Tamangs other occupation is animal husbandry or livestock raising. Beside these business, carpentry, service are the occupational indicators of the Tamang people. Occupation helps to increase the source of income and economic management of the people. Occupation is also known as the profession to conduct and sustain of the livelihood. Especially in the women's case the occupation is available in the Tamang community only in agriculture or farm cultivation, animal husbandry and wage labour are seen. Some Tamang educated also start to do governmental job such as teaching and other social service sectors in the

study area. Now-a-days Tamang people start to go foreign job in the golf country and other foreign country.

**Table No.19**

**Distribution of Respondent by profession**

S.No.	Occupation/Profession	No. of Household	No. of respondents	Percentage
1.	Agriculture/Farming	24	24	66.67
2.	Livestock raising	6	6	16.67
3.	Business/Trade	-	-	-
4.	Carpentry	-	-	
5.	Service/Job	4	4	11.11
6.	Others	2	2	5.56
Total		36	36	100

Source : Field Survey, 2011

The above table shows the professional status of all 36 respondents. The highest about 66.67%, of respondents are in agro farming occupation. Secondly 16.67 Tamang women and respondent are in livestock raising profession. 11.11% respondents family are working in out of house job and service sector in different field. 2% of respondents are working out of the household and farm work activities. The table shows that the Tamang women are still in desirable condition for occupation. The data also expects that from the skillful training, self employment and employment reservation should provide Tamang women to raise up them from the traditional farm work and production.

**7.2. Land ownership :**

When the Tamang of Pangtang VDC come they have been doing work, on their partial land. Land is important means of production. Food crops and cash crops can be product from the land. So land is an important mechanism of production of



goods. Land is found to be the main source of living in Tamang community too. A person is called wealthy who possess large size of land. Not only economically, but also socially Tamangs have lower Position, because of smaller number of less sufficient of land. While seen the present land possession condition of Nepal 70% of the total households have less than 1 hectars each (CBS, 2001).

In the research area most of the Tamang people have their own land. All the respondents and key informants of the study have their own land. But their available land is not equal to each other. They all are looked landownership of the occupied land.

The following table shows the land ownership of the Tamang women in the study area.

**Table No. 20**

**Land ownership and population by household**

Land ownership (Ropani)	Household numbers	%	Population	%
0	-	-	-	-
1-5	2	5.56	12	5.22
5-9	9	25	52	22.61
10-20	23	63.89	155	67.39
20 +	2	5.56	11	4.78
Total	36	100	230	100

Source : Field survey, 2011

According to the above table shows the agricultural land and the population depending on it . There are 23 households which depends upon 10-20 ropanis of lands which has the population 155 (67.39%). Then 2 households which depends upon 20 ropanis and above of land which has the population is 11 (4.78%), the highest division of land holders. There are 9 households having 5-9 ropanis of lands

with 52(22.61%) population. Then the population of 12(5.22%) from 2 households own land of 1-5 ropanis. There is not any one households having 0 ropani in the sampled households ( 36 Household).

### 7.3. Annual Income :

The data of income has some inherent limitations. The reality is that individual household do not keep record their income. Hence information largely depend upon their memory of women respondents which may result in estimation.

**Table No. 21**

**Classification of Respondent by Annual Income:**

<b>Income in Rs.</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Bellow – 15000	6	16.67
15000 -20000	4	11.11
20000 – 25000	7	19.44
25000 – 30000	5	13.89
30000 – 35000	4	11.11
35000 – 40000	6	16.67
40000 + Above	4	11.11
Total	36	100

Source : Field Survey, 2011

The above data shows that the income of Tamang and Tamang women is very poor. Only the 11.11% respondent have the income of 40,000 and above. 16.67% people have very low annual income below 15000. Mean while 19.44% Respondent have 20 - 25 thousands annual income. Mostly highest level women were incoming 30 - 40 thousands per year. It is very poor annual income condition of Tamang women. The major sources of annual income is only agro farming and animal husbandry. There is no other sources of income generating activities in participate service job sectors.

### **7.3.1 Source of Income :**

The main source of income of these villages are agriculture and animal husbandry. The female population (Tamang women) here perform different activities like wage labour income generating activities, like straw mat, basket weaving, woolen blanket, swing, knitting, household works and other domestic works. At time they also sell their livestock, which aid them in their economy.

Besides these, men work out side in different fields beside their own field (land) land and agriculture are the main sources of income of Tamang women and men.

According to the key informants the people here have experienced very much differences form yester year's economic status to today. Agriculture production is not only much sufficient source of food and subsistence for the family. But now a days, they have started to use chemical fertilizer, so their productivity has raised. In the same land when before they could grow about 20 pathis=1 muri of cereal crops, now a days they are able to grow 7 to 8 muris of crops. But though the land capacity is growing the member of the family are increasing along so it does not make a surplus profit to them.

### **7.3.2. Extra Activity of Income:**

When there is a minimum in production according to them. They cope this situation through different alternatives like (I) Agro-labour(II) Wage labour (III) Income generating activities (like Dalo, Namlo, Doko, Strawmat, Sewing weaving, spinning etc).

Here the main income source besides agriculture are agro-labour, wage labour and other accusations like service. Some men and women of these village (Pangtang and Ghunga) are engaged in teaching while some either in shop keeping business, woolen carpet (Radi) industries, a guard in water resource, cook, worker in Nepali paper factory, herbs production, bee-keeping, in construction work or while some women also work (out side the village) in tailoring shops and carpet industries and

wage labour in construction work. Now foreign job is being extra source and activity of their income.

As to some extent people enjoy their own skills by buying things of their personal needs like watch, ornaments, and many other things. But mostly they spend their earning, in their domestic needs and family necessities.

Most of the women of these villages are very laborious like men in their extra income generating activities to maintain and sustain their livelihood. Now a days, the foreign job has seen the extra source of income of the Pangtang and Ghunga villages.

#### **7.4. Areas of Expenditure of Respondent:**

Tamang and Tamang women are very poor by economically. They don't have sufficient land to product to sell sufficient grains. Neither they have to skill nor to do something new work in society. They product some food crops and cash crops only for their sustainity of life. Their annual income source is very low in rupees. Their income source cann't give means to solve the all problems of them. They expense their income on health, education, cloths, buying essential things, to fulfill their necessities. They expense on their children for education and health.

**Table No. 22**

#### **Areas of Expenditure of Respondent**

Basic needs	Percentage
Household management & consumption	60
Cloth	20
Education	10
Health	5
Skill gained	2
Others	3
Total	100

Source : Field Survey, 2011

The above table clearly shows that the areas and topic of expenditure of Tamang Community of Tamang women, they don't have maximum area to expense because they spent 70% in the household consumption and household management. Other 20% income, they expense in cloth. Remain income they use in education, health, skilled gained, entertainment sector and other sectors.

#### 7.5. Productive and Reproductive Labour Division of Tamang women:

To understand the gender division of labour of Pangtang and Ghunga village in Tamang Community a standard table was Prepared which is as follows:

**Table No. 23**

#### **Productive and Reproductive Labour Division of Tamang women**

A	Reproductive works	MM	Ff	Bbr	Ggr
1	Cooking	m	F	br	Gr
2	House cleaning	m	F	br	Gr
3	Grass cutting	m	F	br	Gr
4	Grinding	m	F	br	Gr
5	Baby care	m	F	br	Gr
6	Looking after the patients	m	F	br	Gr
7	Washing cloths	m	F	br	Gr
8	Firewood collecting	M	F	Br	Gr
B.	Productive Roles				
1	Ploughing	M	f	Br	gr
2	Wedding	M	f	Br	gr
3	Harvesting	M	F	Br	Gr
4	Storing	M	F	Br	Gr
5	Selling	M	f	Br	gr
6	Wage-labour	M	F	Br	gr
7	Service/ job	M	f	Br	gr
8	Business	M	f	Br	gr

Source: Field Survey, 2011

Where,

M= Male Major Role

m = Male Minor Role

F= Female Major Role

f =Female Minor Role

Br = Boy child Major Role

br= Boy child minor Role

Gr = Girl Child Major Role

gr = Girl child minor Role

In the above table different reproductive and non reproductive works like cooking, house cleaning, grass cutting, grinding, baby care, looking after the Patients washing cloths and fodder and firewood collecting are majority performed by females.

As for the productive works like ploughing, wedding, harvesting, storing, selling, wage- labour, service/job and business sector have shown of the major roles of men. But in harvesting, storing and wage- labour sector both the men and women have seen equal role and Participation.

According to the above table it has been made clear about the gender division of labour among the Tamang community.

As for the Productive works, most of the tasks are majority performed by the female and girls minorly and such as cooking, house clearing, grass cutting, grinding, baby care and son on have majorly of the female roles seen in the table. But all people form male/female to boy/girls go for the fodder and firewood collecting.

For the productive works, male solely do the ploughing, while harvesting storing and wage labour are performed by the male and female both and other productive sectors and performed by male only. Wage labour is major productive role of male/female like men/women and boys/girls child is equal preformed here.

#### **7.6. Accessibility and control over the resources of Tamang women in Pangtang VDC:**

For the matter of access and control over resources in Pangtang and Ghunga cluster of the Pangtang VDC ward No. 2, 5 and 8 of the Tamang women. Access of the resources mostly is in favour of the women while control over these resources are under the power of the men. Accessibility and control over the resources are given in the following table.

**Table No. 24**

#### **Accessibility and control over the resources in the study areas**

S. No	Resources	Access			Control		
		Male	Female	Both	Male	Female	Both
1	Land			Both	M		
2	Forest			Both			Both
3	Animal Product			Both	M		
4	Ornaments			Both	M		
5	Pewa-pat		Female				Both
6	Own skill			Both			Both
7	Agricultural product			Both			Both

Source: Field survey, 2011

According to the above table, both the male and female have their access to land but the control is lonely in the hands of the males. Similarly both the male and female

have an access to animal product, forest, ornaments and own skill. But the male and female have an access and control over the resources on forest, animal product, pewa-pat and own skill are equal (men/women). But on pewa-pat the access is seen belong to female. Finally, the control to the ornaments is solely of the resources is related between male and female Tamang, but the control is seen at the hands of male in land, animal product and ornaments, but other sector the control is seen equal.



## **CHAPTER-VIII**

### **CASE STUDY**

In order to do in depth research case study is one of the valuable technique for the research data collection. So, to be more precise and to make research believable and reliable some case studies have been done in this study. Especially three women's case study have completed which are given as following. Where observation and interview schedule and unstructured interview were used in these case studies.

#### **8.1. CASE STUDY OF DHANAMAYA TAMANG (sample respondent) OF PANGTANG VDC WARD NO. 5:**

When researcher reached the Dhan Maya's house, she wasn't in the house, because she was working in the field. She was busy in agricultural & farm works. The researchers asked about something to her neighbours, after some times, she came to home. When she came home, at first she changed her dress. Then, with smiling gesture, she asked the researcher about the case of meeting to her. The researcher had been doing observation about her behaviour by one month ago. She requested to researcher to sit on a straw mat. After sometime she entered the house and makes tea and gave a cup of sweet & hot tea to the researchers. Her kitchen room was in the first floor of the two storeyed house. She was also active in Kitchen works. Her all the utensils were kept in a wooden drawer made by personal real effort. Racks where, there can be kept things properly are placed on the wall. For having food there was a long straw mat on the floor near the fireplace.

Dhana Maya is married and now she has 5 children. Among 5 children three are sons and two are daughters. She is the head of the house. Her husband was dead 4 years ago in the bus accident near Balephi market of Sindhupalchowk, district. Now she is widow. She hasn't mother in-law and father in-law as a head commander of the house. So, now she is automatically head person of the house. She orders her sons and daughters to work. She has sent her children to school for study. She has sent her children to school from that she wants her children can got good education and have a good position in the educational sector. She also wants to study her children from school level to graduate level. She is more creative and laborious than other Tamang women. She also participates in community works. The researcher's research shows that, mostly she works on her farming field. She has 7 ropani land of her ownership.

She cultivates and plants e.g. rice, maize, millet, wheat as a food crops and potato, onion, garlic and other vegetables as a cash crops on her fields. Her agro productions are sustainable for a year and sometimes she used to practice to sell some quantity of her agro production to get money for the support of domestic activities. Especially she sells some quantity of maize, potato, wheat, vegetables, soybean, beans and millet to the market from her annual production. Except this, she has to decide all the family activities. She has to taken all her households responsibilities with family affairs, selection of crops, weeding, planting, harvesting, buying and using of the fertilizer, animal husbandry with buying and selling of the livestock, participation of community and income generating works, annual income management, monthly and annual expenditure for her children's cloths, health, nutrition and education, participation and celebration of cultural festivals, firewood collection, house cleaning, grass cutting, Grinding, looking after her children, washing cloths, digging and preparing the field, wage labour and farm labour etc and so on.

The researcher find out from Dhana Maya, her main source of income is agriculture, animal husbandry and especially farm production. She has kept only sheep and chicken. She used to sell; chicken and sheep for her supporting parts of income. Her annual productions of agricultural foods are rice-11 muries, Maize-3 muries, millet is- 2 muries, wheat and potato are 3-3 muries from the field. Everyday she has got up at 4:00 O'clock in the morning and she has slept 9:00 O'clock at night. Her creativity in reproductive and productive roles always help to maintain her household economic problems.

She can't do simple reading and writing because her parents didn't give a good chance to go to school. Her parent was affected by the traditional beliefs of daughter's education. So, they couldn't give allow for education to their daughter. She had taken all the household responsibilities from her starting phase of married life. She said that in her lifespan of husband, her husband was so helpful to her every case of family and social affairs. When she remembered the events of husband's death her eyes are looked full of tears. Although she is so bravious and laborious woman among the Tamang woman. When researcher asked about the widow or remarried of her life with other Tamang man, she automatically rejected it. At this case, she wants to live with joy and happiness with her lovely children. So, she is looking as a responsible and hardworking woman in Productive and reproductive sectors.

Dhana Maya's case shows that a woman can play a head role in family of the Tamang community. Social status of women is higher than the other caste in the ethnic case.

## **8.2. CASE STUDY OF KALPANA TAMANG (Key informants and sample respondent) OF PANGTANG VDC WARD NO.8:**

Kalpana Tamang is a young woman of aged 25. She was born in 2042 B.S. in Nowalparasi district of Lumbini Zone. She had married in 2064 B.S. at the age of 22. She had done love marriage with Prem Tamang of Sindhupalchok, district. He had lived in Pangtang VDC Ward No. 8 at Ghunga (Pyurugawn) village. Before married once Prem Tamang had gone to Nawalparasi and Chitwan in 2064 B.S. she met him and talked to each other. They familiarized to each other and they both came near with telephone talk. After two months they both had got married as a love marriage to each other.

The researcher asked the questions about education of Kalpana Tamang. According to her she has passed the B.A. in Mathematics subject. Now, she is working as a lower secondary and basic level teacher in a Kali Devi secondary school of Pangtang VDC Ward No. 5 at Potaldanda, Sindhupalchowk. She is appointed in this school as a lower secondary teacher of Rahat quota.

She is working in the same school where the researcher is also working as a secondary level teacher. So the researcher has gained easy condition to observe, research and to take interview with her. She is an active teacher in the school. She seems very labourious, curious and creative in the school. She is known as a jobholder woman of the Tamang community. She is selected as a key informant and sample respondent of the researcher.

According to Kalpana Tamang after married her position has changed from daughter to daughter-in-law. Her responsibilities are increasing day by day. Now she has only one son. Her husband is also educated. He has passed I.A. and continuing study a head. He works as a serviceman of social welfare programme of the VDC. Kalpana Tamang's father in-law is a politician. He is a member of UML and he was elected member and vice-president of the Pangtang VDC in 2056 B.S. Her father in-law name is Pema Dorje Tamang. She is also interested in Political party.

According to interview with Kalpana and researcher's observation clarifies that her economic condition is very good. She earns money more than ten thousand as

her monthly salary. She has earned money from the teaching job. Her income is sustainable to maintain her household's problems and others own family and Personal affairs. Now she is living in joint family. She has 8 members in her family. She is also known as the active member of her family. Besides teaching service she also used to help household activities as a housewife. She works her domestic activities e.g. cleaning house, caring her baby, managing kitchen and cooking food, washing cloths and grinding etc. being very creatively. She doesn't feel any type of bias between male and female in the family.

Except these, she has also helped to raise animal husbandry. She has kept some goat and more than 20 chickens as a form of animal husbandry in order to get extra income. Her mother-in-law and sister-in-law also helped to her every works. she also helped to plant and harvest the agro-production in holiday period of the school.

She is also participated in political and some legal activities. She has participated in 'Ama Samuha', 'Mahila Samuha' and 'Nawa Buddha Youth club' of the Pangtang VDC Ward No. 8 at Ghhunga village (Pyurugawn) as an active membership. She is known as well-known educated women of the village. Most of the other women come to contact to her in order to ask and help about their household and family problems and to solve it from the assistance of her task. Now, she has kept positive view point to change and develop the status of Tamang women in the society. She wants to go forward by using her quality and capacity in the family and the society.

So, she looks very helpful also. She also participate in different sectors to learn something about women's education and literacy. She helps to teach women as a fact for the increasing women's literacy, empowerment, equality, equity and creativity in the society. She also has helped to adult literacy programme in the village. She is known as the dutiful woman. She respects the senior and respectable person and loves to the junior and small children of the family and the society. She has got much decision making power in her household and community related works. She seems very beautiful woman. she is healthy and she has made plan to make her family size very small by using means of family planning adaptation.

She also participates in community works. She seems as a participate active member in religious and cultural festivals. She used to do social welfare works by increasing awareness and consciousness to be an active, educated and civilized member for the all Tamang women and men. She has good interactional relation with her husband and other men and women of the Tamang Community.

She expresses the research Tamang is one of the famous indigenous caste, but other high caste don't give good opportunity to them on the development sector. But the government has just started to conduct a development programme in the Tamang Community in Nepal. So, they have to given equal opportunity by NG, NGO and the local level sectors as an active member in the community. Therefore, she seems always favorable to drastic change the present status of Tamang women into mentionable and existanceable factors with developed online.

Hence, in these above case shows that Mrs. Kalpana Tamang is introduced so creative, educated, helpful and consciouful member of the Tamang community. She is also known as an example of civilized and labourious in order to the other women in the Tamang Community.

### **8.3. CASE STUDY OF KUMARI TAMANG (sample respondent) OF PANGTANG VDC WARD NO. 2:**

Kumari Tamang is a 29 years old. She is young woman. she is so creative and active in Every field of household activities. Except household activities she also participates in community's cultural and religious practices. The researcher's observation and interview with her shows that she is very religious person. She believes on God. She says that her life is also the God's gift.

When the researcher reached at Kumari's house that was 6 O'clock in the morning for her observation. She asked the researcher to cause about to meet her. The researcher said about the visiting her house. Then she entered the house and made a cup of tea to the researcher. She gave hot and sweet tea to the researcher.

Then researcher observed her activities. After sometime she has gone to worship room and lit the light, then she started to pray Lord Buddha. She meditated

on Lord Buddha. When she finished the worship and pray of Lord Buddha, she started to say 'Om Mane Pime Hum', 'Om Mane Pime Hum',. That was the holy spell truth of Buddhism. Then she devoted her ancestral God also. When she finished her morning activities about the worship of Lord Buddha, she started to household activities with fresh mood.

So, she is so creative in such religious activities. Her husband is also 'Lama', (the Tamang Priest) and he also interested to the religious functions.

Now, she expresses happiness of religious and cultural functions. She is so happy to live with her husband. She is much devoted on her husband. Her husband Man Bahadur Tamang (Lama) also gives love much to her. She had married with him in 2036 BS.

When the researcher observation was conducting she was taking part in special religious ceremony of Buddha Jayanti in Baisakh Purnima. She was also taken participation in Losar festival. 'Losar' means New Year of the Tibetan calendar. 'LO' means 'New' and 'Sar' means 'Year', this is known as the combined meaning is New Year. She participated with her friends in 'Selo' song and dance in Losar festival. The Tamang men also helped them in every work of Losar. Kumari enjoyed much in Losar. She felt happy and joy. There was reflected the role of women as equal participation like a men.

The researcher also asked some structured questions to her to get more information about Tamang culture and women status on it. She said that her participation was also mentionable on the occasion of Tihar, Dashain, Maghe Sangkranti, Shrawan Sangkranti, Holi and other cultural festivals. She helped her family, children with respectable manner. She looked very disciplined, dutiful and labourious women in her family and community both. On the marriage occasion at the village, she helped with same manner as a labourious woman in cleaning, washing, Grinding and Managing sectors. Except, marriage, in Ghewa, show Ghewa, Nuwarn (birth ritual) and chhewar ceremony her participation was looking in admirable condition. Besides these she always used to pray on Lord Buddha to get blessing from the Lord Buddha. She sometimes went to Chhyodchen Stupa and Monastery to

worship and meditate on Lord Buddha. She was feeling joy to be a devotee of Lord Buddha.

Now, she speaks Tamang language. She has taken oath to be a good religious personality in the family and community. Her husband also gives chance to participate on the religious and cultural functions and activities. Besides Buddha, she also worships to Bhimsen and Goddess Kali Devi as a signal of Divine power. She also serves her husband as a respectable person with good and polite behaviour because of the wife's behaviour Man Bahadur Tamang (Lama) looks so happy on the family affairs and household management.

Thus, from the activities of Kumari Tamang of Pangtang VDC ward No. 2 at Pangtang Village (the sample respondent) shows and clarifies that the religious and cultural status, practices and roles are so admirable than other caste and they have given equal opportunity to participate on religious and cultural activities and practices as like men in the Tamang society.

## CHAPTER- IX

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 9.1. Summary

The majorities of women in Nepal are rural, illiterate and engaged in agricultural activities for their livelihood. In most of the places of our country the status of women is very lower than men. Nepalese women are far behind than men. Property laws are not practicable in favour of the women. The status (Socio-cultural and economic status) of women is a vital issue. This more than half of the population should not be neglected from the national development programme. It has to mobilize women's participation in the main stream of development.

Here is this thesis, the first introductory chapter, an attempt has been made to highlight the status of Nepalese women through the different aspects of their daily life in general. Such as their background, social status, cultural status, economic status relationship between husband and wife gender issue.

Women play an important role in the formation of the society and is considered one of the two wheels of the same cart and one of the two part of the same coin. The other is the man, and just like a cart cannot move and conduct without either of the wheel, the cart like society also cannot formulated without either of men or women. they both are equally needed in the society, but women who constitute more than half of the total population have been largely ignored, virtually in every types of society, males have more power, prestige and privileges than females. In Nepalese context too, due to conservative tradition, illiteracy, ignorance, poverty and superstitions female dominance exist till today. This continuing discrepancy between the roles and opportunities of men and women is not only unfair to women, it also poses a national danger.

The condition of rural women in Nepal is even worse than that of their male counterpart. Women who constitute about more than half of the country's population are always in low profile. They are almost neglected in many ways of the development activities. Needless to say, No development plans and programme can



be successfully implemented unless both males and females agree to participate in it. Unemployment case and low occupational status are also actual problems of the rural women. In Buddhist society women are slightly in better position but not equal to their male counterparts. Buddhist religion is not as rigid as Hinduism on the matter of women's freedom and sexual morality. Buddhist women participate in their religious and cultural festivals like Loshar, Tihar, Baishak Purnima (Buddha Jayanti), Magh Sangkranti, Shrawan Angkranti and so on.

Nepalese rural women are discriminating on income sector and economic development activities. They are looking as a statue on their own economically backward position. Rural women have contributed greatly towards the agro-economic development of Nepal. They work in unhealthy physical environment. So their economic status is seen very low. In Nepal wives are more devoted to their husbands. The dependence of a woman on their husband is quite evident because event up to the recent time and women are discriminated.

In Buddhist family like Tamang and Mangolian caste the status of wife is stronger than the Hindu's wife. They have (the Tamang and Mangolian women have) given freedom to talk with their husbands. They have also given flexibility to talk about their husband name and activities to each other. In the patriarchal society authority is exercised primarily by male members whether in case of decision making on a domestic issue or a social matter, however, very often women's participation in such matters is also a rural rather than an exception.

Gender issue is especially related on different aspects of male and female activities in society, e.g. Socio-cultural aspect, economic aspect, political aspect, biological, religious, psychological and historical aspects. The status of women rather varies from one ethnic group to another in Nepal and in relation to the social-cultural status of different families, engaged in different professions. The Tamang women are also far behind in every aspect of life. Hence, this study is conducted to determine the Socio-cultural and economic status and other different standpoint of life of the Tamang women folks located in the Pangtang and Ghunga village of Pangtang VDC ward No. 2, 5 and 8 in Sindhupalchowk district. The gender discrimination in Tamang

community also seen in different aspects. Here gender issue has been centralized and in other words this study is based on the gender perspective.

In the second unit of the first chapter a brief statement has been made to certify the problem of the topic. Further is also adds the negative and positive aspects of the study. The census of 2001 shows that women constitute more than half of the population as 50.4% of the total population of Nepal, but women have minimal access to resources, information, education, services within and outside the household sphere. Especially rural women suffer from hard work and have difficult social and economic conditions. The role of men and women are independent but women's overall burden is higher than that of men. Soico-cultural and economic activities and practices have seriously affected the role and status of Nepalese women.

The Tamangs who have been residing in the various parts (especially in Sindhupalchowk, Kabharepalanchowk, Makawanpur, Rasuwa, Nuwakot, Dhading and Dolakha districts etc.) and regions of Nepal has been prominent and ancient native inhabiting ethnic groups. The Tamangs' socio-cultural and economic status is related with Buddhist culture, religion and activities. The society of Tamang women of Pangtang VDC ward No. 2, 5 and 8 of Pangtang and Ghunga clusters of Sindhupalchowk district is also affected by patriarchal system. More specifically the present status has done the specific research questions to explore women's status in the Tamang community.

In the third part of this chapter the specific objectives of this study had been stated, which is as follows:

- To explore social status of Tamang women in Pangtang VDC .
- TO shows cultural practices of Tamang women in their community.
- To bring out the economic Status and practices of Tamang Women in their community.

The fourth unit of this first chapter reveals the significance of the study. This study is quite important from the view pint of its contribution to the Nepalese sociology and the planners and organization focusing on the status of Tamang women

(Socio-cultural and economic status) and bringing out new measures to uplift their lifestyle.

No one till now has got chanced to look at these existing phenomenon and do some analytical studies. So this study will try to fill the gap as a bridge of this research. This study will provide some useful information for the researcher, this study will be the most important to all those who are interested to know more about Tamang women.

The fifth part of the first chapter describes about the organization of the study. The dissertation consists of Nine chapters in its organization. Definition of key terms used in this thesis has mentioned in the sixth part of this chapetr.

The second chapter focuses on the review of literature which is related to this thesis. It reviews the previous research and study which is divided into six parts with general over view, specific with empirical review, theoritical review and policy review of the literature. conceptual framework and hypothesis of the study has given in this chapter. In the second chapter, with a view to gain insights, a number of literatures has been reviewed and extra related foreign literature about the Tamang women status has been also reviewed. Here an attempt has been made to present a brief review of the existing literature on the status of women in Nepal. The reviewed literatures have helped to understand the problems and issue of Tamang women and other women in Nepal.

The third chapter of the dissertation consists of research methodology. This part involves the research methodology such as Research Design, rationale for the selection of study area, Nature and sources of data, the universe and sampling procedure and tools and techniques of data collection. This research has taken the form of case study of the Tamang women living in Sindhupalchowk district of certain clusters of Pangtang VDC (Pangtang and Ghunga). The chapter is devoted to provide methodology about methods of data collection that was applied to collect the secondary and primary data required for the study. It also has been apply the tools and techniques of data e.g. observation, interview Schedule, key informant's interview focus group discussion and case study etc. for the data collection of the Tamang and Tamang women in the Pangtang VDC. (Especially in Pangtang and Ghunga clusters).

It has taken 36 households as a sample out of the 94 households of Tamangs of Pangtang VDC ward No. 2, 5 and 8. It has taken the sample used lottery method of simple random sampling. Collected data is analyzed by the univariate and bivariate table with simple mathematical tools like percentage, bar chart, and pie-charts. Because of time, Budget and covering limited area so findings are not applicable to the other ethnic groups of women of the same clusters and whole Tamang community. Variables were operationally defined; the conceptual operational definitions and operational measures of the variables may not be equally applicable to other situations (for more details see Annex –II).

The fourth chapter is about Introduction of Study Area and People. The chapter has given brief General introduction of Sindhupalchowk district and Pangtang VDC Physical Feature, Demographic Feature, Tamang Settlement with Historical Background, population composition, educational status etc. It has also given introduction of Tamangs of Pangtang VDC household composition, age and sex composition, Land distribution of the Tamangs and occupation of the Tamangs of the Pangtang VDC.

The study area Pangtang and Ghunga villages situated in Pangtang VDC ward No. 2, 5 and 8 of Sindhupalchowk district. Sindhupalchowk district is situated on the central part and central mountain zone in Nepal. Among 60452 households in the District, there are 660 households covered by the Pangtang VDC. Among 660 Households, 94 Households of the Tamang are the researcher universe and 36 households are the sampled out of 94 households of the Tamangs. In Pangtang VDC, there are 3373 population are living here. Among them 1697 (50.31%) are male and 1676 (49.69%) are female population. Tamangs have their own language that is called Tamang mother tongue. The total population of the Tamangs are 906, among them 468 are male and 438 are found female Tamang in the Pangtang VDC. The main occupation of the Tamangs is agriculture and animal husbandry.

Tamangs are known as the Nepal's indigenous caste among the other caste of the Nepal. They have own their cultural rites and systems. They follow up the Buddhist religion and fundamental behaviour. The decision making role of the women

of the Tamangs are more powerful than other ethnic groups, but in educational, political, legal and health status of the Tamangs are seen very low in category.

The Fifth Chapter presents the details on Social Status of Tamang Women. It describes also the classification of female respondent by age and Sex, marital status, family types education, health etc. Health status is measured by using vaccine, Medical treatment and adaptation of family planning measures in Tamang community by Tamang women. This unit also deals with the relations of women with their male partner and other institutions. It also highlights the political and legal status, women's role in household and community works.

The sixth chapter presents to analyze the findings of cultural Condition and practices of Tamang women with their foodhabits, dresses, ornaments etc. It also highlights the major festivals celebration of Tamang women, Lochhar and Buddha Jayanti are their Buddhist festivals and Dashain ,Tihar,Holi,First Baisakh , Shrawn and Maghe Sangkranti are also their festivals where they acculturated from Hindhism. Their Birth ritual, marriage rituals, death rituals and religious traditions are presented.

The Seventh Chapter is related to the Economic status of Tamang women. In this chapter Tamang women economical conditions are measured by occupation, land ownership, annual income, source of income, extra activity of income. Areas of expenditures of the sampled respondents. It also describes the, productive and reproductive labour division of Tamang women and accessibility and control over the resources.

The Eighth chapter is related about the case study of the sample respondent. There are given three case studies about socio- cultural and economic status and practices of Tamang Women of the Pangtang VDC.

Tamang women's Socio-cultural and economic status is analyzed here from their lifestyle, socio-cultural customs, occupation source of income, Areas of expenditure, Landownership, productive and reproductive roles of women, Annual income and expenditure, cultural practices with major festivals, cultural norms and values, women's role in household decision making, family types, educational, legal,

political access of women, interactional male-female relationship, women's participation in household and community works in the family and society of Tamang community in the Pangtang VDC.

The main theme and stream of the study is given in this chapter according to the objective of the study. In summarize the whole chapter, this research study is based on the women's case especially the socio-cultural and economic status and other related issues in Nepal. It also consists the Socio-cultural and economic status of Tamang women a case study of Pangtang VDC ward No. 2, 5 and 8, Pangtang and Ghunga-Pyurugawn villages. It has provided guidelines to develop an analytical conclusion for the study.

## **9.2. Conclusion:**

In Summary gender is used to describe socially determined characteristics where sex describes biologically determined characteristics. Gender refers to the task, roles, and responsibilities men and women have in society in general and the community and household in particular. Gender is not in born but is it acquired in the way we live and socialise. Gender is historically determinate and therefore dynamic. It can change and does change all the time. Gender usually questions the subordinate position of women in relation to men and tries to find ways to alleviate the subordinate position of women. The gender approach is relatively new, out of dissatisfaction with existent approaches it is developed by southern NGOs and experts. This study is carried on to find out the socio-cultural and economic status of the Tamang women in general and their attitude in particular. For this purpose, a case study of the families from Pangtang and Ghunga- Pyurugawn clusters of Pangtang VDC in Sindhupalchowk district in the central region is done. A sample of all households living in the area of Pangtang and Ghunga- Pyurugawn clusters are taken. Altogether 36 families were surveyed.

The Major conclusion of the study is given as following:

- Tamang and Gurung or other Mangolian communities, however, have a grater degree of socio-cultural value on enter-preneurship than orthodox Brahmin and Chhetri castes. They don't stress the ritual and physical

confinement of women as a result Tamang and Mangolian Women have greater freedom to participate in income generation decision making role.

- Tamang women whose socio-culture and familial role allows them some flexibility and autonomy, their success in the income generating activities depends largely on the degree to which their ethnic group values entrepreneurship.
- The education has taken the social status of Tamang women far ahead of their parents and those living in the previous setting.
- The research indicates especially in Tamang community cross-cousin marriage practices is still remain in their marriage system. Cross-cousin marriage is known as the first family right in the Tamangs family. Because of the changing situation they have started to do arranged marriage and even love marriage also.
- Tamang women have more freedom to re-marriage and widow marriage than orthodox Brahmin, Chhetri and others caste.
- Family types also affect the Social status of women as well as a culturally status. In Tamang community most of the family is living in joint family system and some family are living in small and nuclear family system. Tamang men and women have fundamental co- relation with gender perspective in this area as a family member.
- Tamang women primarily are housewives. Only a slim majority of women are in job. Women in higher age group are mostly housewives, but recent generation of females are a little changed by awareness. .
- In Tamang community daughter in-laws are found more exploited and have to work more than daughter.
- Cooking and cleaning is still seen an inseparable part of Women's life very few males are found to involve in kitchen work in the Tamang community, Nevertheless females are found free to interact with outsiders.
- Some females of the Tamang are joining the teaching jobs as a teacher. It is positive aspect found in here. Most of the women are participating as a job in agriculture and animal husbandry, but men have lower participation than women of the study area in these sectors.

- In this study researcher discovered the women status with interactional male/female relationship in the study area. Which can be evaluated from the Socio-cultural and economic practices and male-female participation in these sectors.
- An income generation model which presents a medium for women to interact with outside spheres can afford her increased autonomy, but control over her resources and position Vis-à-vis men will remain largely determined by outside structures.
- The researcher experience indicates to him that a slow evolution of consciousness effected by roles, models, skill development, literacy and time spent encouraging the women to question the forces placing them where they are central to positive change.
- This study is done by social relation approach of the women between men-women are known as the co-existence part of the men's life and men are also known as the inseparable part of the women's life. So there should be regular close interactional relation between men and women in every sector in the Tamang community.
- The research indicates a Tamang women is one of the indigenous active members of the society. If the male members will have given equal opportunity to their female members their condition will be sure develop, but the socio-cultural traditions have declared the Tamang women's socio-cultural status in the society.
- By their professional and income generating activities with productive roles have engaged the economic status of Tamang women. But it is certain fact that the Tamang women is more creative, laborious than Tamang men in the socio-cultural activities.
- Tamang Women should be given equal opportunity of education to both son and daughter, equal share in parental property and mutual decision in household activities and equal participation to improve by the positive change on their socio-cultural and economic status as a developed Tamang women in the community level, district level and National level also.



- Legal and political rights of 33% which is given by the constitution should be improved and increased equally as male rights in the legal and political sector in Tamang society.
- Tamang Women are socially and economically backward and they have face different types of problem in daily life.
- Access an governmental programme of empowerment should be focus to improve their socio- economic conditions.
- Focus income generation activities and establishment of enterprises may provide place work and helps to rise income and uplift livelihood and economic status.

### **9.3. Recommendation:**

According to findings and conclusion of the study affecting variables of socio- cultural and economic status are the causes of backwardness of Tamang Women, but if condition will develop it is the also cause of their development. They face psychological inferiority in the community. Occupation, economical and educational level of Tamang women in the study area is very low. They couldn't get way of release from the occupational, social and educational backwardness. For that educational and awareness programme is necessary to conduct here to raise their present status in the Tamang Community.

In view of the above findings and problems the following recommendations and suggestions are given based on the study to local and district administrative sectors, government, NGOs / INGOs, sociologist / anthropologist, politician, other related people and scholar.

- Some skill development programs are necessary in the Tamang Community.
- To bring them in main stream of development in local level and National level. They should participate in local club, VDC ward level and district level by VDC, DDC and National effort.
- Some loan should provide from NGOs and INGOs and development bank sector to make independent by economically.
- Tamang women should effectively include to those programme which are conducting by the government.

- Government should make effective plan to improve Tamang women their socio-cultural and economic backwardness and select them in creative members in the community.
- Government, sociologist / Anthropologist, political leader and other scholar should give equal opportunity for Tamang Women on socio-economic related activities and national level main streaming part of their all rounding development.
- Tamang Women should give equal education, health, employment and personality development opportunity on the every sector of the nation.
- For the improvement of women's role and status, more education and consciousness should be provided to them than men by all sectors.
- Policy makers should consider action to guarantee equal work opportunities and equal provision of promotion for men and women in this study area. On the view of equal parental property rights, like the males and females should be felt equally important, thus both should have an equal footage in society.
- If women want to do something, they must be encouraged by government, society and other family members.
- In terms of legal and political aspects, the government should formally announce that the women should be given 33% rights to nominate as candidates in these areas too.
- Women should given equal participation on social, cultural and economic field with social justice and equity. Ethnic women should be taken as a creative member in the society. They should have given equal opportunity and reservation on personality development by various activities.
- For give good interactional male-female relationship Women should provide the equal (50%) rights from legal sector in every field by reservation.

This study seems to be able to bring out the socio-cultural and economic status and attitude of the Tamang women from the certain clusters (Pangtang and Ghunga-Pyurugawn ward No. 2, 5 and 8 in Pangtang VDC). Therefore, it is recommended to the future researchers that they do this type of study by taking samples of both Pangtang VDC of Sindhupalchok and in other regions & structured questionnaire seems to be more appropriate for interview and questions like difference in son and daughter, daughter and daughter-in-law, mother and mother-in-law, husband and wife and many other used in this research. The Pangtang VDC should be taken as a case of development by the government of Nepal.

## BIBLIOGRAPHY

- Sherstha Niva -1991. Role of women in household decision making: A special study of Matatirtha Village Development Committee, Kathmandu, Nepal.
- Thapa EK Maya -2002. Role of women in household decision making in Sherpa Community: A case study of Beni VDC, Solukhumbhu district. M.A. Thesis submitted to the central Department of Sociology / Anthropology, T.U., Kathmandu, Nepal.
- Tamang Sworneern -1998. Status of Tamang women: A case study of Fursidole, Bungmati VDC, Lalitpur. M.A. Thesis submitted to the central Department of Sociology / Anthropology, T.U., Kathmandu, Nepal.
- . Acharya Meena -1995. Status of women in Nepal: Asia pacific Journal of Rural Development, Vol. V, Kathmandu, Nepal.
- UNICEF -1990. Children and women of Nepal: A situation Analysis, Kathmandu, Nepal.
- Badu Hari Prasad -2009. Socio Economic Cultural and Condition of Raji: A case study of Chaumala VDC Kailali Seti Nepal. MA thesis submitted to the Department of Sociology and Anthropology of Patan Multiple Campus, T.U., Kathmandu, Nepal.
- Acharya Meena -1987. The status of women, Vol. II, part-4 and CEDA: Kathmandu, Nepal.
- Maskey Govinda -1901. Social life in Nepal from tradition of modernity: M.A. Thesis submitted to the central Dept. of history, T.U. Kathmandu Nepal.
- Nepali G.S. -1965. The Newars: An ethno-sociological study of Himalayan community.

Gurung Ganesh Man -1989. The chepangs: A study in community and change.

Bennett, Lynn -1981. Women-history and condition.

UNESCO -1975. Women Education Equality: A decade of Experiment, Paris  
UNESCO press.

Buserup, Easter -1970. Women's Role in Economic Development Jondion:  
Geroge Allen and Unwin.

Bista Dor Bahadur -1967. People of Nepal Ratna Pustak Bhandar Publilshed  
and book sellers Bhotahity, Kathmandu, Nepal.

Bennett, Lynn -1983. Dangerous Wives and Sacred Sisters: Social and  
symbolic roles of high caste women in Nepal.

Acharya Bala Ram -2009. Understanding of Gender and its contemporary  
issues in Nepal, R.R. Campus (T.U.), Kathmandu, Nepal.

Majupuria Indra -1982. Nepalese women.

Majupruia Indra -1996. Nepalese women: A vivid account of the status and  
Role of Nepalese Women in the total spectrum of life: religious, social,  
economic, political and legal, Focus on quality, Development and Place,  
New Edition, 1996.

Acharya Bala Ram -2009. Status of women in Nepalese society: A sociological  
analysis National workshop 2009 PP-2, Pokhara, Nepal.

Sharma Arati -1991. Women's Income Generating Activities Under Production  
credit for Rural Women Programmee: A case study of Dolakha District.  
M.A. Thesis Submitted to the Department of Sociology / Anthropology,  
T.U., Kathmandu, Nepal.

Interim Plan -2008. Target and objective of the women's Development and  
their status: Nepal Government, National planning Commision,  
Kathmandu, Nepal.

- Phadnis Urmila and Malani Indra -1988. Women's of the world: Illusion and Reality.
- Shtrii Shakti -1995. Women Development and Democracy: A study of the Socio-economic changes in the status of Women in Nepal (1981-1993), Kathmandu, Nepal.
- CBS -2001. Results of Population census: HMG, Kathmandu, Nepal.
- Population Monograph of Nepal -2003. Population census results in Gender perspective, VOL I, II, III, Kathmandu, Nepal.
- Bista Dor Bahadur -1996. People of Nepal: Ratna Pustak Bhandar, second Edition, Kathmandu, Nepal.
- Tamang Parashu Ram -1998. Tamang caste: Shajha Prakasan, Kathmandu, Nepal.
- Dahal Arjun Prasad -2003. Socio-Economic status of Tamangs: A case study of Tamangs Thingan VDC Ward No. 6 in Makawanpur District, M.A. Thesis submitted to the Department of Sociology / Anthropology, Patan Multiple Campus, T.U., Kathmandu, Nepal.
- District Profile -2008. Introduction of Sindhupalchowk: Published by District Development Committee, Sindhupalchowk.
- District profile -2008. Introduction of Sindhupalchowk, Published in National planning Commission: CBS, Branch Bereau of Statistics Kabhrepalanchowk (Dhulikhel).
- Ghimire Durga -1977. Women and Development: CEDA, T.U., Kathmandu, Nepal.
- UNICEF-1993. Men, women and development: proceeding of orientation Programmee; July, 7-12, Kathmandu, Nepal.
- UNESCO -2011. Education for all Programmee: Kathmandu, Nepal.

- Tribuwan University -2002. Planning Department report.
- Yami Hisila and Bhattarai Babu Ram -2007. Marxism and Mahila Mukti,  
Women voice, PP, 15 (Third edition), Kathmandu, Nepal.
- Acharya Meena -1997. Gender equality and Empowerment of women in Nepal.
- Shrestha Shanta Laxmi -1994. Facts and Figure about women: extracted form  
gender sensitive planning in Nepal.
- Acharya Bala Ram -2008. Sociological Analysis of social institution and  
process, a text book of M.A. First year, subject code as paper No. 505  
(Fifth paper).
- Khatri Kumar -2003. Social-cultural and Ecomonic status of Tamangs: A case  
study of Lamatar VDC Ward No. 9 Bebar, in Lalitpur district, a  
sociological study of Tamang caste. M.A. Thesis submitted to the  
Department of Sociology / Anthropology, Patan Multiple Campus, T.U.,  
Kathmandu, Nepal.
- Regmi Rishikeshavraj -1999. Dimensions of Nepali society and culture: SANN  
research, Institute, Kathmandu, Nepal.
- Tamang Sita Ram -1995. Tamang Janajiwani.
- Acharya Bala Ram -2008. Gender Studies: A sociological and Anthropological  
Analysis, A text book of M.A. Second year for the optional paper of 511,  
Kathmandu, Nepal.
- Karl Marx and Angles Fredrik -1884.Origin of the family Private property and  
the state.
- Mowcsw -2011. Policy and Program Documents.
- NPC|NG -2004. Nepal living standard survey Vol. I and II, Kathmandu, Nepal.

- Caroline, Mosar -1993. Gender Planning and Development theory: practices and Empowerment of Nepal, Kathmandu.
- UNFPA -1997. Gender Equality and Empowerment of Nepal, Kathmandu .
- UNDP -2001. Nepal Human Development Report, 2001.
- NPC -2008. Interim plan and its target with strategies.
- Jane, Freedmn -2002. Feminism, Viva books P. Ltd., New Delhi.
- Bhasin, Kamala -2002. Night said khan some questions on Feminism and its Relevance in south Asia, Kali for women, New Delhi.
- VDC profile -2011. Pangtang and Inroduction: by Krishna Prasad Ghimire, Bishunu Ghimire and Prem Tamang, Pangtang Village Development committee, Sindhupalchowk.
- Acyarya Bipin K. -2011. Guidelines of thesis and proposal writing Department of Sociology / Anthropology, Patan Multiple campus, T.U. , Kathmandu. Nepal.
- Acharya Bala Ram -2008. Research Methodology and report writing a text book, of fourth paper (504) in M.A sociology and Anthropology first year.
- Tamang Singaman (Khyungba) - 2008. Tamang caste since history to till present.
- Holmberg, D.H. -1989. Order in Paradox: Myth, Ritual and Exchange Among Nepal's Tamang, Published by Book faith India, New Delhi.
- Bista, Dor Bahadur -1973. Sabai jatt ko Phulbari: Published by Sajha Prakasan, Kathmandu, Nepal.

- Acharya Balaram -2008. Analysis of Nepalese culture and society: A sociological and Anthropological Analysis, M.A text book of second year for the sixth (506) paper.
- Frick, Thomas E. -1986. Himalayan Households Tamang Demography and Domestic process Ann Arbor. Michigan: UMI Research press, 1986.
- Caplan, Lionell -1970. Land and social change in East Nepal: A study of Hindu-Tribal relation, (P. 40-42) London.
- March, Kathryan S. -1983. Weaving, writing and Gender. Published by Cornell University Press, U.K.
- CCIC -1991. Two halves make a whole, Balancing Gender Relation in Development.
- UNDP -2008. Nepal Human Development Report.
- Population Survey -2010. A Preliminary Population projection Report of Nepal.
- Population survey -2008. A preliminary Population projection Report of Sindhupalchowk district.
- Pokharal Ramraj -2011. A complete guidelines of proposal and thesis writing, R.R. Campus, (T.U.), Exhibition Road, Ktm. Nepal (Department of Sociology and Anthropology).
- Karki Ram B. -2011. A complete guidelines of thesis writing, Department chief, Department of Sociology, Anthropology and Rural Development, R.R. Campus, (T.U.), Exhibition Road, KTM, Nepal.
- Tamang Singaman (Khungwa) -2004. Tamang Hangla-Gyott, Tamang caste, Titles and Domten.
- Demographic and Health survey -2008. Nepal's Demographic and Health survey Report, NG. KTM, Nepal.



## APPENDIX – I

### 1. Household Survey Questionnaire For The Structured Interview Schedule:

#### Household survey

(Socio-cultural and economic status of Tamang Women)

(The questions are developed for the key informants and sample respondents)

#### General background

##### 1.1. Name of the respondent:

Address:

District:

Village:

Ward no:

Religion:

Caste\Ethnicity:

Sex:

Main occupation:

Additional occupation:

##### 1.2 Family Background

Total	Individual (full Name)	Family members	Relation to household head	Sex	Age	Edu.	Occupation	Marital status	Religion

#### Marital Status

UM- Unmarried

M- Married

WID- Widow

SEP- Separated

DIV- Divorced

**Educational Status**

**Illiterate**

**Literate (Who can read and write)**

**Class\ ed. \level**

**Degree (If applicable)**

**Relations:**

R- Respondent

HU-Husband

WI-Wife

FA- Father

MO- Mother

SO- Son

DA- Daughter

SIS- Sister

BRO- Brother

**2. Social Aspect:**

2.1. What types of women's role do you prefer in the household decision making?

Creative

Normal

Active

None

2.2. Does the family take your decision on the household and community matters?

i) Yes

ii) No

2.3. What type of family do you prefer?

i) Nuclear or small family

ii) Joint or extended family

2.4. Are there any local traditional 'female solidarity groups'?"

i) No

ii) Religious organizations

iii) Labour exchange\Work groups

iv) Credit groups

v) Others (Specify)

2.5. In your opinion, in which sectors women should be participate to improve the social status of women?

- i) Community sectors
- ii) Household sector
- iii) Outside sector
- iv) Others

2.6. What is the relation between male and female in your society?

- I) good
- ii) medium relation
- iii) general
- iv) bad relation

2.7. What type of family determinates the small family size?

- I) nuclear family
- ii) joint family

2.8. Do you have own house?

- I) yes
- ii) no

If yes, what types of house?

- a) Bamboo and mud wall
- b) Wooden wall
- c) Stone wall
- d) Brick wall

### **3. Cultural aspect:**

3.1. Do you get marriage?

- I) yes
- ii) No

3.2. What kind of marriage do you usually have?

- I) arranged
- ii) cross- cousin
- iii) elopement
- iv) love/paper

3.3. In your opinion, what are the reasons for a woman to get married?

- I) Companionship and to share joys/ sorrows of life.
- ii) Biological and social necessity and status.
- iii) To have a family of your own and to get security and respect in the society.
- iv) Traditional necessity and to have children.

3.4. Is polygamy still practiced within the family?

- i) Yes
- ii) No

3.5. Are you consulted in these matters?

- i) Yes
- ii) No

3.6. In your opinion, what should be the age of a woman at marriage?

- i) 15 years to 18 years old
- ii) 19 years to 22 years old
- iii) 23 years to 26 years old
- iv) 26 years to 30 years old
- v) Above 30 years old

3.7. What type of cultural norms and values are in your family and society?

- i) Traditional
- ii) Changeable
- iii) Social
- iv) Modern

3.8. Which language do you speak?

- i) Tamang mother tongue
- ii) Nepali mother tongue
- iii) English mother tongue
- iv) Others (specify)

3.9. What is your major Cultural festival?

- i) Buddha Jayanti
- ii) Losar
- iii) Dashain
- iv) Tihar/ Deepawali

3.10. What is your traditional and fundamental cloth?

- i) Gunyu - Choli
- ii) Sari- Blouse
- iii) Sari- Choli
- iv) Others (specify)



4.3. Do you have own land?

(I) Yes ( II) No

4.4. Who is the owner of the land ?

(I) Husband (II) Wife (III) Both

4.5. Is Your farming production sufficient for the year round ?

(I) Yes (II) No

If not sufficient how many months?

4.6. Have you taken other land or share cropping ?

(I) Yes (II) No

If yes, inform the occupied land and owner name?

Occupied land in ropani ...

Owner Name :

4.7. What do you grown your land ?

S. No	Grain	Cash -Crops	Main Vegetables	Fruits
1.				
2.				

4.8. Do You Sell Your Cash Crops ?

(I) Yes (II) No

If Yes, Which crops and how much ?

Name of growth items	Quantities ( annual)

4.9. Do You Have Cattles ?

(I) Yes                      (II) No

If Yes , Please Provide Information

Name	Qty. (No)
Cow	
Ox	
Buffalo	
Goat	
Chicken	
Sheep	

4.10. Are you self sufficient in food ?

(a) Surplus   (b) Sufficient for a year  
(c) Insufficient   (How many months)

4.11 Energy use and maintenance

Sources who brings it	Firewood	Kerosene	Crop Residue	Dung
Amount   Required \ day				

4.12. What are the major sources of income of your family?

(I) Business                      (II) Agriculture Production  
  
(III) Labourer                      (IV) Service

4.13. What is your major topic of expenditure?

(I) Fooding   (II) Lodging   (III) Clothing (IV) Childrens education   (V) Others.

4.14. Who generally keeps the household money?

- (I) Men                      (II) Women                      (III) Both

4.15. Who usually goes to the market purchase?

- (I) Men                      (II) Women                      (III) Both

4.16. What types of role do you prefer?

- (I) Productive roles                      (II) Reproductive roles                      (III) Both

4.17. what are the main occupations for income generating works ?

- (I) Agriculture  
(II) Wage. Labour  
(III) Animal – husbandry  
(IV) Trade

## **5. Educational Aspect**

5.1. Does your children go to school?

- (I) Yes                      (II) No

5.2. Are you in favour of women's higher education?

- (I) Yes                      (II) No

5.3. Are boys given priority over girls to go to school?

- (I) Yes                      (II) No                      (III) equal

5.4. Do you think that girls should go to school?

- (I) Yes                      (II) No

5.5. In which level of education have you gained?

- (I) Liberate                      (II) Primary                      (III) Secondary  
(IV) Intermediate                      Graduate                      (VI) Post graduate



5.6. Who decides whether your children go to school?

(I) Father                      (II) Mother                      (III) Both

5.7. Were you participant of the adult literacy classes?

(I) Yes                      (II) No

5.8. What type of education do you favour?

(I) Partical (II) Skillful (III) Theoretical (IV) Others

## **6. Legal and political Aspect**

6.1. Do you have and in your name?

(I) Yes                      (II) No

6.2. Do your husband and Father and Mother – in – law take your decision when they are buying and selling the land house or other property?

(I) Yes                      (II) No

6.3. What is your Opinion towards women's property right?

- (1) Son should have all the priority
- (2) Daughters should have all the priority
- (3) Both the son and daughter must have an equal right
- (4) Either of them should have

6.4. To what extent do you think the law has been bias to the women folks ?

6.5. Do you think women should participant in polities?

(I) Yes                      (II) No

6.6. Do you have any women folk engaged in politics or political activities ?

(I) Yes                      (II) No

6.7. What are your expectations from the government for the development of your village?

6.8. What expectation do you have from the NG for the welfare of the women folks in the political field?

## **7. Health Aspect**

7.1. Are you healthy?

(I) Yes                      (II) No

7.2. Have you heard about health institutions?

(I) Yes                      (II) No

If yes , please provide what types of institution ?

(I) Health Post                      (II) Health Centre                      (III) Hospital  
(IV) Others

7.3. Have you heard about the family Planning?

(I) Yes                      (II) NO

If Yes, through what source?

( I) Media                      (II) From friends and neighbors  
(II) From school

7.4. Where do you go to check if you will get sick?

(I) Health Post                      (II) Hospital                      (III) which Doctor's house  
(IV) Others

7.5. Do You Use Vaccine for Your Children

- (I) Yes                      (II) No

**8. Interactional Male –Female Relationship**

8.1. What is the relation between male and female?

- (I) Best                      (II) Better                      (III) Good                      (IV) Bad

8.2. Who is the head of the house?

- (I) Male                      (II) Female                      (III) Both

8.3. How do you feel working with male partner?

- (I) Good                      (II) Bad

8.4. What is your opinion towards male species?

8.5. What do you think of yourself?

- (I) Remain dominated by husband  
(II) Equal to husband

8.6. Does quarrel and fights take place between a husband and wife in the household?

- (I) Yes ..... Why?  
(II) No .....

8.7. Do you have any freedom to decide upon community participation as men?

- (I) Yes                      (II) No

8.8. Is there equal rights of men and women?

- (I) Yes                      (II) No

## 9. Checklist about Socio – cultural and Economic status and Activities?

9.1. What is your main customs?

- (I) Buddhist                      (II) Hindu                      (III) Others

9.2. What is your main cultural festival?

- (I) Losar                      (II) Buddha Jayanti                      (III) Dashain  
(IV) Deepawali

9.3. What are the main sources of income?

- (I) Agriculture Productions  
(II) Animals husbandry  
(III) Wage labours  
(IV) Trades \ business

9.4. Do the man and women equally participate in festival ceremonies?

- (I) Yes                      (II) No

9.5. Is there any behavioral difference on the arrival of new born baby gin from a boy?

- (I) Yes                      (II) NO

9.6. Does your daughter's marriage ceremony take place as lavishly and with equal enthusiasm?

And pleasure as in the case of a son?

9.7. Which language do you speak?

- (I) Mother tongue                      (II) others (specify)

9.8. What do you mean by 'Ghewa? '

- (I) Birth Rituals                      (II) Marriage Rituals                      (III) Death Rituals

9.9. What is the main sources topics expenditure?

- (I) Basic needs                      (II) Family management                      (III) From anagement

9.10. What is your opinion towards property right ?

- (I) Son should have all the property  
(II) Daughter should have all the property  
(III) Both the son and daughter must have an equal right

9.10. What is the relation between men and women in the society?

- (I) Best                                      (II) Better  
(III) Good                                      (IV) Bad

9.11. What type of education do you get?

- (I) Simple                      (II) Primary                      (III) Secondary  
(IV) Higher

9.12. Do you felling the dominance of male on your life?

- (I) Yes                      (II) No

9.13. Do you get official job?

- (I) Yes                      (II) NO

9.14. What are the main causes between the male –female differences?

- (I) Social aspect  
(II) Cultural aspect  
(III) Economical aspect  
(IV) Religious aspect  
(V) Patriarchal feudal aspect

9.15. Who decides about household and community decision?

(I) Men            (II) Women            (III) Both

9.16. Have you taken equal participant in community works?

(I) Yes            (II) NO

9.17. Are you participate of the adult literacy classes?

(I) Yes            (II) NO

9.18. Have you heard about small family and family planning measure?

(I) Yes            (II) No

9.19. What and how do you get chance about women's Access and control over the resources?

(I) simple            (II) Medium            (III) Better            (IV) Best

9.20. What do you think about backward?

9.21. How can we develop as a civilized human?

## 2. Namelist of the sample Respondents in structured Interview:

S. No	Ward No.	sample respondents Name	Ages \ Sex Years	Marital status	Occupation	Edu .Sattus	Religion Culture
1	pangtang. 2	Dolma Tamang	48 / F	Married	Agriculture	Literate	Buddha
2	Pangtang 2	Naumaya Tamang	42 / F	Married	Agriculture	Literate	Buddha
3	Pangtang 2	Sahili Tamang	37 / F	Married	Agriculture	Literate	Buddha
4	Pangtang 2	Thulikanchhi Tamang	34 / F	Married	Agriculture	Illiterate	Buddha
5	Pangtang 2	Kumari Tamang	29 / F	Married	Agriculture	Primary	Buddha
6	Pangtang 2	Kesamaya Tamang	50 / F	Married	Agriculture	Illiterate	Buddha
7	Pangtang 2	Mendomaya Tamang	70 / F	Married	Agriculture	Illiterate	Buddha
8	Pangtang 2	Jalmaya Tamang	22 / F	Married	Agriculture	Lower Secondary (8 class)	Buddha
9	Pangtang 2	Maili Tamang	47 / F	Married	Agriculture	Literate	Buddha
10	Pangtang 2	Teuki Tamang	63 / F	Married	Agriculture	Illiterate	Buddha
11	Pangtang 2	Chandra Maya Tamang	43 / F	Married	Agriculture	Illiterate	Buddha
12	Pangtang 2	Nema Rani Tamang	65 / F	Married	Agriculture	Illiterate	Buddha
13	Pangtang 5	Shree Maya Tamang	28 / F	Married	Agriculture	Literate	Buddha
14	Pangtang 5	Hari Devi Tamang	30 / F	Married	Agriculture	Literate	Buddha
15	Pangtang 5	Suna Maya Tamang	41 / F	Married	Agriculture	Literate	Buddha
16	Pangtang 5	Jari Maya Tamang	35 / F	Married	Agriculture	Literate	Buddha
17	Pangtang 5	Tawa Tamang	73 / F	Married	Agriculture	Illiterate	Buddha
18	Pangtang 5	Dhan Maya Tamang	35 / F	Married	Agriculture	Illiterate	Buddha
19	Pangtang 5	Kanchhi Maya Tamang	32 / F	Married	Agriculture	Illiterate	Buddha
20	Pangtang 5	Pasang Tamang	27 / F	Married	Agriculture	Illiterate	Buddha
21	Pangtang 5	BipiRani Tamang	37 / F	Married	Agriculture	Illiterate	Buddha

22	Pangtang 5	SukuRani Tamang	55 / F	Married	Agriculture	Illiterate	Buddha
23	Pangtang 5	Maili Muna Tamang	28 / F	Married	Agriculture	Illiterate	Buddha
24	Pangtang 5	Tawa Tolma Tamang	48 / F	Married	Agriculture	Literate	Buddha
25	Pangtang 8	Binamaya Tamang	32 / F	Married	Agriculture	Literate	Buddha
26	Pangtang 8	Pasamaya Tamang	30 / F	Married	Agriculture	Literate	Buddha
27	Pangtang 8	Suni Maya Tamang	35 / F	Married	Agriculture	Literate	Buddha
28	Pangtang 8	Prabina Tamang	26 / F	Married	Agriculture	Primary (1-5)	Buddha
29	Pangtang 8	Parbati Tamang	20 / F	Married	Agriculture	Secondary (9-10)	Buddha
30	Pangtang 8	Asa Maya Tamang	30 / F	Married	Agriculture	Literate	Buddha
31	Pangtang 8	Kalpana Tamang	25 / F	Married	Teaching	B. A.	Buddha
32	Pangtang 8	Sushmita Tamang	25 / F	Married	Teaching	B. Ed.	Buddha
33	Pangtang 8	Maili Maya Tamang	32 / F	Married	Wage. Labour	Lower Secondary (1-8)	Buddha
34	Pangtang 8	Kanchhi Devi Tamang	28 / F	Married	Wage. Labour	Illiterate	Buddha
35	Pangtang 8	Sabina Tamang	30 / F	Married	Social service	I.Ed.	Buddha
36	Pangtang 8	Sabita Tamang	27 / F	Married	Social service	S.L.C.	Buddha



### 3. Namelist of the Key informants in structured interview:

S.No	Name	Age	Sex	Marital Status	Occupation
1.	Bishnu Ghimire	56	Male	Married	VDC Secretary
2.	Hom Narayan Shrestha	35	Male	Married	Politician
3.	Soksingh Tamang	39	Male	Married	Politician
4.	Suppa Tamang	34	Male	Married	Teacher
5.	Kalpana Tamang	25	Female	Married	Teacher
6.	Sushmita Tamang	25	Female	Married	Teacher
7.	Rasmi Tamang	17	Female	Married	Student
8.	Raman Tamang	16	Male	Unmarried	Student
9.	Surya Tamang	16	Male	Unmarried	Student
10.	Sanjaya Tamang	27	Male	Married	Social Woker
11.	Jagaram Tamang	30	Male	Married	Serviceman
12.	Chandra Bikram Silwal	40	Male	Married	VDC Assistant
13.	Sher BDR. Tamang	45	Male	Married	Carpenter
14.	Kesari Tamang	30	Female	Married	Housewife
15.	Rajendra Regmi	27	Male	Unmarried	Health worker

## APPENDIX - II

### 2.1. A Brief outline of the operational Definition and operational Measures of selected variables :

<b>Variables</b>	<b>Operational definition</b>	<b>Operational Measures</b>
<b>Social status</b>		
I) Women's role in house hold decision making.	Decision making process in domestic level of activities.	Who decide the household activities? Men, Women, both.
II) Types of family.	Small, large and medium size of family impacts the women social status and nuclear and joint family also affects on it.	Who compose way of small family: Men, Women, both?
III) Educational legal and political access of women.	Equal participation of women in legal, political and educational aspect to improve women's life.	* Level of literacy (Literate, illiterate). *Level of education passed. * Level of legal status. * Participation level in politics of women.
IV) Women's participation in household and community works.	It has given to need equal participation & opportunity and household and social work in community.	How the position of women in house hold and community is works; Equal, unequal, critical.
V) Interactional Male - female relationship.	Relationship between men and women with the track of companionship.	* Level of Happiness. * Admirable relationship. * Level of Good relation. * Level of bad relation. * Level of helping behavior. * Stable & non - stable relationship.

<b>Variables</b>	<b>Operational definition</b>	<b>Operational Measures</b>
<b>Cultural status</b>		
I) Cultural practices with major festivals.	Religious and cultural related main festivals like Losar, Tihar, Dashain etc. and their activities on each festival.	<ul style="list-style-type: none"> <li>* Equal participation of women in the festivals.</li> <li>* Unequal access on the cultural functions.</li> <li>* High level of participate.</li> <li>* Low level of participate.</li> </ul>
II) Cultural ritual and values.	Religious and ritual norms, activities and importance of culture in the society.	<ul style="list-style-type: none"> <li>* Level of traditional insight of culture.</li> <li>* Acculturation.</li> <li>* Cultural traits and trends.</li> <li>* Modernization of culture.</li> </ul>
III) Marriage system.	System of social approved sexual and economic union between a man and woman which is recognized by custom & law.	<p>What kinds of marriage system impact the cultural status of women :</p> <ul style="list-style-type: none"> <li>* Arranged married.</li> <li>* court marriage.</li> <li>* love marriage.</li> <li>* Elopement marriage.</li> <li>* Polygamy marriage.</li> <li>* Monogamy marriage.</li> <li>* Polyandry marriage.</li> <li>* Cross - cousin marriage.</li> <li>* Early marriage.</li> <li>* Late marriage.</li> </ul>
IV) Fundamentality of cloths, ornaments & mother tongue.	Saving manner of traditional shape and importance of cloths, jewelery and own ethnic native language.	<ul style="list-style-type: none"> <li>* Fundamental cloths (traditional, cultural, ancestral etc).</li> <li>* Wearing ornaments for the fundamental identification of women.</li> <li>* Mother tongue and native language on the level of ethnic groups cultural group.</li> </ul>
V) Attitude of traditional behavior.	Concept towards women with traditionally culturally and religiously insight.	<p>What types of traditional behaviors have been faced by rural women :</p> <ul style="list-style-type: none"> <li>* As a machine of child born.</li> <li>* Second class citizen.</li> <li>* Sexually doll.</li> <li>* Service holder of a man, etc.</li> </ul>

<b>Variables</b>	<b>Operational definition</b>	<b>Operational Measures</b>
Economic status		
I) Women's occupation.	Women's profession and job for income generating sector which helps to support economic management.	<ul style="list-style-type: none"> <li>* On the occupational and employment level.</li> <li>* Agriculture of women.</li> <li>* Service sector.</li> <li>* On the wage – labour.</li> <li>* On the farm labour.</li> <li>* Animal husbandry.</li> <li>* Industrial Job.</li> <li>* Self employment.</li> <li>* Foreign employment.</li> </ul>
II) Sources of Income.	Sources of earning money and formation of economic sufficiency of the women.	<p>What are the sources of income of women's economical status :</p> <ul style="list-style-type: none"> <li>* Agricultural production.</li> <li>* Animal Husbandry.</li> <li>* Industrial production.</li> <li>* Wage – labour.</li> <li>* Earned money by service.</li> <li>* Self employed production.</li> <li>* Foreign currency.</li> <li>* Loan and credit.</li> </ul>
III) Areas of expenditure.	Heading for the spending of income by different activities.	<p>Topic of expenditure as :</p> <ul style="list-style-type: none"> <li>* Fooding.</li> <li>* Lodging.</li> <li>* Clothing.</li> <li>* Child's education.</li> <li>* Family management.</li> <li>* Health services.</li> </ul>
IV) Productive roles of women.	An effective economic roles of the women.	<p>Productive roles of women on :</p> <ul style="list-style-type: none"> <li>* level of family affairs</li> <li>* Household management</li> <li>* Farm management.</li> <li>* Decision making in economic sectors.</li> <li>* Participation in income generating services, etc.</li> </ul>

V) Landownership and grains production	Production of food crops e.g. rice, wheat, maize, millet etc. and cash crops as sugarcane, potato, tea, coffee etc. on the own agricultural land.	<ul style="list-style-type: none"> <li>* Women's Accessibility and control over the recourses.</li> <li>* Access on the production of grains.</li> <li>* Level of Access on import, export, sell of agricultural production of women.</li> <li>* Ownership of the land.</li> </ul>
VI) Annual income and expenditure	Yearly income of economic resource and expenditure on different topic is related in this.	<ul style="list-style-type: none"> <li>Women's Annual source of income : as</li> <li>* Agricultural production and Animal production.</li> <li>* Wage – labour.</li> <li>* Business.</li> <li>* Self employment</li> <li>women's Annual source of expenditure.</li> <li>* Family management.</li> <li>* Fooding.</li> <li>* Clothing.</li> <li>* Child's education.</li> <li>* Health sector.</li> <li>* Skilled gained.</li> </ul>

## 2.2. The Meaning of the Tamang Words

Gursa - Coffin

Lami - Mediator between Girls  
And boys' house at the marriage time

Fafulla - Greeting

Ngo - Work to feed a dead soul

Tamba - Well known about ancestor

Pong - Gift (especially in Marriage time, e. g. a bottle of wine which is given as a sagun to Daughter's side)

Chhewar - Hair cutting \ sacred thread wearing ceremony

Prasan - Pasni

Murmi - The name of the old Tamang

Lungdar - A paper and a cloths in which can write an introduction of dead person

Selo - Tamang song with folk dance

Mulmi - Head person

Bonpo - Priest, jhankriism

Syalgar - Gift as pong

Lochhar - New Year

Syamapinwa – Chhewar

Thapsang - Birth Ritual

Tiading - Tamang Script

### **2.3. World Women Conference ( Completed Schedule )**

(I) The first world women conference	1975, Mexico.
(II) The second world women conference	1980, Denmark.
(III) The third world women conference	1985, Nairobi, Kenya.
(IV) The fourth world women conference	1995, Beijing ,China.