

CHAPTER – ONE

INTRODUCTION

1.1 Background

Nepal is situated in the lap of Himalayas. Nepal is located in between the latitude 26°22'N to 30°27'N and longitude 80°4'E to 88°12' East and elevation ranges from 70 to 8848 meters. The average length being 885 km. east to west and average breadth is about 193 km. north to south. The country is bordering between the two most populous countries of the world. India lies in the east, south and west and China in the north. The temperature and rainfall differ from place to place. In the geographic diversity and varied climatic conditions 24.8 million people of more than 60 caste/ethnic groups are accommodated in the country.

Geographically, the country is divided in three regions: Mountain, Hill and Terai consisting 7.3, 44.3 and 48.4 percent of the population respectively. Based on area of districts, these regions constitute 35, 42 and 23 percent of the total land area (CBS-2001).

Nepal is a multi-lingual, multi-cultural, and multi-ethnic country. The way of life, dress, language, socio-economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people have their own identities, they do have their own cultural practices and other numerous characteristics.

It has provided shelter and security for a large number of migrants from different places comprising different races and represent different ethnic, cultural and linguistic background. There are three major groups according to racial origin, namely Tebeto-Burman(Mangolid), Indo-Aryan(Indian origin) and Astro-Asiatic (Subedi, 1998).

Newars, who used to be almost the entire population of Kathmandu Valley before the invasion of the Shah dynasty in 1968, are inheritors of the rich history and culture. Prior to the Gorkha conquest of the valley, the three neighboring cities of Kathmandu, Patan and Bhadgaon (Bhaktapur) were the capitals of autonomous Newar kingdoms.

Even today the populations of both Patan and Bhaktapur are largely Newar. But present day Kathmandu plays host to a large number of migrants from different parts of the country and also the neighboring countries.

The economy of the valley depended on the rice cultivation and the trade between India and Tibet. Reflecting on the fertility of the valley and its strategic position for trade between India and Tibet, it could be said that Newars were primarily farmers and traders.

Sound economic position and the stable and strong Malla regime gave the people abundant time development of art, architecture and culture. This led to the growth of major urban complexes; the cities. The prosperity is still visible if we go to the Durbar Square.

Newars speak Newari, which is an independent language with its own script and a rich literature. It belongs to the Himalayan group of the Tibeto-Himalayan branch of the Tibeto-Burmeli sub family of languages, it seems likely that the earliest stratum of the Newar population may have come from Tibet and then over a long period evolved into its present form through the inter-mingling of immigrant people, including Indo-Aryans from the south.

But there is a queer division of Newars on the ground of caste introduced by a Malla king. The Newars are divided into levels corresponding to the occupation they are engaged in and their social position is defined accordingly.

The term Newar itself was derived from the name of the country, or vice versa. When we refer to Nepal in association with just the Newar people we usually mean only the Nepal Valley, Kathmandu Valley.

Today, the bulk of the Newar population is concentrated inside the valley in the large cities of Kathmandu, Patan, Bhadgaun, Kirtipur and half a dozen smaller towns. In addition, a fair number of Newars have settled in villages and markets outside Kathmandu Valley during the course of the last two centuries.

The Newars total nearly 400,000 people, of which fifty-five percent live in Kathmandu Valley. The rest are spread almost equally through the eastern and

western hills and adjacent Terai plains. In their movement away from the Valley some Newars, unlike other of Nepal, have made an exception to an otherwise general rule of migrating eastward; they have settled in the western towns of Pokhara, Tansen, and Butwal, and even in the far western Silgarhi Doti. The differences in migration trends reflect specialization of professions. Newars have always traveled for trade and business, while all other groups, Thakalis excepted, migrate in search of land for farming or for other employment. There have been very few Newars living in these outlying districts who have taken to agriculture as their sole occupation, whereas in Kathmandu Valley great numbers of Newars are strictly farmers.

1.2 Statement of the Problem

Newars were not as widespread as many other people until some time back. Adventure was apparently not attractive to them. However, during the last two hundred years Newars seem to have left their original home and settled down in distant districts to the west and east. But the style of living, the cultural traditions, and the occupations of trade and business have all been preserved intact even in those communities which are removed by weeks' journeys from their place of origin. It is quite common while traveling in rural Nepal to come across the small pockets of Newar culture in areas totally foreign to their traditional Kathmandu Valley environment.

This research attempts to focus on the various aspects of their socio-economic life of the Newar community of Khokana VDC in Lalitpur District. So, it has its own importance.

Among the various caste/ethnic groups, Newar is one of the indigenous groups of Nepal. Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic socio-economic and cultural change in Nepalese people (Bista, 1967). However, studies about Newar at Khokana VDC of Lalitpur District have not yet undertaken. Due to continuous interaction with other groups, they have been losing their own social and cultural identity.

Due to modernization and urbanization Newars have changed their traditional pattern of life. By considering this fact, this study focuses the following research problems.

- a) What is the present social, economical, cultural and political participation of the Newar?
- b) What are the causes of social and economic problems?
- c) What are the factors that affect the development of the VDC even it is near the capital?

1.3 Objectives of the Study

The general objective of the study is to analyze the socio-economic condition of Newar community of Khokana area. The specific objectives are:

1. To find out the social and economic status of Newar Community in Khokana
2. To examine the socio-cultural & economic needs/ problems of Newar Community
3. To find out the social and economic activities of Newar Community
4. To examine their views and ideas about the general issue such as gender biasness, education, health, politics etc.

1.4 Importance of the Study

The socio-economic status of each ethnic group of Nepal is most important for introducing Nepal itself in the world. Because Nepal is a “land of mystery” hitherto almost unknown to the world. In this way, many people around the world wanted to know about our country and people. But the introduction of these people to the world’s people is possible for only from the study of their socio-economic status. Thus, the socio-economic status represents the living body of a particular community. This study is an attempt to study towards/ to deal with the socio-economic characteristics of Newar Community of Khokana VDC for the betterment and upgradation of their lifestyles & to disclose the hidden rituals, customs, festivals, social and economic status.

1.5 Limitation of the Study

Possible practical problems in carrying out research are numerous but some of the them are described below:

-) The study is an academic research conducted as a partial fulfillment of the Master's Degree in Rural Development.
-) This micro level study of socio-economic status of Newar Community of Khokana VDC, Lalitpur District. This study is field-based study.
-) This study uses the descriptive design.
-) Data for the study has been collected with the techniques like questionnaire, interview, focus group discussion and observation.
-) For the validity and reliability of conducted field research the proposed research will be completed in limited time and research constraint.

1.6 Organization of the Study

The study is organized into six chapters. The first chapter discusses the General background of the study, Statement of the problem, Objectives of the study, Importance of the study, Scope and limitation of the study.

The second chapter presents the Review of literature.

The third chapter contains the Methodology adopted for the study in which various methods of data collection and analysis are described.

The fourth chapter deals with the profile of the study area as well as cultural pattern of Newars.

The fifth chapter is the composition of socio-economic profile of the respondents of the purpose study of the selected area.

The sixth chapter includes the summary, conclusion and recommendation to improve the socio-economic statue of Newar community of the study area.

CHAPTER – TWO

REVIEW OF LITERATURE

Nepal is inhabited by diverse ethnic groups. It is a mosaic society and it is rich in its ethnic and cultural diversity. But many communities and sections of society are still weak and lagging behind in different aspects.

On the basis of Hinduism, Nepali caste system is divided into four varnas: Brahmin, Chhetri, Vaishya and Shudra. In this system, high castes are placed at the apex of the caste hierarchy and low castes on the lower stratum. Similarly, various prejudices and discriminations had started as there were the introduction of four varnas and eighteen castes in the regime of Lichhavi in Kathmandu and Shakya regime in Kapilbastu (NDC, 2060). Later on, King Jaystithi Malla divided Nepali caste system into four varna and thirty six castes on the basis of occupation. Ram Shah also started such social system in the Gorkha state.

The Mulikin Ain-1854 was a written version of social codes that had been in practice for several centuries in Nepal. Its caste categories diverged from the four varnas of the classical vedic model and instead had three categories to accommodate the tribal peoples between the pure and impure castes. These were further classified by Gurung (2005) into five hierarchies with the following order of precedence.

- A- Wearers of holy cord (caste).
- B- Non-enslavable Alcohol-Drinkers (ethnic).
- C- Enslavable Alcohol Drinkers (ethnic).
- D- Impure but touchable caste (ethnic, other caste & outsiders).
- E- Impure and untouchable castes (caste).

Different scholars both national and foreign have carried out various ethnographic studies in Nepal. Among them Bista is that indigenous pioneer, scholar who has given a lot of contribution to the field of ethnographic study. His book “People of Nepal” is one of the master pieces of literature on ethnography. He has discussed about lots of ethnic groups in his book. In his book “People of Nepal” Prof. D.B. Bista has

elaborated discussed on the Newars of Nepal Valley. His approach on the Newars are from cultural and anthropological aspect.

Urmila Phadnis (1990), in her book “Ethnicity and Nation building in South Asia” has written in the absence of a one to one relationship between objective reference in determining ethnic group identity and distinctiveness, such religious/linguistic/racial break-ups can in any case have only a limited significance in ethnic group enumeration, particularly in view of the fact that these are broad categories subsuming various ethnic groups at times or cutting across each other. Thus, on the basis of race or descent, the three-fold categorization of the Nepalese people into ‘Mongoloid’ or ‘Tibeto-Burman’, ‘Indo-Aryan’ and ‘Austro-Asiatic’ groups has blurred in view of the considerable intermixing of racial groups. Similarly in the case with religion, which cannot be the exclusive criterion for determining the boundaries of all ethnic groups, as is evident from the confluence of Hindu-Buddhist and non-Hindu religious beliefs, customs, and practices among several ethnic groups like the Newars, Magars, Tamangs and Gurungs.

Dr. Gopal Singh Nepali’s “The Newars” is perhaps the only book which has given a detailed account of the Newar Community of Kathmandu Valley. The author has described the Newars not only from sociological aspects but also from cultural, anthropological and others. Dealing under the “Economic and Material Life”, the author has also given a fairly good description on the costumes of the Newars.

Amita Rai, in her article on “The Art of Nepal” in R.S. Varma edited “Cultural Heritage of Nepal”, has presented a brief description on various aspects of Nepalese arts and archeology such as Nepalese architecture, stone sculpture, bronze sculpture, religious paintings, wood carvings, etc.

In the book “Medieval Nepal” Regmi divided the Newar Community into several groups, sub-groups, classes, subclasses and clans, which are based on Hudgson’s findings. First in the hierarchy comes the Brahman’s who are also called Deobhaju or Juju. Then comes the Ksatriyas and Thakuris who are descendents of former Malla Kings. The third in hierarchy is the Ksatriyas-Vaishyas who follow the profession of Vaishya Varna. Among the Buddhist groups, Gubhaju is at the top of the hierarchy followed closely by Bares. Second in hierarchy is the Udas which consists of eight

different clans. Below the Gubhaju and Udas come the Jyapus who are further subdivided into at least twelve divisions. The Jyapus are closely followed by Ektharis which consists of Seventeen different sub-castes, each sub-caste being different from other. Like the Jyapus these Ektharis are also occupational castes. Last in the hierarchy is the untouchables within which are again just touchable and completely untouchables. The just touchable consists of 4 sub-castes, whereas the completely untouchables consists of 3 sub-castes.

D.B. Shrestha, C.B. Singh and B.M. Pradhan, in their book “Ethnic Groups of Nepal and Their Ways of Living” have given a brief account of the culture of different ethnic groups of Nepal. They have dealt mainly with the cultural aspects of Newars of Kathmandu Valley.

Macfarlane and Gurung (1990), both have studied on “Gurungs of Nepal”, which is a mile stone work in the field of ethnography. In this book different aspects of Gurungs, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Nepali (1965), in the book “The Newars”, has given an ethnological study of the Newars, a Himalayan community of Nepal. The book has given a good ethnography of Newars in different aspects.

Caplan (1970), has studied village of eastern Nepal, where he studied the changing relation between members of indigenous tribes, the Limbus and the high caste Hindu groups, the Brahmins.

Regmi (1971), has studied on “Dhimal”. His work is also a milestone in the field of ethnography. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Gurung’s (1989), “The Chepang”, Regmi’s (1990) “The Gurung”, and such other different scholars’ different books have been written as the ethnographic studies. They all have tried to give ethnographic picture of Nepalese society. But very few works have done on untouchable castes.

Shephord (1982) has written the book “Life among the Magars”, in which, the writer describes the socio-economic as well as cultural/religious factors of magars.

Regmi (1990), in his book “The Gurungs, Thunder of Himal”, has prepared across cultural study of a Nepalese ethnic group, the Gurungs. He has described the bravery and glorious culture of Gurung.

Subba (1995), in his book “Culture and Religions of Limbu”, has given a detailed account of the Limbu culture and religion.

Halmerg (1996), in the “order in Parabor” has described the mythiritual and exchange among Nepal’s Tamangs very nicely.

About Poda, Chapagain (1987), has written a thesis on “An Ethnographic Study of the Poda of Kirtipur” which belongs to Achhut (low caste) in Newar community. They are living in miserable condition in Nepalese society. Similarly, Paudel (2055) has prepared a thesis on “Poda Jatiko Samajik Tatha Arthik Avastha” which is limited in certain notion and area.

Khatri (1999) has prepared a thesis on “An Ethnobiology of the Lohars” in Darchula district in which he has presented some glimpses of the Lohar community.

Aryal (2060), has prepared a thesis on “Teli Jatiko Samajik Tatha Arthik Avastha”, whose traditional profession is coiling. In the research work, he has given the socio-economic status of Teli in the Mahottari district.

About Jhangar, Ghimire (2055) has written a thesis on “Jhangar Jati Ek Adhyan” and Adhikari (1999), has prepared thesis about “Fertility Behaviour of Jhangar”. Similarly, Timalsena (2005) has written about “Gender Discrimination of Jhangar” in the Sunsari district.

Lamichhane (2052), Baral (2053) and Pokheral (2058) have conducted a study about “Danuwar Jatiko Samajik Tatha Samskritic Avastha”. Similarly, Bhattarai (2005) has written on “Ethnography of Danuwar Community” in Nuwakot district.

Some foreign writers have tried to write about untouchable castes, but they all are not based on ethnographic studies.

Caplan (1972), "Priest and Cobblers" is an example which is a study about social change in a Hindu village of western Nepal. About the untouchable, Caplan has said, *"Although untouchables consider themselves Hindus, they are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by members of clean castes. Untouchables are, however, necessary to the proper function of the caste system, since they provide service which clean caste persons are precluded from performing."*

In the same books Caplan describes, *"Untouchables may not use the wells in the village, although they have access to the springs, they may not enter the houses of the high castes; indeed they may not even sit at the doorway."*

Similarly, Macdonald (1975) has written a book "Essays on the Ethnography of Nepal and South Asia", in which he has written about some untouchable castes.

CHAPTER – THREE

METHODOLOGY

Research methodology is a systematic way to solve the research problem. This study aims to analyze the socio-economic status of Newar Community.

3.1 Research Design

The research is designed according to the demand of the study. The fundamental aim of the study is to find out the actual socio-economic status of the selected area. Thus, descriptive method is adopted. The study is mostly concentrated on the primary data acquired from the field visits and the secondary data is obtained from the different sources for the analysis of the study. The analysis of the study is exploratory and descriptive in nature.

3.2 Rationale of the Selection of Study Area

The socio-economic condition of the Newar Community of Khokana VDC, Lalitpur District is selected as study area because of the following reasons;

- a. Khokana VDC consists huge number of Newar population/ household from the many decades ago.
- b. The selected study area is located near to the urban area and it shares rural characteristics.
- c. This study area is easily reachable for the researcher to collect primary data for research.

3.3 Nature and Sources of Data

The study will be based on primary data. According to the necessity, secondary data will be also used to support the study.

Primary data will be collected through field survey, observation, discussion and informal interview. Different people from different walk of life would be selected and asked a number of questions. All the gathered data will be used according to need and requirement of this study.

Secondary data will be directly obtained from various sources like Government Report, NGOs/INGOs report, VDC office, and other available sources, books, relevant literature and journals about the Newar.

3.4 The Universe and Sample

The total population of Khokana VDC is 3,425 with 720 households. There is altogether 9 wards in VDC. The total number of male is 1662 and the female is 1763. According to VDC record, there are 76 households in ward number 4 and 68 households in ward no. 5. These two wards will be the universe for this study. From the universe, 35% households will be selected randomly.

3.5 Tools and Techniques of Data Collection

The data will be collected, managed, analyzed and presented accordingly. Such presentation will be interpreted and explained wherever necessary. Primary data for the present study will be collected through technique like field survey, observation, discussion and informal interview. Secondary data will be collected through the relevant literature library and other published and unpublished materials.

3.5.1 Techniques

3.5.1.1 Household Survey

One of the techniques of primary data collection is the household survey, it is helpful to get reliable and qualifiedly data about socio-economic background of Newar, a household list was prepared and all the households, in which the household head has been acted as the main respondent has been surveyed, observed and interviewed.

3.5.1.2 Observation

Observation is also a major tool of data collection. The method of non-participant observation has been used in this study. This method has been used to observe their living style, housing style, art and technology, costumes, daily activities and so on.

3.5.1.3 Key Informant Interview

The primary data also has been collected from key informants using the semi or unstructured interview method. The local school teacher, intellectual person of village and senior citizens of the community are selected as key informant in order to collect information through interview about socio-economic condition of Newar of the study area.

3.5.2 Tools

3.5.2.1 Questionnaire

Structured questionnaire has been prepared to generate the realistic and accurate data from the Newar community. The respondents have been requested to fill up the questionnaire. In case of respondents who can not fill up the questionnaire, the questions are asked to the respondents and answer has been filled up by researcher himself to collect required data.

3.5.2.2 Checklist

The Checklist has been prepared to collect data through focus group discussion and key informant interview.

3.6 Data Analysis and Interpretation

All the data will be presented and analyzed to fulfill the objective with the help of simple tabular form and simple statistical tools like percentage, ratio, average, table, figure, graphs etc. Family structure, housing pattern, and festival celebration will be descriptively analyzed. Obtained information on marriage, education attainment, population composition and economic status will be simply analyzed. Most of data will be calculated and tabulated with simple percentage.

CHAPTER – FOUR

SETTING OF THE STUDY AREA AND CULTURAL PATTERN OF NEWAR COMMUNITY

4.1 Lalitpur District at a glance

Lalitpur district located in Bagmati zone. It is sub metropolitan city of Nepal. The total area of the district is 385 sq.km. The district is surrounded by Kavrepalanchowk district in the East, Kathmandu district in the West, Bhaktpur in the North and Makwanpur district in the South.

The total population of the district according to the national population census 2001 is 337,785. Among this, male and female constitute 172,455 and 165,330 respectively. The total number of the household is 68,992 and average household size is 4.9 (CBS, 2001).

4.2 The Khokana Village Development Committee

4.2.1 Geographical Setting

Khokana is one of the 41 villages in the Lalitpur district, and lies three kilometer southwest to the district. To the North of the villages lie villages Saibu, Bhaisepati, to the South lies vallages Chhampi, Bungamati, to the East Nakhu river and to the west lies the Bagmati river. It is connected with the district headquarters mangalbazar about 5 km North.

A special feature of Newar settlement in found in the Khokana VDC. Most of the people are from single jat. It is Jhapu village of Dangol and Maharjan sub group. It has own traditions and festivals. Agglomerated settlement can be seen in the VDC and the agriculture is the main occupation of the people.

Khokana can be accessed from Jawalakhel, Lagankhel and now a days from Sankhadhar Park(Ratnapark) too by public transportation.

There are 9 wards in this VDC which are as follows;

Table No. 4.1
Number of wards in the VDC

Ward No.	Wards in the Khokana
1	Hhyobu
2	Tajhya
3	Gabulache
4	Thalache
5	Kutupukhu
6	Gare Tole
7	Nayejho Tole
8	Dhokasi
9	Sano Khokana

Source: Field Survey, 2008.

4.2.2 Population Distribution

According to the VDC 2008, the total population of the Khokana VDC is 3,425 with 720 households. Out of the total population male population is 1664 (48.58%) and female population is 1761 (51.42%). There are 9 wards in this VDC. The population and households of the Khokana VDC are shown in the table below.

Table No. 4.2**The Household and Population of the Khokana VDC**

Ward No.	No. of Household	Population		
		Male	Female	Both
1	133	330	355	685
2	66	146	161	307
3	118	283	301	584
4	76	194	186	380
5	68	156	149	305
6	112	250	282	532
7	75	159	173	332
7	42	77	73	150
9	30	69	81	150

Source: VDC, 2008.

The above table shows that total population of the Khokana VDC is 3,425. In this data, female population is slightly higher than male population. Total male population is 1664 where as female population is 1761.

The total population of the study area belongs to different age-groups which is shown in the following table.

Table No. 4.3**Distribution of Population by Age-groups**

Age	Population	Percent
Below-4 years	161	4.70
5-19	1225	35.77
20-59	1781	52.00
60 to above	258	7.53
Total	3425	100.00

Source: VDC, 2008.

In the above table out of the total population, 4.70 percent population belongs to below 4 years age groups, 35.77 percent population belongs to 5-19 years age group,

52 percent population belongs to 20-59 years age group and 7.53 percent population belongs to above 60 years age groups.

4.2.3 Caste Composition

The people of various jats sub group of Newar caste are living in this VDC which are as follows;

Table No .4.4
Caste Wise Distribution of the Population in the Study Area

S. N.	Thar/Jat (Caste/Surname)	No. of Households	Percent
1	Dangol	365	50.69
2	Maharjan	289	40.14
3	Shrestha	8	1.11
4	Singh	12	1.67
5	Malla	5	0.69
6	Thakuri	5	0.69
7	Shahi	7	0.97
8	Napit	3	0.42
9	Shakya	6	0.83
10	Tuladhar	6	0.83
11	Kapali	4	0.56
12	Khadgi	3	0.42
13	Kasai	5	0.69
14	Tamang	2	0.28
	Total	720	100.00

Source: VDC, 2008.

The above table shows that the populations of Dangol and Maharjan is 91.83 percent. The population percentages of other sub caste of Newar like Shakya, Shrestha, Singh, Malla, Napit, Kapali, Tuladhar etc are very low.

4.2.4 Occupation

The people of the Khokana VDC are engaged in various occupations. But, most of the people are engaged in agriculture. So, agriculture has been proved to be a major source of employment and income of the households of this VDC. Besides this agricultural occupation, some people involve in non-agricultural economic activities which are shown in the following table.

Table No. 4.5
Distribution of Total Household According to Non-agricultural Economic Activities

No. of households	Types of Activities	Percentage
27	Manufacturing	9.41
68	Trade/Business	23.69
55	Service	19.16
75	Labour	26.13
62	Others(Livestock)	21.60
Total		100.00

Source: CBS, 2001.

According to the above table, 55 households engage in service, 68 households engage in trade/business like shop, 62 households engage in livestock, 7 households engage in manufacturing altogether 287 households are engage in non-agricultural economic activities.

4.2.5 Economy of the Village

As in other rural parts of the country, the economic activities of the people of the Khokana VDC are based on agriculture. Almost the whole population is engaged in agricultural activities. The main agricultural products are rice, wheat, maize, potato, oil seeds, vegetables etc. Besides agriculture animal husbandry is another source of income. The domestic animals such as cow, buffalo, sheep, goat, duck etc are reared and sold as a means of income that supplements the agricultural profession.

Due to the unequal distribution of land more than half of the population does not produce enough crops to feed them for the whole year.

4.2.6 Educational Status

In the Khokana VDC, there are two private and two public altogether four secondary level schools are running in good condition providing education. Gyanodaya College is also situated in the boarder of Khokana and Bungamati. Even this college in near to their village, people feel easy to send their children to Lagankhel, Jawalakhel for the higher study thanks to expensive fee. The literacy rate of this VDC is 63 percent.

The literacy status of five years and above population in the Khokana VDC is given below.

Table No. 4.6
Literacy Status of the Khokana V DC (above 5 years)

Gender	Literate	Percent	Illiterate	Percent	Total population	Total percent
Male	1027	61.72	637	38.28	1664	100
Female	974	55.31	787	44.69	1761	100

Source: CBS, 2001.

The table shows that, above 5 years population consist of 61.72 literacy percent of male and 55.31 literacy percent of female. Similarly 38.28 percent of male and 44.69 percent of female are illiterate in this VDC.

4.2.7 Health Facilities

In the Khokana VDC, there is one health post. People are getting health facilities from private allopathic medical practitioners, village health workers and traditional healers such as Guruwa, Dhyoma, Dhami, Jhankri etc.

According to the resident of study area, they go the health post for the preliminary first aid only.

4.2.8 Transportation

Transportation facility is not good in this VDC. Inside the VDC area, the main road is graveled and outside the VDC road is black tarred, but the problem is that are only two public vehicles are available one to lagankhel and next to the ratnapark. Vehicle to the Lagankhel goes at the interval of 15 mins whereas next one in 30 mins. So, people have to wait for certain time period. In office hour, the vehicle will be over crowded. Most of the people who don't have own private vehicle feel difficult to travel.

4.3 The Cultural Pattern of Newar Community

4.3.1 Origin and Distribution

The Newars are the original inhabitants of the Kathmandu Valley. Although the Newars are spread throughout the country and beyond its boundaries, in different part of India, the majority of them are still concentrated in the valley of Kathmandu, which is the capital of modern Nepal. Previously, only the valley of Kathmandu was known by the name 'Nepal', and for many people the word 'Nepal' still continue to mean it. The term Newar itself was derived from the name of the country, or vice versa. The Newars speak their own ethnic language that belong to the Tibeto-Burman group, with rich ancient and modern literatures going back to the fourteenth century. During the Malla reign, from the 13th century till its downfall in 1769, the king themselves did a great deal to promote Newar literature as well as other languages like Maithali, Avadhi, Bhojpuri, and Bengali. Sanskrit literary tradition was cultivated in Kathmandu valley for fifteen centuries. The Malla courts supported all languages, classical and vernacular, without discrimination.

4.3.2 Population

In the study area, there are altogether 144 households of Newar. The total population of the Newar is 685 and the male population is 350 and female population is 335, which shows that the number of male is more than the number of female. The household size of the Newar family is 4.75 percent. (Field Survey, 2008)

4.3.3 Occupation

The Newar people are the indigenous inhabitants of the valley of Kathmandu. They are small shopkeepers, big businessmen, importers, exporters, farmers, craftsmen and so on. But in the study area most of the people are engaged in the agriculture and they are using traditional way of farming for the production. Only few people knew about the modern way of cultivation.

Beside agriculture, people of the study area are engaged in service sector and business. And only 2-3 household are only using their famous traditional business of mustard oil. Because of competition with outsiders, their business has gone down and even though these few households are using the traditional way of producing good quality of mustard oil.

4.3.4 Family and Social Organization

Family is a universal institution. It is found in each and every society. It fulfills emotional and physical needs of its members. It is a biological unit composed of groups of persons and kin who are related through blood and marriage. It usually begins when the partners marry because marriage is the basis of family.

The family system is divided into three categories - nuclear, joint and extended. In the society of Newar, it is found that they are either joint or extended categories of family. But now a day some changes are found in it due to change in economic status and diversification of occupation.

Like other patriarchal societies, the father is the functional head of the family and outer activities. After the death of the family head, his position is taken by his eldest son.

4.3.5 Settlement Pattern and Houses

Newar houstypes in the outlying districts are basically the same as in Kathmandu Valley. Houses are built closely together and line the cobbled streets and alleys. The standard house has several storeys, many and large framed doors and windows, and often a verandah overlooking the street below. Roofs are almost always of tile or

slate, with only the few very poorest Newars in the villages using thatch roofing. Elaborately carved wooden doors and windows are the mark of Newar aristocracy.

4.3.6 Food and Drinks

Of all the Nepali people, Newars observe the greatest number of fetivals and feasts. They spend a great amount of money and food on such occasions, the food consisting of buffalo meat, beaten rice, vegetables, pickles, curd and large quantities of beer and spirit. They take great pride and pleasure in spending great amounts for good food for the large feasts, more so than for domestic or family needs. Even the Jyapus, who are mainly peasants of small to average means, spend heavily for feasts and festivities.

4.3.7 Dress and Ornaments

On all of these occasions the men and women are dressed smartly. Women of the Buddhist community are fond of gold ornaments in their ears, over the head, and around the neck. Modern young girls, however, do not wear the gold ornaments of the older generations. The woman's sari and blouse is either covered by a padded, quilted, material or by thin colored muslin in the form of a gown. The Indian style sari and blouse is becoming more and more popular among Newar women. School girls wear white trousers and a dress, with a fine scarf around the neck, reminiscent of the Punjabi Indian costume. Young men and boys wear European-style trousers and shirts, while the other generations still prefer the Nepali traditional dress.

The dress of Jyapu men and women is an exception to general Newar costumes. They wear their own home-made garments from homespun cotton materials. The women have black saris with red bordering, their blouses are of finely woven cotton material, and huge waist bands of plain cotton complete the costume. The style of wearing the sari varies from the standard of other Newar communities. Furthermore, Jyapu women have tattoos on their calves and ankles, which are exposed while wearing the sari, and they ornament themselves with gold earrings and silver necklaces.

Jyapu men wear the Nepali suit without the western suit jacket which is seen so often on other Nepali men. Instead, they wear a waist-band of plain white cotton material and a waistcoat of their own style, which is slightly different form the western one.

The Jyapu woman is kept busy throughout the year because of her obligation to weave all the cotton material for family clothing requirements, in addition to her responsibilities in the family fields.

4.3.8 Language

The Newars have their own language Nepalbhasa. Newars speak Newari, which is an independent language with its own script and a rich literature. Most of the Newar of the study area know how to speak their native language even they use own language to communicate. Although they speak their own language, only few people know how to write in newar language.

4.3.9 Birth and Death Rite

There are many pre natal rituals, however majority of those : pusawan kriya, simatopanayan, for example are no longer in existence. Nevertheless, Dhau baji nakegu (offering yogurt and flattened rice along with yomari, sweets etc) during pregnancy is still practiced by many castes.

After child birth, it is informed to maternal home of the mother. It is done by sending sugar candy, nutmeg, ginger etc. After the birth, concerned family becomes ritually impure. They become pure after 'Machaboo byanke' tradition which is done on forth, sixth or tenth day after the child birth. There is also a tradition of offering different kinds of foods from maternal home of the mother within a month of delivery, which is known as 'Baji nakah wonegu' or 'Machaboo swahwanegu'.

The rice feeding is done in 6th or 8th month (in case of a boy) and in 5th or 7th month (in case of a girl). After worshipping Ganesh, the child is offered rice pudding with verities of food. It is believed that the child gets similar food throughout his life as the food offered on that day.

Busankha means shaving of hair. it is done at the age of 6 or 7. Shaving of hair is done by the maternal uncle of the boy, sister of the boy's father holds the shaved hair. These days, busankha is done at the time of 'kayatapuja'.

Kayatapuja or fixing of loin cloth is done to mark the attainment of puberty. Bajracharya and Shakyas perform the tonsure ceremony, Chudakarma. During this, one has to visit shrines and pay homage to Kwahpahdyoh and make offerings. After kayatapuja, Jyapus and Sayamis undergo Ohla (which is less practiced these days.)

After Ihi, a Newar girl undergo bahra, ritual confinement of a girl before the onset of menstruation. A girl is kept separated from all males and from sunlight for 12 days. On 12th day the girl has to pay homage to the sun.

As soon as a person dies, all the Guthi (social organisation) members are informed. Four lamps are set around the four direction of the corpse. Mha gele, adoration of the corpse is marked. Funeral procession is accompanied with Nayakhin drum followed by a lot of people wailing and crying.

The family members and clan members associated with deceased are also ritually impure. They are not allowed to take salt and mustard oil for 12 days. At the mother's death, sons do not take milk at the father's death, sons do not take curd. No pooja (worship) or any religious function can be performed during those days.

4.3.10 Marriage

Marriage in Newar culture is social union of two families. The parents arrange marriage for their sons and daughters. After the groom's and bride's families decision, the marriage is confirmed by giving 10 betel nuts along with fruits, sweets etc (known as lakha) from groom's family to the bride. Marriage ceremony is performed at the time scheduled by the astrologer. Swayamber, Honkegu, Chipa Theeke (symbol of sharing everything) is performed. Bride presents 10 betel nuts to all her family members. Brother of her mother, paju, takes on his back and carries her out of the house. He then presents her to the groom's family.

The bride's family visit the groom's house on the 4th day , to see how the bride is being treated , which is known as Khwah soye (seeing the bride's face).

4.3.11 Religion and Festivals

Newar culture is very rich in pageantry and ritual throughout the year. Many festivals are tied to Hindu holidays, Buddha's birth and the harvest cycle.

Newar practice both Hinduism and Buddhism. According to the 2001 Nepal Census, 84.13% of Newars were Hindus and 15.31% were Buddhists. The Nepalese people celebrate various festivals according to their culture and tradition. They worship various gods and goddess, and enjoy themselves by eating, drinking and dancing. So, it can be said that the Nepalese people know how to live in pleasure. The festivals which the Nepalese people celebrate are associated with one or the other dignities; they are held sacred either in the Hindu or Buddhist theology.

Newar of the Khokana VDC celebrate various festivals as other Newars do like Gathan Mugah, Gunhu Punhi, Yanya Punhi, Sakimila Punhi suunti (Tihar), Maghe s in the study area(Khokana) but they don't celebrate the Dasain. Instead of Dasain, they celebrate their one week long traditional festival, Indrayani Jatra.

CHAPTER - FIVE

SOCIO-ECONOMIC AND DEMOGRAPHIC ANALYSIS AND FINDINGS

This chapter Provides socio-economic and demographic information of the Newars of the Khokana VDC.

5.1 Demographic Characteristics

5.1.1 Household and Family Size

The demographic features of sampled respondent's households of Newars of the Khokana VDC are given in the table.

Table No. 5.1
Household and family size

No. of HHS	Total Population	Total male	Percent	Total female	Percent	Average family size of HHS
50	220	105	47.73	115	52.27	4.4

Source: Field Survey, 2008.

The total population of the Newars in the sampled households in the Khokana VDC is 220. Out of it, 105 (47.73%) were males and 115 (52.27%) were females, which shows that the number of female is higher than the male. The average family size is 4.4.

5.1.2 Age and Sex Composition

The population distribution of the Newar in the Khokana VDC is given in table 5.2.

Table No. 5.2

The Population Distribution of the Newars in the Khokana VDC, on the Basis of Age and Sex Composition

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-9	24	22.86	22	19	46	20.91
10-14	18	17.14	24	21	42	19.09
15-59	49	46.67	54	47	103	46.82
60 above	14	13.33	15	13	29	13.18
Total	105	100.00	115	100	220	100.00

Source: Field Survey, 2008.

The table shows the distribution of population by age and sex groups. The age group (15-59) accounts highest with the proportion 46.82 percent of the total population (46.67% male and 47% female). The 60 and above group has the lowest proportion 13.18 percent of the total population (male 13.33% and female 13.18%). Likewise, (0-9) and (10-14) age groups rank second and third having 20.91 percent (22.86% male and 19% female) and 19.09 percent (17.14% male and 21% female) of total respectively.

5.1.3. Structure of Family

Father is the head of the family and makes household decision. The family fulfills various needs of the members. In addition, it performs several function inducing continuity, integration and change in the society.

It is believed that the majority of family in Nepal is joint. The study shows that the joint and the nuclear families are found in the Newar's Society. The nuclear family consists of married couple and their unmarried children, and Joint family is a group of brothers' family living together in which there is a joint living space and property.

Table No. 5.3
Respondents by Family Structure

Family structure	Respondents	
	No	Percentage
Nuclear	30	60.00
Joint/Extended	20	40.00
Total	50	100.00

Source: Field Survey, 2008.

The above table shows that the family is categorized into two types: nuclear and joint/extended. Out of the total households, 40 percent Newar people live in joint/extended family and 60 percent in nuclear. The nuclear family is higher than the joint/extended family in the Newar community.

5.2 Social Status

5.2.1 Respondents by the Language Spoken

Since, Newar also have their own mother tongue/language. In the study area, most of the Newars speak their mother language.

Table No. 5.4
Respondents by Their Mother Tongue

Language	Respondents	
	No	Percentage
Mother tongue/Newari	40	80
Nepali	10	20
Total	50	100.00

Source: Field Survey, 2008

The above table shows that most of the Newars, 40 (80%) speak mother tongue and 10 (20%) of respondents only speaks the Nepali language. Though recently the Newars feel more comfortable speaking the Newari language in the process of their communication, the impact of modernization has not affected in terms of language.

5.2.2 Respondents by Their Costumes

Women of the Newar community are fond of gold ornaments in their ears, over the head, and around the neck. Modern young girls, however, do not wear the gold ornaments of the older generations. The women have black saris with red bordering, their blouses are of finely woven cotton material, and huge waist bands of plain cotton complete the costume. The Indian style sari and blouse is becoming more and more popular among Newar women. Young men and boys wear European-style trousers, shirts, jeans pant, while the other generations still prefer the Nepali traditional dress. Furthermore, Jyapu women have tattoos on their calves and ankles, which are exposed while wearing the sari, and they ornament themselves with gold earrings and silver necklaces about which the table 5.5 shows.

Table No. 5.5
Respondents by Their Costumes

Customs	Respondents	
	No	Percentage
Traditional	13	26.00
Modern	37	74.00
Total	50	100.00

Source: Field Survey, 2008.

The above table shows that most of the Newar wear modern costumes. Among the respondents, 37 (74%) respondents wear modern costumes and 23 (26%) wear traditional costumes at ones which show that the socioeconomic life style of the Newar is rapidly changing.

5.2.3 Respondent by Age at Marriage

Marriage is one of the most important parts of life. So, it is meaningful for the whole life. Marriage is an institution with admits man and woman to lead a family life. In the Hindu culture there are rituals to be followed in the marriage.

Basically the researcher found the arranged marriage in the Newar community. Love marriage is found in some cases. Divorce and widow marriage are not found in the

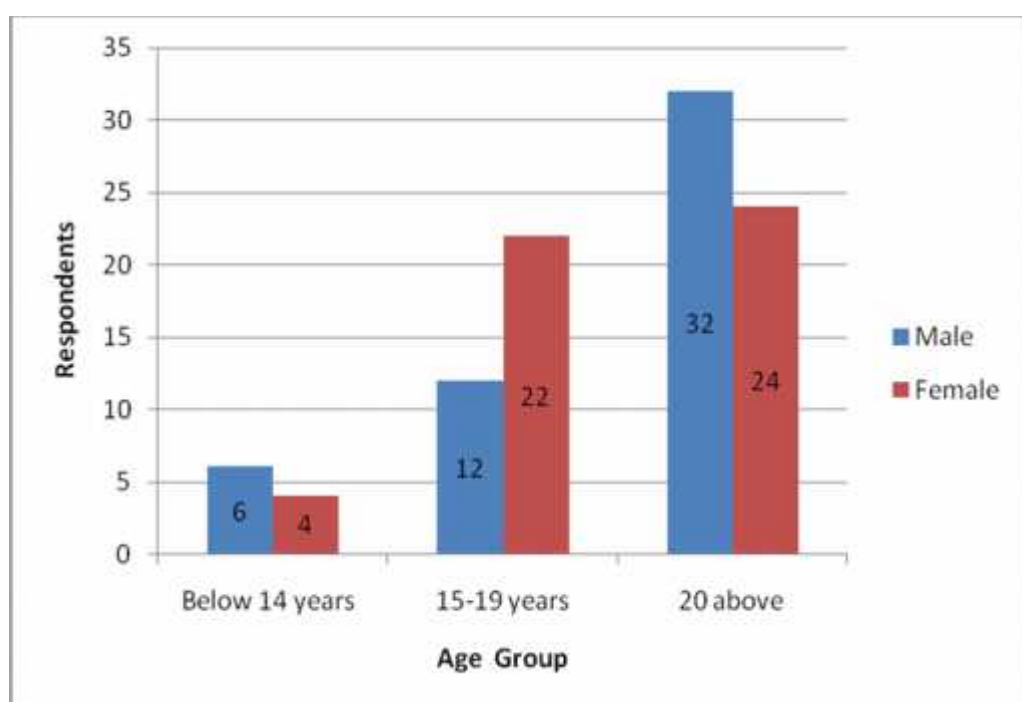
study area. Inter-caste marriage is prohibited. The following table shows the age at marriage of the respondent.

Table No. 5.6
Age at Marriage of the Respondents

Age at marriage	Respondents			
	Male	Percent	Female	Percent
Below 14 years	6	12	4	8
15-19 years	12	24	22	44
20 above	32	64	24	48
Total	50	100	50	100

Source: Field Survey, 2008

Fig No. 5.1
Age at Marriage of the Respondents



The table and figure show that the 4 (8%) females get married under 14 years where as 6 (12%) males get married under 14 years. Similarly, 22 (44%) females get married under 19 years whereas 12 (24%) males get married in the same age. And, 24 (48%) females and 32 (64%) males get married after 20 years.

5.2.4 Respondent's Preference for the Child

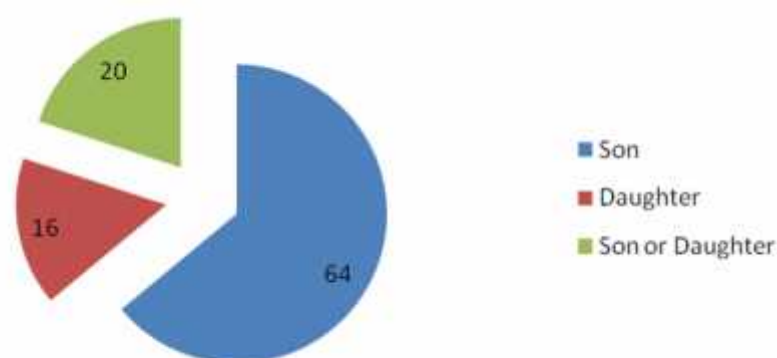
In Nepalese context, son plays a vital role in the family. He becomes the owner of the property after his father/mother's death. Due to the lack of awareness and education, Nepalese people have taken the son as the insurance in old age and as a means to continue the generation. The Newar communities are not free from this type of thinking. Rather, it is found very rigid in the context which is shown in the table 5.7 below.

Table No. 5.7
Respondent's Preference for the Child

Child Preference	Respondents	
	No	Percent
Son	32	64.00
Daughter	8	16.00
Son or Daughter	10	20.00
Total	50	100.00

Source: Field Survey, 2008

Fig. No. 5.2
Respondent's Preference for the Child



The above table and figure show that out of the total respondents, 32 (64) prefer son, 8 (16%) prefer daughter and 10(20%) prefer anyone (son or daughter). The above condition shows that son is preferred than daughter.

5.2.5 Respondents' Use of Family Planning Method

The Family Planning Program has been launched in this VDC. Most of the Newar have adopted several family planning measures. But, the knowledge and awareness is not sufficient. The following table shows the types of contraceptives distributed in the study area.

Table No. 5.8
The Contraceptive and its Distribution

Method	Respondents	
	No	Percent
Pills	10	20.00
Condom	15	30.00
Sangani (Dipo)	10	20.00
Not any	15	30.00
Total	50	100.00

Source: Field Survey, 2008.

The above table shows that out of the respondents, 35 (70%) respondents know at least one method of family planning. Among them 10(20%) respondents have used pills, 15(30%) have used condom, 10(20%) have used sangani (Dipo). Likewise, 15(30%) respondents have not used any means of family planning.

5.2.6 Perception of Respondents on Causes of Illness and Preference of Treatment.

The respondents have indicated the causes of illness differently which are given in the following table.

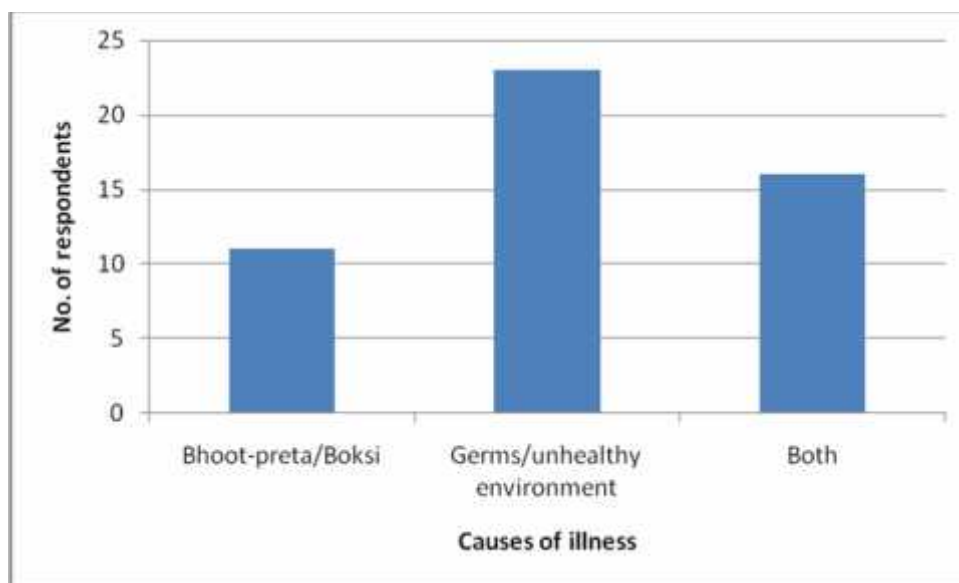
Table No. 5.9
Cause of Illness as Perceived by Respondents

Causes	Respondents	
	No	Percentage
Bhoot-preta/Boksi	11	22.00
Germs/unhealthy environment	23	46.00
Both	16	32.00
Total	50	100.00

Source: Field Survey, 2008.

Fig. No. 5.3

Cause of Illness as Perceived by Respondents



All respondents were asked about the causes of illness. Among them, 11(22%) respondents replied. Bhoot-preta/Boksi as the main cause of illness. Similarly 23(46%) believed germs as the main cause of illness. 16(32%) respondents showed their belief on both.

The above table and fig. show that the Newars have strong belief on supernatural power (such as Boot-preta/Boksi) as the cause of illness. But at the same time it is also found that there is a great change in cognitive pattern of Newars. Since 27 (54%) respondents didn't accept the influence of supernatural power regarding the cause of illness. And the literacy of the respondents seems to play an important role.

The respondents opined differently when asked about the preference of treatment.

Table No. 5.10

Preference of Treatment by Respondents

Preference	Respondents	
	No	Percent
Guruwa/ Guruma, Indigenous Medicines Healers	15	30
Doctors/Health practitioners	19	38
Both	16	32
Total	50	100.00

Source: Field Survey, 2008.

All the respondents were asked where they get their patients treated when they get sick. 15(30%) respondents informed that they consult the Guruwa/Guruma and indigenous healers. Only 19(38%) respondents choose health post, hospital and doctors for their treatment. Likewise, 16 (32%) respondents reported to use both methods for the treatment of illness.

The table gives clear information that the role of indigenous healers in the Newar community is still prevailing and people starts attract towards health post, hospital and doctors is also found.

5.2.7 Respondents' at Decision Making

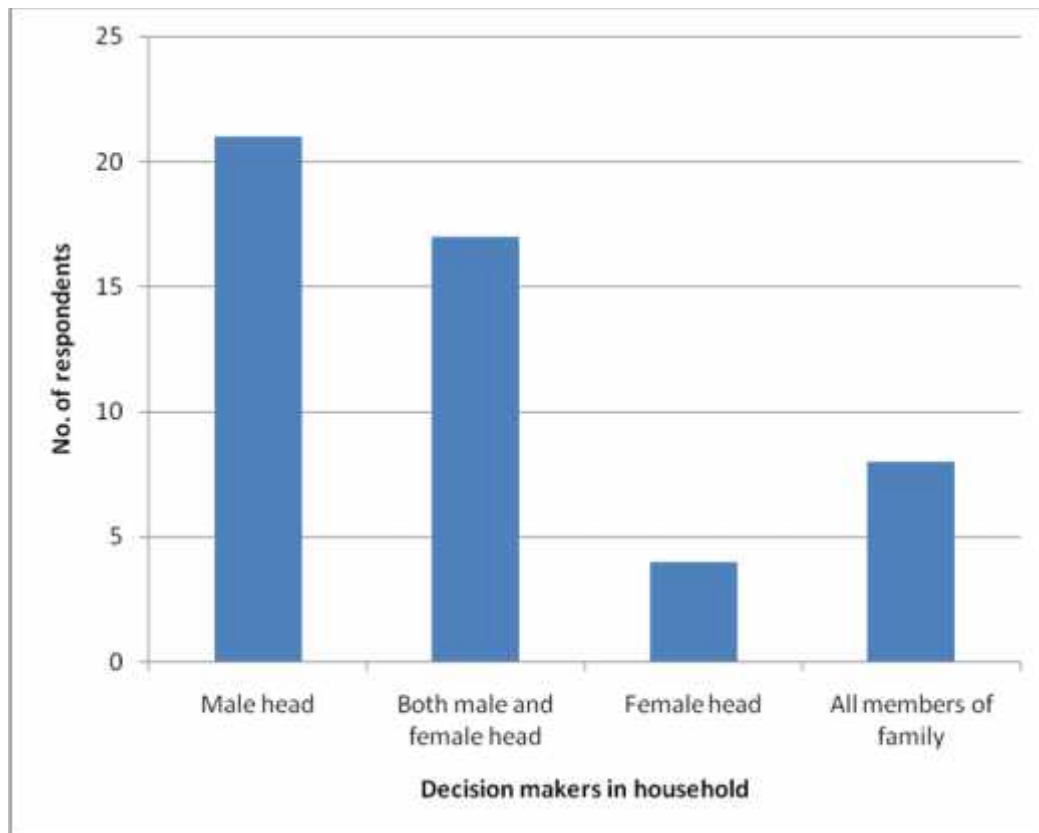
Decision making is an important matter in every household. So, the Newar household is not an exception. As in most of the Nepali households, the decision is made by the male head of the family but in the study area the decisions of the family were made by female as well which can be seen from the given table.

Table No. 5.11
Decision Making in the Newar Community

Decision Maker	Respondents	
	No	percent
Male head	21	42.00
Both male and female head	17	34.00
Female head	4	8.00
All members of family	8	16.00
Total	50	100.00

Source: Field Survey, 2008.

Fig. No. 5.4
Decision Making in Newar Community



Though most of the decision making in the family in the study area is made by male i.e. 42 percent, the female headed households are also in substantial number which is 8 percent. Both male and female cover 34 percent in the study area in making family decision. Similarly, 16 percent family decision is made by all the members of the family. Thus, we find out that most of decisions are made by the males in the households of the study area and the females remain very passive.

5.3 Economic Status

5.3.1 Occupational Status of Respondents

The people of the Khokana VDC are engaged in various occupations like livestock, business, trade, manufacturing etc but most are engaged. The primary occupational status of respondents in the study area is shown in the following table.

Table No. 5.12

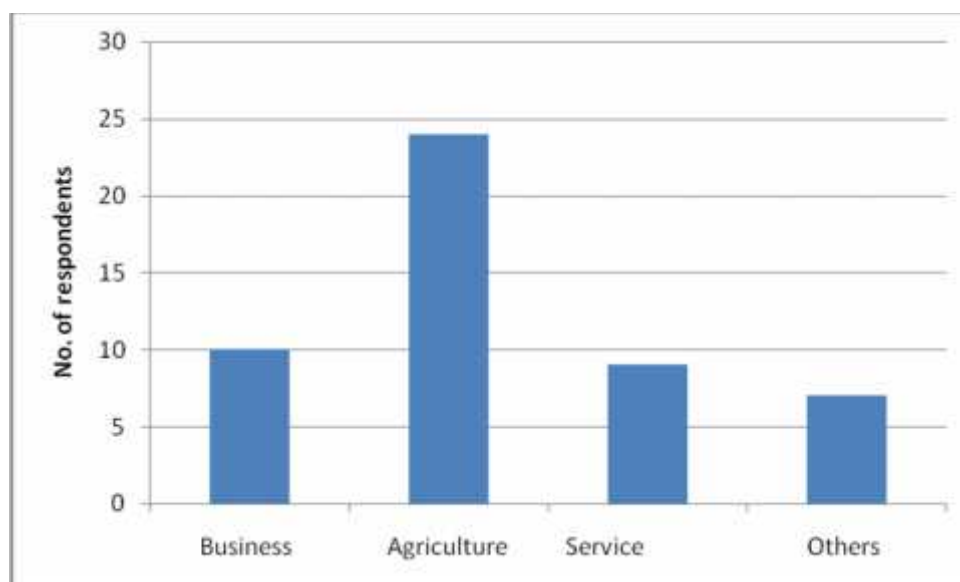
Primary Occupational Status of the Respondents

Occupation	Respondents	
	Number	Percentage
Business	10	20
Agriculture	24	48
Service	9	18
Others	7	14
Total	50	100

Source: Field Survey, 2008.

Fig. No. 5.5

Primary Occupation Status of the Respondents



The table and figure present that most of 24(48%) Newars are engaged in agriculture and it is itself a major occupation 10(20%) respondents' main source of family income is business. 9(18%) are engaged in services and 7(14%) are engaged in others.

5.3.2 Land Ownership

Agricultural is the main source of the Nepalese people for their livelihood. Generally, in the study area, there are three types of cultivators. They are owner, owner- cum tenants and tenants about which the following table shows.

Table No. 5.13

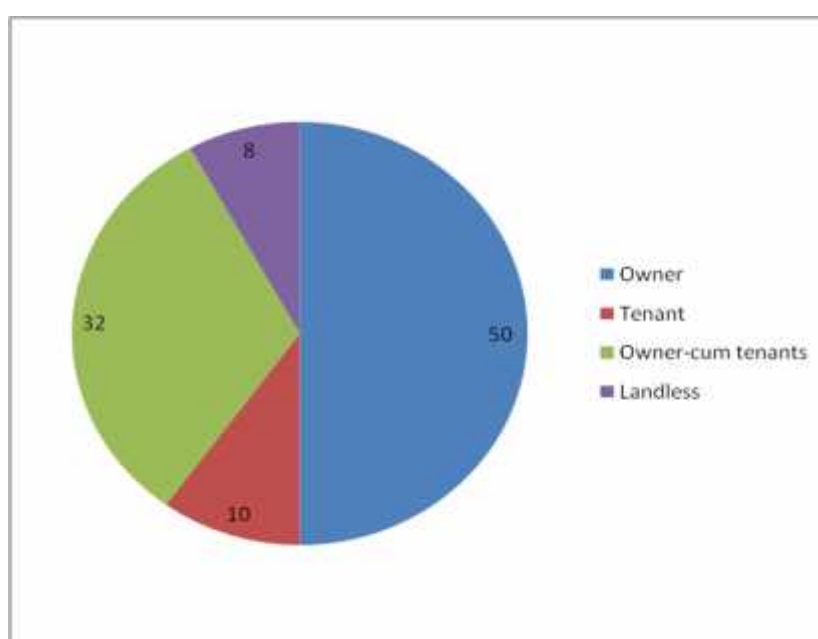
Land Ownership Pattern in the Study Area

Types of tenure	Respondents	
	No	Percent
Owner	25	50
Tenant	5	10
Owner-cum tenants	16	32
Landless	4	8
Total	50	100

Source: Field Survey, 2008.

Fig. No. 5.6

Land Ownership Pattern in the Study Area



The tenants are those who have not their own land but they cultivate the land of others. The owner-cum tenants are those who have very small area of their own land and have rented land. The landless are those who have not their own land for cultivation.

The owner operators are recognized as an important class and which has various benefit from economic point of view. In the study area, out of total respondents, 25 (50%) are owners, 5 (10%) are tenants, 16(32%) are owner com tenants and the remaining 4 (8%) are landless.

5.3.3 Respondents by Adequacy of Food Grain

During the study period, it was tried to find out whether the annual production of food grain was sufficient to meet the daily requirement of one year or not. The farming land is being divided into small pieces where as the population is growing rapidly. Most of the Newars are farmers. So, they haven't sufficient food for daily requirement which the table 5.14 shows.

Table No. 5.14
Adequacy of Food Grain Among the Newars of the Khokana VDC

Group	Respondents	
	No	Percent
Food sufficiency	29	58
Food deficient	21	42
Total	50	100

Source: Field Survey, 2008.

The table shows that 29(58%) households produce enough grain from farming and remaining 21 (42%) house holds have to depend on other sources. This shows that even newars are farmers they do not have enough food grain. Thus, people suffer from many kinds of diseases as well as malnutrition. The very poor people are compelled to knock the door of other relatively rich households for their livelihood.

5.3.4 Housing Condition of the Newars

The Newars are seen to have lived in closely packed communities. Their houses are joined to each other. Their social activities like pujas, marriage and other functions area indicative of their community and unity. The following table shows their housing condition.

Table No. 5.15
Housing Condition of the Respondents

House Types	Respondents	
	No	Percent
Traditional	37	74
Modern	13	26
Total	50	100

Source: Field Survey, 2008

The table shows that most of the respondents have traditional type of house and the number of it is 37 (74%). Only 13(26%) of them seemed to be modern house.

The settlement pattern of the Newar is not scattered, instead their houses are clustered in a certain area. Houses are built closely together and line the cobbled streets and alleys. The standard house has several storeys, many and large framed doors and windows, and often a verandah overlooking the street below.

5.3.5 Respondents Source of Fuel

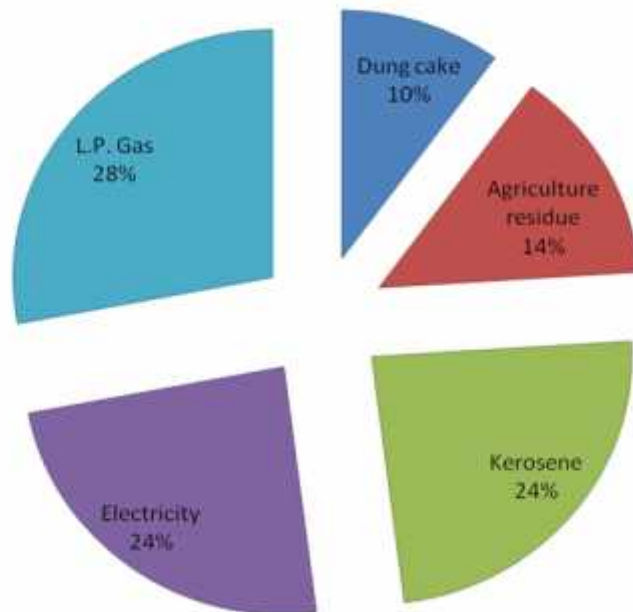
Biomass is a source of energy which mainly consists of fuel wood, agriculture residues and animal dung. Biomass fuel accounts the highest energy consumption in Nepal. The commercial form the energy such as electricity, fossil fuels etc is not very significant. In the study area, all types of energy is used.

Table No. 5.16
Sources of Fuel for Cooking

Source of Fuel	Respondents	
	No	Percent
Dung cake	5	10
Agriculture residue	7	14
Kerosene	12	24
Electricity	12	24
L.P. Gas	14	28
Total	50	100

Source: Field Survey, 2008.

Fig. No. 5.7
Sources of Fuel for Cooking



Above table and figure show that in the study area, all kind of energy is used for daily use. Among the respondents 5 (10%) rely on Dung cake, 7(14%) rely on agriculture residue, 12(24%) households rely on kerosene oil, 12(24%) households depends on electricity and 14(28%) rely on L.P. Gas for cooking, heating lighting etc.

5.3.6 Respondents' Water Sources

Water is essential for humans to survive. Most of the Nepalese people are away from safe drinking water. In the study area, most of the Newar use tap and well as the main source of drinking water. There are almost nine ponds in the Khokana VDC with cultural importance. So, people don't have water problem for washing cleaning but for drinking purpose water may shortage in some seasons. One few of the households have private water line. Almost all people use public taps for drinking water.

5.3.7 Literacy Status of the Respondents

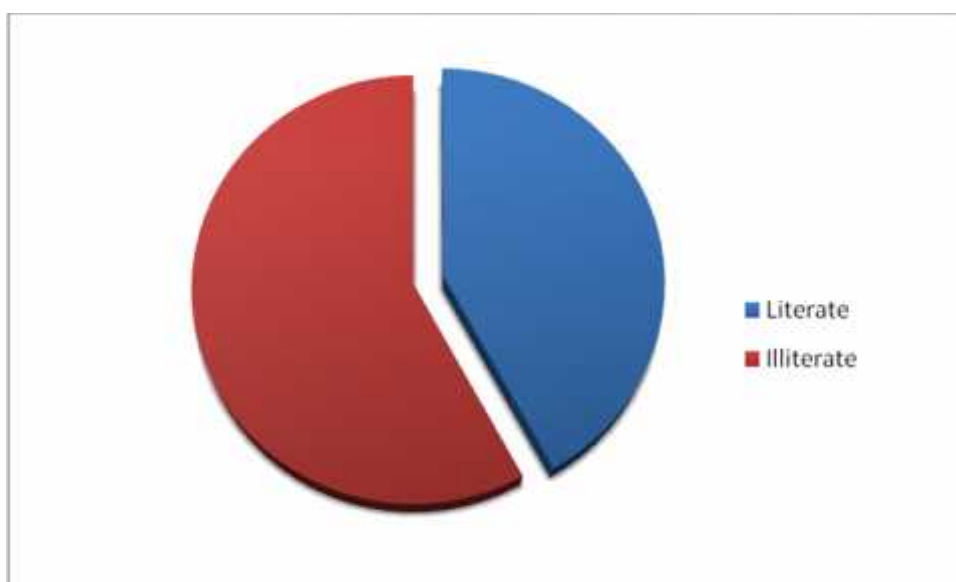
For everyone primary education is basic human needs. Education is the basic foundation and a must for development; lack of education may obstruct the development process of the country. So, it is the right of people to learn and to be literate. The literate status of the study area of the respondents can be seen from the given table.

Table No. 5.17
Literacy of the Respondents

Literacy	Respondents	
	No	Percent
Literate	21	42
Illiterate	29	58
Total	50	100

Source: Field Survey, 2008.

Fig. No. 5.8
Literacy of the respondents



The table and figure shows that out of 50 respondents 21(42%) respondents are literate where as the remaining 29 (58%) respondents can neither read nor write.

5.3.8 Educational Status of the Newars

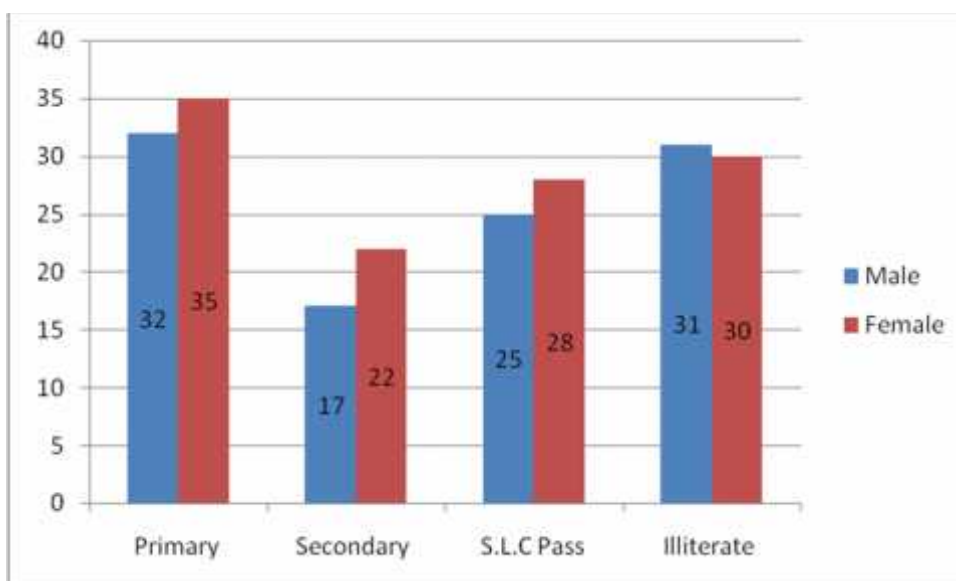
Education is the measurement of socio-economic development of community and nation. It is the major weapon to uplift the poor condition of the weak people of any society. It not only helps the individual for personal development but also provides the knowledge and the skill that gravitate the community towards participation in nation building efforts. On the other hand most of the aged Newars are uneducated. And they feel the importance of education and starts sending their children to school and campus.

Table No. 5.18
Educational Status of the Newars

Education	Respondents			
	Male	Percent	Female	Percent
Primary	32	30.48	35	30.43
Secondary	25	23.81	28	24.35
S.L.C	17	16.19	22	19.13
Illiterate	31	29.52	30	26.09
Total	105	100.00	115	100.00

Source: Field Survey, 2008.

Fig. No. 5.9
Educational Status of the Newars



The table and figure show the educational attainment of the Newar community of study area. Out of the total population 30.48% males and 30.43% females are attaining primary education whereas in secondary education 23.81% males and 24.35% females. Similarly, 16.19% males and 19.13% females have also completed the SLC. And 29.51% males and 26.09% females are illiterate.

5.3.9 Respondents by Income Sources

Nepal is predominantly an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. The income sources of respondents of the study area are as given below;

Table No. 5.19
Income Sources of Respondents

Income Source	Respondents	
	No.	Percentage
Service	13	26
Agricultural	17	34
Trade/Business	8	16
Livestock	5	10
Others	7	14
Total	50	100

Source: Field Survey, 2008.

Above table shows that most of the Newar people are engaged in agriculture to fulfill their family's basic needs. Out of 50 respondents, 13(26%) respondents family income sources is service. They are engaged in different private and government offices. 17 (34%) respondents main source of family income is agriculture, 8 (16%) respondents main source of family income is trade and business, 5 (10%) respondents main source of family income is livestock, 7 (14%) respondents main source of family income is driving, handicraft, spinning yarn, knitting wool, etc.

The Newar parents were interested to send their children to school the main reasons behind it are they came to know the importance of education and the next thing is they don't want to make feel difficult for their children as they have got. So, they know the solution of that problem only can be the education. But now a days the Newars of younger generation know that education can play the vital rote in their over all development. So, there is a considerable increment of interest in education in the Newar community.

In the context of knowledge about HIV/AIDs, out of the total respondents, 35 (70%) respondents have knowledge about HIV/AIDS and 15 (30%) haven't any knowledge about it.

The Newars of study area celebrate many kinds of feast and festivals as the other Newars of Kathmandu valley do. Singing, dancing, eating, drinking are the main activities in festivals. The main festivals are Gathan Mugah, Gunhu Punhi, Yanya Punhi, Sakimila Punhi suunti (Tihar), Maghe s in the study area(Khokana) but they don't celebrate the Dasain. Instead of Dasain, they celebrate their one week long traditional festival called Indrayani Jatra.

CHAPTER – SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is ecologically and culturally a heterogeneous country from southern belt of Terai to Northern high range of the Himalyas. People of different regions have different life style and culture. But in spite of it, people have strong feelings of nationality. Though people belong to different races, castes and different customs and traditions, they live under one unity, which comes to be known as Nepali culture.

Nepali society is caste hierarchical. It has been characterized by astrictive hierarchy of pollution and purity. Among all castes, Newar is an important schedule caste. The term Newar itself was derived from the name of the country, or vice versa. The Newars Speak their own ethnic language that belong to the Tibeto-Burman group.

The purpose of the study was to find out the socio-economic condition of Newar in the Khokana VDC of the Lalitpur district, near to the Kathmandu. The basic objective of the study was to access their living standard, social condition and problems and to analyze the result in a way which can bring a positive change in their life.

To fulfill the objectives, 50 houses were chosen as sample and one person from each household was interviewed with an objective of getting key information. The data collected from the study covered various aspects of their life such as household size, educational status, occupation etc. The summary of the data has been presented as given below.

Among the total population of sampled households, the population of female was found to be slightly greater than that of male. The majority of the people belonged to active age group (15 – 59). So, the households depend on their active age group members for livelihood.

The Newars are not very backward in educational sector. 42% are literate whereas 58% are illiterate which is not sufficient. In addition to it, females are forward in

education than the males. 70.47 percent of males are literate but 73.91 percent of the females are literate.

Occupation is a major aspect that determines economic condition of a person. Most of the Newars in Khokana are found to be dependent on agriculture. They can not make a good living standard even through the occupation. So, many others have also adopted other occupations for extra income generation in leisure time.

Extended or joint family had been a tradition in the Nepalese society, but nuclear or small family is getting popular now a day. Same is the condition in the Newar community. Most of the Newars in study area have have nuclear family. So, it can be concluded that nuclear family is getting popular in the Newar community these days. Not only family structure but other traditional cultures, rites, customs are also being modified along with the pace of modernization.

Most of the Newars get married at their early age in previous year but now it is changing according to time. Traditional marriage is preferred in the community. However, youngsters prefer to fallow modern styles of marriage. After marriage also husband and wife never separate in Newar society. In the study area, no one is found to be divorced and separated.

They follow Hinduism and hence they worship Gods and Goddesses. They celebrate the major Hindu festivals. All kinds of religious ceremonies including birth and death are observed by the Newar according to their tradition and customs. They perform birth and death ceremony in their own away. The most of the respondents were found to give preference to son than daughter.

Regarding the language, they have their own language named Newari, so new and old generations are found speaking own language only.

In the case of dress, traditional own newari dress is hardly to find and only old man wear such dresses. The young people are very much influenced by modern fashion.

On the whole, although the young generation is leading towards new types of occupation and modernization, old generation still is involved in traditional occupation.

6.2 Conclusion

In general, some of the conclusions found from the study area as follows;

- © The economic condition of the Newars of Khokana is satisfactory. Most of the people are farmers. They don't have to depend on others for livelihood. They are fully independent.
- © The literacy percent of the Newars are around 50% and they hardly complete their schooling. People are aware of education. People know its importance and progressing day by day sending their children to school.
- © One of the most popular mustard oil manufacturing businesses is going to extinct. Only few people are engaged in such manufacturing business. Most of them have closed because of outside market competition.
- © They practice diverse cultural activities; they practice their religion, customs, traditions and their social values in a strong and rigid manner. They have strong belief on their tradition. In the present time, due to impact of urbanization and modernization, their cultural practices are being influenced by other cultures.
- © They celebrate different feasts and festivals. In the mean-time, the unproductive expenses are done in the name of festivals, religion and social customs. So, such ceremonial customs increase their expenses makes low save for future.
- © All people from different religions like Hindu, Buddhists and Christians are living together with harmony and cooperation.
- © Unplanned family, economic disability, illiteracy, lack of decision making power, simplicity, conventional approach in agriculture are the main constraints for the socio-economic development of the Newars of the Khokana VDC.

6.3 Recommendations

On the basis of findings of this study the following suggestions are recommended for the upliftment of the overall condition of the Newars of the Khokana VDC.

➤ Raising Educational Status

Education plays the vital role to change the society on all sides. Education level is not enough in the study area. For the development of all sectors, education is a must. So, it is necessary to encourage raising educational status.

➤ Raising Awareness

There is lack of awareness among the Newars. Thus in the Newar society, it is necessary to make them aware about the bad effects of population growth, large family, traditional farming and livestock etc. They are very superstitions and they believe in witches, black magic, Guruwas, etc. So, it is necessary to make them aware about the aforementioned aspects of life. Not only about above mentions topics but awareness should be raise for the keeping society neat and clean.

➤ Aware for the Usages of Contraceptives

The Newars generally do not use contraceptives. They are living in joint/extended families and they give birth to many children. It makes them indirectly socio-economically backward. So, it is necessary to encourage the usages of contraceptives. People are too shy and aware about sex and family planning should be raised.

➤ **Launching Community Based Programs**

To uplift of socio-economic condition of the Newars, Community Based Programs through community based organizations need to be conducted in their areas and encourage them to participate in those programs actively.

➤ **Preserving Traditional Occupation**

The popular mustard oil manufacturing places are in danger of extinction. Only few are involved in it nowadays, due to the outside market, rapid rate of industrialization and low availability of raw materials. They are leaving their traditional occupation. Hence, necessary skills, trainings should be given to them with advance machine. So that they can compete with the factory production and make a good income from it.

➤ **Counseling them about the Negative Effects of Taking Alcohol**

The Newars of the Khokana VDC spend most of their income in useless activities like drinking alcohol (Jad and Raksi) and smoking. Most of the people including females too smoke and drink. Hence, they should be made aware of harmful effects of such activities, which degrade their health and economic condition.

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APPENDICES

APPENDIX-I

HOUSEHOLD SURVEY QUESTIONNAIRE

1. Name of Respondents: _____ Date: _____
Age: _____ Marital status: Married () Unmarried ()
Sex: _____ Diverse () Separated ()
Address (VDC): _____ Education background of Respondent: _____
Present occupation of Respondent: _____

2. Family Roster:

S.N.	Age Group	Male	Female	Total
1.	0 - 4			
2.	0 - 9			
3.	10 - 14			
4.	15 - 59			
5.	60 above			

3. Educational Attainment of family members:

S.N.	Educational level	Male	Female	Total
1.	Primary			
2.	Secondary			
3.	S.L.C.			
4.	Above S.L.C.			
5.	Illiterate			

4. What was your age at marriage?
----- age.
5. Source of drinking water.
a) Tub well () b) Well () c) Stream/cannel () d) Tap ()
6. Do you have toilet?
a) Yes () b) ()

17. What is your secondary occupation?
 a) Farming () b) Wage labor ()
 c) Service () d) Animal husbandry ()
 d) Business () e) Other(Specify)
18. What is the income source of your family?
 a) Farming () b) Labour/Worker ()
 c) Service () d) Business ()
 e) Others (Specify).....
19. Livestock information.
 a) Cow/Oxen () b) Buffalo ()
 c) Got/Sheep () d) Duck()
 e) Others (Specify).....
20. What is your land tenures status?
 a) Own land () b) Owner ()
 c) Tenant () d) Owner cum tenant ()
 e) Landless ()
21. How much land do you have cultivated?

22. Do you have food sufficiency during the year?
 a) Yes () b) No ()
 If no, how do you manage?

23. Knowledge about development.
 a) Yes () b) No ()
24. Loan transaction.
 a) Formal () b) Informal sectoral ()
25. Who is your decision maker of your family?
 a) Male head () b) Female head ()
 c) Both Male & female () d) All members of family ()

26. What is the source of fuel for cooking of your family?

Source of fuel	Percentage
Wood	
Kerosene	
Dung cake	
Agriculture residues	
Gas	
Others	

27. Some information about festivals, ceremonies and rituals.

.....

28. What type of festivals do you celebrate a year?

.....

29. How much is your annual average expenditure?

.....

CHECKLIST

1. When and where did you forefather come in village?
2. What is the period of mourning?
3. What types of practice do you followed for the corpse?
 a) Burial () b) Cremation () c) Both ()
4. Do you have your own traditional dress pattern?
 a) Yes () b) No()
5. Which is the mother tongue?
 a) Newari () b) Nepali
6. Do you have own food habit?
 a) Yes () b) No ()
7. Any other culture and tradition in your community?
 a) Yes () b) No ()
8. Indicate the types of customs, which is being practice in your family during birth, marriage and death ceremonies.
9. Have you planned any scheme to improve your economics condition?
10. What are the socio-economic changing factors of Newar community?

APPENDIX-II

PHOTOES



WELCOME BOARD OF KHOKANA VDC



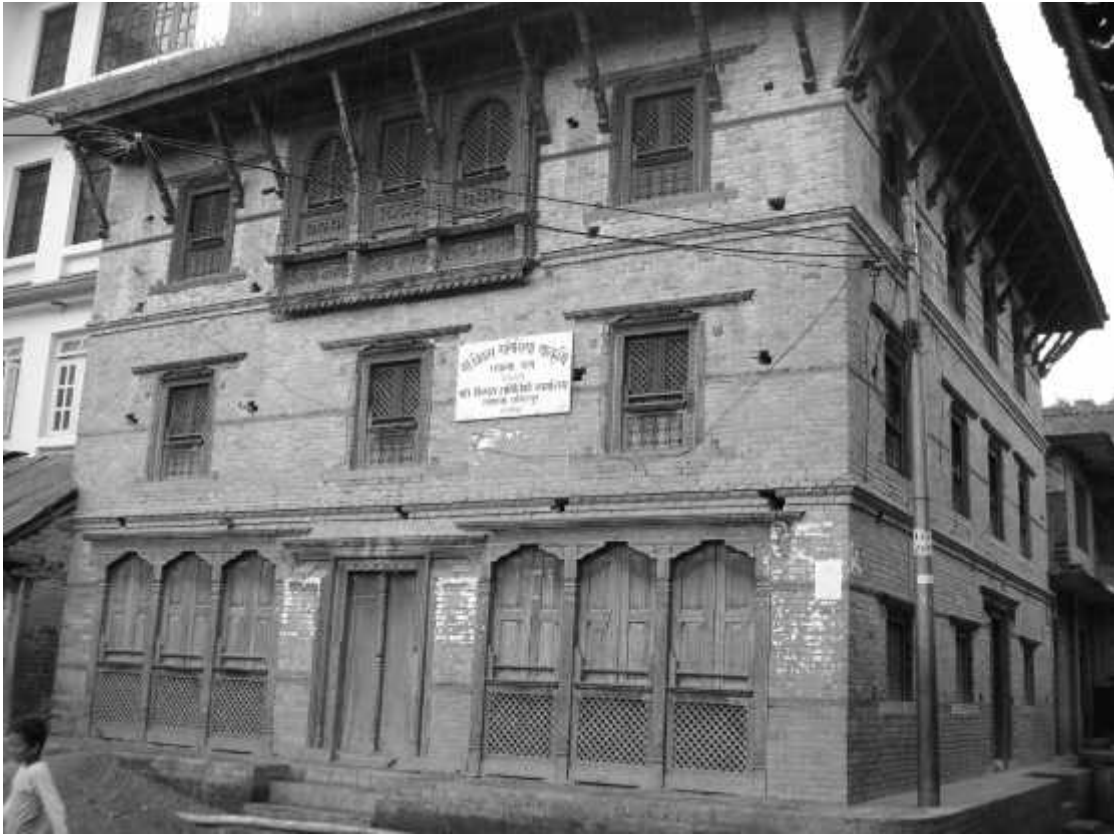
SETTLEMENT OF NEWAR COMMUNITY IN KHOKANA VDC



ARICULTURAL FIELD OF THE STUDY AREA



CHILDREN FILLING WATER FROM PUBLIC TAP



BUILDING OF KHOKANA VDC



THE RECONSTRUCTED POND OF THE STUDY AREA



CHAITYA OF THE STUDY AREA



BUS PARK OF THE STUDY AREA



THE TRADITIONAL WAY OF MANUFACTURING MUSTARD OIL



COLLECTING THE OUTPUT (MUSTARD OIL)