

# CHAPTER - I

## INTRODUCTION

### 1.1 Background of the study

Nepal is shelter for 28 million people which have multi-cultural, multi-lingual and multi-religious society. There can be seen high diversity in people of various racial and cultural groups. Out of the total population residing in Nepal, 35.8 percent fall under indigenous nationalities group. There are 63 types of indigenous/ethnic group (Janajati) who live in different part of Nepal. The large numbers of indigenous people live in the rural area and are engaged in agriculture (CBS, 2011).

There are many kinds of caste and ethnic groups with different language, religion and culture in our country; one can find a lot of indigenous people or tribes in Nepal. Raute, Santhal, Bhote, Kumal, etc. are similar ethnic groups. Indigenous people are those ethnic groups and communities that have their own mother tongue and traditional customs, distinct cultural identity, distinct social structure and written or oral history of their own. Among those indigenous nationalities Chepang are one of them addressed as Adibasi-janajati. Chepang is the commonly used name given to an ethnic group living in central and southern Nepal. They have inhabited Nepal for thousands of years but unfortunately they are still marginalized where ever they are, moreover, they have been left behind in the mainstream of development and they are still living primitive stage and unable to meet their basic needs (food, clothes, shelters, etc). They also inhabit the valleys of the Male Khila River in the mid-region of the Mahabharat Mountains. Chepang used to be primarily ethnic religionists. They have now integrated many beliefs and practices from other religions into their own unique system (Khanal, 2014).

The Chepangs inhabit in the remote and sparse contours, outback and rolling precipices of the districts of Makawanpur, Chitwan, Gorkha and Dhadhing. They have their own distinct language, which belongs to one of the Tibeto-Burman; the Chepangs are mostly hunters, fishers and gatherers. They were highly dependent on the forest resources but over the past few generations the Chepangs have changed their way of life by relying more on production of field (Adhikari, 2011). The Chepangs live in an extended family with people of three generations in same house. These

ethnic groups of people live together and share each other's joys and burdens. Their family is male dominated and the father is the head of the family and makes all the important decisions. But mother plays an important social role in running the home and raising the children. Chepang family members are very cooperative as each of the family members fulfils his or her duty in obtaining food, taking care of family needs and helping with household works very well (Aryal, 2016).

Socio economic status depends on a combination of variables including occupation, education, and place of residence, income and wealth. Sociologists often use socio economic status as a means of predicting behavior (Houghton, 2005). As Chepang are living under utter poverty they are not being able to send their children to the school which has resulted in the lack of awareness about the health care which also indicates the social class of people. In this rapid developing world Chepangs are falling behind in every aspect of the progress; they are not up-to-date with the technological advancement, they are still stuck in their traditional style of living which states their socio economic standard. For a balanced national development it is very essential that their socio economic status is uplifted, so that they could catch up with the national average initially and move beyond gradually. While comprehensive and well throughout programs are required to push forward their socio economic development, such programs should invariably be based on a study which has captured the ground realities, their socio economic aspirations and problems and issues which might stand in the way to their progress ( DCRF, 2009).

These days Chepangs are also involving on other occupations such as trade and commerce, construction labours, business, army man, etc. Though agriculture is being practiced, forest is still an important supplementary source of food; especially wild yams. The main hindrance in their agro-practice is unavailability of irrigation facility. Similarly, insufficient land with difficult topography, poor land husbandry and their traditional life style are other factors limiting food production. Due to lack of landownership they have to work in low wage for other landowner and some even cultivate in less productive land for small amount of food. Food self-insufficiency and food insecurity along with nutrition security is the most prominent issue in the livelihoods of Chepang community. Their subsistence economy is based on forest resources, due to this reason they have poor economic condition and are backward as compared to other ethnic groups (FORWARD, 2001).

The poor economic condition, lack of awareness and presence of caste differentiation in Nepal has affected the educational level of Chepangs. Overall, Chepangs don't have positive attitude toward education. Less than 15 percent Chepangs are a literate, which directs that very small numbers of Chepangs are literate. The number of Chepangs who have completed 15

SLC can be counted on the fingers of a hand. There still persists a tendency among the Chepang to avoid schooling even when the government and other organization are trying to uplift their living standard. They perceive that even with a good education they won't get a good paying job, including government positions. They understand that unskilled jobs in agriculture and international jobs in places like India and Qatar require a low level of education, so their focus on education is low. The facility of education has approached that has helped to forward new technology in the society and by the technological knowledge they are encouraged to engage in other field of occupation. Though their past generations were illiterate, nowadays their literacy rate has reached to 0.23 percent. It also emphasize on the possibility of their future employment opportunities (Adhikari, 2011).

The Chepangs are highly engaged in early marriage, children of 14, 15 years are getting married by the agreement of their parents. Because of the early marriage they don't get chance to focus in their studies as well it highly affect their physical and mental health. The age when children need their parents and their friends to play with, they are being sent to someone else house and are asked to do household work. At the very early age, girls are giving birth to the child, who is not good for the health of both mother and child (UNRCHC, 2012). Child marriage not only denies girls an education, it often makes them vulnerable to a cycle of discrimination, domestic violence and abuse. But it is always not true for all of them, some Chepang also believes that if child marriage is to be eradicated there should be close coordination among government sectors dealing with health, education, poverty and culture and also give priority to basic schooling.

The study on lifestyle of indigenous people is very important because they are the most disadvantaged people and are overlooked in each and every aspect of the national development. And it is necessary to know the problems and issues that are pulling them behind in the way of their advancement, also to enlighten government

bodies to make required policies that are helpful in empowering these groups and provide essential opportunities to them. Till now no people from indigenous group are actively involved in the development projects conducted by the government and no efforts have been put to inspire them to take part in such programs. The reason to study such communities representing indigenous group is to find out relevant information that will be helpful in formulating appropriate policies and programs

## **1.2 Statement of the problem**

Nepal is multi-ethnic, multi-linguistic, multi-racial and multi-cultural country. Every ethnic group has its own economic, social and cultural beliefs. The cultural activities have their own types of important role in the national culture and nation building activities. Thus, it is impossible to develop the country by separating this ethnic group from the national mainstream.

The area of study is selected as the Chepang community of Bhimphedi municipality of Makwanpur District. Most of the areas of Makwanpur district is rural with most people, who are illiterate and poor as well as dependent in traditional agriculture system and work in daily wages. Bhimphedi -1 is a hilly area with sparse population with difficulty of extension of physical facilities like schools, health centers and roads because of difficult terrain. The overall socio-economic and education status of the municipality is not satisfactory and on top of that the community selected is a backward ethnic group of people who have poor socio-economic and educational status and less access to the political, social and economic sector. The major problem share illiteracy, low economic and living status and lack of awareness about education, health and hygiene. There is lack of educational facilities like schools and campuses as well as health facilities and services. The socio-economic and education status of Chepang community is being burning issue in Nepal since the community is considered backward from historic times.

Participation in education is an important dimension to access the development of a society. Education develops the human resources, which is interpreted as a process of increasing the knowledge, skill and capabilities of all people in the country. Such improvement of human resources help to meet the desired goal in different sector and cultural barriers are challenging to get desired goal in the development of education.

In this context, the study attempts to document the demographic and occupation status on Chepang, in order to provide the information particularly in the field of educational status, source of income, age at marriage, food sufficiency, religion, socio-economic condition and life style. For this purpose, the study will be field oriented and based on questionnaire.

Nepal government has organized “parja (Chepang) development programme 2035 B.S.”, to develop their socio-economic condition. Besides this, many NGOs are conducting several types of programmes to bring behavioral changes in Chepang (Parajuli, 2008).

Though many development programmes have been organized and many NGOs and INGOs are working to uplift the Chepang. Still they are facing various problems like occupation and health facilities etc. Another main problem is that they do not feel free to come in contact with other people. In this study the researcher identified the problems regarding their occupation by analyzing the observation result, by studying the family background, socio-economic status from the related field.

Thus, in this study the researcher identifies the problems regarding Chepangs occupational status and socio-demographic condition by analyzing the observation result, studying the family background, income source from the related field.

Thus, to summarize, this study has mainly focused on searching the answer to these research question.

1. What traditional skills of this Praja of Bhimphedi exist?
2. What is the main basis of live hood among Praja Community?
3. How much they struggle to earn from the traditional occupation?
4. What Praja feels about on own traditional occupation?
5. Respondent's perceptions towards their own occupational shift?
6. What Praja views the real causes for such Occupational shift?
7. Among the Praja which new occupation is mostly preferred?
8. How much they earn from, the new occupation?
9. Are they really satisfied in the shift in occupation?
10. What they expect from society and state?

### **1.3 Objectives of the study**

General objective of this study is to find out the patterns of occupational shift among the Praja Community of Bhimphedi Nayagaun in Makwanpur a Rural Municipality the specific objectives are here under.

- i) To describe a socio-demographic features of Chepang
- ii) To analyze the occupational, change among Chepang community of study area.

#### **1.4 Definition of the terms**

**Traditional Occupation:** The Community historically engages in Hunting and Gathering is marked as traditional occupation. The occupation that is continuing from the ancestral period or generation after generation

**Praja Community:** the sect of Chepang community specially residing in the selected study area.

#### **1.5 Limitation of the study.**

Basically, this is an academic study. It has been undertaken within the boundaries of limited time, budget and other resources. And also this study is not free from shortcoming which is universal. The following are the limitations of this study.

During the field every survey, more emphasis was given for participant observation and focused on group discussion with the help of unstructured interviews with various key informants. Since the study relies on primary information gathered from field work, in some cases information might be inadequate to explain the situation due to low percentage of response. In such case, the result of the study may not be conclusive.

Present study is only for the partial fulfillment of Master degrees required sociology. So, detail study was not possible due to lack of enough resources time. Beside this information, the study has tried to meet the objectives as much as possible.

The study is limited numbers factors like:

- ) Since this study contains to the Chepang of Makwanpur-Bhimphedi-1 Nayagau, so the result may not be generalized for all Chepangs.

- ) The study is based on the primary data provided by respondents of Chepang people.
- ) Respondents people were generally hesitate to talk about their true history. Hence in some depth insights may have missed.
- ) The occupational situation of Chepangs may differ from community to community. So, finding from this study may not be equally applicable to other communities of Chepangs.

### **1.6 Basic Assumption.**

The following are the basic assumption of this study.

- i. The Praja's traditional occupation is changing due to lack of resources.
- ii. The traditional occupation is changing due to the use of industrial goods and the Urbanization.
- iii. The changing of occupation leads to change the socio-economic status of the Praja.
- iv. The educated youth are adopting new sources of occupation for higher status and income.
- v. The traditional occupation can be preserved and promoted.
- vi. Use value of traditional goods is decreasing due to modern technology.

### **1.7 Expected outcomes and significance of the study**

The study, although is small with help to have a socio- cultural understanding about Praja an indigenous community group. This study will also help to know the present trend of occupational changes among the Praja. Changing occupational pattern is found to be one of the biggest human problems not only in urban society but also to every corner of the country. Sociological approaches have proved to be the very effective in solving such human, socio-cultural related problems. The traditional occupation was an important and reliable for the fulfillment of the local needs. The traditional occupation occupies a vital place in the south Asian socio- religious system. The recent trend is an alarming in relation to the Indigenous groups and hence threatening the smooth running system of the people. In short the changing

occupation had made great problem in the rural work force, which is needed to be identify in the right time.

It is expected that this study will be able to provide concerned parties with information and suggestion that can be very useful in formulating appropriate policies regarding the backward marginalized groups the Praja. Thus ultimately it may help to make the provision for long run of the traditional skills of the concerned group. Likewise, the rural craft and technology will again be regained to its past strength.

It is also expected that this study will uncover the issues of grievances of such people who were exploited and are compelled to shift the occupation. Similarly, this study is expected to be one of the building blocks in the Chepang community literature enhancing the existing knowledge of the academicians.

## **1.8 Organization of the Study.**

The present research is divided to six chapters, according to the nature of the study. It begins with the introduction and ends with the summary, conclusion and recommendation. The first chapter deals with introduction of the study along with the statement of the problem, research objective, and expected outcomes of the study and the operational definition of the terms. Relevant literature has been reviewed in chapter two, which deals with theoretical overviews and the review if related literature. The third chapter includes the methods adopted in this study and the fourth chapter presents the socio-economic and demographic background of the study site.

Similarly, chapter five is about changing patterns of traditional occupation and the occupational preference, and sixth chapters include the summary, conclusion and recommendation. At last schedule used in the study, check list of the FGD, pictures etc. are presented.



## **CHAPTER- II**

### **LITERATURE REVIEW**

This chapter presents theoretical review along with the review of relevant literature.

#### **2.1 Theoretical Review on Sociology of Occupation.**

Man is not only a social being; he is also an economic being. He is incessantly engaged in what are known as economic pursuits or activities. These economic activities are so multifaceted, varied and complex they constitute what is known as economy. All the human activities that involve expenditure of the energy cannot be treated as work. The activity peculiar to work is essentially central on the object. The term 'work' would seem to have a perfect unambiguous meaning in our modern society (Rao, 2001).

Sociology of occupation is the new branches of sociology. It deals with the problem of examining how the occupational structure and particular occupations associated with other segment of society like the family, the economy, the educational system, the political system and the system of social stratifications. Its investigations concentrate upon the following themes;

- i) The division of labour, its causes and consequences,
- ii) The study of specific occupation of the people like the prostitute, the dockworker, the clerk, the architect, the physician etc.
- iii) The function and meaning of work and related phenomena such as leisure, unemployment and retirement.
- iv) Researcher are also under taken on such topics as the amount and method of remuneration, recruitment and training, career patterns, conflicts inherent in the role, the relation between personality and occupation interpersonal relations at work, the public image of the occupation, and the distribution of power and prestige within the occupation.

In relation to social importance of work and occupation, Rao(2001: 382-383) further states that,

*"Work and occupation have assumed utmost social importance today. They have not only social importance but also economic, psychological and human significance. Because they satisfy the need of the man as well as it fulfill social and psychological needs too, as work gives them a valued status in the society."*

He further had said about the co-relation of work-occupation and mental health as,

*"Work and occupation have great therapeutic qualities for mental illness. Man has often resorted to external occupations in order to keep the mind healthy and free from the mischief. Dr. H. Simon, the director of Gutersloh mental hospital in Germany, recommended as a remedy for mental patients meaningful the isolation both internal and external with which the mental patients are threatened. He stresses in particular. "The necessity of finding an occupation especially suited to the patient an individual".*

### **2.1.1 Occupational Pattern and Social Prestige.**

In relation to the occupational pattern Emily A. Schultz and Robert H. Lavanda (1998), the cultural anthropologist had stated that, "Jatis (caste) are distinguished in terms of the food they eat as well as their traditional occupations, these features a ritual significant that affects interactions between the members of the different Jatis. In the Hindu belief certain foods and occupations are classed as pure and other as polluting. In theory, all Jatis are ranked on a scale from the purest to most pollute. Ranked highest of all are the vegetarian and the lowest ranking Jatis are "unclean" meat eaters, and leather workers occupations that involve slaughtering of animals and torching polluted thing are themselves polluting.

In the American journal of sociology a collection of articles on occupational mobility and occupational career pattern in vol.57, Lipset and Bendix (1952: Pp494-504), write that,

*"The occupation of an individual is correlated highly with his social placement, by the member of the same community. An individual work career*

*is judged by his occupational rise or fall it is so judged because occupation combines to some extent with economic with prestige aspect of social class."*

Whereas Harold (2000:Pp.226) in his writing writes that, "Most commonly recognized class inequality is income. The usual assumption is that working class people receive below- average incomes, the middle class receives the average incomes, and the upper –middle- class professionals and managers receive above average to high incomes. These traditional assumptions about class income inequality are becoming much more of a reality today with the growing inequality and ever lower pay for working class position."

He further had state that there is an underlying assumption in Marx's view that, "Human nature requires us to have meaningful work that can be identified as an extension of us, to fulfill psychological needs. When the conditions of labour removes this identity with work then the work has no control over the work process, the result is un-fulfillment and alienation." (Harold: 2000:Pp.226)

Whereas John (1995), state that, "Beyond generating income occupation also sense as an important source of social prestige. We commonly evaluate each other according to the kind of work we do, envying some looking down on their usually prestige to low prestige occupation."

Parajuli in his article to Political science journal stated the way of disappearing the traditional occupation, as modern kinds of occupations are replacing the traditional occupation pattern in Pokhara, the socio-economic background of the respondents determines the change of occupation, the selection of occupation is being governed by modern value rather than by traditional value and migrated people are more occupationally mobile in comparison to residents of Pokhara city.

He further state that agriculture related work and labour were considered as lower status and least income earning occupation, business service and miscellaneous occupation were considered as high status more income earning occupation is losing its attraction and nonagricultural occupations are gaining popularity in respect to status and income in urban societies. Occupation is a good index of position and achievement in present society. Previously traditional occupations were available in the basis of caste and family as an ascribed as an achieved status of an occupation

holder. He also mentioned the reason for shifting the occupation as due to the following facts.

- a) Low income,
- b) Low status,
- c) Rough and hard work and
- d) Family dissatisfaction.

### **2.1.2 Occupational Structure and Social Mobility.**

Generally industrialization and modernization of economics reveals patterns of the change in the occupational composition of the labor forces. When industrialization begins the proportion of workers employed in manufacturing and urban services rises and the proportion in the agriculture declines not only because factory worker are recruited from the rural areas. Occupational mobility may be discussed by examining both the mobility of the occupation themselves and individual movement from one occupation to another. Mobility may involve changes in locus, function, income, prestige, power, independence or other occupation. (William-1994)

Thus, in cultural change terms, change occupation is not only the matter for the study rather it also convey strong message that the gradual change in occupation makes a great impact in the social solidarity. So the continuation of such occupation is must. Therefore the pattern of change must be studied in the right time, to bring these groups with their traditional skills to build new Nepal, as well to bring them in main stream of development. Likewise cultural change also provides important guidance and help to study the change that occurs and the elements that influenced to occur changed.

Social mobility refers to the movement by individuals or group from one social role or social status to another. Most of the studies of the mobility have focused on mans intra-generational mobility, comparing sons with fathers. An important work of Peter and Ducan (1967),

*"The American occupational structure developed a former model for investigating the ways in which father occupational structure does and does not influence the status and mobility of sons."*

While recognizing that life is a complicated ongoing process, they attempted to discover and trace a sequence of the life events and social variables, they found that fathers education and occupation each had about an equal influence on the son's occupation. The son's education had the most significant impact on eventual occupation and that family background could play a role in occupational choice even after the formal education was completed.

As we know that anything that is adopted by man, from the environment for his survival is termed as culture. Human as a social being from the very beginning had adopted certain occupation, as demarcated by their culture. It may be internal factor such as new inventions may lead to an increase in the supply of food and population growth or external factor such as invasion may bring cultural changes in every society. The study of the culture change provides an integrated framework for understanding the real cause for the change in the patterns of occupation. The real value of studying culture change lies in helping human to see previously unrecognized relationships between the occupation of the people and the change pattern of culture (Evon. 1964)

Occupations are the component of the culture, not a social structure. This is an important point, because occupational structure there by becomes essential system of beliefs to which people are oriented, not a system of activities that people perform. Occupations are quite different from jobs. A job may define as a role ordinarily performed primarily for the purpose of earning of livelihood in a commercial economy. It is a component of social structure. An occupation is more or less publicly recognized cultural category, into which certain people are both popularly and officially classified; because they are hold, in some cases at one time have hold. Jobs exhibiting that particular set of characteristics which constitute the criteria for inclusive in that particular occupation category. Occupations are thus culturally defined by jobs have in common, distinction between jobs and occupation are not uncommon in the literature (Moore, 1977).

Occupation has also been the key structural component of the studies of social mobility, whether in the intergeneration or within the careers. The chances for sons to exceed the occupational ranks of their fathers constitute a measure of properness of any institutionalized system of social equality. Thus in properly technical sense the term is 'stratification'. (Lipset and Bendix 1959)

### **2.1.3 Occupational Prestige and Social Inequality.**

Occupation has come to be recognized as a principle factor or determinant over a wide band, of other significant social variables; life styles and life cycles (Wilesky and Lawrence, 1979). Moral, social participation and especially, social status or ranked, Income, power and authority, and prestige are all linked to occupation, not only by correlation analysis and regression equation, but also at least in part by constituting attributes of jobs rewards for work. Education, which alone with occupation and income is standard component of combined measures of socio-economic status, figures primarily as a mode of assess to occupations and occupation careers. Generalized social ranking, if it makes any sense at all except as an analyst exercise, is likely to reflect these entire mode of different valuation.

## **2.2 Review of Related Studies**

Karmacharya stated that traditional way of farming practices in the difficult terrain, the produce are not sufficient for whole year and they have to depend upon the forest resources. Because of rapid deterioration of the forest, there are not many resources to gather and hunt. So, Chepangs have to find the other alternatives for survival. (Karmacharya, 2014).

Adhikari (2011) has given in cited to the Modernization Theory that gives special focus on an economic and physical development. Moreover, this theory perceives development as physical development. The researcher does believe that Chepangs are underprivileged and underdeveloped and that they need to be developed both economically and physically. Generally, education is affected by economic conditions of the family, social values and behaviors, traditional believes and cultural phenomena. A wide array of studies has shown that socio-economic status of family

background continues to influence participation and retention in education, despite the many education policy initiatives (Adhikari, 2011).

Various writers have mentioned about social change. Singh has described social change as dynamic changeable in his book “social change in Indian society (1975)”. He defines social change as „changing pattern of family, by modern intellectual influence“. “Cultural and social relations bring great change in society”.

Development in Chepang context can be defined as eradication of poverty, illiteracy, poor health, low agricultural production and lack of infrastructure development such as good walking trails, roads, school buildings so on. Therefore, the government of Nepal has initiated to modernize „backward and primitive people to integrate into mainstream society (Gurung, 1989).

In the study of Chepangs Struggle for Survival: Views from Makwanpur and Chitwan Districts it was stated that, the remoteness of Chepang settlements is regarded as one of the main reasons behind these low literacy rates. Most Chepang villages have only a primary school and students need to travel three to five hours every day, usually over sloped and difficult terrain, to attend secondary level schools. Based on the literatures reviewed, it was widely reported that Chepangs live in a state of chronic food deficiency and have been facing severe starvation every year. Only one percent of the Chepangs have cereal food surplus and about 60% of the families have food that does not last more than six months (NCA, 2004). For rest of the time, they eat the wild food items – namely hunting wild animals, birds, fruits, yams, nettles and tubers. The serious shortage appears primarily due to small land holding and low yield of marginal unproductive land (Gurung, 1995).

Most of the writer has stated that the Chapangs are socially and economically backward, but they fail to describe or the knowledge being lag to describe the changing pattern of occupation. So in this study researcher had tried to describe the factors that lead to change the traditional occupation of the backward group the 'Prajā' among the Chepangs.

## **CHAPTER-III**

### **RESEARCH METHODS**

This study mainly focuses on the Chepang Community and their Occupational shift in the ward No. 1 of Makwanpur-Bhimphedi municipality. This study has intended to gain the information on their position and the expectation from the society. Therefore, this study has employed a broad framework and tried to apply a more holistic approach to fulfill its objectives. This section discusses research methods employed to accomplish the study objectives.

#### **3.1 Rationale for the Selection of the Study Site.**

This study is going to be carried out on Chepang Community residing in Makwanpur-Bhimphedi municipality-1 Nayagau. Therefore, many people from periphery district Chitwan, Gorkha, Dhading have migrated to Makwanpur. Most of the Chepang are migrated from Chitwan and Dhading many years ago. They are concerned with Bhimphedi-municipality-1. In Bhimphedi municipality-1 52 household of Chepang community, among 52 household, 50 household were taken as a universe sample.

The young generations of this group were detracting from their traditional occupation and more often they likely to go to abroad for the foreign employment. Researcher has a personal experience through the observation as being the member of the community. This is very helpful to understand social setting, ways of life and to have social contact. That is why; I had selected this area for this study.

#### **3.2 Research Design.**

The major emphasis in this study is to analyze and explore the causal factor for the changing occupational shift among the Praja Community. It has set objectives to analyze the pattern of change in and among the Praja Community and changes in social setting. This study tries to explore the perception of the people of same study side in their present situation. Considering all this facts, both exploratory and descriptive research design were chosen in this work. Explorative research design was



used to understand the causal factor of change in the occupation shift and mobility among the Praja. Descriptive research design is used to describe the changing factor for the occupational shift. In this study the people perception and the social adjustment of new changed of Praja has been studied.

### **3.3 Nature and Source of Data.**

Both the primary as well as secondary data were employed in this study. But, the primary data and the information were extensively utilized as the main source of this research work. By nature the primary data were both qualitative as well as quantitative. Emphasis had been to both quantitative as well as qualitative data. Quantitative data were collected mainly from the interview schedule, and qualitative data from the focus group discussion and in case studies methods. Some secondary data and information were also extracted from the different published and unpublished sources; such as journals, books, articles, etc. as per the requirement to the research.

### **3.4 Universe and sampling**

Bhimphedi municipality, 1 Nayagau was purposively selected. There were 52 household of Chepangs and 50 household were taken as a universe sample.

### **3.5 Primary Data Collection Techniques.**

On the basis of research objectives, questions and the types of data required for the study, the following techniques were adopted to collect the primary data.

#### **3.5.1 Household Survey**

In order to get reliable and valuable data about the occupations background of Chepang, a household list was prepared and among total 52 houses 50 house's head acted as the main respondent were survived interviewed and observed.

#### **3.5.2 Observation**

Observation technique was adopted in various steps in order to study various aspects in the research site. Frequently observations on Praja's were made in different time period during field visit and field work. But, important observations were made

during the political addresses by the leaders of the people and the government policies for the foreign employment. Observation adopted was both structured as well as unstructured, but most structured observation was done to get more qualitative data. During this they're out going record were recorded.

### **3.5.3 Interview Schedule**

This technique was been the main basis of collection of primary data. To collect required data an interview schedule which both open and close ended question were prepared, under the instruction of research supervisor. A careful attention was provided while constructing of structuring the schedule. Questions included in the interview schedule framed in such a way that they can provided with both qualitative and quantitative data. Importantly the questions in the interview schedule were structured type.

### **3.6 Validity and Reliability**

The validity of the instrument was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis has given to maintain the objectivity of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by the careful planning of the questions in the interview schedule.

### **3.7 Method of Data Analysis and Presentation**

All the collected data has been analyzed both qualitatively as well as quantitatively. Quantifiable raw data have been analyzed by using computer software MS Excel for windows. While presenting the data, simple statistical tools like; frequencies and percentage has been used. Likewise, tabulation and graphical representation has also been made.

The non-quantifiable qualitative data have been managed manually and analyzed descriptively. In order to present some quantitative data figures, charts, diagrams, have been used. Some case studies reports were also included in this report to support the analysis and discussion. Similarly, suitable photographs taken during field visit were inserted for better illustration and reinforcement and the evaluation aspects, of the report.

## **CHAPTER-IV**

### **SOCIO- DEMOGRAPHIC STRUCTURE OF THE STUDY SITE**

This chapter includes the socio-economic and demographic background of study area and the respondents. It includes the study site description, location, cultural setting of the study site, climate, historical perspective of the study site, social organizations, social ranking, education, economic structure, occupational structure, land holding, demographic structure, family size, age and sex composition. This chapter begins with a brief study of the study site description.

#### **4.1 Study Site Description**

This study covers an area of ward No. 1 of Bhimphedi municipality of Makwanpur district. It is situated to the south west of the in the Rural municipality, in Makwanpur district of Bagmati Province. The land topography varying from an altitude of 860 meter to 1415 meters above the sea level. The study site is plain which is known as Bhimphedi Bensi. It has a fertile land formed by the river surrounding it to three sides. It is border by Makwanpurgadi Rural Municipality to its east, Heatauda Sub-Metropolitan City in the west, Ward No 2 of Bhimphedi Municipality in the north.

The Chepang population totals around 50,000 (0.23% of Nepal's population) and is scattered mainly across the districts of Chitwan (40%), Makwanpur (29%), Dhading (20%) and Gorkha (5%) where the majority live in sheds made of tree branches (see photo). According to the recent Nepal Living Standard Survey, almost 90 percent of Chepangs live below the poverty line, earning around 6,000 Nepali rupees per capita annually. (UNRCHC)

#### **4. 2 Family Structure**

Family is important unit in the social life of Chepang people off all human groups; the family is the most important primary group. According to the sociologist Nimkoff, "Family is a more or less durable association of husband and wife with or without children, or of a man or women alone with children." Chepang people work

together for existence as they live the subsistence life all year round. This hardship makes strong bond and affinity towards the family. All the members should work all day long as they are busy with agricultural work whole year round. Nuclear family is common among the Chepangs. Chepangs are generally prolific having children so they have lot of members in family. Once son gets married and brings wife, he tends to live separately because it is difficult to accommodate the extended family in same small house. In fact, his parents also encourage him to live separately and leave him to struggle for survival providing some land. There is mutual cooperation and support among all which is essential feature of village life. Parents generally live with their youngest son.

**Table 4.2: Types of Family in the Study area**

Types	No. of Households	Percent (%)
Joint	13	26
Nuclear	37	74
Total	50	100

*Source: Field Survey, 2077*

According to table 4.2, it shows that they want to go nuclear family. Chepang are seen respecting elder man of the house. But, majority of Chepang people are practicing nuclear family with 74% and joint family 26%.

### 4.3 Marriage

Marriage is one of the important occasions for every people. Proper way of marriage among the Chepang community is *magani bibaha* (also called *magbiha*). Boy's family formally proposes to parents of girl for the marriage. But now *bhagi biha* (marriage by elopement) is more common among Chepang. In *magi biha*, people accompanied by boy's father (or his close relative in absence of father) visit the girl's family with *pong* (earthen vessel full of *rakshi*, the millet alcohol) which is offered to them which is called *salla pong*. When girl's parents accept the *pong* and drink *rakshi*, marriage proposal is formally accepted. Before they accept the *pong*, they inquire with their daughter about the proposed of marriage. *Pong* is only accepted with both daughter

and her parents agree with the marriage. They also have meat with *rakshi*. Then they discuss about the proceeding of marriage ceremony.

Marriage is done very simple way according to the economic status of family. Procession is organized at bridegroom's house which consists of family friends and relatives and they leave for bride's house. Parents give tika to bride and bridegroom. There is not much marriage proceeding but basically people enjoy eating, drinking and dancing. Then procession return back to home with the bride. The thread is tied on the door, when bride and bridegroom enter the house; they have to break the thread to enter the house. Inside the house, bridegroom put the *sindur* (red powder) on the parting of bride's head.

*Bhagi biha* is now common in Chepang . In *bhagi biha*, they could marry girl of any caste and ethnic group with their choice when they both like each other. When boy brings girl with elopement, family of bridegroom has to go to bride's house with pong (*chori pong*) to settle the issue. This is generally known as *sodhani janu*. When they go for *sodhani janu*, they have to take *pong* with millet *rakshi*, cooked meat which are offered to bride's family and ask for the apology for the wrong doing of their son and their formal consent for this marriage. If they give the consent, then *dhog vet* will be followed, which is formal way of introducing and respecting each other. After the marriage, bride and bridegroom have to go to bride's parents' house taking with *solli* (bamboo basket) of food and drinks. In case of *magi biha*, they need to take all the food stuffs mentioned above except the *jaad*. There is practice of getting married the daughter of maternal uncle (*mama ko chhori*) but it is not common and also limited to only *bhagi biha*. There was also practice of getting married of *phuphu ko chhori* (daughter of father's sister) still this village is following the trend. Chepangs call *mama* (maternal uncle) as *sasura* (father-in-law) and this could be the reason that this marriage practice has established in the society. Marriage is monogamous but there are few cases in the villages that men have more than one wife. Though there is law to get married only at the age of 20 but many girls and boys get married as early as 14-15 years of age. They observe clan exogamy as they are free to marry any member of the Chepang and other groups, except with members of the same clan.

**Table 4.3: Status of marriage in Chepang**

Types of marriage	No. of household	Percent (%)
Magani bibah	13	26
Bhagi bibah	37	74
Total	50	100

*Source: Field Survey, 2077*

Above mentioned table shows in the study area majority of the Chepang (74%) have followed bhagi bibah, the couple liked each other's and eloped for the marriage. Remaining (26%) has followed magani bibah which is called arranged marriage.

#### **4.4 Education**

Chepangs are among the least educated people in the country. Lack of education and awareness devoid them from mainstream development. From Bhimphedi, only 6 of them have passed out SEE. Because they live isolated life in the hills, many of them are still shy and timid. Economic opportunities for Chepang are less because of lack of education and awareness that obviously impact upon their health that ultimate affects their economy. So, this vicious circle of poverty remains for them for whole life. Now Chepang kids are getting primary education in government schools which are established in every ward. But for secondary level they have to walk about an hour to get to the school. As there is one secondary school in Sanutar many students from Nayagau, Yangrang, Kharka has to walk an hour's every day. Some Chepang who are having good economic condition have rented a room nearby school in Sanutar but everyone are not able to rent the room. After finishing class 5, they either involve in household and agriculture work or go outside the village to work as labor. Elder children have to ask care of their younger siblings when their parents are busy in other works. As parents are also ignorant and economically poor, they do not take much care about the education of their children. They are happy when their children do the household work. So, many kids even do not finish the primary level education. But now things are gradually changing in such mix communities where other ethnic groups are giving emphasis on education.

**Table 4.4: Educational Status of Chepang Community (6 yrs above)**

Educational status	Male	Percent (%)	Female	Percent (%)	Both	%
Illiterate	6	12	14	28	20	40
Literate	18	36	14	28	32	64%
Primary level	7	14	8	16	15	30%
Secondary level	15	3	12	24	27	54%
SEE and above	4	8	2	4	6	12%
Total	50	100%	50	100	100	100

*Source: Field Survey, 2077*

Above mentioned table shows that there is still less people are educated in the study area. Till now only 6 people with 12% have passed out their SEE examination. Most of the people dropped out from school after they pass Grade V, they can't go far for their study. 64% of Chepang people are literate, 40% illiterate, 30% have passed out primary level, 54% have passed out Secondary level.

#### **4.5 Health and Sanitation**

Health is of the most important indicators of the development. Healthy person can command healthy society. So, we have been hearing a famous quote since our childhood that "Health is wealth". The condition of Makwanpur, Bhimphedi municipality-1 Nayagau is not so satisfactory. There is no concrete road yet, and in that village no health post. People from that village had to walk 1 hour to reach health post, or they have to hire an auto. There is still difficult in serious illness happened they have to go in main city Hetauda. Some households are still not having toilet in that village. Therefore, health and sanitation needs to be improved in that village. No. of households having different types of toilets in the study are can be shown in the following table.

**Table 4.5: Types of toilets in survey household**

Types of toilet	No. of household	Percent (%)
Permanent	12	24
Temporary	15	30
Toilet less	23	46
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2077*

Above table shows that Chepang people of the study area are still not using toilet. 46% of household were found without toilet and they go to near jungle for toilet, which shows that there need awareness and education to improve the conation of health and sanitation. 24% of household has permanent toilet and 30% of household found having temporary toilet.

#### **4.6 Land Property**

Total household of the study area was 70 and universal sample was done of 50 households. Out of 50 households only a household does not have permanent land. Average land holding of all the respondents is 15kaththa but one Chepang of Nayagau named Bhil Lal Praja found having land of 40 kaththa as well. Chepangs living in the hills have more land than that of lower altitude. Few Chepangs are involving in vegetable farming in commercial scale. They generally grow tomato, beans, coriander, cucumber etc in some others Chepang village but none of Chepangs from this village are found in commercial farming.

**Table 4.6: Land Property of Chepang household**

Size of land	No. of household	Percent (%)
2-15 kaththa	47	94
16-40 kaththa	2	4
No land	1	2

*Source: Field Survey, 2077*

The above-mentioned tables shows that people of the study area has minimum of 15 kaththa of land with 94%. Only 4% has above 15 kaththa land and 2% does not have land.



## **4.7 Rituals of Chepang**

### **4.7.1 Birth Ritual**

All the Chepangs observe the birth ritual (*janma sanskar*). This ritual is observed either on 3rd day, 5th day, 7th day or 9th day since the day when baby is born. This day is chosen by family in their convenience. Most families conduct the ritual on 3rd day because once it is done everything will be purified and they could resume their normal chores. Some families require birth ritual be conducted by daughter and son-in-law or sister and brother-in-law. *Jhankri* (shaman) is not required to perform the birth rituals. *Chelibeti* also come but it is not required bring *solu* with them. There is the tradition of tying the thread around the waist, wrist, leg and neck of baby. Thread is colored with turmeric. If the child is boy, thread is tied on his right hand and if girl, thread is tied on her left hand. Baby's parents also get the thread on their wrist. Name is given to the child by their parents. The purification of house is done by sprinkling mixture of *sun-pani* (water touched by piece of gold) and *gahut* (cow urine) around the house with *pati* leaves. All the houses of close relatives ( *daju vai khalak*) which are around in the village should also be purified by sprinkling *sun-pani gahut-pani*. Depending upon their tradition and economic condition, ritual practices would vary slightly. Some family will offer food mainly *dhido* and chicken meat to the relatives who come to attend the ceremony.

### **4.7.2 Weaning Ceremony**

Only few Chepang families conduct the weaning ceremony (*bhat khwai*). If a child is boy, the weaning ceremony is conducted on 6 months and in case of girl the ceremony is done on 5 months since the birth of child. On this ceremony all the close relatives and villagers are invited and *chelibeti* will come with *solu*. Parents first give *tika* and feed rice pudding to the child. Then other invitees follow suit. They also offer some *bheti* (money) to child. Then the feast will follow. Food consists of rice, *dhido* and meat. They celebrate this occasion by singing, playing *madal* (traditional drum) and dancing. Many Chepang families do not afford to conduct the weaning ceremony mainly because of economic condition in the past days, but these days in the study area found it making as a big day inviting their relatives.

### 4.7.3 Chhewor

*Chhewor* is similar to *bratabandha sanskar* conducted by Brahmin and Chhetri according to Hindu culture. Many ethnic groups: Gurung, Magar and Tamang who are living along with Chepang conduct this ritual. *Chhewor* is done only for boys before the marriage ceremony. Ethnic people believe that child remain in animal life (*juni*) until they gone through this ritual. It is regarded that boy is converted to human life from animal life after *chhewor*. All the relatives, friends and villagers are invited in this grand event. Maternal uncle should be present and he initiates the proceedings. Most Chepangs do not conduct the *chhewor* because of the economic condition. Only few well off families could afford to do this event. But they are all happy to participate in the *chhewor* of other ethnic groups.

### 4.7.4 Death Ritual

Traditionally Chepang people bury the death body in the hill and this trend is still widespread in most Chepang villages. In the places where is much influence of other cultures especially Hindu custom, Chepangs cremate the death body. Cremation is also done according to the wish of deceased person who had expressed his wish before the death. When person dies in the family all the close relatives, friends and neighbors gather to help family to take the dead body to graveyard. They collect money to conduct the death rituals if the family is poor. A pit is made in the hill and wooden platform (*taad*) is placed on the ground inside the pit upon this *syaula* (leaves and fodder) is put. Some people also put the bed sheet of deceased person. Upon this, body is placed with its head position on west. Head position would be towards west because sun sets on west and this is symbolic representation of setting off the person. Before the body is covered by earth, the wooden platform is placed above the body. Graveyard is chosen in the hillside but the pit should not be dig in the area higher than the previous graves around that areas. Graveyard should not be close to river or any water sources. Food is given to *malami*(people who participated in the funeral ceremony). Family members observe the 13 days of mourning period. After the mourning period, *jhakri* beats *dhyangro* (traditional drum) reciting mantra and calling rip (the departed soul). He urges departed soul to rest in *pirti lok* (adobe of the ancestors) and not to trouble the family and the community. On this day, *chelibeti* (married sisters and daughters) bring chicken and various types of food (apple,

orange, meat, fish etc.). The food is given to chicken. Particular item chosen by chicken is regarded as the food the departed soul would like to have. Food preferred by dead person is given to his/her soul putting at the *dobato* (crossroads). After these rituals it is considered that soul has been rested in *pitri lok* and now onward he/she becomes the ancestor deity. *Pitri puja* (ancestor ritual) is done annually every month of Mangsir. *Pitri* is always worshipped and offered the food and drinks in the important rituals and festivals like Nwagi, Dashain and Sangranti.

#### **4.8 Religion**

Shamanism plays important role in the life and believe system of Chepang people. They have strong believed that shaman is responsible for their existence and survival. Whenever they have problem or if someone in the family get sick, shaman should be consulted for cure. Shaman should be appeased continuously by providing whatever he asks for. Shamanism is traditional religion of Chepangs though they have adopted the outward form of Hinduism. With the intermingling with other faith and culture, they have blended others faith and culture in their fold. While accepting other's culture, they also retain their own traditional practices and rituals. They celebrate the main Hindu festivals: Dashain and Tihar in their own way. They also conduct the Nwagi and Kul Puja which are age old practices. Though traces of Hindu practices are accepted and blended with traditional cultures, they do not follow the path of orthodox Hinduism. They do not have caste concept. Unlike Hinduism, Christianity has greater impact on traditional culture and belief of Chepang. Motivations of the early Christian Chepang were multidimensional, integrated and embedded on the historical and socio-political context (Lagan Rai, 2012: 2). Exploiting the economic and social position of ordinary Chepangs, Christianity has been introduced much aggressively in most of Chepang communities. Christians gradually adapt themselves in local life providing economic incentives and support to deserving people. Poor people like Chepangs realize the good option when they do not have to spend much effort and money to shamans and to old system. But, in the study area very few have converted their religion in to Christianity.

**Table 4.8: Distribution respondents by Religion**

Religion	No. of households	Percent (%)
Hindu	43	86
Christian	7	14
Total	50	100

*Source: Field Survey, 2077*

According to the above table 5.3, among 50 households, majority of the Chepang are Hindu, though they have their own festivals and pooja they celebrate. Due to the influence of westernization and poor economic condition very few of Chepang people of study area have changed their religion into Christianity.

## **CHAPTER -V**

### **OCCUPATION OF CHEPANG**

This chapter deals with traditional occupation of Chepang community and the modern occupation that they are following today and the factors for the shift of their traditional occupation into modern occupation.

#### **5.1 Traditional Occupation of Chepang**

##### **5.1.1. Hunting and Gathering**

Chepang used to live nomadic life by hunting, fishing, food gathering, and partly food bartering in early days. Now they gradually progressed from their traditional life style and they are involving in agriculture and animal husbandry a lot. Because of the traditional way of farming practices in the difficult terrain, the produce is not sufficient for whole year and they have to depend upon the forest resources. Because of rapid deterioration of the forest, there are not many resources to gather and hunt. So, Chepangs have to find the other alternatives for survival. However, *gittha*, *vyakur*, *tarul*, *tyaguna* (*pangdam* in Chepang language) are still found in the jungle which are used as supplementary diet. These are underground roots. *Gittha* is commonly found in the jungle even in the lowland. They also collect edible mushroom (*dudhechyau*) and wild *niuro* (*dotheniuro*) from the jungle.

It is said that parents give the chhyuri trees to their married daughter as dowry. Chepang people came to know about it but they never practice in Nayagau yet. It is written that Chepangs like to hunt the bats and Chepangs of others places eat it but it is found that Chepangs of Nayagau they don't consume bats, and before also no one from that village eat those bats where Chepangs of Chitwan loves to eat it. They also hunt porcupines occasionally. Some people also barter the foods tuffs for corn or money. They generally barter wild yam for corn. Chepangs are gradually turning into

sedentary life but still they always seek for better place with plenty of good resources for survival. When they migrate to new places, they clear the prime forests to extend the agricultural land. The practice of slash-and-burn has destroyed huge forest areas that have tremendous impact on the environment.

### **5.1.2 Animal Husbandry**

Besides hunting and gathering, animal husbandry is other main source for income for Chepang. Depending upon the economic status of family and geographic location, they keep number of chickens, goats, buffalos, cows and boars. All the Chepangs keep these domestic animals either *for their* own use or sell them to get the much needed cash. These animals like goat and chicken are sold to pay off the debt that generally incurred when they buy food stuffs during the food deficit months. For agricultural work, they need at least a pair of ox (*ekhalgoru*) to plough the field. So, they keep ox for this purpose. For their shamanistic culture, they need goat and chicken (mostly chicken) for sacrifice. They require these animals for almost all the rituals and festivals. They need to take chicken when they go to their wife's parents' house after marriage (*maitamannu*). So, it is common see at least few goats and chicken roaming around the houses of Chepang. Most of Chepangs are so poor that they could not buy goats so that *adhiya* system is prevalent in Chepang communities. This is the practice of keeping and rearing the cattle especially goats that belong to rich people of village or nearby village (rich person who also lend money is called *sahuin* Nepali) and when number of calf is born they are equally distributed to farmer and *sahu*. Number of goats they keep as *adhiyaranges* from few to some 20 goats. They keep cows and buffalos for milk

### **5.1.3 Agriculture**

Chepangs are primarily farmers. The main crops are corn, millet and buckwheat in the hills. Most of the Chepangs from this village does not have fertile land to grow rice. Their land is steep in hill so they depends on growing corn, millet and buckwheat. Some of the variety of bean includes soya bean, *masyang*,. Mustard is grown for cooking oil. Mustard is taken to the mill in the nearest town to get the oil out of it.

Corn is their staple crop which is cultivated almost all the land available to them with utmost care. These main crops are produced for their own consumption. Some excess beans and vegetables are sold in the nearest market but only few Chepangs could get the excess crops. As their main food is *dhido*, they use corn flour to make *dhido*. Sometimes they mix millet flour or buckwheat flour with corn flour to make *dhido*. They also use corn and millet to make *jaadand rakshi*. Drinking *jaadand rakshi* for this ethnic group is also a culture that develops with geography and climate. This is the other reason that they will not have sufficient grains for whole year as substantial portion of it is used to make liquor. Procedure of cultivating corn is almost same everywhere in the hills. People prepare the land by burning the dried plants and spreading well-rotted manure. They do not use the chemical fertilizers and pesticides. They plant corn ploughing the field generally at the end of April.

They generally grow millet and buckwheat after harvesting corn. Generally the agricultural produce mainly corn is enough for 6-7 months when harvest is decent. In the lowland, some Chepang families have just enough corn for whole year if the weather is good that yields good harvest. It is found that most of families having more land in Dusarang, Bhamsarang have corn harvest that is sufficient for 1 whole year but those Chepang from yagrang, kharka are sufficient only for 6-7 months.

## **5.2 Modern Occupation of Chepang**

Traditional occupation of Chepang was hunting, gathering, fishing but now a days they are not are diverted towards different occupations with some of the traditional occupation like animal husbandry and agriculture. In the study area it is found that Chepang people are not engage in their traditional occupation mainly in hunting, now days it became just a hobbies not an occupation.

Effect of modernization can viewed on traditional occupation of the Chepang. Now a day's modernization process has affected all sectors of society. It adopted in government level as well as local level. There for the traditional occupation of Chepang is changing in modern days.

**Table 5.2: Modern Occupation of Chepang Community**

Occupation	Number	Percent (%)
Teacher	3	6
Driver	4	8
Foreign Employee	3	6
Carpenter	3	6
Social Worker	2	4
Business	2	4
Other Occupation	5	10
Labor	10	20
Thekedar (Contractor)	5	5
Agriculture	13	26
Total	50	100

*Source: Field Survey, 2077*

Table.1 shows the traditional occupations of Chepang community of Makwanpur, Bhimphedi-1. Table no.2 shows that Chepang people are engaging in modern occupations like others community. And the table no. 3 shows that those percent of Chepang people of Bhimphedi-1 are involving in different occupations. Out of 70 households in that village, 50 houses were taken as a sample. From 50 houses each one was respondents for my study. In present days, Chepang of Bhimphedi-1 was found that they are not practicing their old occupations. They are engaging in different modern activities but mainly young Chepang were found engaging in labor work with 20%. Majority of Chepang people of Bhimphedi-1 were dependent with agriculture 26%.

### **5.3 Economic Influence**

Chepangs of Nayagau are considered as one of Chepang community with mediam economic in condition. They don't have fertile land to grow rice and others crops but they are utilizing their steep land growing corn and millet. Many Chepangs are involving in outside works so some have stopped growing crop in land. Some Chepangs involve in animal husbandry which is essential source of existence during food deficit months. These economic conditions have directly impacted on their daily



life and traditional cultures, rituals and festivals. They simply could not conduct the rituals and festivals which cost more. Chhewor is age old traditional ritual that is performed by various ethnic groups: Tamang and Chepang in Nayagau, Makwanpur . Now, Chepangs people started copying from others more, before it was found that not many are organizing chhewar as a grant program, now it is found that every small program like chhewar, rice weaning are celebrated in a grant way. Those who have good economic condition can perform it but those who were back are also performing asking loan from others wich is not good. They celebrate various festivals in a very simplest way. This is limited only to eating and drinking. So economy has tremendous impact on their traditional practices and rituals. Many Chepangs men have to go outside of the village to seek work to sustain family. Most of them go nearby cities and towns or other districts but some have also gone to Malaysia, India and Gulf countries. They obviously learn new culture and ideas that they share with their family and friends when they get to village. This also has impacted on the traditional thought and practices. More young people are being attracted to work outside. Once they visit outer world and involve in outside work, they do not feel like to work in the village and always seek to go out of village. They could not celebrate festivals and conduct the rituals properly. This also provides the opportunity for women to lead the family and involve in social life. They have greater decision-making power in term of family issues. At the time of difficulty people need support among themselves that develops the culture of mutual respect, harmony and cooperation.

**Table 5.3: Change in Economic activities in 10 years**

Change	Number	Percent (%)
Yes	47	94
No	3	6
Total	50	100

*Source: Field Survey, 2077*

It is shows that majority of respondents feel that there is a change in their economic activities in compare to 10 years with 94%. Only 6% feels that there is no change yet.

## **5.4 Causes of Occupational Change**

When a society come with in contact with external factors the sign of change are observed in it. Development is possible only through changes. Change is not a matter to occur over night. It is also not easy to bring about changes in human concept belief and mentality. For these changes occurred year and year efforts may be needed. Some changes occurred automatically but so far the concept concerned.

Different factors bring different changes in the occupation/profession in one's life which is explained below.

### **a. Modernization**

Many people of the study area go to others occupational field seeking job in the main city of Makwanpur. Now a day, they have involved in other occupations rather than traditional occupation. They involved in small business, foreign employment. They change their food habit, dress habit and structure of house. It is the influence of modernization, which in the responsible factor for change.

### **b. Transportation**

The network of road construction was started before few decades. The study area had the good transportation facility. Now this area joins the city areas of Hetauda city and other neighboring village through the gravel pitch road. The transportation makes easy for moving from one place to another place in a short time. They move place to place in search of better job, better work and learn various life styles where they visit. This has changed a lot in the traditional life of Chepang towards easy and fast. IT has brought new way, value and expectations among them.

### **c. Westernization**

Westernization is another major factor of occupation/profession change of the study area. Most of them change their traditional dress and now they have started to wear modern dress. There were some young Chepang don't know about their traditional dress too, but they were copying dresses of ballyhood and Hollywood. We can see Chepang towards other religion and celebrating Christmas, New Year in Jan 1. Culture of westernization is bringing various changes in the life Chepang people.

#### **d. Migration**

Due to the migration easily contact with different part of people has encouraged change in the social and cultural values of Chepang. From the contact with the out people there comes changes their activities such as way of living, dress pattern, food habits celebration of festivals etc. Chepang people of the study area assimilate those types of activity. Hence the migration factors play the most important role in change of occupation/profession.

#### **e. Technology**

Moreover the development of technology has affected the traditional culture of the Chepang in the study area. They have been singing and dancing in each other's houses during Nwagi but now days they play the song through buffer and mobile phone. These technological factors have been bringing change in their occupation and profession.

#### **f. Education**

Education is an essential factor of development of society. It also helps to achieve upward mobility. Education brings consciousness and plays the vital role in developing knowledge and skill of people. In the study area Chepang people started to send their children in school. They have slowly understood the value of education. Thus, education becomes one of the important factors of occupation and profession.

## CHAPTER - VI

### SUMMERY, MAJOR FINDING AND CONCLUSION

#### 6.1 Summary

The purpose of this study was to find out the occupational shift among Chepang Community in Makwanpur-Bhimphedi municipality-1 Nayagau. It is found from the study that certain changes have occurred in the occupational status of Chepang and economic life of Chepang people in the study area.

To fulfill the objectives of this study, fieldwork was carried out at particular places in the Bhimphedi municipality-1 Nayagau, Makwanpur. From the field, the data of Chepang were collected through questionnaires set, observation, and interview with key informants etc. The collected data are intended to covers various aspects of family status, occupations and occupational mobility. The summary finding is given below

While looking at the occupational of the Chepang at Makawanpur, Bhimphedi-municipality-1 we can see the changes taking places in this community. Modernization elements of the any society like communication, education, transportation, migration, urbanization etc are bringing rapidly changes in their society. Few people found changing their religion Hindu to Christianity. As a consequence, the positive attitude towards education has been traced out. They are encouraging their children to school and some are hiring room nearby school though it's difficult for them to manage economically. Majority of the people are literate with 32 out of 50 households.

NGOs know as Nepal Chepang Association is encouraging to do animal husbandry so people of the study were found raring goats and chicken. Effect of modernization on the traditional occupation of the Chepang has also been observed in the study area. It was found that in one hand modernization process is going rapidly in other hand the traditional occupation of Chepang people is decreasing. None Chepang people were found practicing the traditional occupation like hunting and gathering in present days.

## 6.2 Major Findings

This study is based on the primary and secondary data collected from the 50 households of the Makwanpur, Bhimphedi-municipality-1 Nayagau of the Chepang Community. Religiously Chepang is animist who worships nature, but they followed all the hindu culture so Chepang of Bhimphedi municipality -1 Nayagau called themselves Hindu. Economically they are poor and backward indigenous tribes.

- The total households of Chepang was 52 and 50 households were taken as universal sample of the study.
- Majority of households have a nuclear family structure and the remaining have joint family structure.
- In the 50 households, majority of Chepang were Hindu with 86% and remaining others with 14% were only Christian.
- Till now only 6 students of the study area have passed out SEE examination.
- Majority of Chepang of the study area were having land up to 15 kaththa.
- Majority of Chepang youth (boys) are found involving in labor work for the income.
- There was a house with no land.
- Majority of Chepang people have responded that their occupation has changed in 10 years.
- Lack of awareness about important of education and health and sanitation among the people in the study area.
- Majority of the Chepang are following agriculture as their occupation and Chepang youth are adopting labor as an income source.

## 6.3 Conclusion

Every society under goes change whether we like it or not. Changes are universal. Nepali society is no exception to it. The Chepang is standing as a different social group in Nepal, which groups also considered as a marginalized groups in Nepal. The Chepang are scattered around the hills part of Makwanpur, Chitwan, Gorkha and Dhading. Chepang have subsistence life in the hills and are still depended upon the agriculture. As agriculture is not sufficient for whole year, they seek the alternative source of income that drives them out of their traditional homeland. The economic hardships have impacted not only education and health but also the traditional culture

and belief system. In the context of economic hardship, Chepang could not continue with traditional practices and rituals that are generally expensive for poor families. This leads many Chepang being converted to Christianity that has more influence upon their traditional culture and religion. And many Chepang of the study area discontinue their education in Primary level only and goes near the city for labor work.

Though it gives them the economic sustainability to some extent, their traditional value is gradually depleting. The social interaction with new cultures is diminishing the traditional culture and giving the way for flourishing mix culture and new value system. One of the fascinating aspects of rural life is efficient cooperative system in the community level that unites the diverse ethnic groups. Chepang have strong sense of communal harmony and cooperation among different groups in the village. This helps to develop strong productive labor and high adaptive propensity at individual and social levels. The value system is the forefront to flourish, develop and sustain the social structures.

The present study only focused on the occupational changes among the Chepang Community in Makwanpur-Bhimpedi, municipality-1 Nayagau. They are poor and illiterate. Due to poverty, lack of education awareness and health facilities the Chepang people are facing health problems. In today's days also we find many young Chepang are deprived of higher education and they dropped out from school when they reached in primary level. Governments of Nepal are organizing scholarship programs for education called Praja Bikas for Chepang students but awareness is lacking in their community about the important of education. So, Awareness related health and education is very important for this community, because in the study are some of the households were not using modern toilets.

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## APPENDIX 1

### Questionnaire Schedule:

Name:

Male/Female:

Age:

Religion:

1. Which type of family do you have?

- a. Joint ( )                      b. Nucleat ( )                      c. Other Specific ( )

2. What is your main dish?

- a. Dal/Bhat/Tarkari( )    b. Dhido/Tarkari ( )    c. Dal/Tarkari/Roti

3. Do you have your own land?

- a. Yes ( )                      b. No ( )

4. How much land do you have?

- a. 1-15 kaththa( )              b. 15-40 kaththa ( )

5. What is your main occupation?

- a. Agriculture ( )              b. Business ( )              c. Others ( )

6. Is your traditional occupation still in practice?

- a. Yes ( )                      b. No ( )

7. What do you think about your traditional occupation?

- a. Good ( )                      b. Bad ( )                      c. No responds ( )

8. How many of have passed out SEE till today?

.....

9. What sorts of animal do you have?

- a. Cow/buffalo ( )              b. Hen/Cow ( )              c. Goat ( )  
d. other specify ( )

10. What you wish your children to be in future?

- a. Traditional occupation ( )    b. Service ( )              c. Business ( )

11. Do you involve in social activities

- a. Yes ( )                      b. No ( )                      c. No responds ( )

12. Is there any awareness program in your community?

- a. Yes ( )                      b. No ( )

13 Do you have toilets in your house?

- a. Yes ( )                      b. No ( )

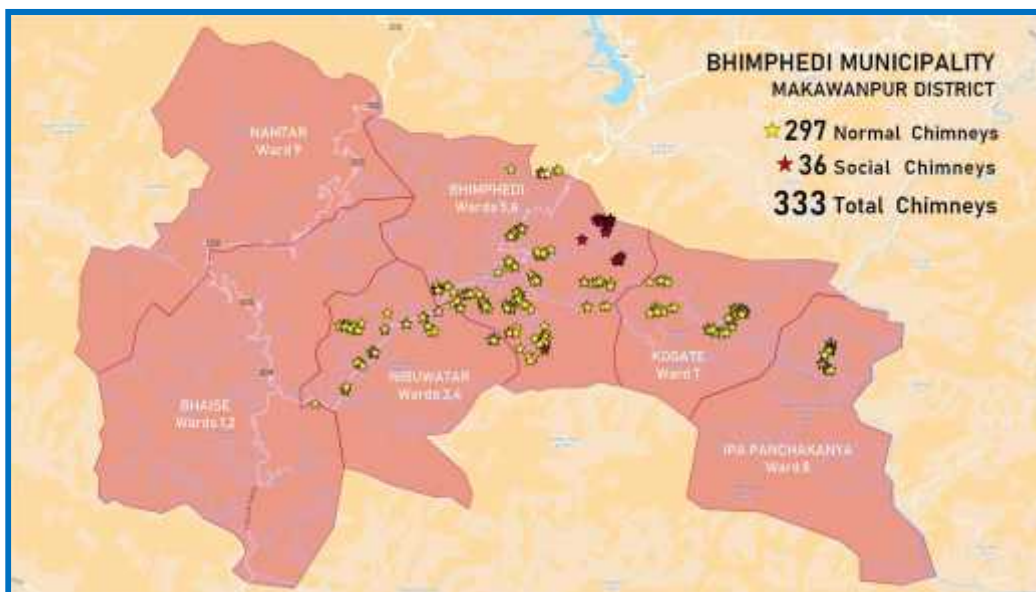
14. What types of toilet have your family?

- a. Permanent ( )              b. Temporary ( )              c. Non ( )

15. Anything to say?

## APPENDIX- 2

Map of Study area District



Map of Study Municipality