

SOCIO-CULTURAL AND ECONOMIC CONDITION OF TAMANGS

Case Study of Angsarang, Nepal.

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ABSTRACT

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The main objective of the study area was to describe the socio-cultural and economic condition of Tamang people in Angsarang Village development committee of Panchthar district, Nepal.

Research design with quantitative and qualitative data was aimed to determine socio-cultural and economical condition of Tamangs. Primary data was collected via interview schedule and key informant interview. Observation technique was also used to observe the activities and patterns of the communities.

The major findings of the study are socio-cultural and economic changes. There were plenty of problems to address in context of education and gender inequality. The customs, value and cultural of the community need to be well organized and preserved. Work opportunity need to be created and agriculture needs to modernize.

In conclusion, The Tamang community of the study area is not yet receiving proper support from the concerned authorities to improve their social, cultural and economic situation. The socio-cultural and economic condition is also gradually changing. However there are numbers of values which are preserved, will contribute the social solidarity and identity of the Tamangs and still there are certain issues where various kind of reform needed to be made.

Key Words: Community development, ethnic community of Nepal, Tamang, Socio-Cultural, economic aspect.

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1 INTRODUCTION

This study is organized into five chapters. The first section presents the introduction of the study and Tamang ethnicity. This chapter discusses about the background of the study, problems, objectives, conceptual framework and significance. The second chapter presents review of the various related literature of the study. The third chapter presents the method of the study, which deals with research design, rational and selection of study area, data collection technique and data processing, the limitations of the study and analysis techniques. The fourth chapter is all about the introduction of the study area. The fifth chapter deals with the data analysis and presentation. Summary, conclusion and recommendation have been included in chapter five.

The main objectives of the study area are to discover the socio-cultural and economic condition of Tamang people in Angsarang Village development committee (VDC) of Panchthar district, Nepal.

A descriptive and exploratory research design with quantitative and qualitative data was aimed to determine socio-cultural and economical condition of Tamangs. The main source of primary data is Nepalese NGO called 'Collective Helping Hand (CHH, Nepal)'. Unanalyzed data of interview schedule (see Appendix I) was used as primary data, which was conducted by CHH, Nepal via interview schedule. Additionally researcher carried out key informant interview and observation of the activities and patterns of the communities.

1.1 Background of the Study

Nepal is a land of geographical diversity. Due to geographical factors we can see cultural diversity in this country. In Nepal several castes or ethnic groups are diverse and many of them have their own languages, traditions and beliefs. People of different castes for instance Chhetri, Brahmin, and ethnic groups such as Magar, Newar, Gurung, Rai, Tharu, Limbu, Tamang, Sherpa, Thakali, Yadav, Rajbansi, Dhimal, Muslim, Kami, Damai and Sarki live in different parts of the country.

People of different ethnic groups have their own culture, religion and cultural characteristics. They have got their own mother tongue, festivals, songs, dances, dresses, customs, and rituals. Though there is diversity in our culture there is much uniformity in our traditions. Unity in diversity is our specialty. (Bista, 2007)

According to the Central Bureau of Statistics Nepal's census report 2011(CBS 2011), there are (81.3%) percent Hindus, (9.0%) percent Buddhists, (4.4 %) percent Islams and (1.4%) percent Christians, and others. It indicates that there are people of different religions in Nepal. Because of different religions, customs, and languages, they celebrate their own local festivals and ceremonies along with some national festivals such as Dashain, Tihar and Lhosar.

Nepal is called the country of multi-culture, multi-language and multi-ethnic groups, which unify the people of different origin and different cultural background. Tamang is the 3rd largest ethnic group of Nepal. This ethnic group comprises (5.8%) of the country (CBS, 2011). There are few unique socio-cultural and economic aspects of Tamang ethnicity, which are follows:

1.1.1 Cultural Practices

Tamang is the dominant religion of study area. Majority of the people are Magar who follow Buddhism while Hinduism is followed by Chhetri, whose number is smaller than Magar. Due to the variation in religious backgrounds, they follow the different rituals and religious practices. They used various kinds of forest products in their rituals. According to their religion such as bar(Ficus Benghalensis), pipal(Ficus Religiosa), saal(Shorea Robusta), bhalayo(Cucumber Tree), titepati(Mug-wort), pati(Neem) and payau (Herb tree) are commonly used by both religious people in various ritual practices. Tamang people in the study area, use unique flower, grass and herbs such as totela, nagbeli, kurilo, and kukurdaino on the top of their door to protect them from evil eyes. Magar used totela(a type of flower) for the symbol of luck.

In the study area, some of the forest related rituals such as ban pooja (forest worshipping), and nag pooja (snake worshipping) are commonly practiced by both caste and ethnic groups. Ban pooja and nag pooja are arranged before transplanting the paddy. To arrange the rituals, they collect 10 Rupees and one mana (half kilogram) rice from each United Community Fund (UCF) users household. From that collected money, they present a black she-goat to offer the forest deities. During that time, all the male

members of the community participated whereas female were not participate in the ritual. It is believed that the ritual help them to protect from the natural calamities and evil eyes of forest deities such as diseases, attract of wild beasts to their domestic animals and plants.

Similarly, nag pooja is another ritual, which is related to the agricultural activities because it arranged for the better rain fall, favorable weather, and better crops. This ritual has also important relation with the forest. The villagers informed that they made a snake with wheat flour and make its eyes with black-gram Dal (Lentil) and worshipped it outside their house or in the mouth of the water resources which is located in the eastern side of the forest. Local people believed that to cut down the forest products from the mouth of the water resources is a sign of bad happening for the village. It is generally believed that if they cut down the forest products from those areas then the god of snake (nagraj) would be angry with the villagers. As a result, the various unpleasant events should occurre in the village such as destroy of crops, diseases, land slide, drought and so on.

People form Chhetri arrange their rituals by Brahmins and they celebrate festivals such as Dashain, Tihar, Chaite- Dasain, Shivaratri and Ram Nawami. whereas Magar celebrate Lohsar and Buddha Purnima. They arrange these by Lama. Beside these they also celebrate Hindu festivals.

1.1.2 Settlement Pattern

The geographical location of a certain area and cultural practices of the particular groups also play vital role to determine the settlement pattern of the people. The geographical location of the study area is sloppy. Thus, mostly the settlement pattern was found scattered but some of the households were found in a cluster. Generally, Tamang settlements were scattered than Chhetri.

1.1.3 Education

Education is a main factor of socio-cultural and economic change in a society. Along with the establishment of one primary government school (Baglung Primary school) in 1961 modern education was also introduced in the study area. This school was changed in the lower secondary school in 2005.

The government in the public's initiatives established Baglung School. Besides that, Initiative of government and other various non-government organizations also supported school with materials i.e., timber for the construction of windows, doors, desks and benches. At present, Fyrkeshala Lower Secondary School has 200 students. After completing the lower secondary education students go to Janakalyan higher secondary school for secondary education, which is located at walking distance of an hour.

According to the Village development Committee Angsarang Report 2009 (VDC report, 2009), 56% of the total population was literate. The respondent informed that considering the low literacy rate of Tamang community the district education office had launched an adult education program in 1987. This continues till now with the help of various NGOs. Many illiterate villagers receive benefit from this program.

In the course of interaction with the schoolteacher, it was found that girls' enrollment is higher than the boys. The main cause for that is that most of the villagers send their sons to private English medium schools, which are located in near of village, which is nearly half an hour walk from the village school.

Similarly, it was also found that people send their children to the primary school but very few respondents send their daughter to secondary schools for higher education. According to the respondents, secondary education was not available in study area and on the other hand, teenager children play as a helping hand to them in household chores and other agricultural as well as other economic activities. Therefore, their daughter dropped out school in teen age.

1.1.4 Economy

Economical point of view, economic perspective of Angsarang VDC, most of the people is involved in agriculture. Other ethnic groups including Tamangs such as Chhetri, Brahmins, Limbus, Rai, Magar and Sarkis are also engaged in Business, teaching, government and non-government officers. The 80% people are engaged in agriculture and there are about 20% people going out to different places and countries for job opportunity. Economics aspects also indicate production, consumption and distribution of goods and services in the community. It supports livelihood of the population. Economy of community is depending on agriculture and animal husbandry. All households have at least a small piece of land for agriculture. In the inquiry about

their occupation, most of the people replied that they are continuing farming, even though they had jobs and were involved in handicrafts making, business and wage laboring.

1.1.5 Agriculture Activities

Agriculture is the main occupation of the people of Nepal. Likewise it is the backbone of the people of Tamang because it supplies main food items to the inhabitants.

The agricultural and forest are interrelated and interwoven to each other in the study area. The farmers of that area were also depended upon the forest for agricultural tools, manure and source of water. The UCF provided timber to the users for plough, yoke, and handles of sickle and spades.

1.1.6 Land

Land is the main source of livelihood of the villager, which is divided into khet (irrigated land) and bari (unirrigated land) on the basis of irrigation facility. More than 73% land of Chhisty is not irrigated. Now-a-days, people are lacking land due to overpopulation. Hence, barren land and forestland of surrounding area have been converted into agricultural land. Along with population growth and the breakup of joint family, land is fragmented into small pieces and most of the bari land of trail sides have been changed into settlements. All inhabitants of Tamang do not own the same size of land. Some of them hold small pieces of land while the others own a big chuckle.

1.2 Statement of the Problem

There are various ethnic groups in Nepal. The Tamang is one of them Tibeto-Burman groups of Nepal. They have their own typical traditions and ethnic culture.

When they started to settle in different area of Nepal, they have developed their own unique customs, traditions and socio-cultural and the socio-economic organizations. Due to the geographical influence they have developed their cultural status. Hence, the study attempts to document socio-cultural and economic aspects of Tamang in order to provide information particularly in the field of major socio-cultural institutions such as family, marriage, food-habit, kinship, economy, religion and life cycle ceremonies.

The Tamang is one of the major ethnic groups of Nepal having the population 1,539,830 (CBS, 2011). In fact, the Tamangs are said to belong to Tibeto-Burman community. They were migrated from Tibet in 6th century. According to Tamang Religious people, Tamangs are the indigenous people of hilly region of Nepal. The term of Tamang is strongly related with the term of Bhot, people who lives in hilly region. In Tibetan language "Ta" means in Tebetan "Horse" and Mang" means "Trader".

However, this study highly focuses on the following research questions:

1. What is the socio-cultural and economic condition of Tamang ?
2. What kind of changes there are in socio-cultural and economic condition?

1.3 Objectives of the Study

The main objectives of the study area are to find out the socio-cultural and economic condition of Tamang people in Angsarang VDC ward number (1, 2 and 3) of Panchthar district.

However the specific objectives are:

- To find out the socio-cultural and economic condition of Tamang.
- To examine the socio-cultural and economic changes.

1.4 Conceptual Framework of Community development

Community development programs are the primary steps for social and economic change in many developing countries that improve their quality of life (Pandey and Yadama, 1992). In Nepal development or modernization are often used interchangeably and experiences, especially in how they have observed their quality of life change (Gurung, 2006).

“Community Development”, word it self-clear the concept of its area. Community stands a group of people and development leads to improve the situation than before. Every community or society or country is dealing with certain problems. Collective actions, that helps to make better life or comfortable life is the main idea of Community Development (Ledwith, 2005).

“Local loyalties, local knowledge, an awareness of local needs, belief in the ability of locals to identify and, given the chance, to solve problems, and capitalize on group and individual strengths, draw people together for common purpose and the common good (Morris, 2012).” If community knows their problem or need they could find their strength and solution together that is how community development works. Idea or action could be done by a group of people that is, society or community where the supporting hands could be government, non-government firms or individual as social worker.

Different scholars have various definitions about community development. Phillips and Pittman (2008) have two-view point, where practitioners think community development as result of physical, social and economic improvement in community and on the other hand academicians see community development as a process – ability of communities to act and enhancing the ability to do so.

According to Brake and Deller (2008), Community development focuses on:

1. Neighborhood/ regional history of social problems
2. Segregation, fluctuation, exclusion/inclusion processes
3. Changes in population and social structure
4. Local economic situations, Investment activities, land and property values

The main concept of community development is empowerment and participation of people for their rights. Community Development includes the evolution of social, economical and cultural aspects that leads to social changes and develops voice for the voiceless; that may experience isolation from political process, poverty, social exclusion and other their rights related problems (Lee, 2006).

1.4.1 Community Development and socio-cultural aspects

“There is a cultural environment in all communities and among all people. Culture determines the norms and values of people and is also adapted or changed by people as the need arises.”- Swanepoel and Beer (2006).

As above paragraph clearly state the reality of our society where every one or community has their own cultural identity and today people are adopting or changing their cultural environment as their own development. Socio-Cultural aspects of the target community are defined by following norm such as life cycle ceremonies, religion, festivals, dress and ornaments, food habit, language and education.

1.4.2 Community Development and Economic aspects

Not all people are rich or poor. Different peoples or society have their own economic condition. Socio economic directly links health, education, income, and awareness. Economically strong people are able to receive good health, education facility but for poor people they have to face lots of problems. Health is wealth and wealth is health. Wismer (1999) explains healthy community is benefit of economic development of community, which is major part of Quality of life life indicators. Chambers (cited in Swanepoel and Beer, 2006) introduce “Deprivation Trap” result of poverty that blocks the path receive their basic needs or improving their life living shelter, employment opportunities, water, drainage and health facilities problems.

FIGURE 1 Deprivation Trap



Source: Chambers (1983) (cited in Swanepoel and Beer, 2006)

Social economic aspects are not about individual wealth or poor. It is about communities' economic condition and how community development program guide to improve their position.

A researcher Daftary (2014), on poverty alleviation project and global policy organization clearly shows how community development program helps to emphasize crop production on semi arid communities by water shade program as entrepreneurial community development strategies, which directly affect economic level of the local people, where government, property policies makers, NGOs and local community plays vital role in community development process. Likewise Economic Aspects of the

Tamang community are also almost the same, which are income, land holding, occupation, food production and agriculture.

1.5 Rationale Behind the Study

The Tamangs are one of the important ethnic groups of Nepal. They settle in different parts of the country but they are yet behind from the mainstream development compare to other community. It is necessary for Tamang to participate in income generating activities to be self-dependent and to develop the entire Tamangs community. Participation of Tamang in economic market may help to enhance their socio-economic status.

This study provides the real sense of Tamang based on field research. It recognized the situation problems and prospect in their participation. This study may be useful to generate the programme and policies for the upliftment and empowerment of Tamang and providing facilities and training accordingly. This study may be helpful to draw attention of concern agencies for the welfare of Tamang. Tamangs' role in development of their own socio-economic condition cannot be ignored. This study also suggests some specific strategies for improving the participations of Tamang in this study area.

2 LITERATURE REVIEW

This chapter represents the relevant literature of the general reviews on socio-cultural and economic condition of Tamangs and reviews of previous literature related to the topic are discussed in this chapter.

2.1 General Review

Tamang are one of the largest ethnic groups of Nepal. The concept ethnic group is considered very important in democratic societies. The modern means of communication has totally revolutionized the world. The concept of liberal economy and globalization has very deep and long lasting relation. This global change has affected ethnic groups across the world.

Nepal is widely populated by various ethnic groups holding different faith and having different cultures. Some of them are split into different clans and tribes in minor variation in their ways scattered in various parts of Nepal.

Various research studies have been carried out on different indigenous communities of Nepal on their socio-cultural and economic aspects. Different ethnic groups have been their own socio-cultural and economic traits. General reviews in the context of research provide a broad sense in research work.

"The term socio-cultural and economic status means in a system of social stratification refers to a combination of various social and economic index of rank which is used in research studies. The term is often used to deal with stratification in a society without the need for the assumptions these are distinct social class". (Bhushan, 1989)

Sharma (1994) explains the caste and clan system of Nepal. According to him, the Tamang ethnic group have division of work and the differentiation between Nigmapa and Gyalokpa are one the basis of God tract colour.

When we talk about the various communities of Nepal, Tamangs seems one of the major ethnic groups having own specific way of life along with unique culture and rituals. Hence they are regarded as one of the significant ethnic group of Nepal. Most of the studies are made on their culture and social behaviours. Some of the foreign scholars

such as Hølemberg(1989), Frick(1998), Hagen(1980), and Hofer(2004) have focus on their ritual.

Tamangs are ancient ethnic group of Nepal. Their ancient place is the land of southern flank of Ganesh Himal. They first migrated from Tibet and started to settle in Thancher of Rasuwa Nepal (Hagen 1980). Frick (1998) interprets that the Tamang people can adapt themselves in term of environmental determinism for instance adaptation of natural birth control system, trade system and labor division system".

In the context of Nepalese societies advocacy of such theory in practice would be helpful in eliminating the discriminatory the social practice, especially in term of untouchables system and male distribution of economic resources. The worst victims of the social discrimination are the ethnic minority group in Nepal.

Those inhabiting the rural area of Nepal are undergoing a circular motion of poverty and discrimination. This may ultimately lead to national stratification. So it will be very helpful to bring this theory and principles in to practice. So that people of all communities and groups can realize their potentials as a total being.

2.2 Review of Previous Studies

There are several studies in the context of Nepalese Tamangs. Most of the studies have been done on Tamang community. Many foreign scholars such as Holmberg(1989), Frick (1998), Hagen, Hofer(2004), Caplan (1972) and Nepalese scholars such as Bista(1991), Nepali(1965) and Sharma(1994) have researched. Some of them have been reviewed and presented their opinion here to understand the socio-cultural and economic inhabiting of Tamang community.

Among various ethnic groups the Tamangs hold the significant positions most of the studies on Tamangs are concentrated on explaining their place, occupation and social structure. But analytical study of their sociological aspects is still in very limited number.

It is the general mentality that one who conducted any research is no fair from his/her own culture, attitude that will certainly influence the study he/she had done. Mostly foreign researchers are not so aware of our genuine life style so it is to proper time to conduct the studies on these ethnic groups by own Nepali people to maintain this through. Nepalese scholars such as Bista(1991), Sharma(1994), Nepali(1965),

Gurung(2001) and Gurung(2006) have contributed a new dimension to set the track in socio-anthropological aspect.

The Tamangs have highly exploited wide range of microenvironment due to their shifting cultivation. The Tamangs are engaged in Himalaya and salt trade system, and they depend on natural resources for their subsitences. (Fricke 1998)

Holmberg (1989) has made extensive study on the Tamnag society. He explain that the proclamation of king Tribhuvan, who ordinance the order of addressing them just as Tamang legally Hindu polity has placed them as an indigenou group of low level. Now they constitute the largest Tibeto-Burman speaking ethnic group in Nepal.

Similarly, Bista (1991) in his book Fatalism and development has expressed that the extreme Buddhism and hierarchy system is the main root cause of Nepalese" underdevelopment. The ethnic minority groups in Nepal are not included in the mainstream development. They are left and neglected. Tamang (1999) has expressed that the Tamangs are highly exploited and therefore suffering to a great extent. They are looking for some alternative development and rare in favor of such political system. He further says, they are converting into Christians and their values and beliefs are being acculturated.

Thus many literatures were created about Tamangs no one has separately deal with Tamang of Angsarang VDC since Tamang has diverse in various parts of country. Their ritual practices varying from place to place. The study of Tamang is a particular location may significantly help Tamangs and others to understand the socio-cultural practices and economic status of the particular place.

3 RESEARCH METHOD

In broadly sense, the process of research method is the key step for any research. Saunders et al. (2009) refers research methodology as “how research should be undertaken, including the theoretical and philosophical assumptions upon which is based and the implications of these for the method or methods adopted.”

Research Methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, we study the various steps that are generally adopted by a researcher, studying his research problem among with the logic behind them (Kothari, 1990). It is not exaggeration to say that one method is not sufficient or enough to get all kind of relevant quantitative and qualitative information. Therefore a combination of different tools and techniques of data gathering have used in this study, which have presented in sub-heading below.

3.1 Rationale behind the selection of the study area

The following reasons have rationalized the selection of the study:

- a. The economic condition of Tamang is miserable in comparison to the other ethnic group of Angsarang VDC.
- b. The ward numbers 1, 2 and 3 of Angsarang VDC are inhabited by the Tamangs.
- c. No one has done previous research about Tamangs of this VDC.
- d. Vicinity to the researcher.

3.2 Research design

An Architect prepares a blue print approves a construction. An army prepares a strategy before launching an attack. An artist makes a design before execute ideas. So also the researcher makes a plan of his/her study before undertaking the research work (Joshi, 2001). A research design is the specification of methods and procedure for acquiring the information needed. It is the overall operational pattern of framework of the project that stipulates what information is to be collected from which source by what procedure. If it

is a good design, it will ensure that the information obtained is relevant to the research questions and it will be collected by objective and economical procedures.

Research design is highlighted for ascertaining the basic objective of the study. Research design includes definite procedure and techniques, which guide to sufficient way for analyzing and evaluating the study. As already mentioned, the main objective of the study is to find out socio-cultural and economic condition and examine the changes among Tamangs. Specifically research design describes the general plan for collecting, analyzing and evaluating data after identifying,

- What the researcher wants to know and
- What has to be dealt with in order to obtain the required information? (Wolf & Pant, 2002)

A descriptive as well as exploratory research design was applied in order to analyze and interpret the quantitative and qualitative data collected from the concerned field. This research design describes the socio-cultural and economic condition of Tamang people.

3.3 Nature and sources of data

Both primary and secondary data were used in this study. The primary data was collected through the interview schedule, which was conducted by Collective Helping Hands, Nepal (CHH, Nepal). In 2013 CHH, Nepal carried out Field Survey 2011 in Angsarang VDC ward number 1, 2 and 3. The main purpose of the field survey 2013 was to create community profile, which can be later on used for planning program and policies to development and empowerment of the Tamangs of Angsarang VDC Nepal. CHH, Nepal first produced interview schedule for household survey (Appendix 1) with the help of semi-structured questions, which has specific objectives such as to find out origin, socio-cultural and economic condition of Tamang and to examine the socio-cultural and economic changes among them. Then they trained two correspondents and send them in to the field to conduct the Field Survey 2013.

From those unanalyzed replies of appendix 1, researcher took into consideration only those data, which was related to the objective of his study. Additionally researcher accomplished interview with key informant and observation of study area.

Secondary data were collected from VDC office Records, which was carried out in year 2011 (VDC Profile, 2011), and Census Report 2011, which was collected by Central

Bureau of Statistics (CBS, 2011). VDC Profile (2011) was received VDC office records, health institutions; school and community organizations by Angsarang VDC, Panchthar, Nepal. Both of them secondary data were analyzed before. The research is based on both primary and secondary data. Data are both qualitative and quantitative.

3.4 The universe and sample size

The universe of this study is the sum total of Tamang households of the study area. The total households of Tamang are 90 in this study area. But only 50 households or sample size were taken. Correspondents had selected most friendly and knowledgeable Tamang people such as teacher priest and Tamangs' headman for the research. "Researchers often use disproportionate stratified sampling to increase sample size for a specific subpopulation if it is small in the population (e.g. member of the minority groups) in order to obtain more precise estimate for that subpopulation (Wright and Marsden, 2010)". Hence, specific households had selected in term of disproportionate stratified sampling, to obtain more precise estimate for study area.

Table 1 Sample size of Tamang in the study area.

Ward No	No of Tamangs' Households	Sample Size
1	15	8
2	8	4
3	67	38
Total	90	50

Source: Field Survey (2013)

Table 1 shows about the sample size of Angsarnag VDC where the researcher had taken 8 households from ward number 1, 4 households had taken from ward number 2 and 38 households from ward number 3 respectively.

3.5 Data collection Techniques

Data collation techniques refer to all different tools, methods and techniques was used in order to accomplish either quantitative or qualitative data. 'Single methods/techniques using in research is mono methods and using more that one methods refers multi methods or mixed methods (Saunder, et al, 2009).' In this context this research is based on multi methods or mix methods. Research Methods employed

through questionnaires, interviews, observation and so on can be used in open (exploratory) or pre-coded (surveying) manner (Fisher, et al., 2007). Then main primary unanalyzed data of Field Survey 2013 was gathered from CHH, Nepal office, which was already done by using interview schedule tool. Furthermore researcher had done interview with key informant by using one to one interview with open-ended questions. Followed by the observation of study area was accomplished by researcher. To collect all the secondary data such as VDC Profile (2011), Census Report 2011 was gathered from Angsarang VDC.

3.5.1 Interview Schedule

‘An interview schedule is a list of interview questions’ (Murchison, 2010). ‘Typically the interview schedule begins with the least sensitive questions and ends with those that are the most sensitive. This is done so the interviewer has time to build rapport, or a sense of trust, with the person she or he is interviewing’ (Friesen, 2010). In this case, interview schedule is used to know the population size, income source, family size, socio-cultural changes, norms, values and other things that are related to socio-cultural and economic aspect of Tamang.

3.5.2 Interview with Key Informant

Interview with key informant means one to one interview with open-ended question so that respondent have the space to answer different ways. (Salafsky & Margoluis, 1998) Deilm, Elizabeth and Moyer, Alwyn, had described key informant interviews as a short, semi-structured discussion with individuals who had very good knowledge about community or issue. In general key informant interview had been conducted in the beginning, which has the purpose of getting familiar with the community and the issues. (Diem & Moyer, 2004). The aged people or knowledgeable person of the village VDC, members, school teachers, human right member, Mikhuya (village headman) and those who have knowledge about Tamang of this study area where selected as key information for this study. Interviews with those key informants help to gather more information about socio-cultural of Tamangs of this study area. Some specific information such as, their festivals, rituals and their few vocabularies, which they

commonly used even though they speak Nepali language, are collected by researcher the interview with key informants for this study.

3.5.3 Observations

An observation technique is such an observational research, which can be used in small communities. This method helps to understand the surrounding and small - small activities of the communities. This technique was used to take the relevant information for the study area. It was used to observe the village settlement agriculture practice, observing patterns, livestock, and their various activities related with their cultural and economic behavior in recent period. During the observation researcher was making notes about their drinking water, health post, school, and sanitation situation of study area, which was accomplished in afternoon time.

3.6 Data processing and Analysis

This study is mainly based on secondary data. The collected financial statements and necessary data have been tabulated as per the need of this study. In order to process the data, financial statement and other available information were reviewed. These data were grouped in different tables and charts according to their nature.

The main purpose of analyzing the data is to change it from an unprocessed form to an understandable presentation. The analysis of data consists of organizing, tabulating and performing statistical analysis. Percentage analysis has been done to examine economic status. Further, Population distribution of Angsarang VDC according to religion and education were also analyzed in percentage form. The collected rest of the other data has been analyzed in simple tabulation, primary and secondary data has been managed with different tables.

3.7 Reliability and Validity of Data

The criteria such as validity, reliability, generalizability, accuracy, utilities, feasibility, clarity, trustworthiness, and credibility will be used to judge the quality of the findings are the Justification of research methodology (Paton, 2002). Hence on the basis of tools,

techniques and methods applied in research and the source of data collection, the reliability and validity of data are defined (Paton, 2002). Likewise, this research is directly based on field study and systematic and scientific research procedures are adopted. Accordingly this research finding is valid. Similarly, the research is also based on selected socio-economic variables that directly reflect the research's objectives. Therefore it is also reliable. The questionnaires are tested and retested. The researcher, I, myself was collecting for the primary data.

3.8 Limitations of the study

The study has the following limitations:

- a. The study area is small and it had been chosen a Tamang Community which may not represent the Tamangs of other parts of the country.
- b. The study intends to focus on only socio-cultural and economic situation of a Tamang of Angsarang VDC ward no. 1, 2 and 3 of the study area. Thus other caste/communities are strictly excluded.
- c. This study has been done within limited time and resources. So that the conclusion derived from this study may not be generalized to other areas.

4 INTRODUCTION OF THE STUDY AREA

Panchthar district is one of the important hilly districts of Mechi Zone which is located in eastern development region of Nepal. It is surrounded by Ilam in the east, Taplejung in the north, Dhankuta, and Terhathum in the west, Mornag, Jhapa in the South.

This district extends from 26° 28' N to 27° 44' N latitude and 86° 02' E to 87° 30' E longitude. The total population of Panchthar district is 191,817. The number of male and female is 90,186 and 101,631 respectively. The total number of households is 41,196. (CBS 2011)

4.1 Location

Angsarang VDC is the study area of this research work. This VDC is 8 Kms far from the district headquarter Phidim. The total population of this VDC is 5,701, where male is 2,635 and female is 3,066. The total household is 1,159 (VDC Profile, 2011). The VDC is divided into 9 wards. Study locations of the VDC are ward number 1, 2, and 3 respectively.

The VDC is sloping land geographically. The climate situation in this VDC is hot and humid during rainy seasons. Having sloping land with red soil quickly drains out and remains moist during rainy seasons.

Agriculture lands, forest, different types of soil are the major natural resources found in this VDC. Most of the high place is covered by forest. Different types of ethnic groups, for instance Chhetri, Limbu, Rai, Brahmin, Tamang, Kami, Damai and Sarki are main settlers in this VDC. The Tamang, those who are highly focused to study area are found in ward number 1, 2 and 3 of Angsarang VDC.

4.2 Population

The population of Angsarang VDC according to the census report of 2011 is given below. The total population of Angsarang VDC is 5,701. The number of male is 2,635

where as female is 3,066 which is classified as a ward wise population distribution table is below:

Table 2 Ward wise population distributions in the study area

Ward No.	Total H.H	Total Population	Male	Female
1	157	663	311	352
2	100	529	229	300
3	112	601	273	328
4	101	549	265	284
5	154	741	330	411
6	134	647	310	337
7	173	872	421	451
8	124	605	274	331
9	104	494	222	272
Total	1,159	5,701	2,635	3,066

Source: VDC Profile 2011

Table 2 shows that the population distribution of Angsarang VDC, where 'H.H.' means household. According to the census report of 2011. Among the total population, the percentage of Tamang people is 11.05%.

4.3 Language

The Tamangs people have their own mother tongue (Tibeto-Burmese) called "Tamang Taam" which is one of the Tebeto-Burmese languages. They prefer to talk in their own mother tongue whenever they meet.

In the context of study area most of the people talk in their mother tongue, but they can also to talk in Nepali as well. Except most commonly used vocabularies of their mother tongue also use while speaking Nepali language. They have no problem to talk in both Nepali and their own mother tongue. There is not such problem for teacher to teach in the school time as well.

On the other hand other ethnic groups such as Limbu, Rai, Chhetri, and Brahmin also use their own language. Here most of the people are Limbus they mostly prefer to talk

in their own language is known as Limbu language and Brahmin and Chhetries are also second largest group in this VDC. They talk in Nepali while talking each other. Different type of language term, mother tongue table language expression term, mother tongue table language expression used by Tamangs people are presented below:

Table 3 Status of Language spoken in the study area

S.N.	Languages	Total Population	Percentage%
1	Nepali	2020	35.43%
2	Limbu	2960	51.92%
3	Tamang	630	11.05%
4	Other	91	1.60%
Total		5,701	100%

Source: VDC profiles, 2011

Table 3 shows the figure of population district language in the VDC. There is about 630 population of Tamang, which occupy 11.05% population from the total population of the VDC. The largest number of population who speak Limbu is 51.92% and Nepali speaking people for instance Chhetri and Brahmin are 35.43%.

Frantz Fannon enhances the importance to the phenomenon of language (Cited in Cobern, W.W., 1998) "To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization."

As an outsider, learning local language is not obligatory; it is respect to that community or society where you are going to live or work (research) longer than just visit. Moreover, they usually mixed up the most commonly used vocabularies of their mother tongue while with Nepali language.

Hence it is preferable to understand their few basic term and sentences such as Ethno-biological, expression, counting, personal pronouns, body parts, food and plants words in Tamang language. In the following page table number 4 has the English and Nepalese translation of their commonly used words.

Table 4 The most commonly used words in Term of Tamang language

Tamang	Nepali	English
Some Ethno-biological Words in Term of Tamang Language		
Raa	Bakhara	Goat
Singsyur	Mahuri	Bee
Tarkha	Machha	Fish
May	Gai	Cow
Naga	Kukhura	Hen
Mangu	Bandar	Monkey
Siuri	Kamila	Ant
Some Expression in Term of Tamang Language		
Raangla min tig?	Tapaiko Naam ke ho ?	What is your Name ?
Ngla min Mahesh hinn	Mero Naam Mahesh ho.	My Name is Mahesh.
Haanga ni bala?	Kata hideko ?	Where are you going?
Sewa solgi ?	Khana khaishyo?	Have you eaten?
Ela dimri kee aaree ?	Timro gharma pani chhaina	You don't have water at
Jyabaan mula ?	Sanchai chha ?	Are you fine ? (how are
Some Number of Counting Pattern in Term of Tamang Language		
Gee	Ek	One
Knhi	Dui	Two
Shom	Teen	Three
Blee	Char	Four
Nga	Panch	Five
Du	Chha	Six
Some Personal Pronouns in Term of Tamang Language		
Nga	Ma	I
E	Teemi	You
Rang	Tapai	You (respected)
Oozo	Uo	He
Oozu	Uni	She
Some Names of Body Part in Term of Tamang Language		
Kaang	Khutta	Leg
Naa	Naakh	Nose
Sung	Mukh	Mouth
Ya	Haat	Hand
Naabhing	Kaan	Ear
Mee	Ankha	Eye
Some Names of Foods and Plants in Term of Tamang Language		
Sanga	Kodo	Millet
Mothe	Bhatmas	Soybean
Moje	Kera	Banana
Tungra	Aduwa	Ginger
Tongsing	Sallo	Pine

Source: Key Informant Interview, 2013

4.4 Religion

Several ethnic groups such as Rai, Limbu, Magar, Kami, Damai, Sarki, Chhetri, Brahmin and Tamang live in this VDC. They all follow their own religion and culture among them the Limbu people are the largest ethnic group in this VDC but there are significant numbers of Tamang people who follow Buddhism.

Table 5 Distribution of population in Term of Religion:

S.N.	Religion	Population	Percentage%
1	Kirat	2737	48.01%
2	Hindu	2203	38.64%
3	Buddhist	640	11.23%
4	Christian	121	2.12%
5	Total	5701	100%

Source: VDC Profile, 2011

The above table 5 represents about the population distribution in term of the religious situation of the Angsarang VDC. According to the VDC Profile (2011), 48.01% of the people are in Kirat religion, 38.64% people follow Hindu religion, 11.23% are buddhist and 2.12% is Christian.

4.5 Caste/Ethnicity

There are different type of caste/ethnic groups inhabited in Angsarang VDC. Among those Tamang, Limbu, Chhetri, Brahmins, Kami, Damai, Newar and Sarki caste/ethnic group are the leading ones, which is illustrated in the following table:

Table 6 Distribution of population in term of caste/ethnicity

Ward	Tamang	Limbu	Chhetri	Brahamin	Kami	Damai	Sarki
1	69	50	30	350	20	40	24
2	17	475	130	300	10	20	-
3	544	50	140	200	15	20	-

Source: VDC Profile 2011

Table 6 shows that the ward number 1, 2 and are having people from multiple caste and ethnic background. Ward no 1 is inhabited by a majority of Brahamin (350) community followed by Tamang (69) and others. Similarly in ward no 2 has the majority of Limbu

(475) community followed by Brahamin (300) and other communities. In ward no 3 Tamang (544) community has the vast majority followed by Brahamin (200) and other communities. Table 11 also shows how diverse communities these are.

4.6 Education

Education is the only dynamic means for the overall development of the community. It is said that education is the heart of everyone's life: who wants to make it bright. There are 9 schools with one higher secondary school in this VDC. According to VDC profile 2011 the illiteracy rate of female is higher than male such as (24.76%) of female where as male's is 14.25%. Anyway the educational status according to the selected from the VDC profile, 2011 illustrated below.

Table 7 Educational status in the study area

S.N.	Educational Stream	Total	Percentage (%)
1	Illiterate	2224	39.01%
2	Primary level(1-5)	1158	20.31%
3	Lower S. Level(6-8)	1015	17.80%
4	Secondary level(9-10)	965	16.94%
5	H.S. Level(11-12)	294	5.16%
6	Bachelor Level	30	0.52%
7	Master Level	15	0.26%
Total		5701	100%

Source: VDC Profile, 2011

Table 7 shows about the educational status of Angsarang VDC where 39.01% people are illiterate. There are about 40.68% people are literate and 20.31% students are primary level students.

4.7 Health

Two health post buildings were found in this Angsarang VDC for instance Sub-health Care Center, which was located in ward number 1, and next Aurvedic Care Center, which was situated in ward number 4.

The people of this area are highly benefited from the basic level of health treatment service for diarrhea, fever, cough and cold. The villagers can get only primary treatment from this sub health post centers.

On the other hand, the villagers have strong faith on the traditional healers they rarely visit the doctors and modern health centers until the patients is seriously ill.

Anyway there is lack of awareness in nutrient diet. They have no knowledge of how to prepare balance diet or food even from what is available in their home and kitchen. They are also lacking basic knowledge of hygiene procedures. Thus, the hygienic situation in the study area is also poor. As a result, the total health situation of this VDC's people is little bit poor.

4.8 Economic Status

View of economic perspective of this VDC, most of the people is involved in agriculture. Including Tamangs, Other ethnic groups such as Chhetri, Brahmins, Limbus, Rai, Magar and Sarkis are also engaged in Business, teaching, government and non-government officers. There are 80% people are engaged in agriculture and there is about 20% people go out to other different cities and countries for jobs. The economically active and inactive population has shown below:

Table 8 Economic Status in the study area

S.N.	Particulars	Population	Percentage
1.	Economically Active	4846	85%
2.	Economically Inactive	855	15%
	Total	5701	100%

Source: VDC Profile, 2011

Table 8 shows that 85% of the population seems economically active and 15% are economically inactive in Angsarang VDC.

5 DATA ANALYSIS AND PRESENTATION

The presentation of the data is the basic organization and classification of the data for analysis. The main purpose of analyzing the data is to change it from an unprocessed form to an understandable presentation.

The main objective of this chapter is to fulfill the objective of the study by presenting data and analyzing them with the help of various statistical tools followed by methodology. Accordingly objective of the study, initially this chapter discovers Socio-cultural and economic aspects of Tamangs and later on enhances what kind of changes had been taken place in socio-cultural and economical condition among them.

5.1 Socio-Cultural Aspects of Tamangs

The Tamang is one of the major ethnic groups of Nepal in the broad context of ethnicity likewise other ethnic groups they have their own typical culture tradition, social values and norms. On the other hand, the socio-cultural and economic condition of each ethnic group of Nepal is very important for Nepal itself to introduce in the world. The study had described different terms related with socio-cultural and economic condition of Tamang for instance customs, traditions, occupation, and language religion of the Tamang of the Angsarang VDC. The terms, which are strongly related with socio-cultural and economic aspects, have been described below.

5.1.1 Life cycle ceremonies

Human are social beings that possess a creative power of imagination and therefore make themselves look different from all living creatures on the earth. Their intelligence, creativity, wisdom, knowledge and power of understanding have enabled them to live with separate existence and identity over all living creatures.

All the human societies are specially governed by certain system, rules, regulations, traditions customs and taboos. These are considered as the most important aspects of society which identify the unique characteristics of the society and regulate the human

activities and direct the right system, traditions and customs are not the same in all societies. They may differ from group to group, from religion to religion and from society to society. Tamangs undergo at least five phases of their rituals during their lifetime such as nwaran, pashni, chhewar, marriage and death rituals.

The first ritual, the birth ritual of newly born Tamang child is performed on 3rd or 5th day of his/her birth. The Lama priest performs the birth rituals on that day. Special Pooja is performed with the recite of holy book of Lama. The name is given to the baby on this day. Another important ritual in Tamang society is the naming ritual, which is the first important ritual, which is called 'Nwaran'. The naming rite of Tamang is called "Thapsang" in Tamang language. Usually they perform this ritual in the 3rd day or 5th day from the birth of child. The main objective of this rite is to purify the child, mother and the land.

One more important ritual is the first feeding ceremony; in Tamang language this rite is called Kaan Khawa. The Tamang performs the first feeding to a child in 5th for a male and 6th month for a female child respectively. The eldest person of a family feeds the child with rice. The Chhewar is also the important ritual among Tamang which is performed only for male child. It is called "Kra Braba" in Tamang language. The meaning of Chhewar is the cutting of hair formally for the first time since the birth of a male child at the odd age such as 5, 7, 9 and so on. His maternal uncle does the Chhewar.

Generally, marriage is a social acceptance of man and woman as husband and wife. The marriage permits the sexual relationship between a male and a female. The Tamangs regard the marriage as a spiritual bond between husband and wife. Marriage is hence, social and spiritual needs of every human being. Sex is biological need. Ultimately, the rituals associated with death are very important among Tamang communities. This ceremony is associated with death dominant the life of the communities throughout the year. Lama plays the important role for performing the death rituals. They believe that Lama with his ritual effort give rebirth the death person otherwise the soul becomes shade of evil.

5.1.2 Food Habits

Several caste or ethnic groups likewise Tamang, Rai, Limbu, Chhetri, Brahmins, Kami, Damai and Sarki live in this VDC. They cultivate different types of crops for instance

rice, millet, wheat and maize. Their food consume habit is also different. They take their food according to their culture. Especially in this VDC's Tamangs they take three times a day. Their main food rice, fried maize, bread from millet, wheat bread, fried potatoes, home made wine and (Chhyang) jaad. A lot of food items are highly spoilt while making 'Jaad'. Most women, men and children also drink these homemade wine and jaad. They spend many grains items by making wine so they consequently results into a lack of food security. They have really prodigal culture but other non-Tamangs groups for instance Chhetri and Brahmin they never make such things their culture is also different. They always seem in higher position than other ethnic groups.

5.1.3 Dress and Ornaments

Different types of people live in this VDC. They put different dress and wear ornaments, as well especially people of this VDC were found wearing both modern and old types of clothes.

Almost, all old people wear Daura, Suruwal and Cap, which is typical Nepalese costume for male, where as women wear Sari and Choli (Nepalese Blouse). On the other hand most teenager both male and female found wearing modern dress such as shirt, pants, Kurta and Pajama. In case of putting ornaments mostly Tamnags and non-Tamangs they are found wearing different types of ornaments for instance Phuli (which means 'little flower' and is worn in left nostril), bulaki (the nose ornament which is hangs on a hole pierced through the septum), dhungri (big earring) and tilhari (green bead with a long gold pendant worn normally by married women), which is made from gold. On the other hand poor women prefer to wear silver ornaments.

5.1.4 Clans of Tamangs

The Tamangs are divided in several 'Thars' as that of 'Bahun' and chhetri. Especially, the Tamang caste is divided into main groups of 12 and 18 Thars. According to the general believed of Tamang the 12 Thars groups are pure blooded and remaining 18 are mix blooded. The clans of Tamang which is illustrated below:

Table 9 Some clans of Tamangs:

	clans of Tamangs	Their respective swage bhai
1	Bajyu	(Bal, Dong, Titug)
2	Ball	(Dong)
3	Blenden	(Lopchan, Choden, Syandan, Ngarden)
4	Blon	(Syangbo)
5	Bomjan	(Yonjan, Dumjan, Lopchan)
6	Brosinger	(Thing, Nyusur, Toisang)
7	Choden	(Lopchan, Syanden, Ngraden, Gropchan)
8	Dong	(Titung, Gomden, Dimding Bajyu)
9	Ghising	(Lho, Glan)
10	Glan	(Lho, Ghising)
11	Gropchan	(Blenden, Lopchan Syanden, Ngraden)
12	Gyalden	
13	Gyomcho	
14	Hem	
15	Himtung	
16	Jimba	
17	Jumi	
18	Koldem	
19	Kagate	
20	Kamaiwa	
21	Khyulpa	
22	Kolden	
23	khyungba	(Titung, Dong, Lungba)`
24	Lho	(Ghising, Glan)
25	Lopchan	(Choden, Syonden, Ngranden, Gropchan, Blenden)
26	Lungba	(Titung, Dong, Khyungba)
27	Lungpa	
28	Mahendong	
29	Mamba	
30	Manangthan	
31	Marden	
32	Marpa	
33	Mersing	
34	Michan	
35	Mitak	
36	Moden	
37	Moktan	(Pakhrin, Thokar, Syandan)
38	Mungumg	

Source: Key informant interview, 2013

Table 9 shows that the clans of Tamang which is illustrated in alphabetical order. The Tamangs people generally say (Swage Bhai) between these groups and according to them marriage between these group is strongly restricted. The source of Table 9 is key informant interview.

5.1.5 Festivals

The Tamang life is full of various kinds of festivals in the same way other ethnic groups of the country. They observe some festivals quite distinct and original. Mainly the Tamangs follow the following festivals such as Lhosar, Dashian, Tihar, Saune Sankrantee, Bhumi Puja, Kul Puja and Maghe Sakranti.

Lhosar is the most important festival of Tamang. It is celebrated according to Lama Calendar. Lhosar means in literature new year. Hence it is celebrated as a new year. It is observed (15th Poush, 1st Magh) on the occasion of New Year. They wear new cloths, ornaments, visit relatives' respected persons and conduct party at the home. The holy book recites at the home and worships different God and Goddess to relief from different evils in the whole year and wishes better for the coming year. Flags and colourful printed by Buddhist Mantra holy words clothes are put in different places in the village. Similarly, the Tamang people also celebrate Dashian festival with high enthusiasm. They receive Tika and Jamara from seniors at Dashian. They drink wine, eat dishes meat of goat and buffalo during Dashian. The Tamang of Angsarang VDC celebrates Tihar also with high spirit. In this festival, the brothers receive Tika from sister. They also prefer to play Deusi and Bhailo. Dashian and Tihar, both of them are the biggest festival of Hindu Nepal.

Then as well, This VDC's Tamang celebrate the Saune Sankrantee. They began to celebrate this festival with influence of Hindu religion. Married daughter and family member are gathered and eat delicious food such as meat with Chhyang and wine. In the same way, The Tamang of Angsarang VDC celebrates the Bhumi Pooja once a year in the time of entering the crops into the house. This festival usually takes place in the Nepales month of Kartik and Marg. It is believed that they should not take the grains without this Puja.

In the same manner, Kul Puja is observed once a year. It is celebrated in the month of Ashwin. This Puja is called "Khepa Sung" in Tamang language. This rite is organized in the memory of deceased. They make 'Torma' which is made by cooking food and the prayer recite the name of the deceased and offering to them. At the end they divide that Torma as 'Prasad' to all the relatives and eat by drinking chhyang and wine.

Last but not least, Maghe Sakrantee is a festival of eating and feasting. This festival is observed on the first day of Magh month. The Tamang worship the Buddha in Gumbas. If there is no Gumba they purify themselves by taking bath in the early morning in the

context of Angsarang VDC, the Tamangs people celebrate very nicely by eating Tarul (Yam) and Sel Roti (Ring shaped sweet rice bread).

5.2 Economic Aspects of Tamang

The main economic sources of Tamang of the study area are agriculture and animal husbandry. Except this, trade, business and daily wages are their economic sources. Nowadays, some Tamangs youths have started to go to foreign countries for job. Some have sufficient land and some have not, so due to lack of irrigation an infertile soil the food they produce is not sufficient for a single year. For cultivation, they have to depend on rainfall. They do not apply the modern technology while farming. They follow traditional types of cultivation so the production will be less. This is all happening due to ignorance or lack of proper education.

5.2.1 Agriculture and Land Holding

The main agriculture productions are maize, millet, wheat, paddy, mustard and some vegetables items. The land is the only major source of livelihood of the people of the Tamang for this study area. The land ownership system has classified into three groups respectively.

Table 10 Land Ownership of 50 Households of Tamang in the study area

Land (In Ropani)	Ward No. 1	Ward No. 2	Ward No. 3	Total H.H.
Below 2	2	-	4	6
3-4	3	2	5	10
Above 5	5	6	23	34
Total	10	8	32	50

Source: Field Survey, 2013

Table 10 shows that 6 families have below 2 Ropani land, 10 families have 3-4 Ropani (1 Ropani = 74 feet X 74 Feet) and 34 families have more than 5 Ropani land, Where 'H.H.' means households. There are not found any landless Tamangs family is this study area. This table only focuses about the 50 households of Tamang families out of total 90 Tamang households.

5.2.2 Food Production

The main crops of this VDC are maize, millet, wheat and paddy. They produce sometime high and sometime less due to imbalance of modern technology, knowledge and proper use of fertilizer. Anyway, the food production of the study area is shown in the following table:

Table 11 Food Production of 50 Households of Tamang in the study area.

Production in Muri	Wheat	Maize	Millet	Total H.H.
Below 2	7	16	7	30
3-4	5	8	2	15
Above 5	1	3	1	5
Total	13	27	10	50

Source: Field Survey, 2013

Table 11 represents about only 50 households of food production system out of 90 households. According to the above table, 30 households produce below 2 Muri (1 muri = 87.215 Ltrs), 15 households produce between 3 to 4 Muri and 5 households produce above 5 Muri food grains. The production of maize is seen more product

5.2.3 Food Sufficiency Households

In this study area there is not food sufficient production. It is the major problem of Tamangs. The food sufficiency table has illustrated below:

Table 12 Food Sufficiency of 50 households of Tamangs in the study area.

Months	Ward No. 1	Ward No. 2	Ward No. 3	Total H.H.
1-3	9	4	14	27
4-6	5	3	8	16
7-9	2	1	4	7
Total	16	8	26	50

Source: Field survey, 2013

According to the above table 12, the majority of Tamangs families have no sufficient food for a single year where 27 households have crops sufficient for 1 to 3 months, 16

households have for 4-6 months only 7 households have food sufficient for 7 to 9 months.

5.2.4 Occupation

The main occupations of the Tamang of the study area are agriculture, carpenter, teaching and mason. The table represents the following occupations.

Table 13 Primary Occupation of 50 households of Tamang in the study area

S.N.	Occupation	Ward	Ward	Ward	Total	Percentage
1	Agriculture	10	5	20	35	70%
2	Carpenter	2	1	4	7	14%
3	Teaching	2	-	1	3	6%
4	Mason	2	1	2	5	10%
	Total	16	7	27	50	100%

Source: Field Survey, 2013.

Table 13 shows that the 70% of Tamangs respondents are engaged in agriculture, 14% people are involved in carpenter, 6% are in teaching and 10% are engaged in mason.

5.2.5 Livestock

Apart from agriculture the most important part of Tamangs' occupation is the pastoral economy. The Tamangs of Angsarang VDC were found keeping livestock and they earn high-income from it. The table 14 shows the numbers of animals and its per head prices, which are illustrated below:

Table 14 Livestock Status in the study area

Type of Animals	Selling price per head(NPR)	Number of Animals
Cow	15,000-20,000	34
Buffalo	20,000-45,000	41
Goat	4,000-7,500	60
Hen	300-400	76

Source: Field Survey, 2013

Table 14 shows the people of Angsarang VDC can be involved in livestock, farming. They can raise their economic status, which can be a strong source for their living standard. By cattle farming, they can be able to increase their agriculture production.

5.3 Socio-Cultural And Economic Changes Of Tamangs

Changes in the social relationship are called social changes. It is a natural process. It can be seen after the change in social structure likewise caste, religion, economy and social organization. The primary symptoms of social change, organization change which help to bring overall change in the society. Similarly, changes in cultural way, behaviour and activity of human being are called social change. Thus the changes which researcher found in the study area are given below:

5.3.1 Changes in Naming Ceremony

This ceremony is taken very important in Tamang society. It is celebrated in the 3rd of 4th day from the birth of the child. The main objective of this ceremony is to purify the child, mother, house and land. Specially, the Tamangs keep the name of baby in term of their religious context for instance Tshiring, Sonam, Dorge, Norbu for sons and Chheki, Dolma, Pema, Lakpa and Angkani for daughters but nowadays they have started to call different names such as Ram, Prem, sometime English names such as Johnson, Thomos and Jack for sons and Reen, Krishthi, Rojina, Sita for daughters. These types of changes had found by the researcher during his interview with key informants.

5.3.2 Changes in Chhewar Ceremony

Chhewar is also another important ceremony in Tamang community which is performed only for the male child. The chhewar means the cutting process of hair formally for the first time since the birth of a male child. This is observed at the odd age such as 3,5,7,9 years. In the earlier days, maternal uncle used to do, but nowadays, Lama also can do this. This change also can be shown as in the table:

Table 15 Changes in Term of Chhewar Ceremony of Tamang in the study area

S.N.	In Previous Days	In Present Days
1	Only maternal used to do it.	Now a days Lama also can do.
2	Maternal uncle used to provide some gifts and wishes.	Nowadays all villagers and relatives can give gifts and wishes.

Source: Field Survey, 2013

The above table 15 represents about the changes seen in Chhewar ceremony of Tamang people. Such changes had founded by the researcher during fieldwork process Angsarang VDC.

5.3.3 Changes in Weeding Ceremony

In the past days, such inter caste marriage was strictly prohibited in Tamang community but nowadays this sort of marriage is relevant in Tamang community due to contact with other ethnic group. The changes can express as the following table:

Table 16 Changes in Term of Marriage of Tamangs in the study area

S.N.	In Previous Days	S.N	In Present Days
1	Cross-cousin marriage used to do.	1	Practicing to avoid.
2	Prohibited in inter caste marriage.	2	Prevalent in Tamang Society.
3	Tradition type for instance Jaar-widow marriage.	3	Completely avoid but nowadays Dowry system is seen anywhere.

Source: Field Survey, 2013

The above table 16 highlights about the changes in weeding ceremonies in Tamangs communities. So, the researcher had found a lot such changes in the context of Angsarang VDC.

5.3.4 Changes in Education

Educational status in Tamang community is increasing day by day. Mostly men are educated rather than women. Some youth have gone in cities to get higher education. In previous days most Tamangs' children used to pass their life by going cows' shed or as shepherd. But nowadays, school going children have been increased by 15%. In the context of this VDC, the total school going percentage of Tamang children is 41.09%. (Field Survey, 2011)

5.3.5 Changes in Feast and Festivals and Musical instrument

In the past days, most Tamangs people used to follow Dashian, Tihar as the same way as Hindu people but nowadays, they specially have started to celebrate their own festival Lhosar as a major festival. They have given high emphasis to Lhosar than Dashian and Tihar.

Similarly, The Tamang people used to play 'Damphu' in different ceremonies for instance wedding, and other cultural programmes but nowadays they are using different kind of instruments such as Sanai, Karnal, Madal and Hamonium.

5.3.6 Changes in Political and Economic Status

In the past days the Tamangs of Angsarang VDC did not take part in any political activities but after the restoration of democracy they are taking part in election and have become a VDC member in their wards. These changes are seen in this study area.

Regarding economic status, the main occupation of the Tamangs of this area is agriculture. They rear livestock to suit their needs. Most of them meet their expenditure for the whole year by doing labour work. In the past days there were not any Tamangs persons in teaching field but nowadays there found more than 4% who involve in teaching sector, some involve in business and cattle farming. On the other hand most of the Tamangs had trend to go in foreign countries for job; from which their economic status had found little bit raise than in the past days. Thus the researcher had found such changes in economic status.

5.4 Major Findings

The local government or any NGOs or INGOs sectors should organize gender orientation training organized in order to eliminate gender-based discrimination. This will all lead to social harmony, peace and integration. NGOs, INGOs should focus the programme enhancing their skill income generation and other programme associate with creating jobs. This will improve their economic condition. The rites and rituals existing in communities are stemmed from deep-rooted prehistoric value of civilization and transcendental power of imagination of the sages.

The Tamang is one of the major ethnic groups of Nepal in the broad context of ethnicity likewise other ethnic groups they have their own typical culture tradition, social values and norms. On the other hand, the socio-cultural and economic condition of each ethnic group of Nepal is very important for Nepal itself to introduce in the world.

5.4.1 Socio-Cultural And Economic Change Of Tamangs

Changes in the social relationship are called social changes. It is a natural process. It can be seen after the change in social structure according to caste, religion, economy and social organizations.

Various NGOs and INGOs organization should conduct the non-formal education classes to educate the Tamangs from time to time where females should be given top priority because they are back in this VDC.

A co-operative institution should be established which would provide loan and collect the capital from the local people in order to develop the professional livestock keeping and other economic activities.

6 SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter includes a summary of the major contents of the study and reaches a conclusion of what is found on the basis of the collected data and my own personal observation and impression. Finally some recommendations are made so that it would be helpful in finding the solution to the issues and problems the community of Tamangs are facing in the study area.

6.1 Summary

This study is conducted at Tamang of Angsarang VDC's ward no. 1, 2 and 3 of Panchthar district with the aim of finding the socio-cultural and economic situation of Tamang people. The main objectives of this study is to find out social, cultural and economic conditions and examining the changing pattern of social, cultural and economic situation of Tamang community. This study has also aimed to discover the major characteristics of Tamang people.

This study carried out with a theoretical proportion that the Tamang of Nepal are in the situation of economic backwardness despite their close affinity with job opportunities.

This study had carried out to discover the demographic socio-cultural and economic profile and to suggest some remedial measures for their betterment economy distinguished literature of Tamang were carried out with special reference to their socio-life and limited literature available have focused on their ritual paradoxes.

This study was conducted in a descriptive research design with disproportionate-stratified sampling. The sample size covered altogether so house holds out of 90 households. The information were gathered using both types of quantitative and qualitative data, households survey, interview observation and questionnaires were used as tools together and generalization of the study whereas the study report has included different form of data presentation and analysis.

The total population of this VDC is 5,701 where the number of males is 2,635 and females are 3,066. The exact percentage of Tamangs is 11.05% with 90 households.

Tamang practice various kinds of rituals for instance Ghewa, marriage, naming ceremony and Chhewar are major cultural ceremony, which they perform with high priority.

Most Tamangs' occupation is agriculture some are mason, carpenter and some are service holder many other engage in economic activities. Agriculture production is the most sources of this study area.

They devote their maximum energy, time and labour in their land and produce for their livelihood animal rearing is second significant features of their economy, buffalo, cow, goat and hens are major source.

The Tamangs of Angsarang VDC was noticed well influenced by the changes occurring in many sectors of national life. The growing child enrollment in school, the youth mobility towards developmental works and politics are raising the ray of hope to lead the Tamang to the main stream of national development. However, there is extreme need to improve them in uplifting their economic and social situation.

It is observed that there is certain changes occur in their naming and chhewar ceremonies. For naming they are using modern names instead of traditional names of a child. Their traditional 'chhewar' was done by only their maternal uncle, but nowadays Lama also does chhewar.

Similarly, changes in wedding, family structure, lifestyle, feast and festivals, political sector, musical instruments and health/sanitation were observed from the field study.

6.2 Conclusion

The entire life of a human life is shaped by the culture and tradition. He/she is brought up in to follow up certain tradition and belief does not require a scientific testimony or experimentation. The world is driven more by the chosen powers and phenomena than by something tangible. The rites and rituals existing in communities are stemmed from deep-rooted prehistoric value of civilization and transcendental power of imagination of the sages.

People live by their own nature. A nation is comprised of people of various groups following different set of values and traditions. It requires harmony and understanding for all to exist with differences. Therefore, a nation's culture is the mixture aspirations and practices for various communities of various people. In this context Tamangs' culture plays a significant role in Nepal.

The Tamang of this area are not yet receiving the support from the concerned authorities to lift up their social, cultural and economic situation. Some of them have involved themselves in their economic activities such as rearing cows and poultry farming and going in different cities and countries to promote the economic condition. However, it is not sufficient to meet the vast weight of their subsistence needs most of the people depends upon the agriculture labor, which is poorly paid and also not available in time. Hence, despite their sincere effort to improve their economy they still remain poor.

The growing population and demands are imposing severe threat in the traditional existence. Besides the changes occurred around them also strong influence over their tradition. It is observed that the new generation of Tamangs is much influenced by the modern sophisticated lifestyle likewise watching television, cinema, and eating and drinking new varieties of good food and clothes. And they are less eager to work hard in the traditional occupations, agriculture and different kind of jobs.

Present the Tamangs are claiming for the indigenous identity and status along with other counterparts and calling for the proportional share in political and other state mechanism. However, this type of consciousness is very less seems to joining hands in the voice. They have still not formed the organization called "Tamang Ghedung" which is one of the leading institutions for the improvement of Tamang people of Nepal. However, it was found that some of the educated Tamang of this area are worrying for their backwardness and thinking for the necessary steps to be taken immediately.

The opportunity of getting higher education was very poor. There are about 90 households of Tamangs people with 730 populations. Education in the higher level is not satisfied. It is encouraging them to go as large number in this area. So, nowadays the involvement of children in school seems higher. The percentage of school going children is 41.09% but most of the female students have left after getting primary education. Mostly male students are involving highly in lower secondary as well as higher secondary and higher education level. They also lure to go in foreign countries for better work opportunity after passing secondary and higher level (intermediate and bachelor level). It is cleared that the condition of education is very poor where as female education is not given high emphasis.

The main things which I have found in this ethnic group are big money spender with big heart, ego-nature and illiteracy and lack of awareness in many ways by which this

ethnic groups have become backwards rather than other non-Tamangs because of this they have not improved in their economic position.

In totality, the health situation is not good. The people especially children are suffering from the water born diseases and malnutrition. There was not proper management of toilets in most of the houses but drinking water was facilitated but they used untreated water. Due to lack of awareness, they believed on Dhami Jhankri when they became sick but nowadays they go to health post center, clinic, hospital and doctor for medical treatment rarely in last position only.

There were heavily depended upon agriculture producers for their energy supply. The poor production, low surprising landholding capacity of people of this area was the cause to arrive the youth from the village to other places in search of job opportunity, especially nowadays they are going in foreign countries. They need new technique of agriculture practices and irrigations facilities. They do not have any idea in their skills such as weaving carpets and painting Thankas., which is another cause of their economic backwardness. Hence, the need of providing vocational skill to the energetic people is of server importance to up lift their present situation.

6.3 Recommendation

The phenomenon of changes is inevitable factor in every human society for existence. Every aspects of society under go various changes depending upon time and situation. The socio-cultural and economic condition is also gradually changing. However there are some numbers of values which are preserved, will contribute the social solidarity and identity of the Tamangs and still there are certain issues where various kind of reform needed to be made so as to contribute positively for the betterment of Tamang society of Angsarang VDC. The following recommendations are suggested for the betterment of the social, cultural and economic status of Tamangs of the study area, which are given below in three different aspects:

6.3.1 In Context of Cultural Aspects

There is need of forming the institution called 'Tamang Ghedung' in each VDC, which will work for awareness of their valuable norms and values, traditions and culture. A proper record of their social customs should be maintained and provision should be

initiated to give them education in their mother tongue. So, that they will be more educated and the literacy rate also will be increased. Most Tamangs have prodigal nature, ego habit and uneducated as well. So they have to understand this first and should try to drive them towards positive destination. Tamang people should organize the cultural programmes by which it will help to project their tradition, culture, social values and norms.

6.3.2 In context of Social Aspects

Intellectual Tamangs' committee should be formed by which they should call meeting once a month to motivate the other uneducated Tamangs people. Government should take initiatives in improving the health service. Many people still believe in traditional healing. The local health personnel should be well trained and experienced. There should be health awareness programme once a month as well. Focus should be given to deprived community education should free made even in higher level. The local schools and colleges should include mandatory curriculum for raising awareness on Nepal's cultures diversities and their identities. Various NGOs and INGOs organization should conduct the non-formal education classes to educate the Tamangs from time to time where females should be given top priority because they are back in this VDC. The Local government or any NGOs or INGOs should organize gender orientation training in order to eliminate gender-based discrimination. This will all lead to social harmony, peace and integration. The sanitation of this area is very poor. All should make their toilets and the quality of drinking water should be improved.

6.3.3 In Context of Economical Aspects

There is a dire need to great employment opportunities and economic generating programmes. A co-operative institution should be established which would provide loan and collect the capital from the local people in order to develop the professional livestock keeping and other economic activities by which most Tamangs people also will be directly benefited. Various vocational training should be conducted to the energetic Tamang youths so that their economic conditions could be up lifted. Modern method should be administered in farming and livestock. NGOs, INGOs should focus

the programme enhancing their skill income generation and other programme associate with creating jobs. This will improve their economic condition.

7 Reference

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8 APPENDICES

Appendix I Interview Schedule for Household Survey

A Case study of Tamang of Angsarang VDC ward number 1, 2 and 3, Panchthar, Nepal

District VDC Ward no.
Tole.....

1. Household No.

2. Respondent:

Name: age: sex:

Occupation:

3. Head of the household:

Name:

Age: Sex:

Occupation:

1. Family profile:

S.N.	Names of the family members	Date of birth	Relation to head	Sex	Main occupation	Education
1						
2						
3						
4						
5						
6						

5. Demographic Composition:

S.N.	Age group	Male	Female	Total
1				
2				
3				

6. Crops Cultivation:

Quantity(in Muri)	Maize	Paddy	Millet	Wheat	Potato	Mustard

7. How long can you sustain your family with your own food production?

- a. 3 months b. 4 months
- c. 5 months d. 6 months

22. What do you say about your culture?

- a. Very Prodigious type () b. Acculturation ()
 c. Extravagant () d. Very Nice ()

23. Do you want to change in your socio-cultural aspects?

- a. Yes () b. No ()
 c. If Yes how? [.....]

24. Who is the head of your family?

- a. Father () b. Mother ()
 c. Both ()

25. Do you know about family planning concept?

- a. Yes () b. No ()

26. Are you literate or not?

- a. Yes () b. No ()
 c. If No why? [.....]

27. Do you have some school going children?

- a. Yes () b. No
 c. If you have, how many? [.....]

28. How much land do you have?

- a. 3Ropani () b. 4 Ropani () c. 5 Ropani ()

29. How do you perform the death rites?

- a. According to Buddhist religion () b. According to Hindu religion
c. According to Christian () d. above all ()

30. Do you have any member who involves in political sector?

- a. Yes () b. No ()
c. If yes how did he became? [.....]

31. Do you believe in supernatural?

- a. Yes () b. No ()
c. If yes why? [.....]

Appendix II A Checklist for Key Informant

- 1) Where did your fore father live and when did they migrate here?
- 2) Can you speak Tamang language?
- 3) Can you understand the news in Tamang?
- 4) Do you understand the news in Nepali?
- 5) Do you know the special Tamang festivals?
- 6) Do you want to celebrate the other cast group's festivals?
- 7) What is Lama Pathi?
- 8) It is to pay the Lama Pathi?
- 9) Do you like Tamang culture?
- 10) Do you feeling any degrade level of Tamang culture?
- 11) Are you married?
- 12) Are the Lamas helpful members of your society?
- 13) Do you observe any cultural differences between the Tamang of Angsarang and of other places?
- 14) How many castes are there in Tamangs?
- 15) What is the generation of Tamang?
- 16) How many brothers do your father?
- 17) How many brothers do you have?
- 18) How many children do you have?
- 19) How old are you?
- 20) What is source of income?

- 21) How old are you?
- 22) How much food crops do you grow in your land?
- 23) Can you read and write?
- 24) How much rupees do you spend in wedding?
- 25) Do you have indo-gamy marriage system?
- 26) What sort of marriage do you have?
- 27) What Kinds of God and Goddess do you worship?
- 28) Which animal's meat do you want to eat?
- 29) Do you have toilet?
- 30) Do you believe in Dhama/jhankri?
- 31) How much do you believe in modern type of cure?
- 32) Do you celebrate all the festival?
- 33) How much money do you spend in a festival?
- 34) Do you celebrate Dashian and Tihar too?
- 35) What is your daily income?
- 36) Who are the main lead men in your family?
- 37) Is your income enough to run your family?
- 38) Where do you go to work?
- 39) Is there any custom that you do not like in Tamang society?
- 40) What are the negative and positive aspects of Tamang?
- 41) What effect do you feel if there is change in Tamang culture?

- 42) Do you like inter caste marriage?
- 43) What is your view about love and inter caste marriage?
- 44) Do Tamangs also have touchable and untouchable caste system?
- 45) Do you take part in political system?
- 46) With whom your traditional dresses are related?
- 47) Do you like change?
- 48) How much land do you have?
- 49) How many animals do you keep for economic purpose?
- 50) What types of fuel do you use to cook?
- 51) How many times do you go to hospital for checkup?
- 52) How do you manage insufficient food except agriculture?