

CHAPTER- IINTRODUCTION

1.1 Background of the Study

Nepal is a "multiethnic, multi-lingual, multi-religious, multi-cultural and diverse regional characteristics country"(Constitution of Nepal 2015). Nepali society and culture is identified as diversity of various caste, ethnic and indigenous people, and their colorful cultural practices. The social and cultural life of people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The People of Indian origin live in South part and practice Hinduism.

The country is the homeland to 125 caste/ethnic groups, 123 languages and 10 religious groups. The total population of Nepal is 26,494,504. Among them, indigenous peoples (IPs) comprise 35.8 percent of the total population (CBS, 2011). In 1996 *NepalJanajati Mahasangh* produced a list of sixty one nationalities (*janajatis*) covering all the ethnic minorities of the country, including Newars. This list subsequently reduced to fifty nine was recognized by the government in 2002 (Toffin, 2009). Nepal has legally recognized 59 indigenous nationalities, referred to as *Adivasi Janajati*. The country has entered into a new State structure with promulgation of new Constitution in September 2015.

Indigenous peoples, also known as first peoples, aboriginal peoples or native peoples, are ethnic groups who are the original settlers of a given region, in contrast to groups that have settled, occupied or colonized the area more recently. Groups are usually described as indigenous when they maintain traditions or other aspects of an early culture that is associated with a given region. Not all indigenous peoples share this characteristic, as many have adopted substantial elements of a colonizing culture, such as dress, religion or language. (Douglas, 1999).

Different scholars state their different opinions regarding the meaning of the word 'Tamang'. Some scholars opine that the word Tamang come from their principal occupation as 'horse traders'. Some say that Tamangs are 'Mountain Army' or 'Tibetan cavalry'. One Tamang Scholar Ajitman Tamang defined that the word Tamang means "Rungpo" which means the foreigners or inhabitants of the border lands of Tibet (Tamang, 2002). Another definition says that the word Tamang is

derived from the combination of two words *Ta* and *Mang*, which means “horse” and “salesman” respectively. So they are known as sales men of horse.

As a meaning of Tamang word, it is also known as Murmi. Here ('Mur 'means border and 'Mi' means men). Hence the people who live in the border are called Tamangs. Another definition says the word Tamang is derived from the combination of two words *Ta* and *Mang*, which means horse and salesman respectively. The Tamangs, Lama or Murmis are grouped into two great divisions known respectively as *Bara* Tamangs (Twelve Tribes) and the *Athara Jat* (Eighteen Clans or steps). The *Bara* Tamangs are pure lamas and claim descent from Lord Maheswar and consider themselves somewhat superior than the *Attara Jat* (eighteen clans or steps) (Morris, 1933). Being merely Tibetans there was no such thing as caste amongst the Tamangs in older days, although, prior to the Gurkha conquest, the Murmis were divided into *Baratamang* (Twelve Tribes) and *Atharajat* (Eighteen clans) or nevertheless there was no social difference between them. Prior to the Ghurkha conquest the *Baratamang* and *Atharajat* ate and drank together and intermarried (Vansittart, 1993).

The entire Tamang community is vertically divided into several subgroups known as *thars*. Each *thars* has its own name (Pradhan, 1991). Bista has recorded some twenty five; Kalden has recorded some two hundred twenty seven, Gautam & Thapa has recorded some forty four and during a field work at Singling, it was noted that there are some forty nine and more different *thars/clans* of Tamangs. The hierarchical divisions made later were the consequences of Hindu influence. Some of the Tamang clans are as under: Kalden ,Bal, Goley, Tidung, Bajyu, Grangden, Dong, Syangdan, Singdan, Moktan, Waiba, Pakrin, Ghishing, Loo, Zimba, Rumba, Gyaba, Mikchan, Syanbo, Blone, Lamakhor, Thing, Nasur, Yonzon, Bomzon, Dumzon, Lopchen Taisang, Kamten, Dakay, Done, Marpa, Tuba, Thokar, Malachoki Lamaganju, Mulung, GaldenChoten Sumba, Tartang, HenRimten, Suktal, Nazong, Palpali, Dabo, Toiba, Balam, Gompa, Hopten, Gromba, Rimten, Mensing, Mitak, Tumba, Damrang, Sukta, Tungba, Lalungba, Zaba, Rarang etc. (Kalden, 2012, Tamang, 2002, Morris, 1933 and Bista, 1967).

The Tamangs are distributed densely within central Nepal but are also present throughout the country and in Darjeeling, India. They have their own distinct culture, tradition, language, religion and social system. In Nepal, Tamangs are predominately found in the districts of Sindhupalchowk, Rasuwa, Kathmandu, Bhaktapur, Lalitpur,

Dhading, Makwanpur, Nuwakot, Ramechhap, Dolakha, Chitwan and Kavreplanchowk. A small number of Tamang who migrated from Nepal can also be found in the hilly regions of India. Living mainly in the north and east of the country, they constitute 5.6% of Nepal's population, which places their population slightly higher than the Newars(CBS, Report 2011).

1.2 Statement of the Problem

Nepal is a country of multi diversity in term of language, culture ethnic groups and religions. The very unique thing about Nepal is the wonderful unity among diversities. There is a long history of social harmony among the people of all religion, region and culture. But we have failed to through ample of light on their cultural, social and indigenous knowledge till now. Traditions, beliefs, morals, customs, religion, economic condition, education and indigenous knowledge have significant role in the national culture and national building activities (Sapkota, 2008).

The ethnic study in the country has been accelerating due to its importance in policy making. The powerful force of modernization, westernization, globalization and dependency has threatened social structure and all cultures and cultural values of indigenous people.

At present, the Tamang is one of the most populated indigenous communities in Nepal. About 3 million Tamangs are densely populated in central Nepal and sparsely populated all over the country. They have their own distinct language, cultural trait, social religion etc. etymologically the Tamang can be interpreted as highlander (ta = up or high and mang= people) they have larger fraternity. Esteem of the north or higher Turpa) land over the south or lower (murpa) is related their highland origin and has parallels with other pastoral communities.

However, certain indigenous groups experience a strikingly uneven income distribution that is masked when we examine indigenous groups in the aggregate. Ethnic group like Tamangs are comparatively deprived of mainstream development and social opportunities. In the Jhangajholi Ratamata ward number 4 of Sunkoshi Gaunpalika Tamangs are backward in many socio economic sectors.

There are several cases in which the Tamang s have changed their traditional ways of life and modified their life style. They have faced problems in the new setting. Although government has implemented the development Programme to uplift the

living standard of the rural people. There is not special Programme to uplift the Tamang community of Sunkoshi Rural Municipality ward no. 4. Hence the research has focused on socio-economic and cultural condition of the Tamang people in Sunkoshi Rural Municipality ward no. 4 of Sindhuli District.

More especially the research has addressed the following research questions.

1. What is the socio-economic profile of Tamang family?
2. What are the major cultural attributes of Tamang family?
3. How does the technology and literacy modernization affecting their social cultural aspects of Tamang?
4. What problems are facing by the Tamang community of study area?

1.3 Objectives of the Study

The general objectives of the study are to find out the socio-economic status and cultural practices of Tamang community in Sunkoshi Rural Municipality -4 of Sindhuli District. The specific objectives of the study are as follows.

1. To identify the socio-economic status of Tamang community in the study area.
2. To identify the cultural practices of Tamang community in the study area.
3. To find out the changes in economic and cultural status of Tamang people
4. To find out the socio-economic and socio-cultural challenges of Tamang Community in study area.

1.4 Rationale of the Study

Any study made on any ethnic group in Nepal will introduce in a new way and perspective. Many studies have been made on various social and cultural lives of the Tamang communities of Nepal but till now no one has conducted the study about socio-economic and cultural status of Tamang of Sunkoshi Rural Municipality -4. The main objectives of the study are to explore and identify the socio-economic status of and culture practices of the Tamang Community of the Sunkoshi Rural Municipality ward no. 4 of Sindhuli district. The findings of this study helps the Government, Non-

Governmental organizations and social researchers to get information on various socio-economic and cultural aspects of Tamang community and to make policy and implementation for the development of their socio-economic condition.

1.5 Limitation of the Study

This study has been for the partial fulfillment of the Master Degree in Rural Development. As a student I had some difficulties to go through expense and complete research due to the limitation of time and budget. The limitation of this study is mentioned below.

-) This study mainly describes the socio-economic and cultural status of Tamang of Sunkoshi Rural Municipality ward no. 4 of Sindhuli District.
-) The study will be limited within Sunkoshi Rural Municipality ward no. 4 of Sindhuli District which doesn't represent the socio-economic and cultural status of whole Tamang community of Nepal.

1.6 Organizations of the Study

This title of the study incorporates to the five chapters. Chapter one coverage to the introduction part with introducing the research topic within its general background, statement of the problem, objectives of the study, rationale of the study, significant, limitation of the study and chapter layout of the study. The chapter two is focused on describe the literature review and theoretical framework related to this study and it incorporates the needed the literature reviewed before and in course of the study. The chapter three contains the research methodology which describes the study area, nature of data, source of data, population and sample, research design, method of data collection and method of data analysis. The fourth chapter presents the data analysis and discussion about the study. The fifth chapter deals about summary, conclusion and recommendation of the study.

CHAPTER-III LITERATURE REVIEW

Before and in the course of entering into the matter of the topic, some related literatures were reviewed which helped to move on a proper way. The reviews of literature made conceptually clear about the study. This section contains some fact findings from the literature review which are related to the objective and helped to generate some ideas and methodologies about the task.

2.1 Conceptual and Theoretical Review

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 (Bhusan, 1989).

Western scholar Alexander Macdonald believed that Tamang are the indigenous inhabitants of Nepal who were here before the state formation (Macdonald, 1975). There are different views about the origin of Tamang. But a common belief is that the word 'Tamang' has been derived from a Tibetan word 'Tamang' which means 'Ta' refers to 'horse' and 'Mag' refers to 'rider'. So Tamang are the 'horse-riders or soldiers riding on horse. It is believed that after the Nepal-Tibet War some of the horse-riding soldiers of King Tsrong Tschong Gampo permanently settled in the Himalayan Hills of Nepal who were later recognized as the "Tamang" nationalities. Tamangs are coming from Tibet and have long inhabited Kathmandu Valley and the hills of Nepal in general, yet the origins of Tamang are exactly from upper Tibet (around Gobi Desert) according to archeological study done by Dr. Anatoly Yakoblav Shetenko, yet they believe they are indigenous to the area had once ruled Lhasa. They have beliefs that they have been descended from Bhote which is called as Tibet in modern district (Bista 1967).

They are found mostly concentrated in the districts of central region such as Dhading, Rasuwa, Makwanpur, Nuwakot, Kavrepalanchok, Sindhupalchok, Dolkha, Sindhuli and Ramechhap. Of the aforementioned districts Tamang are the largest population in all except in Ramechhap and Dolkha where they are the second largest. The other parts of the country observe sparse distribution of Tamang population from Mechi to Mahakali region.

Tamang's ancestral domain (land) is popularly known as Tamsaling. 'Tamsaling' means 'Tam' refers to the language spoken by Tamang people, 'sa' refers to the land and 'ling' refers to the territory or fragment. So, 'Tamsaling' mean the land of Tamang tongue-speaking people. Tamsaling extends from Budhi Gandaki in the West to Dudhkoshi in the East and from the Himalayan range in the North to Chure or Siwalik hills in the South. (Lama, 2009).

Tamangs have their own distinct religion. They are the followers of Buddhism. Tamangs have their own distinct language. Their mother tongue is Tamang, which falls in Tibeto-Burman language group. Their script is known as Sambhota, but one of the leading Tamang organizations, Nepal Tamang Ghedung, has been using a script known as Tamyig well known as a modified version of the Sambhota script. The Tamang shaman has a spontaneous vocation in which he is inflicted by spirits that possess him and drive him into solitude, demanding he become a shaman. This unsolicited altered state of consciousness that afflicts future Tamang shamans is called crazy possession (*Iha khoiba mayba*). In this mental state, the neophyte shakes convulsively, indicating that he is possessed but not knowing why or by what. At times he may shout incoherently or weep. As mentioned earlier, he may have visions, but they are unstructured and chaotic. The future shaman's family becomes concerned because he forgets to eat- and becomes lethargic when not beset with anxiety. Eventually, he may run naked into the forest and live with the animals for several days (Peters, 1982).

Tamang are rich in socio-cultural perspectives. The religion is considered by Tamangs as Nyingma tradition of Vajrayana Buddhism, the earliest form of Buddhism to come to Nepal/Tibet with Padmasambhava, and due to geopolitical focus on Tibet, Tamangs hold their beliefs are also *largely ignored* by Western scholars. Tamang have gompas (monasteries) in every sizeable village. Every family has their special Buddhist Yidam and book to practice every morning. The Tamangs retain *jhankris* (shamans) in addition to their Lama clan (Tamang) (priests), the latter whose surnames are also Lama. Additionally there exists the honorific term Lama (honorific), assigned to all Tamang regardless of kinship clan (*swagen bhai*). This is not to be confused with Lama of Tibet or the Sherpa Lama surname and clan. These *jhankris* perform certain rites such as trances and sacrifices to alleviate problems or assure good fortune(The Blue Spaces Guides, 2015).

Pasuram Tamang writes about Tamang dress and describes, Pote and bangle made of silver as ornaments. On the other hand, male ones were thick woolen jacket (Bakkhu), Gado, black cap, Bhoto, half coat and Patuka with knife on their waist. Also even the male ones wear big ring made of brass or silver walking with 15 bare foot is their speciality but some changes have been noticed these days due to urbanization and industrialization(Tamang,2009).

The musical instruments damphu, tungna, murchunga, binayo, and the tune Selo belong to the Tamang community. Damphu is a small round drum where one side of the circular wood is covered by the skin of a goat and is joined with thirty two small bamboo pencil-like pieces. One of the richest assets of the Tamangs has been Selo – a typical Tamang folk melody. It represents the entire culture of the group, and therefore deserves a detailed study. The history of Selo is as old as the history of the Tamang community. Therefore, Selo stands as the original identity of the community. The Tamang nationality can also be identified as having its own expertise in tasks like making syama (a kind of long dress), gya (a kind of gown), other typical cultural gowns like gavarko, gya-tokorok, wool blanket, pakhi syoldo, surkaee and fenka, and having the skill of making Nepali paper as well as nanglo (shieve), doko, thunse (panniers), namlo, thanka (head-strips to lift weight), mask etc. as their basic professions(Nepalese Folk Culture, 2014).

Most Tamangs are farmers, engaged in agriculture. Due to the lack of irrigation at higher altitudes, their crops are often limited to corn, millet, wheat, barley, and potatoes. They often supplement their farming income with manual labour. Due to the discrimination experienced by the Tamang people in the past, they have remained on the whole poorly educated, and the majority have been limited to working as farmers, mountain trekking, portering, and driving in Kathmandu. They also work in manufacture of Tibetan rugs, Thankas (Tibetan painting), driving and labour. As far as farming is concerned, Tamang are dependent on rainfall and do not employ modern machinery (The Blue Spaces Guides, 2015).

There are all-rounders in Tamang and are expert in many crafts and activities. They are also involved in works like weaving sheep wool jackets, bamboo baskets, receptacles for storing rain and leaf umbrellas and they are carpenters, masons, builders and wooden plough makers. Some are also involved in *Thanka* paintings and carving designs in wood, mountaineering, athletics, farmers, coolies, etc. They mostly

eat what they grow, however, do not allow buffalo meat, garlic, nettles or *paha* the tree toad to the forest in their houses although they might eat it if cooked outside the house or someone else's house.

According to Tamang G. (2003) Tamangs have a rich folklore and indigenous knowledge in the utilization of different plants and animals against various common diseases like asthma, pneumonia, jaundice, stomach problem, worms, minor cut, diarrhoea etc. The geometrical knowledge is strongly embedded in socio-cultural activities of the Tamang community. School level geometrical knowledge can be made more interesting and worthwhile linking it with socio-cultural activities such as religious ritual, cultural foods, cultural ornaments, and cultural design of clothes, artifacts. Teaching learning process of mathematics can be made easy and effective by linking formal mathematics to daily life mathematics (Acharya, 2018).

A capture marriage usually occurs when the boy selects a bride who may not consent easily or when he wants to avoid the long procedure and expenditure of an arranged marriage. It is done even in the case of preferred cross-cousin marriages to save trouble, time and expense. If the captured girl persistently refuses to get married for three days, she is allowed to return to her parents. If she agrees, a proper wedding ceremony is organized and friends and relatives, including the girl's parents are invited. A girl may be captured from a fair or a market. If her parents take the offence too seriously, they approach the boy's family making demands for compensation. Once they are pacified the rest of the procedure follows smoothly. Most Tamang young people get married by mutual agreement. When a boy and girl are in love and decide to marry, the boy asks his parents to approach her parents for their consent. Once consent is given the wedding can be organized in the same way as in the case of an arranged marriage. If by any chance either the boy's or the girl's parents do not consent to the match the only choice for them is to elope and remain hidden until their parents either agree or totally ignore them

2.2 Related Research

Gurung in his book "Nepal social Demography and Expressions" writes the Tamang aspiration has basically been to dissociate from the Bhotiya who are denigrated in Hindu Nepal. The process of upgrading to Tamang status is attested by 1932 decreased that first recognized Tamangs as a legitimist jat the Humla tradition of state

imposition of this label and the Mugu version of receiving the divination for service rendered during Nepal – Tibet war of 1856. However the Tamangs are still burdened with old identities due to the power structure and economic exploitation. (Gurung,2001)

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

Adhikari(2015) conducted a study to find out the socio-economic status and cultural practices of Tamang community in Baireni VDC-6 of Dhading District. Majority of the Tamangs in the research area are Buddhist. More than 85% of marriage is found arrange marriage case. The rest are found love marriage. But the capture marriage is being the past practice of the community. Most of the Tamang cremate the dead body under the ritual performed by the Lama who actually is their religious leader. Death pollution is observed for the thirteen days and during the period the deceased's immediate relatives are prohibited consuming oil and salt. Purification is done on the last day. Ghewa is held on the same last (thirteenth) day.

Ghalan(2012) conducted a study in Kamalamai of Sindhuli district about Socio-Economic Condition of Tamang Community. It is found that paddy, maize and wheat were the major crops production. The estimated expenditure on food grain is higher than the food grain come from their own land. It is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, an egg of them. It is found that out of total estimated income of respondent the amount come from agriculture and animal husbandry are high beside other occupation but it is sufficient for family demand, so they practice other occupation.

CHAPTER-III RESEARCH METHODOLOGY

3.1 Study Area

The ward no. 4 of Sunkoshi Rural Municipality has been selected for the study. Sunkoshi Rural Municipality is a rural municipality in Sindhuli district of Province No. 3 in Nepal.

Rationale of the Selection of Study Area

For the study Sunkoshi Rural Municipality ward no. 4 of Sindhuli has been selected for several reasons, which are;

-) The population of Tamang people is higher in this area in comparison to other neighboring wards.
-) Tamang in this ward are back warded in terms of social decision making, education, cultural utilization and other social involvement.
-) Being a resident of the ward, the researcher feel familiar with the local people and language.

3.2 Research Design

This study is explanatory as well as descriptive in nature. This study is explanatory in nature because it plans to find out the problems and the causes of the problems. It is descriptive in nature because it describes the socio-cultural condition of the Magar community in sequential order. This study has designed to meet above mentioned objectives of understanding the socio-economic condition of the Tamang residing in the Sunkoshi Rural Municipality ward no. 4 of Sindhuli District.

3.3 Nature and Sources of Data

In this study primary and secondary data has been used. The primary data has been collected from the field through structured and unstructured interviews, household surveys, observation and checklists. All the secondary data has been collected from the different government offices concerning to this study, journals, articles, research literatures, libraries etc. For the primary & secondary data sources following sources will be used.

a) Primary Sources

- i) Questionnaires
- ii) Observation of study area.
- iii) Information from the community people.

b) Secondary Sources

- iii) Related literature, newspaper, articles, NGO's and INGO's reports and VDC, Ward profile etc.

3.4 Sample Size and Sampling Procedure

The Tamang residing in the Sunkoshi -4 was taken as the population of the study. It's very difficult to census the whole population. The samples are only 50, 50% households out of nearly 100 Tamang households of Borleni and Dangi of Sunkoshi Rural Municipality ward no. 4. The purposive sampling method was used in selecting the samples.

3.5 Tools and Techniques of Data Collection

Both qualitative and quantitative data have been collected in this study. In order to get desired information and data for the study, following techniques have been used.

Household Survey

The household survey will be conducted using both structured and unstructured questionnaires. A structured questionnaire was used to collect some of the basic information like population structure and cattle ownership pattern and so on. An unstructured questionnaire was used to collect the data with people of all ages, sexes and backgrounds. The basic quantitative information such as age, sex, educational attainment, land holding occupation and other socio-economic characteristics of the household were gathered through household survey.

Observation

The main and mostly desired instrument of collecting information, ultimately understanding the social process and its relation to natural process was obviously the participant observation. It is the best method, without any doubt, that could gather as much information as required. This study was conducted by observing the marriage

practices, Agricultural Practices, festival celebration with local people through the non-participant observation.

Key Informant Interview

Adult and old age people of village, school teachers, knowledgeable persons of the village, local leaders and key persons of this ward will be selected as key informants in order to collect information about the socio-economic condition of Tamang people of ward no. 4 of Sunkoshi Rural Municipality of Sindhuli district.

3.6 Reliability and Validity of Data

Validity of data is most important and essential factors in the social research. Research work could only be valid and reliable if the data were become so. In order to collect the reliable and valid data, primary and secondary data has been collected through reliable source of information such as questionnaire, interview and observation in the study. In this study Ward's representatives and staffs, local teachers and development workers will be consulted to test the reliability and validity of the collected data. So the researcher assumed that the data will be reliable and valid.

3.7 Method of Data Analysis

Under the heading data processing and analysis is the work of presenting the data collected through various source using different techniques. Data analysis means editing, classifying, tabulating, interpreting and summarizing the collected data. It's the process of make clear to the collected data by means of classification and tabulation in simple form to make the research meaningful. If the collected data has been qualitative it is analyzed descriptively and if the data has been quantitative is analyzed statistically.

CHAPTER -IVPRESENTATION AND ANALYSIS OF DATA

This chapter attempts to analyze the collected data and information for securing the objectives of the study and derived the major output of the study. First of all it includes the short introduction of Sindhuli District, Sunkoshi Rural municipality and ward no. 4 Jhangajholi Ratamata. it is discussed on socio economic status of Tamang living in Sunkoshi Rural Municipality, ward no 4 of Bhorleni and Dangi. In this study 50 respondents were taken as the sample and analyzed the socio economic and cultural status on the basis of these selected sample respondents.

Sindhuli District

Sindhuli District a district of Province No. 3 is one of the seventy-Seven districts of Nepal. The district, with Sindhulimadhi Kamalamai as its district headquarters and covers an area of 2,491 km². In 2001, it had a population of 279,821, in 2011 the population was 296,192 (CBS, 2011). It is situated in the height of 305 meters to 2787 meters from sea level.

Sunkoshi Rural Municipality

Sunkoshi Rural Municipality is a rural municipality in Sindhuli district of Province No. 3 in Nepal. The Rural municipality is divided into 7 wards. According to 2011 Nepal census, the total population of the municipality is 21,473 with 4,557 households. The total area of the municipality is 158.68 square kilometres (61.27 sq m.). The headquarter of the municipality is at Purano Jhangajholi.

The Rural Municipality was established on March 10, 2017 when Ministry of Federal Affairs and Local Development dissolved the existing village development committees and announced the establishment of this new local body. Kusheshwar Dumja, Jhangjholi Ratamata, Purano Jhangajholi, Sitalpati and Majhuwa VDCs were merged to form the new rural municipality.

4.1 Socio-Economic Condition of the Respondents

4.1.1 Gender of the Respondents

The total respondents are divided by gender wise as follows:

Table 1: Gender of Respondents

Gender	Number of Respondents	Percentage (%)
Male	22	44
Female	28	56
Total	50	100

Source: Field Survey, 2019

From the above table 1, it is found that out of 50 respondents 44% of respondents are male and 56% of respondents are Female. The above information can be presented by figure as below:

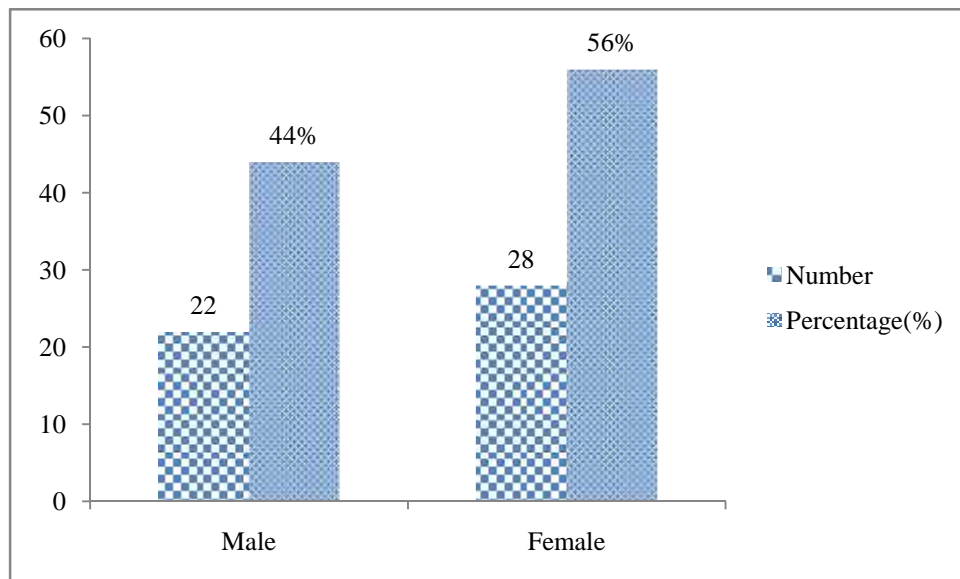


Figure 1: Gender of Respondents

4.1.2 Age of the Respondents

Table 2: Age of the Respondents

Age	Number	Percentage
20-30	9	18
30-40	11	22
40-50	13	26
50-60	10	20
60 above	7	14
Total	50	100

Source: Field Survey, 2019

The above table 2 shows that respondents having age between 20-25 years found to be 18%, between 30-40 years found to be 22%, between 40-50 years found to be 26%, between 50-60 years found to be 20% and the 60 years above found to be 14%. The above information can be presented by figure as below:

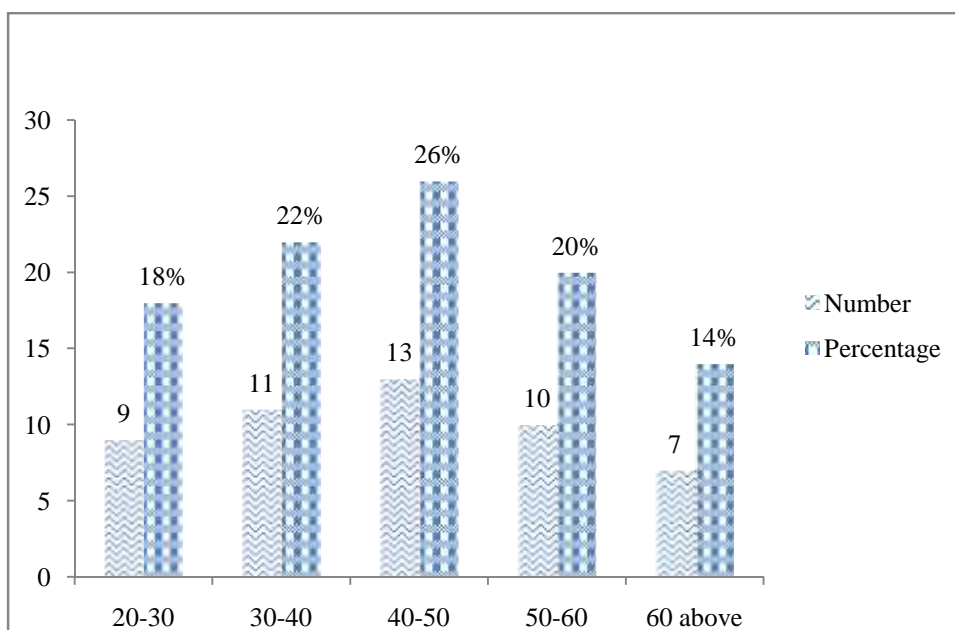


Figure 2: Age of the Respondents

4.1.3 Religion of Respondents

Table 3: Religion of Respondents

Religion	Number	Percentage (%)
Buddha	44	88
Hindu	6	12
Total	50	100

Source: Field Survey, 2019

From the above table 3, it has been found that out of 50 respondents majority 88% of respondents are Buddhist, 12% are Hindu and remaining 0% are Christians. The above information can be presented by figure as below:

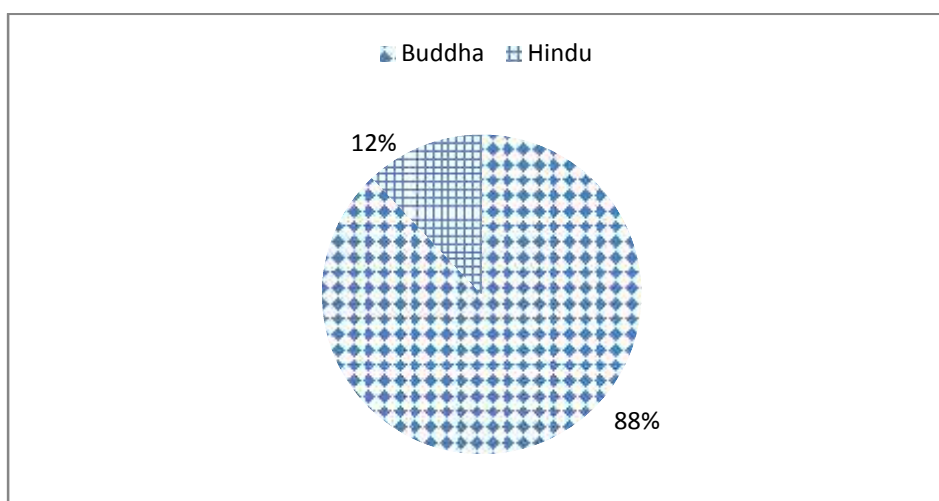


Figure 3: Religion of Respondents

4.1.4 Educational Status of Respondents

Table 4: Educational Status of Respondents

Education	Number of Respondents	Percentage(%)
Illiterate	5	10
Literate(Read and Write only)	11	22
Primary/Basic (1-8)	10	20
Secondary(9-12)	17	34
Bachelor and above	7	14
Total	50	100

Source: Field Survey, 2019

From the above table 4 , it is seen that 10% of respondents are illiterate, 22% of respondents are literate 20% of respondents have qualification of Basic Levels 34% of respondents' education is secondary(9-12), 14% respondents' education is Bachelors and above. The above information can be clearly shown in the following figure:

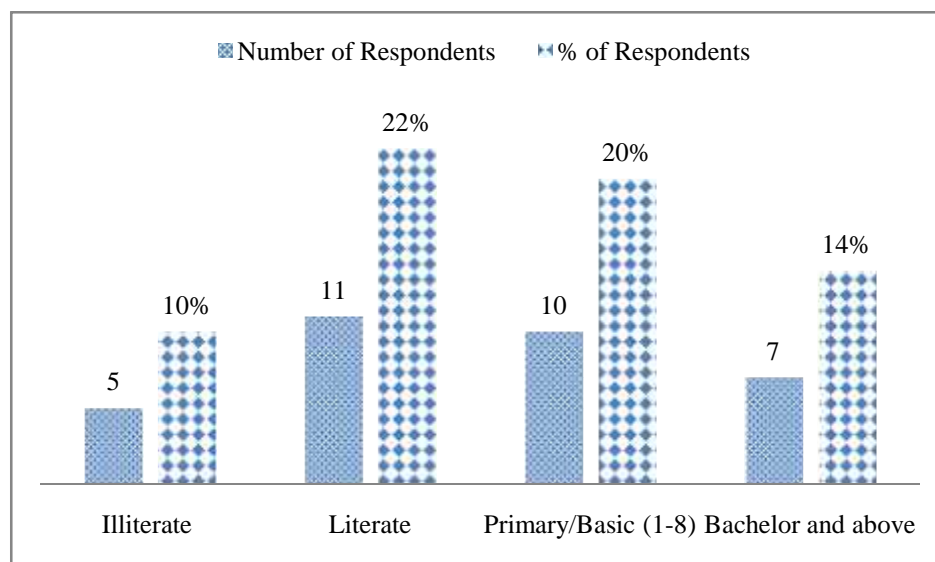


Figure 4: Educational Status of Respondents

4.1.5 Family Type of Respondents

Table 5: Family Type of Respondents

Family Type	Number	Percentage (%)
Nuclear	28	56
Joint	22	44
Total	50	100

Source: Field Survey, 2019

From the above table 5, it is seen that out of 50 respondents, the respondents from the nuclear type of family are found to be 56% and remaining 44% are from joint family. The above information can be represented by following figure:

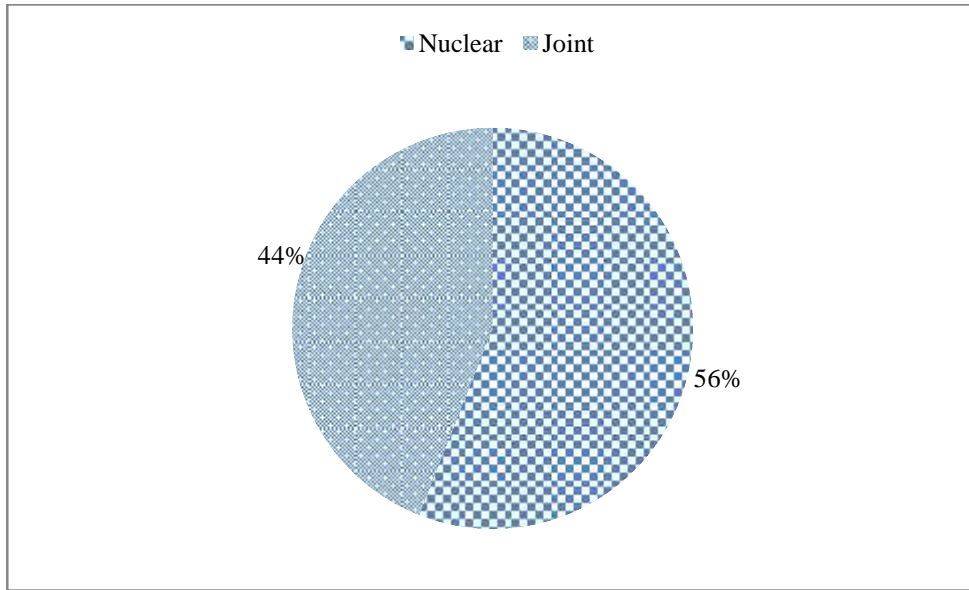


Figure 5: Family Type of Respondents

4.1.6 Family Size of Respondents

Table 6: Family Size of Respondents

Family Size	Number	Percentage (%)
Less than 5	13	22
5 to 10	32	64
10 above	4	8
Total	50	100

Source: Field Survey, 2019

From above table 6, it is seen that out of 50 respondents, 22% respondents have less than 5 members in their family, 64% of family have family members between 5-10 and 8% have more than 10 members in their family. This information can be presented by figure as below:

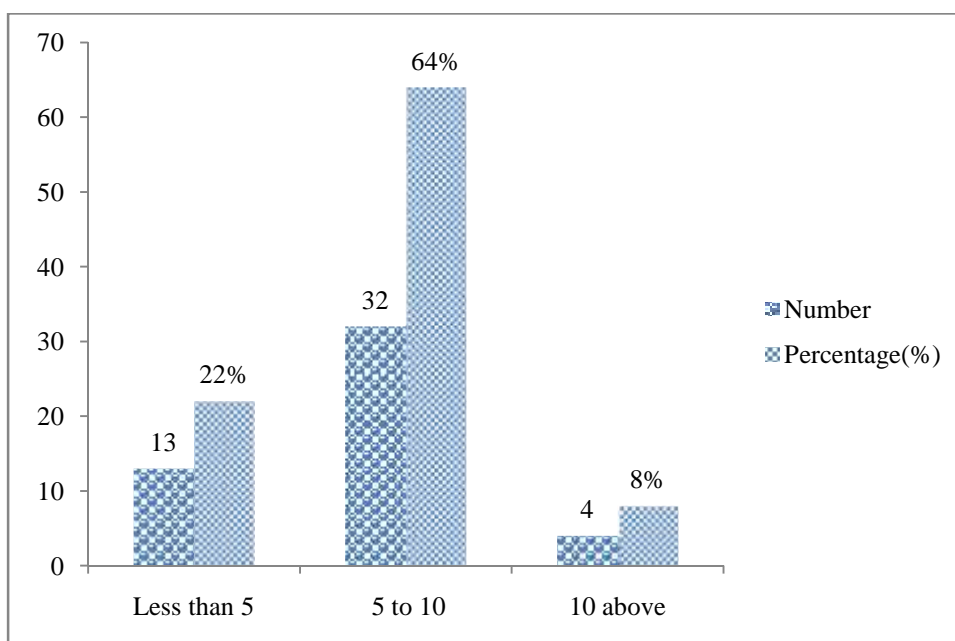


Figure 6: Family Size of Respondents

4.1.7 Language of the Respondents

Table 7: Language of the Respondents

Language	Number	Percentage (%)
Nepali Only	10	20
Tamang Only	3	6
Both (Tamang and Nepali)	37	74
Total	50	100

Source: Field Survey, 2019

The above table 7 shows the situation of speaking language of Tamang community of Study area. Data shows that 74% can speak both Nepali any Tamang. In the same way only 6% speak only Tamang. Similarly 20% of the respondents only speak Nepali. This information can be presented by figure as follows:

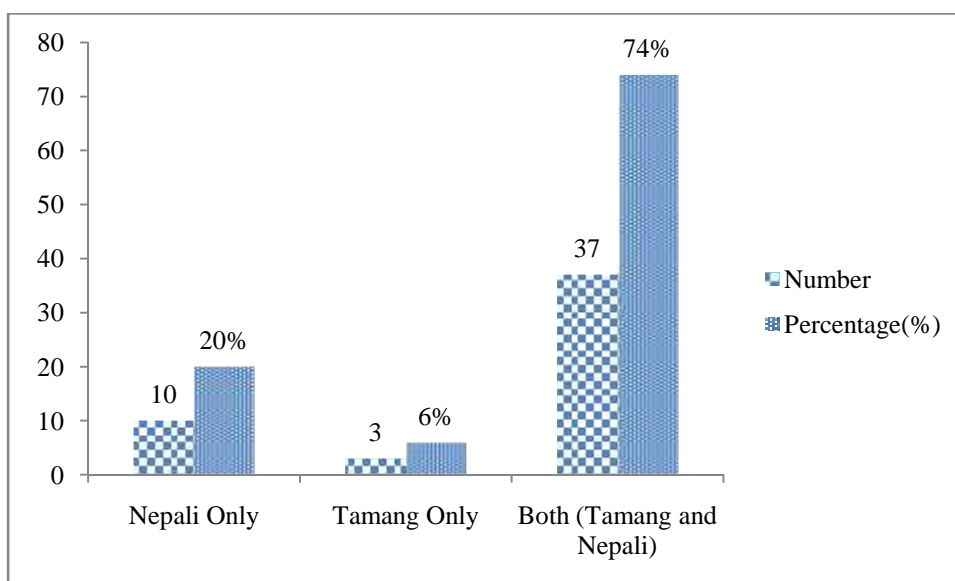


Figure 7: Language of the Respondents

4.1.8 Occupation of Respondents

Table 8: Occupation of Respondents

Occupation	Number	Percentage (%)
Agriculture	18	36
Labour	8	16
Service	10	20
Business	6	12
Others	8	16
Total	50	100

Source: Field Survey, 2019

The above table illustrates the occupation of the respondents. Out of 50 respondents 36% involved in Agriculture, 16% involved in labour, 20% involved in service (private and Government), 12% are involved in business. In the same way 30% involved in wage labour and 10% were involved in other jobs. This information can be also represented by figure as below:

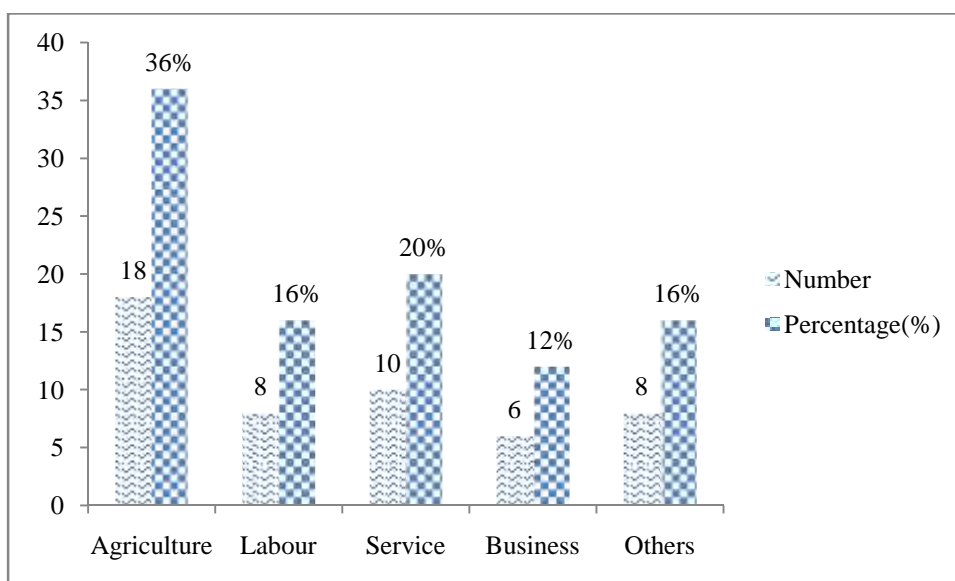


Figure 8: Occupation of Respondents

4.1.9 Treatment Practice

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

Table 9:Treatment Practice

Treatment Practices	Number	Percentage(%)
Dhami/ Jhankri	13	26
Health Institution	16	48
Both	21	42
Total	50	100

Source: Field Survey, 2019

Above table 9 shows the situation of first visit of the respondent while being sick. Data shows that 26% visit Jhankri and 48% visit health institution when they get sick. In the same way next 42% visit both health institution and Dhami/Jhankri's house while being sick .This may happen because of their strong and pure dedication on religions and cultural values and rites. This information is presented by figure as below:

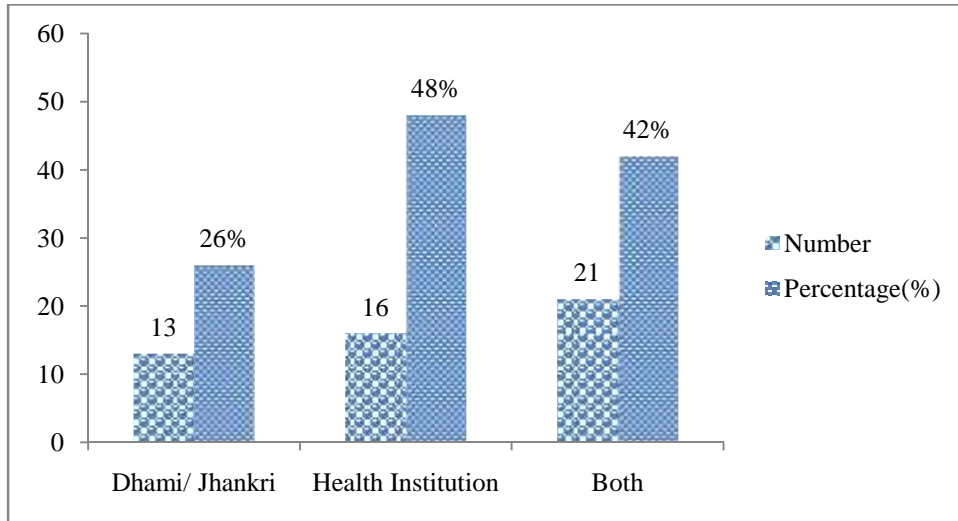


Figure 9: Treatment Practice

4.1.10 Sources of Drinking Water

Table 10: Sources of Drinking Water

Sources of Drinking Water	Number of Respondents	Percentage (%)
Tap	42	84
<i>Kuwa /Pandhera</i>	8	16
Total	50	100

Source: Field Survey, 2019

From the above table 10, it is found that 84% respondents use Tap as their sources of drinking water, and 16% respondents use *Kuwa/Pandhera* as the source of drinking water. This situation can be clearly shown in the following figure:

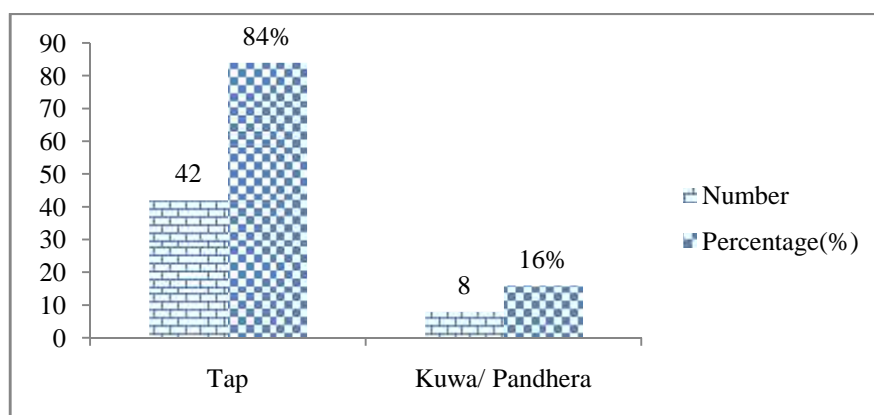


Figure 10: Sources of Drinking Water

4.1.11 Sources of Lighting

In study area there is no facility of hydroelectricity yet. So the people of that village use different sources of lightning.

Table 11: Sources of Lighting

Source of Lighting	Number	Percentage (%)
Solar	32	64
Kerosene	8	16
Others	10	20
Total	50	100

Source: Field Survey, 2019

The above table 11 shows that out of 50 respondents, 64% respondents use solar as a source of lighting in their house, 16% use kerosene and remaining 20% use other sources of lighting. This information can be presented in figure as below:

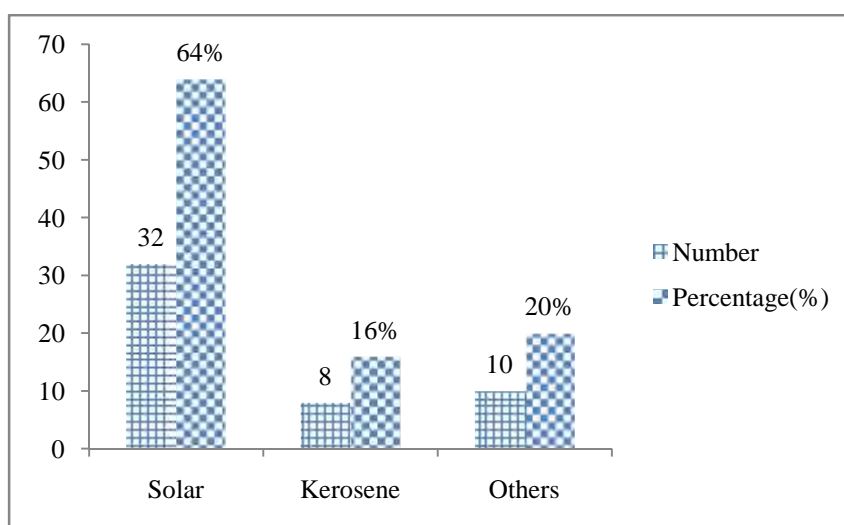


Figure 11: Sources of Lighting

4.1.12 Fuel Used for Cooking

Table 12: Fuel Used for Cooking

Fuel Type	Number of Respondents	Percentage (%)
Wood/Firewood	38	76
Bio Gas	9	18
LP Gas	3	6
Total	50	100

Source: Field Survey, 2019

The above table 12 shows that out of 50 respondents, most of the respondents (76%) use firewood as a fuel for cooking food, 18% respondents use biogas for cooking food and only 6% use LPG as a fuel for cooking food in their house. This information is presented in figure as below:

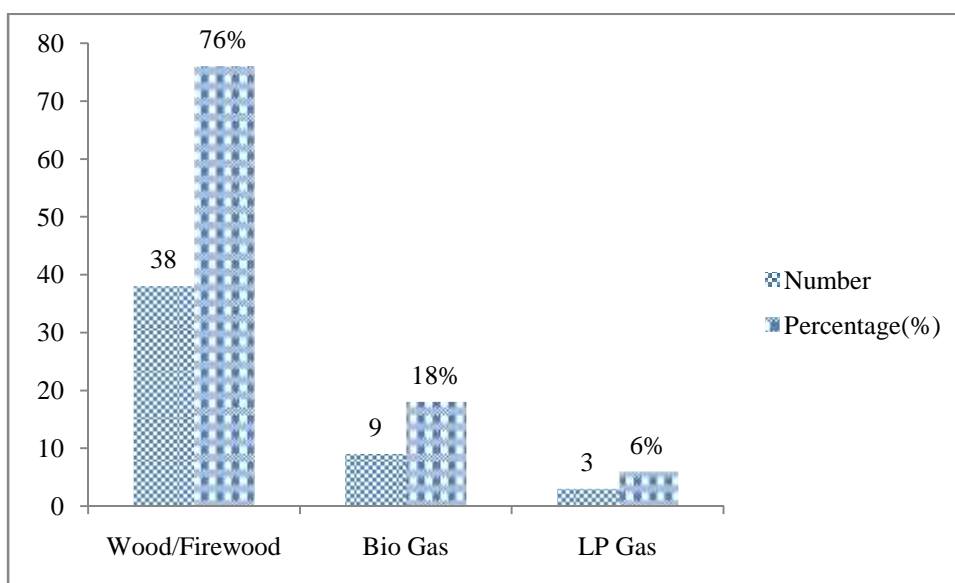


Figure 12: Fuel Used for Cooking

4.1.13 Own Land Holding Size

Table 13: Own Land Holding Size

Land	Number of Respondents	% of Respondents
Less than 5 Ropani	4	8
5-10 Ropani	11	22
10-15 Ropani	17	34
15-20 Ropani	12	24
20 Ropani and above	6	12
Total	50	100

Source: Field Survey, 2019

From the above table 13, it is found that 22% respondents have less than 5 Ropani land and 64% have 5-10 Ropani land. In the same way, 8% have more than 10 Ropani. They have depended upon the monsoon for agriculture. The size of jungle is declining which reflect the less supply of fodder. That is why the numbers of domesticated animals are also decreasing. It means the availability of compost manure is very less. Due to sloppy land, the fertilizer is swept by rain. There is no practice of modern agriculture technique.

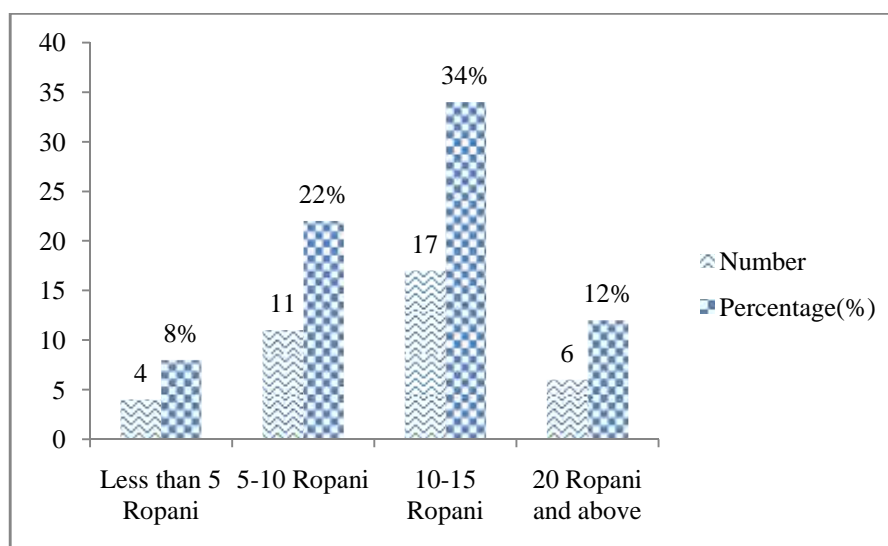


Figure 13: Own Land Holding Size

4.1.14 Major Crop Status in Study Area

The surrounding land of the research site is farm. Almost all of them, larger or smaller in amount, do agricultural jobs.

Table 14: Major Crops

Crops	Number	Percentage (%)
Rice	46	92
Maize	48	96
Millet	44	88
Wheat/Barley	3	6

Source: Field Survey, 2019

From the above table 14, it is found that 92% respondents grow rice, 96% respondents grow maize and 88% respondents grow millet in their field (*Khet and Bari*). The land of the site found suitable for the rice, maize and millet. Only 6% of respondents grow Wheat/Barley because there is no suitable land and irrigation for cultivation of Wheat/Barley.

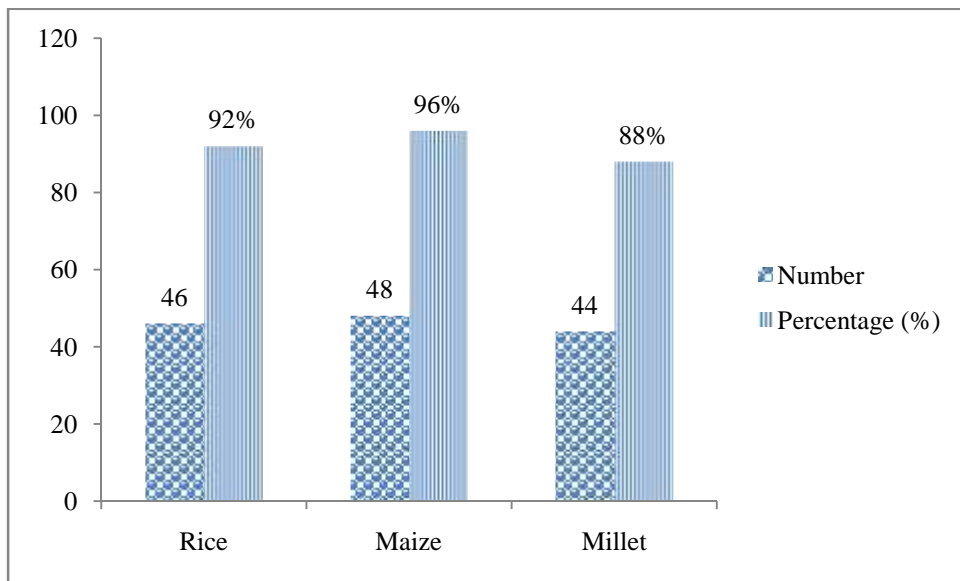


Figure 14: Major Crops

Dhindo of millet and maize is famous among the people of the area as their daily meal. The bread of the both crops is famous and typical food for the people residing in the study area. Millet is used to make local wine also. Local wine is found commonly used in the Tamang community. In addition above mentioned crops they cultivate mustard, ginger, potato for their vegetable and oil.

4.1.15 Cropping Calendar at Study Area

Table 15: Cropping Calendar

Major crops	Planting Month	Harvesting month
Rice	Ashadh	Mangser
Maize	Baishakh	Bhadra
Millet	Shrawan	Kartik
Wheat\ Barley	Kartik	Baishakh

Source: Field Survey, 2019

Above table 15 shows the planting and harvesting of different crops. It indicates rice is sown in Ashadh to shrawn and harvest in kartik to Mangsir. Maize is sown in Baishakh to Jestha, wheat and berley in Kartik to Baisakh. Millet in Shrawan to Kartik. Almost all people grow rice in their field (*khet*) and maize and millet in (*Bari*) dry fields. Some of them also grow mustard and potato. For the kitchen garden they sowed many types of vegetable in all season which helps to use in kitchen.

4.1.16 Food Sufficiency

The agriculture production in any region generally depends up to the existing ecological factors. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plant determines the quality and quantity of crop production. The Tamang people of ward no. 4 of Sunkoshi Rural Municipality often use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc.

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

Table 16: Food Sufficiency

Option	Number of Respondents	% of Respondents
Sufficient	31	62
Insufficient	19	38
Total	50	100

Source: Field Survey, 2019

From the above table 16, it is found that 62% of respondents have sufficient agriculture production and 38% of respondents have insufficient agriculture production. The above table can be clearly shown in the following figure:

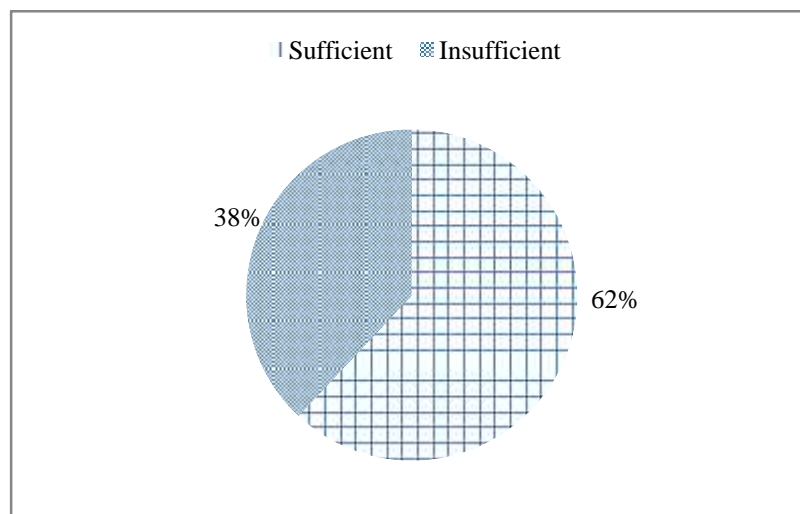


Figure 15: Food Sufficiency

They manage their livelihood in case of insufficiency of food grains by the sources of pension, service, wages labour, business etc.

4.1.17 Types of Domesticated Animals having with Respondents

Table 17: Types of Domesticated Animals

Types of Animal	Number	Percentage (%)
Cow\ Ox	22	44
Goat	18	36
Pig	10	20
Chicken	42	84
Buffalo	23	46
Bee/ duck/other	7	14

Source: Field Survey, 2019

The above table 17 shows the situation of having domesticated animals. It is seen that 44% of respondents have Cow/Ox, 36% have goat, 20% have pig, 84% have chicken, 46% have buffalo and 14% have others like bee, duck etc.

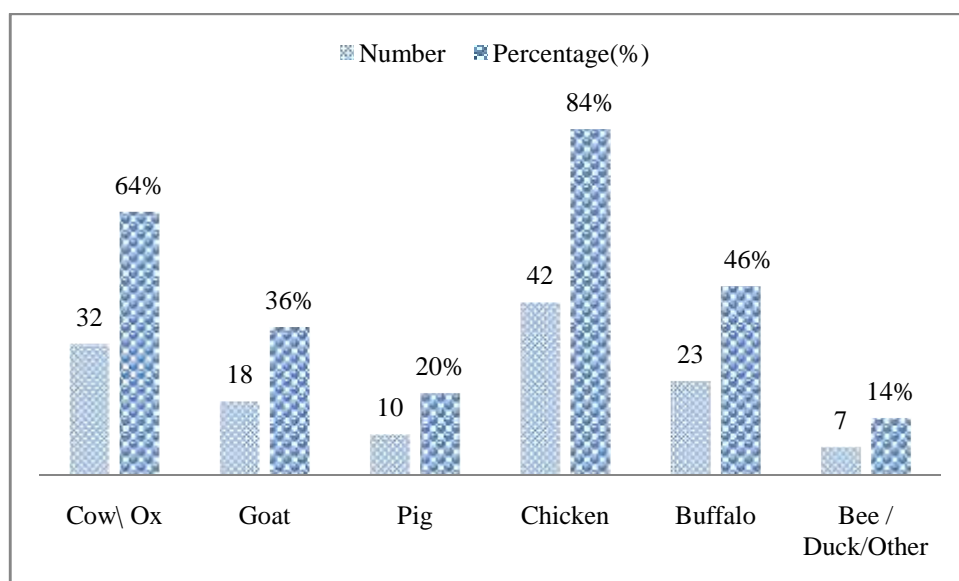


Figure 16: Types of Domesticated Animals

Chicken are found common in this community. It is used even in the puja and other festival of the Tamang community.

4.1.18 Monthly Income of Family

The estimated annuals income of the each household of Tamang from different sources are given as follows:

Table 18: Monthly Income of Family

Monthly Income(Rs.)	Number of Respondents	Percentage (%)
Less than 10,000	13	26
10,000 - 20,000	17	34
20,000 - 30,000	9	18
30,000 and above	11	22
Total	50	100

Source: Field Survey, 2019

From above table 18, it is found that the respondent whose monthly income of family is less than 10,000 was found to be 26%, between 10,000 to 20,000 was found to be

34%, between 20,000 to 30,000 was found to be 18% and 30,000 and above was found to be 22%. This situation can be shown by figure in below:

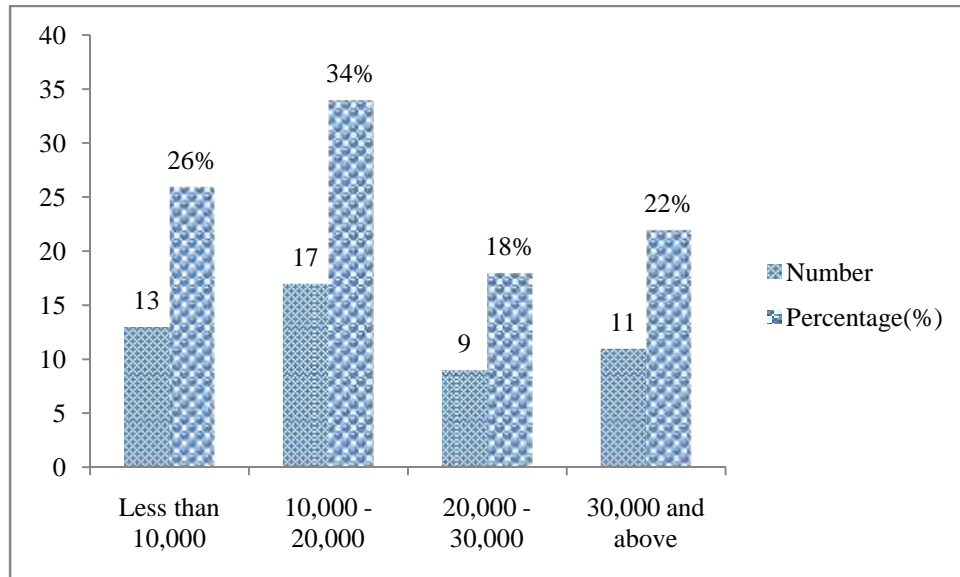


Figure 17: Monthly Income of Family

4.2 Cultural Condition of Study Area

(a) Nwaran (Name Giving Ceremony)

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

(b) Pasni (Weaning Ceremony)

For the Tamang, Pasni is the second ceremony after the birth. It is done on the fifthmonth for a female child and on the sixth month for the male child. Lama decides theday and time for the Pasni. To carry out this ceremony there is no special need likethat of Lama in the Nwaran and Tamba in Marriage. The starting of the

weaning ceremony is done by the help of a member of the family. It is believed that if the baby is offered the first food with the help of a Koyle feather, the child's voice will be soft and sweet. If the feather is not available, food is offered with silver or gold coin or spoon. In the day of Pasni, the baby is bathed and dressed well. Then a different type of delicious food is prepared. The Maternal uncle (mama) or his wife (mai ju) offer the child Tika and gift of gold or silver bangles as tradition. The baby is fed rice by all the present relatives and given gifts and money they bring with them.

(c) Chhewar (The Hair Cutting Ceremony)

Chhewar is done only of the son. It is not performed to the daughter. It is a general tradition reformed between the ages of seven to nine years. This ceremony must be done in the cow shed. The child remains without having hair cut till the Chhewar formally takes place. The hair cutting is done by the maternal uncle (mama). He gives the child a pair of clothes, a turban on the head, golden earrings and silver bangles. Nowadays they also give the child utensils during Chhewar. After this the elder mama gives the child some money on his turban and blesses the child good luck and long life. Then the other presents relatives, neighbors and guest gives the child their gift on his turban on the head. And all the guests are served with delicious food. All the relatives usually invited on this ceremony. Mama is already informed of this ceremony, for this ceremony mama is the key person. In absence of mama the ceremony can't take place. Somebody goes to welcome mama on the way with some girls. After the ceremony mama bade farewell with girls. People make fires, sing songs and dance at the tune of the Damphu. Some time there is song competition between the groups of mama and child's parents.

(d) Marriage

The next very important ceremony is the marriage. There is fact various type of marriage in the Tamang community. Arrange marriage (Magi Bibaha), Love marriage (Prem Bibaha), Adultery marriage (Jari Bibaha), Capture marriage (Chori Bibaha) and widow marriage (bidur bibaha) are some of the popular marriages in this ethnic group. They prefer cross cousin marriage but brother clan marriage is strictly prohibited.

In an arrange marriage, while proposing the girl for the first time, the boy's side goes to the girl's home with sagun (gift) of selroti (bread), a hen and five liter

wine. Whether or not the girl's parents agree, the sagun is a must. If the girl's family accepts the proposal than another round meeting is organized where the boys' team comes with sagun and discussed on the amount to be spent on marriage, the number of the janti (Marriage procession), fix date and time of marriage. The girl's family makes preparation of what items to give to the daughter as present. Such as cloths, ornaments and what food item to serve to the janti. On the other hand the boy's family also prepare for the items to serve to the janti and the items to be parched for the bride. Generally the janti comes one day before the marriage day. The janti stays overnight at the bride's home and leaves with bride the following day. The younger brother attends the groom during the marriage. Such man of the groom is called Bharna (friend). At the time of the marriage procession, the boy's family has to carry with them the rit (gifts). The rits are various kinds. Under the mul rit (main gift), depending upon the groom's economic condition, they take mui dang (buffalo rit), ra dang (goat rit), or naga rit (hen rit). With the above rits they have to bring other items of sel roti (a kind of round bread), and wine. The quantity differs on the basis of the main gift.

After the marriage procession reaches the girl's all the rits are calculated and handed over the girl's family. The girl's family then hospitality takes all the janti to a light breakfast followed by a fest. After the feast both the sides sing Damphu songs and enjoy themselves. At around 12 in the night the groom is carried inside the girl's house by the girl's family. Then the bride is applied make up and made to sit next to the groom in the Kundal (the wedding seat). At this moment the Tamba of the bride's side tells the delwa tam (wedding tale) in the presence of all. The tale is meant for the bride and groom to realize their responsibility from now. And the bride's family gives bride and groom their advice and blessing.

In the love and capture marriage, on the third day chorko song pong (the gift consisting of roasted chicken, fruit and bread) is sent to the bride's house in the form of an excuse for capturing of the bride without the consent of the bride's family. Then another pong is also sent to fix the meeting. If the meeting time is fixed by the bride's family, mukhulo pong (gift consisting of liquor, roasted chicken and bread) is sent.

Widow marriage is socially accepted in the Tamang community. Women have a full right and complete freedom to marry as many times as she wants. If the women

remarriage, there will not be any change in the social, religious and cultural significance.

(e) Death Rites

Death rites practices of Tamang community are different from other ethnic groups. When a person is dead, an oil lamp is immediately lit and placed beside the head of the body. All the relatives and neighbors are informed of the death. As the first religious rituals, the Lama makes the soul depart from the body. The process of rebirth is called Kewa. Which is the Tamang community have strong faith and believes that the soul leaves the original body and enters another body to take new birth. The Lama is entitled to preside and must be present at the time of funeral rite of the cremation at the traditional site, which is always on the top of the hill. The deceased's relatives are prohibited from consuming oil and salt for 3 to 13th day, during the death pollution observation period. The work of purification is done on the last day. The next ceremony with in the death rite is Ghewa takes place on the last day of the funeral. If the time is not appropriate it can be done with in 39th day of the funeral. This ceremony will go three day long. This is taken as the most expensive ceremony. The first day of Ghewa is passed by dancing the mane Syaba (Dance). Many youths assemble on that occasion. The Lama with other follow lamas practice in reading the sacred text and go on for twenty four hours. The Tamang have an organizes social institution to handle this matter. On the last day of Ghewa all the relatives, family members gather around the Ghewa spot and wish the dead person to attain heaven. At last day many guests are invited. All the invites bring some rice and rupees with them. A feast prepared for the villagers and all the guests. The collected rice and money is usually not enough to meet the entire expense but is of considerable help.

(f) Religion and Festivals

Since the time immemorial Nepal has been land of festivals and home of the Gods. Diversity of culture, religion and believes have characterized the existence of Nepal. Despite the course of assimilation and changes taking place around the world, Nepal has still been able to preserve its historical and cultural antiquities. Many different language, ethnicities and tradition make Nepal colorful. Tamangs are one of

the many different ethnicities. They have their own language and culture like other groups in Nepal.

Majority of the Tamang are Buddhist. Lama is the superior priest of Tamangs. Hindu and Buddhist festivals are observed on a fixed date. Most of the dates are determined by lunar calendar, published each year based on the waxing and waning of the moon. Some of the festivals are celebrated throughout the country and some are celebrated regionally. Tamang people of the research site found celebrate some of the festivals of their own followed through Buddhism and some of the festivals are observed with Hinduism observed. Tamangs are also seen influenced. Sanskritisation is gradually taking place in terms of observing festivals and as a result Tamang are drawn towards taking up Hindu festivals in equal terms with Bahun and Chhetri.

Some major festivals observed among Tamang community are as follows.

Lhosar (The New Year Festival)

In Tamang language the word 'Lho' refers to the year and 'Shar' means new; therefore, Lhosar is festival of New Year. It's great festival among the Tamang community. Tamang also takes it as the device of counting age. It falls on the Paus Shukla in the month of January. Lhosar is the festival celebrated by ancient Tamang, before introducing of Dashain and Tihar. Tamang has realized the importance and originally of Lhosar and have started celebrating. They even celebrated the Dashain, celebrating by majority of the Nepalese people. On Lhosar day Tamang go to visit monastery and Gumba and offer Khatng to the Rinpoche and other lamas. While offering Khatng they pray for good crop throughout the year and good health, better life of their own and family members. They decorated their house during these festivals. Early in the morning of the first day of Lhosar sacred water, incense and fruits are offered to the Buddha's image. During the celebration of this festival, they invite their relatives for the fest as well as they invite the respectable person in the community. They dress themselves the best they have and dance, sing and dine together with the family members. While celebrating Lhosar they forgot all their sorrows, hardships, difficulties and celebrate in happy mode. Singing Tamang Shelo and beating Damphu, is the tradition of Tamang, They follow during the Lhosar festival with all the friends, relatives and guests.

Baishak Purnima

Buddha Jayanti, The birth day of Buddha is celebrated in Baishakh Purnima. Being themselves Buddhist, Tamang do have their indigenous belief and deities. Usually they worship their family God. Lama worship Buddha and other people worship their family god. Tamang usually celebrate their family god on Jestha. It may be done by a single family or extended family. Generally it is done at the house of the eldest members of the clan called Khappa Sun. It is memory of Pitri. The ritual is preceded by the elder or the head of the family. The stone structure or Tormo made of flour of Chamba is placed on the door seal. Water is given to it. Daughters and other relatives are invited in this occasion. And the fest is organized with the delicious food along with chicken items scarified in the name of the pitri.

Dashain and Tihar

Tamang of this study area celebrate Dashain and Tihar more gorgeously than Lhosar. It may be due to the growing influence of Hinduism. The way they celebrate Dashain and Tihar is not different as Bahun and Chhetri do. Tamang also worship the Hindu deities during Dashain, and celebrate it as Hindu celebrate. During the festival they prepare delicious food and serve with all their relatives. Tihar is the festival of the brothers and sisters. Groups of follows make group and go from door to door saying “Deusi and Bhailo” and gets blessing from families in the neighborhood. Sister organizes special celebration to Tihar for the brothers. Tihar is the festival of lights as well.

Nara (Janai Purnima)

This festival is also called Janai purnima by the Hindu people .Tamang call it as Guru Purnima, for the Tamang Nara is the opening date of other worshiping to the God .As any Pooja work is not done during the month of Sharwan ,Tamang in this days goes to the lama and lama distribute the scared thread along with this special kind of bread as a form of Prasad.

Bhumipooja

Bhumipooja is the ceremony of worshiping the land .At the time of sowing and harvesting the crops along with other cast of people involving in agriculture used to worship the land. Bhumipooja falls on the month of Kartik or Mangsir, which is the

time of harvesting the crops of the year .At the time of this pooja Tamang People spent a full day with fest with the relatives and neighbors.

Tamang Dance

Tamang are found of dancing. Tamang Selo is one of the famous dances of TamangCommunity. This dance is observed in marriage ceremony and especial occasion. Besides Tamang Selo, Mane Naach is also famous. They perform this dance themselves in their local Jatra, Baishak Purnima and Kojagrat Purnima wearing their own traditional costumes like Jama, Pheta, Ghalek, Pauju etc. Just to express prosperity, happiness and greetings to each other. As the modern influence is unavoidable in the area, modern mode of entertainment is in existence. Due to the communication facilities likes' television, radio, newspaper, magazines, the traditional dancing pattern has been changed day by day.

4.3 Major Socio-economic and cultural Challenges

4.3.1 Changes in Social life

Out of 50 respondents, 88% feels change in social life and remaining 12% does not feel any change in social life. This information can be presented in figure below:

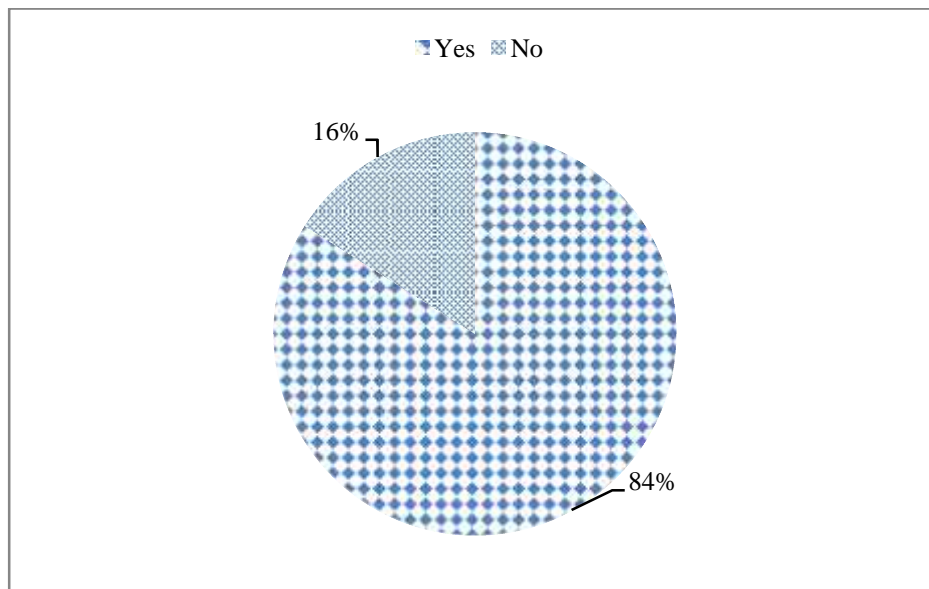


Figure 18: Changes in Social Life

Table 19: MajorChanges in Social Life

Changes	Number	Percentage(%)
Changes in dressing	38	76
Changes in food habit	34	68
Changes in attitudes	30	60
Changes in behavior	28	56

Source: Field Survey, 2019

From the above table 19, it is seen that out of 44 respondents who feel the changes in social life, 76% feel the changes in dressing, 68% feels the changes in food habit, 60% feels the changes in attitudes and remaining 56% feels the changes in behavior. This information also can be represented by figure as bellows:

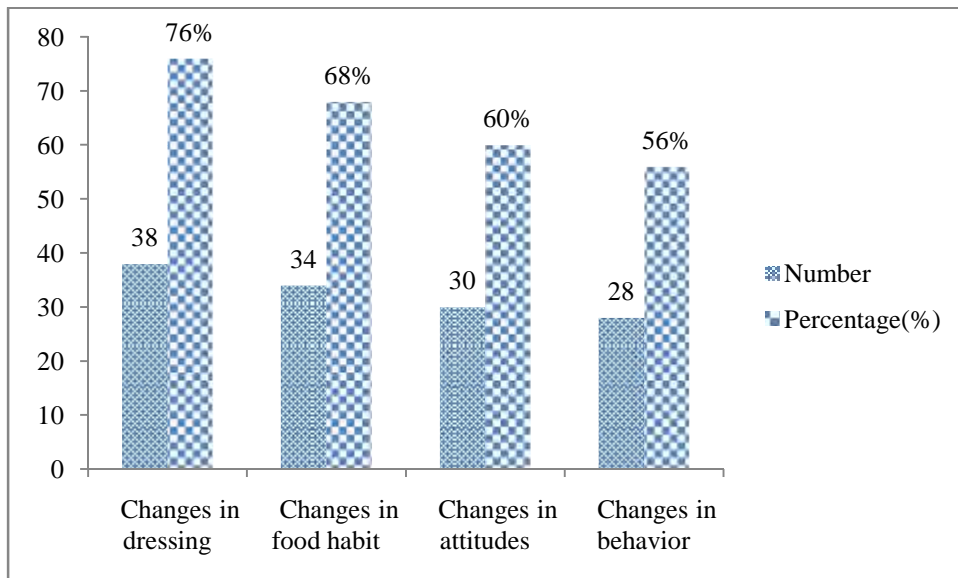


Figure 19: Major changes in social life

4.3.2 Changes in Economic Life

Out of 50 respondents, 84% feels change in economic life and remaining 16% does not feel any change in economic life. This information can be presented by figure as below:

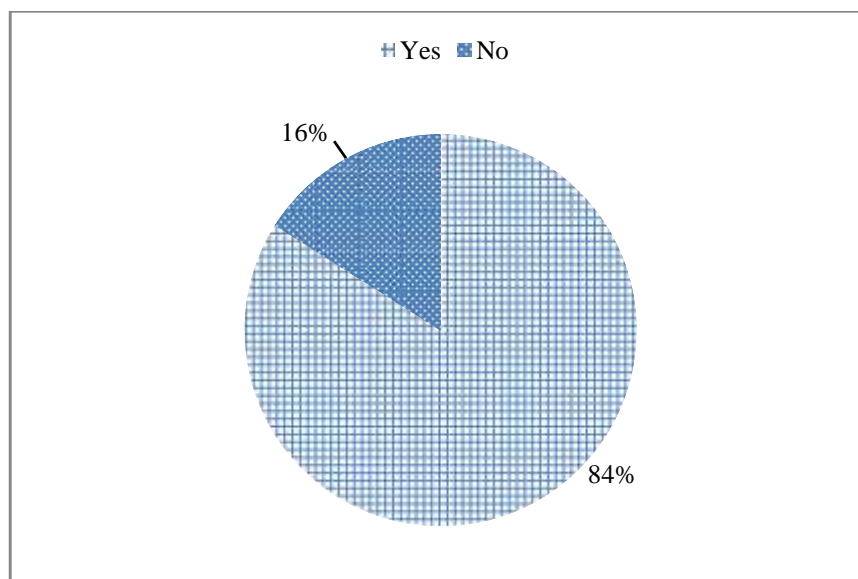


Figure 20: Changes in Economic Life

4.3.3 Major Socio-cultural Challenges

The respondents have chosen the following options as the cause of their socio-cultural challenges. The given table shows their answers in relation to the socio-cultural challenges.

Table 20: Major Socio-cultural Challenges

Option	Number of Respondents	Percentage
Lack of preservation of native heritage	31	62
Adaptation of foreign culture	28	56
Lack of awareness about their culture	20	40
Changing attitudes and beliefs	27	54

Source: Field Survey, 2019

From the above table 20, it is observed that 42% respondents said that major socio-culture challenges is lack of preservation of native heritage, 18% respondents said adaptation of foreign culture, 20% lack of awareness about their culture and 20% respondents said changing attitudes and beliefs. This information can be represented by figure as below:

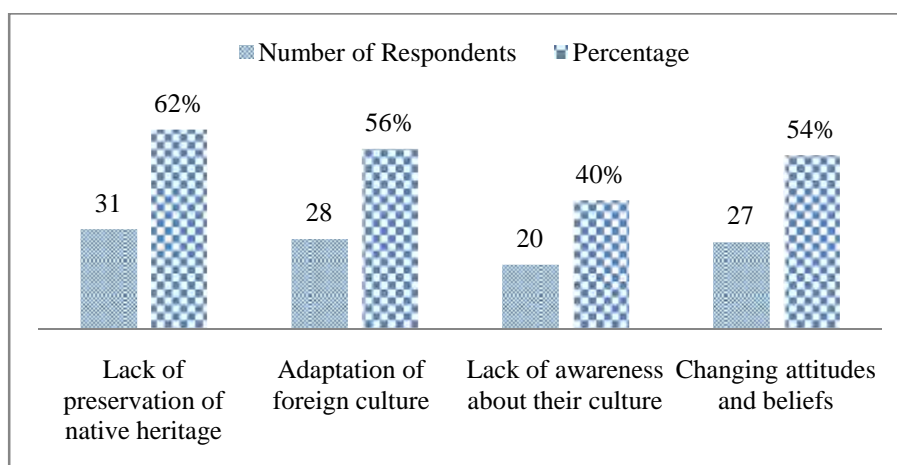


Figure 21: Major Socio-cultural Challenges

4.3.4 Solutions to Socio-Economic and Socio-Cultural Challenges

Table 21: Ways for Solving Socio-Economic and Socio-Cultural Challenges

Options	Number	Percentage (%)
To increase income by exploring new business	30	60
To conscious about ethnic identities as well as global changes	24	48
To make aware	32	64
To run discussion	34	68

Source: Field Survey, 2019

From the above table 21, it is found that out of 50 respondents 60% give the idea to explore business, 48% give to be conscious about ethnic identities as well as global changes, 64% give idea to make aware and remaining 68% give the idea to run discussion for solving the socio-cultural and socio-economic challenges. This information can be represented by figure as follows:

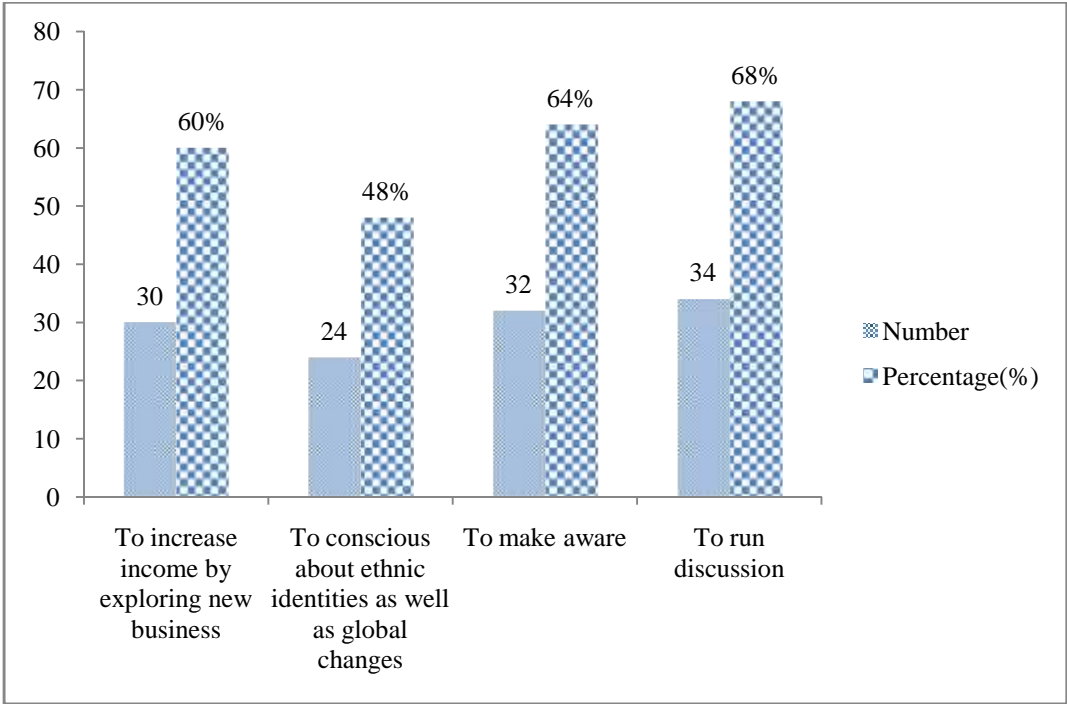


Figure 22: Ways for Solving Socio-Economic and Socio-Cultural Challenges

CHAPTER - V SUMMARY, CONCLUSION AND RECOMMENDATION

The important facts and information are mentioned in this topic as summary, conclusion and recommendation. It can help to local planner, local policy maker, researcher and other related agency who are interested working this area.

5.1 Summary

This study has focused to find out socio-economic condition of Tamang of Sunkoshi Rural Municipality ward no. 4 of Sindhuli district. To accomplish this research, different tools and techniques have been used for data collection. The respondents from different occupations, religions, and age groups of the community have been chosen. This study depends upon the primary data that was collected from the field study with structured questionnaire, observation, personal interview. In this study the members of Tamang community from only two village or tole Bhorleni and Dangi have been selected. 50 households were taken for sampling the data. The essential data were collected through member of Tamang Community, old people, school head teacher, ward office and Rural Municipality office of the study area.

Tradition and culture are the marks of the identification of the particular community. Tamang are one of the Buddhist ethnic groups, who inhabit neighboring region in mainly Bhot region and as well as scattered all over the Nepal. They speak Tibeto-Burman language and live in miserable condition of life. Tamang have their own way of performing birth, marriage and deities of Buddhist phantom and Lamaism also. Unskilled labor, agriculture, service, animal husbandry are the main source of livelihood they hold small land for farming the annual income of Tamang is very low and expenditure is high.

In the study area there is no exact date of their initial settlement some of the respondents reported that the settlement in the Jhangajholi Ratamata started about 150 years back. Being themselves a legendary figure, they are fallen behind the history of time and pace of development majority of them are illiterate. This research has been made in order to introduce Tamang and their socio-economic status and cultural practices in Sunkoshi - 4 of Sindhuli district. The researcher hope this will be helpful for social workers, students, researchers and those having interest in the study of the ethnographic composition of Nepal. This study also attempt to bring light the cultural

value, believes and practices of Tamang of sunkoshi rural municipality -4 which bear significant historical values to the cultural history and heritage of Nepal.

In general the Tamang of study area found facing the problems of poverty, poor health, social injustice and discrimination. During my study I observed some polygamous family. Re-marriage practice among the Tamang women are also found in practice. The practice of the polygamy marriage and re- marriage system found victimizing the women and children. In the course of study, I found that if the women marry with the second person, she should take the children with her. But the second husband may not accept the children. At the condition both the mother and child will get in problem. Another equally chronic problem of this community is the alcoholism. Labor exchange system (parma) is very common among the Tamang community of Jhangajholi Ratamata. During time of plantation and harvesting neighbors go to exchange for the labor. During this time Chhyang, the home made wine is served as a breakfast. Many of them cannot work without chhyang. Local wine is offered certain rituals as a mandatory offering to God and Goddess. A lot of cereal is used to making Chhyang, This has resulted in food scarcity on the one hand and alcoholism on the other. Domestic violence, quarrel in the family invites with alcoholism. Tradition, custom, cultural practices are vague terminologies and cannot express in quantitative data. Therefore the dissertation contains more the theoretical information and then the numerical status etc. in term of quantitative way. So it has been done accordingly throughout the study. Sampling procedures have been employed to study the Tamang society of the study area. Fifty five Tamang households were selected on the basis of purposive sampling for the study; however most of the households were consulted to collect the basic information. The major finding of the study has been highlighted as follows:

Majority of the Tamang in the research area are Buddhist but found influences of Hinduism on them. All of them speak Nepali for the household communication their neighbors and others. No one of the research area had known their script. Tamang of the area do not have their institution to teach and learn their mother tongue. Tamang community is well harmonized and systematic in nature. But they have poor economic status, mild education level and in participation on the social decision making.

Tamang perform the naming ceremony of the newly born baby on the three or seven days, should be in odd day like five, Similarly, Annaprasan and Chhewar (hair cutting ceremony) is observed on the odd number of the age such as seven or nine etc. Annaprasan is done in the odd number of month and hair cutting is on odd number of years of the child.

Three kinds of marriage are found in practice, namely, arranged marriage, love marriage and capture marriage. More than 60% of marriage is found arrange marriage case. The rest are found love marriage. But the capture marriage is being the past practice of the community. Very few cases can be observed in these days in the area. But the practice of love marriage is found increasing in the community. As for the family size of the research area is observed most of the households are joint family. The numbers of the extended families are decreasing day by day and the increasing numbers of nuclear families are growing in these days.

Most of the Tamang cremate the dead body under the ritual performed by the Lama who actually is their religious leader. Death pollution is observed for the thirteen days and during the period the deceased's immediate relatives are prohibited consuming oil and salt. Purification is done on the last day. Ghewa is held on the same last (thirteenth) day. If it is not possible it can be done within 39th day. At the day of Ghewa a figure of the same size of the dead person is made with the help of hey and cremates the image for the last rite. This final rite is not allowed to see by the small children and the person born on the same day. Lama has distinguished position in Tamang community and practices. Lamas are their religious specialist and reserve person. The task of the Lama in the society is the spiritual one and they possess transcendental power and vision. Their main responsibility is offering funeral duties; whereas Bombo's duty is physical one. He cures the ill people. For the purification process the presence of both Lama and Bombo is necessary. The people of the Tamang community found having strong faith on the supernatural power and on the process of the re- birth.

In the research area people are facing so many socio-cultural and economic challenges. In the context of socio-cultural challenges: lack of preservation of native heritage, adaptation of foreign culture, lack of awareness about their culture and changing attitudes are the major problems. Likewise regarding economic challenges;

traditional agricultural system, No knowledge about industrial production, problem of market and unemployment are vibrant problems.

5.2 Conclusion

The Tamang people are using tap as a drinking water, still some of them are compelled to use water of *Kuwa/Pandhera* for drinking. By analyzing their access to the electrical resources and fuels it is found that the major numbers of the Tamang people are still depending upon traditional firewood as a fuel for cooking food and there is no facility of hydroelectricity so they depend on kerosene solar and other sources for lighting. In terms of marriage system basically they practice love and arrange marriage system and most of them like non-inter caste marriage. Capture Marriage, Child marriage caste hierarchy and polygamy can also be seen in some extent. In terms of religion, Tamang people are highly influenced by Buddhism. Their major festivals are Lhosar, Dashain, Tihar, Buddha Purnima, etc. Though their culture is highly influenced by the Buddhism, they are also aware to protect their socio-cultural heritage.

In the study area, most of the people are following their traditional agricultural production system. Some of the people are running small industries but they are facing skilled man power. The income status in the study area is positive but lower than average. There are so many potentialities to cash crop production, animal husbandry but people are facing financial and technical problem. Market facility is also a main problem of study area. Beside these, unemployment, lack of skilled man power, traditional technology, Lack of electricity, lack of irrigation, lack of industrialization etc. are the major problems of the study area.

5.3 Recommendation

Completely analyzing the facts and figure from the field study, some important findings and conclusion are made. Those findings and conclusions reflect some issue that is to judge and consider. On the basis of the conclusions and findings, the following recommendations are made to enrich the socio-economic condition of Tamang people in the study area.

-) The members of the community should organize the various programs to protect and preserve their culture and tradition.

- J They should change their traditional treatment system by Dhami/Jhankri towards the modern treatment system of doctors and hospitals.
- J Government should launch various skill based programs to improve the economic condition of the Magar people of the study area.
- J The members should be more involve in socio- economic activities.
- J Through social awareness, encourage the members to increase their empowerment.
- J The agriculture farming, animal husbandry are the main source of income in the study area so, Nepal government should help to Tamang community as economically and technically in local level.
- J There needs a strategic solution to alcoholism which produces many problem in family and community.
- J In order to preserve and protect the linguistic of the Tamang, the government should bring Tamang Language based curriculum at least up to the primary level in the beginning and gradually to the academic specialization in the college and universities.
- J It should be necessary to develop education, training, specific program to increase the socio-economic condition of Tamang community in the study area.
- J It is necessary to modernize agriculture, fulfillment fuel demand, create employment opportunity, improve health condition and educational sectors etc. Program should be made in an integrated and coordinated manner by the participation of the government organization, NGO, INGO and local bodies.
- J Electricity, Road distribution, communication and water facilities should be supply in study area.
- J The government should lunch an effective income generating programs; vocational guidance so that they can easily fulfill at least their basic needs (food, clothes, education, clean drinking water, medicine etc.)

- J To reduce the socio-cultural challenges, the members of the community should focus their attention to their native tradition and culture and have to make aware to their young generation about the importance of their native tradition.
- J To reduce the economic challenges, the government should promote to modernize the traditional agricultural system and should create the environment of employment.

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