

CHAPTER ONE

1.1 Background of the study

Nepal is a multilingual, multi racial and multi cultural Hindu kingdom. Nepal is called a common garden with various of flowers because of the geographical diversity and varied climatic conditions with 27 million people. More than 60 castes/ethnic groups are accommodated in the country. Nepal represents an example of being united in diversity over the history and has maintained its pride to be an independent sovereign state.

Nepal, the country with world's highest peak The Mount Everest has attracted scholars of her own and from abroad too. Because of her topographical factors, natural beauty, sharp climate ecological variations etc. In addition to these, she hosts a large array of ethnic groups each of which is very rich in culture, tradition and indigenous property of knowledge.

More than 60 different ethnic groups with their native language are settled in Nepal (Tamang S.R). Among the ethnic groups of Nepal, Tamang are in fact the single largest ethnic groups in Nepal. Majority of Tamangs live in Northern hilly region of Nepal, adjoining sides of Kathmandu valley, the capital city of Nepal, as well as in the hilly portion of Rasuwa, Nuwakot, Sindhuli, Sindhupalchok, Dhading, Kavre, Makawanpur, Lalitpur and Chitawan districts respectively lying North, North and North west of Kathmandu. Tamangs the largest and most popular ethnic group according to the 2048 census are mostly found to live around Kathmandu valley. The population of Tamang in Nepal is 5.25 percentage of total population (Population Report 2010). Nuwakot and Kavre districts are their main homeland. Agriculture is their main

occupation followed by animal husbandry. Some of them are engaged in trade, arts, driving, teaching and services. Majority of Tamangs are Buddhist. They believe in reincarnation and life after death. The Lamas (Tribal Priest) are the most honourable person in their community. Their main festival is Lhosar. The meaning of Lhosar is new year. They perform various programmes in Lhosar. The Tamangs live in the patriarchal joint family. They generally marry in their own class. They prefer cross cousin marriage. The Tamangs live in simple way. They do have self contentment and as such they seem always happy. In general, they don't like materialistic world. They love nature and honesty.

Tamangs are the Mongoloid stocks as can be clearly seen from facial and physiques. They are strong and well built with medium short structure, broad smiling faces and pronounced slit eyes. They have flat nose and their complexion range from very fair to the brown and dark too. Tamangs are one of the major tibeto-burman speaking communities in Nepal. They believe that they originally came from the Tibet. The entire community of Tamangs are divided into many sub castes known as "thar". Each caste has its own name like-Thokar, Thing, Titung, Ghalan, Gurung, Moktan, Pakhrin, Bhomjan, yhonjan, lopchan, Ghishing, Bal, Waiba, Singtan, Syangtan, Rumba, Syangbo, Ghyaba, Gongba, Dong, Nyasur etc. Linguistically Tamangs are the third largest ethnic group in the kingdom, but if assessed from the angle of their being in the Tibeto-Burmese category they would be most popular.

"Bista D.B" writes that Tamangs were originally called Bhotas and later on the term Tamang was attached to them because they were horse traders. Whatever be the case, there is no doubt that these Tamangs are one of the oldest ethnic groups in the kingdom. The date of their arrival is yet to be explored. Their history and heritage is poorly known. Tamangs might be the earliest immigrants in Nepal. This study is focused on

Tamang community and the socio-economic and demographic status of Tamang of Gotikhel VDC OF Lalitpur district. Among forty one VDC of Lalitpur district, Gotikhel VDC is selected as Tamang Community where there will be sufficient socio-economic, the demographic status and social rites and rituals of Tamang.

1.2 Statement of the problem:

Like other developing country Nepal has the problem of development that directly influence the demographic variables. Among the various caste/ethnic groups, Tamang is the one which are still found backward in terms of their socio-economic status and have a poor demographic development. Thus, researcher is encouraged to study on these topics . In every Tamang community, the demographic status differs from one place to another and the socio-economic also differ from one community to another. There are so many studies that have been competed about socio-economic and demographic impact to fertility for different communities. But there is no adequate studies have been conducted to examine the socio-economic and demographic impact on fertility of the Tamang community. So, this study basically focuses on socio-economic and demographic variables of Gotikhel VDC. The education is most important determinant of social change. The literacy rate of female is 43% against 71% for males in Nepal(NLFS, 2008). But in the Tamang Community it is very poor and they are backwarded in education. Tamangs are expert in arts. They are popular in Thank Painting and Handicraft. But They are being exploited by third persons. The socio economic status of Tamang is different to other communities. The demographic status is also different to other communities. The social rites and rituals of Tamang communities are quite different to other communities. So, sketch out these differences this study tries to solve the following research questions.

- i)What is the socio-economic status of Tamang Community?
- ii)What is the demographic status of Tamang Community?
- iii)What are the main social rites and rituals of Tamang Community?
- iv)What are hidden behind these activities?
- v)What is the place of origin of Tamang?

In summary, from the broader prospective, the socio-economic status is fundamentally related to the poverty status but it is not totally true. It is the outcome of various factors such as socio-economic, demographic, knowledge of people, cultural and religious practices.

1.3 Objectives of the study:

The general objectives of this study is to analyse about the socio-economic and demographic status of Tamang Community.

The specific objectives of this study are as follows:

- i) To analyze the socio-economic status of Tamang community.
- ii) To analyze the demographic status of Tamang community.
- iii) To analyze the main rites and rituals of Tamang.
- iv) To sketch a brief summary of Tamangs about socio-cultural activities.

1.4 Signification o the study:

This study of tamang community of Gotikhel VDC is selected to fulfil the requirement for the Degree of Masters of Arts in population studies. This study has the following significations;This study is important to find out the socio-economic status of tamang community.

1. This study is important to find out the demographic status of Tamang community.
2. This study is important to find out the socio-cultural aspect of Tamang community.
3. This study is important for research and analysis work.
4. This study is important for future generation.

5. It may be very useful for social activities and related organizations who are engaged to improve life style of backwarded communities.

1.5 Justification of the study:

Tamangs are the single largest and earliest immigrant ethnic group of the country in comparison to the other ethnic group. They are scattered all over the country. They are rich in their own languages, arts, skills, rites and rituals. They do have various socio-economic and demographic status comparing to other ethnic groups in every community .Therefore we should know about their socio-economic and demographic status. They do have various rites and rituals which attract foreigner during the demonstration and festivals. This study will be a useful tool or sound base for further researchers to take attention of those who are interested in this field.

1.6 Limitation of the study:

Every study has its own limitations due to limited time place and problems of economic facilities. This study has also limitations which are as follows:

- i) This study is limited within the Gotikhel VDC, Lalitpur.
- ii) This study is limited with in Tamang community of Gotikhel VDC.
- iii) This study is concerned with the socio-economic and demographic status of Tamang community.
- iv) This study is limited on prevalent social rites and rituals of Tamang community.

1.7 Organization of the study:

This study will be organized into five chapters. The first chapter deals with the introduction of study which includes the background of the study, statement of the problem, objectives, justification limitations and research questionnaire. The second chapter deals about literature in which various books, articles and reports the survey related to the study.

The third chapter forwards the methodology adopting for the study in which various methods of data collection and analysis will be elaborated. The fourth chapter will discuss the presentation of the findings by tabulation and chart. Finally, the fifth chapter deals with introducing Tamang rites and rituals for improvement of the Tamang community. The finally, sixth chapter deals summary, conclusion and recommendation of Tamang Community.

CHAPTER TWO

Review of Related Literature:

Various studies have been done in the field of population studies from different perspectives by applying various methods and approaches in different periods. There is no single study that could answer all questions. All those studies emerged with some specific factors and they are not free from drawbacks some books and articles related to the present study has been reviewed in this chapter.

The socio-economic aspect is prevalent in all societies and tribes though it differs from place to place, society to society and country to country. It may be noted that it covers the life span of a man even before his birth and extends after his death. The level of the income determines the development of community and country. So, the key indicator of development is socio-economic aspect. Nepal is the country of hills. Geographically, Nepal is divided into three major regions i.e. Mountain region, Hill region and Terai region. Among these three regions, the socio-economic aspects are different in each region. The people of mountain region have low income sources and life is difficult due to frequent snow falling. The people of hill region also have low income sources due to sloppy land and less fertile soil. Their life depends on livestock and cultivation. The people of Terai region have high income sources than mountain region and hill people. They have plain land and fertile soil that is why Terai people have comfortable life. They have good facilities. The volume of migration is also high in Terai due to opportunities and available facilities.

The economy is the main the source of livelihood. Every society needs to develop its economic aspect for overall development. To develop the

community of every ethnic group there should be good fiscal policy. The low income source is regarded as backwardness of the community.

The economic status determines purchasing power, standard of living, quality of life, family size, the pattern of diseases and deviant behavior in the country.

All most all Tamang communities, Tamangs are found skillful. They do have fine arts. They are found being engaged in handicraft, wooden craft, mason, field worker and labor. The service holder and business holder are few. Their main occupation is agriculture. That is why they are found as a backward caste and poor, The occupational status determines the standard of living. The living standard and quality of life is difficult to maintain by low income sources, Most of Tamangs live in Hill region. So their economic progress is seemed low comparing to Terai region Tamangs. Tamangs are poor in economic status since early days because they are illiterate and have no idea about modern agriculture. Besides they don't have enough lands. Animal husbandry and handicrafts have also become their secondary sources of economy. Tamangs are very good creators of handicraft items but the extra income generated by selling them barely manage to make a livelihood out of it. Nowadays they are involved in making yield and wine as the main income.

They want to live together forming crowd village .The main crops produced and used by them are wheat, millet, maize, potato, paddy etc. Nepal is having country having many ethnic groups with their mother tongue the main habitants of Tamangs are the hillside near the Kathmandu valley. There are several determinants of fertility. Among them , cultural, social and economic factors seem to exert their influence in regulating fertility(CBS, 1995:76). Marrisage usually takes place at very early ages in Nepal. As the literacy rate in Nepal is low, age at marriage makes a real difference in governing fertility. Some studies have

demonstrated that an increase in female age at marriage contributes to a reduction in fertility. This is also true in the case of Nepal, where an inverted relationship between age at marriage and fertility has been observed (Chherty, 1993: cited in CBS, 1995:76). Since data on age at marriage had not been collected in the census, use has been made of an indirect estimate known as singulate mean age at marriage (SMAM) which was 16.8, 17.2, 18.1 and 19.5 in 1971, 1981, 1991 and 2001 respectively. The 1981 census concluded that by the time women reach the age of 20, half of them are married, and 86% of them are married by ages 25 (Panta and Acharya 1988: 58).

Increasing level of income of women is another factor determining the fertility in society. Rural women are usually more fertile than the urban women. Generally high fertility is associated with the women involved in agriculture and low fertility is associated with the women involved in professional and technical jobs (Tuladhar, 1989).

The level of fertility declines with increase in education level of female. This also applies for literacy status. Higher the level of female literacy in a community, the lower will be the fertility. This also implies that the level of fertility should be lower for the literate females compared to the illiterate females. (CBS, 1995:77). The negative relationship between women's education and fertility has also been established from the NFHS 1991 survey. Confirming the relationship, the total marital fertility rate (TMFR) among women with secondary level of education is lower (4.0) than among women with no education (6.2). A difference of 2 children indicates that there exists a significant difference in fertility of women with some education and no education (NFHS, 1991:58, cited in CBS, 1995:78).

Despite the decline in fertility, Nepalese women continue to have more children than they consider ideal. The total desire number of children was reported as 2.9 per women compared to the actual total fertility of 4.6 birth per women (MOH, 1996:XXV). That might be attributed to the lower decision making power of women and low level of contraceptives used due to the low level of awareness and unavailability of family planning device and services. The increment in contraceptive prevalence rate in Nepal has been observed during the period 1991 to 1996. The CPR in 1991 was 24 percent and in 1996 was 29.9 percent (KC et. al, 1997 : XVII) In this way, the target of the CPR of 9th plan was 37.0 percent but the end of the 9th plan 2001/02 it reached 39.3 percent (NPC 1998, 2002; cited in CBS 2003, vol II : 201-205). However, the other countries that have low contraceptive rates like Pakistan and Nepal have much higher fertility rates. In contrast Sri Lanka and Thailand have TFR of about 2.4 with contraceptive prevalence rates between 60 to 70 percent. Thus contraception is greatly influential in determining fertility level (IOM, 1996).

Nepal is a country of multilingual, multi-religious and multi-ethnic society. The National Committee of which noted 59 distinct cultural groups as JANAJATI (published in Nepal Rajpatra, February 2, 2002) also identified them in different ecological regions: 18 groups from the mountain, 23 groups from the Hill and 7 groups from the inner Tarai and 11 groups from the Tarai of them, the CBS could record only 41 Janajati groups with their population size and the population size of other 17 groups is not available. (Dahal, D.R, 2003 : 91). The 1991 census identified 29 castes in the Tarai, 29 in the Hill and only 2 in the mountain as their origins (Bal kumar, 1995 : 313). Though the 2001 census listed 103 groups, technically only 100 groups are identified. The three

unidentified groups listed are: 1. Aadibasi/Janajati, 2. Dalit/unidentified Dalit and 3. unidentified caste/ethnic (Dahal, D.R, 2003 :93).

Perhaps, by the causes of diversity nature of the inhabitants of the country, there is so complex fertility behaviour in people that it is yet to be explored out through the study of various socio-economic settings.

Among the various ethnic groups, Tamang is an important caste/ethnic group which contributed the 5.51 percent (10,18,252) out of the total population in 1991 and it was 5.6 percent (12,82,304) in 2001 (Dahal, D.R., 2003 : 117).

This cast/ethnic group is the highest in number in 7 districts. Such as: Sindhuli, Nuwakot, asuwa, Dhading, Makawanpur, Sindhupalanchok and Kavrepalanchok but it is not limited in this 7 districts, it is spread in many districts of the Nations. This ethnic group is included under the definition of National Committee of Nationalities. A Nationality or Janajati group as defined by the National Committee for Development of Nationalities (1996) is : "Nationality (JANAJATI) is that community which has its own mother tongue and traditional culture and yet do not fall under the conventional four fold varna of Hindu or Hindu hierarchical caste structure." (cited in CBS, 2003 vol. I : 91). By the cause of separate diverted nature, its socio-economic and demographic characteristics as well as value, traditions are also different than other caste/ethnicity. so, for the all round development of the nation, the researchable study about each caste/ethnic groups should be necessary. Among the total Tamang people, most of them (90.3%) are Buddhist and 1.9 percent are the followers of Christian (CBS, 2001, Census Report). But a significant proportion of Tamang ethnic people are also followers of Bonbo religion which is the primitive religion of Tamang ethnic groups. Despite living close to Kathmandu through out centuries, Tamangs social economic and political conditions in Nepal are relatively poor compared similar other

cultural groups. Their literacy rate is 45.04 percent in 2001 which is one of the lowest among numerically dominant Janajati groups of Nepal (Dahal, D,R, 2003 : 103).

Agriculture is the major occupation of all people. Many of the Gurungs, Tamangs and are found in defense services with in or outside the country (Acharya, Bidhan 1994 : 13). In addition to this significant proportion of Tamang ethnic people are involved foreign employment and the people of this ethnic group are also involved in transportation of goods from one place to another as a porter.

This study is concerned with socio-economic and demographic impact to fertility in Tamang community of Gotikhel VDC, Lalitpur.

Tamang as a ethnic identity include a range of populations with variable origin variously named in past literature their common identification by the word “Tamang” was established by government in 1932, with in lifetime of the oldest residents of both research sites.

Bista D.B (1972) published a book which has described the caste system of Nepal. Various caste groups, their religion, culture habitation, rituals etc have been illustrated but in very brief.

Parajuli G.P.(1987) has described about the socio-economic and cultural aspect of the Ghishing caste which one of the major caste within Tamang caste system. His research study was based in chungay VDC of Dhankuta. Origin and history of Tamang ,their different Thars are physical appearance, structure, language, education, festivals religious ceremonies, entertainment, birth, marriage, death rituals, religious life including business and profession of ghishing in Gungway VDC have been studied.

Tamang,S.R (1993) has mentioned that Tamangs have been exploited and are suffering to the great extent. Today they are looking for alternative

development and are favor of such political system which would communicate their expectations.

More than 90% Thanka (coloured picture in cloth or thin paper) is prepared by Tamangs but major portions of benefit are received by Newars and Tibetans. The laborers of carpet factories, hotels, are mostly the Tamangs .Many Tamang women, due to their poor economic condition are enforced to go to India and adopt prostitution.

In Tamang community, various social values and norms are prevalent on demographic status .They follow the traditional values due to ignorance. They have various notions about birth and death. They are found to be migrated from mountain to hill and hill to Terai region.

In Tamang communities, the demographic status is comparatively found different. As a demographic status age structure, age at marriage, age at first birth, education and occupation are studied here.

Dahal,D.R.(1992),The occupational status of a women is also an important determinant of fertility level. However, women educational and employment are confined with in the domestic sphere of Nepalese society. The relationship between the working status of women and fertility is little known. Working women in rural Nepal are often poorer and less educated then non-working women. Working women in the rural Nepal either work on their farm or work as agriculture or wages labor.

UN 1989, Agricultural development is given outmost priority in Nepal. Almost of the agricultural production is based on the family as the basic unit of production and on traditional labor intensive technology. Domestic work and productive work are inter-linked and in both of them, children play an immense role .This results high economic value and a high demand for children. This situation is ultimately responsible for a higher level of fertility in almost rural and agro-based areas of Nepal. Additionally, the important for population, she has a multi-ethnic society

which provides an excellent case study to investigate the importance of ethnic factor affecting the fertility and family formation.

In Nepal, women have low status in the Tamang community because a woman becomes a woman only when she performs her role as mother and gives birth to son and her status is fully violated only after the successful birth of many children, especially sons. The sonless women have low status in the community.

Tamangs are the indigenous nationalities in Nepal by defining the indigenous nationalities, sub-groups and population size. It goes on exploring the history, culture and socio-economic status of indigenous nationalities with reference to Nepal. Subedi Govind,(2010) has grouped Tamang cast as a disadvantaged hill people in Nepal. Among many disadvantage indigenous people in Nepal, Tamang is major one. They do have their script, language, dresses, religion, socio-economic status, demographic status, social rites and rituals.

Age structure:

In Tamang communities, the females' population is more than males. They are found to be bearing many children so the population of age 0-14 is high. The economically active population is less than children. They are found working hard to rear their children.

Age at marriage:

Marriage usually takes place at very early ages in Nepal. Some studies have demonstrated that an increase in female age at marriage contributes to a reduction in fertility. This is also true in case of Tamang community where the inverse relation between age at marriage and fertility has been observed (Chhetry 1993).

Marriage marks the point in a women's life at which child bearing becomes socially acceptable. In Tamang community, early age at first

marriage often implies early age at child bearing and higher fertility in a society(NDHS,2001,105).In Tamang communities, the average children per women is found 4.3(Chhargongma-2008). This is very high birth rate, so the population growth rate of Tamang communities is tend to be high.

Age at first birth:

Age at the onset of childbearing is an important demographic indicator. Since early child bearing adversely affects the health of mother and child. The proportion of women who become mothers before age 20 is a measure of the magnitude of adolescent fertility. In Tamang communities' postponement of first birth, reflecting an increase in age at marriage has made a large contribution to overall fertility decline (NDHS, 2001, 63).

Education:

The education is the third eye of human beings. The education is one of the most important determinants of social change. It also changes the behaviors and lifestyle of an individual. The educational attainment of Tamang community is found poor. Only 27.2% of total Tamang population are literate (Sunagava sahitya patrika, 2008). Due to lack of proper knowledge mostly Tamang women bear many children. Tamang women's educational level is very poor .Only few % of Tamang women are found literate. That is why they are poor. The literacy rate of female is 43% against 71% for males in 2008 (NLFS).

Occupation:

Occupation is one of the socio-economic characters that identifies sub-groups with distinct level of life. In context of Tamang communities, husband status of work plays an immense role. The occupational status of a women is also an important determinant of life. They are found working hard at their home and out of the house for wage. Sons are preferred to daughter by Nepalese parents mainly for socio-economic and religious

reasons as opposed to the economic reason reported elsewhere in many developing societies. In Tamang communities, the prevalent main occupations are agriculture, livestock, mason , labour and teaching. Except these occupations, they work in handicraft like Dalo, Doko, Nanglo, Mandro making.

Occupation is one of the socio-economic characters that identifies subgroups with distinct level fertility, professional being the lowest fertility group, with farmers and other agricultural workers at the other extreme of the range.(UN 1981)

According to Nijamati Kitabkhana,(2006), Janajati(excluding Newars) accounted for 3.3% of the total 8,096 government employees of gazette levels(third, second, first and special class). But tamangs are seemed countless

Family planning:

Bongaart, John (1983), Various studies in the past have shown that use of contraception has a strong negative association with fertility. It is accepted that contraceptive was principal variable responsible for the shift of high fertility to low fertility during the late 19th and early 20th century in many countries (UN 1973). Similarly, contraceptive use was considered as one of the four most important “proximate determinants” of aggregate level of fertility.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter deals with the techniques which are applied for the study. It describes about selection of the study area, sampling, data collection method and procedure.

3.1 Selection of the Study area:

This study is conducted in socio-economic and demographic status, Gotikhel Lalitpur. It is close to Tamang community of Gotikhel VDC, Lalitpur. This district is surrounded by Kathmandu, Bhaktapur, Makwanpur and Kavre districts. The study area is 52 km far from district headquarter. It is situated in south-eastern from Patan. The climate of the Gotikhel VDC is normal in general, but it is extremely cold in winter especially in high attitude area and hot in summer at low land areas.

There are 42 VDCS in Lalitpur district. Among them Gotikhel is one of the VDCS recognized by the name of 'Tamang' since a large proportion of population account for Tamang ethnic group followed by Bramin, Chhetri, Newar, Nagarkoti, Gurung and so on. The main occupation of people is agriculture.

3.2 Sources of data:

To fulfil the objectives of the study, primary sources of information through interview and observation are derived from field survey with the help of scheduled questionnaire. Secondary data have been also used in this study. Some information about socio-economic and demographic status is collected from secondary sources e.g. research book, magazines etc.

3.3 Sampling Procedure:

There are 105 respondents selected among 205 house holds of the VDC on the basis of purposive sampling method. In this method only Tamangs are taken as sampling size who were living at Gotikhel VDC since long time.

3.4 Data collection Method and Tools.

3.4.1 Questionnaire:

Different questions are used to collect the information. the questionnaire is formed in different aspects:

- (i) Demographic status of Tamang .
- (ii) Socio-economic status of Tamang.
- (iii) Social rituals of Tamang community.
- (iv) Knowledge and practice of birth-spacing of Tamang .

3.4.2. Interview

Interview method is one of the most important methods of obtaining information for respondents, because in interview methods there is a direct contact between respondents and researcher to obtain required information from them. This method also aims at collecting information about qualitative facts such as ideas, feelings, views and behaviors of respondent.

3.4.5 Observations:

Observation method is one of the basic techniques of data collection to document the present condition of respondent. In this method, the researcher observes his/her physical appearance, feeding/eating habits. Clothing, socio-economic status, demographic status and social rituals of the respondents during answering the question.

3.5 Data Collection Procedure:

Although the draft of interview schedule is prepared in English the translation was done in simple Nepali language with respective way for the interview. Data were collected by filling the questionnaire with the respondents of the Gotikhel VDC.. The information about demographic socio-economic status, social rituals, knowledge and practice on birth-spacing is primary sources. The interview was conducted by visiting home to home with the respondents.

3.6 Data Analysis

To fulfill the objectives of this study the primary sources of information through interview and observation are derived from field survey with the help of scheduled questionnaire. These raw data are tabulated and analyzed. Which will help to fulfill the objectives.

CHAPTER FOUR

SOCIO ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF STUDY AREA POPULATION

This chapter presents the demographic characteristics of Tamang Community and socio-economic characteristics of Tamang community. With analysis and interpretation of data by the help of tables and bar diagram.

Table: 4.1 Age and sex structure.

Age and sex are basic characteristics or the biological attributes of any population which affects fertility, mortality and migration behaviour. Age and sex structure not only reflect the present demographic situation of population but also give the basis for the study of past as well as future demographic situation of the population. age, sex and migration play very important role in the study of population dynamics.

Table : 4.1 Distribution of study Population by Age and Sex

Age Group	Male		Female		Total		2001 census
	Number	Percent	Number	Percent	Number	Percent	Percent
0-4	44	14.0	36	12.7	80	13.4	12.1
5-9	41	13.1	32	11.3	73	12.2	14.1
10-14	36	11.5	41	14.4	76	12.9	13.1
15-19	36	11.5	29	10.2	55	10.9	10.5
20-24	21	6.7	28	13.4	45	9.9	8.9
25-29	31	9.9	18	9.9	45	9.9	7.6
30-34	33	10.5	27	9.5	60	10.0	6.5
35-39	14	4.5	12	4.6	27	4.5	5.8
40-44	15	4.8	12	4.2	27	4.5	4.8
45-49	17	5.4	8	3.5	27	4.5	4.1
50-54	7	2.2	6	2.1	13	2.2	3.4
55-59	7	2.2	4	1.4	12	1.8	2.6
60+above	12	3.8	8	2.8	20	3.3	6.6
Total	314	100.0	226	100.0	540	100.0	100.0

Source: Field Study Report 2010 and CBS 2001

From table 4.1 it is clear to see that most of the cases the percentage of total population is found highest (13.4%) in the age group of 0-4 followed by age groups 10-14 and 5-9 (12.9% and 12.2%) respectively. The lowest % of population 1.8% are observed in the age group 55-59 years. The % of male population is highest in the age group 0-4 and lowest in the age group 50-54 and 55-59 representing 14.0% and 2.2% respectively. Likewise, the % of female population is highest in the age group 10-14 and lowest in the age group 55-59 years representing 14.4 and 1.4 respectively of the total population in the study area. Any age groups are

not found similar to national figure 2001, all age groups are found different(Table 4.1) .

4.2 Sex composition of the children:

The sex composition of the Tamang community is important in demographic analysis. The sex wise distribution of Tamang community are given as follows:

Table 4.3 : sex composition of Tamang Community:

Sex	No. of population	Percentage
Male	253	46.85
Female	287	54.14
Total	540.00	100.00

Source: Field Study Report2010.

From table 4.3, it is clear to see that most of the 53.14 percent of Tamang community were female and 46.85 percent were male, female is higher than male. It may be due to biasness between male baby and female baby in our context. The sex ratio =male/female*100=88.15

4.4 Dependency ratio

This is another measure of the study on the structure of population. The number of Dependents per 100 workers is computed on the bases of three broad age groups below 15 years, between 15-59 years and 60 years and above. The population in the age group 15-59 years is considered as the working population below 15 years as the young Dependent group and population 60 years is considered to be old Dependent. The ratio of the young Dependents to working population (15-59) years multiplied by 100 gives the young Dependency ratio and the ratio of old Dependency to the working population (15-59) gives old Dependency ratio where as, the sum of these two ratios gives the total Dependency ratio.

Table 4.4 Distribution of study Population by Dependency ratio.

Dependent group	Field Survey	2001 Census
Child age 0-14 years	66.1	71.9
old age 60+ years	5.7	11.1
Total	71.8	83.0

Source: Field Survey, 2010

Table 4.4 shows that child dependency ratio is 66.1 in the studied population. It is found to be lower compared to the National data according to 2001 census. the old dependency ratio is 5.7 in the studied population which is also lower compared to National figure from census 2001. The total Dependency ratio is 71.8 in the studied population which is, too, lower compared to the National Figure of 2001 census.

4.5 Place of residence of Tamangs.

In this topic mainly three geographic regions of Nepal are mentoned i.e. maintain, Hill and Terai, it also includes the place of origin of Tamangs. But the place of residence of Tamang in currently is shown as follows:

Table- 4.5 :Place of residence of Tamang by Geographic regions

Geographic regions	No. of population	Percentage
Mountain	21	20.0
Hills	60	57.14
Terai	24	22.85
Total	125	100.00

Source: Field Study Report2010.

From Table 4.5, Among 105 respondents the place of Tamangs were found mostly in hills of Kathmandu valley. i.e. 57.14 percent . thus 20 percent in mountain and 22.85 percent in Tarai. It shows that from earlier time to current situation Tamang like to reside in hills than plain lands. There may be reason behind it.

4.6 Family structure respondents:

Family structure plays a vital role in determining the standard of living . In this study family structure is included in the questionnaire.

Table 4.6 Distribution of Respondents according to Family structure:

Family structure	No. of Respondents	percentage
Joint	65	61.9
Nuclear	40	38.1
Total	105	100.00

Source: Field Study Report2010.

From Total 4.6 it is clear to see that in the Tamang community to most of the Families are found joint 61.9 percent and 38.1 percent Nuclear family.

4.7 Occupational status of Respondents:

Occupational is one of the most important factors that effects on health directly or in directly on various aspects of human being the occupation includes various sectors like agriculture home industry, Job/ services, trades, daily, ways household work and other

Table 4.7 Distribution of respondents according to occupational status

Types of occupation	No. of respondent	percentage
House hold worker	15	14.286
service holder	12	11.429
Agriculture	40	38.095
Business	3	2.857
Daily wages	17	16.190
others	18	17.143
Total	105	100

Source: Field Study Report2010.

From table 4.7, it is clear to see that most of Tamangs were in agricultural i.e.38.095%. The Tamangs who were engaged in service holder were 11.429 %. IN business 2.857%, house hold workers 11.429%, daily wages 16.190 % and others 17.143%. Fishing, hunting, arts, handicrafts are included in other topic. It should that Tamangs are engaged in various sectors of occupation. Except these occupations some Tamangs are engaged in foreign worker and they are found to be supported their family by remittance. The occupational status of Tamang affects the educational attentment. Due to the impact of parental occupation the Tamang children are made free in all social activities. So they leave school and falls backward in education.

Figure-1 :

4.8 Educational status of Respondent:

Education is one of the factors which influence on level of consciousness. The world map of illiteracy closely concedes with the map of poverty, malnutrition, high in fact and child mortality rate.

Table 4.8: Distribution of Respondents according to Educational status.

Educational Status	No. of Respondents	Percentage
Illiterate	18	17.14
Literate	40	38.09
Primary	15	12.38
Secondary	16	15.23
Higher secondary/I.A.	10	9.52
B.A.	6	5.71
M.A.	2	1.90
Total	105	100

Source: Field Study Report2010.

From table 4.8, it is clear to see that 17.14 % of respondents were illiterate and rests of 83 % were educated in different level. Among them 38.09 % were only literate, 12.38 % were primary level, 15.23 % were secondary level, 9. 52 % were higher secondary level, 5.71 % were Bachelor level and 1.90 % were Masters Degree level. These seems very poor educational level in Tamang caste. So they are not engaged in service holder in government sector. Due to the impact of education they have low income sources which tends to be supported for their livelihood only.

4.9 Economic status of Respondents.

The economic status determines purchasing power, standard of living, quality of life, family size the pattern of diseases and deviant behaviour in the country. If the economic condition is good, the nutritional status, educational status, health status etc will be good. The economic status of Tamangs are clearly shown in table 4.9.

Table 4.9: Distribution of Respondents according to Economic status:

Family income(monthly)	No. of Respondents	Percentage
Below 5 thousand	42	40.00
5-10 thousand	20	19.04
10-15 thousand	28	26.66
More than 15 thousand	15	14.28
Total	105	100

Source: Field Study Report2010.

From table 4.9, it is clear to see that out of 105 respondents 40 % earned below 5 thousand per month, 19 % earned 5-10 thousand per month, 22.66 % earned 10-15 thousand and 14.28 % earned more than 15 thousand. In fact the larger number of respondents had earned below 5 thousands. Which is not sufficient for fulfilling their needs. It shows that most of the respondents were in the problems of fulfilling basic needs. For better economic status, every family needs good education and occupation where as we see in Tamang community, they have low educational status and low income sources because of their occupation. Their occupation and skill is valuable but not getting the benefits themselves. They are being exploited by people of other castes who are engaged in international trade.

4.10. Marital Status of Respondents

The marital status is an important social factor that determines the birth rate. Some studies have demonstrated that on increasing in female age at marriage contributes to a reduction in fertility. This is also true in case of Tamang Community where the inverse relation between age at marriage and fertility has been observed. It generally takes place early marriage in Tamang community, marriage often implies early age. So, the birth rate is also high in Tamang community.

4.11 Migration status

Moving of people from one geographical and political region to another is known as migration. People migrate from one place to another place for better facilities and opportunities than their place of origin. In case of Tamang community, they are found to be migrated from Eastern Nepal to Gotikhel VDC and its peripheral. Some of them are found migrated from Timal of Kavre and Sindhupalchok districts before 4 or 5 generations. Anyway, their community is found migrants.

4.12. Types of Family

Types of family is another important aspects of socio-economic status of household. in this community, about 74% households were constituted with nuclear family and 26% households were constituted with joint family.

4.13 Types of House

The types of house also represent the status of socio-economic condition of the household. Table(4.13) represent the study area population by types of house.

Table 4.13 Distribution of the Study Population by Types of House

Types of House	Number	Percent
Cement/Brick	4	3.6
Stone/Mud	97	92.7
Bamboo/Grass	4	3.6
Total	105	100.0

Source: Field Survey, 2010

Above table shows that only 3.6% of houses are made by cement/brick where as the 92.7 % houses are made by stone and mud by 3.6 % are made by bamboo and grass.

4.14 Land holding Status of Households

Land holding status also indicates the socio-economic status of households. Table 4.14 displays the landholding.

Table 4.14 Distribution of the Study Population by Land Ownership.

Yes/No	Number	Percent
Yes	102	97.3
No	3	2.7
Total	105	100.0

Lands with Yes Percentage

Ropani	Number	Percent
1-5 Ropani	44	43.9
5-10 Ropani	36	33.6
10-20 Ropani	52	22.4
Total	105	100.0

Source: Field Survey, 2010

4.15 Household Facility

Another aspect of socio-economic status of the study area population is household facility. Among the total households, only 86.4% have toilet facility, 87.3% have radio and television, and 83.6% have electricity facility at their home. Similarly, 83.6% have tap type of water facility and remaining 16.3% still have not tap type of water supply. They are depend upon the springs for drinking water. There is also 72% have communication service. The reliable communication is CDMA device . The transportation facility is also available there. The status of road is only graveled. It is left to be black topped.

CHAPTER FIVE

IMPACTS OF SOCIO-ECONOMIC AND DEMOGRAPHIC VARIABLES ON THE STUDY AREA POPULATION

5.1) Level of Education and Income

The education level impacts on consciousness. The educational level determines the income level of every family. Higher the educational level, higher the income level. Lower the educational , lower the income level. In case of Tamang community the educational level is low. So they do have low income sources which tends to be supported for their livelihood only.

5.2) Occupation and Income

The occupation is one of the most important factors that plays an immense role in the life style of every family. The occupation determines the income of a person or a family. The person who are engaged in job /service or trade do have high income sources than the agriculture. In case of Tamang community, the occupation is mostly agriculture, daily wages and others. So they have low income. In this study, the occupation and income are found directly proportional.

5.3) Occupation and Family size

It is true that the person who are engaged in agriculture occupation, they have high birth rate and a large size of family than the person who are engaged in job/service or trades. Their family also become joint family type. Their basic needs cannot be fulfilled easily. From this study, in Tamang community, it is found a large size of family due to occupational status.

5.4) Level of Education and Households

The education is the innate power of a person. The person who are highly educated and conscious, they know about family size and future plans of the family. In this study, the Community is found backwarded in education, that is why most of the households are found below poverty line. So to bring them into main stream of the country, they should be encouraged to send their children in school and invest in education for their children's future life. The educated households are very few in Tamang communities due to problem of leaving school at early age.

5.5) Age at Marriage and Fertility

It is true that higher the age at marriage, the lower rate of fertility. so, the age at marriage and fertility are inversely proportional. the marriage marks the point in a woman's life at which child bearing becomes socially acceptable. This study shows that the age at marriage is early in Tamang community. The fertility rate is high. They have a large size of family. Which determines types of family too. In almost all Tamang communities, their family is found joint.

They prefer to live together for many decades . So they are encouraged sense of competition to bear child. Ultimately, it proves high birth rate. Which is burden to parents for their children's rear up. Comparing to national PGR, the PGR of Tamang community is found 2.6% which seem higher than national level. According to 2001 census the PGR of Nepal is 2.24%.

5.6) Age at First Birth and Health

Age at the onset of child bearing is an important demographic indicator. Since, early child bearing adversely affects the health of mother and child. The proportion of women who become before 20 is a measure of magnitude of adolescent fertility. in Tamang community postponement of first birth, reflecting an increase in age at marriage has made a large

contribution to overall fertility declines. By the view point of health, it is better to give birth being maturity. The early birth is dangerous to mothers as well as child health. This study shows that due to early marriage prevalent in Tamang community, married females have early at birth and the condition of health is miserable. In next hand their nutritive status is also poor.

CHAPTER SIX

SOCIAL RITES AND RITUALS OF TAMANG

6.1 Knowledge of respondent on birth spacing.

Birth-spacing is the length of time between two successive live births. Informant on birth spacing provides insight into birth spacing patterns, which affects fertility as well as maternal infant and childhood mortality. We know that short birth spacing is associated with increased risk of mortality for mother and baby particularly when the spacing is less than 24 months. The knowledge of respondents on birth spacing is clearly shown in table 6.1

Table 6.1 knowledge of respondents on birth spacing.

Knowledge of respondents on birth spacing	No of respondents	percentage
Yes	47	44.76
No	58	55.24
Total	105	100

Source: Field Study Report 2010.

From total 6.1 it is clear to see that 44.76 percent Tamang had knowledge and 55.24 Tamang had not knowledge about birth spacing. It shows that more than 50% of Tamang women in Nepal are in miserable condition and had not knowledge of birth spacing. Due to high birth rate in Tamang community, the national population growth rate is also high. It clears the position of Tamang population is fifth in national level.

Figure: 2 Knowledge of respondents on birth spacing.

6.2 Religious

Religion is faith to god that everybody thinks and fallow as their wish. In every community of Nepal, there are mainly Buddhism and Hinduism. Alternate to this, people are attracted to Christian and some people of Terai region follow Muslim religion. The religion status of Tamang community is shown as follows:

Table 2: Religious status of respondents:

Name of the religion	No. of respondents	percentage
Buddhism	96	91.42
Hinduism	1	0.95
Both Buddhism & Hinduism	6	5.71
Christian	2	1.9
Total	105	100

Source: Field Study Report 2010.

From table 6.2, it is clear to see that most of the Tamang follow. The percent of Tamang who follow Buddhism is 91.42 percent. Who follow Hinduism 0.95 percent, who follow both Buddhism & Hinduism is 5.71 percentage & Christian 1.9 percentage. It is clear that Tamang are Buddhism by birth. So they follow Buddhist & their birth to death rituals are performed according to Buddhist rule & regulations.

6.3 Knowledge of respondents on festivals

Different people belong to different races their ethnic group is different by language, festivals & religious. In content of Nepal, the festivals are mainly based on two religious ie. Buddhism & Hinduism. The Buddhist people follow Lhosar as their main festival. The Tamangs celebrate Dashain, Tihar & Lhosar in Nepal. Only few percentage of Tamang follows only Lhosar. But a large numbler of Tamang people follow both the festivals of Buddhism & Hinduism. The knowledge of respondents on festival is as follows.

Table 6.4 festivals followed by respondents:

Name of festivals	No. of respondents	percentage
Lhosar	95	90.47
Dashain & Tihar	8	7.61
Chritmas	2	1.90
Total		100

Source: Field Study Report2010.

From the table 6.4, it is clear to see that most of Tamang celebrate Lhosar as their main festival. The percentage is 90.47 & who celebrate Dashain & Tihar is few in percentage i.e.7.61 & 1.9 percentage Tamang celebrate Christmas day as their main festivals among 105 respondents.

Figure: 4

6.5 Knowledge of respondents on Lhosar.

The ethnic group of Nepal is different by their language festivals & religious. The Lhosar is the main festival of Buddhism & it is celebrated for a month. It lies in Paush, Maghin and Falgun month. The Lhosar is celebrated 3 Separate dates by different castes. The first one is celebrated in Paush month. Gurung community celebrates this Lhosar in Paush and named as Tola Lhosar. The second one is celebrated in Magh month by Tamang community and named as Sonam Lhosar. The third one is celebrated by sherpa, Dolpali, Thakali, Voties in high mountains and named as Gyalpo Lhosar. In Lhosar festival, 12 animals are canted as a cycle. In every year one animal. The 12 animal cycles is shown below.

From Figure: 5 it is clear to see that the Lhosar festival is celebrated by the name of different animals as a cycle . The animals cycle and their meaning can be shown in order as follows.

1. JIWA – Mouse
2. LhANG – COW
3. TAG – TIGER
4. YHOI – RABBIT/CAT
5. DHUG – DRAGON
6. DHUL – SNAKE
7. TAA – HORSE
8. LHUG – SHEEP
9. TEH – MONKEY
10. JYAH – BIRD
11. KHEE – DOG
12. FAAG – WILD BOAR /PIG

The first me animal is mouse and the last one is wild boar or pig. Tamang community believe that the children who bear in the cycle of above 12 animals, They behave as the same animal.

5.6 Knowledge of respondent on traditional dresses.

Nepal is a country of multilingual and multi ethnic groups. According to geographical region , different ethnic groups Of people reside in mountain, Hill and Terai. They do have their own language, community and traditional dresses. The traditional dresses are worn in social rituals and festivals. Some people wear various dresses according to the religion. But in context of Tamang community in Nepal, they wear shirt, pant, t-shirt, daura-surawal, by males and cholo saari, dhoti, fariya, lungi by females. So for as we find the Bakkhu and Docha is Worn by few Tamangs in every community. Bakkhu is worn by females and Docha is worn by males. The traditional dresses of Tamang of is Bakkhu and docha. It is worn especially in Lhosar, marriage ceremony and others.

Table No. 6.5 Traditional dresses of respondents :

Dresses	No. of respondents	percentage
Daura-surwal /dhoti sari	22	20.96
Bakkhu- Docha	45	42.86
Shirt-pant /cholo- fariya	38	36.19
total	105	100

Source: Field Study Report2010.

From table 6.5. , it is clear to see that Tamang wear Bakkhu and Docha is their traditional dresses i.e.42.86 percentage. Then they wear shirt-pant, cholo, phariya in community i.e.36.19 percentage and Daura-surwal, Dhoti and saari i.e. 20.96 percentage.

5.7 Knowledge of respondent on feeding habit.

The feeding habit is different in in almost all communities their ethnic group. The feeding habit Of Tamang community s also different to other community. Their main food is syakpa. They like to eat natural foods Like, phapar item, wheat item, corn items, green vegetables, potato, meat and gundruk etc. They prepare syakpa as their traditional food. Except this they eat rice and dal, roti, curry etc. They prepare tea with salt and ghee.

Table 6.7. feeding habit of respondents .

food item	No. of respondents	percentage
syakpa	70	66.67
rice and dal	30	28.57
roti and curry	5	4.76
Total	105	100

Source: Field Study Report2010.

From table 6.7 it is clear to see that, a large No.of Tamang people like syakpa i.e. 66.67 percentage. Then rice and dal i.e. 28.57 percentage and them roti and curry very few people i.e 4 .76 percentage.

6.8. Knowledge of respondent on sacrifice.

The sacrifice is the greatest sin in Buddhism . Among the panchasil, the first one is not to sacrifice. so many Tamang people don't believe in sacrifice. But some Tamang people who believe in sacrifice and celebrate Dashain and Tihar festival, They sacrifice animals. They are found to be celebrated both the religions. it is found that among 105 respondent 7 respondents are found to be celebrated both the religions. so 6.57 percentage respondent believe in sacrifice . Then rest of them i.e. 93.43 percentage respondents don't believe in sacrifice.

5.9 Knowledge of respondent on khada use.

our culture respects to guest, elders and gods and goddess by using different valuable things for example, flowers, khada, letter of appreciation, Dosalla, and gifts etc. But the khada is a sacred piece of cloth which is used in religious rituals and social rituals by Buddhism . Now a days almost all programmers in Nepal, the guests are honored by using khada. To use khada in honourable condition is the greatest respect in Buddhism.

CHAPTER SEVEN

Summary, Conclusion and Recommendations

7.1 Summary

This study based on Tamang community is an immense research report for socio-economic and demographic status of Tamang community. On the basis of characteristics of sample population, the largest number of dependent population is found. There are more female population than male population. It may be due to biasness between male baby and female baby in our context.

The place of residence of Tamang is mainly the surroundings of Kathmandu valley. It shows that from earlier time to current situation Tamangs like to reside in hills than plains lands.

The family structure of Tamang community is joint family. They prefer to live together with three or four generations. They don't like to separate their property.

Most of Tamangs are engaged in agriculture. Only few percentage of them are service holder. They perform good skills honestly. Due to their gentleness they are being exploited by cast.

In Tamang community the higher educated persons are fewly found. There is a problem of leaving school in early age and early marriage system. They are less in literate. Master degree holder Tamang is 1.9% out of 105 households. It shows that the higher level holder Tamangs are few in number even in the national level.

The economic status determines purchasing power, standard of living, quality of life family size. The economic status of tamang community is found livelihood types. They work hard for fulfilling basic needs than further economic development.

Tamang people have very less knowledge about birth spacing. That is why they do have large population. Besides this they are not so conscious about family planning.

Tamangs are oriental(in birth) Buddhism. They know the rites and rituals of Buddhism. They trust upon Buddhism and reincarnation. The Buddhism is philosophy. They perform their rituals from birth to death according to their social rules of the community. There is a deep religious tolerance between Buddhism and Hinduism in Nepal since long time. That is why few percent of Tamang people follow Buddhism. Tamang celebrate Lhosar mostly and only few percent of Tamang celebrate Dashain and Tihar.

They use Khada to honour their guest in every religious and social ceremonies. Using Khada to guest is a valuable respect in tamang community. They use Khada in Pasni, Chhewar, marriage ceremonies etc.,

The feeding habit of Tamang community is quite different. They prefer Syakpa to eat. They prefer rice and dal, roti and curry too. Some of them drink alcohol as their traditional culture. They use alcohol to respect their guest in every ceremonies. That is why they are being backwarded in every social activities.

They don't believe in sacrifice. Sacrifice is considered as a great sin in Buddhism. But those who follow Buddhism and Hinduism believe in sacrifice

7.2) Conclusion

On the basis of above findings the following conclusions were drawn. Majority of children were 0-14 years i.e. 8.88% out of 540 population of 105 households.

Female population were more than male population out of 540 population.

1. Most of the Tamang live in hills than mountain and terai region i.e. 57.14%
2. Tamang community prefer to live in joint family i.e. 61.9%
3. Most of the Tamang are in agricultural occupation. out of 105 respondents 40 households i.e. 38.095 % are in agriculture.
4. Most of the Tamang were literate i.e. 38.095 and 17.143% Tamang were illiterate. Secondary level passed tamangs were 9.524% B.A passed 5.714% and masters degree holder 1.905% were found.
5. Most of Tamang families economic status was found to be poor and earnig for livelihood. It shows that 40.00% Tamang are below poverty line.
6. Most of Tamang 55.24% did not have knowledge of birth spacing and 44.76% Tamang know about birth spacing .So, it may be the cause of over population.
7. Most of the Tamang follow Buddhism i.e. 91.42% . Remaining follow up bith Buddhism and Hinduism, Christian , Hinduism etc.
8. Most of the Tamang 90.47 percentage celebrate Lhosar and 7.61 percentage celebrati Dashain and Tihar 1.90% celebrati Christmas.

9. The 12 animals of a Lhosar cycle are Jiwa, Lhang, Tagyhoi, Dhug, Dhal, Taa, Lhug, Te, Jyah, Khee and Faag .
10. Most of the Tamangs 42.86 percentage Tamang wear Bakkhu and Docha. 36.19 percentage wear shirt, pant, cholo, pharia etc .
11. Majority of Tamang families prefer to eat syakpa i.e.66.67 percentage.
12. Majority of Tamang people donot believe in sacrifice. These who celebrate Dashain and Tihar, they sacrifice animals .
13. Majority of Tamang people use khada in their every feast and festivals.

7.3) Recommendations:

On the basis of findings; the following recommendations can be made:

1. Majority of Tamang people were literate but not highly educated ,they need to gain higher education.
2. Majority of Tamang people reside in hills for agriculture they need to learn new and modern skills for urban settlements.
3. Nearly 40% Tamang families are below poverty line. They should be improved economically.
4. Most of the Tamang people donot know about birth-spacing . They should be given knowledge of birth-spacing .
5. Mojority of Tamang community follow Buddhism and celebrate Lhosar festival. They should continue these traditional and religious rituals.
6. Most of Tamang people eat syakpa. The syakpa is good for health.
7. Most of Tamangs don't believe in sacrifice. If some of them sacrifice, that's a great sin Buddhism and they should leave it.
8. Most of Tamangs use khada to respect their guests. It should be continued forever .
9. Tamang females should be given priority for gaining higher education. It heaps to stop early marriage.

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