

## **CHAPTER ONE INTRODUCTION**

### **1.1 Background of the Study**

Nepal is a landlocked country with a total land area of 147,181 sq.km. It lies between 26°22'n-30°27' n latitudes and 80°4' E 88°12' E longitudes. Roughly rectangular in shape, the land extends approximately 885-km.-east west and 145 km. at its narrowest to 241 km. at its broadest, north south. The country is bordered by China in the north and by India in the south, west and east. The landmass is divided into three geographical zones, the high Himalayas, the mid- Himalayas or mountainous region with long terraced slopes leading to fertile valleys and the flat sub-tropical Terai region. Among them 15%, 68% and 17% covers the total land by Mountain, Hill & Terai respectively. Though, Nepal is tiny in terms of area, it has lots of diversities on ethnic group. It has the land of homogeneous structure but known as the land of heterogeneous identity where different castes and races dwell together in an integrated fashion. Many people living in the Mountain region are said to be of Tibetan origin, likewise the people living in the Terai are from Indian origin and the people in the Hilly region are totally different from other regions. They look to be neither Himalayan People nor Terai people. The Hilly region includes multi ethnic, multilingual and multi cultural people. Therefore late king Prithvi Narayan Shah had once said, " Nepal is a common garden of four castes & thirty-six sub castes." In this same garden different kinds of flowers (ethnic groups) are blooming and they all represent different castes, cultures and religions. His Majesty's Government of Nepal, Ministry of Local Development National Committee for Development of Nationalities identifies 60 ethnic groups. Among them Tamang is one (Nationalities of Nepal" 2057, Baisakh)

Janak Lal Sharma (Himal year 5, number 1) says that the Tamangs are ancient people who are living in the surrounding of Kathmandu valley and its neighboring districts. Likhukhola from the east and Budigandaki from the west mainly Kavre, Nuwakot, Sindhupalchok, Dhading, Lalitpur and Rasuwa are main areas of Tamang Community.

There is not any factual record and data about the identification for them as "Tamang". During the period of late king Tribhuvan and the Prime Ministership of Bhim Shamsheer they got a place in Rjpatra (identified as) in 1989.05.01 B.S.

The word Tamang apparently did not come into general usage in Nepal until well into the twentieth century. Aged men in the village of Tamdungsa recount that about fifty years ago, during government official required all the adult men of the village to affix their thumbprints to a document affirming that they would no longer refer to themselves or be referred to as "Lama" or "Bhote" but as " Tamang". This even correct roughly to a proclamation the central government issued in 1932 that made " Tamang" an official legal category superseding "Bhote" and "Lama" (Hofer 1979:147-48). The extent of the application of the term Tamang prior to this time is unknown. Hofer notes that Tamang appears in texts in Tibetan language as early as the thirteenth century and variants (tapang and tamu) are still used by Thakali and Gurung to refer to themselves, suggesting a proto group from which the contemporary Tamang /Thakali historically diverged (1981:6-7)

Tamang (2055), in the leadership of Janga Bir Tamang, a group had requested King Tribhuvan and Prime Minister Bhim Shamsheer to separate them from Bhote caste and identify them as Tamang caste group.

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. So they are known as sales men of horse.

Tamangs are also supposed to be Mongolian. Their language is mid-Himalayan language of Tibeto-Burman family. They are more similar and quite similar with Gurung, Manangi and Thakali language than other Tibetan and Barmali. In the process of business their forefathers had come to Nepal from Tibet and they settled here. Because Nepal's main business center was Tibet. When they saw the productive soil of Nepal, they settled and started cultivating crops & animal farming.

Bista (1980) opines that Tamangs are rich in social and ritual culture, who settle in higher altitude with compact settlement. They practice Shamanism and Shamanism from one of the major Tibeto Burman speaking communities of Nepal and maintain a belief that they originally come from Tibet. Originally, they are called Bhot, meaning Tibetan.

They were called Tamang for their profession of horse trading. Tamangs settle is a compact settlement and bear a strong sense of unity. Except in very few cases, they are poor and depend in farming. They are skilled in number of crafts, which they have preserved from ages. They are certain groups and sub groups inside Tamang community and they endow certain restriction and freedom for social events. Various kinds of marriages are in use. Tamangs are professionally Buddhists. There are Ghyang. Different social and religious organization works inside the community to confirm and regularize the various social ceremonies (Bista,1980:48-49).

Socio-culture is the process and celebration of various rites & ritual, feast & festivities, visual scanning of the customs and tradition throughout the life. In Tamang community, the Bampo (Lama) is in front side and behaves as priest. In the process of marriage, cross cousin marriage (mama Chela and Phupa Chela) is young generations of this community do not want to follow which kinds of tradition in their marriage system.

In Thuloparsel V.D.C, total no. of households are 580. Among them 384 households are Tamang of Thuloparsel VDC.

The researcher has believed that this study has been successful and helpful of highlighting their socio-economic condition of Tamang.

## **1.2 Statement of the Problem**

Human development and human culture focus into progress together. Human culture is also taken as the outcome of human development. Social culture is the process and celebration of various rites & ritual, feast & festivities, visual scanning of he customs and tradition throughout the life. Similarly ethnographic study covers religion, culture, socio-economic aspects, education, political status and fluctuation in them. Therefore this study embodies cultural description of 'Tamang community and frequent changes into them.

The constitution of kingdom of Nepal 1991 has categorically explained that Nepal is a multilingual and multiracial country. At the same time, it is also stated that people are free to choose their religion, which also reflects that Nepal has different religious groups. Among various ethic groups Tamangs seem to be one of the largest one, whose

settlement elongates from far East to Middle West part, along with lower Himalayan belt. Another important belt of Tamang is the ridge of Kathmandu valley. Their traditional religion is Buddhism. The Tamangs of this locality have traditional way of life, that is to say subsistence level of life system depending upon agriculture as their main occupation. Their social and religious orthodoxy and the small land holding size can also be stated as the factors of impediment for their socio-economic development. They have water sources for drinking water, few lands for cultivation and their own skillful hands but can do nothing by themselves. They need the people or agencies to show them the way. It is not delayed that much yet.

The study area is selected Thuloparsel V.D.C. which is in Kavre district. The main objectives of this study are to analyze and thorough study of Tamang's cultures religion, activities and prevailing dynamism into them. Today, western culture, international service opportunity, expansion of Christian religion, educational level, economic advancement, social progress are very factors to foreshadow Tamang's religion, custom & traditional. Therefore this issue is raised mainly oriented on concerning those people who want to know about Tamang culture and it becomes helpful to compare with other Tamangs who live in different area of the country.

This study was based on following research question:

a) What is the social life system of Tamangs of Thuloparsel?

Under this topic, following aspects were discussed:

- Foodstuffs, dress, house pattern
- Major ceremonies from birth to death
- Education and health status
- Various feast and festival etc

b) What is the economic system of Tamangs of Thuloparsel?

Under this topic, following aspects were discussed:

- Major and minor occupation
- Changing pattern of occupation

### **1.3 Objectives of the Study**

The overall objective of the study is to understand the socio-economic condition of the Tamangs, Thuloparsel V.D.C, The specific objectives are mentioned as follows: -

1. To highlight the social and cultural aspects of Tamang
2. To highlight the economic aspects of Tamang

#### **1.4 Importance of the Study**

Nepal's ethnic diversity has been regarded as one of the most typical feature of Nepalese population. Unless realities of society and culture are not perceived, no development is possible. So it seems significant that there should be thorough study of each ethnic group.

- a) The Thuloparsel V.D.C. is the proper place where Tamangs inhabit widely identifying their own culture and tradition. So it seems to significant to make through the study of this ethnic group in depth as well. They have their own typical feature rather than others with respect to their customs, tradition and rituals.
- b) It gives a clear glance from as the ethnographic point of view to prove itself an importance of this study.
- c) This study will be helped to the students, NGOs & INGOs who wants to gain knowledge about the various aspects of Tamang.

Taking all these purpose into consideration the researcher has studied hoping send their messages up to the national and international level reading their socio-economic, socio-culture, and political and educational standard of the people living in this area.

#### **1.5 Organization of the Study**

This dissertation constitutes seven chapters. Chapters one deals in introduction, statement of the problems, rational of the study, objectives, important of the study and organization of the study. Chapter two deals in literature review. The third chapter related to the methods, which have been applied in this dissertation. The chapter four consist the general introduction of Thuloparsel VDC Geographical setting, environmental, cultural, social, political and educational backgrounds have been briefly described. Chapter five is concern socio-cultural aspect and chapter six is economic aspect. Chapter seven is the ending chapter which concern with suggestions for preservation and reformation in existing cultural values of Tamangs of Thuloparsel VDC in the beginning major problems and defects in the existing situation have been identified. Then the potential measures for preservation and reformation in the existing situation have been suggested.

Appendices and bibliographies have been presented in the last part of the dissertation. Thus the dissertation completes its formation.

## **CHAPTER TWO LITERATURE REVIEW**

The socio-economic study of ethnic groups is not a new conception in Nepal. Lot of researcher has conducted many studies on socio-economic aspects of certain ethnic groups. But different ethnic groups have different socio-economic traits. In case of some groups, it varies according to geographical to social access. So, findings of one study can deviate from one ethnic group to another. Every study tends to prepare the fact the how their existing situation can be expedited. At the same time, theoretical review, in context of research, provides broad spectrum in research work.

Bista (2034) published a book about Nepalese caste system in Devanagari script named "Sabai Jatako Phulbari" In regard to the Tamangs of Nepal he has analyzed the status of the Tamangs from the past to the present. He has introduced Tamangs as the laborious people. According to him, the Tamangs have mostly settled in the place with the height of 5000 to 7000 ft. He stated that Tamangs were exploited in Rana regime.

They want to live together forming crown village. The main crops produced and used by them were wheat, millet, maize, radish, paddy etc. He mentioned that buffalo meat and garlic are entered into their house.

In Nepal, the conventional approach, which adopts monolithic model of modernizing the indigenous people, is considered as a dominant development paradigm. This could not provide the sole answer to the needs and aspiration of indigenous people, who have been living as marginalized and deprived people across the length and breadth of the country. This requires new approach, known as ethno development, which constitutes a part of localization of global process to change the quality of life of the marginalized indigenous people (Bhattachan, 1995:14).

Haimendorf (1956) studied about Tamangs 31 years ago and concluded that as a consequence, Tamangs settlements span environments and economic orientations from strongly subsistence oriented agriculture to the urbanized, wage-earning environment of Kathmandu. In spite of these different environments, various communities of social organization unite the Tamangs as a whole. Patriarch clan is (organization in which the role of father is prime) a cultural stress on the importance of cross cousin marriage and an emphasis on the exchange and alliance values of marriage.

Frank (1974) studied the Tamangs' residents, their habitual behaviour etc, and concluded that the Tamangs themselves are an especially suitable ethnic group within which to study these transformation processes. They are the single largest ethnic group in Nepal and are most densely represented in the area surrounding Kathmandu valley.

Hofer (1981) has described the various rituals of Tamangs in his book. The birth rituals, marriage procedures, death rituals, religious beliefs, economic status etc, have been comprehensively stated in his book. From cultural point of view, it is very useful to be introduced about cultural practices of the Tamangs in Nepal as common.

Fricke(1984-1986) studied about Tamangs' marriage system and procedures in detail. Besides, he studied about their household system, demography etc. and concluded that although Tamang dialects vary across the whole of their territory, kinship and family terms are consistent and groups have no trouble at communication among themselves.

Marriage is even arranged across dialect areas and there is a growing sense of the unity of all Tamang regardless of their origin. Among the Tamang community marriage is based on cross cousin.

Holmberg (1975-1977) studied about Myth, Ritual and Exchange among Nepales Tamang; which is based on Tamang community of Tipling VDC of Dhading district. This book examines the ritual life of a community of western Tamang in sociological and historical perspective and compares Tamang culture with other cultures in the Hindu-Buddhist world. He focused mainly on the followings:

A comparison of household economic Organization across settings emphasizing such variables as dependence on household and market means of production, migration, land ownership and wealth.

Holmberg(1975-1977) studied about meaning of Tamang in his Myth, Ritual and Exchange among Nepalese Tamang; the word Tamang apparently did not come into general usage in Nepal until well into the twentieth century.

According to him, fifty years ago, a touring (visitor) government official required all the adult men of the village to affix their thumbprints to a document affirming that they would no longer refer to themselves or be referred to as "Lama" or "Bhote" but as "Tamang". This event corresponds roughly to a proclamation on the central government issued in 1932 that made "Tamang" an official legal category superseding "Bhote" and "Lama". The extent of the application of the term Tamang prior to this time is unknown.

Even though, this research has not detail mentioned about culture. In case of marriage also, the study focuses on economic and age relationship rather that the cultural viewpoint. In this regard, this research study is not relevant for this dissertation.

Gurung voices that Tamangs are mostly Buddhist with Mongoloid physique. And the funerary ritual 'Ghewa' is coincided with Gurung ritual 'Pai' where as the respecter term for Tamang is 'Lama'. It is because of the faith in Lamaistic Budhism. Tamangs are most numerous in upper Trishuli valley and hills, east of Kathmandu valley. Tamangs are mainly adapt to crop farming and also follow shifting cultivation. (Gurung, 1980:265/266)

Lama (2048) has illustrated about the origin of Tamangs. According to him, Tamangs have come to Nepal riding horse along with Shranchang Gompo. Later, they lived permanently without returning back to Tibet.

Tamang (2051) clarifies about socio-economic status of Tamangs in which they have followed the occupations like agriculture, animal farming, cottage industry and so on. But in the context of very VDC, cash crop (radish) production, animal farming like cows buffaloes; goats etc have been supposed to be the main sources of their income. Besides these Doka, Thunese, Namlo are the domestic productions.

Tamang (2055) 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 (Chhewar).

Sharma (2052) has highlighted on Tamang costume and their settlement. It is said that they usually like living densely together with own costumes in which women wear Syama, Ghalek, Cholo, Shawl and Patuka and were garland made of coins, Dhungri, 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 bare foot is their speciality but some changes have been noticed these days due to urbanization and industrialization.

Lama (2051) has further published about Tamang song, which they used to sing pure Tamang song on special festivals while gathering their relatives but the song has been modernized these days which is sung with mixed Nepali language by which it is seen that their own language is dominated these days.

Thus the researcher came to a conclusion that, some article, books, and magazines of Tamang have been published. None of the researcher has been studied especially about Tamang community of Thuloparsel VDC. That's why this study on very community

has been done thinking that it makes some improvements for the uplift and welfare of Tamangs to some extent. At the end, the researcher has hoped that this small descriptive research work helps the people, NGO & INGO who are curious to know more about them on their various aspects regarding socio-economic, socio-cultural, education and political scenario that enhance to make comparative study on all these purpose with the Tamang Community living in different parts of Nepal.

### **CHAPTER THREE**

#### **RESEARCH METHOD**

Here, research methodology means the process how the research goes ahead. It means the steps to be followed for exploring the hidden facts of the aimed group in a broad way. For not to believe just on the hearings, we need to go the he depth and for going to the depth, we need to take help of the various tools. This application of tools is a methodology of research. In order to prove what the researcher means to say. He/she has to apply every possible ways in the forms of tools in a reliable manner. All progress is born of inquiry. Doubt is often better than overconfidence, for it leads to inquiry, and inquiry leads to invention" (Hudson Maxim).

So far as the study is concerned to a specified community of Thuloparsel VDC, Kavre district, the research is done making schedule, personal/group interview with the local people, consulting the related books, newspapers and magazines according to the requirement.

### **3.1 Rationale of the Selection of the Study Area**

Based on the nature of the study, Thuloparsel VDC was selected for the study, where majority of the dwellers are Tamang. The study area is located in the Kavre district. This study will try to analyze the socio-economy, social life and Tamang Culture of Thuloparsel VDC. There are so many books, magazines and research studies about Tamang Culture and Community but nobody has discussed about their socio-economic, cultural characteristics, social life of Tamang of this area. A large number of Tamangs live in this area. Now, their socio-culture life is gradually changing owing to the impact of other community. Besides this, researcher's working area is also located in Tamang Community, making it more easily accessible for the researcher to carry out this study. It will be very easy to compare their culture. The following criteria's were used to select Thuloparsel as a study area.

- The majority of the Tamang people in this area.
- Researcher is also live in the Tamang community.
- They are back on educational, political and economic status.
- Moreover, no study has been carried out about the Tamang Culture of this area.

### **3.2 Research Design**

This study is based on the descriptive research design because it is deemed appropriate to portray the characteristics of situation, occupations, sex ratio, socio-economic, income sources, changing pattern of culture and educational standards of Tamang Community. The present ethnographic study makes use of this design.

### **3.3 Sampling Procedure**

The study was carried out in Thuloparsel VDC of Kavre district where 580 households have been settled. Among them 384 households are Tamang ethnic in Thuloparsel. Out of which 384 households are of Tamang people. In order to find out the fact, 384 households are taken in the census methods.

### **3.4 Nature and Sources of data**

All the information for this study was collected from primary and secondary sources. The primary information was taken through interview and observation done by the researcher himself that played a vital role for finding out necessary information. Likewise, the VDC records, DDC records, CDs office and library that helped to support for the primary data that fulfilled the main objectives of the study.

### **3.5 Data Collection Techniques**

In order to meet the objective of this study, the researcher has used the prevalent method of data collection like observation and interview. In the sectors of social research.

#### **3.5.1 Observation**

Observation is one of the most important data collection methods in the field of social research. So the researcher has followed general participant to get intensive information about the settlement patterns; food habits, life style, dresses and ornaments and so on of the Tamang Community.

#### **3.5.2 Interview**

Interview technique has been used to collect the data of qualitative nature. It has been used for collecting the information on the origin and history of Tamang marriage, family size, religion, kinship, feast and festivals, life cycle ceremonies etc.

### **3.6 Data Analysis Process**

Different tools and techniques were used to analyze the data. Most of the collected data has been analyzed descriptively as well as statistically. Collected information about age, sex, marriage, educational and economic status, has been analyzing in table.

### **3.7 Limitation of the Study**

None of the study is perfect itself as it enhances the main objective of the study. The most important parts of such study are the time factor and financial consideration. And these factors constitute the limitation of the present study. It is simple not possible to study all aspects of a particular community in one particular place within a few months' time and with little effort and money. So this study has been limited only on Thuloparsel VDC, where Tamangs are found. However the study is only an attempt to study the ethnographic and socio-economic characteristics of Tamang community of the study area. But the term 'Ethnographic' is very vague and vast. So the present study has

focused on a limited number of aspects like family, marriage, kinship, religions and life cycle ceremonies, dress patterns, food habits, and feast and festivals with economic status of Tamang. The study may not be sufficient as a document for the entire socio-cultural profile of Tamang, a community spread in many parts of Nepal. The interaction with the respondents during data collection was another problem for the researcher in the sense that they were rather hesitant to respond due to political scenario in Nepal at present and was difficult to convince to local people as well as bureaucrats. As a student it was very difficult to manage finance too.

This research has focused only on the objectives of study of this particular area. It may not match all over the Tamang family of whole Nepal, as there can be some differences on cultural activities and language and so on.

## **CHAPTR FOUR INTRODUCTION STUDY AREA**

### **General Introduction of Thuloparsel VDC**

Out of 87 VDCs Thuloparsel is one of the VDC of Kavre district, which lies to east south side and 31 km far from the Dhulikhel. It is extended high hill steep land and slope area. It is linked with the jungle Narayan sthan which is consisted 1000 up to 1600 miter height (DDC office Kavre, 2062).

Thuloparsel VDC of the Kavre in the east Koshi river in west Pokhari Narayan Sthan VDC in the east south of Bolde Phedhe VDC. The study area Thuloparsel is lies in Kavre district. This VDC is a naturally riches. The long Hill range is standing in front of it and famous Koshi river can easily observed from there. The main native people of this area are Tamang who has been continuity to own fundamental religion and particular culture. Above all reasons this area has become the prominent place in the eco-tourism point of view.

### **4.1 Population of Thuloparsel VDC**

Thuloparsel VDC has 580 Hhs. According to census of 2001, total population of this VDC are 3876, where male are 1966 and female are 1910.

### **4.2 Population distribution on the basis of Thuloparsel**

Each VDC is divided in nine wards. Thuloparsel VDC isn't far of this truth because of it is also divided in nine ward in where no of Hhs, population has distributed in unequally. The no of Hhs size composition of population of this VDC is given in the table.

Table No.-1: Distribution of population on the basis of wards

Ward No.	No. of Hhs.	Male	Female	Total	%
1	71	228	236	464	11.97
2	50	172	171	343	8.84
3	90	331	325	656	16.94
4	38	168	146	314	8.10
5	93	317	295	612	15.78
6	23	73	83	156	4.02
7	62	208	201	409	10.55
8	86	279	273	552	14.26
9	67	190	180	370	9.54
	580	1966	1910	3876	100.00

Source: CBS, 2001

According to above table the most no of population has lived in ward no 3, where male are 331 and female are 325. Lowest no is population of this VDC are consisted in ward no 6, where only 73 male and 83 are female. Total no. of Hhs of the Thuloparsel VDC are 580.

#### 4.3 Population Distribution on the basis of Age

Various age groups people are live in every where similarly various kinds of people are living in also Thuloparsel VDC. Which has categories in five-part mention in following table.

Table No.2: Population is the series of age

S.No.	Age group years	Total Number	Percentage
1	0-10	1022	26.36
2	10-15	830	21.42
3	15-45	1025	26.44
4	45-60	514	13.26
5	60-above	485	12.52

		3876	100.00
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Source: DDC Kavre, 2058

According to above mentions data or table no.2, 0-10 age groups of population's number are 1022, which is 26.36% of the total population of this VDC. Similarly 21.42% of total population are 10-15 age group, which number are 830. Similarly big size of the population of this VDC is 1025 are 15-45 age group. 13.26% and 12.52% population of the total population of the VDC have consisted 45-60 & 60-above age group respectively. The age group 15-45 & 45-60 are directly responsible for the economic productivity or these age groups called economically powerful active, which are independent in the sense that they can earn themselves. But the age groups 0-10, 10-15 & 60- above are called dependent on the age groups of 15-45 & 45-60. Because 0-10 & 10-15 age group is age of schooling & above 60 is also retire age for the economic activity. So that 60.3% population of the Thuloparsel VDC are economically inactive points of view & which population dependent on the 39.7% population because 61.12% population of the VDC are in economically active.

#### 4.4 Caste/ethnic & Religion

Thuloparsel VDC is one of the gardens of various caste/ethnic group and religion. According to Hindu religion, four castes are prevailing in our country such as Brahmin, Chhetteri, Baisya & Sudra. These all caste is living in the boundary of VDC. The number of population according to caste-wise is not found in the office of VDC & DDC. According to the data of DDC, in ward 2,5 & 6 has some population of the Barhamins as a same way the some no of sudra are live in ward no. 1,2 & 7. Similarly Damai & Kami who fall in to the Sudra caste they are lives in ward no. 1,2 & 7. But the households of Sudra are very few than other caste.

Lohar, Thakuri, Majhi, Damai, Snnyasi, shivabhakti, Magar and Tamang are the major ethnic group of the Thuloparsel VDC who are live in ward no.1 & 9 respectively. Almost 133 HHs of Magars are live in ward no 1,2 & 7. Thuloparsel VDC is dominated by Tamangs and 384 HHs Tamang live in ward no. 2,3,4,5,6 & 9 respectively.

In order to religion, Buddhism is dominated to others. Although Buddhism is also found especially in Tamang ethnic groups where as some Hhs of Sudra caste are receiving the Christianity in the Thuloparsel VDC.

#### 4.5 Population on the basis of education

Population of the Thuloparsel VDC is divided in various categorized on the basis of education. The office of District Development committee, Kavre has classified to the education in two categories like illiterate & literate. According to the report of DDC office Kavre. Educational situation of the Thuloparsel VDC are mention below in table no. 3.

Table No. 3: Description of population on the basis of education

S.No.	Situations of Education	Numbers	Percentage
1	Illiterate	1292	33.33
2	Literate	2585	66.67
		3876	100.00

Source: DDC Kavre, 2058

According to the previous page, Almost 6 Primary and one secondary school in the total of HMG has been conducting even though illiterate number of people are seen 33.33% of the total population, which is very high. The large number of people are only literate which cannot play specific role for the development of society as well as improvement of their living standard.

#### 4.6 Situation of Educational Institution

Thuloparsel VDC is not seemed back in the construction process of educational institution. Seven ward of the VDC, school has conducted. Primary schools has conducted in ward No. 1,3,4,7,8 & 9 by the government where as another secondary school name Panchakannya has been ward no. 5 by government sector. In this way total one secondary school and 6 primary school have been conducted by HMG in different ward of the VDC. Every ward no. has been conducted Pre-Primary School by CCS Nepal Project.

#### 4.7 Situation of the Health facilitates

The Thuloparsel VDC is the only 31 km and east from the Dhulikhel. Although most of the people of the VDC go to the witch doctors firstly if they feel uneasy and sick. An

awareness of health sector is gradually increasing. One sub health post is situated in ward no 5, which is linked with the Kavre, district. That is known as back ward and remote area health as well as educational point of view. One health and information center is conducted by the Bolde hospital where one doctor will visit to one time in week. Other types of health institution have not conducted during the study period. If the people feel very sick and weak they will go to the Dhulikhel where so many clinic and one health centre and hospital situated in respectively.

#### **4.8 Situation of the Industries**

This VDC is seen backward in the sense of development process of cottage industries such as *Dhankutne* and *Phithopidhne* (rice meal) has started since 2045. So Thuloparsel VDC is very backward than other VDCs.

#### **4.9 Climate**

In Thuloparsel VDC, climate is some differ from one area to another due to the different altitude of the topography. The area of Thuloparsel VDC is extended 1000-1600M elevation (altitude) so that cold warm climate is found in the VDC. Generally warm temperature climate is found in down part of the VDC during the summer season. while cold temperature climate is found in autumn season in the hilly area of the VDC, very cold climate is found but there is not more worm in the summer season. Average minimum and maximum temperature has recorded 10°C & 30°C respectively (DDC office, 2059).

#### **4.10 Natural resources**

A nature resource is the prominent wealth of nation. Intellectual people, donor agencies and also governments say that if the Nepal wants to develop own economic condition we should utilized available nature resources like water, forest and min. This VDC is very rich in natural resources point of view; this study area is naturally rich. Three side of the study area is covered by hills, where as form the one side we can easily observed Koshi river and other Ghyangs and Gumba of the VDC. Forests, stones and water are the main natural resources of this VDC. If we utilize to above mention resources properly, the economic condition of the VDC or people will be rised automatically. The brief descriptions of natural resources of the VDC are given bellows.

#### **4.10.1 Forest**

The forest covers the huge area of the Thuloparsel VDC. The community conserves almost 15.45-hector forest where as public and private forests are also found here. Uttis, Chilaune, Katus, Gurans, Kapur are the major plants of this VDC. The forest has directly and indirectly helped to people for increase their living standards. We can finds various wild animals like leopards, bears, tiger, Jackle etc in this area. Amala, Asuro, Chutro, Timur, Jatamasi are the main herbs of this area. Which are not utilized them by local people in the economic point of view. Forest has been control soil erosion and landslide in one aspects where as it has provided fuel and fodder/grass to the people. In this way forest has helped to economic as well as social point of view for the prosperity of people.

#### **4.10.2 Water Source**

It is undoubted that water is a important thing for all kinds of creatures. More source of water are found in this area. So we can claim that Thuloparsel VDC is a rich VDC in the sense of water resources than other VDC of the constituency no. 2 of the Kavre district. This VDC is situated in the slop geographical area so that water comes in Hill area in rainy season from the VDC. But the people haven't utilized it except the field of agriculture, Drinking water and washing the clothes. Sobal Khola and Bandiwa Khola are the major Khola/River of the VDC.

#### **4.10.3 Mineral resource**

The Thuloparsel VDC is situated in slop area where stone are found sufficiently. These stones are used by people for construction their house. Stone are found in especially in ward no. 1,2 and 7. So many surveys have been performed by various groups for dig up the stone in ward no.1 but VDC and DDC hasn't given permission. According to these groups, most qualities stone are found in there. Some water source has consisted in this VDC.

## CHAPTR FIVE

### SOCIO-CULTURAL ASPECT

This chapter is especially, focused to highlighted on the socio-economic aspects of the Tamang community of Thuloparsel V.D.C. The following data were detailly analyzed below.

#### 5.1 Social Aspect

Thuloparsel V.D.C is Tamang dominated place where 580 Hhs and 3876 Population. Among them 1966 are female and 1910 are male. In this regard, the females ones dominate male populations. Social aspects of the Tamang people are details described below.

##### 5.1.1 Demographic Situation

According to the population census 2001, males dominate the females. The total population of Thuloparsel V.D.C. is 3876. Researcher has been selected 384 households for the study of socio-economic of Tamang.

Among them 2752 is the sample population. Among them 1388 male and 1364 are female. The majority 50.43% were male and 49.57% were female. The distribution of the population on the basis of age and sex has been shown on the table below.

Table No. 4: Population Distribution by Age - Sex.

Age	Male	Female	Total	Percentage
0-14	440	428	868	31.54
15-59	735	728	1463	53.017
60+	213	208	421	15.29
	1388	1364	2752	100.00

Source: Field Survey, 2062

The economic status of the country depends upon socio-demography. According to the table mentioned above the classification of age has been done in three groups. They are 0-14, 15-59 and 60 above. The age group 15-59 is directly responsible for the economic productivity. They are independent in the sense that they can earn themselves. But, the age group 0-14 and 60 above are dependent on the age group 15-59. As shown in the table the total number of the people of age group 15-59 is 1463 that are 53.17%. Similarly, 0-14 ages are 868 that holds 31.54% and the people 60 above seem to be 421 i.e. 15.29% as a whole.

### 5.1.2 Marital Status

Tamang people marry in early age. Marriage starts in Tamang community from the age of 16 to 40. The male Tamang of study area do not mind to marry elder women than the bridegroom. Widow marries system is also observed on this study area. Tamang people generally marry with in the Tamang community. Marital status of HHs are shown in table no 6.

Table No. 5 : Distribution of HHs. marital status of the study area

Age group	No. of HHs	%
15-20	80	20.83
21-26	185	48.17
27-32	104	27.08
33-38	9	2.34
39-44	6	1.58
Total	384	100.0

Source : Field Survey, 2004.

All householders of the study area are married. Majority of the man and women have been married at the age of 21 to 26 years whereas 6 householders have performed marriage at the age of 39 and 40 years. 80 householders have performed marriage at the below 20 years. It shows that the trend of marriage in Tamang community seems very fastly until now.

The below mention data shows the marital status of Tamang of Thuloparsel V.D.C. In this study, 16 years age group was assumed to be the age of marrying and below 16year age group was not surveyed as marriageable person.

Table No. 6: Marital Status of the Study Area

S.No.	Status	Total	Percentage
1	Married	1603	60.42
2	Unmarried	868	31.54
3	Widow/er	221	8.04
	Total	2752	100.00

Source: Field Survey, 2062

The figure shows that most of the people who are 16 plus, are married. As mentioned elsewhere in this study, Tamang have trend of early marriage. Their social structure also emphasizes on early marriage. So that, the social responsibility of the family head, will be lessened. As told by the local, lack of unemployment, opportunity, entertainment and cross cousin marry system directly impact on Tamang community of this study area.

Among the sampling households, 868 people found to be unmarried because all of them are included below 16 years. Similarly 1663 are married which is 60.42% of the total population. Aged people like 60 above are found widow/er, which is 8.04% of the total population of widow/er are seem very few in study area.

### 5.1.3 Health status

Health is wealth. Health is the major factor of social life. Healthy people, healthy mind is basic feature of life. In study area, it seems people are little bit aware about their health the remaining others are believing in superstition. They visited the hospital after the series unless they practiced *Dhami and Jhakri*. But the regular health checking is not so found in the Tamang community.

Most of the people of Tamang community of study area go to health worker as well as *Dhami/Jhakri* (Bampo). Their common treatment process is domestic herbs and according to the *Jhankri*. Tamang people of this area are believing on witchdoctor. they visit to sub-health post or hospital after they feel health complication. The major disease felt the people of study area are diarrhea; cough, fever, headache etc. It may be due to

the uncleanness around their domestic environment, food habits and not aware about health.

Table. No. 7: Health Status of Study Area

S.No.	Mode of Treatment	No. of HHs	Percentage
1	Dhami/Jhakri	196	51.04
2	Hospital	188	48.96
	Total	384	100.00

Source: Field Survey, 2062

Mentioned above table shows that 196 HHs followed *Dhami/Jhankri* when they become sick which is the 51.04% of total HHs. They are fully governed by superstitions. 48.96% HHs go to hospital and social health worker.

#### 5.1.4 Educational Status

Education is backbone of country. Education directly impacts on development of community, society & country. At the same time, education plays decisive role to be civilized society. Education status of HHs. has been shown in below.

Table No. 8 : Education status of HHs. of the study area

S.No.	Educational Status	No.of HHs.	Percentage
1	1-3 class	95	28.79
2	4-7 class	40	12.12
3	8-10 class	85	25.76
4	S.L.C.	90	27.27
5	10+2	20	6.06
Total		330	100.00

Source: Field Survey, 2062

Above mention table so that out of 384 HHs of sample HHs only 330 HHs are educated remaining others are illiterate. Education levels of them are unmentionable on the basis of their age. 20 HHs are giving the continuity to education.

In this study area, there are only 6 primary school by government and each ward has pre-primary school by CCS project Nepal. People are not aware of education even though few people found to be conscious of education to their children. According to the data, 26.36% people are running in Primary level. Impact of primary school on this study

area, a parent is found to be interested sending school to their child. There is a secondary school which is making higher secondary school until the near future.

### **5.1.5 Marriage Ceremony**

Household formation systems and their convergence with individual life courses suggest that marriage is critical event in the relationship between familial organization and population process. Marriage has long been a key process in the formation of new households in a range of society (Hoefex, 1981). While marriage in patrilineage so society of South Asia is crucial in the alliance building process uniting households and partilineage (Eglar 1960; Vatuk 1975).

Marriage is not only a social obligation, but it is also a biological need too. It is a natural need of every human being. It is one of the universal social institution established by human society to control and regulate the sex life of man (Rao 1980.82) marriage also make debut on social integration.

As in every community, marriage ceremony is important event in Tamang society. The unique characteristic of Tamang marriage is right to marry son and daughter with the son and daughter of maternal uncle. Every boy and girl has right to marry their siblings if they feel descendants of maternal uncle and paternal aunt. In this Tamang community there is no age period to marry.

Tamang males do not mind marrying elder brides. The pattern of marriage has been changing in the society. The proper format of marriage is between cross cousin (Holmberg: 1996-58). Almost all the marriage occurs within limited area.

There are various forms of marriage practiced in the Tamang community such as arrange marriage, love marriage, chapter marriages, adult marriage, widow marriage and inter caste marriage. Of them there are four commonly practiced marriage systems in the Tamangs of Thuloparsel V.D.C. They are as follows: -

#### **5.1.5.1 Arrange marriage**

This marriage system is common on this community. It is like in Hindu culture. It can also consider as negotiation marriage. In this types of marriage the matches maker

(Mediator) has an important role. In this system bride, father and relatives go with *Sagun* like wine (*Raksi*), cock to the bridegroom's house, If the girl's family accepts that souvenir, that means proposal has been accepted otherwise, the proposal is denied. The days will fix by *Laktawa*. During the day of marriages all the relatives, bride go with *Panche Baj, Danphu* dance. That is depended on economical condition. In the studied area 50% of respondents expressed the view to arrange marriage.

#### **5.1.5.2 Cross cousin marriage**

This marriage system is also privileged in Tamang community. Tamang can marry with the son and daughter of maternal uncle. Cross cousin marriage is disappearing on this community. According to the resplendence only 5% expressed positive view to cross cousin marriage.

#### **5.1.5.3 Love marriage**

This type of marriage in studied area is not considered as traditional one. But this type of marriage is practiced in studied area. This community does not accept love marriage. In this marriage system the girl elope with their beloved one and later they have to get approval through in the society, where all the process are to be conducted, if accepted by bride's father.

#### **5.1.5.4 Inter-caste marriage**

In the studied area inter-caste marriage is consider as a crime. Those boys and girls involved in this kind of marriage are not allowed to enter into the village and are chased away. They too will be denied in every social activity. Inter-caste marriage has not found in the study area till now.

#### **5.1.6 Family Structure**

Tamang of Thuloparsel V.D.C. has patriarchal family. The Tamang family structure of Thuloparsel V.D.C. seems more similar with Hindu family structure. According to their family situation, both joint and nuclear family system are founded in the study area. After the marriage of Tamang, they will separate from parents, Especially; Tamang people could not found joint family when the people become marry. Marriage has become a main cause to change the family structure in Yamang community. After the marries both new bride and bridegroom will settle in new place independently.

### **5.1.7 Hous Pattern**

Most of the Tamang of Thuloparsel area has one storied house made of stone and mud with thatched roof. The houses are congested. Some houses of studied area are observed with the roof made up of tin and stone. Tamang of this studied area has own house. According to their income sources some houses are big and with the roof of tine and stone. Such, type of people are known as high-class family of this Tamang community. Most of the houses are small and roof of straw also found in this studied area they are known as low class family of the society. The house pattern of tamang show that they are living in society.

### **5.2 Cultural Aspect**

Thuloparsel V.DC has 2752 population of Tamang. The way of living of Tamang in this study area is different than the other regions. They live in unity, even make separate homes, marriage is practice between *Mama & Phupu Chela*. They can marry according to their own wish. Tamangs of this community have their own customs and traditions. They are details describe bellow.

#### **5.2.1 Rituals**

Ritual is the major index to evaluate the total social system of the society. Ritual is the main point that differentiates human being with other creature. The intelligence, creativity, wisdom, knowledge etc have enabled them to live with separate existence and identify over all over living creature. Cultural is the total of rituals, where as ritual is the part of culture. This is not as of past days. They were improved through various time periods. These are also the identity of any ethnic community. Human scientists, probably, are governed by certain system, rules, regulation, tradition, customs etc. These factors indicate the unique characters of the society. They differ from one to another group. Even in same ethnic group. Such system may differ according to the locality.

Hindu and Buddhist myths regard rituals as the purifies. So, rituals can be assumed as measuring tools to know any civilization.

Like other ethnic group, Tamang people perform many rituals in their daily life. These rituals do not practice allover the country among Tamang ethnic group.

There are three folds of cultural related activities found in this study area. First, the activities guided by the traditional rituals celebrated from birth to death ritual known as life cycle ceremony. Secondly, the tradition of common celebration in the community known as festivals, Thirdly, Social activities that practiced since time immemorial reflects the way of living of the Tamang community.

#### **5.2.1.1 Birth Ceremony**

This is the very first and culturally important ceremony celebrated or a neo-born. When the baby is born, one member of the household goes with a Pong a drinking souvenir that virtually is wine to invite *Laktawa* (Respected Person). The birth ceremony is fixed, as of availability of *Laktawa* that normally should take place on the either on the third or fifth or seventh day. It is belief in Tamang community that six day of newborn child will fix his future by the god. This ceremony takes place to purify the mother and child and household from the evils. It is believed that only after purification, the child is entered into the lineage.

#### **5.2.1.2 Feeding Ceremony**

Feeding ceremony takes place in six months of the baby boys and five months in case of baby girls. There is no need of particular important person such as Lama. When the baby is old enough the relative and neighbors are invited and the most respected member of the family starts the feeding with gold or silver coin. The role of maternal uncle (*Mama*) is vital. All guest give the baby small gifts and money as their condition. All guest are served with special foods and local wine.

#### **5.2.1.3 Chhewar (Hair Cutting Ceremony)**

*Chhewar* is the third ceremony of Tamang baby boys. In this study area's Tamang, the hair cut is done in odd years such as in the third fifth, seventh or nine years of a boy. In case of girls no any celebration like boy.

His maternal uncle (mama) cuts the boy's hair. To mark the celebration, the Lama matches out a convenient day and the maternal uncle with Pong is invited to come to the celebration. On the celebration day, the maternal uncle comes with a new scissors, clothes and garlic of money gifts to his nephew. When he is about to arrive to the place,

according to their position, he is receive by the host with varieties of music like *Panche Baja*, *Bamphu*, *Sone*, gun fire and some *Karesewal* (wine) and snacks.

#### **5.2.1.4 Death Ceremony**

Ceremonies associated with death dominate the life of the community throughout the year (Fricke 1993: 145/146). Death rituals occupy predominant position their ritual re- portions and are rites of social affirmation (Holeberg 1990:190).

##### **5.2.1.4.1 Cremation**

When a person dies, somebody informs Lama and requests his presence to perform the death ritual. The lama is escorted to the mourning household and the lama performs ritual and leads the funeral procession to the cremating place. In the event of procession the dead body is wrapped by a white clothe and positioned upright in the wet wooden or bamboo chariot normally made by bamboo. The funeral procession is preceded only after the gathering of son, son-in law, relatives, neighbors' etc. When the procession reaches the spot, the lama performs ritual again and rests collect the firewood for cremation. Until the process is finished the death person is given daily food like an ordinary person. When the corpse is cremated the attendees are purified with stream water and as *Sagun* served with liquor drinks and smokes.

If the death person was leader of the community, in the memory of his is built Mane. After the funeral rites, the funeral precisionists will be served with rice, meat, wine etc.

##### **5.2.1.4.2 Ghewa**

*Ghewa* is a last but most aesthetic post death ritual in the name of a departed soul It is one of the most expensive rituals. It is performed several few days of departure death. During the time relatives, families, neighbors bring souvenir (*Raksi*) according to their status. At the same time they donate money too.

Especially on this studied area, *Mamali* plays a vital role, without giving cap and red *Tika* to their nephew that will not be purified on their community. The studied area's Tamang community differs from other Tamang communities that they bring Astu near Swayambhunath and nearer *Ghang* for the purification.

It is found that they do not do *Argo* like other Tamang community. Some of the Tamang of this community are found following Brahmins tradition to give the *Pinda* in the memory of soul in Gokarna. This will be given only once in the name of departure soul.

### **5.2.2 Feast and Festival**

Tamang festivals are mixed with that of Hindu customs. Most of the Tamang people are the Buddhists by birth. They equally respect and observe the great Hindu festivals like Dashain, Tihar, Chaite Dashain, Maghe Sakranti, etc. Except these festivals, some of their festivals are unique to other ethnic group. The major festivals observed in Tamang communities of Thuloparsel area are as follows: -

#### **5.2.2.1 Dashain**

Dashain is not only the great festival of Hindu, but it is of Buddhist too. It does not celebrate like Hindu. Dashain is beginning from Ghatasthapana. Tamang people could keep Jamara like Hindu people although tamangs are birthly buddhist. Phulpati is great day of Tamang. During this day Tamang people are gathered great goddess Durga's temple and worship for good health, wealth and sharing happiness with all their relatives and villagers wear with new cloths, ornaments (*Dhungri, yellow pote, bangles of silver etc*). Cooking the delicious food like meat, bitten rice, rice etc. Tamang does not take red Tika instead of they take white Tika. Last day of Dashain; Poornima is observed near Ghyang where people gather. They enjoy with various song and dances that is known as "Mane Kulba".

#### **5.2.2.2 Tihar**

Tihar is also great festival of Tamang of studied ara. They worship great Devi Mahalaxmi for health and wealth. it is celebrated for five days. In the last day of Tihar, they take *Tika* and garland from their sister. Young play *Bhaili & Dheusi* & old people like on the Hindu.

#### **5.2.2.3 Loshar**

Loshar is known as the New Year of Tamang, which falls on the month of Poush. They all wish each other for long life, good health and good fortune. They prepare bread, meat, and wine to celebrate *Loshar*. It is unique festival for other communities.

#### **5.2.2.4 Maghe Sakranti**

This festival is observed by visiting religious place and eating delicious food and drink like bread, wine and Tarul. Tarul is a main significant food for this festival. In this day the Tamang people enjoy with different songs and dances and bullfight.

#### **5.2.2.5 Baishakh Poornima**

Baishakh Poornima is a religious day, which falls on the month of Baishakh. This day has its own specialist; this day was the day when the founder of Buddhism, Lord Buddha received the Light of Education under the Banyan tree. The Tamang people of studied area visit different religious Gumbas, Stupas, Chaitya and Mane etc.

#### **5.2.2.6 Saune Sakranti**

This day is observed as the day of throwing "*Luto*" a kind of skin disease. They collect different herbs like *Kurilo*, maize grains and they are thrown away along with fire.

#### **5.2.3 Religion**

This Thuloparsel V.D.C. is the inhabitant of multi ethnic groups, multilingual and back wardcaste (Dalits). They have their own religion and culture. Majorities of people are Hindus & Buddhists. Major Tamang people of this community follow Buddhism more than Hinduism.

#### **5.2.4 Language**

This study area's Tamangs talk in their mother tongue but discuss in Nepali while the other people. Their official language is Nepali so they use, Nepali for their education. Other's ethnic group also speaking Tamang language like a own's mother language in this study area.

#### **5.2.5 Songs**

Tamang has especial song called "*Tamang Wha*" other songs are like *Tamba*, *Juhari*, *Tamang Selo* etc. Tibetan songs are also in practice.

#### **5.2.6 Tamang Instrument**

Tamangs have different kind of instruments for different purpose. They have typical instrument too. In Thuloparsel area, the Tamang are not so use to with traditional musical instruments. Some musical instruments are played cremation & some are in festival, occasion. They are as shown table below.

Table No. 9 - List of Tamang Ritual Instrument of Studied Area

ANKUSH ( Goda )	MANDALA
AKSHAMALA (Rosary)	MAYURAPICCHA(Feathers)
ASTAMANGALA(The Eight Auspicious Sings)	MUKHA( Ritual Crown)
BANA(Arrow)	NAGA (Serpent)
BELL CHHATRA( Parasol)	OM MANI PADME HUM
BHUMBA	PA (Battle Axe)
CHAKRA (Wheel)	PADMA (Lotus)
CHAMARU (Fly Whisk)	PHURPA
DHANUSA(Bow)	POORNA KALASH (Full Vessel)
DHOOPDANI (Incense Burner)	PRAYAR WHEEL
DIPA(Lamp)	SANKHA(Conch Sheel)
KALASA	TRISULA (Trident)
KANGLING	VAJRA (Thunder Bolt)
KARTIKA	VISWA VAJRA
KHADGA (Sword)	YAB - YUM
KHARTWANGA	YANTRA

Source: [www.nepalghedund.org](http://www.nepalghedund.org)

### 5.2.7 Dress

Each ethnic group has to their own unique dress, which differ from place to place. Dresses are use in different occasion, festivals, and marriage ceremony and death ceremony by Tamang of studied area.

The male people of the studied area wear *Daura* and *Patuka* (White and thick) keeping *Khukuri* on their waists. Traditionally people do not wear slipper but it has been observed none of Tamang people with out slipper. Black cap, waistcoat is the major dresses of old Tamang people. The Mikhiya's (most respected and honored people of Tamang Community) were white *Pheta* on their head and *Daura Shruwal* and thy roam around supporting on a stick (*Lauro*).

Female people of studied area were black *cholo*, *Phariya*, and *Patuka* with red *Ghalek*. The westernization impacts are changing in dressing pattern of Tamang women.

As ornaments Tamang female were Dhungri (flat gold) on ear, Bulaki on nose, bangle around their wrist, yellow and green *Pote* around their neck. Rich women wear silver bangle around their wrist, silver locket (*Jantar*) around their neck, silver ring with stamp (company) on their finger. Due to the modernization Tamang women of studied area are even wearing golden ornaments too.

#### **5.2.8 Food Pattern**

The traditional food of Tamang people of studied area is *Dhindo*, rice, potato, radish, etc. Most of the inhabitants have adopted rice as meal but poverty stricken people are still using *Dhindo*, maize, porridge, bread etc as their meal. Important drinking it is local wine, which seems used in the time of happiness and sorrow. The major production of this area is radish so it has become traditional food for the people of studied area. In the meat category they use buffalo, sheep, goat, chicken etc.

#### **5.2.9 Tamang Dance**

Tamang are found of dancing. Tamang Selo is one of the famous dances of Tamang community. 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.

## **CHAPTER SIX ECONOMIC ASPECT**

Agriculture is the main occupation of Tamang community of Thuloparsel V.D.C but agricultural production is not sufficient to survive. So, the people have been involved in various economic activities. Such types of activity are detail described below.

### 6.1 Occupation

Majority Tamang people of study area are engaged in agricultural occupation. This agriculture is also not really in subsistence level. The sustainable foodstuff is being supplied through buying. The agro-based activities are very seasonal one. The rest of time they seek other work. However, the off farm work is also very limit.

Development of foreign employment, Tamang people of study area are also involved in foreign employment. Though most of the households have deficit agricultural product they try their best through other job like business, labor, construction works etc. Even though, the total situation is measurable.

Table No. 10: Age 15-59 Tamang people involved in different occupation

S.No.	Sector	No. of People	Percentage
1	Agriculture	600	40.92
2	Business	40	2.74
3	Foreign employment	18	1.24
4	Wage Labor	56	3.81
5	Trekking	300	20.46
6	other	452	30.83
	Total	1466	100.00

Source: Field Survey 2062

The total population of the study area is 2752 Tamang people in which 1466 are in 15-59 age group. They are considered to be economically active. However, below 15 age

children are also doing productive job directly or indirectly below 15 age children are not included in this study. According to the above table, excluding 15 ages below children and 60 plus above old people, 40.92% people are in agriculture. Respectively, 2.74% is in business, 1.24% are foreign employment, 3.81% people are involved in wages labor and 20.46% people are involved in trekking and 30.83% are involved other seasonal economic activity.

## 6.2 Land holding

Land is the major index of economic status. Land is considered as one of the important as well as constant property of Tamang community. The economic condition is completely influenced by the land holding. A person having more land is classified as well family. In this study area, land is categorized into three divisions namely "*Khet*", "*Bari*", and "*Pakho*". Being slopping area of Thuloparsel VDC only this study area is holding "*Barit*", which is known as Paddy productive land. *Khet* is those kind of land where maize, millet, radish, crops can be cultivated. *Pakho* is that land which cannot be cultivated properly.

Tamang people of this studied area having following holding land, which is shown in the following Table.

Table No. 11: Household with lands holdings of study area

S.No.	No.of household	Type of Land		
		Khet	Bari	Pakho
1	125	x	√	√
2	115	x	√	x
3	63	√	√	√
4	81	x	x	√
Total	384			

Source: Field Survey 2062

Above-mentioned data shows those 125 household people having Bari, Pakho land. They are known as well family of this study area. They have sufficient crops for eating. 115 household people have only *Bari*. Land is not sufficient for sustainable. 63 household people have *Khet*, *Bari* and *Pakho*. They are depending on wages labor.

Food is not sufficient for 81 household people of study area having measurable economic condition. They will not have product sufficient food for six month. They fully depend on wages labor. *Pakho* land is not suitable for cultivation but useful for animal pasture.

### **6.3 Products**

Agricultural production of the studies area has been divided into two groups that is cereal crops and cash crops, which are details described below.

#### **6.3.1 Cereal Crops**

Among the area of Thuloparsel VDC, maize is cultivated in this study area. Even though this product is not sufficient. Paddy, maize, millet and radish are considered as main crops. The grain product has no cash value because they use the grain for their daily live hood. Needed grain is managed either from local market buying locally.

#### **6.3.2 Cash Crops**

In this study area, cash crop is also cultivated which is not the purpose of selling. Tamang people of these area product cash crops like vegetable, Soyabin and potato only for domestic uses.

#### **6.3.3 Livestock Holding**

Apart from agriculture, the most important part of Tamang adaptation is the pastoral economy (Fricke: 1993,70). Being of grazing *Pakho* land, it is good for rearing livestock like cow, buffalo ox, sheep, goat etc on this study area. These are another sources of socio-economy.

### **6.4 Other Economic Activities**

Data shows that agriculture is done only their substance. They have been digging day to night, the agricultural product could not enough, as they needed. They fulfill from other sources. In such situation one cannot imagine the commercialized agricultural farming.

#### **6.4.1 Labour**

Some people of this area's people engaged on wages labour, trekknig guide, driving in Kathmandu as porter and building constructing labor. According to the data 56 people of this study area are involving as a labour.

#### **6.4.2 Parma System**

Parma system is a kind of exchange of labor, which is mostly prevailed in rural area of the country. In this area too, parma system is widely practiced. It saves the money and at the same time, it also shows the unity in the Tamang community with proper management.

## **CHAPTR SEVEN SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **7.1 Summary**

Tamang is one of the most influential ethnic groups in the country. It holds high rank among the total 60 ethnic list of Nepal. According to the 2001 census, Tamang population stands around 5.53% of the total population. Though Tamangs are considered as the migrant from north, it has very ancient background on its ethnicity. There is no any proved Tamang being migrant from north of Nepal. Sociologist/anthropologist have different view on Tamang arrival time. Tamangs settlement is found around the ridges of Kathmandu valley along with the districts like Rasuwa, Sindhupalchok, Nuwakot, Dhading, and Kavre etc.

This study was concluded in the Thuloparsel VDC of Kavre district. Objective of study is to clarify the social, economical, cultural, educational, political aspects of Tamang. Tamang of this area are backward from the economic and educational perspectives. The causes of backwardness are less income source, lack of productive land and social, religious and traditional rigidity. The obligatory financial contribution for social and ritual

gathering likes marriage, *Ghewa*, *Chhewar*, feast and festival. Because of the social fear they conduct expansive events, which means the major portion of their income is being spent on such unproductive activities. However, present generation may govern such activities.

This research focuses on ethnography study of Tamang. For the purpose of, different literature in Tamang was studied on their social, demographically, culture, and economical, religious and political aspect. The available literature has showed different kinds of social tradition depending on their locality.

This study was conducted descriptive research designs with purposive sampling method. The sample size has covered altogether 384 households, out of 580. The information was collected using both qualitative and quantitative type of data. Household census, interview, observation, questionnaire were used as the means of data collection. Collected data has been analyzed descriptively as well as statistically and graphically.

As the study depicts, the overall socio-cultural, socio-economic, educational and political status of the Tamang of Thuloparsel is in critical condition. Traditional marriage, dress and food habits have been changed In this modern age, Tamang people are very back in education. Even child education status is also miserable.

Health is major assumed of human life. Mode of treatment is common tradition way i.e. *Dhami/Jhankri* (Bompo). They are fully motivated by superstition. They go to hospital when the people found to be serious.

Agriculture is the main occupation of Tamang people of this study area. The land holding is not seen in a large scale. More land holding is "*Bari*", "*Pakho*" and less "*Khet*". Out of the total household only 63 households have *Khet* for paddy cultivation and produce the food for themselves that also hardly sufficient for a year and the rest 81 households can't have the production sufficient for a year so they have to rumble in search of other sources. Even working for whole day and night people can't be sustained. Livestock is also another source of their economic status. Most of the households have cattle like buffalo, cow, ox, goat/sheep and poultry. Purpose of keeping all livestock is only for domestic used.

Although, Pachuwar Ghat Thuloparsel road touch this study area, people do not have any other alternative income generation.

The study area is also male dominated demography. In this regard 50.43% are male population where as 49.57% female ones. Population growth rate is also high and sex ratio is in favor of females, which is 94.6%. The average marriage age is around 18 years. 53.17% of the total populations belong to 16-59 age group; where 26.36% of total populations belong to 0-10 age. Likewise, 60 plus age group senior citizen consist of 15.29% of the over all.

In this Tamang community, people are not aware about family planning. According to the age structure, children population is more than other population. Economic productive population is rather than dependent population. Out of the total Tamang people of sampled household are 384 people are under active population unless 868 are children and 421 senior citizen, who can do nothing to gear up the economic status.

Most of the Tamang people having marriage earlier aged around 18. In this study area Tamang people are also found married early. It seemed that scientifically earlier marry is not good for health and it's the problem of population growth. Cross cousin marriage is popular in Tamang community but most of the Tamang younger of this community do not prefer for cross cousin marriage.

Tamang people, being one of the ancient ethnic groups has varieties of rituals and tradition. The rituals and tradition has deceived influence in there social life. Their main rituals are birth ceremony, feeding ceremony, *Chhewar*, Marriage, Cremation and *Ghewa*.

The family structure of this study area are nuclear & joined family. It seemed that Tamang people have become separated when they marry. Only unmarried children are with their parents.

Housing pattern of Tamang community is very congested. Only houses use tin (*Jasta Pata*) and stone for the roof of their house. Traditional common food is found on this study area. Due to the paddy cultivation, people eat rice during occasions and festivals. Most important part of ethnography study is Tamang dress. Usually, the male and the female wear traditional dress. But most of the younger boys and girls wear modern dress. Head of the Tamang community (*Laktawa*) wear *Dhaura, Suruwal, white Pheta*, walk with stick.

Tamang dance is popular in this study area. They usually sing the song on the festival, marriage ceremony. Tamang *Selo, Mendo Maya, Mane Naach* is the popular ones. Due to the expansion of Television and radio program young people of this community are not found interested in their cultural heritage.

Various types of common Tamang instruments were found in this study area as other Tamang community of Nepal. Some were used on occasions, festival and marriage ceremony and some for cremation. It is also observed that influences of the communication young people are not interested on their common traditional instruments.

All over the study, Tmang community of Thuloparsel has been modernizing day by day. Practicing on their culture has been rapidly urbanized. People are not serious about their traditional way of culture. It can be said that, if the people are not aware about the importance of their culture in the right time, the regression will do nothing in the later days to come. It will simply remain on the pages of books and in the museums.

## **7.2 Conclusion**

In Nepali society, we are obviously proud of finding the unity between various ethnic groups. This is the identity of the nation in all over the world. Nepali Society is segmented into different caste and ethnic group in then poverty incidence diverse among caste-to-caste and different ethnic groups. It is not merely an economic issue but also an issue related to human dignity.

While studying the social, economical, cultural, educational, political aspects of a particular community. It is essential to know well about the socio-economic and socio-culture indicators of Tamang. It is not only vulnerably law but also the improvement are

also very slow, Economic, demographic, political, socio-cultural and geographical factors play key role for deprivation.

Being rich in culture and tradition, a large number of ethnic groups are still in shadow in lack of proper concentration. People still live in tradition, which requires improvement in them. They still don't know how important it is to educate their children. From a long back, the whole country is suffering from this problem. Health care is almost neglected to cure in modern way the remote areas. They die of ignorance.

People are still involved in early marriage in the remote areas though the trend is slightly changed in the urban areas. This undoubtedly becomes the reason for population growth. In this regard, population growth is one problem where as limited land for the limited number of people is another problem. It is a mere fact that people can think of their heritage, culture, tradition only if they are free for hand to mouth problem. But in the studied area, people were found still suffering from the day to day problem.

We should know ourselves first then only the others will know our identification. And for making our identification, we should preserve our culture and tradition for the coming generation. If we could hand over our culture and tradition to our generation, they would be definitely proud of their ancestors. For this, we should refine it in acceptable form and the superstitious beliefs if it is harmful, should be corrected in time.

### **7.3 Recommendations**

We know, as seems many efforts have been done in regard to preserve the importance of ethnic group from a long past but all in vein. Obviously, it is essential to preserve for the coming generation, but how? Yes, the following recommendations have been made for the concerned on the basis of the field study.

- (a) In the study area, most of the people were found involved in agriculture as their main occupation. But the production is not sufficient. Their way of farming and cultivation is traditional. They are not trained for modern type of agriculture. The land is also not suitable for paddy and maize production. It is useful only for cash crops. They could produce the cash crops in a large number but in lack of market, they hesitate to be

involved. So, they need the concerned to find market for selling their product, which could help them to uplift their economic status.

- (b) From the educational point of view, they are still backward. The numbers of schools are very limited. Parents are not aware about the importance of education. So, they don't wish their children went to schools. Education is the light for everyone's life. This does not bear any meaning in the community. In this context, the parents should be encouraged to send their children to school. Unless and until the people are educated, no community can get progress. A single part of the nation gives bad impression of the whole country.
- (c) Healthy people only can contribute for the nation. But in the study area, the people were found not much concerned for health. They are very near to the capital city of the country and only after two hours they could reach to the highly sophisticated and well-equipped hospitals but they prefer to follow the traditional way of treatment. When they badly suffer from disease they call the *Dhami/Jhankri* (which doctors) instead of calling to the medical doctors or going to the hospital.
- (d) For uplifting their economic condition, they are prosperous for utilization their skill in making handicrafts and selling it in the market. They have good hands for making different items from bamboo. But their skill is lying on shadow. If they could find someone to encourage them I this art, they could be benefited a lot and item selling could be a good source for their income.
- (e) "To save a rupee means of earning a rupee." Expenses an unnecessary thing keeps no value. The Tamang people were found careless on expenses during the festivals. They do not mind to spend money even getting on loan from the rich people on high interest rate. This should' be controlled instead of wasting money for nothing they should be taught to spend on productive works. This way they earn in double way.
- (f) Population growth is another reason for the poverty in the study area. They have a concept that if the girl is married early the parents will be blessed for prosperity. Because of this early marriage, growth of population rate becomes high and poverty starts. Large number of family cannot get enough food from the limited. They have to

live in scarcity. So, they should be made well known about the demerits of early marriage.

There are lots of governmental and non-governmental organization; with he aim to preserve the ethnic groups, uplift their economic status, and provide them education but while going to the study area. There are many foreign people help in that study area for health, education, water supply. But they are not faced legal and instructional method and not co-operating each other. According to study area's peoples there are gramin Bikash sang, Madat Nepal and CCS Nepal project has running it.