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An Ethnographic Study in Tamang Community: Socio-Cultural Process

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Abstract

This article explores the knowledge construction transformation process in Tamang culture with a methodological viewpoint. This study was conducted in Tamang village named Duple, Okhaldhunga. Being an ethnographic researcher, I collected data through participant observation, informal and in-depth interview. The main focusing areas were daily life of the respondents and their main occupation regarding knowledge. There were three research questions; how do Tamang people construct knowledge in relation to survive? How do they transfer their knowledge in their culture from one generation to another generation? What changes they are feeling on knowledge construction and transformation process? I have completed this study is based on ethnography under the supervision of school of education. Five Tamang respondents were selected by using purposive sampling method.

Researcher has focused and employed interpretive paradigm in order to explore the knowledge construction and transferring process in Tamang people. Researcher has used interpretative ideas, views and their voices in a natural and simple metaphoric way. Tamang people were very laborious, honest simple as well as dedicated in their nature. They were generating and transferring knowledge from form their culture. Social constructivism was the process of knowledge construction model. They have constructed knowledge by seeing, doing self and experience in the family and community. They were transferring their knowledge through their elder members of the family and the duty formation by the community. Informal network of knowledge, oral history, object, needs of the community were playing role to construct and transform knowledge. Some knowledge was based on the need assessment like Bonbo and Lama which were very necessity for them than they feel great job to that. They were performing their job in a simple way but that was very hard and difficult for us to define it. They were feeling change in their daily life and it has changed them in the process of knowledge construction and transformation process regarding hybridization in agriculture and schooling. Tamang culture was favourable to construct and transfer of knowledge.

Keywords: knowledge, construction, transformation, community, feel

Introduction

Nepal is a multicultural, multi-ethnic and multi-lingual country. There are 9 religious groups, 122 languages and 130 cultural groups (Profile of Nepal, 2021), among them, Tamang is one of the cultural groups, which is mostly found in mountain region of Nepal. They were their own culture and languages, their identity, which looks them different from others. According to the census of 2021AD, the population of Tamang is 5.812 percent. According to Bista (2004), "Tamangs usually live in the high hills of east, west, north and south of Kathmandu valley. There is a general belief that they originally came from Tibet. Originally, they were called 'Bhote' but this is considered a critical term" (p. 61). According to Hudson, as quoted by Tamang (1992), although there is no evidence to support their place of origin, there is evidence suggesting that the actual origin of the Tamang is associated with the ethnic group of Mangol, particularly in relation to the Bhot-Burmeli language.

According to the Tamang (1992), there are 18 castes and 114 sub-castes, they are said to be descended from the same ancestors. In the beginning, it was assumed that they were located in certain mountain areas; now, they are stretched all over Nepal. He said about language, "Tamangs have their own language called 'Gyot'. The scripts are based on the Nepali language, but they have developed their own grammar, which includes approximately twelve hundred Tamang words with meanings in Nepali, as documented by Santabir Lama" (p. 42).

Tamang people believe in the traditional healing system, which focuses on psychological treatment therapy. Peters (2007) says shamanism is a mental healing practice in the Tamang community. He further stated, "Shamanism and healing the shaman's role as community healer is well documented cross-culturally. The duty of shaman's role should be as a doctor in the community but he/she should visit to the ill persons" (p. 17). Tamang people believe in traditional healing practices, so they are motivated by shamanism. Some of the person believes that they were soul power of Devi and Kul Devata (Local Goddesses). Culture is the synonym of a person so it is very important to study to understand the man and her/his life styles. Regmi (2007) says "culture can determine human development and human behavior, which is very important for the study. It is difficult to study of human without studying culture. For the development of the community, we need to analysis of the culture" (p. 4). Tamang people have different knowledge and skill.

Knowledge is not a visible thing but every living organism has it. It is difficult to define exactly but everything belongs to the knowledge. Only academicians own that they were knowledge to capture knowledge but each and every one were capacity to gain knowledge. Everybody is showing knowledge by their performances. According to Alwis and Harman (2008), there are two main types of knowledge: implicit and explicit. Implicit knowledge is known as tacit knowledge, which is applied as an explicit form.

Research Methods: The Researcher has attempted to provide a brief discussion of the qualitative research design and ethnographic approach used in my research process. Bogdan and Biklen (2011) say, “Design is used in research to refer to the researcher’s plan of how to proceed. A qualitative educational researcher is more like the loosely scheduled traveler than the other” (p. 54). Regarding qualitative research, Khanal (2010) said:

the format for qualitative research depends on the nature and purpose of the study. Qualitative research proposal is not as specific as quantitative proposal because researchers do not know for sure exactly what they will do until they get the study under way (p. 19).

The researcher was not confirmed about my study. Although the design was tentative, it was difficult to predict the purpose and problem statement, participants and setting, methodology, data collection methods, and any ethical issues, which were during the field study. After this, the researcher presents how the study site was selected and how the research was conducted. Bogdan and Biklen (2011) discussed the method and methodology as:

methodology is a more generic term that refers to the general logic and theoretical perspective for a research project. Method is a term that refers to the specific techniques you use, such as surveys, interviews, observation the more technical aspects of the research (p. 35).

This research was based upon qualitative in its research paradigm. Ethnography, observation as well as interview methods were applied as a main data collecting tools.

Epistemology: Epistemology is the theory of knowledge, which consists on knowledge construction process. It consists of the knowledge generating process, so I have tried to find at the knowledge construction and transferring process on Tamangs. During my study, I found that Tamang people were constructing knowledge in informal way where culture was favourable for them. Tamang people were transferring their knowledge from generation to generation continuously and automatically through the telling story, songs and working together. They were feeling some changes during this time because of schooling and travelling of their younger generations. This was the epistemology of this research study.

According to Glaserfeld (1995), “We invent concepts, ideas, models, and schemes to make sense of experience, and we test and modify these structures in the light of new experiences” (p. 6). Knowledge begins with sense, and experience and reason are the only primary ways of acquiring knowledge.

Reality is constructed, interpreted, and experienced by people in their interactions with each other and with the broader social system. Reality is the social construction created

by human interaction. Tamang people's experiences were real in different ways, and subjective reality was important. In my study, I believe that the respondents' reality was contextual and depended on situation and time.

KC (2001) has studied the construction and transfer of knowledge of street children. In that study, they were constructing knowledge themselves and sharing by playing, gathering, and guiding with elder people. They were learning through trial and error, events, observation, advice from adults, and imitation.

Knowledge is both constructed and transferred as per the time and situation. I thought that there was no ultimate truth in the knowledge construction and transferring process. I have found subjective values and meanings regarding knowledge construction and transformation process from the different activities of the Tamang people.

Research Design

Among different research designs, I have used the qualitative research design. Creswell (2009) has mentioned three types of research design, which are qualitative, quantitative, and mixed methods. I used a qualitative research design, which was helpful to study natural and holistic inquiry. It is a system of inquiry, which seeks to build a holistic, largely narrative, description to inform the researcher's understanding of a social or cultural phenomenon. I conducted my research in natural settings employing a combination of observations, interviews, and document reviews. Bogdan and Biklen (2011) say, "there are five features of qualitative research. Qualitative research has actual settings as the direct source of data and the researcher is the key instrument" (p.4). I spent considerable time in Tamang families' public places and with other locals, learning about the knowledge creation and transferring process.

Bogdan and Biklen (2011) say, "Qualitative researches are descriptive. The data collected is in the form of words or pictures rather than numbers. The written results of the research contain quotations from the data to illustrate and substantiate the presentation" (p.5). They also suggested other documents like interview transcripts, field notes, photographs, videotapes, personal documents, memos, and other official records, etc.

Bogdan and Biklen (2011) say:

qualitative research processes are concerned with process rather than simply with outcomes or products. How do people negotiate meaning? How do specific terms and labels come to be applied? How do particular notions come to be taken as part of what we know as "common sense"? What is the natural history of the activity or event under study? (p.6).

I used all those suggestions in Tamang village in a natural setting.

Denzin and Lincoln (2005) have focused on qualitative research and its importance: “Qualitative methodology is influenced by anthropological research traditions. Focusing on particular events, groups of people, processes, institutions, or concepts in a case study design. Rich contextual descriptions, qualitative analysis and emphasizes understanding” (p.6).

Qualitative research is a type or form of investigation that tries to explore phenomena in their natural setting. This form of inquiry involves multiple methods to describe, understand, and interpret the phenomena as well as explain and give meaning to constructed knowledge. Creswell (2004) says on qualitative research, “qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (p. 4).

Researcher was concentrating on comprehending the everyday life and behaviour of people. Relying on this notion, this study was based on qualitative research paradigm that especially concerned with exploring meaning and the way people understanding things so this study is solely qualitative research.

This study has tried to explore socio-cultural phenomena in a natural setting, not in a laboratory-like setting in which all the variables. The researcher has emphasized on explore the reality with socially and culturally constructed in nature by human beings.

Unlike previous literature, this research employed Ethnography as a research method. I used ethnography for my study, which was more suitable for cultural research. On the value of ethnography, Denscombe (1998) says, “Ethnography means description of their culture which is appropriate in social, anthropological work” (p. 42). It means that ethnography is an appropriate method to study the culture. So I was sure to use ethnography as a research method. Creswell (2009) says, “Ethnography is a strategy of inquiry to study and intact cultural group in a natural setting over a prolonged period of life by collecting, primarily, observational and interview data” (p.13).

This study dealt with exploring social phenomena in a natural setting, data collection through open-ended, unstructured questionnaires. So that I could go deep down into a worth investigation. I have tried to analyze and interpret data clearly to draw insightful meaning from the everyday lives of people in a social institution. Relying on this notion, being a participant of natural setting, I have focused my study on cultural phenomena of Tamang in relation to their learning strategy in a cultural environment.

From the above discussion, I came to know ethnography as a method of collecting primary data in which the researcher captures the social meanings and ordinary activities of a specific person involving the researcher himself/herself in the setting. Henn, Weinstein, and Foard (2008) say about primary data, “the notable advantage of primary

data is precisely this ability of the researcher to be able to determine the context, in which the data is collected” (p.189). In this study, overall conversations were conducted in an informal way.

Data Sources: I used ethnographic fieldwork as my primary data. During these processes, I gathered the respondents’ views and feelings. It was first-hand information, which was collected by the researcher to use. Creswell (2009) says regarding sources of data sources, “qualitative researchers typically gather multiple forms of data, such as interviews, observations, and documents, rather than rely on a single data source, then the researchers review all of the data, make sense of it and organize it into categories or themes that cuts across all of the data sources” (p.175).

First of all, I visited my respondents’ village, observed all scenarios carefully and noted down the all activities. After observation, I met social leader, Lahure, teacher, farmer, carpenter, shaman, housewife, and children and observed their behaviour minutely to get first-hand information collecting from experiences through participant observation and interview. For their real ethnographic knowledge source, I worked with stone crafts person, prepared Jato, Silauto, wine and fermented Jaad and visited with shaman's practices being a helper. I cared animal with farmer and grazed to them. I also prayed with Lama and chanted with him. I requested them to say the process of knowledge construction and transfer in their community. I noted down some of their dominant feelings received from observation and interview to find actual natural process.

Site: As my research site, I took Duple village, Okhaldhunga, my birthplace thinking that different cultural people including Tamangs (who live in high hilly region of Okhaldhunga) live there and all of them have different types of life styles and knowledge and practices, which are known as culture. Many Tamang villages are in the northwest part of this district. I chose that site for the study site as I was familiar with that village where I taught as a teacher for eight years. First, I met a known teacher, visited the village for a week, and talked to them about my study and purpose. They welcomed me and further helped me with necessary resources.

I stayed in different houses that made me easy to observe the Tamang’s regular life style and their behavior. I observed very carefully and noted down what I could find of the skills of Tamang people. I found knowledge on farming, knowledge to make stone materials, knowledge on traditional healing, knowledge on wood cutting and making furniture, knowledge on wine making, knowledge on ghee finding, cord making knowledge, knowledge on Bukma making and potato farming, knowledge on painting, knowledge on Lama education, animal husbandry and so many knowledge and education in Tamang people were performing in their daily life. I visited and observed many skills of them and asked them how they knew new knowledge. Among different skills I was selected specific skill and knowledge because they were more beneficial to find out in my

research. I selected five respondents from different knowledge practices. All the respondents were selected according to purposeful sampling method. During the field visit I have selected them to accomplish my purpose. I have shown respondents as follows with their pseudonyms;

Key Informants: There were different Tamang people in the study area, after studying four weeks in the Tamang community I have selected five key respondents in different knowledge domain. I was aware on their knowledge and skills when I have selected as a key informant our as a respondent. Therefore, I chose Pema Tamang, a 53 years old farmer, Dorje Lama, a 75 years old head Lama, Sarmila Tamang, a 63 years old housewife, Ful Man Tamang, 74 years old traditional inhaler and Sanabir Tamang, a 67 years old stone craftsman as my key informants.

Pema Tamang: Pema Tamang was a 53 years old farmer of Duple village. He had long experiences on farming. His great knowledge was appreciable, so I purposed him as a respondent than he told me “o come with me! it is great opportunity” it means he also agreed to give time for me than I selected him as a respondent.

Dorje Lama:

Dorje Lama was one of the head Lamas of this village at the age of 75. He was handling most ritual works in the village and out of village also. I met him in his neighbor’s house, where there was a religious ceremony for the completeness and safe from the enemies. I observed his activity. He was reading a book, page by page. There was running smell of ghee and Pati (pine leaf) which was burnt in fire. Still the process was going on, I stayed there. I respected them with Khatak. He was spraying water from the metallic spoon to be a fresh to the member of that house. I request him to participate n my research and he said “Janeko Ta Kehi Pani Chhaina Tara Pani Tapaile Sodheko Kura Vani Diula” after his permission I have decided him as a respondent in my study.

Sarmila Tamang: Sarmila Tamang was a house wife she was 63 years old and she was working in her house. She was famous for her wine she also exported wine in other village.

She remembered her past days “Dherai Dukha Gariyo” (I have done very strong labour in past) she had been doing this work with her mother. She can do this job but she does not know how did she know this skill?

During the taking she said me “Master K Sodchhas Baru Alikati Raksi Kha” (what do you ask but let to drink wine). She agreed as a participant with me. So I have selected her as a respondent.

Ful Man Tamang: Ful Man Tamang who was great traditional inhaler of this community. He was 74 years and he was using herbs to cure patients, which was continued since his

ancestor. But nowadays he also suggests patients to go to the health post for them to checkup and medicine as well. He started to do this work for 22 years from the vibration of the body started by the super power.

His skill *Dhami Basne Kam* (local treatment system) was the famous in the village and he could predict the activities of the person. After his permission I have selected him as respondents in my study.

Sanabir Tamang: Sanabir Tamang stone craftsman was at the age of 67 years. When I visited to the Sanabir Tamang he was trying to find out the stone to make Jato (local grinder machine). After some found and selected stone for Jato. He prepared Jato in one day during his work I requested him to participate in my study than he agreed to me. After his permission I selected him as a respondent.

Data Collection Procedure: To collect data for this research, I used ethnography as a method of the study despite different approaches of qualitative research to get the first-hand information. Creswell (2009) says on data collection procedure as natural setting:

Qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study. They do not bring individuals into a lab not do they typically send out instruments for individuals to complete. In the natural setting, the researchers have face to face interaction over time. (p. 175)

Under ethnography, I used observation and interviews to collect data, which was as an informal type supporting to Blasius and Thiessen's (2012) who clarified "Data quality is obviously also affected by respondent attributes, such as their verbal skills or their ability to retrieve the information requested" (p.1). I collected data from the respondents in a flexible style which was according to the interest of the respondents. For that, I prepared specific guideline, went to the field and observed the Tamang village. I worked with them as a family member so that I could understand their knowledge process. Participant observation and interview were conducted at the same time. Required and necessary information during fieldwork were noted down in a diary for interpretation. As ethnographic fieldwork is prolonged work with people doing with them, I stayed there for six months' time working with them. During my ethnographic fieldwork, I separated into designing phase, description phase, analysis phase, interpretation phase and writing phase according to Brewer (2000). As an information collection tool, I used Unstructured Interview as open-ended ethnographic (in-depth) interview not to realize my participants that they were participating in the interview process as Fetterman (2010) explains:

Informal interviews offer the most natural situations or formats for data collection and analysis. Unfortunately, some degree of contamination is always present. However skillful the interviewer, certain questions will impose an artificiality. An

experienced interviewer, however, learns how to begin with nonthreatening questions deeply embedded in conversation before posing highly personal and potentially threatening questions and develop a healthy rapport before introducing sensitive topic. (p.41)

Unstructured interview was used to discover the in-depth understanding of Tamang people in the phenomenon under study. At the same time, Young (2005) suggests for the preparation or in-depth interview “unless the researcher has specialized training, it is best not to attempt depth interviewing” (p. 220).

Similarly, Sjoberg and Nett (2009) say on unstructured interview and the socio-cultural system, “A given socio cultural system not only may render ineffective any attempt to apply the unstructured interview, but it can influence the kinds of data that can be amassed” (p. 219). I conducted unstructured interview establishing human-to-human relationship between me and Tamang people were provided me better for understanding on everyday life of respondents in a simple explaining about them. I maintained natural environment with respondents which has made them to make easier to conversation with them and me.

Flic (2010) says on ethnographic interview, “A particular problem is how to shape conversations arising in the field into interviews in which the unfolding of the other’s specific experiences is aligned with the issue of the research in a systematic way” (p.169). He says on important skills to be interviewee is “a very important step is planning for probing interviewees. Decide what you will ask if the interview’s answers remain too general of if they miss the point that you intended” (p. 173).

I maintained the process of field in unstructured interview. I was conducted interview with Sharmila Tamang when we were preparing wine. I asked her, "How did you know to prepare wine?" I asked stone crafts person while were hitting to the stone by the hammer. At that time, I asked him, "How did you learn to prepare Jato?" I asked Lama Lama about education and his knowing process when we were near the stove in the kitchen, likewise, I was conducted interview with the farmer during the cattle grazing time and when we were cutting grass. I have conducted many interviews and noted down only which were important and related to the themes of my study. All the interviews were as an informal conversation, which was under the participant observation and I have shown it in the annex part.

Participant Observation

I followed participant observation, which was prolonged field work with Tamang people and I found some internal sensitive and cultural behaviour of those people. Fetterman (2010) “Participant observation is immersion in a culture. Ideally, the ethnographer lives and works in the community for six months to a year or more, learning the language and

seeing patterns of behavior over time” (p.37). Participant observation was close and full involvement of research in a natural setting in order to experience and understand the behavior, interaction and event. Flick (2010) suggests three steps of participant observation like descriptive, focused and selective. It was helped me to create and share the intimacy between Tamang people and the setting, which is under study by deep immerse.

Bordens and Abbott (2005) explain on participant or nonparticipant observation, “one decision you will have to make early on is whether or conduct your observations using participant observation in which you act as a functioning member of the group or using nonparticipant observation, in which you observe as a nonmember” (p.210).

I observed as a participant in Tamang village, which helped me to collect Tamang’s feelings, practices and behavior regarding the process of knowledge construction, transferring and change. I went to Tamang community, stayed there for three months working with them as a family member. I observed all the behaviors of Tamang people. I focused on learning practices and focused on knowledge building and transferring process in their daily life. I noted down their practices and behaviors.

I conducted participated observation and found real feelings from the respondents. From the participated observation I came to know self-feeling of the event. In this period, I participated with the respondents' occupation. I also participated to forging Jato and Silauto with the help of Sanbir Tamang.

Then I went to the farmer's yard and I cut grass and made yard with him. I felt very hard, which they were performing easily. When I started to make wine with Sarmila Tamang, I felt more difficult and I was careful to do that in this way I completed those all task.

Denzin gives definition on participant observation, “participant observation has been defined as a field strategy that simultaneously combines document analysis, interviewing of respondents and informants, direct participation and observation, and introspection (1989b, 157-158 as cited in Flick, 2006). Main features of the methods were that researcher dived headlong into the field. I was observed form a member’s perspective but also influence on Tamang culture. What I was observed owing to me participation which features as below:

I was given emphasis special interest in human meaning and interaction as view from the perspectives of people who were insiders or Tamang community members of particular situations and settings. I followed the location in the home and everyday life situations and setting the foundation of inquiry and method. I saw the situation and analyze with the form of theory and theorizing stressing interpretation and understanding of human existence. I used my logic in the process of inquiry that is open ended flexible,

opportunistic and requires constant redefinition of what is problematic, based on facts gathered in concrete setting of human existence.

I performed of participant roles that was helped me to involve, establishing and maintaining relationships with natives in the Tamang community field. I have used the direct observation along with different methods for gathering information. I was in openness which is essential to collect data on communicating with the observed and I was tried to communicate in local language. Fetterman 2010 says on the techniques on participant observation, “Participant observation requires close, long-term contact with the people under study”, (p.39). It was needed to study the people’s internal knowledge and feelings.

Phases of Participant Observation: Researcher have respected to the field during my study and after study also. I always stayed in the study area with respondents during field work. I was always kept the field in my mind. I was never faith to the artificial situation or activities so interview have be conducted in informal and natural situation. I have tried to create natural situation which has made informal and easier. I could understand Tamang language which has been helpful me to be a closer to the community.

Flick, (2010) says on participant observation “the main features of the method were that you as a researcher dive headlong into the field. You will observe from a member’s perspective but also influence what you observe due to your participation” (p. 226). He has suggested three phases of participant observation, descriptive, focused and selective.

Descriptive phase, in this phase I have observed whole activities and event of Tamang culture. I have noted down all cultural phenomena and get information of all things from the community people. For this phase I spent two weeks in the Tamang village.

Focused phase, in this phase I was spend two weeks in this community. In this period, I was selected especially cultural activities which were related with knowledge construction, transferring process and change. I was conformed my selective study and especially I was made good relation with my respondents.

Selective observation, it was the ending and important phase which was prolonged time period of the data collection, which was focused on finding further evidence and examples for the types of practice and processes, found in the second step.

In its most characteristic form, it involves the ethnographers participating, overtly or covertly, in people’s Daily lives from extended period of time, watching what happens, listing to what is said, asking questions –in fact, collecting. Whatever data are available to throw light on the issues that are the focused of the research” (Hammersley and Atikson 1995.p.1, as cited in Flick, 2006, p.227).

I spent six months in my selective activities and respondents in Tamang community. At this time, I tried to find out the cultural or anthropological view of knowledge construction in relation to the Daily life styles of Tamang people in relation to survival local cultural knowledge construction, transferring process and changing processes. When I worked and visited with all key informants. I observed their daily life and I also participated with them as a family member. I participated in their selected work which they were performing by them. I also participated with their ritual work like marriage, hair cutting and feeding ceremony.

I worked with stone crafts person to prepared Jato. We searched stone which should hard and hit by hammer and pulled out by the help of liver. We made it round and oval shape and we made hole in the centre measuring by the bamboo stick. We made three pairs Jato in one week. Now I have knowledge preparing wine, making Jato, making cow yard, praying in the monastery, helping to the shaman in the treatment process.

I have prepared Damlo and tied the cattle on the pole. Cutting grass was boring in the rainy season because of wet and leech. Praying with Lama was similarly with meditation. I was inspired working with them.

Tools for Data Collection: Researcher was used pencil and paper most in my data collection process. Researcher was used mobile recorder to collect long data collection. For the data collection in ethnography Fetterman (2010) says, "The most common tools ethnographers use are pen and paper. With these tools fieldworkers record notes from interview during or after each session, sketch an area's physical layout, trace an organizational chart, and outline informal social networks" (p.39). Interview guideline was my main tools which have used with the respondent it helped me to be submitting during interview process. Observation notes, recorder, field diary and accidental records were my main tools. Then I used Daily diary for taking the respondents' views. I used camera to capture the natural seen, activities and interviews. Researcher had tried to describe field notes and diaries which had used in the field.

Field Notes: Researcher had used field notes to take the voices, feelings of respondents. Researcher used field notes as taking notes in the forms of written records from the observation in ethnographic interview. It was a supporting tool for observation and interview. Researcher have used note to translate the observations into permanent record immediately after the observation. Researcher have made note immediately returning from the field in each and every movement. Ary, Jacobs and Razavieh, (2002) says on using methods of fields note; "Generally, field notes should have two parts, first, the descriptive part that contains a complete description of the activities in the setting, second, the reflective part involves the researcher's personal feelings or impression about the activities" (p. 19). I have used my fields note in two parts first I have translated and

described the respondents' voices and feelings and secondly, I have mentioned my reflection as a researcher in independent way.

Conclusion

It can be concluded that this study was basically academic research on the human existing knowledge and their construction process. Culture gives the knowledge and they are sustaining in the cultural area and they were happy to live in their culture.

There were different ways to construct knowledge. Tamang culture was a type of informal school where there are constructing knowledge and transferring to the generation to generation. Tamang people also construct self-knowledge and they also carry knowledge from the generation. There are different ideas and view to get knowledge but I thought that Tamang community was established alternative informal school also. The other part is that Tamang people are sharing their knowledge day by day in their every activity. There were high chances to transform knowledge because they were sharing and continuing same occupation. Payne (2009) has exposed on the conception of knowledge base for social work within a multicultural context. The meaning of knowledge could not broadly mean so that there is a bias to utilize it in socio-cultural context. Tamang culture has utilized their knowledge, which is the source of knowledge. History telling, informal social network and self-participation with elders are the approaches to construct and transform process.

We should keep in mind that culture was the source of knowledge so that we need to preserve it. Human being was created the culture so that it was very sensitive to sustain the people for a long time. People were made it easier and friendly so it was easy to generate and transform. We need to study its different dimension and take benefit from it. Culture is the symbol and identity of the person, which was able to identify the different people. Culture sets the human behavior so that we need to make it clear and prescribe. Cultural transmission of knowledge is very learning friendly model where learner can learn through seeing, observing, self-participating, speculating and learning by doing. It would be better to include in pedagogy in school and college. Cultural oral history is one of the knowledge transferring approaches in this culture. Oral history should be preserved through the written documentation. An informal social network of people was another source of knowledge construction and transferring process. Where culture is favourable to the people their knowledge was constructed and transferred.

Tamang people were rich in their own culture so that they need to preserve it. Because of the modernization and new English and Nepali medium of instruction young children are forgetting own language so that they needed to focus own language in home. There is great knowledge on mental healing and herbal treatment so they need to practice, which is very useful. Farming system and preservation of food are great knowledge of Tamang People so they need to preserve it. Knowledge transferring in Tamang culture is very

easy, which is favourable for the learner so that it was needs to preserve through the practices. Regarding knowledge construction and transferring process Tamang people were feeling difficulties and they were maintaining to it in a cultural way. There was contradiction on learning process where formal education and informal education were not related each other so they were feeling cultural gap or discontinuities.

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