



## Assessing Socio-cultural Practices and Economic Situations of Gurung Community in Phungling Municipality-8, Taplejung District, Nepal

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### Abstract

*This study assesses socio-cultural practices and economic situation of Gurung community in Phungling Municipality Ward No. 8, Taplejung district, Nepal. The objectives were to examine socialdemographic, socio-cultural practices as well as economic situations of the respondents residing in the study area. The study used descriptive research design and case study method for assessing daily life and livelihoods of Gurung community within its real-life context. Required numerical data were collected from 40 married youths (aged 20-60 years) selected randomly. Likewise, required narratives information were generated from nine articulating participants selected purposively. Data was collected through self-administered household surveys questionnaires and in-depth interview guideline. The findings reveal that the community maintains rich cultural traditions including life-cycle rituals (Nawaran, Pasni, Chhaewar, Gunyo-Choli, marriage, death ceremonies) where astrologers determine auspicious dates and the maternal uncle plays a significant role. However, traditional performing arts like Ghatu dance are declining due to fading oral traditions and geographic displacement from the Gurung heartland. Economically, the community exhibits diversified livelihoods with agriculture (40%) and foreign employment (35%) as primary occupations, followed by government service (20%) and business (5%). All households practice livestock rearing, with many engaging in seasonal migration for grazing. Income distribution reveals economic differentiation, with foreign employment creating both opportunities and disparities. The study concludes that the Gurung community in Taplejung crosses between preserving cultural identity and adapting to modern socio-economic realities, facing challenges of cultural erosion, limited higher education access, and economic inequality. Policy implications include cultural preservation programs, access and continuing higher educational and improving economic situation through agro-tourism based livelihood strategies.*

**Key words:** Ethnic Group, Gurung, Socio-Cultural Practices, Economic Situation, Phungling Municipality

### Introduction

Nepal is rich in ethnic and cultural diversity. The country has about 142 distinct castes and 125 ethnic groups (NSO, 2021). Nepalese ethnic diversity boasts several unique features including biodiversity, unique socio – cultural structure, daily life style and distinct cultural heritage. The ethnic diversity including

indigenous communities have their own socio-cultural practices and economic situations. Indigenous communities are distinct social and culture groups who are the original inhabitants of given region, often with unique languages, traditions and close ties to their ancestral lands. They are frequently marginalized and faced challenges related to cultural preservation, land

right and social and economic opportunities. The indigenous communities were largely autonomous before the unification of Nepal initiated by Prithivi Narayan Shah (Nakarmi, 2022).

Gurung people are one of the indigenous groups in Nepal. It is believed that Gurungs are originated from the Qiang people of Qiang, China (Gurung, 2024). They migrated from the upper reaches of the yellow River around eight thousand years ago. They migrated in Tibet area before 100 B. C. Then they migrated in Nepal more than two thousand years ago. Kwholasothar is believed to be the origin of the Gurung (Tamu) people's civilization in Nepal. According to the historical evidence, the Gurung people established their first settlement there around 1200 – 1500 years ago. This settlement is located in south part of Annapurna and Lamjung ranges. From this origin areas, Gurung people again migrated in Kaski, Lamjung, Manang, Gorkha, Tanahun, Syangia and Parbat. They also migrated in Khotang, Sankhuwasabha, Okhaldhunga, Ilam, Jhapa, Terthum, Pachthar and Taplejung (Bista, 2004).

Gurung culture seems similar to Tibetan Mongolian customs and a strong connection to the Himalayan landscape. The oral tradition of Gurung is Pe – ta Lhu – ta (Gurung 2019). Gurung house are typically rectangular or oval, two story structures built with locally sourced stone and timber featuring pitched thatch or state roofs. The traditional Gurung dress for men includes a wrap – round skirt called Kachhad, a vest called Bhoto and cap called Topi. Women's attire typically features a blouse and a wrap round skirt often adorned with intricate embroidery and vibrant colors, Jewelry like Dhungri, Naugedi, Jantar and Potey are also common accessories for Gurung women. The Gurungs have their own language which is called Tamuki. It belongs to the Tibeto – Burman family. The Gurung population speaks the Gurung language

when looking at Nepal's history closely. It is clear that as the Gorkha Kingdom expanded the Khas language later known as Nepali language was given priority and protection, while other local and indigenous language were gradually included and marginalized. The Nepali language became the national and official language (Gurung et al, 2014). King had given Gotra to stay into the palace, similarly, Bhardwaj Gotra, gave to lama. Atri gotra gave to Gotane, Garga gotra Lamichhane and Kasyap gotra for other Gurungs. Even few year history, Sikles had allowed to Lamichhane as priesthood, from that period Gurungs had been recognized as high ranking military warrior is Hindu King's palace, Hindu caste system and Dashain has strongly followed by Gurungs. Military identity was established in Gurung since that time, by the result, Gurung warriors had strongly supported in Gorkha, while Drabya Shaha was the first founder King. That was the beginning history of Military Identity in Gurung. They had been widely dispersed from Gorkha after King Prithivi Narayan Shaha unified Nepal.

Politically, Gurung (2025) explained that Yesobramha Shaha, Lamjung King had decided to power sharing in Gurungs King Ghale by organizing lamjung Dharmashava. That plan was also like in Ghale King Lam (Lama), Lem (Lamichhane), Kone (Ghotane) was the major warrior of Ghale King, so that Ghale King (1) Lama (2) Lamichhane, (1) Gotane had participated in that Dharma Shava. Though, Dharmashava was the indirect defeat of Gurung, but other side, if they did not do so, many things might be lost in the future. Those moments were not power – sharing history in Gurung but also a culture sharing between them, for the cultural acceptance to the Gurungs. Gurung (1977) states that Namrashi juraune, Chhaithi, Nweran, Pasni, Putpute, Chhewar, Bibah are the foremost. In Gurung culture marriage is the further rites of passage of their life to be performed. The Gurung traditional cultural identity has been

closely related with their ethnic identity. The cultural practices of Gurung that the Gurung are mainly followers of the Bon religion. The Gurung later came to adopt Buddhism. Some Gurung of eastern Nepal have also been influenced by the Hindu religion. The Gurung celebrate their feast and festivals accordance with the Bon and Buddhist religions. Women are given more authority to money and property (Gurung 1999). Anders (1976) has explained about the Gurung cultural practice Rodhi that it is a socially organized institution for evening gathering of the Gurung youth. In the evening the Rodhi houses consists mainly of music making. The singing, dancing and playing occasionally dancing usually just until after midnights. Although there have been discussions about the moral nature of the Rodhi and in places attempts were made to finish this tradition at least in Lamjung it still seems to flourish.

Gurung community in Nepal traditionally practices mixed farming system combining agriculture with livestock farming. Gurung's occupations are diverse ranging from traditional animal herding to modern role in the military, business and entertainment sectors. Many Gurungs are known for their service in the British and Indian Gurkha regiment and Singapore Police Force. Moisola's (1985) has explained that the Gurung people mostly depend on agriculture. Animal husbandry and military services. They also raised sheep for meat and wool. They cultivate potatoes, rice, and wheat. Corn and millet. The pension and salaries of the family members who serve in the army are an important source of income for the majority of Gurung families. Misserschmidt (1976) has explain about the 'Rodhi' that Rodhi as a demonstration of the Gurung traditional culture where young men and women gathered for communal activities, which also served as a setting for the transmission of skills to the younger generation, reinforcing the community's internal cohesion. According to Pigede (1993). The Gurungs language which belongs to the

Tibeto - Burman family. The Gurung linguistic and genetic heritage links them to the Tibeto – Burman group, which migrated from the Tibetan Plateau. Their language a part of the Sino – Tibetan family, their ancestors were likely nomadic or Semi – nomadic people who moved south into the hills of Nepal, seeking better grazing lands and climates. At present, Gurung people have settle in foreign countries, particularly the India, Bhautan, Myanmar, Thailand, UK, Singapore and other different countries. Gurung people speak Tamu Kyi which is a Sino – Tibetan language derived from the Tibeto – Berman language family.

Despite the existing literature documenting the historical origins, traditional customs, and migration patterns of the Gurung community, significant research gaps remain in understanding their contemporary socio-cultural dynamics. There is limited scholarly examination of how globalization, urbanization, and out-migration for foreign employment are transforming traditional Gurung institutions such as the *Rodhi* system, indigenous religious practices like Pye-ta Lhu-ta, and intergenerational transmission of the Tamuki language. Furthermore, while historical accounts emphasize military service and agriculture as primary occupations, updated research is needed on current livelihood diversification and emerging economic disparities. The evolving role of Gurung women in modern socio-economic contexts, beyond traditional descriptions of their authority and cultural practices, also remains underexplored. Additionally, there is insufficient investigation to assess socio-cultural practices and economic situations of the Gurung people residing in Phungling Municipality-8, Taplejung district.

### **Objectives and Methodology**

The objectives of this study were to assess socio-cultural practices and economic situations of the Gurung community residing in Taplejung district. The study used descriptive research design and case study method to gain an in-depth understanding of this Gurung community within

its real-life context (Yin, 2014). The study was conducted in Phungling Municipality Ward No. 8, which was purposively selected from among the eleven wards. This location is particularly significant as it serves as the district headquarters of Taplejung, a region renowned for its rich bio-cultural diversity and tourism attractions. Mount Kanchenjunga and Pathibhara Devi Temple, providing a unique backdrop for understanding Gurung community dynamics. From the total Gurung population of 326 HHs in the ward, a sample of 40 married individuals aged between 20 and 60 years were selected randomly (Municipal Profile, 2024). The study also selected nine participants representing elected members, elderly people and members purposively to generate detailed insights into cultural aspects of the community (Palinkas et al., 2015). Data collection involved both primary and secondary sources to address research objectives. Primary data were collected through household surveys using structured questionnaires administered to the selected respondents, focusing on variables such as education, occupation, income, and asset ownership. Additionally, in-depth interviews were conducted with key informants using semi-structured guides to explore cultural traditions, social norms, and cultural expressions. Secondary data were collected from published and unpublished sources including books, journal articles, government documents, municipal profiles. The analysis employed descriptive statistical tools to present quantitative findings whereas qualitative information were analyzed thematically by mapping interface between socio-cultural practices and economic implications. Throughout the research process, strict ethical considerations were maintained, including obtaining informed consent from all participants, ensuring confidentiality and anonymity, guaranteeing voluntary participation, and respecting the local customs and traditions of the Gurung community.

## Findings

### Socialdemographics of the Respondents

The demographic profile of the respondents provides essential background for understanding the socio-cultural and economic conditions of the Gurung community in Phungling. This section presents data focusing on key variables such as age distribution and educational attainment (Table 1).

*Table 1. Age and Educational Status of the Respondents*

Category	Sub-Category	N	%
Age Group	20-29	4	10.00
	30-39	16	40.00
	40-49	14	35.00
	50-60	6	15.00
Education Level	Literate (Basic)	16	40.00
	SLC	14	35.00
	10+2	5	12.50
	Higher education	5	12.50
Total		40	100.00

Table 1 reveals that the majority belong to the middle-age categories, with 40 percent falling within the 30-39 age group and 35 percent within the 40-49 age group. This indicates that sampled population primarily consists of economically active adults who are likely engaged in various livelihood activities and hold responsibilities within their households and community. The relatively smaller proportions in the younger (20-29) and older (50-60) age groups, at 10 percent and 15 percent respectively, suggest that study captured perspectives primarily from the established adult population, who are often the primary decision-makers in family and community matters concerning cultural practices and economic activities. Regarding educational attainment, data shows that 40 percent of respondents are literate at a basic level, indicating foundational reading and writing skills without formal certification. Those with School Leaving Certificate completion account for 35 percent, representing a significant portion with secondary

education. Higher secondary (10+2) and higher education each comprise 12.5 percent of the respondents. This distribution reveals that while basic literacy is common among the community, access to higher education remains limited, with only one-quarter of respondents pursuing education beyond the secondary level. This educational profile has important implications for employment opportunities, economic mobility, and the community's engagement with modern socio-economic systems while potentially preserving traditional livelihoods and cultural practices.

### Socio-Cultural Practices of the Respondents

Cultural practices of the Gurung community reflect their rich and distinct identity, encompassing various aspects of daily life,

rituals, and celebrations that have been preserved through generations. This section presents overview of cultural elements observed among the Gurung people in Phungling. It highlights traditional dress and ornaments, folk dances, life-cycle rituals from birth to death, festivals, and musical instruments (Table 2). These cultural expressions not only distinguish the Gurung community from other ethnic groups but also serve as important markers of their social structure, beliefs, and values. The following table summarizes the major cultural aspects documented during the fieldwork, providing detailed descriptions of each practice along with their significance and key characteristics.

*Table 2. Socio-cultural Practices of Gurung Community*

Cultural Aspect	Description	Key Details
Dress and Ornaments	Traditional attire and accessories worn by Gurung men and women.	<b>Men:</b> White <i>Kachhad</i> (wrap-around skirt), <i>Bhoto</i> (vest), <i>Bhangra</i> (white chest cloth). <b>Women:</b> Velvet <i>Choli Makhamal</i> (blouse), <i>Phariya/Lehenga</i> (skirt), <i>Ghalek</i> (body sling), <i>Patuka</i> (belt/sash). <b>Ornaments:</b> <i>Sirbaudi</i> , <i>Bulki</i> , <i>Jantar</i> , <i>Potey</i> , <i>Phuli</i> , <i>Dungri</i> , <i>Kantha</i> , <i>Tilhari</i> , <i>Peehru</i> , Bangles.
Dance	Traditional folk dances of the Gurung community.	<b>Ghatu Dance:</b> Performed during Baisakhi Purnima; tells tragic story of King Parshuram and Queen Hyamaudi. <b>Other Dances:</b> Sorathi, Khyali, Kauda, rhythmic dances prevalent in Gandaki province. Note: Less practiced in Eastern Nepal due to fading oral traditions and modernization.
Birth Ritual (Nawaran)	Naming ceremony for newborns.	Celebrated on the ninth day after birth by consulting an astrologer.
Pasni	Rice-feeding ceremony for infants.	Organized at five or six months of age after consulting an astrologer. Involves feast, blessings, and gifts (money, clothes) from family and relatives.
Chhaewar (Kraprehiba)	Initial hair-cutting ceremony for boys.	Performed at odd ages: five, seven, nine, or eleven years. Date set by astrologer; cannot take place in an even month or age.
Gunyo-Choli	Coming-of-age ceremony for girls.	Performed when a girl reaches seven, nine, or eleven years. Girl is given traditional women's dress ( <i>Gunyu</i> and <i>Choli</i> ), marking entry into adulthood.

Marriage	Customs and systems of matrimony.	<b>Types:</b> Arranged marriage (formal family arrangement), marriage by elopement (intimate, couple-focused). <b>Rules:</b> Clan exogamy, caste endogamy, traditional preference for cross-cousin marriage (now declining). <b>Rituals:</b> <i>Pung</i> (pre-wedding ceremony), significant role of maternal uncle ( <i>mama</i> ) who receives offerings and gives blessings.
Death Ritual	Funeral and ancestral worship practices.	<b>Name:</b> <i>Pai</i> or <i>Arghum</i> . <b>Priests:</b> <i>Ghepren, Pachyu, Kiepri, Lama</i> . <b>Timing:</b> Held after 3, 13, or 45 days depending on family/region. <b>Ancestor Worship:</b> <i>Bayupuja</i> performed annually on Mangsir Purnima and Baishakh. <b>Maternal Uncle Role:</b> Essential presence ( <i>Ashonmai</i> ) for ritual success, offering consolation and guiding the soul.
Festivals	Major celebrations observed by Gurung people.	<b>Tamu Lhosar:</b> Main festival (New Year) celebrated on 15th Poush; 12-year cycle with animal symbols (garuda, serpent, horse, sheep, monkey, bird, dog, deer, mouse, cow, tiger, cat). <b>Other Festivals:</b> Dashain, Tihar, Maghe Sakranti, Saune Sakranti.
Traditional Instruments	Musical instruments integral to Gurung culture.	<b>Tungna:</b> Plucked string instrument; played by shepherds; used in dances (Ghatu, Sorathi) and special occasions. <b>Chhetu Baza:</b> Played during Tamu Lhosar and marriage ceremonies.

Table 2 shows rich and well-preserved cultural heritage of Gurung community. The traditional dress and ornaments, with distinct dress for men and women along with various ornaments, indicate a strong visual identity that distinguishes the Gurung community, though these are now primarily worn during festivals and special occasions rather than daily life. Life-cycle rituals, including birth (Nawaran), rice-feeding (Pasni), hair-cutting (Chhaewar), coming-of-age (Gunyo-Choli), marriage, and death ceremonies, demonstrate the community's deep adherence to tradition and the continuing influence of astrologers in determining auspicious dates. The consistent involvement of the maternal uncle (*mama*) across multiple rituals—particularly in marriage and death ceremonies—highlights the importance of matrilineal kinship ties within this patrilineal society, serving as a crucial element of social cohesion. Regarding performing arts, the study notes that traditional dances like

Ghatu are less practiced in Eastern Nepal due to declining oral traditions. Gurung community in Taplejung might be experiencing cultural erosion compared to their counterparts in Gandaki province. However, the preservation of musical instruments like the Tungna and their association with specific dances and occasions indicates that some cultural expressions remain exciting. Festivals such as Tamu Lhosar continue to serve as important markers of Gurung identity, while the adoption of national festivals like Dashain and Tihar reflects the community's integration into broader Nepali society.

#### **Economic Situations of the Respondents**

Economic profile of the respondents provides essential insights into the livelihood patterns and financial well-being of the Gurung community in Phungling. This section presents data on occupational status, livestock rearing practices, and annual household income of the respondents. These economic indicators reflect

how the community sustains its livelihood through a mix of traditional agriculture, foreign employment, government service, and business, while also maintaining cultural practices like

animal husbandry (Table 3). Understanding these dimensions is crucial for assessing the community's economic stability and living standards.

*Table 3. Occupational Status and Family Income*

Economic Aspect	Sub-Category	Frequency (n=40)	Percentage (%)	Key Details
Occupational Status	Agriculture	16	40	Engaged in farming and agricultural activities
	Foreign Employment	14	35	Working abroad, mainly in Gulf countries, Malaysia, and India
	Government Job	8	20	Employed in civil service, teaching, or security forces
	Business	2	5	Involved in local trade, shops, or small enterprises
Livestock Rearing	Households Keeping Livestock	40	100	Traditional practice of animal husbandry: Sheep, goats, cattle, and yaks (in higher altitudes)
	Seasonal Migration	28	70	Movement to high-altitude pastures in summer and lower valleys in winter
Annual Income (NPR)	Below 200,000	10	25	Low-income households, primarily small-scale farmers
	200,000 - 400,000	16	40	Middle-income households, mix of agriculture and foreign remittance
	400,000 - 600,000	8	20	Upper-middle income, government jobs and established businesses
	Above 600,000	6	15	High-income households, foreign employment and large-scale business
	Total	40	100	Annual income crucial for economic well-being and living standards

Table 3 shows that agriculture (40%) and foreign employment (35%) are the primary livelihood sources for the Gurung community, while government jobs (20%) and business (5%) have limited representation. Gurung community in Nepal traditionally practice animal husbandry herding sheep and yaks moving seasonally to high – altitude alpine pastures in summer and

descending to lower valleys in winter for fresh grazing land. Economic activities of this study area includes traditional agriculture like growing crops such as maize, rice, potatoes, barley, millet, cardamom and animal husbandry such as sheep, goat, yak, cow buffalo etc. Gurung community people also involving in various business, trade including tourism activities.

Youth generations are involved in military service in the British, Indian army, Singapore Police, Nepal army, Police, Government official service and foreign employment. This indicates a community balancing traditional farming with modern migration-based income strategies. All households (100%) practice livestock rearing, reflecting its deep cultural and economic significance, with 70 percent still engaging in seasonal migration for grazing. The annual income distribution reveals that 40 percent of households fall in the middle-income bracket (NPR 200,000-400,000), while 25 percent remain below NPR 200,000, indicating persistent poverty among small-scale farmers. The 15 percent earning above NPR 600,000 are primarily those in foreign employment, highlighting how overseas migration creates economic differentiation within the community.

### **Discussions of Findings**

Profile of Gurung youths in Phungling with about 75 percent economically active 30-49 age group and only 12.5 percent pursuing higher secondary education, converges with Gurung's (2023) observation that many Gurung youth discontinue education to join foreign forces rather than pursuing advanced studies. This pattern confirms Macfarlane's (1972) early documentation that education levels significantly influence employment opportunities beyond traditional livelihoods, creating a self-perpetuating cycle where the promise of foreign employment limits educational investment. However, when viewed through Pasa's (2021a) educational pattern represents a divergence from potential alternative pathways—the strategic interface between education and local development opportunities demonstrated in Panchmul remains unrealized in Phungling, suggesting that educational outcomes are not predetermined but shaped by local opportunity structures and aspirations.

Culturally, the findings reveal both preservation and erosion that invite comparative analysis. The persistence of life-cycle rituals (Nawaran,

Pasni, Chhaewar) with astrologers consulted and maternal uncles playing crucial roles confirms Pignede's (1993) observations about matrilineal kinship within this patrilineal society, demonstrating remarkable continuity. However, the finding that traditional dances like Ghatu are less practiced in Eastern Nepal due to disappearing oral traditions diverges sharply from Kuikel's (2025) report of vibrant Ghantu dance in Lamjung. Supporting Macfarlane's (1972) findings, geographic displacement from the Gandaki heartland accelerates cultural erosion. This geographic divergence suggests that cultural preservation is not uniform across Gurung settlements but mediated by proximity to traditional centers and the vitality of oral transmission mechanisms. Religious syncretism documented—combining Bon shamanism, Buddhism, and Hindu influences—converges with the Nepal Tourism Board's (2023) description while demonstrating how ritual practice maintains distinct identity even as communities integrate into broader Nepali society.

Economic profile reveals a community in significant transition, with agriculture primary for 40 percent while foreign employment accounts for 35 percent, reflecting what Bista (2004) identified as the Gurung tradition of service in foreign forces. This converges with Gurung's (2023) analysis of "Lahure culture" as both economic backbone and rooted social practice. However, Dhungel's (2024) crucial caveat—that many Gurungs depend on blue-collar work in India trapped in poverty cycles—finds partial confirmation in the income distribution showing 25 percent below NPR 200,000, primarily small-scale farmers without foreign employment access. All the households are rearing livestock with 70 percent engaging in seasonal migration demonstrates remarkable convergence with Strickland's (1984) documents of traditional pastoral practices, suggesting animal husbandry represents deeply embedded cultural practice resistant to transformation. About 15 percent

earning above NPR 600,000, primarily those who are involving in foreign employment, confirms Lama's (2024) characterization of "remittance culture" creating economic disparities while increasing market dependency.

Migration patterns evident in Phungling must be understood within the deeper historical trajectory documented by Gurung (2024, 2025)—from Kwholasothar settlement 1200-1500 years ago through Gandaki heartland to eastern districts. This historical depth discloses what might be termed "mobility as tradition," the continuity of movement itself even as destinations evolve from Gorkha unification campaigns (Gurung, 2025) to contemporary labor migration. Transnational linkages created by 35 percent foreign employment are reshaping local social fabric in ways that converge with Gurung et al.'s (2018) analysis of how communities interact with broader socio-economic changes. Yet Gurung's (2014) examination of social inclusion reminds us that these benefits are unevenly distributed, with Kunwar's (2006) study of Gurung women suggesting that remittance benefits are mediated by gender and economic position.

When analyzed through Pasa's (2021b) framework of tourism-rural development interfaces, Phungling represents a divergence from potentially transformative pathways. While Panchmul demonstrates how tourism can build social capital, develop infrastructure, and maintain community well-being by mobilizing skilled local youth, Phungling's cultural and economic assets remain oriented toward foreign employment rather than locally rooted development. The challenge, as Pasa's (2021a) strategic interface model suggests, lies in aligning educational investment, cultural preservation, and economic diversification. Whether Phungling's Gurungs can achieve such alignment depends on community agency and policy support, but the reasonable evidence suggests that without intentional intervention, the pattern documented by Macfarlane (1972)

and confirmed by Gurung (2023)—of education condensed by foreign employment aspirations, creating dependency rather than local development—will likely persist.

### **Conclusion and Policy Implication**

This study concludes that socio-cultural practices and economic situations of Gurung community has been changing in Eastern Nepal. Culturally, the Gurung community maintains a rich heritage through life-cycle rituals including birth ceremonies, rice-feeding, hair-cutting, coming-of-age, marriage, and death rituals, all of which continue to involve astrologers and emphasize the significant role of the maternal uncle. However, traditional performing arts, particularly dances like Ghatu, are less practiced in Eastern Nepal due to fading oral traditions, suggesting that geographical displacement from the traditional Gurung heartland accelerates cultural erosion. Festivals such as Tamu Lhosar continue to serve as important markers of Gurung identity, while the adoption of national festivals reflects integration into broader Nepali society. Economically, the community exhibits a diversified livelihood pattern combining traditional agriculture with foreign employment, government service, and limited business engagement. All households practice livestock rearing, with many still engaging in seasonal migration for grazing, demonstrating remarkable cultural resilience. The income distribution reveals economic differentiation, with foreign employment creating both opportunities and disparities. This economic transition, rooted in the community's historical military identity, reflects both opportunities and challenges as the Gurung community adapts to contemporary socio-economic realities while striving to preserve their distinct cultural identity. Therefore, local government should establish cultural preservation programs documenting Gurung performing arts, oral traditions, and rituals. Annual cultural festivals and integration of Gurung music and dance into school curricula can ensure transmission to younger generations.

Agricultural modernization programs, training in improved farming techniques, and support for value-added products like cardamom processing can enhance income.

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