

**SOCIO-ECONOMIC STATUS OF MAGAR COMMUNITY  
(A Case Study of Parroha VDC, Rupandehi District)**

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## **RECOMMENDATION LETTER**

This thesis entitled “**Socio-Economic Status of Magar Community (A Case Study of Parroha VDC, Rupandehi District)**” has been prepared by **Mr. Amar Kunwar** under my guidance and supervision. I hereby recommend it for acceptance.

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Prof. Dr. Madhavi Singh Shah  
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## **APPROVAL LETTER**

This thesis entitled “**Socio-Economic Status of Magar Community (A Case Study of Parroha VDC, Rupandehi District)**” prepared by **Mr. Amar Kunwar** in the partial fulfillment of the requirements for the Degree of Master of Arts in Economics has been accepted.

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## ABSTRACT

This thesis aims to present a clear picture of socio-economic status of Magar community. The main objective of the study is to describe the demographic, socio-culture and socio-economic condition of the Magars of Parroha village and highlight the general lifecycle rites and identify the other economic influenced on Magar culture.

The data was taken through the native speaker of Magar by applying oral structure interviews which were based on predetermined set of questions. The researcher collected primary data from Rupandehi district of Parroha VDC. Secondary data were collected from previous thesis, books, magazines, internets etc.

The major findings of study have focused to find out socio-economic status of the Magar people of Parroha. A small village of Parroha VDC in Rupandehi district. Magars are one of the Hindu ethnic groups who inhabit mainly in western and mid western hilly region as well as scattered all over the Nepal. They speak Tibeto-Burman language and live in miserable condition. Magars have their own way of performing birth, marriage and deaths of the Hindu culture as well as Buddhists. The main sources of livelihood are the unskilled labour, agriculture service and animal husbandry. They hold small land for farming. The annual income of Magar is very low and expenditure is high. The socio-economic condition shows that they are worse than average Nepalese. Most of the Magar people were lack of higher education. Male literacy is 50.32% and female literacy is 41.95% total literacy of Magar community is 92.27% which is more than national figure (i.e. 57.4%). They were not trained with any vocational guidance so, they were compelled to do unskilled wage labour to solve their life style problems. The nature of their labours is seasonal and is paid very little. All these reasons have adverse effect on their socio-economic condition. In case of insufficiency of food-grains, 24.14% households got additional support from different services, 60.34% got support from pension and remaining 15.52% had to depend upon wage labour in local areas and foreign countries.

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## **ABBREVIATIONS**

APC	:	Average Propensity to Consume
B.A.	:	Bachelor in Arts
C.B.R.	:	Central Bureau of Report
C.B.S.	:	Central Bureau of Statistics
D.D.C.	:	District Development Committee
e.g.	:	Example
etc.	:	Etcetera
Exp.	:	Expenditure
Fig.	:	Figure
GDP	:	Gross Domestic Product
HH	:	Households
HSLC	:	Higher School Leaving Certificate
I.A.	:	Intermediate in Arts
i.e.	:	That is
M.A.	:	Master in Arts
MPC	:	Marginal Propensity to Consume
NLSS	:	National Living Standard Survey
No.	:	Number
Ph.D	:	Doctor of Philosophy
Rs.	:	Rupees
S.N.	:	Serial Number
SLC	:	School Leaving Certificate
T.U.	:	Tribhuvan University
UNICEF	:	United Nations International Children Education Fund
V.D.C.	:	Village Development Committee
WBR	:	World Bank Report

## **CHAPTER - ONE**

### **INTRODUCTION**

#### **1.1 Background**

Nepal is a small landlocked developing country situated on the southern slope of mid Himalayas with two third of land occupied by hills and mountains. It is a land of multiple cultural diversity and multiple ethnic groups which has a long complex and diverse history. The social or cultural life of the people has unique features. Nepalese economy is dominated by agriculture but agricultural situation is not satisfactory.

The society of Nepal is a multiethnic where a lot of indigenous people are living since the beginning of the Nepalese history. Ethnicity or ethnic group is a socially defined category of people who identifies with each other based on a perceived shared social experience. Their culture, traditions and rituals are followed by the generation to generation with mutual understanding and sound coordination among them. Ethnic group relating to population subgroup has a common national or cultural tradition. It differs from other social groups such as subculture, interest groups, a social class because they emerge and change over the historical period.

Ethnic groups are classified into three communities; Original Nepalese tribes, Indo-Nepalese races and Tibetan Nepalese races. The Original Nepalese tribes include several ethnic groups that have existed in the country since ancient times. The other two groups migrated into the country later.

Nepal has the population more than 26.5 million consisting more than 100 ethnic groups having different culture and spoken languages (CBS, 2011). The distribution of the different ethnic groups reflects the geographical diversity of the country with several indigenous people. The majority of Nepal's population

is of Indo-Aryan origin, the remaining are of the Tibetan and Bhatia, inhabitants of Northern Nepal and Mongolian inhabitants of the central belts.

An indigene is literally someone or something that is native to or originating from a given place. Therefore, when indigenous is used purely as an adjective, an indigenous people are a group or culture regarded as "coming from" a given place. In this broad sense almost any person or group is indigenous to some location or other.

As a contemporary cultural description, however, the term indigenous people have a much narrower common meaning. The more restrictive criteria as outlined need to be satisfied in order to identify an indigenous group as such in the sense interpreted here.

The identification of a people as indigenous under these terms can in practice be further refined by examining the nature and status of their interactions with other communities. Such external communities or nation-states are those having some degree of association, claim or control over the same territory inhabited (or formerly inhabited) by the indigenous group.

In this relationship the status of the indigenous people can in most instances be characterized as being effectively marginalized, isolated and/or as forming a minority, when compared to other groups from whom they are distinct, or the nation-state as a whole. They have limited participation and influence over external policies concerning their territorial, environmental and societal governance.

Some major ethnic groups in Nepal are Newar, Brahmin, Chhetri, Gurung, Kirati, Sherpa, Tharu. They are inhabitants for thousands of years. They have their own beliefs, culture and life styles. Among the different ethnic group; the Magar is one of the indigenous ethnic groups of Nepal and distributed throughout the country. The Magars have mongoloid features with yellowing color and belongs to the Tibeto-Burman language speaking family. Actually

their mother tongue is Magar which is originated from Tibeto-Burman family. So their language is influenced by their Tibetan language. The Magar is one of the oldest known tribes in Nepal. However their origin is unclear. They are believed to be of Tibetan descent because their language and dances are similar to those within the Tibetan culture. Some of the Magars live in the plains. Others occupy the lower hills of the Mahabharata lekh while a few inhabitants of the high altitude mountain areas.

Traditionally Magars were classified into higher and lower communities. They have a custom of marrying among their Kith and Kin. A few Magar women do marry outside of the group but the men almost always marry within the group. Theoretically, they can marry any one within the Magar community except members of their own part lineage or with their own father's sisters or their daughters. A man can marry his mother's brother's daughter. However it is considered proper to avoid this relationship. Magar marriages are arranged in a unique fashion. The groom's brother-in-law must go to the bride's family and offer a "bride price" of money and alcohol. If the proposal is accepted further the payments are made. Marriages to maternal first cousins are the most common arrangements. The most distinctive elements in the Magar family kinship is the strong bond between maternal uncles and their nephews. They treat each other with mutual respect because when the nephews are ready to marry his bride will be chosen from among his uncles daughters.

The Nepalese history shows that Magars have gained name and fame being a capable fighter in war. There are several instances in history where Magar and Khas have fought together under one banner for one cause to share the common victory. The 18th century king Prithvi Narayan Shah, the founder of modern Nepal had great confidence in the Khas and Magar troops who together formed the bulk of his military forces. They are popular in military services not only in Nepal but also all over the world. Some young Magars are interested to be recruited to military services in British as well as in Indian army.

According to M.S Thapa Magar, a writer of ancient Magar and Khas script, “Magars are migrated from Pamir of China in their ancient stone age or hunting period to Island of India nearby four thousand years ago.”

According to Pandit Saratchandra Das, “Magars enter into Nepal from the valley of Kanpa in Tibet between fifth and sixth century.”

In the past, Magar had their own small state called “Chaubise Raja” or “Barha Magarat” and “Baise Raja” or Athara Magarat.” Despite their glorious history and legend Magars are lagging behind in the socio-economic and politically in Nepal. Magars traditionally engage in subsistence agriculture pastorals, craftsmanship and hunting and in the military. Magars are renowned for the honesty, discipline and good humor which account for their military success. However these days Magars are also in the field of other profession like medicine, education, civil services, laws, journalism, development, aviation and politics. The Magars are prominently represented in Nepalese military as well as in British and Indian Gurkha regiments along with Gurung, Rai and other martial ethnic group from the hills of Nepal.

Kham Magar is minority ethnic group in Nepal living mainly in high land areas of Rapti zone which was core of a confederation called “Athar Magarat”(eighteen Magar kingdom) extending from the Kaligandaki river west to the Bheri. East of the Kaligandaki was a second confederation called “Barha Magarat” who spoke different but related dialects. There are two major groups of Magar (the Eastern and Western) and which are further divided into a number of clans. The Magar language which is divided into four groups and gives the people a distinct tribal identity. This linguistic classification is important in understanding the Magar tribes. Kham Magar further west of the Barha Magaranth, Magars has a different origin legend. There are four brothers, so says the legend, and one day they went hunting but got lost. They camped at a place and desributed the chores todo. From there four brothers the carious jats or tribes emanated.

The Magar king of Palpa and Butwal Mukund Sen invaded and conquered the Nepal (Kathmandu) valley. It is always understood however that, they have resided round about Palpa from time immemorial and that they were probably earliest settlers from the north. This part of country was formerly divided into twelve districts. Each under its ruler being known as the “Barha Magarat” among the people there are three languages. Linguistically Magars are categorized as Magarkura speakers, Khamkura speaker Magar pang speaker and Kaike speaker.

After the restoration of democracy in 1950, the people of Nepal are once again optimistic but overall economic condition of the country has not changed. Political parties spend their time struggling for power among them instead of trying improvement. Although, the ethnic groups are considered as a backward in Nepal and numerous seminars are held in the names of tribes, communities and ethnic groups to uplift their life and to preserve them but solution has not been implemented.

Now the Magars have formulated an organization named “Langhali Samaj” in 1985 which later converted into “Nepal Magar Association” in 1993 and the major objectives of this organization was to unite and develop the Magar community in respects of social and cultural development.

## **1.2 Statement of the Problem**

Magar people are poor. Mostly the Magar people are engaged on agriculture (60%) and they practice traditional farming system (VDC Report, 2013). They have no knowledge about modern farming system. They don't have irrigation facility. So, the total production of food grains is not sufficient to the Magar people to maintain the livelihood for the whole year because of this some young Magar people go to India to earn money while some on foreign countries. Those who haven't gone to India and who haven't capacity to go on foreign countries work as daily wage labors in the nearby village. Their rate of wage is also very low and they get full time employment in agriculture in peak

season only. All these matters show that depth of poverty of the people Parroha is co-related between poverty and living standard.

Another problem of the developing country is the poverty caused by the low level of income. The poverty and income inequalities is mainly created from unequal distribution of income, low level of income, unemployment, corruption, lack of policy implementation, inequality in wealth distribution, very weak economic and resources base and insufficient and poor mobilization of resources.

Although the government has implemented the developmental programme to uplift the living standard of the rural people. The Magar people of Parroha VDC have faced problem of similar type as the other are facing. This study focuses on the socio-economic condition of the Magar people in Parroha VDC of Rupandehi district. Specially, the research will address the following research questions;

- What are the socio-economic conditions of Magar in Parroha VDC.?
- Why the Magar people of Parroha VDC live in miserable conditions?

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

The general objective of this is to assess the present socio-economic condition of Magar people in Parroha VDC of Rupandehi district. The specific objectives are as follows:

- To describe the demographic, socio-culture and socio-economic conditions of Magars of Parroha VDC.
- To analyze the general life style and other economic activities on Magar culture.
- To suggest a set of recommendations.

#### **1.4 Rationale of the Study**

This is a study of ethnic group, who are struggling for their existence. Nepal is a collection of ethnic groups. Nepal should be proud of its cultural diversity, i.e. the identity of Nepal.

Actually, the socio-economic status represents the standard of living of people of a particular community and there is no any previous study of the Magar community of Parroha. So, this study which is going to find out the present socio-economic condition of the magar people of Parroha village. This study will help to find out the basic sources of living, to find out the reason of backwardness, the changing pattern of life style and so on. In the Same way, it will be fruitful to find out the way of living customs, traditions, occupations, languages religion and several other aspects of the people of Parroha. This will also be helpful for the planner in planning micro level plans, developmental plans and programmed to improve the economic and social condition of Magar people of Parroha. The finding from the study will also be good resource for those who trend to study this tribal group.

This study is micro level study and tries to capture a single group that is Magar especially living in Parroha VDC. This study and is important for the policy makers and the donors who are making assistance for uplift of poor people. It helps to know what Magar community is getting the benefit from program sponsored by government and non-government organization. It helps local administration or the government and donor to know the economic condition of Magar and to formulate plans and project.

## **1.5 Limitations of the Study**

Each and every study has its own limitations. Likewise this study is no exception.

- This study aims to study the socio-economic status of the Magars of Parroha VDC which is a micro study that attempts to explore the socio-economic status of Parroha VDC.
- The present study is being undertaken for the partial fulfillment of requirement of M.A. Degree. This work for dissertation writing is obviously constrained by time and resources.
- All the information in this study has been based on the data collected by the dissertator.
- This study is a micro level not a macro level.

## **1.6 Organization of the Study**

The research is divided into six chapters. The first chapter introduces the background, statement of the problem, objectives of the study, rationale of the study and limitation of the study. The second chapter reviews some recent literature. The third chapter is related with research methodology which explains the methods of data collection, analysis and interpretation of the data. The fourth chapter is related with an introduction of the study. The fifth chapter analyzes data presentation and analysis. And at last, the sixth chapter concludes the summary and recommendations.

## **CHAPTER- TWO**

### **REVIEW OF LITERATURE**

This study focuses on the socio-economic conditions of Magar community and impact of socio-economic condition in other aspect such as cultural, religious and political aspects of Parroha VDC.

According to the Concise Oxford Dictionary 'socio-economic' means relating to or concern with interaction of social and economic factor. Status is a complex of many elements including economic political, social religious and other relationship. It is certainly not easy task to assess the social and economic status of people.

The term 'Socio-Economic Status' means in a system of social stratification. It refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that these are distinct social classes (Bhusan, 1989). The socio-economic status of people isn't entirely dependent upon the circumstance of being a wealth but also upon the circumstance of age, ethnic life style, geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frameworks.

There are several studies have been done on Magar community. Many foreigners' scholars and Nepali anthropologists have research about it. Some of them have been reviewed and presented their opinion but not even a single study has been done about the preferred area. Here, to understand the socio-economic status of Magar community; following two framework have been used.

## **2.1 Theoretical Framework**

Hitchcock (1965: 110) said the Magars of Banyan hill are subsistent farmers and buck of their food comes from maize, millet, wheat and barley. They grow rice, irrigates land. Almost all Magar carry on sedentary agriculture with emphasis on millet, maize and rice in irrigate land. They have strong influence of Hinduism. Their house language in Tibeto-Burman dialect called Magarkura.

Thulung (1985: 30) said the ancient tale of Mongolian, Magars migrated here in Nepal from Rupsagar, it is called Iraq and Iran. Then, they established the state of Magadh and ruled by the king of Jara Sandhi. The king was belonged with Kaurab and Bhim killed him. Therefore, the remaining Magares went to the Northern part and entered into Nepal for settle.

Hedrick and Hedrick ( 1972:94) described the Magars are found in areas to the south and west of the Gurungs, in Palpa district and joining areas to the west of Kathmandu valley. They were among the first Nepalese to come into contact with immigrants from India. Magarkura is the language of many of the Magars. They are skilled craftsmen, bridge-builders and blacksmiths. They manufacture bamboo panniers, baskets, and mats.

## **2.2 National Context**

Bista (1976:64) described the Magar economy depends on agriculture. The grow the standard good grains, corn, millet, wheat and barley in the dry terraced field. Besides these many varies of vegetables and fruits are grown up by them. He explains about the occupation of Magars as some Magars also sheep and goats and some work as craftsman. The Magars are living in northern parts have become quite prosperous by engaging in long trading that takes them from near northern boarder the Terai. Magar constitutes the largest number of Gorkha soldier outside Nepal. They have been providing active duty in India, Malaysia and Nepal, getting remitting regular money to their families

as well as retired soldier's drawing pensions from various military sources. Quite a number of Gorkhas have attained the rank of commanding officers like colonel and majors in India British Regiments as well as in Royal Nepalese Army and police, where they are even enrolled.

Gharti (2005:189) described the Magar communities are living nearly an distance of Nepal and they are not coming here from remote places. It shows that in their ancient report, they used to settle here and there for hunting in their life style. Instead of it some of the Magars are migrated from here to other places.

Baral (2005:78) described Magars were defended in the war of Tibetan in Kangpachang with Sherpas and migrated to Nepal. The king of Nepal ruled cruelly with Sherpas and over tax was loaded to them. So Sherpas stood in the revolution. They won the war some of them were able to survive in the war and they migrated to Nepal.

Rana Magar (2007:59) described Magars do not speak some languages. They do not speak in accordance with the places. They have their unique language, culture, dress up; it shows different kinds of their study. Some of the languages are Magar Dhuku, Magar Pang and Kaike. "Magar Dhuku" is spoken in twelve Magar regions, twelve Magar regions are Palpa, Syajha, Tanahu, Nawalparasi, Gulmi, Kaski, Udayapur, Mahottari, Sindhuli etc. "Magar Pang" is spoken in eighteen Magar regions. They are Rolpa, Rukum, Baglung, Salyan, Pythun, Dang, Kailali, Surkhet districts. In literature and being popular languages it is also called "Magar Kham" language. In this way "Kaike" language is spoken in Sahartakot of Dolpa district. This language is endangered and its existence is going to be removed because there are only about thousands speakers of the total population.

Shrestha and Singh (1987:105) described most of the Magars are craftsmen, though some Magars who have their own land take up agriculture. Some work as miners, some work as basket weaver or painter, wine keeping engraving

design of flowers by round slender bamboo pens and have been manufacturing Nepali paper. The Magar are animist due to influx of Brahmin from the Indo Genetic plains. They are gradually been manipulated in to the acceptances of hinduism. Today most of the Magars are Hindu tribes in the country. They workship the trinity like Brahma, Bishnu and other Hindu local deities. They celebrate all the Hindu festival like Dashain, Tihar, Maghe Sangkranti, Saune Sangkranti, Teej etc. The important sources of income are army service. Even since 1815, Magars together with Gurung, limbu and Rai from the backbone of British Gurkha Brigade. There are Magar soldier who have decorated with Victoria Cross.

Shrestha and Singh (1987:17) noted that by the nature Magars are jolly and they enjoy the music, singing and dancing. They have different kinds of dance namely singaru and pasari dance. The singaru dance looks like the peacock dance. The Magars are renowned for their honesty, discipline, courage and good honor which account them success in military services. British highest decoration for bravery. They are also working in Indian army. So army source bring additional income to Banayan hill because there are pension soldiers as well as has been working in army services. Their houses are built according to the style of the areas. They live in most traditional is the two storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in western communities are round or oval in shape and washed with ochre or reddish mud. Magar houses in the eastern hills are never round and are most often white washed. They have stone wall wooden single roofs and are two strayed with a veranda along the front.

The Magars sacrifice (pooja) which are made at the place where it is believed the god lives. The sacrifice is made by an unmarried young male called Pujari. The Pujari takes bathes and puts on a clean white lion clothes and worships god and godliness (p.27)

Bhattra (1993:8), in this thesis, tried to analyze the extent of inequality in the distribution of income and consumption expenditure.

The total population size is the total number of household of Rajbangsi throughout the VDC. Sample is taken 60 households 6 from each ward and other household from elsewhere by judgment method. Structure questionnaire have been used to collect the requirement information. To analyses the data various statistical tool such as F-test, R-square, slandered deviation, log normal variance, electro frigyees etc has used. He found that average house hold size is 9.27 and largest family size is 21. The literacy rate is very poor in that community. 78.24% population is illiterate, 20.86% have school level education and only 0.90% has higher level education. Only 41.91% population among the total are economically efficient and active. Large parts of the population are engage in agriculture. Only the few people involve in business and services sectors. The MPC is 8.83 and APC is 0.9446 and autonomous consumption is Rs. 7806.07 for the entire household of Rajbangsi (p.45).

So to improve the economic condition of that community he recommends that technological knowledge should be increased and spread all over the several economic sectors. Employments opportunities should be increased and government expenditure should be channeled to the employment generation sector. The school level education should be compulsory. Since they have very few land ceiling of land holding right should be reduce and redistribute the marginal land to the land less people. Awareness programmed should be organized for their banking habit (p.60).

Limbu (2002:26) in his thesis tried to analyze the income structure and consumption behavior of limbu, along with to observe inequality in distribution of income among the sample house hold. From this study he found that financial status of limbus is strong as the most of the household are servicing either in British-Gorkha regiments or in other western countries. Very nominal percent of the family member are found working in Nepal. 60.9% of total

population was found economically active. Among sample household have 86% household have their own house and 98% household have their own land.

Sharma (2002:120) in his book said, Hrunts were migrated from northern part of the world and Hephthalites were migrated from central Asia and they incorporate each other. Later, these Hrunts were called Magar. The total population of Magar of Nepal is 7.14% or 1622421.

Magar's origin is basically found in hill regions of western Nepal. Most of their religion is Buddhism and their language is Magar Kura, depicts their affinity to the Tibeto-Burman tongue and culture. Farming, military service, weaving, hunting, and fishing are their major occupations. Their settlement pattern includes not only the geographical location and position of house such as cluster or scatter and so on but it also includes the whole way of living such as housing condition, dressing pattern, food habits etc. So, to improve the economic condition of Magar people in that VDC, technological knowledge, awareness, employment opportunity, school level education, redistribution of land should be necessary and government expenditure should be channeled to the employment generation sector. It helps to priorities to this area to find out the realistic situation of Magar community.

## **CHAPTER- THREE**

### **RESEARCH METHODOLOGY**

A systematic research study needs to follow a proper methodology to achieve the predetermined objectives. Research methodology is a sequential procedure and methods to be adopted in a systematic study.

This chapter discusses the rationale of the selection of the study area, the research design, universe and sample, nature of data and collection of data, collection instruments and data analysis.

The researcher is closely acquainted with Parroha. So, familiar with this area it will be easy to acquire relevant data and information from the Magar community. Hence, this is an appropriate idea for the selection of study area. This study is based on primary level of information, some of the secondary level of information also has been used whenever necessary.

#### **3.1 Research Design**

This study is explanatory as well as descriptive in nature. This study is explanatory in nature because it plans to find out the problems and the causes of the problems. It is descriptive in nature because it describes the economic condition of the Magar community in sequential order. This study has been designed to meet the above mentioned objectives of understanding the economic condition of the Magars residing in the Parroha VDC.

#### **3.2 Nature and Sources of Data**

This study is based on both primary and secondary data. Primary data are collected from the field. During the field work, structured questionnaires were applied to do the household survey. In addition, participant observation was applied too. The secondary data are collected from the VDC record, District Development Committee of Rupandehi, CBS population census and relevant literature from library.

### **3.3 Universe and Sample**

The research was conducted in Parroha VDC in Rupandehi. According to the CBR 2068 B.S of Parroha VDC, the total households in the village are 5298. Households belong to differently district castes and ethnic groups and total population is 28016. There are altogether 770 households of Magar people with population 4620. Among the 70 households was selected for the study. Sampling has the vital role in any research. So, in this research, seventy respondents were selected on the basis of sampling. Systematic sampling method is followed in this study.

### **3.4 Data Collection Techniques**

In order to get desired information and data for the study, following techniques have been used.

#### **3.4.1 The Household Survey**

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

#### **3.4.2 Observation**

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

### **3.4.3. Key Informants**

Adult and old age people of village, school teachers, knowledgeable persons of the village, local leaders and key persons of the VDC were selected as key informants in order to collect information about the socio-economic condition of Magar people of Parroha.

### **3.4.4 Questionnaire**

Data are collected by the investigator personally by asking questions given in the schedule one by one and notes down their reply on the schedule.

### **3.5 Data Analysis**

After collecting various data, the data are manually processed with simple tabulation. Information on geographical setting of the village, family structure, housing condition, festival celebration, sanitation has been descriptively analyzed. Information obtained on marriage, education status, population composition, economic status, income and expenditure have been descriptively and statistically analyzed. The statistical tools and techniques used in the study are very simple. Most of the data have been calculated and tabulated with simple percent.

## CHAPTER-FOUR

### AN INTRODUCTION OF THE STUDY AREA

#### 4.1 Background

Rupandehi district is more developed among six district of Lumbini zone in the western development region of Nepal and well settled place. There are 69 V.D.C and 2 municipalities. The headquarter of Rupandehi district is Bhairahawa. The total area of this district is located in Terai. There are seven administrative regions for election. Nawalparasi, Kapilvastu, Palpa, and Uttar Pradesh of India are located the east, west, north and south respectively. The total area of this district is 1360 sq. k.m. and the height of this district is from 100m to 1223m. The width is 25 k.m and length is nearly 45 k.m. (CBS, 2011). Mahendra highway is situated east, west district and Tinau River is there. Development works are going on comparatively better and the large population of people migrated from neighbouring district. The major castes of there; Tharu, Magar, Chhetri, Barahamin, Gurung, Newar, Damai, Kami, Sharki, Loath, Muslim, Harijan, Kumal, Kurmi, Dhobi, Mallaha etc.

Popularity of this region is spread all over the world due to the birth place of Gautam Buddha viz. Lumbini and mawali Devdaha village. Other supportive historical facts are found in the region such as fossil found of Ramapithecus, Jitgadi, Manimukunda. The climate is tropical and changeable climate.

The study area is situated in Rupandehi district out of 69 VDC and 2 municipalities in district, Parroha VDC has been selected to carry out the research. This VDC borders with Butwal municipality and semlar VDC to the east, mountains of Palpa district to the north, Dudhrakshya VDC to the west and Khadawa Bangai VDC to the south. This VDC is located about 40 K.m north-west from the district headquarter Siddhartha nagar and about 10k.m west from Butwal city.

## **4.2 Introduction**

Porraha VDC is situated to the western part of Butwal and the lap of chure bhawer region. Green forest area and well settlement area are there. It is beautiful due to the region of natural beauty. Different streams and rivers such as Ghamaha, Sukauli, Bauraha are flowing through the VDC. Introducing jungle area agriculture fields are sufficiently available where farmer grows different kinds of crops.

The total area of this VDC is nearly 4,591 heक्टर. There are 5,298 houses, people are settled there who migrated from Palpa, Gulmi, Syanja, Argakhachi, Baglung, Rolpa, Rukum, Parbat etc. and residence of Tharu and Madesi. The total population is 28,016 where 13,920 female and 14,096 males. Most of the people are hindus and some of them are muslim, Christian. Main settlement areas are Lakhanpura, Pargatitol, Rajmargtol, Shantitol, Sisu Danda, Bhata, Kashipur, Parroha Prameshwor, Horniya, Bharsalitol, Darkhasi, Jharbaira, Parsawal, Puspanagar, Rambasti, Ranibagiya, Bankatta, Barhamachok, Sorauli, Leduwa, Kusma, Doyra, Seruwa etc.

Parroha is one of the faciliated VDCs. The area is plane and fertile land. Farmers are growing enough paddy crops and so on. But fertile lands are changing in plotting for settlement so production is decreasing gradually. Paddy crops, wheat corn, lentil, bean, mustred, potatoes, are the main produced crops, vegetables are sold in Hartbazzar and Butwal. There are three community forest, they are Parroha, Bolbam and Sainamaina. Mainly the climate is too cold in winter and too hot in summer, so it is tropical and changeable.

### **4.2.1 Total Population of Parroha VDC**

Parroha VDC is located in Terai region. According VDC, the total population of Parroha VDC is shown by wards which are given in the following table 1:

**Table No. IV-1**  
**Distribution of Sample Population by Wards.**

Ward No.	Household No.	Total Population
1	1361	6780
2	526	2888
3	274	1577
4	635	3241
5	737	3856
6	1188	6438
7	125	719
8	125	676
9	327	1841
Total	5298	28,016

Source: VDC, 2013

The table no. 1 shows population and household no. of Parroha VDC in different wards. In ward no. 1 there are 1361 households and total population is 6780. Similarly, in ward no. 2,3,4 and 5 total households are 526, 274, 635, 734 and total population is 2888, 1577, 3241, 3856 respectively. Compare between all wards, in ward no. 6 more households and more population than other wards. 1188 households and 6438 population lies in this ward. Finally next 3 wards: 7, 8 and 9 total households are 125, 125 and 327. The total population of those 3 wards 719, 676 and 1841 respectively.

#### **4.2.2 Total Population of all Castes in the Parroha VDC**

The total population of all castes in Parroha VDC by wards shown in the given table no.2,

**Table No. IV-2**

**Distribution of Sample Population of All Castes by Wards**

Ward No.	Brahmin	Chhetri/Thakuri	Magar	Tharu/Gurung/Rai	Dalit	Hindu Madhesi	Muslim Madhesi	Total
1	2554	1301	520	1936	469	0	0	6780
2	348	150	108	1732	550	0	0	2888
3	84	192	248	890	132	6	25	1577
4	1091	773	351	565	461	0	0	3241
5	1505	364	630	1111	247	0	0	3856
6	2184	1044	1826	367	1000	18	18	6438
7	4	2	420	293	0	0	0	719
8	155	32	70	397	22	0	0	676
9	517	207	448	412	257	0	0	1841
Total	8442	4065	4620	7702	3138	18	43	28016

Source: VDC, 2013

According to the above table no. 2 shows population of all castes in Parroha VDC by wards. In this VDC, 8442 people belongs to Brahmin, 4065 people are Chhetri/Thakuri, 4620 peoples are Magar, 7702 peoples are Tharu/Gurung/Rai, 3138 peoples belongs to Dalit, only 6 peoples are Hindu Madhesi and in Muslim Madhesi caste, there are 43 peoples. The highest population is in Brahmin caste and lowest population of VDC is in Hindu Madhesi caste.

**4.2.3 Total Population of Magar Caste in The Parroha VDC**

According to CBS 2068 B.S. of Parroha VDC, the total population of Magae caste of the study area is 4620 where 2334 female and 2286 male. The total wards of this VDC are 9.

**Table No. IV-3**

**Distribution of the Sample Population of Magar Caste by Wards.**

Ward No.	Household No.	Total Population
1	95	520
2	24	108
3	37	248
4	54	351
5	105	630
6	290	1825
7	76	420
8	12	70
9	77	448
Total	770	4,620

Source: VDC, 2013

The table 3 shows the population distribution of Magar people in different wards. Total households 770 and population 4,620. Among 770 households 95 households in ward no 1, population is 520. Out of 4620 population 108 population in ward no. 2. Where as in ward no. 3 and 4, there is 37, 54 households and 248, 351 population. In ward no. 5, 6 there are more households and population of Magar people than others wards. Where in 105, 290 households 630, 1825 Magar people lives respectively. Eventually the next three wards 7, 8 and 9 the households are 76, 12 and 77 then total Magar people of those three wards are 420, 70 and 448. As shown is the table graph compare among the altogether wards low households and low population in ward no. 9.

#### **4.2.4 Academic Status of Parroha VDC**

In this study area majority of the household are found literate. Table no. 4 shows the literacy scenario of the study area.

**Table No. IV-4**

**Distribution of Academic Status of Parroha VDC**

Ward No.	SLC Pass	I.A. or HSLC Pass	B.A. or Equivalent	M.A. or Equivalent	Ph.D	Total
1	551	368	169	72	3	1163
2	161	68	10	4	3	237
3	66	18	1	0	0	85
4	433	194	64	19	0	710
5	443	179	75	19	3	719
6	617	220	82	127	3	949
7	24	1	0	0	0	25
8	29	21	9	1	0	60
9	119	60	33	10	2	224
Total	2442	1129	443	152	13	4172

Source: VDC, 2013

The total SLC pass or equivalent number of Parroha VDC is only 2442. 1129 people pass IA or equivalent, 443 people passed Bachelor degree or equivalent, 152 people passed Master degree, 14 people earned Ph.D. ward no. 1 is more educated, 1164 people earned academic qualification. Less no. of people earn academic qualification in ward no. 8.

**4.2.5 Status of Income of Parroha VDC**

Annual income source of people in Parroha are agriculture, animal husbandry, business, cottage industries, jobs, pension, going to abroad, labours etc. in such way expenditure of people are food, cloths, education, health, festival and entertainment, expenditure of the industries and loan etc.

#### 4.2.6 Annual Income of Parroha VDC

Parroha VDC is one of the sample VDC of Terai region. There are 9 wards, and people are living together. Each ward has different castes. According to the CBR 2087 B.S of Parroha VDC, the annual income and their titles are different which are given in the following table 5:

**Table No. IV-5**  
**Annual Income of Parroha VDC**

S.No	Particular	Income (Rs)
1	Shelter Tax	2,18,805
2	Registration Tax	2,27,903
3	Grosser market Tax	1,84,425
4	Rent	2,40,000
5	Business Tax	30,805
6	Fee	3,75,626
7	Government Donation	21,57,065
8	Map registration	2,54,171
9	Social reform programme	49,26,000
10	Assembly hall tax	13,450
11	Selling income	4,300
12	Project of DDC donation	2,50,000
13	Retired fund and interest	2,07,046
14	Filing	32,990
15	Punishment	3,600
16	National literacy and awareness	1,13,830
17	Drinking water and sanitation	1,00,000
18	Donation of DDC	1,00,000
19	Witness of Land buy in community	51,000

Source: VDC, 2013

The table 5 shows the annual Income of Parroha VDC, Income sources of Parroha VDC are different, likewise from shelter tax Rs. 2,18,805, registration tax Rs. 2,27,903, Grosser market tax Rs. 1,84,425, Rent Rs. 2,40,000, Business

tax Rs. 30, 805, Fee Rs. 3,75, 626, Government donation Rs. 21,57,065, Social reform programme Rs. 49,26,000, Assembly hall tax Rs. 13,450, Selling income Rs. 4,300, Project of DDC donation Rs. 2,50,000, Retired fund and interest Rs 2,07,046, Filing Rs. 32,990, Punishment Rs. 3,600, National literacy and awareness Rs. 1,13,830, Drinking water and sanitation Rs. 1,00,000, Donation of DDC Rs. 1,00,000 and witness of land buy in community Rs. 51,000. Among these title of income sources, higher income from government donation.

#### **4.2.7 Occupation and Employment Status of Parroha VDC**

Agriculture and animal husbandry is the main base of economic development of Parroha VDC. Most of the people depend on agriculture. People are trying to improve economic status by running business, jobs, labours, cottage industries. The large number of people is in India to do their jobs. Activities of academic development of VDC are as follows:

##### **4.2.7.1 Include in Occupation**

**Table No. IV-6**

#### **Distribution of People in Occupation and Business**

Ward	Farming	Business	Job	Wages/Labours	Industry	Total
1	1907	238	674	132	8	3035
2	1118	60	101	342	6	1627
3	883	28	59	97	0	1067
4	748	151	271	135	2	1307
5	745	157	191	241	15	1349
6	1160	158	383	224	7	1932
7	322	6	0	160	1	489
8	273	12	39	37	0	361
9	592	18	87	254	1	952
Total	7748	828	1881	1622	40	12119

Sources: VDC, 2013

Many people's occupation is agriculture 63.93% people are engaged in jobs. In traders 828 people and 1881 Or 15.15% people are in employment. 1622 people or 13.38% people are in labour or wages employment. 40 people runs industries. Thus job or profession 43.25%. Children, old people, unemployed needs to eat without doing works. People are not enjoyed totally in their life. Different kinds of works like business, animal husbandry, etc did not take total time of the workers. Seasonal workers are employed and the rest time creates unemployment.

#### **4.2.8 Industrialization Status of Parroha VDC**

Industry plays the important role to develop economic status places. People got opportunity to do the work and government will get taxes. Sonam wood mill, Anmol Grill industry, Bhairav Furniture industry, Pukar Grill and Balti industry, Chaudhary rice mill, Manakamana brick industry, Bolbam Kasar and Kankrit industry, Family medical industry are available in Parroha VDC. The annual income is about one crores and fifty lakhs from industrial field. Industries pay income tax and nearly 82 people get employment in this field.

## **CHAPTER – FIVE**

### **DATA PRESENTATION AND ANALYSIS**

In this chapter, the collected data and information are analyzed to find the objectives of the study area and major finding of the study are derived. In this chapter, the brief introduction of the Parroha VDC with Rupandehi district is also included. Social character, life cycle ceremonies and social services like health, sanitation, education and occupation of Magar are also included along with it.

#### **5.1 Settlement and Dressing Pattern**

Settlement pattern includes not only the geographical location and position of house such as clusters or scatter and so on, but it is also includes the whole way of living such as housing condition, dressing pattern, food habits etc. the settlement of Magar of Parroha is found typical. The positions of houses were found scattered. Most of household has shed for livestock and cattle's nearby their houses.

The Magar people of Parroha live in the house with roof made of Khar, slate, Chath and tins. The walls are made of stone and mud, wooden planks. They have veranda in front of the house which are used to welcome the guests and visitors. Most of the houses are two strayed A Bow door way leads to the main ground poor which is used for kitchen and upper floor is for bedroom and store. There is no good system of ventilation and chimney.

The male people wear shirt, pant, Daura-Suruwal and female use Sari, Dhoti, Cholo etc. Ornament consists of Phuli on their nose and Jhumka Bulaki on ear. Bala Chura on their hands and Pote Mala on their necks. But it is decreasing in new generation. The utensils they use are Kasauundi Karai, Tawa and Gagri used for water storage.

## 5.2 Social Characteristics

### 5.2.1 Demography

Population problem is a genuine problem and there is very high rate of population growth in Nepal. The annual growth rate is now estimated 1.35 % (census 2068). The total population of Magars of Nepal is 1887733 which is 7.125% of total population (population census 2068). The total population of Parroha VDC was 28,016 (male 50.31% and female 49.69%) (VDC profile of Parroha 2068 CBS). Among them 770 household belongs to Magar people. The total population of Magar in Parroha village was about 4620 with male 2,286 and female 3,334. The total households of Magar in this village was 770 and 6.0 is the family size. Out of 770 households 70 household were taken as sample for the study. In the 70 sample household's total population was 310. The males were 160 (51.61%) and females were 150 (48.39%) the average household size was 4.43 (Field Survey, 2013).

**Table No. V-1**

#### **Distribution of the Sample Population by Age and Sex**

Age Group	Sex					
	Male		Female		Total	
	No.	%	No.	%	No.	%
0-14	28	9.05	26	8.39	54	17.44
15-60	124	40	118	38.06	242	78.06
61+	8	2.56	6	1.94	14	4.5
Total	160	51.61	150	48.39	310	100.00

Source: Field Survey, 2013

The age and sex structure provides the composition of total population. The above table 7 gives the age and sex structure of population of the villages taken as sample. It shows the young population (the age group to 14 years) comprises 17.44%. The economically active population (age group 15 to 60 years) is 78.06% and 4.5% are population of 61 years and above.

The above figure no. 1 shows, the population of Magar in selected area. On the x-axis belongs to age group and y-axis belongs to population. In 0-14 years there are 28 male and 26 female. Similarly active age group is 15-60 years, in this group 124 male and 118 female. On the other hand, above 60 years where is 8 male and 6 female.

### 5.2.2. Sex Ratio

The sex ratio shows the balance of sexes in a population. The data shows that the sex ratio is 106.66%. The ratio is higher than the national sex ratio (94.16 males per hundred female) (census 2068).

**Table No. V-2**

**Distribution of the Sample Population by Sex Ratio**

Age group	Sex				
	Male		Female		Sex Ratio
	No.	%	No.	%	
0-10	20	6.45	14	4.52	142.8
11-20	38	12.26	22	7.096	172.72
21-30	26	8.39	38	12.26	68.42
31-40	24	7.74	30	9.68	80.00
41-50	16	5.16	24	7.74	66.66
51-60	28	9.03	16	5.16	175.00
61+	8	2.58	6	1.96	133.33
Total	160	51.61	150	48.39	106.66

Source: Field Survey, 2013

The above table 8 shows the sex ratio of Magar people in the village. The population has highest sex ratio of 175 in the Age group of 51-60 and lowest 60 in the age group of 41-50. The age group of 0-10 has 142.8 and 11-20 has 172.72. The age group of 31-41 has 80 and 61+ has 133.33. The sex ratio of Magar people has 106.66 which is higher than the National Sex Ratio.

### 5.2.3 Dependency Ratio

Dependency ratio shows the proportion of economically active and inactive population. In Nepal, the age groups 0-14 are considered as economically inactive people and in the same way the age groups of above 61 are also considered as economically inactive people. The age and sex structure (see table 7) of the population shows that out of the total population 17.44% are young people and 4.5% are old people. The dependency ratio is 36.36% which is lower than the national dependency ratio 65.92(% working-age population) (WBR, 2012). The data indicates that 78.06% people are economically active.

However in the study area, the children were seen actively involving in household keeping, taming goats and cattle, child care, grass cutting, collecting fire woods, fetching water and other small works of agriculture. Most of the female adults were responsible to cook foods and young females to look their younger siblings.

### 5.2.4 Literacy

The ability of reading and writing is called the literate in Nepal. The CBR also suggests the ability to read and write one's own name as literate. The literacy status of Magar in the village has been presented in table V-3.

**Table No. V-3**

#### **Distribution of the Sample by Literacy and Sex**

Age group	Male		Female		Total%	
	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
0-14	24 (7.74%)	4 (1.29%)	22 (7.11%)	4 (1.29%)	14.85	2.85
15-60	124 (40%)		108 (34.84%)	10 (3.23%)	74.84	3.23
61+	8 (2.58%)			6 (1.94%)	2.58	1.94
Total	156 (50.32%)	4 (1.29%)	130 (41.95%)	20 (4.46%)	92.27	7.75

Source: Field Survey, 2013

Table no.9 presents data on the literacy rate by age and sex. Total literacy of Magar community of this village is 92.27 percent. The national literacy rate is 57.4% (Economic Report 2012). The national figure shows 71.6% males and 46.7% females are literate, where as in this village 50.32% male Magars people are literate and 41.95% are female literate. In this village 92.27% are literate and 7.75% are illiterate. The figure shows the well literacy rate in the study area, when compare to the literate rate of Nepal as a whole.

### 5.2.5 Educational Attainment

Education is a means through which human being may bring a better life. Education attainment is more worked for the younger age groups than for the older age groups. But most of the Magar parents are not well educated so they don't understand the well value of education. In spite of sending the children to school, many of the female students are bound to look after children, cutting grass, taming goats and to help the parents at agricultural field.

**Table No. V-4**

#### **Education Attainment by Sex in Study Area**

Level of Education	Male		Female		Total	
	No.	%	No.	%	No.	%
Literate but not schooling	8	2.76	6	2.07	14	4.83
Primary	22	7.59	38	13.10	60	20.69
Lower Secondary	20	6.91	26	8.97	46	15.86
Secondary	54	18.62	34	11.72	88	30.34
Higher Secondary	38	13.10	20	6.91	58	20.01
Bachelors	12	4.14	12	4.14	24	8.28
Total	154	53.10	136	46.89	290	100.00

Source: Field Survey, 2013

The above table 10 shows the school attainment by sex in community of Magar at village. The literate people were 53.10% of male and 46.89% of female, where; literate but not schooling is 2.76% of male and 2.06% of female. The

total number of students in different level of school and high school were 290. Among them 20.69% students have been attending in primary school with each 7.59% of males and 13.10% females. About 15.86% of people have been attending in lower secondary school with 6.91% of males and 8.97% of females. There were 30.34% of students have been attending in secondary level where 18.62% of males and 11.72% of females. 20.01% of students have been attending in higher secondary level where 13.10% of male and 6.91% of females. Only 8.28% of students have been attending in higher secondary bachelor where 4.14% of males and 4.14% of females. Among the total educated people 53.10% of male and 46.89% of female have been receiving different levels of education. The less number of females involved in secondary and higher secondary level of school is due to work in agriculture, taming cattle and lack of education of parents. The equal number of males and females involved in bachelor school. From this data, it shows that in level of primary and lower secondary, the female students attending more.

The given figure no. 2 shows that, education attainment by sex in study area. Level in x-axis and number of people in y-axis. The number of people who are literate but they cannot learn from the school, there are 8 males and 6 females. Primary level education attainment people are 22 males and 38 females. 60 males and 26 female have got lower secondary level education. Similarly 54 males and 34 females are attainment secondary level education. In the study area Magar people attainment higher secondary level education and bachelor level education also. Whereas 38 males and 20 females in higher secondary level and equal number of sex in bachelor level of education.

### **5.2.6 Language**

The Magar people speak the language of Tibeto-Burman family and this indicates that they are quite related to the people from the north. But Magar people have consists at least three mutually unintelligible dialects some Magars speak Tibeto-Burman, few speak Tibetan and all speak Nepali as a second

language. The total population of Magar of Nepal recorded by (CBS, 2068) is 1887733 which is 7.125% of the total population but only 788530 people speak Magar language as there, mother tongue. But in study area no one of the Magar people speaks the Magar language. The total population of Magar of the study area recorded by VDC.CBS, 2068 B.S is 4,620 which is 26.03% of the total population only 1,203 people speak Magar language. The study area was populated by Kshetri, Brahmin so the term of Sanskritization occurred there. In this village, all Mager people speak Nepali language for their daily life.

### **5.2.7 Family Structure**

Family means a group of persons whose relationship to one another is based upon consanguinity and who are therefore kin to each other (Davis, 1948:397). Family is regarded as the primary stage of social institution where every child enters into the process of socialization.

We may say family is a group of persons united by the ties of marriage, blood and adaption interacting and enter communicating with each other in their respective social role of husbands and wife, mother and father, son and daughter, brother and sister creating a common culture.

During the field visit, two types of family were found in Magar community i.e. nuclear and joint the nuclear family consists of married couple and their unmarried children the joint family is a group of brothers families living together in which there is joint resident, kitchen and property.

The Magar community belongs to patriarch family because the lineage of children is drawn from the male side of parents and all decisions and plans of the family are taken by the oldest male member of the family.

**Table No. V-5**

**Distribution of the Sample Household by Types of Family**

Family types	Household numbers	Percentage
Nuclear	36	51.43
Joint	34	48.57
Total	70	100.00

Source: Field Survey, 2013

The above table 11 shows that among the 70 families are joint and remaining 51.43% are nuclear families. As the Magar community is traditional, agricultural based, uneducated, more families are joint. The distribution of the sample household by types of family has been shown in the pie chart below.

Figure no. 3 shows that, family structure of study area. There are two types of family. Likewise nuclear and joint. Nuclear and joint family with the percent of 51.43% and 48.57% respectively.

### **5.3 Life-Cycle Ceremonies**

#### **5.3.1 Birth Rituals**

When the members of family know that one has got pregnant then they begin to prepare for days of delivery. Then they take of any health worker or hospital of even at their own home at the time of birth. The next is Nwaran. According to the social tradition, these Magar people they observe the birth pollution for 11 days. They call Brahmin priest for necessary activities. On the 11<sup>th</sup> days there occurred name giving ceremony. But if there is any difficult for them on that day, they can reduce to ninth or even seventh day too. On that day, Gahut (Urine of cow is taken from Brahmin). He gives some sacred words to it and that is sprinkled to the family and even nook and corner of house. At the sixth day of baby they do chhaiti. They believe that on the chhaiti the God comes and writes the destiny of the child on its forehead. Thus, they maintain a whole night of sixth day by singing and dancing with lamp.

Initially the newly delivered mother is cleared and bathed. A priest gives her a cup of Gahut and then sprinkled and the now mother is given some to drink of touch to her lips symbolically then the mother was prohibited to touch the water. In that time, a thread is coloured yellow with turmeric and it is tied to the newly born child's wrist, ankles and waist. Now, the name is proposed on the basis of the eldest people of the family, for instance the name of child is situated for his colour like white faces Gore and dark for kale and also according to the day of birth like Aaite for Sunday, Mangale for Tuesday etc.

### **5.3.2 Weaning**

It is the ceremony of initiation of grain of solid food feeding to the child for the first time. It is done when a child is a boy, gets six months of age and of child is a girl age of at the age of five months.

If it is the first son then it is celebrated with programmes and so on that day, they make the child well dressed and tidy. In a separate pot of rice, one mana and other good foods are cooked. And some Kanya or eldest member of family feed the baby at first then that is preceded by others. At that time various gifts are presented to the child from guests, relatives, neighbours.

### **5.3.3 Chhewar**

When a boy child reached five just after completing fourth years or sometimes at the age of seven or nine, this ritual is performed. The head of the boy is shaved of by mother's brother (mama) for the first time. Date should be decide by priest. The head shaving is done at cow shed, the boy is tied with rope by which cattle used to be tied up during night and he is given sweet and other good foods at the time too. It is done as per saying that before that the child is like cattle noe he becomes culturally an adult man. Now, he can participate in any kind of religious work. If a member of his family dies, now he should not eat salt and should get his head shaved. After shaving his head, Mama gives him a new cap to wear and 'Dachhina' (money as gift). Then every people do

so and the boy should touch their feet. But now the people are slowly giving up this practice.

### **5.3.4 Marriage**

Marriage is an institution which admits men and women to family life. More or less, it is a stable relationship. Horton and Hunt define marriage as “The approved social pattern whereby two or more persons establish a family”. So, marriage is gateway to family life. Wastmarck says, “Marriage is a relation of one or more than one men and women which is recognized by custom of law, and involves certain right and duties both in the case of parties entering the union and in the case of children of it”. So, the pattern of marriage determines the fertility and population growth rate of a society. Nature of marriage differs from society to society. The pattern of marriage is an important factor to determine the fertility and population growth rate of a society. In Nepal, various social customs and traditions are associated with marriage practice, social customs or laws specify as to whom, how and when one should marry and these differ from society to society. In Hindu society, marriage is strong institution which is very much connected to religion. In Magar society specially two types of marriage system are in practice.

- Bhagi Bibah – Love marriage
- Magi Bibah – Arranged marriage

#### **5.3.4.1 Marriage Practice of Magar in study Area**

In the study area there is practice of endogamous type also exogamous type of marriage. Theoretically they marry with the community except the member of their patrilineal age group. According to the tradition they have permit their children to practice cross cousin marriage pattern which is performed (The mama or maternal uncle’s daughter). They have the practice of arrange marriage system. Traditional marriage arrangement were made by parents of couple. Although in same case the young people select their own partner before

their parents make the arrangements. In the study area, there is also practice of inter caste marriage system with.

Two types of marriages prevalent among these people are love marriage and arrange marriage. In the love marriage, there no necessary to be in agreement of the parents of the couple but in arrange marriage, the agreement of parents of the couple is must.

During marriage ceremony, first of all swayamber is performed in the Magar community (Swayamber is the ceremony of the formally choosing one's partner and exchanging of garlands and gold rings followed by wedding procession). The next ritual is Godadhune or washing of the feet of the bride and groom by the relatives of the family. This is done according to the seniority basis and take a long time to finish as there are many in line. Here the couple places their feet on the edge of bowl like vessel and water is poured on their feet and part of that water which trickles of the feet is put into the mouth of the one who is washing. After the Godadhune they give some gift to bride and groom.

The ritual of Kanyadan is performed after Godadhune. After it, the ritual which actually makes this couple married one is the sindur halme where the groom pours Sindur on the hair parting of the bride. At last, the bride is given a tearful farewell and she is sent with her husband and the Janti to their real house of Ghar.

#### **5.3.4.2 Expenditure on Marriage**

Marriage and other social ceremonies are the occasion for the villagers to spend money. People have feeling of competition to spend money in the marriage ceremony. Sometimes their expenditure is higher than their income. They feel themselves more prestigious when they spend more money in the marriage ceremony. Hence, their compulsion to take loan from the money lender and it takes years to repay the debt with interest. There is no system of giving away

dowry to the daughter, dowry is not compulsion. More money is spent in fooding and drinking. This phenomenon creates big problems to Magar people. Some of the Magar people have two wives for a man. There is also more expenditure.

### **5.3.5 Death Rites**

When a Magar person dies, the corpse is wrapped in a white cloth and tied to a bamboo structure. The dead body is carried to cremate place by the relatives and neighbours. They cremate dead body at the bank of Khakabesi Khola near the village. When a man dies, he is burnt, in some case, like a dead of children, he is buried.

The burning process of corpse is initiated by his sons and some other close relatives (Tera Dine Daju Bhai) too. The sons shave their head and by finishing the burring process the son of deceased is responsible to carry certain rituals for 13 days. Since he should not touch anyone in these days, he has to do everything by himself; and other preparation is done by “chhori-cheli” or tera dine Daju Bhai. Son of decease person has to perform their daily activities like going to stream, bathing, pay homage to the social of dead body and cooking food. They are allowed to eat once in a day, they can have fruits. Salt is not allowed for thirteen days. On the 13<sup>th</sup> day, they have to feed those people who had attended to carry deceased body. Malami neighbour and relatives. On that day, married sisters and daughter bring Rakshi-jad, various pickles and meat from their own home and let them/him to eat. Priest is called foe that day. First the son of deceased person should take bath, change new cloths and sprinkle ‘Gahat’ (The urine of cow). After the completion of this ritual he will be eligible to mix with society.

From the third day to every days till thirteenth days relatives and other neighbours bring some kg of rice grains, ghee etc. the son of dead person wears a white cloths, white shoes all over that year. But this is no more in practice nowadays. After one year the son of deceased person changes his dress and

Brahmin makes him pure by sprinkle of urine of cow and he start to wear any other colours of cloths.

### **5.3.6 Religion**

In Nepal, most of the Magara are Hindus. They have been worshipping Hindu God and Goddess because they are believers of the sacred cow and it's urine (Gaunth). They also seem to understand the concepts of charity and the merit to gain which helps one into heaven. In study area, all the Magars believe in Hindu religion. They celebrate Hindu festival, because of their habit of consuming liquors; it has affected their rituals a great deal. Magars invite Hindu Brahimin priests for their rituals and ceremonies. They offer gifts to priests for doing rituals.

### **5.3.7 Festival**

The Magars celebrates many feasts and festivals. They celebrates all the Hindu festivals like Dashain, Tihar, Teej, Maghe Sankranti, Saune Sankranti etc.

In the study area, all the Magars celebrate Dashain as the greatest festival. In this festival, they sacrifice goats, hens, pigeons to their deities. During Dashian, they visit to their relatives and get Tika and blessing from the hands of their parents, superiors and the relatives. It is found that some didn't put Tika but they celebrate by drinking liquor and eating meat.

They also celebrate Tihar, Teej, Maghe Sankranti, Saune Sankranti, Kulpuja and Magare puja. Maghe Sankranti is observed on the first day of month of srawan.

Tihar is also one of the important festivals of Magar people. On this occasion people worship to God Laxmi and play 'Deushi-Bhailo'. On this moment brothers receive Tika from sisters and give gifts. Magars of the study area celebrate the Kulpuja with their own relatives on the month of Mangsir

(Purnima). In this time, they pray to their Kul Devata which helps the well condition of house, animal agriculture etc.

## **5.4 Social Services**

### **5.4.1 Health and Treatment Pattern**

Nepal is an underdeveloped country. It is full of mountains. In Nepal, more people live in remote area. Health services and other facilities are lacking there. People living in remote areas have less opportunity to health facilities. Even in the case of emergency, they do not get proper treatment. There is inadequate or lack of supply of safe drinking water. The village people have the practice of open field defecation. The housing condition is poor and ill ventilated.

#### **5.4.1.1 Health Status and Treatment**

In the village, there is no separate health post. It is little far. In the health post, health workers are not available all the time. There is not supply of sufficient medicine and well equipment. The health status of people is greatly determined by many factors such as the way of living, supply of safe drinking water, health knowledge, money, sanitation etc. in the village, Magar can't go for treatment in time due to the lack of cash. In the village, many of old generation people prefer to get treatment from local faith healers; young people prefer and believe on medical scienc. So we can divide the treatment pattern mainly in two parts in the study area.

#### **5.4.1.2 Modern Treatment Practices**

Mainly, younger and literate people practice this treatment pattern. The people below age of 45 are in this group who believe on medical sciences. These people have knowledge about vaccine to their children which government announced free and available in their own community. They know about modern treatment practice like way of living, drinking of safe water state of

personal hygiene, health knowledge, sanitation etc. But the problem is that they become careless about it and many time their poverty put obstacles.

#### **5.4.1.3 Traditional Treatment Practices**

In Magar community of village, few people prefer to get treatment from local faith healer. In the village there is a local person who was Dhami-Jhankri so the believers have got great problem to treat. The illiterate and older people believe that cause of illness is bad game of evil spirit and modern treatment couldn't recover it. Evil should be satisfied by the people to recover.

**Table No. V-6**

#### **Treatment Pattern in illness in Parroha**

Service Providers	No. of Households	Percentage
Dhami/Jhankri	6	8.57
Health Post	44	62.86
Both	20	28.57
Total	70	100.00

Source: Field Survey, 2013

The table 12 shows that 8.57% of the respondents go to Dhami/Jhankri of traditional healer, 62.86% go to health post and hospital, and the services from hospital and traditional healers use 28.57%. From this group the respondent used first traditional healer than they go to health post, if the problem did not solve. In the study area the eldest people used only traditional healer because of lack of knowledge and health post users are literate groups of people used both sector which is 28.57%. The education about health and awareness of people shows the result of treatment pattern. Now day's people start to prefer health post rather than Dhami/Jhankri. It means, use of Dhami/Jhankri is getting declining. Treatment pattern in illness in Parroha VDC have been shown in the pie chart below:

The above figure no. 4 shows that, treatment pattern in illness of study area. When they suffering from any types of disease, 62.86% Magar people goes to

health post, 8.57% goes to Dhami/Jhankri and 28.57% goes both place Dhami/Jhankri and health post.

#### 5.4.2 Family Planning

Population growth is a genuine problem in the world. Nepal is not exception from it. Nepal is also facing problem of population pressure which is affecting efforts of betterment of the people. The objectives are either to develop resources rapidly or to lower down the exiting high birth rates to maintain balance growth between the subsistence and fertility. The government of Nepal has taken a clear decision in favour of family planning. Large numbers of health workers are working in the urban and rural areas to publicize the success of the programme. Although the programme is not working properly in the study are the knowledge and awareness of family planning seems to be changing in Magars of this village.

**Table No. V-7**

#### **Sources of Information about Family Planning**

Sources	Number of Households	Percentage
Village Health Worker	15	21.43
Health Post	10	14.29
Radio	30	42.86
Friend	13	18.57
Not known	2	2.86
Total	70	100.00

Source: Field Survey, 2013

Table no. 13 shows that out of 70 households, only 2.86% of respondents do not known about family planning. 21.43% have got information from village health worker, 42.86% have got information from radio, 14.29% have got information from health post and 18.57% have got information from friend. The problem is that although many respondents have known about family planning but still they have large size of family. This is either negligence,

carelessness or not internalizing the knowledge. Moreover, it can be said that they come to know about family planning after getting more children. Some females use an oral pill irregularly which is useless. In study area females used more temporary method than male.

The figure number 5 shows that, sources information about family planning. 15 households said to get information from village health worker. 10 households told that, they can know information about family planning from health post. There was given five options to choose correct answer. Among 70 households, 30 households said from radio. Compare between all of the options, most of people said from radio.

The effect of family planning method depends on the regular and continuous use of contraceptives. So, irregular use of these measures can not reduce the birth rate. Similarly, the permanent sterilization have also been done after giving more than 4-5 children. Social and cultural custom also determine the birth rate the concept of children as blessing of God has been changing now a days and people try to manage themselves by the size of family.

#### **5.4.3 Sources of Drinking Water**

In most of the villages Nepal, there no supply of pure drinking water. But in Parroha there is facility of supply of pure drinking water by making water tank. Some villagers have public and private tap and people get water from the public tap. The source of water is tap and water tank. Water is brought through the pipeline from water tank. Villagers have private tap and they can get own tap for the water. Water is supplied from the Parroha drinking water project which was built in Bankatta, Murgiya, Baksad, Mausam Chowk. But the source of water are not enough in view of the local demand. In the rainy season muddy water use to come in the tap. So it is unsafe and harmful for the health. Most of the respondents use local tap. There is no kunwa and Inaar. A lot of villagers are aware aboard safe drinking water.

## **5.5. Economic Condition**

This chapter deals with the factors related to the economy of Magar community of this village. This includes the land and the food production, farming and animal husbandry, salary and wages and income and expenditure system of the village.

The word economy means incorporation of various substances on the adaptive strategy of people to make a comfortable living with their environment. Economic organization is the securing of sufficient production to satisfy the desire of societies. Therefore, economic organization is an evolutionary process and the stages are attached to indicate the development of an economy. While discussing the general feature of Nepalese economy, it is well known that Nepal is an agricultural country. Most of the population live on the rural areas and adopt agriculture as their means of livelihood. Actually Nepali economy is agrarian. Almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in Terai and inner Terai parts of the country. Nepal is facing many constraints on the way of development. Geographical and topographical feature of the country presents a big barrier. Which have always created obstacles in the development process. In the industrial field, Nepal has not achieved significant progress. The level of poverty varies from village to village because of the topographical and land shape variation.

The economic condition of Magar people of this village is poor. The Magar crops of the village are rice, wheat, maize and vegetables. There is underdevelopment and unemployment. So, the young people have to go far away in search for employment. Most of the young people have to go to India to earn money and other young people go to army to earn money. Being illiterate, they get only unskilled work and earn very little money.

### 5.5.1 Main Occupation of the Study Area

Nepal is a agricultural country. It is the backbone of economic status. Its popularity and importance is in GDP. There are different occupations. Parroha VDC is especially depending on agriculture. Besides agriculture, Business, Pasupalan, teaching, services are running in Parroha VDC. Research study shows that indigenious group is Magar caste occupation can be described as in the following table:

**Table No. V-8**  
**Main Occupation of the Study Area**

Occupation	Number of Household	Percentage
Agriculture	42	60.00
Business	10	14.28
Service	12	17.14
Others	6	8.58
Total	70	100.00

Source: Field Survey, 2013

The above table shows that, main occupation of Magar caste in study area. 42 households have agriculture. Business is main occupation of 10 households. Similarly 12 and 6 households said that, main occupations are service and others respectively. Others occupations means: teachings, cattle, watchman, cleaner etc.

### 5.5.2 Agriculture Practices in Community

The agriculture civilization has been started after the stage of hunting and gathering which has been running up till now. It is regards as the primary means of subsistence of people within the environment, which includes food grain production, cash crops, livestock and their products. This is natural that every means of production requires labour. Since, in Nepal, the agriculture is highly labour consuming activity also particularly in the traditional agrarian community.

The agricultural activities of the Magar in the village are largely regulated by the seasonal cycle. The major seasons are rainy and winter. They cultivate the crops in the favourable season. In the rainy season cultivation starts at the onset of monsoon which includes mainly rice and vegetables like cucumber, bean, pumpkins and other green vegetables. And in winter season, main crops are wheat and mustard and potato and vegetables like onion, garlic etc maize is planted in chaitra. Major productions in the village are of rice, wheat, maize and potato. They do not have well irrigation facility although there is a chanced from a stream. They irrigate their field according to palo system. This is due to insufficiency.

**Table No. V-9**  
**Cropping Calendar at Study Area**

Major Crops	Planting Month	Harvesting Month
Rice	Ashadh	Mangsir
Wheat	Mangsir	Chait
Maize	Chait	Ashadh
Mustard Oil	Mangsir	Chait
Potato	Mangsir	Falgun
Kitchen Garden	All round the year	All round the year

Source: Field Survey, 2013

The above table no. 15 shows the planning and harvesting of different crops. It indicates rice is sown in Ashadh to Shrawan and harvest in Kartic to Mangsir. Wheat is sown in mangsir and harvested in Chait Maize sown in Chait and harvest in Ashadh. Almost all people grow rice and wheat in their fields. Potato is also a major product. It is produced for self use and also doe sale in cash. For the kitchen garden, they sowed many types of vegetables in all season to use in kitchen.

**Table No. V-10**

**Major Crops Cultivated by Study Area**

Major Crops	No. of Households	Percentage
Rice	55	78.57
Wheat	5	7.14
Maize	3	4.29
Mustard Oil	4	5.71
Other	3	4.29

Source: Field Survey, 2013

The above table no. 16 shows that many households grow paddy i.e. 78.57% wheat products are 7.14%. In the study area, when people harvest rice than they sown wheat at the field. The table shows 4.29% grow maize and just 5.71% grow mustard oil. Hence, it can be said maize and mustard are not major products. 4.29% households produce other for self consumption and for sale. The wheat and rice are used to make local sand and Raksi which is used during the celebration of the rituals and festivals and also for sale.

Being an agricultural country, agriculture is the backbone of the economy of our country. The quantity of the crop production determines the economic status of the people. Generally, greater size of land holding indicates higher in production and income level. But the productivity per unit of cultivated land is low due to many agriculture inputs such as chemical, fertilizer, improved seeds, insecticide, size of land, ploughing tools and many other reasons.

### **5.5.3 Lands**

Land ownership is still the most important index of wealth in Nepal. Those, who possesses large amount of land is wealthy and if not, they are poor. Among the Magars of this village the possession of land is greatly valued. It is valued not simply as a factor of production but as continuous source of income and security on the other hand it is an index of social status and security and prestige too. The soil of this area is fertile as it is plan. Nowadays value of cash

is more important than owning land. A person with huge land is not counted if he has no any cash income. Importance of cash is increasing.

Land is not precisely categorized in to Khet and Bari. The same land can be used both as Khet and Bari according to the availability of irrigation facilities.

**Table No. V-11**

**Area of Cultivated Land Holdings by Magar Households**

Area in Kattha	No. of Households	Percent
0-2	14	20.00
3-5	28	40.00
6-8	12	17.14
9-11	10	14.29
Above 11	6	8.57
Total	70	100.00

Source: Field Survey, 2013

The above table no. 17 shows that out of the 70 households, 20% have 0-2 kattha of land, 40% have 3-5 kattha of land, 17.14% have 6-8 kattha of land, 14.29% have 9-11 kattha of land and only 8.57% households have above 11 katthas of land. The problem of productivity of land is the lack of well maintained irrigation facilities and timely availability of agricultural inputs. So, they have to depend upon the monsoon for agriculture. There is no practice of modern agriculture technique. All these are the factors directly responsible for the low production which results the poor economy of the village.

#### **5.5.4 Food Grain Sufficiency**

The agriculture production of any region generally depends upon to the existing ecological belt. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plants determines the quality and quantity of crop production. The Magar people of Parroha village often use traditional methods of agriculture. They use only few agricultural tools namely spade, plough, oxen etc. Tractor can be used as the fields are plain

but many households cannot afford it. Tractor owner refuse to plough their fields because they are not paying him last amount lack of cash hinders them for better agriculture. Many of them cannot buy seeds, insecticides, oxen timely. The family members are principle productive sole sources of labour supply.

Another factor in agriculture production is directly affected by the availability of irrigation facilities. Irrigation is the most important factor for the agricultural development. But as observed there are no sufficient irrigation facilities in Parroha village. In the study area, it is found that more households used local seeds only.

During study period, it was tried to find out whether the annual production of food grain were sufficient to meet the daily requirement for one year. However, the poverty of people or nation is determined by the level of food production and consumption. The cultivated land area is limited and estimated to be only 29.65% of Nepal total land area (WBR, 2010). Therefore the crops production will not meet the requirements of rapidly growing population. Therefore, there is shortage of food not only in small community but also throughout the nation.

**Table No. V-12**

**Food Sufficiency of Households in Parroha VDC**

No. of Months	No. of Households	Percentage
0-3	10	14.29
3-6	8	11.43
6-9	40	57.14
9-12	12	17.14
Total	70	100.00

Source: Field Survey, 2013

The above table shows that only 17.14% households produced adequate quantity of food grains for one year. There is no surplus of food in the Magar community, 11.43% of the households have food sufficiency for six months

and 57.14% households have food sufficient for 9 months. The 14.29% have the food production sufficient for 3 months only.

From the above table 82.86% of sample households had food grains insufficient for whole year. A question arises here how they manage their livelihood in case of insufficiency of food grains. The following measures help them to run their normal livelihood in case of insufficiency.

**Table No. V-13**  
**Source of Livelihood in Parroha VDC**

Sources	No. of Households	Percentage
Services	14	24.14
Pension	35	60.34
Wage Labour	9	15.52
Total	58	100.00

Source: Field Survey, 2013

The above table no. 19 shows that in case of insufficiency of food grains of the total households, 14 gets additional support from different services e.g. peon, teacher, army etc. There is 35 get additional supports from pension drawing. 9 had to depend upon wage labour in local areas and in foreign countries. Every household has to depend upon more than one source of additional resources during insufficiency of food grains. Sources of livelihood in Parroha VDC have been shown in the pie chart:

The above figure no. 6 shows that in case of insufficiency of food grains of the total households, 24.14% gets additional support from different services e.g. peon, teacher, army etc. There is 60.34% get from pension drawing. 15.52% had to depend upon wage labour.

### **5.5.5 Animal Husbandry**

The history of human civilization shows that primitive societies were fully depended upon animal husbandry. It was the back bone of the economy

primitive societies. Several studies have emphasized the importance of animal husbandry in human societies. In the development process of human civilization many groups of agriculture people shared their inhabited area to cattle rising. Human beings were fully dependent upon meat, maize products from animal in the hunting gathering period. It is a general fact that animal husbandry has an important role in economic, cultural and ecologist of Nepali farmer and animal husbandry is closely associated with forest, pastureland and grass land area and it supports to agriculture. So, both are complementary to each other.

It is due to the fact that animal husbandry is important not only for their economical point but also for cultural ecological and nutritional point. The Magar of Parroha village keep livestock's primarily to fulfil then necessities of meal, meat, milk, milk product and manure. Except them, oxen are used to plough the field and chicken and poats are used either for meat and eggs or sold on cash. They are more interested in meat than in milk and milk products.

**Table No. V-14**

**Types of Domesticated Animals in Parroha VDC**

Types of Animals	Total Number	Percentage
Cow	7	1.02
Goats	140	20.41
Chicken	500	72.89
Oxen	14	2.04
Buffalo	15	2.19
Pigs	10	1.46
Total	686	100.00

Source: Field Survey, 2013

Table no. 20 shows that among the total domesticated animal chicken are highest in number which are 72.89% chicken are easy to keep and they are major source of meat. After chicken, goats are highest in number which are

20.41% they requires little grass and space. Oxen, buffalo, cow are not tamed in large number as they need more space and foods and fodder. Only few rich Magars tamed buffalo and oxen. Traditionally cows are considered as holy animals, so they are worshipped. The cow dung is used to paint dirty space inside the house. Similarly urine is used to purify from evils. The chicken is used for the purpose of an egg, meat and also for cash. Pigs are tamed in few number just 1.46%. It is expensive to keep pigs. No animal is domesticated for pure commercial purpose. Animal husbandry indicates the condition of farming and the size of land.

### **5.5.6 Labour**

Labour is one important factors of production among many factors. Both agriculture and animal husbandry are labour consuming economy. The term labour input means the fulfillment of required labour as per necessary. Animal husbandry needs regular labour compared to agriculture. All the family members are engaged either directly or indirectly in agriculture/animal husbandry. Almost every member of the family is sharing his/her work such as preparing the food, carrying manure to the field sowing seeds, collecting fire woods, fetching water and fodder from the forest.

In the daily work, even economically inactive populations are also helping hands of family. Boys and girls are allocated different jobs based on their age and capability and even skill. A grown up boy especially 12-13 years helps his father in the field and forest, a girl helps them other in household activities as lighting the fire bringing water, preparing food and taking care of younger children. They start working as apprentices within the range of 5 or 6 years old.

Family itself is the main source of labour supply. All the family members contribute during planting and harvesting season which needs additional labour. In such occasion, they invite labours from their relatives/neighbours. They practice a labour exchange system locally know and parma. Under parma there is no discrimination in respect of age and sex. Every individual can join it

but the return of their work is expected on the same basis. The next type of labour exchange is jyaladari. On this system the amount of rupees was fixed and labour takes cash by returning his home. Now a days in study area, parma system is slowly dying out and it's place is taken by jyaladari.

#### **5.5.6.1 Wage Labour**

Production from agricultural land is insufficient. So, most of the people are involved in wage labour to meet their food requirements both male and female involved in wage labour. The people who have not any skill were involved in wage labour. So wage labour is important source of livelihood of unskilled people. There is a discrimination made in wage labour. Males get higher wages than females for the same types of work. Discrimination has been made due to their physical condition. Most of them take cash in return to their service and some of them take food grain in return. It is the condition if they work in agriculture field they are paid in food grains and if in constructions works they are paid in cash. In Parroha village, most of the Magar people go for labour during they plantation and harvesting season. The people who have insufficient for food and do not have service always participate in cash labour. The male goes to building construction and female to the agricultural sector. It was informed that a person gets (male Rs. 300 and female Rs. 200) instead of doing full day labour. There it has played a great role in the economy of Magar people.

#### **5.5.7 Annual Income and Expenditure**

The economic condition of Magars of Parroha is extremely low due to traditional agricultural occupation and lack of other adequate sources of income. Besides agriculture, animal husbandry, service, pension drawing, wage labour are the subsidiary source of income. The food grain production is not sufficient to them throughout the year indicates that they have no sufficient land. They are practicing traditional agriculture system and there are no permanent irrigation facilities so they depend upon the monsoon for the

irrigation. Land has been fragmented into smaller segments because of the population growth and the land inheritance practice.

The major source of cash income in Parroha village is services in different sectors and remittance from overseas. The service holders are participating in force, official work. Besides these the Magars earn good money by working in factories in different parts of Nepal and India. Thus these sources of income are supposed to contribute substantially to the economy of Parroha. They also do wages labour in nearby village by ploughing, spading, crops plantation, harvesting and building construction. These types of employment are seasonal which are held during plantation and harvesting. Their livelihood is also supported by the daily wage labour.

**Table no. V-15**

**Annual Income of the Households from Different Sources in Parroha VDC**

Income in Rs. (000)	Number of Households					
	Agriculture	Animal	Service	Wage	Pension	Others
0-5	2	15				2
5-10	10	7		5		3
10-15	15	14		4		5
15-20	14			5		6
20-25	20	7		20		9
Above 25	9		10	5	30	
Total	70	43	10	39	30	25

Source: Field Survey, 2013

The table no. 21 shows the estimated annual income of the each household of Magar from different sources of Parroha village. The major source of income of Magar people is agriculture. Out of 70 households all were involved in the agriculture. About 43 households were involved in animal husbandry. But the method of agriculture is traditional and it depends upon monsoon. Because of

the population growth and the land inheritance. Practice, land has been fragmented into small segments. These all make lower productivity and low income. Only 5 households produce enough food grains to meet household demand. Animal husbandry couldn't play significant role for the betterment of their economy. It is found that almost all families of the community have domestic animal for the purpose of manure, milk and meat. There are just 10 households who engaged in service. Skill less people were engaged in wage labour. There are 30 households in this occupation; retired from army, 25 households were involved in others. In others, there are all part time work like: land transaction, in school, in banks, institute etc. So, this table describes their income structure and condition of family life.

**Table No. V-16**

**Annual Expenditure Each Household in Different Sources at Study Area**

Exp. Rs.(000)	Number Of Households							
	Food grain Land	Food Grain Purchase	Milk Consume	Education	Electricity	Festival	Medicine	Cigarettes and Alcohol
0-5	10	5	9	7	50	35	30	35
5-10	11	10	20	15	20	20	17	10
11-15	10	25	3	16		10	15	
15-20	20	14		18		5	5	
20-25	10	7		10			3	
Above 25	9	6		4				
Total	70	67	32	70	70	70	70	45

Source: Field Survey, 2013

The above table no. 22 shows the annual estimated expenditure of each household of Magar people of Parroha village. The data shows that in the total

gross expenditure, the amount spent in purchasing the food grains is less than the amount spent in the food grains from own farmland, because every household has its cultivated land and many people engaged in the occupation of agriculture. But only 3 households have enough food grains out of 70 households. Out of 70 households, 32 households spent money in milk consumption. Use of milk is very rare. Out of 70 households 70 children got to school/college. So, present condition of education represents the future of this area. The data shows they spent money on feasts and festival and clothing also because Hindu people celebrate so many feasts and festivals. The Magar people spent little money in medicine because of their carelessness about health and their belief in Dhams and Jhankris. The number of 30 households spent below than 5000 rupees and only 3 households spent about 20,000 because of oppression cases in delivery. Magars of Nepal used alcohol for their daily usage as same as the Magars of Parroha village also used alcohol, cigarettes and tobacco. But the people of new generation do not use it too much. Out of 70 households 45 households used and spent their money on cigarettes and alcohol. Only few people have used electricity other spent money on kerosene oil.

This shows that the Magar people of Parroha village have not capacity to save money. Because their income source is low than the expenses. In this period of study, only some service holders and pensioners could save money in a small amount.

## CHAPTER – SIX

### SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Summary of Findings

This study has focused to find out socio-economic status of the Magar people of Parroha, a small village of Parroha VDC in Rupandehi district. Magars are one of the Hindu ethnic groups who inhabit mainly in western and mid western hilly region and as well as scattered all over the Nepal. They speak Tibeto-Burman language and live in miserable condition. Magars have their own way of performing birth, Marriage and deaths of the Hindu culture as well as Buddhist. The main sources of livelihood are the unskilled labour, agriculture, services and animal husbandry. They hold small land for farming. The annual income of Magar is very low and expenditure is high. The socio-economic condition shows that they are worse than average Nepalese.

The main objective of the study is to identify the socio-economic profile of Magar of Parroha village. Due to time and other limiting factors to study all the aspects of Magar was not accessible. So, some problems are specified as a form of research question and specific objectives.

This is a descriptive analysis cum explanatory research. For the collection of primary data, traditional, method of data collection e.g. questionnaires, interviews, observations method have also been used. The findings on demographic characteristics in the study area are as follows:

The total population of village is 28,016. The average family size of village is 5.28. The sex ratio of Magar people was found to be 106.66% which is higher than the national sex (94.16%) and dependency ratio (84.86%). The highest sex ratio is 175 in the age group 51-60 and lowest is 66.66 in the age group 41-50.

The total literacy rate in village is found to be 92.27% which is greater than national literacy rate (57.4%). Female literacy rate is found 41.95%. It is also found that 8.57% of the respondents were treated by Dhamsi/Jhankri 62.86% by hospital and remaining 28.57% both.

It is found that rice, wheat, maize were the major crops. The estimated expenditure on food-grain is higher than to the food-grain come from their own land. It is found that only 17.14% households produced sufficient quantity of food grains. About 14.29% have food grains sufficient for less than 3 months only. It is found that almost all families of the community keep domestic animals for the purpose of manure, milk, meat, eggs. Among them 20.41% were goats, 2.19% Buffalo, remaining were chicken (i.e. 72.89%). It is found that out of total estimated income of respondents, the amount from agriculture is high besides other occupation but it is not sufficient for family's demand so they practice other occupations.

## **6.2 Conclusion**

- In the study area, the female are dominated. The literacy rate is higher than national literacy rate. If we compare with male and female literacy rate, female literacy rate is lower. The female are no aware of the education of their children as well. The high degree of literacy may be due to the following factors. First, they do not know the importance of education and the alternate works are more beneficial and give quicker return than education. Poverty is also a cause of it. So, that illiterate person has adverse effects on their socio-economic condition.
- They spent most of the earning on the unproductive field. Agriculture pattern is traditional. They couldn't develop animal husbandry as professional occupation they took animal husbandry for purpose of manure, milk and meat. The family size was very high, all these above mentioned reasons reflect their main cause of backwardness.

- Besides farming, Magar people do certain works which might be additional source of income. They engaged in service, wage labour etc. Since they do not play significant role to bring the change in their economic status.
- The Magar had their own ways of performing birth, marriage and death ceremonies. But the socio concepts of performing life cycle ceremonies were according to Hindu rites.
- Most of the Magar people were lack of higher education. They were not trained with any vocational guidance so, they were compelled to do as unskilled wage labour to solve their life style problems. The nature of these labours is seasonal and is paid very little. All these reasons have adverse effect on their socio-economic condition.
- Out of 70 households, 20% had 0-2 kattha of land, 40% had 3-5 kattha, and 17.14% had 6-8 kattha. 14.29% had 9-11 kattha and only 8.57% had above 11 katthas of land.
- Out of 70 households, 17.14% produced adequate quantity of food grains for a year. 57.14% produced for nine months. 11.43% produced for six months, 14.29% had the food production sufficient for 3 months only.
- In case of insufficient of food-grains, 24.14% households got additional supports from different services, 60.34% got support from pension and remaining 15.52% had to depend upon wage labour in local areas and foreign countries.
- Among total domesticated animals, chicken were highest in number following by goats. They kept cows, buffaloes and pigs in less number.
- Most of the households produced paddy, wheat and maize paddy was a major crops.

- Out of 70 households, 8.57% believed on Dhamin/Jhankri, 62.86% believed on medical science and 28.57% approached for both.
- Out of 70 households, 36 households were nuclear and 34 were joint.
- Out of the total literacy rate of Magars community (i.e. 92.27%), male literacy rate is 50.32% and female literacy rate is 41.95%. which is more than national figure(i.e. 54.1%).
- Out of total population, the age group 0-4 is 17.44%, 15-60 is 78.06% and above 61 age group there is 4.5%.

### **6.3 Recommendations**

The economic condition of Magar in this village is low. They live very miserable condition. To uplift their socio-economic condition, following recommendations are put forward:

- The government should launch effective birth control programme in the study area and encourage controlling population growth.
- The majority of the female are illiterate in the study area. Therefore, formal and non formal adult literacy class should be organized through NGOs and government sector. It should make the women more aware of their responsibility to the family.
- Agriculture sector is one of the major sources of income. Farming in study area is only at subsistence level. So, modern farming methods, techniques and irrigation facility should be made enhanced for the development of agriculture in this VDC.
- Large portion of economically active population is engaged in agriculture. So proper plan should be made to withdraw the dependency of agriculture sector to other non-agriculture sector.
- Cash crops are to be encouraged to produce.

- Livestock farming should also be improved by providing related facilities by the government. The development of other non-agriculture sector like industries, business etc. should also be necessarily developed.
- Loans should be provided at cheaper rate of interest through bank of finance.
- The government should launch on effective income generating programmes, vocational guidance so that they can easily fulfil at least their basic needs foods, clothes, education, medicine etc.
- Gap between income and expenditure is very nominal. That means almost total income is spent on consumption expenditure. This cause very low level of saving adversely affects in the capital formation. Therefore to reduce gap between income and consumption sustainable source of income need to be found.
- To raise their income, employment opportunities need to be explored. One major area would be the development of cottage industries this context.
- In the study area, due to lack of saving habits and saving habits and saving mobilization, small piece of scattered saving also being spent on unproductive sector. This hampers income generation and results vicious circle of poverty. So saving habit and mobilization should make effective.
- Expenditure on smoking, gambling and unnecessary expenditure on tradition, festival should be discouraged.
- Free schooling for all income groups is suggested in the sense that education is one very effective way of making people aware and to change them into skilled manpower which helps in narrowing the income disparity between 'haves and have not'.

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## Appendix – I

### Questionnaire for Primary Data

Questionnaire prepared for the study of **Socio-Economic Status of Magar Community:**

A Case Study of Parroha VDC, Rupandehi.

Date:

Ward No. :

Household No.:

Name of Respondents:

Age:

Marital Status:

Education:

Occupation:

Number of Family:

Name of the family Members Live with You Together:

S.N.	Name	Relation	Sex	Age	Marital Status	Education	Occupation

Family members who are out of home:

S.N.	Name	Relation	Sex	Age	Marital Status	Education	Occupation

### Questionnaire for Economic Data

- What was your parent's occupation?
  - a. Agriculture
  - b. Service
  - c. Business
  - d. Others
- Which is the major crops cultivate your family?
  - a. Rice
  - b. Maize
  - c. wheat
  - d. others
- How much land do you have?
  - a. Ropni
  - b. Paisa
  - c. Ana
- What types of land owner you are?
  - a. Ropni
  - b. Kattha
  - c. Ana
- How much money do you/your family member able to save in year?
  - a. Hundred
  - b. Thousand
- Do you produce enough food for yourselves?
  - a. Yes
  - b. No
- How many times you get to produce food for sufficient?
  - a. 0-3 months
  - b. 4-6 months
  - c. 7-9 months
  - d. 10-12 months
- Do you have animals?
  - a. Buffalo ( )
  - b. Chicken ( )
  - c. Cow ( )
  - d. Pig ( )
  - e. Goat ( )
  - f. Others ( )

- What are the purposes of raising cattle?
  - a. For yourselves
  - b. For selling
  - c. Others
- What is the annual income you get from cattle?
  - a. Hundred
  - b. Thousand
- What is the main income sources of your house? How many income you get from different sources.
  - a. Agriculture ( )
  - b. Service ( )
  - c. Pension ( )
  - d. Animal husbandry ( )
  - e. Wage Labour ( )

### **Questionnaire for Social Data**

- What is your aspiration level of education for your children?
  - a. No
  - b. Primary
  - c. Just
  - d. Higher Secondary
  - e. Secondary
  - f. Bachelor
- How many of your children go to school?
  - a. Boys
  - b. Girls
- Are you married more than once?
  - a. Yes
  - b. No
- Have you been married more than once, if yes why?
  - a. Death of wife/husband
  - b. Lack of children
  - c. Divorce
  - d. Others
- Generally what sort of marriage does your tribes practiced?
  - a. Arranged
  - b. Love
  - c. Others
- Do your family members have inter caste marriage?
  - a. Yes
  - b. No
  - c. Male
  - d. Female
- Do you allow your wife to wait for your meal until you eat?
  - a. Yes
  - b. No
- What you prefer?
  - a. Son
  - b. Daughter.
- How do you get information about family planning?
  - a. Village health worker
  - b. Friend
  - c. Health Post
  - d. Not Known
  - e. Radio

### **Subject Questions to Understand their Life Rituals**

- What sort of rituals do you perform after birth of baby?
- What sort of rituals do you perform during marriage ceremony?
- What sort of rituals do you perform for death ceremony?
- What sort of rituals and festivals do you practice?
- What sort of rituals and festivals do you reject and why?
- How many family members speak your mother language?
  - a. Only percent
  - b. Ancestors
  - c. Children
  - d. Nobody

### **Subject Questions to Understand their Life Rituals**

- Are there any family members being involved in local politics, if yes, in which level?
  - a. Village level
  - b. Ward level
  - c. Others
- Are there any family members, being involved in local clubs/NGOs, if yes, in which level?
  - a. General member
  - b. Chairman
  - c. Active members
  - d. Others

### **Questionnaire for Traditional Belief Data**

- Where do you go, when your family members get sick?
  - a. Traditional healer
  - b. Hospital
  - c. Both
- Who are the traditional healers?
  - a. Your own community people
  - b. Others community people.