

CHAPTER: I

INTRODUCTION

1.1 Background of the Study

Nepal is a geographically beautiful and small land locked country. Nepal is an independent democratic nation. The country lies on between two great countries China and India. It is in northern hemisphere. Its total area is 1,47,181 sq.km and the total population is 2,64,94,504 (CBS,2011) where 1,33,79,725 are female and 1,31,14,779 are male it means the total population of female are greater than male. Nepal constitutes 0.3% of area of Asia and 0.03% area of the world. Nepal has multi ethnic society consisting of several ethnic groups. According to CBS 2011 reported that there are 101 castes & 59 castes/ethnic groups in Nepal. Geographically, administratively and politically Nepal is divided into different units. Geographically Nepal is divided into Himalaya, Hill & Terai region. Administratively it is divided into 5 development region, 14 zones & 75 districts. Currently there are 3754 VDC's & 99 municipalities in country and politically into 601 constituency area.

Although our national civil code 2020 B.S. and the constitution of the kingdom of Nepal 2074 B.S. have abolished inequalities between castes, existing strongly in Nepali and Nepalese society till now. After the people revolution of 2046 B.S. different ethnic groups are becoming more aware of conserving their own culture and tradition. Because of the high status of high Hindu castes in Nepali society they feel themselves superior to other lower Hindu castes and ethnic groups. There is high castes Hindu majority in higher posts in the government offices, political parties and ministries as a whole in decision making levels. Ethnic groups and lower caste Hindus think all decision taken by the government are in favor of high castes only.

Magar are indigenous people of Nepal. They are the one of the largest ethnic group spreads across right from the east to west in Hilly. They usually live very close to the heavily forested regions. A great number of villagers of Magar are found in small clearings in the middle region of Nepal. Magar's have very distinct life style in terms

of socio-economic and cultural feature. Also they have their own language, customs, behaviors and livelihood patterns, which

is very distinct from other groups of people in Nepal. Different sectors of Magar live in

Pyuthan, Palpa, Gulmi, Rolpa, Rukum, Salyan, Baglung, Parbat, Myagdi, Dailekh, Dolpa, Jumla, district of Nepal. Their total population of Magar is 20,64,000 which is 7.13% according to CBS 2011 which is the the third largest population after Chettri and Brahmin. The population in Pyuthan district is 2,28,102 where male population is 1,00,053 and female population is 1,28,049. The total population of magar is 70,639 which is only 30.96% of total population in the district .the total population of Magar is growing at the annual growth rate of 4.5% which is significantly high rate of population growth(CBS,2011).

Magar are an innocent, shy and relatively timid people. Magar are those people who have been almost isolated and neglected by the government. Most of the Magar communities are in hilly and Himalayan region so they are affected by transportation, education, migration and modernization. And seem many changes in their economic and social life. Under these circumstances to know their real present situation there is an urgent need to study economic and social condition of Magar and their society(Sharma, 2013).

The main sources of income of Magar are agriculture, military, wages labor and animal husbandry. They use and practice ancient means and methods in agriculture and animal husbandry. In their leisure time from these sectors they work in the military with in country and aboard. They lie at the lap of Himalaya. There are many statements come to know about the region of them but it is still question who are Magar? How are they originated? Their ancestral homeland in Nepal extends from th western and southern edges of the Dhaulagiri range of the Himalayan to Mahabarat foothills in the south and kali-Gandaki rivers basins in the east. Genetically and physically Magar people are Mongolian and least Asian. The Magar of the Bara Magarath (a group of twelve Magar Kingdom east of Kaligandaki River) are said to have originated in the land of Seem. A second Magar federation called AtharMagarat(

18Magar Kingdom ow west of Kaligandaki River) inhabited by Kham Magar. Regarding the study area the researcher has chosen Arkha VDC which is situated in Pyuthan district. In this region population of Magar is high settled. Here we are going to study their civilization, culture, living style and daily livelihood.

1.2 Statements of the Problems

Foe the development of nation, it is necessary to raise the socio-economic status of all caste and ethnic groups residing in Nepal. To raise the socio-economic status of the ethnic groups should be empowered and become economically self-dependent. Because they have less access to resources income, employment opportunities, decision making to participate in development activities and education then other cste. They embrace the agriculture as main living subsistence but agriculture isn't fulfilling of their livelihood. Because of the traditional pattern of agriculture is not upgrading life condition even though their life style is getting low day by day. They have been facing miserable life even in the 21st century.

Magar women are laborious, they work for days and night even though they are poor and their economic and social situation is very poor. Magar women of Arkha VDC, in general have the similar poor socio-economic condition and they are surviving in isolation of the development effort. Because of unconsciousness of Magar woman, they aren't aware of family planning, schooling their children and raise their lifestyle. Therefore, present study focuses about Magar women of Arkh VDC in their socio-economic status. Due to, they support program from the local and central government has been planned and implemented for the development of the most marginalized indigenous, Magar ethnic groups of the Arkha-VDC of Lamadada. The present study is guied by the following research questions:

-) What is the role of Magar women in household activities & what they do in daily life?
-) How do they participate in decision making process of their household affairs?
-) What are the major problems faced by Magar women in their society?
-) How do they participate in different social affair & religious practices?
-) What types of occupation they start for surviving?
-) How do they get money to spend for different purposes?

) How do they participate in economic sectors and what they do?

1.3 Objectives of the Study

The general objective of this study is found out socio-economic status of Magar women of Arkha VDC of Lamdada village of Pyuthan district. However the specific objectives of this study area are as follows:

- B To identify the socio-economic status of Magar women.
- B To examine the role of magar women in decision making.

1.4 Significance of the Study

This study is important to give information of the traditional institution of Magar community & about Magar women. Nepal has a multi ethnic society. Half of them are classified as the Hill caste groups. Magar are indigenous people. They have a 3rd position in total population among them the population of Magar of Nepal is 20,64,000 among them population of female is 10,77,422 (CBS,2011).

This study will be useful for the government, policy makers, researchers, planners, social workers& development activities to know about their socio-economic practice of this marginalized & disadvantages groups or people. This society will also be helpful to I/NGOs to conduct the development programs for sustainability in the magar women's community. This study is about objectives of final present situation of socio-economic status of women in Magar community & focused on modernization of ARKHA VDC. It will be focused only of these study concentrated activities of Magar community & society. This study is helpful for the student of research & those people who are interested on Magar issue. This study will be highlighted upon the Magar women social condition, socio-economic life style and their economic condition. No further study will be done in this topic. Several changes have come in Nepalese society. Hence:

It is now a right time to access those changes to affecting Magar women. The present study is also trying to clear picture on the changing pattern of the study area & to those changes in relation to their present socio-economic & cultural status of the Magar women of Magar community.

1.5 Limitation of Study

-) The study has been covered only Arkha VDC of Lamadada village in Pyuthan district. It was represent the case of whole nation but might present the scenario of Magar community in Nepal.
-) The study was focused on socio-economic status of Magar women.

CHAPTER: II

LITERATURE REVIEW

For this research work; relevant literature from the different scholars study in global; religion context of Nepal on the status of women, socio-economic status of Magar women and their society related with different books; journals previous research works, reports, art, article plans & policies. Other published and unpublished documents related to the subject are reviewed. Research & studies on this indigenous group is limited in both number and scope. This chapter is divided into two groups; one is gender issue & another is socio-economic issue of Magar women. There are interesting mythical stories describing the origins of Magars. Three different versions related to three different language groups are presented.

In Nepal female contribute 50.5% of the total population of 26.5 million. The percentage of the total economically active female population is 44.12% (CBS 2011). The percentage of female involved in agriculture is 80% (CBS 2011), as in other third world countries female's access to economic resources in Nepal is also very limited. So, the female and poverty have become the nation's major problem. So, the mindset of the people regarding women need to change. The female development is an integral part of economic development of Nepal. Access of female to economic resources is very marginal.

According to Silwal.Bharati (1999), until and unless unequal behavior prevails in the society there is no change for women in development. Women's participation is more than men are in almost all agricultural activities excepting plough marketing activities, however done mostly by men. Marketing is such activities of farming which converts the production efforts on to cash and such activities are not taken by women (Pathak, 1999) It is only in Nepal where significant dearth of such studies exists but in Asian countries as well. According to Shah (1987) described the significant of women in social, political and economic activities and civil code of women and cause of backwardsness of women in the society. The patriarchal society and carelessness of the

2.1 Concepts and Theories

2.1.1 Definition of Feminism

The term “feminism” was coined by the Utopian socialist Charles Fourier. The term was first used to denote the support for women’s equal legal and political rights with men. Now feminism also refers to any theory which sees the relationship between the sexes as one of inequality, subordination or oppression. Thus, the aim of feminism seems to identify the sources of all kinds of oppressions and subordination. Feminism is related to the feminist social movement that seeks equal right for women giving them equal status with men and freedom to decide their careers and life pattern. Women are taken to be weak in terms of education, culture, body, religion and society, where males are considered as strong in every aspect of life. Because of this deep-rooted gender conception, men dominate women. Thus, the main target of the feminists has become to change or revolt against such misconceptions and the gender construction. The female writers have written for the emancipation of female from patriarchy as well as to establish women's position in the society. The feminists think that femininity is their gift given by god. So, they take it as the weapon to fight against patriarchy. They put female in the supreme place and show that women are also bold enough to decide whatever is better for their life. Feminism is the quest for female autonomy (Millet, 1988).

2.1.2 Sex and Gender

Human beings are differentiated as male and female according to biological characteristics; the differentiation of male and female, is called sex. They have fundamental biological characteristics. According to their body's organs they are known as male and female. Sex is a biological difference between men and women. It is unchangeable and natural process. So, it is also called natural sex. Gender is created by society. It is also called social gender. It is formed according to the concept of society and culture. The society and culture introduce the status and role of male and female. So gender is not fundamentally biology, it is based social and cultural. According to social and cultural norms and values, the community creates the boundaries, rules and regulations for male and female. In the discussion of sex and

gender in human social life, one term emerges as particularly, and that term is natural; in public debates concerning the origins of so-called sex differences and the nature of relations between women and men. Every society has different roles and status of male and female, the cause of difference is their own culture and society. So, from primitive age to recent period males are supreme in the society. So, they create the rules and regulations for their own benefit. They create many boundaries and tags for female, not for male. Females are marginalized in social sector, economic sector, and political sector. Academically also females are back-warded. The society gave roles and regulations to male and female. They saw differently to female as daughters are not sent to school, and deprived from rights for property, political and others. Traditional gender roles cast men as strong, rational, protective, and decisive; they cast women as emotional, weak, nurturing, and submissive. These gender roles have been used very successfully to justify the act of excluding women from equal access to leadership and decision-making positions in every field as in the family, political, academic and economic areas. The main cause of difference is patriarchal society. Patriarchy is thus, by definition, sexist, which means it promotes the belief that women are innately inferior to men (Mies, 1986).

But feminists do not deny the biological differences between men and women; in fact, many feminists celebrate those differences. But they do not agree that such differences as physical size, shape, and body chemistry make men naturally superior to women; for example, more intelligent, more logical, more courageous, or better leaders. Feminism therefore distinguishes between the word sex, which refers to our biological constitution as female or male, and the word gender, which refers to cultural programming as feminine or masculine, which are categories created by society rather than by nature.

2.1.3 Self-identity and Freedom of Women

The concepts of self-identity and autonomy are closely related and inseparable. The concept 'autonomy' expresses the positive goal for the feminist movement. It is the freedom from domination regarding the bodies and lives, Maria Mies says, "The feminist claim to autonomy means a rejection of all tendencies to subsume the women's question and the women's movement under some other apparently more

general theme or movement”(41). Self- identity and autonomy are associated with persons. We are autonomous to social processes which bring us into being as self for ourselves and others. There are so many concepts about selfhood and autonomy in the feminist movements. But the most common concept among feminists is ‘individual independence’, self determination of the individual woman’, or ‘the right to individual choice’. The emphasis on individualism refers to the autonomous existence. Women in the patriarchy fight for their individuality. Women have united for their self-identity which is taken as the essential thing for women’s development. If the person is independent she/he can live her/his life well. Feminists think that woman is a biological person or subject (Mies, 1986).

Mainali (1987) on his research report entitled," An inquiry into the causes of primary school dropouts in rural Nepal" explained the situation and dominant factors of dropout from the primary school in rural area of Nepal, were the guardian's lack of awareness about the importance of education for their children, a compulsion under which primary school age children had to be engaged in household work, general feeling among the rural communities that girl did not need to be literate and poor economic condition of the female (Mainali, 1987).

The written books and literature about the indigenous caste Magars are very few in number and not commonly available. So it is difficult to find out the problems, social, cultural and economic changes, awareness among rural Magars from the available books and literature about Magars only. So the other written book, article journal and government records are mentioned in this study.

Identification: People who call themselves Magar are concentrated in the middle Himalayas of west-central Nepal. The Himalayas are identified by the Mahabharat and Siwalik ranges to the southern slopes of the highest Himalaya to the north. In the late eighteenth century Magars formed an important component in the armies raised by Prithivi Narayan Shah and his achievements who created the modern nation of Nepal and for a time extended it well beyond its present borders both to the east and to the west. Magars usually identify themselves as belonging through patrilineal inheritance to a named section or “tribe,” which in the traditional Nepali system is also a caste. Some of these are Pun, Gharti, Rana, Thapa, Ale, Rokhaya, Budha,

Budhathoki, and Jhankri. If a Magar man is asked to identify himself, he might say he is a Ranamagar or else magar depending upon his parental caste.

Sections are subdivided into named subsections or circles. For example, one of the subsections of the Thapa section is Sinjalicircle. However, because some circle, such as the Ramjali, are widespread and found in more than one section, a person's identity might then be given as Ramjali Pun or RamjaliGharti. Alternatively a Magar may choose to stress locality, saying "I am a MasaliGharti", with Masali referring to the specific small settlement in which he or she lives. (Tucker, Franchis (1957) *Gorkha: The story of gorkhas of Nepal*. London ; constable

Location: Magar concentration in the middle Himalayas is roughly bounded on the east and west by the drainage of the Kali Gandaki River at approximately the latitude of Pokhara up to and including the BudhiGanaki. It also includes much of the area drained by the Bheri River and its tributaries, notably the Uttar Ganga, Sano Bheri, and Thulobheri which lies in the mid-western part of Nepal. Fisher, J.FC(1986) *Trans-Himalayan Traders and Berledy*.

Religion and Festivals: Largest number of Magar people follow the Hindu religion. 74.60% Magar are Hindu and only 24.47% Magar are Buddhist. They invite to the Ptries. In their both birth and cremation Magar people celebrate several festivals in their own ways. The most famous festival of Magar people is MagheSangkranti falls in every 1st of Magh). The magar people also celebrate several festival in different season like; BhumeParba(falls in Asar), Dashin and Tihar (it is the main festival of Hindu), ChaiteDashin, SauneSankranti, (Bista, 1967:58)

Demography: In the census 1952-1954, the first after the restoration of ruling Shah Family, the number of those identifying themselves as Magar was 273,800 or 3 percent of the total population of Nepal. Later census were based on mother tongue, and the census of 1981 gave the Magar population as 212,681 an underestimate that ignores Magars whose mother tongue was Nepali. The total projected population for all of Nepal in 1991 is 19,370,300. If we take Magars as 3 percent of the population, now according to census 2011, the population was 1,887,773 which is 7.1% of the total population. (CBS,2011)

Linguistic Approach:

As their mother language Magars may use one of following languages: Nepali, Magarkura or Khamkura. The last two both belongs to Bodish section of Sino-Tibetan, and are closely related, they are mutually inarticulate. Only 2.98% of the magars use their mother tongue.

History and Cultural Relations: Magars' Mongoloid physical type and their Sino-Tibetan languages advise they entered Nepal from the north, through Tibet or Southern China. The Magarkura speakers occupy the lower, warmer and more desirable agricultural area and are known to have been there since at least the late thirteen or early fourteenth century, so it is likely that they preceded the Khamkura speakers, who generally live in the higher, colder locations to the north.

Settlements: Magar are descriptive term invented by academic linguistics and anthropologists for a nationality in the Middle Hills of mid-western Nepal inhabiting highlands extending through eastern *Rukum* and northern *Salyan*, *Rolpa* and *Pyuthan* Districts in *Rapti* Zone as well as adjacent parts of *Dhaulagiri* and *Bheri* Zones. Buildings and structures that are almost invariable parts of the farmhouse include a thatched cattle shed, usually open on three sides, and a tall rack for storing ears of maize. The amount of maize on display is an indication of family wealth. (Hedrick and Hedrick, 1972/94)

Survival and Commercial Activities: The major crops on dry land terraces are maize, accounting for half of the harvest, wheat and dry rice. With the exclusion of small amount of maize, the irrigated terraces are planted to rice. With the exclusion of small amount of maize, the irrigated terraces are planted to rice. Over the years the magars have also made use of buckwheat, hulled barley, mustard, potatoes, sugarcane, bananas, arum lilies, radishes, sesame, lentils, beans, pumpkins, cucumbers, carrots, cauliflowers, cabbage, onions, tomatoes, yams, chilies and tobacco. In addition there are many kinds of fruit and trees with leaves suitable for fodder, two plants providing leaves useful as plates, three plants used for fencing.

The same tree of places where there are trees for firewood and grass for cutting hay or thatch. Water for irrigation and domestic use spring-fed and plentiful. The cattle population includes buffalo, cows and calves, and bullocks. There are also goats, pigs, seldom taken from their shed except to bred. Builgings and structures that are almost invariable parts of the farmhouse include a thatched cattle shed, usually open on three sides, and a tall rack for storing ears of maize. The amount of maize on display is an indication of family wealth. The most important non-local source of income is army service. A young man wishing to enlist may join the Nepalese national army or any one regiments of Gurkha Brigade, divided in 1947 at the time of India's independence into four British and six Indian regiments. Vansittart Eden(1894).

Industrial Arts: Every household has rice-straw mats that women, sometimes men, weave on looms pegged out in the courtyard. As a sign of hospitality and welcome such a mat is unrolled as seating for a Magar or other "Touchable" caste persons allowed on the *veranada*. Sickles are one of the most widely used implements and are made by a neighbouring man of the metalworker caste, but their wooden holsters are always carefully crafted by their Magar owners, who also decorate them with incised designs. Among other homemade articles of everyday use, the wicker carrying basket is one of the best-suited for an individual display of skill and appreciation for colour patterning. The wicker can be more or less evenly woven, and colour patterning can be obtained by varying the exposed side of the bamboo stripes green if exposing the outside of the strips, white if exposing the inside. Magars used to grow cotton to be spun and woven, but by the 1960's most clothing was of mill-made cloth. To show affection for a brother or favoured young man, women often sew colourful embroidery on articles of their dressiest clothing.

Trade: trade in livestock provides income for many Families, even if the sales involve only a few chickens or an infrequent buffalo, goat, cow or pig. A few families sell ghee or honey, but the chief local source of income for poorer families is field labour, done either for wealthier Magars or for Neighbouring Brahmans who believe plowing the earth is contrary to their religion and status. Emergency sources of income are jewellery and land, usually in that order. For marginal families these are the two items with which they can keep themselves going through a series of bad

years or finance a necessary ceremonial expenses such as a father's funeral.

Along with funerals and similar expenses, plus purchases of livestock and grain, the major drain on a family's resources is the purchase of bazar goods mainly manufactured in India. *Machhiwas* formerly *Bagdula*, a town which was well managed and every living goods were found easily. United Kingdom, Ministry of defence (1965).

Division of Labour : The most common kind of work group is formed on the basis of labour exchange (*Parma*). Various families' fields are ready or planting, weeding, hilling and harvesting at different times, and what needs to be done has to be done rapidly, requiring more labour than one family alone can provide. Participants in an exchange arrangement work on daily basis. Generally the return of an equivalent number number of days' work is made within a year, and often, though not necessarily, in kind: a day's wedding, for example, for a day's wedding. Work groups also form on the basis of wage payments. Poor families with too few adults to participate in labour exchange seek help from relatives, often from another Hamlet. The expected payment is a good rice meal, with meat and beer if possible, plus one tiffin (a light meal). Regardless of a family's wealth, roofs are almost always thatched on this basis.

A fourth kind of labour group is almost exclusively associated with carrying wood from the forest. Magars are reluctant to work on days of the full and add new moon and on the day they *puja*(worship) for tiger deity, Mandale. But the ban doesnot apply to wood carrying, done out of neighboursliness and for no return other than a tiffin. Nor does the taboo apply to community fishing, which requires enough people to dam and divert a large stream. Work groups, especially those involved in the labour Exchanges, tend to be composed of a nucleus of persons who habitually work together. The usual group cuts across

Neighbourhood and hamlet lines as well as across caste lines from Untouchable to Braham, and it encompasses wide differences in age. It also disregards gender, except in paddy and millet planting, where women do one task and men another, and roofing, which is done exclusively by men. Finally, it is also includes members of families of

varying wealth, from richest to poorest.

Marriage: Many ways the relationship between husband and wife is biased in favour of the husband. When she marries, a wife leaves her natal home and moves to her husband's. popular many daily situations she is expected to show her husband deference. For instance, if he is late in returning home she feeds the children but herself refrains from eating until he comes home. In the morning she gets up before he does and carries out a ritual that implies she is worshipping him as if he were a god. She pours specially drawn water regarded as pure over one of his big toes and into one of her palms, and then she touches the water to her lips. Although in these and many other instances the wife has a subordinate role, some factors strengthen the wife's position in relation to her husband and his family. For a brief period the newly married couple live with the husband's parents, but soon they almost always move to a house of their own. This all but erases the possibility for continuing servant like relationship with an authoritative mother-in-law. Another important support for the wife is the gift (*pewa*) her parents usually present to her when she marries. Often it consists of livestock such as goats, cows or buffalo. Chickens are also common *pewa*. Wealthier parents sometimes give land, such as a paddy field. Whatever the gift, a husband has no right to it: it provides a wife with an independent source of income, small or large, and it may be transferred by her will or before her death to whomever she wishes. Further support lies in the fact that at marriage a woman acquires a share of her husband's property, to be hers if she is widowed or abandoned. The birth of children diminish the size of her share, since at birth they also acquire rights to a portion of the estate. But so long as she does not remarry, a wife's share is hers until her death. Only then does it revert to her husband's estate. Wives go home often, and the tie to parents and brothers is frequently strengthened by exchange of gifts. A wife sometimes returns from a funeral for someone in her natal lineage with a cow or a calf to be added to her *pewa*. Two paths are open to a wife who is not happy with her husband: she may return to her natal home or run away with another man. Very often the first option is precursor of the second.

Socialization: Magar children are born into homes where strains between adults are usually minimal and children are desired and liked. It is true that traditionally a

boy was more wanted than a girl, yet daughters have always been highly regarded and treated with much affection. Unmarried girls of the family and lineage have high ritual value. Gifts given to them are considered to be like gifts to goddesses and are a way of obtaining religious merit. Daughters are also an important source of labour. It is hard to imagine some Magar farms operating successfully if daughters were not contributing many kinds of help. Children grow up in the center of the day-to-day life of the household. A nursing baby sleeps with the mother on a straw mat. During the day the baby spends many hours in a hammock slung between posts of the veranda. When the baby wakes or is fretful, the mother, or whoever else is nearby, gives the hammock a push. If rocking does not help, the infant is nursed and fondled. On trips away from the house, the mother carries the baby hung in a cloth across her back. Toilet training is gradual and without fuss. Weaning too is nondramatic. A pregnant mother may try to hurry the weaning; otherwise a child is given the breast until age of 3 or 4 years.

Death Ceremony: A Magar who dies does not cease being a member of the family. He or she continues to be aware of descendants and can affect them. The descendants, in turn, continue to be aware of him or her and realize that what they do controls, at least partially, the way he or she treats them. There are two kinds of deceased ancestor. One kind, called bai, is a spirit being who wanders about on Earth and likes sacrificial blood. The other, called pptri, is in heaven and does not like sacrificial blood.

A deceased family member may become a bai for a number of reasons. Bai include those who performed no religiously sanctioned good deed during the course of their lives; those whose dead bodies were touched by some polluting animal, such as a dog; and those who were witches or shamans. In addition, those who in the ordinary course would not become bai may be intercepted on their way to Heaven by a witch or shaman and be made to return to Earth and trouble their family. Bai are somewhat like Mari, the main difference being that Mari trouble a wider range of persons than their own descendants Bister (1967/58)

2.2 Empirical Review

Sinjali (2012). The study highlights the socio-economic status of Magar community of Devasthan VDC of Baglung district. Primary data was collected from the field using sample survey, covering total 45 respondents and 6 key informants. Stratified random sampling technique was applied to select the sample and interview schedule was made to collect the information and data. The main objectives of the study is examine socio-economic condition of the study area. However, study area is a rural area. Most of the families are involved in agriculture. Study finds above 50 percent of the sampled families have food insecurity situation. In the study area, most of the families have domestic animals for the purpose of manure, milk, meat, and eggs only. It could not develop as professional occupation. So, their economic condition is miserable. The average family size is 5.52. Educational Status of the study area is not bad on the whole. The literacy rate in study is 40 percent than national average (54.1%) similarly female literacy rate is also very low. The Magar of the study area had their own way of influenced by Hinduism. But the social status of Magar in the study area is not well established.

Sharma (2013) Women are the major contributor of Indian economy. Women participate in all type of farm activities and do more work as compare to male workers but their participation in decision making related to farm and income generating activities is low. Women's active involvement in decision making is considered essential for rapid economic development of the country. A sample of 200 farm women belonging to 3 different villages of Jammu District were selected by random sampling technique with the objective of studying extent of involvement of women in decision making related to farm and income generating activities and have been analyzed in terms of fully independent, partial involvement and no involvement. For data collection interview schedule, field observation and case studies were framed. Many times cross checking and cross questioning techniques for a particular response were also adopted to get qualitative data.

Jyani (2014). Decision-making is a fundamental process that incorporates all the functions of family resource management. Rural women perform all the duties of household, attending to farm labour, caring of domestic animals but in spite of discharging all the duties of household, no recognition is given to her immense

contribution. But her involvement in decision- making process of household remained in a very low position as all important decisions are made by head of the family or the male members because majority of the females have not provided opportunities to get education due to have the policy of discrimination against the females of the family. Inferior educational status keeps women in secluded position because of the less access to information about their rights. So, women's suggestions often do not get much credit in agriculture sector and important family matters. So, the main purpose of this study is to collect information regarding women's participation in decision- making process related to agriculture sector of Fatehabad district of Haryana State. In order to analyses the decision-making power of women, a total of 100 respondents have been selected from two blocks of district Fatehabad during 2011-12 to 2012-13. For the purpose of analyses, logical tools, per centage, average has been employed. The study revealed that women's participation in different aspects of decision-making process of agricultural sector have not recorded up to the mark. The situation has become more badly in case of the decisions related to opting the measures to increase the production, buying activities, expenditure activities. It is suggested on the basis of the results that there is an urgent need to motivate the females to have the accurate knowledge about their legal rights. The high level of education and workshops, extension lectures can work for the betterment of women in the direction of increasing the decision- making power of females in the regions.

Abraham and Joel (2013) has conducted to evaluate the socio-economic impact of desertification on rural livelihood in Toungo, Southeastern fringe of Adamawa State, Nigeria, situated in the Southern Guinea Savanna zone. A total of three hundred (300) respondents (farmers) interviewed were selected using purposive and random sampling techniques. The results of socio-economic characteristics of the respondents (farmers) are presented in Table 1. On the causes of desertification, the respondents (56.7%) indicated that the main causes of desertification were human activities, 30% were of the opinion that this was cause by changes in the climate, while 13.3% of the respondents are ignorant of what causes desertification. When asked about the effect of desertification on their livelihoods, 43.3% of the respondents indicated that there was reductions in the amount of rainfall receive each year, 40% pointed out that there was increased in temperature, and 16.7% maintained that they noticed drying of water bodies. There was a diverse response concerning the impact of desertification on

farmer's agricultural activities. 43.3% of the respondents pointed out that they recorded poor harvest as the result of desertification in the previous years, 36.7% maintained that they notice an increase in wind erosion, 13.3% shows that the situation was tending towards a decrease in the availability of pasture for livestock, while 6.7% revealed that there was a drastic reduction in soil fertility as observed on their farmlands. The results of this study shows that majority of the farmers in the study area are aware about the causes, effects and impact of desertification as it's seriously affects their agricultural productions in diverse ways. At the same time, 56.7% of the respondents indicated that Aforestation is one of the best strategies for combating desertification, 43.3% believe that the practice of proper irrigation will be a good strategy, while 10% maintained that establishment and maintenance of shelter belts will reduce the impact of desertification in the study area. An important issue is how to support the rural poor to use the soils, the biota and other natural resources without destroying those resources, and without affecting the climate adversely

Oxenham & Diallo (2012). This study looks at the intersection between training in livelihood skills and basic education for illiterate and semi-literate youth and adults. Can effective training in livelihood skills be developed as an add-on to large scale literacy programs? Or, are the effective combinations those that add literacy education to (usually small scale) programs which are set up mainly to teach livelihood skills to begin with? To examine such questions the Institute for International Cooperation of the German Adult Education Association (IIZ/DVV) was commissioned to conduct the present investigation which examines documentation from 18 programs all serving very poor people, mostly women. Special analysis is also carried out on four country cases—Senegal, Guinea, Uganda and Kenya. The study concludes that combinations of livelihood skills training and adult literacy education help improve poor people's livelihood. Firstly, there is a widely noted "empowerment effect"—that learners acquire enhanced confidence and social resources which help them take initiatives to improve their livelihoods. Second, literacy and numeracy skills are a clear advantage in market transactions in the informal economy, and thus especially important for entrepreneurship. Thirdly, more productive agricultural or livestock practices result from learning new vocational skills. These effects should not be seen as isolated but as arising from complementary inputs. For example, not only are skills and market opportunity needed, but also access to credit.

These conclusions also gain support from other reviews on adult basic education or about how people make ends meet in the informal economy. The study breaks new ground by finding that different kinds of staff are needed for teaching vocational skills for teaching literacy and that livelihood skills training is a better vehicle for teaching literacy than the other way around. This has the important practical implication that it is probably best to think of combinations of livelihood skills and literacy teaching as an activity that, like other vocational training, requires intensive support and is not easily scaled up quickly. The team conducting this study, led by John Oxenham made extraordinary efforts to assemble existing documentation on the combined teaching of adult literacy and livelihood skills, before undertaking their careful analysis. The study is part of an ongoing regional study of vocational skills development conducted by the Africa Region of the World Bank and its Human Development Department. Other publications on Adult Basic Education are available from the Africa Human Development Department. The Norwegian Education Trust Fund for Africa has generously financed the present study and is, along with DfID and the Bank itself, financing the ongoing regional study of vocational skills development.

Doreen (2015). This research work investigated the impact of Girl-Child Education on Community Development with focus on Ika Local Government Area of Akwa Ibom State. The specific objectives of the study are to identify the role of Girl-Child Education in Community Development, to determine the factors impeding against girl-child education in the aforementioned area and to examine how social, economic and political development affects Girl-Child Education in Ika Local Government Area of Akwa Ibom State. The total population for this study is 39,500 and the sample size of three hundred and ninety five (395) persons from the selected communities i.e. Ikot Inyang Udo, Ikot Akata, Urua Inyang, Ikot Oyo and Ikot Okon were drawn. The study adopted a descriptive survey design and data were analysed using the chi-square (X^2) statistic at 0.05 level of significance. It was found among other things that Girl-Child Education helps in Community Development and the factors militating against girl-child education were culture and poverty level of the people. Based on the findings, the following recommendations were made; the society should stop the discrimination of the girl-child in the provision of education, also that government should make policy statements that will make the education of the girl child legal and compulsory.

Baral (2015) has studied entitled "women participation in household decision making of dalit and non dalit " Gaungasahar VDC Lamjung. The researcher showed that male dominated in the field of household decision in giving and taking loan where in dalit 56.90 percent and non dalit had 47.5 percent. In this research the researcher showed 20 percent male and 7 percent female had participation in deciding child birth. It was reported that 38 percent dalit female were engaged in purchasing goods from market and 45.88 percent non Dalit women were engaged in goods purchasing goods from market. In this study 58 percent were involved in agricultural activities.

Ncube (2016) has examined the role of livelihood diversification in promoting household food security with particular reference to Hurungwe District in Zimbabwe. This focuses on assessing the contribution and impact of predominant livelihood diversification strategies in study area. The study employed qualitative methods of research entailing focus group discussions, observation, key informant interviews and literature review as methods of data collection. The study revealed that limited access to credit, skills development, markets and transport infrastructure weaken the efficacy of nonfarm livelihoods to improve food security. Suggested strategies include increasing access to micro finance, vocational skills training and other support services paying attention to gender considerations. Areas requiring further investigation which emanated from the study include the impact of the shift to tobacco farming and how biotechnology has affected smallholder farmers.

CHAPTER-III

RESEARCH METHODOLOGY

This chapter deals with the methods employed by the researcher to complete the study. Methods are guidelines, which aid the researcher to research in a scientific and systematic way. This chapter has provided the brief introduction of the study area including the determination of sample size, research design and conceptual framework. The method of data collection and the tools of analysis are enlisted at the end of the chapter.

3.1 Research Design

This study has been carried out on the descriptive as well as explanatory research design. The study was explained the status of married women's education. Thus, the study is explanatory research. Besides the study make an attempt of describe the things related magar women's socio economic statutes and investigate of explored findings was described. Thus this study has been both descriptive and explanatory.

3.2 Nature and Source of Data Collection

The data is qualitative as well as quantitative in nature. For the purpose of the study, both primary and secondary data has been used in the study. The primary data was collected through field visit observation, interview, and questionnaire survey the secondary data has been collected from various published and unpublished documents, records journals, books and articles.

3.3 Universe and Sample Size.

Magar village of Arkha V.D.C. ward no-3 of Pyuthan district is the universe of the study. There are 122 Magar's households and 12 non-Magar' household. Out of 122 magar households Simple Random 40% households were selected i.e.48 households. From each house one member was taken. Only Female member of the households

were the informants of this study and they were interviewed using on the interview schedule & with the help of questionnaires.

3.4 Data Collection Methods and Tools

For the completion of this study, data has been collected from various tools and techniques. First of all the researcher has visited the selected samples and after taking the information about the married women, the field survey has been made.

3.4.1 Household Survey

To get the primary data, the structured questionnaire covered all objectives of the study has been developed, then the questionnaire was filled up by the researcher by visiting all selected sampled households.

3.4.2 Key Informant Interview

A checklist was developed for the interview of the household head, the purpose of interview to cross-check the information obtained from filled up questionnaires. some well-reputed, active and literate women of study area. During field study, informal interactions with a number of people were made. Researcher was asked about educational status of married women informally. This technique will also useful to provided essential information about the activities of women. Principal of schools, VDC secretary and social workers has taken as key informants for this study. These key informants has been interviewed to get more information as per necessary.

3.4.3 Focus, Group Discussion

The research based on focus and group discussion. The focus group discussion has held at selected study area. To complete the group discussion the checklist was prepared to collect the information from and to get appropriate information on inclusive basis. Research has discussed on women education and their livelihood. The researcher made 5 groups. Each group contains 10 respondents.

3.5 Data Presentation and Analysis

Collected information has been process and analyzed scientifically with the help of computer software like excel as well as manually. Different tables were prepared for different socio-economic variables. Mathematical calculation and statistical operations and tests were performed for quantitative information. Qualitative information were presented in descriptive way. To visualize information different diagrams and charts are prepare. To make the study more reliable qualitative study was also made. The collected data were processed through validation, editing and coding. Secondly the processed data were presented in tabular form. Simple statistical tool like percentage had been used to present data.

CHAPTER IV

DATA PRESENTSTION AND ANALYSIS

In this chapter the brief introduction of the Arkha VDC with Phyuthan district.

In this chapter also collected data and information are analyzed to find the objectives of the study area and major findings of the study are derived. The data are tabulated in different titles. Then they are analyzed and interpreted on the basis of percentage to make the presentation more clear and meaningful. In this chapter, the brief introduction of the Arkha VDC of Phyuthan district is also included. Social characteristics, social services and economy are also included along with it.

4.1 Profile of Study Area

4.1.1 Phyuthan District

Among the five development Region of Nepal, Pyuthan district belongs to the mid west development region according to feudalism this district is 5 No. Pradesh of the Rapti Zone. This zone comprises of five districts among which four falls in mountainous belt and falls in Terai belt. Pyuthan district is 250km west of Kathmandu in province No 5 Pyuthan covers an area of 4309 km with of 212484 in 2001 and 226796 in 2011 Pyuthan Khalanga is the district's administrative center | 28⁰ No 82 50E/28.083⁰ N 82.833⁰ E/28.083 at about 800 m elevation, the Jhumrik Valley approaches the upper limit for Mingocs, however Madi Khola is lower citrus Asian

Pyuthan at an altitude & 28 degree to 28.083 degree North and a longitude of 82.50 degree to 82.833 degree east Sworgadwari lies in this district one of the most seen destination for Hindu pilgrims, whenever we talk about Sworgadwari Temple, we tell about the Guru Maharaj and his disciples of Sworgadawari. Sworgadwari Guru Maharaj was an incarnation of God, he spent his life mostly in Sworgadwari with his disciples, and there were also thousand of milking cows in Sworgadwari at that time which Guru Maharaj himself used shepherd during the day. There is a account of some of his followers trying to follow Guru Maharaj to check where he took all his cows and himself but they never could find him or his cows they referred to the tea as

just too fast to catch-up so no one ever knew where Guru Maharaj used to go during the day with his cows. Before he left physical body, he gave some of his divine power to a few of his disciples on the day. Pyuthan was one of 24 small kingdoms in the Chaubisey Rajya, kingdoms in the Chaubisey Rajya confederation before Prithivi Narayan shah united modern Nepal in the second half of the 18th century since Dang Deukhuri district to the south Salyan District to the west belonged to another confederation called Baise Rayja. Pyuthan was a western outpost of the Chaubisey and probably a defense perimeter defended by forts.

Pyuthan district today has two election Constituencies and is dividing into eleven 'Ilakas'. It is composed of 42 VDC 1 municipality the administration headquarter is situated in Khalanga that various instating including commercial institutions number to 30 registered NGO number to 290. It is surrounded by Dang district in the south and Salyan & Rolpa west Argakhanchi in east. According to district profile of Pyuthan, 2011.

4.1.2 The Magar Women of Arkha V.D.C. VDC

The Magars have Mongoloid physical features and to the Tibeto-Burman language speaking family which consists at least three mutually unintelligible dialects. Some Magars speak Tibeto-Burman, few speak Tibetan and all other speak Nepali at least as a second language but the Magar people of Arkha VDC speak Nepali and magar language. The most of the Magar people's house in Arkha VDC is two storeyed with stone roofs and some them have thatched house. Wall of houses are made of stone. Because of poverty some family members are not found to be properly settled and lack of the ordinary facilities like shed for animals. But many of them have separated shed of animals, which is called Goth. Many have only two rooms one for kitchen and bedroom, other for grain store.

The type of family in this community is patrilineal (the lineage of children is drawn from the male side of parents). The head of the family is male who makes decision for the entire family.

In the study area, marriage ceremony is if preferred within the circles (endogamy

types) as far as possible and also interacted love marriage. They celebrate festivals like Dashain, Tihar, Saune-sakaranti, Maghe sakaranti, Tij, Chaite dashain, and so on.

4.1.3 Settlement and Dressing Pattern

Settlement pattern includes not only the geographical location and position of houses such as clusters or scattered and so on, but it also includes the whole way of living such as housing condition, dressing pattern, food habits etc. The settlement of the Magar of the Arkha V.D.C. is found typical. This area is located at uphill facing north and south and Arkha VDC has terrace land and a little bit/ few land is plain.

The positions of the houses were found agglomerated but some were scattered in cluster. Every household has shed for livestock and cattle near by their houses.

The Magar people of Arkha VDC live in the house roof made of stone and khar (thatches) slate. The walls are made of stone and mud, wooder planks, bamboo. They have verandah in front of their houses that were used to welcome the guests and visitors. Most of the houses are two storeyed. A low door way leads to the main floor is for store. There is no good system of ventilation and chimney. Most of the houses face southeast to get natural sunlight. The male people wear shirt, pant, khadi and female used sari, dhoti, cholo etc. Ornament consists of phuli on their nose, Jhumka, Bulaki on ear, Bala, Chura on their hands and Pote Mala on their necks. The utensils they use are Kasaudi (made of almunium), Karai (made of iron), Tawa (made of iron) and gagri used for water storages.

4.2 Socio and Economic Status of Magar Women

The demographic characteristics of the respondents like family structure, marital structure, age of respondent, age at marriage, educational status, occupational status etc.

4.2.1 Age Group of the Respondents

The respondents of every age are not economically active and generate income to their family. The young aged girls are involved in education or household activities such as cooking and taking care of their little brothers and sisters. The respondents above 50 years are also less active in income generation because they have household responsibility rather than earning. Their sons and other family respondents are considered as earners. The elderly people take care of their small children at home. The age ratio of the selected respondents is presented in the following table:

Table 4.1: Age Group of the Respondents

Age Group (years)	Number of Respondents	Percentage
Below 30	15	31.25
30-40	25	52.08
40-50	5	10.41
50-60	2	4.16
60 -70	1	2.08
Total	48	100

Source: Field Survey, 2017

The age distribution ratio of the study area. The highest number of respondents is between the ages of 30-40 years which comprises 52.08 percent. The age between 40-50 years constituted 10.41 percent of the total respondents, between 50-60 years constituted 4.16 percent of the total respondents. At last, the age between 60 -70 years constituted 2.08 percent of the total respondents.

So, from the above age grouping, we can say that respondents from 30-40 years age are mostly responsible for taking care of their family and are more mature to think about their children's future.

4.2.2 Religion

There are different types of religions are found they are; Hindu, Buddhist, Christian and others. Mostly, Hindu and Christian people are found in the study area which is shown in the table below:

Table 4.2: Distribution of Religion

Religion	Number of Respondents	Percentage
Hindu	38	79.04
Buddhist	3	6.24
Christian	6	12.48
Others	1	2.08
Total	48	100

Source: Field Survey, 2017

According to the above table no. 4.2 shows that the majority of Hindu religion occupied 79.04 percent, Buddhist occupied 6.24 percent, Christian occupied 12.48 percent and other religion occupied only 2.08 percent of the total number of 48 households.

4.2.3 Family Structure and Size

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

During the field visit, two types of families were found in Magar community ie nuclear and joint. The nuclear family consists of married couple and their unmarried children. The join family is a group of brothers' families living together in which there in a joint resident, kitchen and property. The Magar community belongs to patrilineage family because the lineage of children is drawn from the male sides of parents. Male and female have equal I decision making process. Men and women go hand in hand in the fieldwork. It is thus seen a gender sensitive family at Magar community in Arkha VDC. The table below gives the scenario of the family structure

of the female respondents.

Table 4.3: Family Structures of the Respondents

SN	Family Structure	No. of families	Percent
1	Nuclear	32	66.56
2	Joint	16	33.28
	Total	48	100.00

Source: Field Survey, 2017

The table 4.3 indicates that majority of sampled families live in nuclear family system. Out of the total 48 sampled families. 32 (66.56%) were nuclear families whereas there were only 16 (33.28%) respondents from joint families. The data above shows that nuclear family system in Magar community of Arkha V.D.C. is also common.

4.2.4 Gender Roles

Gender situation and roles in the respondents' families were also tried to look at in the study. There were seven areas in which women roles were tried to look at in their family level. The table below gives the data on the gender roles among the respondents' families.

Table 4.4 Gender Roles among the Respondents Households

SN	Responsibility	Decision Making Process			
		Male	Female	Both	Total
1	Farming activity Agricultural work	8	30	12	48
2	Buying goods and daily expenses	10	35	3	48
3	Buying and selling land	4	42	2	48
4	Decision Making of Children	8	30	10	48
5	Children's education	3	40	5	48
6	Property right	12	18	8	48
7	Joining local/ Indigenous social group	8	40	-	48

Source: Field Survey, 2017

In the general Magar women have much liberty as compared to the women of others castes. They have some decision-making roles in the families. They can influence the

families to some extent. However, they are also influenced by the own culture. The table above shows that the role of women is high, still the power lies either with husband or the eldest son. They have very little pay in children's education and sale of land become members of social group and children's marriage.

4.2.5 Educational Attainment

Education empowers the human being, as it increases the status of living. Education provides people with the knowledge and skills to contribute and take benefits from development efforts. Education is a key indicator of human development. It has a positive role in the success of life. Primary education is a principal mechanism of fulfilling the minimum learning needs of the people needed for effective participation in the economic, social and political activities. The following table shows educational status of the respondents:

Table 4.5 : Educational Status

	Educational Status				Total
	Non-formal	Under SLC	SLC	10+2	48
Number of Respondents	9	11	25	3	
Percentage	18.72	22.8	52	6.24	100

Source: Field Survey, 2017

The field research shows that 22.8 percent of the members are non-formal (who study below SLC) they somehow know to read and write. They got opportunity to participate in formal or non-formal education. Among them 10.4 percent of members had completed SLC and only 52 percent are able to complete their intermediate level. On the other hand, 6.24 percent are able to complete their above bachelor's level.

The less number of female involved in school is due to work in agriculture, taming cattle and lack of awareness among the parents.

4.2.6 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 consists at least three mutual unintelligible dialects. Some Magar speak Tibeto Burman, few speak Tibetan and all speak Nepali as a second language. The total population of Magars of Nepal recorded by (CBS, 2001) survey is 16, 22,421 (7.14 %) of the total population and only 2.39 percent of the total population speak Magar language as their mother tongue. But in the study area, researcher found that none of the Magar people can speaks the Magar language among 48 households. For the communication with other castes Magar people speak Nepali language for their daily life.

4.2.7 Health and Treatment Pattern

Nepal is developing country as well as mountainous with full of remote areas. Nepalese people have not got any facilities who live in remote areas. Among them health service is one. People living in remote areas have less access to health facilities due to lack of awareness. Even in the case of emergency, they do not get proper treatment.

Health status and treatment

Phyuthan district has a district hospital, 12 health centers (included 9 health post) and 49 sub-health posts (District Profile: 2062). Though district hospital is a major source of health care of the people of Phyuthan district, people of far west VDCs of Phyuthan use to come in Tansen hospital of Palpa district for major and serious case because it is nearer than district hospital. In Arkha V.D.C. VDC, there is one sub-health post. In the sub health post health workers are not available all the time. Due to the lack of education, awareness and not supply of sufficient medicine and well equipment people visit the sub-health post from the distance villager rarely. The health status of the people is greatly determined by many features such as the way of living, supply of safe drinking water, health knowledge, sanitation etc. Most of the people of Arkha VDC prefer to get treatment from Dhami/Jhakri (traditional healer).

Table 4.6 Treatment Pattern in Illness in Arkha VDC

Service providers	No. of Hhs	Percentage
Dhami/Jhakri	18	37.44
Sub-health post	9	18.75
Both	21	43.68
Total	48	100.00

Source: Field Survey, 2017

The above table shows that 37.44 percent of the respondents go to Dhami/Jhakri, 18.75 percent of respondents go to health post and take services while 43.68 percent go to health post and traditional healer. It shows that, Magar people have faith over Dhami/Jhakri. On the study area, people of old age group used traditional healer and people of young age use both treatment.

4.2.8 Sources of Drinking Water

In most of villages of Nepal, there is no supply of pure drinking water. In those villages, people get water directly from kuwa and local tap. Some of the villagers have public tap and people get water from it. In Arkha VDC many water taps were made with the support of an international organization name International Nepal Fellowship (INF). Due to weak management, monitoring, evaluation, and careless of local people water does not come in the tap now. So people use again traditional local tap and kuwa for water. The distance between house and source of water is not far more than 10-15 minutes to walk. In the study area there is no safe drinking water now.

4.2.9 Sanitation

Sanitation is also main component of development of village. There was less number of pit latrines in the study area. So, most of people practices defecation either in the side of road or open field. So the condition of sanitation in households is not well. If they practice to improve their behavior pattern, than the result comes well.

4.3 Economy of the Magar Community

The factors related to the economy of Magar community of Arkha VDC includes the land and the food production, family and animal husbandry, salary, and wages, and income and expenditure system of Arkha V.D.C. VDC.

The word 'economy' means incorporation of various subsistence's on the adoptive strategy of people to make a comfortable living with their environment. Economic organization is the securities of sufficient production of satisfy the desire of societies. Therefore, economic organizations are an evolutionary process and the stages are attached indicate the development of an economy. While discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the population live in 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 more constrains on the way of development. Geographical and topographical feature of the country presents a big barrier, which has always created obstacles in the development process. In the field of industrialization the country also has not achieved significant progress. Therefore, the level of poverty varies from village to village because of the topographical and land shape variation.

The economic condition of Magar people of Arkha VDC is poor. The major crops of this village are maize, wheat, millet, mustard seeds, rice and vegetables. There is under employment and unemployment. So the young people have to go far away in search of employment. Most of the young people have to go out of country for unskilled wages labor. Being illiterate they get only unskilled work and earn very little money.

4.3.1 Occupation

Occupation is a factor, which reflects the socio-economic status of a person. Occupation of an individual refers to the kind of work done during a selected refers to the kind of work done during a selected reference time period (past 12 months). Almost, two third of the sample families involved in agriculture.

Table 4.7 Main Occupation of Respondents

SN	Occupation	No. of Respondents	Percentage
1	Agriculture	37	76.96
2	Labor	7	14.56
3	Services	2	4.16
4	Sales/Business	1	2.08
5	Carpenter	1	2.08
Total		48	100.00

Source: Field Survey, 2017

The table 4.7 shows that 37(76.96%) of the sampled families involve in agriculture. There are 7(14.56%) families, work as wage laborer for their livelihood. There are 2(4.16%) families, who involve in services. Similarly, 1(2.08%) families are involved in Business/ Sales and 1(2.08%) families work as carpenter. This table indicates that Magars in the study area are mainly farmers.

4.3.2 Agriculture Practices in Community

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

The topography, climate, irrigation facility and the economic conditions and technical advancement of the area determine the agricultural practices of any places in general. However, agricultural practices of Arkha VDC are still traditional and primitive type. Most of the farmers plough their land with iron tipped wooden plough, which is very traditional tool. Oxen are usually used to plough field as drought animals, which is less efficient. All the agricultural activities are carried out manually from land preparation to harvesting crops.

The characteristic of farming is subsistence in nature. There is no even semi commercial type of farming. So the method of cultivation of Arkha VDC is

technologically primitive. They have few agricultural tools and equipment such as iron tipped wooden plough, sickle, spade, and axe etc. Most of their tools are made up of from wooden/bamboo and iron. Agricultural activities of Magars in Arkha VDC are highly influenced by the seasonal cycle. The major seasons are rainy and winter. They cultivate to crops in the favorable season. Maize, millet and paddy are grown in rainy season, whereas wheat and mustard are grown in winter. Most of the people of Arkha VDC do not produce vegetables in winter season but they produce pumpkin, squish, potato, cucumber, bean and other vegetables are grown in rainy season. Major crops cropping calendar are shown in the table below.

Table 4.8 Cropping Calendar in the Study Area.

Major crops	Planting	Harvesting Month
Maize	Chaitra/Baisakh	Saun-Bhadau
Millet	Jestha/Asar	Kartik- Mangsir
Paddy	Jestha/Asar	Asoj- Mangsir
Wheat	Kartik/Mangsir	Falgun
Mustard	Kartik/Mangsir	Falgun
Potato	Jestha	Bhadau
Cardman	Bhadau/Asoj	Saun-Asoj
Kitchen Garden	All round the year	All round the year

Source: Field Survey, 2017

The table 4.8 shows the planting and harvesting of different crops. The table indicates that maize is shown in the month of Chaitra to Baisakh and harvested it in the month of Saun and Bhadau in Arkha V.D.C. VDC. Millet is sown in Jestha and Asar and harvest in Kartik and Mangsir. Paddy is sown in Jestha/Asar and harvest in Asoj to Mangsir. Wheat and Mustard is sown in Kartik to Mangsir and harvest in Falgun. Almost all the people grow in their terrace field except paddy. For the kitchen garden, they sowed many types of vegetables in all seasons, which help to use in kitchen.

Table 4.9 Major crops cultivated by HHs in Study Area.

Major Crops	No. Of HHs	Percentage
Maize	48	100.00
Millet	48	100.00
Paddy	12	24.96
Wheat	48	100.00
Mustard	40	83.2
Potato	6	12.48
Card mom	6	12.48

Source: Field Survey, 2017

The table 4.9 shows that all households grow maize, millet, wheat, mustard etc. Paddy products are 24.96 percent, potato and Card mom products 12.48 percent. Maize, wheat and millet are grown by all household. Similarly a mustard product is 83.2 percent. Maize and millet is sown in the same land. Similarly wheat and mustard grow in same land and same time. Maize, millet, and wheat, mustard have good relation and rotating process. The maize, millet, wheat are used to make alcohol (Jand and Raksi) which are used during the celebration of the rituals and festivals.

4.3.3 Land

Land ownership is still the most important measurement index of wealth in Nepal. Those who possesses large amount of land is wealthy and if not they are poor. However, the possession of land is greatly valued among the Magars of Arkha VDC or in study area. Land is continuous source of income and social security but not only as a factor of production. Land indicates the social status and prestige also.

Topographically, the study area is situated at the foothill. The soil of this area is yellowish brown in color. There are rock stones in the Arkha VDC as well as in the field.

4.3.3.1 Types of Land

The lands of Arkha VDC could be classified into two categories, viz.

1- Khet

These fields are terraced and fertile. In this type of land, water could be reserve. On these land paddy, wheat and maize are cultivated and some potatoes also. But some

people cultivated wheat and some other maize and potatoes. People cultivated paddy in Jestha/Asar and harvested in Asoj and Mangsir. After that some sown wheat and some sown maize. In a year two different seasonal crops can be possible for cultivated.

2- Bari

This type of land is situated a little bit higher compared with Khet. Therefore nature of Bari is dry. Seasonal crops can be cultivated here. Farmers products maize, millet, mustard seeds, wheat, potatoes on this area. In these lands, two seasonal crops maize/millet in summer and wheat/mustard in winter are grown. According to the government land categories Bari belongs to Doyam and Seem, which could be ploughed by oxen.

In the study area, distribution of land is unequal. Most of Magars have little land but there are some Magars, who have more than 30 ropanies of land. The VDC does not have irrigation facilities. The farming depends mainly on monsoon. That is why farming is of rain fed type. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made Magar people lives very difficulty as they work hard for the whole year, but they get little return about of it.

At the study area, the respondents have 1 to more than 30 ropanies of land. Who have more land, his condition was good and less have weak condition. So the land holding size represents the condition and status of people at the study area. The table below shows the status of land land holding and ownership of the Magar people of the study area.

Table 4.10 Status of Land ownership of the Sampled Households

Areas in Ropani	Bari		Khet	
	Number	Percent	Number	Percent
0-5	20	41.6	6	12.48
6-10	14	29.12	3	6.24
11-15	7	14.56	-	
16-20	5	10.4	-	
21 and above	2	4.16	-	
Total	48	100		

Source: Field Survey, 2017

The table 4.10 shows that out of 48 households 41.46 percent have 0-5 ropanies Bari whereas 29.12 percent have 6-10 ropanies, 14.56 percent have 11-15 ropanies, 10.4 percent have 16-20 ropanies and 4.16 percent have above ropanies Bari. As regards the Khet, only 20 percent have their own Khet. Among them 12.48 percent have 0-5 ropanies Khet whereas 6.64 percent have 6-10 ropanies. There is no land to all the households in Khet.

The productivity of Bari and Khet is different. Very few lands have irrigation facilities. So, they have to depend on the monsoon for agriculture. There is no practice of modern agricultural technique and due to the sloppy land and fertilizers are swept by rain.

All these are the factors directly responsible for the low production, which results the poor economy of the village.

4.3.4 Sufficiency of food

The Magar women of Arkha VDC use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principles productive sole sources of labour suply. The staple food of Magar is Dal, Bhat(rice and pulse)/ Tarakari in their daily mean. Once they have shortage of rice, they we other gains such as maize and wheat etc. for their daily meal. Most of the Magar are poor in this area. They work hardly on agricultural farm whole year, even

though they do not get enough food to eat and feed two meals a day to their family for the whole year. During the survey it was found that over 70 percent families have food shortage in July to September. As they have food shortage in these months, most of them have borrowed loan either from neighbors/ relations or local moneylenders. They do not borrow money from bank, as the process of borrowing money is lengthy and far away. Because such financial institutions situated in district headquarter. So, they have not been able to utilize the opportunity.

The social practices and behaviors are also equally contributing to food shortage in Magar ethnic groups as they have big feasts, festivals and marriage ceremony in which they expand extravagantly more on wine. Once they have enough food for just few months they forget the food scarcity, and start making wine and expend more on unproductive sectors. Such behaviors in Magar community have aggravated the food insecurity situation among them. Most of the respondents said that the family has to buy grains for their family's livelihood, although they produce more compared to their family livelihood, although they produce more compared to their neighbors, who are non-Magar having almost same family size sells grain instead. One of the reasons is that they expend their grains more on making local spirit and wine. The food security situation among the Magar will be much better if they stop the over expresses on their traditional rituals, festivals, feast and other religious and cultural practices extravagantly.

Table 4.11 Food Sufficiency of HHs in Arkha V.D.C. VDC

Food Sufficiency in months	No. of Hhs	Percentage
0-3	6	12.48
3-6	12	24.96
6-9	18	37.44
9-12	7	14.56
Surplus to sell	5	10.4
Total	48	100.00

Source: Field Survey, 2017

The table 4.11 shows that 6 households (13.33 %) have food sufficiency for up to three months. It is meant that those families have to depend on wage earning for more than 9 months. This is the sign of food insecurity among 13.33 percent of sampled

families. Similarly, there are 12 households (26.67%) who have adequate food only for 3-6 months. Likewise, there are 15 families (33.33 %) who have their own food grown for more than 6-9 months. They also have to work for other business to manage their livelihood for the rest of the year. The other 7 (15.56%) HHs have adequate food security situation for almost 9-12 months. They have to earn to their livelihood from other business for rest of the months of the year. There are 5 families among the 48 households, which accounts 11.11 percent of the sampled families have food security throughout the year. On the country, almost 88 percent of the sampled families have food in security situation all the year round. It indicates that the degree of food deficit in the Magar community of Arkha VDC is very severe.

From the above data more than 70 percent of sampled households had good grains insufficient for whole year. A question arise her how to do they manage their livelihood in case of insufficiency of food grains. The following measured help them to run their normal livelihood in case in insufficiency.

Table 4.12 Source of Livelihood of the Respondents

Sources	No. of Households	Percent
Agriculture	21	43.68
Services	2	4.16
Business/Sales	1	2.08
Wage labor	22	45.76
Pension	2	4.16
Total	48	100.00

Source: Field Survey, 2017

The above table shows that source of livelihood of the respondents. Among them 43.68 households have good sufficiency from agriculture. In case of insufficiency of food grains of the total households 4.16 percent get additional support from different services eg. Peon, servant and army, 2.08 percent form business/sales and 45.76 percent from wage labor. Every household have to depend upon more than the sources of additional resources during insufficiency of food grains.

4.3.5 Animal Husbandry

Animal husbandry was the backbone of the economy of primitive societies. So,

primitive societies were fully dependent upon animal husbandry. Several studies have emphasized the importance of animal husbandry in human civilization many groups of agriculture people shared their inhabited area to cattle raising. Human beings were fully dependent meat, milk products from animal in the hunting, gathering period. It is a general fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepali farmer and animal husbandry in closely associated with forestland. Animal husbandry also directly supports to agriculture. So, both are complementary to each other. Animal husbandry is important not only to raise their economical condition but also from the cultural and nutritional point of view. The people of Arkha VDC keep livestock primarily to fulfill the necessities of milk, milk product, meat and compost manure. Except them, oxen are used to plough the field and chicken are used either for meat and eggs or sold on cash.

Table 4.13 Birds, Cattle and Buffalo in Sampled Households

SN	Birds, Cattle and Buffalo	Households No.	Percentage
1	Oxen	2	4.16
2	Cow	3	6.24
3	Oxen, Cow	8	16.64
4	Oxen, Cow, Buffalo	13	27.04
5	Oxen, Buffalo	4	8.32
6	Buffalo, Goat	5	10.4
7	Goat, Cow	7	14.56
8	Buffalo, Cow and Goat	5	10.4
9	Poultry	1	2.08
Total		48	100.00

Source: Field Survey, 2017

The table 4.13 shows that they keep different type of animals and poultry birds. Out of sampled households (48), 2 families have oxen only, 3 keep only cows, 8 families

keep oxen, cow, 13 families have oxen, cow and buffalo, 4 families have oxen and buffalo, 5 families have buffalo and goat, 7 families have goat and cow, 5 families have buffalo, cow and goat, and a only family has a poultry. It shows that most of Magar of Arkha VDC keeps animals and birds. Though they are economically poor, they keep either animals or poultry, which they think their social security and helps for their livelihood.

4.3.6 Labour

Labour is one of the important factors of production. Labour is consumed in both agriculture and animal husbandry. So the Magar's economy is labour consuming. The term 'labour input' means the fulfillment of required labour as per necessary. All the numbers of family are directly or indirectly engaged in agriculture or animal husbandry. Animal husbandry needs regular labour compared to agriculture. Almost every members of the family are sharing their work such as preparing food, carrying manure to the field, sowing seeds, collecting firewood, fetching water and fodder from the forest.

Family is the main source of labour supply. All the family members contribute during planning and harvesting season, which needs additional labour. As such occasion, they invite labours from their relatives or neighbors. They practice a labour exchange system, which is known as Parma. Under Parma there is no discrimination in respect of age and sex. Every individual can join it but the return of his or her work expected on the same basis. The next type of labor exchange system is Jyaladari. On this system, the amount of rupees was fixed and labor takes cash by returning his home. 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 capacity. A boy of 12-13 years helps his father in the field and a girl helps her mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children.

4.4 Role of Magar Women in Decision-Making

The role of women has always been a multi-dimensional and significant as women have performed well in case of agricultural activities, domestic activities, marketing activities as far as labour requirement is considered. The decision-making process is an important segment of every household because the functioning of family resource

management depends on the efficiency of decision-making progress. So, women's involvement in decision-making process has been of great importance because women play an important role in every household activity and gives excellent performance most of the time. It may be related to household activity or for the decision making at household or any other level. In rural society, there has been noticed a considerable fluctuation regarding the decision making power of women. The state like Punjab and Haryana show positive role of women in decision-making process in many of the families. But it has become insignificant and negligible in rural families due to illiteracy of women.

The contribution of rural women has not taken seriously because it is considered very disgraceful to accept the decision of women. This is because the abilities of women have been neglected and undermined as the responsibility of forming the policies is always regarded the job of male traditionally. How far, the role of women in decision-making process has been noticed in positive manner is the major concern of our study. To know the actual situation of women, their role in decision-making in different agricultural activities need to be properly looked into. The results of the investigation carried out are presented through summary tables showing the number of women involved in decision making related to various household and farm activities. The extent of respondent's involvement in decision related to expenditure on farm buying and selling activities, measures to increase production and livestock management were analyzed in terms of fully independent, partial involvement and no involvement. Partial involvement in decision refers to respondent's joint involvement in group decision.

4.4.1 Extent of respondents' involvement in Decision Related to Expenditure

Table 4.14. Extent of respondents' involvement in Decision Related to Expenditure on farm

Decisions	Extent of Involvement	No. of Respondents	Percent
Money to be Spent on Purchases of Machines	Fully independent	40	83.2
	Partial involvement	6	12.48
	Nil	2	4.16
	Total	48	100
Money to be Spent on Purchase of Implements	Fully independent	35	72.8
	Partial involvement	6	12.48
	Nil	7	14.56
	Total	48	100
Money to be Spent on purchase of Seeds	Fully independent	31	64.48
	Partial involvement	10	20.8
	Nil	7	
	Total	48	100
Paying Wages to labourers	Fully independent	32	66.56
	Partial involvement	12	24.96
	Nil	4	8.32
	Total	48	100

The table shows that the major decisions related to amount of money to be spent on the purchase of machines and small agricultural implements by respondents is high. It was found that 83% of the respondents were fully involved in major decision making about the money to be spent for purchase of seeds and 64.48% respondents were partially involved. Only 8.32% of the women heads of the family independently take the decision. Decision related to wages to be paid to labourers was taken

independently by only 66.56% respondents and 24.5% of the respondents took the decisions partially.

4.4.2 Extent of Respondents involvement in Farm Decisions: Buying and selling Activities.

The following table reveals that decision-making power regarding purchase of land, machine, small agricultural implements, insecticides and we decide. 68 per cent of the respondents have nil decision making power related to purchasing of insecticides and weedicides and the same holds true for the purchase of land, machine and small agricultural implements. 30 per cent women have been consulted while making decision related to purchase of land in Phythan district. So, the respondents have given no importance especially making decisions related to buying activities in both of the blocks selected for the study and also in the rural Phuthan district of presented the worst and devastating situation of rural women in the district

Table 4.15 Extent of Respondents involvement in Farm Decisions: Buying and selling Activities.

Decisions	Extent of Involvement	
Purchase of land	Fully dependent	
Purpose for which land is to	Fully dependent	
How much land to be	Fully dependent	
Type of machine to be	Fully dependent	
Purchase of small Agricultural	Fully dependent	
Purchase of insecticides and	Fully dependent	

From the above table it is shown that decisions regarding purchase and sale of land were entirely taken by the female family head and majority of the respondents

were involved indecision related to purchase of land, buying and selling of surplus land. The role of women respondents in the purchase of the farm machinery was 100%. The respondents were given no importance especially when decisions were made regarding buying of agricultural implements.

4.4.3 Extent of respondent’s involvement in Farm Decisions: Measures to Increase Production.

**Table 4.16 Extent of Respondents involvement in
Decisions related to Livestock Management**

Decisions	Extent of Involvement	Percent
Buying of livestock	Fully	70%
	Independent partial	20%
	Involvement nil	10%
Number of livestock to be kept	Fully	69%
	Independent partial	19%
	Involvement nil	12%
Selling of livestock	Fully	76%
	Independent partial	14%
	Involvement nil	10%
Cultivation of fodder for livestock	Fully	90%
	Independent partial	10%
	Involvement nil	-

The finding showed that women of these areas were dependent on forest as a source

of fodder and were bought the fodder for their livestock. The families with large farm, cultivated fodder at their farm. About purchase and sale of livestock, the major decisions were made by female members. 20% of respondents were involved in joint decision although final say was of men only. Regarding number of livestock to be kept. Male members in majority of the families took decisions related to selling of livestock and only 10% women respondents were involved partially. Women's role in the production of crops and harvesting is very important. In the rest of the activities related to increase to production and harvesting, the involvement of women is almost. Men dominated in majority of the farm decisions in rural families. Decisions related to buying and selling of land, machines and other agricultural implements; improvements of harvest and livestock management were mainly taken by head of the family or husbands.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The main objective of the study is to identify socio-economic condition of Magar people of Arkha V.D.C. VDC. Due to the time and other limiting factors to study all the aspects of Magar was not possible. So, some problems are specified as a form of research question and specific objectives.

This study is based on descriptive analysis cum exploratory research. Both primary and secondary data have been used in this study and in the case of nature of data both quantitative as well as qualitative data were used. The findings on demographic characteristics in the study area are as follows.

-) The highest number of respondents is between the ages of 30-40 years which comprises 52.08 percent. The age between 40-50 years constituted 10.41 percent of the total respondents, between 50-60 years constituted 4.16 percent of the total respondents. At last, the age between 60 -70 years constituted 2.08 percent of the total respondents.
-) The majority of Hindu religion occupied 79.04 percent, Buddhist occupied 6.24 percent, Christian occupied 12.48 percent and other religion occupied only 2.08 percent of the total number of 48 households.
-) Out of the total 48 sampled families. 32 (66.56%) were nuclear families whereas there were only 16 (33.28%) respondents from joint families. The data above shows that nuclear family system in Magar community of Arkha V.D.C. is also common.
-) In the general Magar women have much liberty as compared to the women of others castes. They have some decision-making roles in the families. They can influence the families to some extend.

-) The field research shows that 22.8 percent of the members are non-formal (who study below SLC) they somehow know to read and write. They got opportunity to participate in formal or non-formal education. Among them 10.4 percent of members had completed SLC and only 52 percent are able to complete their intermediate level. On the other hand, 6.24 percent are able to complete their above bachelor's level.
-) The study shows that 37.44 percent of the respondents go to Dhami/Jhakri, 18.75 percent of respondents go to health post and take services while 43.68 percent go to health post and traditional healer. It shows that, Magar people
-) In Arkha VDC many water taps were made with the support of an international organization name International Nepal Fellowship (INF). Due to weak management, monitoring, evaluation, and careless of local people water does not come in the tap now. So people use again traditional local tap and kuwa for water. The distance between house and source of water is not far more than 10-15 minutes to walk. In the study area there is no safe drinking water now.
-) Sanitation is also main component of development of village. There was less number of pit latrines in the study area. So, most of people practices defecation either in the side of road or open field. So the condition of sanitation in households is not well. If they practice to improve their behavior pattern, than the result comes well.
-) The study 4.11 shows that 37(76.96%) of the sampled families involve in agriculture. There are 7(14.56%) families, work as wage laborer for their livelihood. There are 2(4.16%) families, who involve in services. Similarly, 1(2.08%) families are involved in Business/ Sales and 1(2.08%) families work as carpenter. This table indicates that Magars in the study area are mainly farmers.
-) The research shows the planting and harvesting of different crops. The table indicates that maize is shown in the month of Chaitra to Baisakh and harvested it in the month of Saun and Bhadau in Arkha V.D.C. VDC. Millet is sown in

Jestha and Asar and harvest in Kartik and Mangsir. Paddy is sown in Jestha/Asar and harvest in Asoj to Mangsir. Wheat and Mustard is sown in Kartik to Mangsir and harvest in Falgun.

-) The study shows that all households grow maize, millet, wheat, mustard etc. Paddy products are 24.96 percent, potato and Card mom products 12.48 percent. Maize, wheat and millet are grown by all household. Similarly a mustard product is 83.2 percent. Maize and millet is sown in the same land. Similarly wheat and mustard grow in same land and same time.
-) The study shows that out of 48 households 41.46 percent have 0-5 ropanies Bari whereas 29.12 percent have 6-10 ropanies, 14.56 percent have 11-15 ropanies, 10.4 percent have 16-20 ropanies and 4.16 percent have above ropanies Bari. As regards the Khet, only 20 percent have their own Khet. Among them 12.48 percent have 0-5 ropanies Khet whereas 6.64 percent have 6-10 ropanies. There is no land to all the households in Khet.
-) The study shows that 6 households (13.33 %) have food sufficiency for up to three months. It is meant that those families have to depend on wage earning for more than 9 months.
-) The study shows that only 18 households have good sufficiency of the total households. In case of insufficiency of food grains of the total households 4.44 percent get additional support from different services eg. Peon, servant and army, 2.22 percent form business/sales and 48.89 percent from wage labor. Every household have to depend upon more than the sources of additional resources during insufficiency of food grains.
-) The study shows that they keep different type of animals and poultry birds. Out of sampled households (48), 2 families have oxen only, 3 keep only cows, 8 families keep oxen, cow, 10 families have oxen, cow and buffalo, 4 families have oxen and buffalo, 5 families have buffalo and goat, 7 families have goat and cow, 5 families have buffalo, cow and goat, and a only family has a poultry.

-) The research shows that the major decisions related to amount of money to be spent on the purchase of machines and small agricultural implements by respondents is high. It was found that 83% of the respondents were fully involved in major decision making about the money to be spent for purchase of seeds and 27.3% respondents were partially involved. Only 2% of the women heads of the family independently take the decision. Decision related to wages to be paid to labourers was taken independently by only 1.3% respondents and 35.3% of the respondents took the decisions partially.

-) From study it is shown that decisions regarding purchase and sale of land were entirely taken by the female family head and majority of the respondents were involved indecision related to purchase of land, buying and selling of surplus land.

-) The role of women respondents in the purchase of the farm machinery was 100%. The respondents were given no importance especially when decisions were made regarding buying of agricultural implements.

-) The finding showed that women of these areas were dependent on forest as a source of fodder and were bought the fodder for their livestock.

-) Women's role in the production of crops and harvesting is very important. In the rest of the activities related to increase to production and harvesting, the involvement of women is almost. Men dominated in majority of the farm decisions in rural families. Decisions related to buying and selling of land, machines and other agricultural implements; improvements of harvest and livestock management were mainly taken by head of the family or

5.2 Conclusion

Socio-cultural and ethno-botany is the multidisciplinary approach including the methods, theories and concepts of rural development. Magars of study area have left their language, traditional technology but they have their own ethno-history, belief system which are functional in relation to their social system and ecosystem. The major subsistence strategy of the Magar's is agriculture and animal husbandry. But

only a few families can sustain from their agricultural product because they have less productive land. The numbers of educated people has increased but they do not have applied knowledge about agricultural production and are not attracted or interested about agricultural work. The agricultural land is changing into barren land. Their economic condition is not so poor in economic aspect except agricultural work, females are struggling for independence by preparing and selling liquor in free time and males are engaged in national and international jobs. The education and health condition is good. The cultural identity show emotional ties towards plant people relationship. The investigation shows an intimate interrelationship between people, culture and their natural environment, which influence the social status of the people. Massive exploitations of useful plants, lack of awareness is leading extinction and destruction of biodiversity. This paper is prepared to high light this magar women, document, revive and transmit the socio-cultural, ethno-botanical and changing situation of Magar's development and for the maintenance of socio-cultural identity

The role of women has always been a multi-dimensional and significant as women have performed well in case of agricultural activities, domestic activities, marketing activities as far as labour requirement is considered. The decision-making process is an important segment of every household because the functioning of family resource management depends on the efficiency of decision-making progress. So, women's involvement in decision-making process has been of great importance because women play an important role in every household activity and gives excellent performance most of the time. It may be related to household activity or for the decision making at household or any other level. In rural society, there has been noticed a considerable fluctuation regarding the decision making power of women. The state like Punjab and Haryana show positive role of women in decision-making process in many of the families. But it has become insignificant and negligible in rural families due to illiteracy of women.

The contribution of rural women has not taken seriously because it is considered very disgraceful to accept the decision of women. This is because the abilities of women have been neglected and undermined as the responsibility of forming the policies is always regarded the job of male traditionally. How far, the role of women in decision-making process has been noticed in positive manner is the major concern of our study.

To know the actual situation of women, their role in decision-making in different agricultural activities need to be properly looked into. The results of the investigation carried out are presented through summary tables showing the number of women involved in decision making related to various household and farm activities. The extent of respondent's involvement in decision related to expenditure on farm buying and selling activities, measures to increase production and livestock management were analyzed in terms of fully independent, partial involvement and no involvement. Partial involvement in decision refers to respondent's joint involvement in group decision.

5.3 Recommendation

-) Loans should be provided at cheaper rate of interest for livestock, agriculture production and domestic industry through bank or finance.
-) The government should launch an effective income generation programmes, vocational guidance or skill development training, so that they can easily fulfill at least their basic needs (food, cloths, education, medicine etc).
-) Encourage participatory management approach.
-) They are less conscious in politics. Thus, it is necessary to motivate to take part in local politics.
-) Road construction and other facilities should be developed. Institutions instead of traditional healer. For this purpose local health institution should organize a documentary and puppeting.
-) In order to preserve and promote the culture and language of Magar. It should be broadcasted making the program diversified through local, regional and national media and awareness programme should be built in so that they would come into the development mainstream.

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APPENDIX- I

Household Survey

1. Name of Household Head:-

Name:-

Age:-

2. Name of the respondent:-

Male:-

Female:-

Age:-

Age:-

3. Religion:-

(a) Hindu (b) Christian (c) Buddhist (d) Others

4. Languages understood (other than magar).

(a) Nepali

(b) Others

5. Education:-

(a) Literate

(b) Illiterate

6. If literate, what is your educational attainment?

Secondary level

Higher secondary

Bachelor level

Master level

7. Marital status:-

(a) Married (b) Unmarried (c) Widow (d) Divorce (e) Separate

8. Who will get the priority by Birth?

a) Son

b) Daughter

c) Both

9. Number of children:-

(a) So- (b) Daughter- (c) Total=

10. Family type:-

(a) Nuclear

(b) Joint/ Extended

11. How many members are there in your family?

(a) Less than 5 (b) Less than 7 (c) less than 10

12. What is your family occupation?

(a) Agriculture (b) Animal Husbandry (c) Labour (d) Business (e) foreigeemployment

(f) Other

13. Land Holding size

Land size	In Ropani
Own	
Others (andiwa)	
Total	

14. Is it sufficient for family requirements from annual production?

(a) Yes (b) No

15. If no how long annual grain production supports to your family requirements?

(a) Below 4 months

(b) 4 months

(c) 8 months

(d) 1 year

(e) Above 1 year

16. Generally how many hours do you work per day?

17. What is your annual income from following sectors?

Sector	Annual income
Agriculture	
Animal Husbandry	
Labor	
Service	
Others	

18. Generally how many hours do you spend in following sector per day?

S.N	Sectors	Time (in hours)
1	Agriculture	

2	Animal Husbandry	
3	Household Activity	
4	Labor	
5	Manufacturing	
6	Others	

18. What are the types & numbers of livestock that you have raised?

- (a) Cow..... (b) Buffalo.... (c) Oxen..... (d) Goat..... (e) Pig.....
(f) Hen....

19. Who make major decisions in the following activities?

20. If male decides do female are consulted or not?

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22. Do you have any individual property like dowry/pewa?

- a) Yes..... b) No.....

23. If yes, what?

- a) Money b) Land c) Jewelry d) Animal e) House f) Others

24. Are you free to use this property?

- a) Yes b) No

25. In your opinion how can be raised women's social and economic status?

26.
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Key Informant Interview Tools

1) When did you stay in this community what do you feel about magar socio economic status?

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2) What are the major problems of magar women and how these are created?

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3) How NGOs/INGOs and other government organization helping to change the problems?

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4) There are many local organization in community suppose, Women organization, agricultural co-operative etc. what is theirs participation?

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5) What is your role to change or empower the magar women socio-economic status?

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