

CHAPTER-I

INTRODUCTION

1.1 Magar and their Economic Strategy

Nepal is a land of multiple cultural diversity and multi ethnic groups. The social and cultural life of the people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The people of India origin live in southern part and practice Hinduism. In middle hill there is a mixed group (Tibet, Indian, and Indigenous origin). People live in high Himalayas, midland valley, and terai differ in language, custom, norms and values. They have different economy status and education who live in rural and urban area (Hitchcock, 1966).

The Nepalese society is the most tolerant society in the world. It has allowed different religions to merge with one another. In Nepal there are Hindus, Buddhists, Muslims and Christians as well. It may be strange to foreign visitors that most of the temples and Buddhist monasteries are found by side. There is so much tolerance, that the people of one religions freely take part in the festival of others. Among the different ethnic groups the Magar is one of the indigenous ethnic group of Nepal and is distributed throughout the country (Gautam, 1994). The Magar's have Mongoloid features with yellowish color. They speak a language of the Tibeto Burman Family. The Magar settlements are dense in mid-hilly parts of the country although they are scattered in other parts of the Eastern hill and terai. The Magars also live close to Tibet, border of China and are markedly influenced in their way of living, customs and manners by Tibetan religion. Similarly those who live in the terai and inner terai are influenced by the Indian culture and traditions (Gaije, 1975). Therefore, there is quite difference between them living in Northern and Southern part of the country. They celebrate almost all festivals of Hindus (such as Dashain, Tihar, Teej, Maghesankranti etc) because of Hindu influence.

The Magars have mongoloid features and yellowish colour. They have their own mother tongue, dress, codes and culture, which are doomed to extinction. Their language is originated from Tibeto-Burman family and is called 'Magarkura' (Shrestha, 2007). The numbers of Magar language speakers are only 7,70,116 which constituted 47.46% of total Magar population. Magar language has three divisions called 'Kham', 'Kaikhe' and 'Magarati'. Magars who live in Dolpa district speak 'Kaikhe',

live in 'Athsra Magarati' language. Even the rituals of Barah Magarat and Dolpa are slightly different (Magar, 2023). The Magar has their own priest within the group called 'Bhusal'. Magar are basically followers of Buddhism. Even though majority of them are Hinduized. They have an informal institution is called 'Bheja' that regulates all the function feasts and festivals in Bahra Magarat (especially in Palpa). It is also an organized body to gain some social goals (Gautam, 2007).

Magar certainly do not worship idols of gods as other Hindus do. Various forms of their ancestral worship are bajebajai pooja, kalipara pooja, panch kanya mai pooja, banjhakri pooja etc. Every such pooja has legend directly related to the history of their forefathers. For pooja's, they generally choose a hilltop in the middle of the pristine jungle nearby village. Male buffaloes, goats and fowls are sacrificed in such pooja's (Gaije, 1975). Nowadays, it is not in practice but traditionally Magar's were classified in to higher and lower castes. They have a custom of marrying among their kith and kin A man can. However, marry his mother's brother's daughter, although it is considered proper to avoid this relationship. Some Magar's (men and women) do marry outside of the group also.

The Nepalese history shows that Magar's have gained name and fame being a capable fighter in war. There are several instances in history where Magar's and Khas have fought together under once banner for one cause to share the victory. Magar are popular in military services not only in Nepal but also over the world. Some young Magar are interested to be recruited to military services in British as well as in Indian army. After the restoration democracy in 1950, the people of Nepal are once again optimistic but overall economic condition of country has not improved (Hitchcock, 1966). Political parties spend their time struggling for power among themselves instead of trying improvement. On the other hand, numerous seminars are held in the names of tribes, castes and ethnic groups to uplift their life and to preserve them who are considered as a "backward" in Nepal. But solution has not been implemented.

1.2 Statement of the Problem

Agriculture is the main source of livelihood of Nepali people. Although, out of total land area of the country, only 18% is agricultural land and farming system is traditional. So, the growth of agricultural production is very low which results the decline in per capital income. Because of low rate of production, people are interested

in shifting cultivation which is also cause of deforestation that affects to environment. Because of deforestation, fertile soil is being wasted out by landslides and floods (Shrestha, 1976). Therefore, the people are migrating from the hills and mountains to the terai by reason of infertile land.

The agriculture is the major source of livelihoods of Nepali people. Although out of total land area of the country only 18% is agricultural land and 27% is forestland and remaining 55% is hills and mountains. The growth of agriculture production is very low, this has resulted in the declining of per capital income. Because of such factors, encroachment on forest, forest firing and shifting farming are gradually increasing, leading to environmental degradation (Dahal, 2007). Excessive deforestation in the hills and mountain is aggravating the loss of life and property by floods and landslides. Small streams and big rivers are wasting fertile soil out. The people from the hills are migrating to terai because of infertile and agriculture is considered as the backbone of the Nepalese economy. It is the principal occupation of the rural people which is not yet improved. The reason is primitive agriculture practices passed from one generation to another (New Era, 1981).

Population is growing faster than food production, resulting high population pressure on arable land. Agriculture alone could not able to employ all of them. But due to lack of industrial development the rising population has to be depended on agriculture (Acharya, 1981). The Magar community though is called one of the ancient indigenous nationalities of Nepal. They are rich in culture, but they gradually losing their culture and customs. Their behavior patterns are also being changed. They are poor economically, because almost of them are engaged on agriculture and practice traditional farming system. They need to change their traditional farming system. They depends upon monsoon for the cultivation because they do not have irrigation facilities also (Hitchcock, 1966).

Although government has implemented the developmental programme to uplift the living standard of the rural people. But the Magar people of Kadampur-5 are deprived from that kind of program. Hence, this study is concentrated on socio-cultural and economic condition of Magar people of Kadampur-5 of Nawalparasi district. The major concerns of the study are as follows:

- What is the economic condition of Magar in terms on their age, family structure, education and occupation?
- How their economic status is related to their religion and cultural practices?

Magar's are very rich in their cultural aspects with their own particular traditions and cultures, feast and festivals, rites and ceremony. But nowadays it is disappearing gradually because of lack of protection and promotion of these kinds of culture. Thus the research is trying to discover the glory of the group Magar.

1.3 Objectives of the Study

The general objective of this study is to assess the present economic and cultural and condition of Magar people at Kadampur-5 of Nawalparasi district. The specific objectives are:

- To find out the socio-economic status (house-land, engagement in income generating activities in the study area.
- To find out the state of agricultural practice and production and food consumption pattern of Magar's of Kadampur-5.
- To look at different components of adaptive strategy of the Magar i.e. animal husbandry, agricultural labor systems and work out side village.

1.4 Significance of the Study

No, study has been done in cultural and economic aspect of Magar of this study area. That's why it is itself important to highlight their socio-cultural changes and their economic life of Magar's of Kadampur-5 of Nawalparasi district.

The present study has focused on adaptive system of a community where the Magar's are the dominant ethnic group. This study helps to understand the processes of survival strategies practiced in different ways according to the availability of resources within the Magar ethnic group in the study area. More specifically the study helps to understand the adaptive system of the Magar people in various ecological conditions, their cultural processes of the Magar people of Kadampur, and will also be helpful for development agencies to do social work in the Kadampur-5.

It is important for society to find out about the particular people and the place where they live. So the researcher is trying to study and document about socio-cultural

aspect of the Magar's of Kadampur-5 of Nawalparasi district. It will be useful for those who are simply interested to learn about these people, especially for development agencies, government and Non-government organization. It will also be helpful for those people who are conducting ethnographic research.

1.5 Organization of the Study

This study is divided into eight chapters. These chapters are further divided into topics and various sub topics. The first chapter deals with an introduction of the study, study of the research problem, research objectives, and Significance of the study. The second chapter deals with review of literature. This chapter is divided into three topics. The first topic is history of Magar. The second topic is the study of theoretical review and the last topic is previous studies. The third chapter presents the methodology applied in the research. This chapter is divided into two sections. The first section presents rational of the site selection. The second section discusses methods of data collection and their use and limitation of the study. The fourth chapter gives the general description about the place and people. This chapter also discusses about their social aspect, family structure, language, literacy, settlement pattern, housing condition, health condition, and income status. The fifth chapter gives the detail information about the occupation of Magars, also discuss their primary and secondary source of occupation, size of land holding, annual income, annual expenditure. The sixth chapter deals with religion followed by Magar's and their important annual following festivals. The seventh chapter deals major findings and conclusion.

CHAPTER-II

LITERATURE REVIEW

Literature review is one of the important parts of any research work. Researcher cannot be completed without reviewing the related literature. For this researcher has reviewed different books, journal, previous research works reports, articles, seminar paper and other related materials to the subject so far as available.

2.1 History of Magar

The group was first mentioned in AD 1100, when the Magar king of Palpa and Butwal, Mukunda Sen, invited first and conquered the Nepal (Kathmandu Valley). It always understood, however, that they have resided around Palpa from time immemorial and that they were probably the earliest settlers from the north. This part of the country was formerly divided into twelve districts, each under its own ruler, being known as the Barah, or twelve Magarat or twelve Thames, the members of each supposedly being of common extraction in the male line. Some records show these twelve areas as being Argha, Gulmi, Isma, Musikot, Khanchi, Ghiring, Rising, Bhirkot, Payung, Garhung, Dhor, and Satung. However, it is probable that some of the latter places should have been excluded in favour of Palpa, Galkot, Dhurukot, Char Hajar, Parbat, and even Piuthan and Salyan (Rana, 1981).

Magar is one of the indigenous ethnic nationalities of Nepal. It is one of the bravest communities with its own ancient rich culture. The regions that the Magar tribe inhabit are the districts of Palpa, Gulmi, Argha, Khanchi, Syangja, Baglung, Parbat, Myagdi, Tanahu, Gorkha, Nawalparasi, Rupandehi, in the western region, Rolpa, Rukum, Dolpa, Dailekh, Jajarkot, Pyuthan in the Mid-Western region and Ilam, Taplejung, Dhankuta, Sunsari, Sarlahi, Okhaldhunga, in the Eastern region. Besides these areas there are small pockets of Magars spread out in the regions of the hot terai both east and west, and also in the hills and the areas around the central region of Nepal (Thapa, 1986).

The Magars of middle and western Nepal played a role in Nepal's formative history. Their kingdom was one of the strongest of west Nepal in and around Palpa district during the time of the 22 and 24 *rajya* principalities. The 18th-century king Prithvi Narayan Shah, the founder of the modern Kingdom of Nepal announced himself a

Magar king. According to Hamilton, Mincha and Khancha Khan, the forefathers of former Shah kings of Nepal, were of Magar descent Baburam Acharya, a prominent historian of Nepal, also confirmed that Nepal's former Shah kings were the descendents of Magar kings (Rana, 1981).

Magars follow Buddhism with priest called Bhusal, the social process of Sanskritization has drawn some southern Magar population to develop a syncretic form of Hinduism that combines animist and Buddhist rituals. Under the main ones being Ale, Thapa, Pun and Rana. There are more than 700 sub THARS (family name) of Magar. According to Nepal's 2001 census 1,622,421 people (excluding Magars living abroad) identified themselves as belonging to the Magar ethno linguistic group representing 7.4% of Nepal population and making them the largest indigenous ethnic group in the country. It is estimated that there are 5 million Magars around the world today. In the past Magars had their own small states called Chaubise raja or Bahar Magarant and Ath Magrant. They also played vital roles on making of today's great Nepal (Thapa, 1981).

The Magars are prominently represented in Nepal's military as well as in British and Indian Gurkha regiments along with the Gurung, Rai and other martial ethnic groups from the hills of Nepal. Magars are spread not only within Nepal but also in other neighboring countries of Nepal like Bhutan, Burma, and Bangladesh and in Dehradun, Sikkim, Assam, Nagaland and Bhaksu in India.

2.2 Theoretical Review

The terms socio-economic study means "in a system of social stratification, it refers to a combination of various social and economic indices of rank which are made in research studies. The term is often used to deal with stratification in a society without the need for the assumption that there are distinct social classes."

According to the concise Oxford Dictionary (1996), 'Socio-economic' means relating to or concerned with interaction of social and economic factors. 'Status' is a complex of many elements including economic, political, social, religious and other relationship. It is certainly not easy task to access the social and economic status of people. The terms 'socio-economic' status means in a system of social stratification, it refers to combination of various social and economic indexes of rank which are used in research studies. The term is offer used to deal with stratification in a society without the need for the assumption that these are distinct social classes (Bhusan, 2009). The socio-economic status of people is not entirely dependent upon the

circumstances of age, ethnic lifestyle, geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frameworks (Shrestha, 2004).

Social discrimination on the group of casts ethnic and gender differences plays a signification in maintaining social inequality in Nepal. In the same way, the structure of the agrarian economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal, some studies have focused on demographic behavioral, socio-economic and cultural changes in Nepalese people.

2.3 Review of Previous Studies

Dahal, (2007). in "Rural poverty in Nepal" used to secondary data on land tenure income, food production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. The found to that population growth, low minimum landing and lack of employment opportunities, poor education attention, lack of marketing facilities and overall socio-economic structure which favors the rich over to poor, were determinant of poverty in ritual Nepal. Getting appropriate solution for all those framework is seen socio-economic development.

Neupane (2007), analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitation provision, polluted water supply, low income, unemployment, low participation in decision making are the cause poverty and which are social norms.

William, Kirkpatrick with his book, "An Account of the Kingom of Nepal (1811)" is the first scholar who wrote about the Nepal and encouraged other to establish a tradition to study in Nepal. The other foreign scholars mainly such as Hodgson (1848) had made a study on Nepal and Nepalese societies whose contribute are also must valuable for ethnic and tribe study.

After the restoration of democracy in 1951, foreigner as well as Nepalese scholars began to study on the different field of Nepal. Especially, when the sociology course was started to teach in T.U. in 1981. It provided further more encouragement the scholars to study about Nepal and Nepalese society.

Several studies have been done on Magar community. Many foreign scholars and Nepali sociologists have researched about it. Some of them have been reviewed and presented their opinion here to understand the socio-cultural and economic trends of the Magar community.

Bista (1976), describe the Magar economy depends on agriculture. They grow the standard food grains; corn; millet, wheat and barley in the dry terraced field. Besides these many varieties of vegetables and fruits are grown up by them. From agricultural field Magars were more dependable they bought everything from the agricultural products.

Hitchcock (1976), said the Magars of Banyan hill are subsistence farmer and buck of their food comes from maize, millet, wheat and barley. They grow rice in irrigated land.

Almost all Magar carry on sedentary agriculture with emphasis on millet, maize and rice in irrigated land. They have strongly influence of Hinduism. Their house language in Tibeto-Burman dialect called Magarkura.

Bista (1976)' explains about the occupation of Magar as some Magars also keeps sheep's and goats and some as craftsman. The Magars are living in Northern parts have become quite prosperous by engaging in long range trading that takes them from near the northern border of the terai.

Magar constitutes the largest number of Gorkha soldier outside Nepal. They have been providing active duty in India, Malasiya and Nepal, getting remitting regular money to their families as well as retired soldiers drawing pensions from various military sources. Quite a number of Gurkha have attained the rank of commanding officers like colones and majors in India and British regiments as well as in Royal Nepalese Army and police, where there are even enrolls.

Shrestha and Singh (2007), Most of the Magars are craftsman, through some Magars, who have their own land, take up agriculture. Some workers as minor some as basket weaves or painters, wine keeping engraving design of flowers by round slender bamboo pens and have been manufacturing Nepali paper.

The Magars are animist due to influx of Brahmin from the Indo Gangetic plains they are gradually been manipulated in to the acceptances of Hindum. Today most of Magar are Hindu tribe in the country. They worship the trinity like Brahmin, Vishnu and other Hindu local deities. They celebrate all the Hindu festivals like Dashain, Tihar, Maghe Shankranti, Saune Shankranti and Teej etc.

The important source of income is army service. Even since 1815, Magars together with Gurung, Limbu and Rai from the backbone of British Gorkha brigade. There are Magar soldiers who have decorated with Victoria Cross, British's highest decoration for bravery. They are also working in Indian army. So, army source bring additional income to banyan hill because there are pension soldiers as well as has been working in army services.

Their houses are built according to the style of areas they live in; most traditional is the two storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in western communities are round or oval in shape and washed with ochre or reddish mud. Magar house in the eastern hills are two storey with a verandah along the front.

The Magars sacrifice (pooja) which are made at the place where it is believed the God live. The sacrifices are made by an unmarried young male called poojari. The poojari takes baths and puts on a clean white loin clothes and worships God and Godliness. The Magars are renowned for their honesty, discipline, courage and good honor which accounts, them success in military services.

Shrestha and Singh (2007), noted that by nature, Magar belongs from ethnic group of Nepal who have their own are Jolly and they enjoy with their traditional ways of entertainment. like the music, singing and dancing. They have different kinds of dance namely kaura, Singaru and Pasari dance. The Singaru dance look indigenous activities which will help them to earn money by performing their own culture like the peacock dance. They perform different kinds singing and dancing activities which are different from other culture.

All of these studies are very important in terms of my own research. As we can see from the literatures Magar's were found mostly illiterate and economically poor by the lack of education and occupation. Kadampur was indeed a context that possessed a

distinct economic adaptive strategy. There were somehow different types of economic strategies available in the village. Even though my studies displayed some similar types of economic strategies as well as possessed. Similar attitudes and beliefs regarding their occupation, skills and tools.

On the basis of this theoretical review, I have developed methodology and interpretation of field data on subsequent chapters.

CHAPTER-III

RESEARCH METHODOLOGY

This chapter describes the various methods applied and adopted for the completion of this research work. It includes reasons for selecting the topic, rationale for selecting the field area, research design, universe and sampling procedure, household survey, Key informant interviews, observations, methods for data collection, data analyses, and the procedures of the study.

3.1 Selection of Study Area

Research was conducted in the rural community of Nawalparasi district. The study area was not so much developed and the Magar's castes were larger in number in the society. Kadampur Village Development Committee is the famous village for Magar community of Nawalparasi district. It consist with 9 wards and the population of Magars were approximately 8700 and in Kadampur Ward Number-5 were more than one thousand within 200 Magar household. For the study Kadampur-5 of Nawalparasi were selected for several reasons, which are: Cluster settlement of Magar. therefore, this study is carried out in Kadampur Village Development Committee only for the one ward covering Magar community. But it is in different ward. Nobody has studied about economic condition of Magar of this area. Kadampur-5 is a eastern area of Nawalparasi district, so the economic condition of the Magars of this area is miserable. The research is familiar with the local people. Due to this reason it is essential to undertake a study about the Magar ethnic group. Most of the Magars were follow agricultural work and animal husbandry for economic purposes. Some of them cultivated land under the *aadhiya* system (share crop basis).

3.2 Research Design

This is a sociological research and the research is thus exploratory and descriptive in nature because it has attempted to discover the economic aspect and adaptive strategy of Magar's of Kadampur. The exploratory approach has allowed me to explore the different components of adaptive strategy of the Magar. The descriptive approach has allowed me to describe the factors affecting the use of different economic strategy of Magar's in the study area. The specific aim is to discover the pattern of interrelation, interaction, and interdependency between these strategies. The study initiate with collecting data and information from secondary sources and making use of references

related to the topics. The adopted mainly descriptive research design. For the research qualitative and quantitative information/data about Magar's cultural and economical condition have been collected from the field as well as from related literatures.

3.3 Nature and Sources of Data

The study used both primary as well as secondary data. This study was mainly based on primary data. The primary data sources were gathered from field research through survey, observation with formal and informal discussions with both male and female respondents, which includes quantitative and qualitative. Interviews with different adaptive professionals took place at their working places. Secondary sources of data were obtained from VDC records, published and unpublished books, journals, articles, previous related studies, relevant literature from other organization and other available sources.

Mostly quantitative data and somehow qualitative data was collected from the field through the use of various research tools and techniques in order to fulfill the standard objectives and to answer the research questions. In this way the nature of data was both qualitative and quantitative.

3.4 Universe and Sampling

The universe of the study were Kadampur-5 of Nawalparasi district where Magar are scarcely settled. There are 9 wards in Kadampur Village Development Committee. It covers large area. Therefore, it is not easy task to contact all the respondents. So, in this research, respondents were selected on the basis of purposive sampling method. Total households of Magar in the study area are 200 according to CBS 2011. Among them, 40% of the total (80 households) were taken as sampling.

3.5 Data Collection Techniques

In order to get desired information and reliable data for the study, researchers has used data collection techniques such as household survey, observation, survey interview, Key informant interview etc. and tool such as checklist, questionnaire were used. The following techniques were used to fulfill the requirement of this study.

3.5.1 The Household Survey

According to the Kadampur VDC record there were all together 200 households in Ward No.5 of Kadampur VDC of Nawalparasi district. Among 200 household 80

HH were selected through simple random sampling by using the lottery method. Households questionnaire was used in interviewing the sampled Magar's regarding their age, sex, education, socio-economic condition, land holding, occupation, farm management, health information, labor utilization pattern. All these schedules provided the information about socio-economic condition of Magar's and their situation in the society were gather through household survey.

3.5.2 Observation

The observation method was adopted to gather information about Magar's agricultural practices and consumption practices. The study was conducted by observing the message practices, festival celebration with local people through the nonparticipation observation. The objective of this research was to see things from the "native point of view" or "how do Magar people feel and think about their economic condition and how it related to their religion and cultural pattern. The unstructured observations took place to find out the lifestyle, housing patterns, health conditions, different occupational activities and religious performances of subjects. The researcher applied this tool to collect nuanced and deep information related to their economic and adaptive strategies to sustain. Observation helped the researcher obtain authentic information.

3.5.3 Interview

Mostly quantitative data was collected from the field through the use of various research tools and techniques in order to fulfill the stated objectives and to answer the research questions. It is a well known and common practice technique to collect primary data from the field. I interviewed Magar's of different ages and occupation groups to balance my research. In general the questions were design based on socio-economic condition of Magars of Kadampur. In this study, structured questionnaire had been used for their collection of data and information of Magars socio-economic status and their adaptive strategies. It helped researcher to verify data directly.

An interview with structured-schedule was applied to collect data for meeting the purpose of the study. This tool was divided into different sections. The section deals with general information of respondents, educational and economic aspects.

3.5.4 Key Informants

By the structured interview it is not possible to collect all the information about the respondents. Therefore, establishing a co-operative and mutual friendly relation with the informants, data of internal feeling and emotions were acquired by an informal interview with selected person. The senior village people, school teachers, Knowledgeable person of the village, local leaders and ward chairman and members was selected as key informants in order to collect information about the economical condition of major people of Kadampur-5. Checklist was used to collect information from the key informants. 10 key informants were chosen purposively.

3.6 Data Analysis and Presentation

Data analysis is an important part of the research project. As per needs of research objectives, collected information/data was processed manually. Analysis of data is complicated work that has to go through different processes from data collection to drawing conclusions. Data analysis is the process of making sense of collected information. Collected data needs to be analyzed, classified, tabulated and interpreted in order to infer proposed information from fieldwork. The simple statistical tools and techniques will be used in this study. This study is more quantitative than qualitative. The quantitative data such as family structure, housing condition, occupation were tabulated descriptively. The collecting of qualitative data such as religious beliefs was analyzed and interpreted descriptively. The collected data was analyzed by the researcher in different forms and then consolidated. The information collected from primary sources is organized in content form and incorporated with their research findings.

3.7 Limitation of the Study

Every research has its own limitations. I did research in Kadampur VDC of Nawalparasi district and spent 2 months during October to November 2016 in the field talking to people and observing different events related to economic issues. I was aware of the local people, so I did not anticipate any difficulties or problems during my research. During this period of time I interviewed subjects of different ages, genders, occupations, and groups among the Magar community. Nevertheless, this study is not perfect. I had talked to both current and past patients and focused on why

they decided to undertake certain strategy. Throughout the whole research process I realized some of the limitations of my study.

Each and every study has its limitation due to constraint of time and resources. The limitation of this study is mentioned below:

- This study is an academic study. Therefore a large area was not incorporated in the study.
- This study is limited within Kadampur-5 of Nawalparasi district which does not represent the culture and economic condition of whole Magar community of Nepal.
- The study is focused on socio-cultural and economic condition of the Magars of Kadampur-5.
- The respondents of the research will only from Magar community.

UNIT - IV

PHYSICAL SETTING OF THE STUDY AREA

Kadampur-5 is one of the Village Development Committee (VDC) of Nawalparasi district which is known as remote area of Nepal. It is located in the south eastern part of the district. The study area is one of the 57 VDC of Nawalparasi district and it lies in the Narayani zone of western development region. It is adjoined with multiple castes people. They are Brahmin, Chhetri, Magar, Gurung, Damai, Sharki and so on. In the study area people used to speak mostly Nepali and other ethnic people speak their own indigenous language in daily life while talking with their own castes people.

Magar is one of the indigenous ethnic nationalities of Nepal. It is one of the bravest communities with its own ancient rich culture. The Magar people of Kadampur live in two storied house with roof of thatch (A kind of straw) slate or tin (Jasta). The wall of the houses are made of stones having varandah in the front side of the house. Besides these there are few houses locally known as "Bhuinghar". They have also shade for animals. Like buffaloes, cows, goats, oxen, hens, and pigs. It is locally known as goth.

Magar's are the largest people of Kadampur who have adopted their primary occupations such as agricultural work, animal keeping, wage labor and military work etc. The economic condition of the people was estimated by the observation of family income and size of the physical facilities, the number of animals they possessed, environmental sanitation and total land holdings, cash generating activities. The main occupation of Magar people are agriculture. Most of the Magar people grow agricultural product on their own land and some of them grows grains under the share crops system. Nowadays, the youth are going to foreign countries to earn money as a labor worker. The majority of these elderly people are uneducated whereas small children are educated. Many of the elderly men have gone to either in Indian army or different part of Nepal in search of work. They are poor as they need to go away from home in search of employment. Most of the parents have keen interest to send their sons to India. Therefore, only a few children are studying as the secondary school.

Most of them have a nuclear type of family. For example husband, wife and their unmarried sons and daughters only. The type of family in this community is

patrilineal (the lineage of children is drawn from the male side of the family). Male make key decision for the entire family.

The health condition of Magar people is not very well. Most of the Magar's were suffering from disease. I observing health problems in the community I did not find much more difference between those who were educated and uneducated. Most of the Magar's were suffered from disease by the cause of drinking alcohol.

There are some religiously important site where in certain festival and ritual ceremonies are performed. People come from different parts of Nepal and celebrate with full zeal. They believe blindly on supernatural power like god, goddess, evil spirits, pishach and there is also some of the divine agent.

4.1 Demography Ratio

Population growth in Nepal is very high. Most of the Magar's live in hilly region of Nepal. In the study area they all speak Nepali. Some of them specially Magar's speak their own language. In this area most of the people were non-Dalit castes. Dependency ratio shows the proportion of economically active and inactive population.

Table No. 1

Age and Sex Composition of the Respondents

Age-groups	Number	Percentage (%)
15-20	6	7.5
21-25	12	15
26-30	16	20
31-35	16	20
36-40	20	25
41+	10	12.5
Total	80	100

Source: Field Survey, 2016

The age and sex structure of the population shows that out of total 80 respondents, the highest percentage (25%) of the total population is found in the age group of 36-40 years. It is followed by age group of 26-30 and 31-35 equally. The age group 21-25

and 41+ followed respectively. The lowest percentage (7.5%) of population is found in age group of 15-20 years.

In the study area, most of the children affect the age of 9 years were seen actively participating in works like household keeping, taming goats, cattle, grass cutting and other small works of agriculture. Similarly, many adult were also found busy in assisting domestic works. Most of the females adults were responsible to cook foods and young female to look their younger siblings. Naturally the higher dependent ration affect the house, village, community and nation's economy.

4.2 Social Aspect of the Area

Population growth in Nepal is very high. The annual growth rate is now estimated. Social aspect of any community means consume food's their settlement attitude etiquettes, family structure, social status, entertainment, home construction, relation with other communities etc. In case of Kadampur-5 VDC Brahmin, Chhetri, Magar, Gurung, and some of the Dalit household are settled here. Damai, Kami etc were settled there. Magars were the second largest community in the study area. So Kadampur-5, village can be considered as the mingling point of different ethnic groups. But the interesting features is that the whole village is dominated by Hinduism as the total population is the follower of Hindu religion and tradition. So they celebrate Dashain, Tihar, Poush 15, Maghe shankranti, Sripanchami, Holi, Krishnasthmi etc. There are many tribes or segments under the healing the Magar in this area. Some of the Magar dhama/jhankri and they believe on supernatural forces.

In this community the Marriage ceremony is preferred within the Magar circle as far as possible. Marriage practice is slightly different from Brahmin and Chhetri. They have custom of marriage among their kith and kin. They celebrate the festivals like Dashain, Tihar, Maghe shankranti and others.

4.3 Family Structure

The family structure of Magar people is quite similar to the other tribes scattered throughout the country, however, there are some differences which make them different and a tribe apart. Family is a basic unit of the society and is an institution which plays important role in building society. Family means a group of persons whose relationship: to one another is based upon consanguinity and who are therefore

kin to one another. Family is regarded as the primary stage of social institution where every child enters into the process of socialization of all the community.

The family size and structure affects the economy, health, social and educational conditions of the family. In the study area two kinds of families according to their nature, can be categorized. Both Nuclear and joint families are practices in the Magar community of Kadampur. A nuclear family consists of married couple and their unmarried children and the joint family is a group of brothers families living together in which there is a joint resident, kitchen and property.

Table No. 2

Family Structure of Respondents

Family Structure	No. of Respondent	Percentage
Nuclear	52	65%
Joint	28	35%
Total	80	100%

Source: Field Survey, 2016

Among 80 Magar households most of them i.e. to 65 percent living in single family with husband, wife and unmarried children whereas few i.e. 35 percent live in joint family with grandparents. Population charts as per the age is given below.

4.4 Population Distribution as per Age Group of Selected Sample

Age composition is one of the most important demographic features for the researcher which will help to collect separate data from several age group. It will help to know which sector is weaker and support they can do for uplifting the age group. Information on age of each household member has been obtained from the household head of different age groups. The table No.3 shows the age composition of the respondents. There were 200 households in Ward No.5 of Kadampur VDC. Among the total household of the study area I have interviewed 80 Magar's as a sample.

Table No. 3

Age Composition of the Respondents

Age Group	Number	Percentage (%)
0-5	4	5
6-10	6	7.5
11-15	15	18.75
16-25	18	22.5
26-45	23	28.75
46-59	10	12.5
60 Above	4	5
Total	80	100

Source: Field Survey, 2016

From above table it was found that 4 people out of 80 i.e. 5% are age group between 0-5 and similarly above 60 percentage were same, 6 i.e. 7.5% between 6-10, 15 i.e. 18.75% between 11-15, 18 i.e. 22.5% between 16-25, 23 i.e. 28.75% between 26-45, 10 i.e. 12.5% between 46-59.

Gender-wise Distribution of Respondents

Table No. 4

Sex	Population	Percent
Male	150	39.893
Female	226	60.106
Total	376	100

Source: Field Survey, 2016

From the above table it was found that 150 people i.e. 39.893% are male and 226 people i.e. 60.106% are female among the total population 376 Magars.

4.5 Language

Nepal is a multi-lingual, multi religious and multi ethnic society. Data on language spoken at home is usually analyzed through mother tongue. A mother tongue spoken

at home is usually analyzed through mother tongue. A mother tongue is defined as one spoken by a person in his/her early childhood.

The Magar have their own dialect which is related with Tibet burman. Most of the language speaking in Nepal from Tibeto-Burman, comparatively, Magar language is backed as compared to other ethnic language. Magar language is used among their own community where as Nepali language is also used to communicate with other castes people. They are not conscious about their own language. They themselves told that their own language is totally different than other languages and it is difficult to speak concentrate the words. Thus it is not developed, the language is different from each other even in the different places of Magar community. It is distinct with the home and community. Magar language is close to Newari, Gurung, Thami, Thakali, Sherpa language.

According to 2001 census about 50% of total population has Nepali as their mother tongue followed by Maithili, Bhojpuri, Tharu, Tamang, Magar, Newari, Abadhi and others. In Nepal 3.39% people were speaking Magar language as their mother tongue.

Table No. 5

People Familiar with their Own Language

Response	No. of Respondents	Percentage (%)
Familiar with own language	75	93.75
Unfamiliar with own language	5	6.25
Total	80	100

Source: Field Survey, 2016

Above table No. 3 show that 93.75% respondent are familiar with their own language and rest 6.25% are not familiar with their own language. It is seen that the elder Magar, children, adult who were stayed in their own community only speak their own language but the younger ones who stayed far from their community speak the Khas and Nepali language. it is also observed that they speak mixed dialects too. Because of the social problems existing in the community, many local and ethnic dialects and languages are under shadow and some of them are even vanishing.

4.6 Literacy

Education plays a key role in redressing social inequality and helping people to play a more important role in the development of their community and the nation. Education is a means through which human being may bring a better life. But one may get education either formally or informally. The informal type of education is dominated in primitive societies. As one moves from primitive to move civilize societies, the education process becomes more and more institutionalized and formal. The informal process of offering education is still regarded as the integral part of education.

In general lower literacy rates among different societies today is the root cause of high birth rate and death rate, high infant mortality, lower per capital income etc. In the context of the magar community of Kadampur, it is not satisfactory. The village has one secondary and one lower secondary school. The table shows the educational situation of Magars of Kadampur- 5, VDC.

Table No. 6

Educational Attainment of the Respondents

Level of Education	No. of Respondents	Percentage (%)
Illiterate	20	25
Primary	16	20
Secondary	30	37.5
+2 and above	14	17.5
Total	80	100

Sources: Field Survey, 2016

It shows most of the Magar's have received education from formal and informal organizations. However, it has been found that majority of them do not pursue further study after SLC due to the ignorance of the parents and lack of money for books, copies, and pens etc. Illiteracy of elder population has prevented them from different opportunities. Majority of them are unaware of the of the family planning measures while those who know about that are also doubtful about the side affect. However, younger generation are aware of such things through different media like course book, radio, FM etc.

4.7 Settlement Pattern

The settlement pattern of the Magars of Kadampur-5 is found typical. Kadampur is located at uphill facing south. So area remains dry by the effect of the surrounding environment. The villagers has terrace land with jungle. Gradually migration took place from nearby districts. The Magar of Kadampur are migrated here from .Kothar VDC, hatthi khor, Kaphal dada, Kirtipur, Dada Jheri of Nawalparasi district. The house are scattered in cluster. Every household has shade for livestock, cattle, buffaloes and goats nearby by their house.

4.8 Housing Condition

The housing condition of Magar's of Kadampur is not good. Most of them live in the house with roof made of Hay (Paral), slate and tin. The wall of the houses are made of stones and mud, bamboo and wood. Their houses have a partly enclosed veranda facing the courtyard in front of the houses which is considered to be the most appropriate place to welcome the guests. Most of the houses are two storied. A low door way leads to the main ground floor. Ground floor is used for kitchen and upper floor used bedroom and store. There is not good system of ventilation and chimney. Nowadays, newly constructed houses don't have such problem. Most of the house face to southeast to get proper sunlight. The tin roof of a house signifies the prosperity of a person in the local community.

Table No. 7

Housing Condition of the Selected Housing in the Study Area

Type of House	Number	Percentage (%)
Kacchi	30	37.5
Pakki	50	62.5
Total	80	100

Sources: Field Survey, 2016

From the given table it is clearly shows that most of the respondents were living in pakki ghar (62.5%) and 37.5% people had kachhi ghar. It is most valuable thing for them to sustain in a certain place properly.

4.9 Role of Magar's on their Health Condition

There are many therapeutic trends are existing in Nepal, they can largely be categorized into two medical system which are traditional and modern healing system. In the case of Maga people, the medical systems can be categorized largely into Shamanism (*Dhami*), Traditional Birth Attendance and biomedicine.

Talking about the distinction between the traditional healing and modern medical systems, I came to figure out that the former is culture based bound with a definite set of cultural and ritual rules and tends to have spiritual base providing space for the "relationship between body and spirit". And the causes of illness or sickness are considered to exist outside your own body in the form of civil spirits, i.e. ghosts, devils, witches, cemetery, etc. Being and becoming sick means you have got a threat or an attack from the external forces which are other worldly objects or phenomena. Thus, in shamanistic practice and healing system, the healers tend to see supernatural forces as causes of illness. They also use biomedical treatment whenever they think it wouldn't be treated by traditional healer. They also used family planning services whenever they want.

4.10 Income Status of Respondents

After management of collected data most of the women were found medium economic status. The main source of income was found agriculture. Some household have found good remittance. They have normal role in household activities. They were satisfy with their income level. Following table reflect the economic status of the respondents of the study area.

Table No. 8

Income of the Respondents

Level of Income	Number	Percentage (%)
5000-10000	30	37.5
10000-20000	40	50
20000+	10	12.5
Total	80	100

Source: Field Survey, 2016

Most of the household in survey shows that they earned between 10000 to 20000 and respectively some of the Magar's were earned 5000 to 10000 and very few earned above 20000. This data showed that majority of Magar's have earned above 10000 income. It depends on their skill. People who have skill were earned more money than unskilled individual.

4.11 Source of Drinking Water

Water is the most important natural resource of Nepal. Nepal is rich in water resource. Nature has been very kind to us by providing us with unlimited supply of water. Nepal is the second richest in the water resources in the world after Brazil. Water is used for many purposes. It is used for irrigation. Irrigation is the lifeline for agriculture. Hydro-electricity and it is also used for drinking and washing. As a source of drinking water people used hand pump, well, tap etc.

Table No. 9

Source of Drinking Water

Source of Drinking Water	Number	Percentage (%)
Public Tap	72	90
Piped Water	5	6.25
Well	3	3.75
Total	80	100

Source: Field Survey, 2016

It is found that most of the households 90% get water from public tap water and 8% depend on piped water, remaining 3% depends on well or Kuwa etc. It show that every household has tap used private/public. It's because the NGO/INGO and government has program to build water tap for them. Through the help of project they have better access nowadays.

Though water tap is nearly sufficient to them health of the people are not sound due to the lack of awareness and education. It is seen in the study area that no one is paying attention to the quality water too. They consuming water whatever it is.

CHAPTER - V

SOCIO-CULTURAL AND ECONOMIC CONDITION OF MAGAR

Socio-cultural economic aspect is a major field in a society that influences various aspects. This chapter deals with the economic characteristics of respondent on the heading of occupation, size of land holding, annual income and expenditure of Magar etc. and socio-cultural aspect under the heading educational status etc.

The word economy means incorporation of various subsistence on the adaptive strategy of people to make a comfortable living with their environment. Economic organization is the securing of sufficient production to satisfy the desire of societies. Therefore, economic organization is an evolutionary process and the stage and attached to indicate the development of an economy. It is found that Nepal is an agricultural country. Most of the population live in the rural areas and adopt agriculture as their primary means of livelihood.

Actually Nepali economy is agriculture. Almost two third area of the country is covered by hill and mountain. The cultivable land are confined in terai and inner terai part of the country. Nepal is facing many constraints on the way of development. Geographical and topographical features of the country present a big barrier, which have always created obstacle 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 Magar's are subsistence farmers. They are traditionally depended upon agriculture and animal husbandry. Since last 60 years, their economic and social life has changed dramatically. In the past the Magar's had a certain communal ownership over land. This pattern has changed gradually with the implementation of the state rules in the area, at the same time the private ownership of land was institutionalized all over Nepal. Nowadays every family owns a few numbers of livestock and a piece of land. Similarly, cultivation pattern and livestock raising practices changed widely. About 60 years ago Magar People practiced slash and burn cultivation (Burman, 1990).

5.1. Different Components of Adaptive Strategy of Magar's

Adaptation is the central theme in sociology/anthropology whereby beneficiaries organism/environment relationship is established (Hardesty, 1977). Most of the cultural ecological studies focus on environmental adaptation, adaptive process and survival strategies of particular groups. Adaptation also denotes the coping mechanisms utilized by organisms during their lives in the given environment. Each group or individual has its own strategy for survival. Adaptation can be held in group and individual level. It is a living mechanism of the human being in a particular environment.

In the beginning adaptation was considered as coping mechanism with local environment. The earlier studies had tendencies to stress equilibrium aspect of cultural adaptation to environment (Fricke, 1993). In the Magar community of Kadampur VDC many people depended on agriculture, animal husbandry, trade, labor and employment for their survival. However, many traditional communities have now been exposed to outside world and monetized economy due to the national and international intervention and development. Magar communities mainly depend on agriculture and herding. However, there are differences in economic strategies among them. While observing their adaptive strategy for survival: access to pasture land, trade pattern, seasonal labour availability, cultural attitude towards animal husbandry and education. These constraints have determined the adaptive process of the Magar community. Depending not only on prime or major crops (rice, maize) but also on alternative crops/vegetables (cauliflower, tomato, cabbage, spinach, and seasonal fruits) that could help them to sustain everyday life in a better way.

There are several economic strategy adapted in the Magar community which are included in occupation. Some of them are agriculture, animal husbandry, ways labor, employment were the most:

5.1.1 Occupation

Occupation is directly related to the personality development of an individual and socio-economic status in the community. The Magar of Kadampur VDC is engaged in different occupational activities Agriculture is the main occupation in Nepal. The second important thing for them was remittance. This trend has seen in the study area.

Some of them were also engaged in non agricultural work. This table provides the information about the primary occupation.

Table No. 10

Sample Distribution by Occupation of the Respondents

Occupation	No. of Household as Respondents	Percentage (%)
Agriculture	56	70
Government Employee	4	5
Trade	4	5
Labor	16	20
Total	80	100

Source: Field Survey, 2016

In order to study, the occupation of the respondents, the research were founded that mostly Magar's were depend on agriculture, government employment, trade, and labor. It was found that 70% or the respondents were engaged in agricultural activities as their means of livelihood whereas 20% of them engaged in labor, 5% of them in government employment and 5% in trade.

Table No. 11

Distribution of Population by Occupational Status.

Occupational Status of The Respondents	Number	Percentage (%)
Agriculture	50	62.5
Skill Based Activities	25	31.25
Business	5	6.25
Total	80	100

Source: Field Survey, 2016

Agriculture is a main occupation of the study area. Magar people spend most of their working hours in agricultural activities and it is a familiar enterprises in which all member of the family involves and works as a functional unit. The data reveals that

about 62.5% of them were engaged with agricultural work and they were very interested with agricultural work. While working in the field they didn't feel board.

Likewise, the Magar have also other occupation in skill based activities. The Magar made several types of basket, ropes, mats, namlo, theki (pots of wood), plough, log needs but these days. It is declined nevertheless some of the basket (doko, dalo) ropes, theki, namlo are sold in the market and to other villagers too.

To talk about the business in the study area. Some are engaged in making home wine and selling every day. They work in their land but those who have not sufficient land, they cultivate on others lands as a tenant and some work as collie. We have categorized them as labor here and this project comprises 6.25% of the total respondents of household.

5.1.2 Agriculture as a Primary Source of Economy

Agriculture is a very important occupation for most of the Nepalese people. It plays a significant role in socio-economic lives of most of the people of Magars. Paddy, maize, millet and wheat are the major crops grown in Kadampur. Because of the various reasons they have changed the cultivation patterns. In order to feed family they need to grow maize, millet, wheat, where radish and turnip during the summer and potatoes during the winter were dominant crops. These days' radish and potatoes got little importance however; they are grown in multi crops production system.

The agricultural activities of the Magar are largely regulated by the seasonal cycle. The major seasons of variation are rainy and winter. In the rainy season cultivation starts at the onset of the monsoon, which includes paddy, maize, millet, beans, and some of the vegetables. At winter season they grow wheat, pulses and vegetables. And they grow seasonal fruits too.

Table No. 12

Crops Calendar of Kadampur

Major Crops	Planting Months	Harvesting Months
Paddy	Ashadh	Mangsir
Maize	Both Summer and Winter	Summer and Winter
Millet	Falgun	Ashadh
Wheat	Mangsir	Chaitra
Seasonal Vegetables	All over the year	All over the year
Seasonal Pulses	Mangsir	Falgun
Seasonal Fruits	All over the year	All over the year

Sources: Field Survey, 2016

The above table shows that the Magars produce different types of crops over the year. Mostly they grow paddy, millet, maize and wheat. They also grow pulses, seasonal vegetables and fruits to sustain their life. Most of the Magars grow these things in their own field or share crops system.

5.1.3 Animal Husbandry as Secondary Occupation

Animal husbandry system has changed slowly, but dependency has not changed. Animal husbandry was numerically more in the past, but these days' people keep only a limited number with stall fed system. One of the reasons is their children started to go to the school. The other reason is that many adults go to foreign countries to work and support their subsistence economy. Mostly elderly, sick, women and children stay in the village. Therefore, they felt difficulties to handle large number of animals. Similarly those who were mostly dependent over community forest reduced the number of their animal because of a regulatory harvesting in order to prevent resource degradation. Thus community forestry has restricted trans-human herding.

Animal husbandry is secondary occupation of Magar community in the study area. It provides subsistence for Magar people. They are keeping cattle in adhiya and collected the wild food from forest animal husbandries an indispensable with agriculture farming also. Buffalos and cattle are kept for milk, manure and as plough animal. They keep cows in large number than the buffaloes, as buffaloes are comparatively expensive to purchase than cows. Most of poor households of Magar

community are farming small animal like chicken, goat, pig etc for consumption and money for emergency expenditure.

At present animal husbandry are quite different which are characterized as, permanent area for cultivation, seasonal cropping, intensive cultivation using plough, irrigation, wedding, manure, small number but diversity of livestock with stall-fed system, rice cultivation started locally, trans-human herding is stopped, crops type has changed. Population pressure became one of the most leading factors, which forced people to adopt intensive cultivation. Population pressure builds up, not only by natural growth of the local population.

Table No. 13
Animal Husbandry of the Respondents

Animals	Number	Percentage (%)
Buffalos	54	10.35
Cows	46	8.84
Oxen	70	13.53
Goats	289	55.90
Pigs	58	11.31
Total	517	100

Sources: Field Survey, 2017

Magars of Kadampur raised the cattle like pigs, oxen, goats, cows, buffaloes etc. Pigs are used as pork during feasts and festivals where oxen as ploughing the field before planting the crops, cows and buffaloes are used for milk and milk product materials. They used to keep more goats for economic purpose.

5.1.4 Wage Labor

Wage labour is another form of economic activity of the Magar and is practiced by both male and female. They work in the neighbouring village and nearby market. They take food grain or cash in return to their services. On an average the total estimated annual income from wage was around Rs 150000 in 2072. In kadampur among 80 household population nearly half of them go to nearby village for wage labor during plantation and harvesting season because the annual food grain production is insufficient for them to maintain daily needs. It was observed that a

person gets 300 to 500 or..... mana paddy instead of doing full day labor. Therefore, it has played great role in the economy of Magar of Kadampur-5, VDC.

5.2 Size of Land Holding

Nepal is an agricultural country where more than 80% people depends upon agriculture as main occupation. Land is one of the vital or key stone resource, by which social nexus is built. It determines economic life, cultural behavior and social network of the people. Land resource is used extensively for economic purposes, like construction of house and cattle shed and cultivate of various types of crops. Crop cultivation depends upon the quality of the soil, which again is determined by the altitude of the place, irrigation facility and direction of the land's slop.

Land has great contribution in agriculture and it measures the economic status of people. The occupational patterns indicate that majority of Magar households depends on agriculture. Therefore the size of farming land and ownership are the main indicators of economic status of Magar. The possession of land is featly valued among the Magar of Kadampur. It is valued not simply as a factor of production but as continuous source of income and security. On the other hand it is an index of social status and prestige.

Table No. 14

Distribution of Respondents by the Size of Land Holding

Land in Kattha or Bigha	No of HHs	Percentage
5-15 Kattha	58	72.5
1 Bigha	13	16.25
30 Kattha	8	10
More than 2 Bigha	1	1.25
More than 5 Bigha	-	-
Total	80	100

Source: Field Survey, 2016

Out of total 80 households, most of them i.e. 72.5% have small size of farming land between 0-5 ropnis around 16.25% have medium size of farming land above 6-10 ropnies where as no houses are landless. Among them 10% have 11-15 ropni land and only 1.25% have 16-20 ropni land to cultivate. In this way there is no satisfactory size

of land holding in the Magar community of Kadampur VDC. It illustrate that majority of Magar households have small size land between 0-5 ropni.

The interview and questionnaire shows that- why they have little land is that they are fall in habit in drinking, smoking and using radio, mobile and TV, So they sell the land and buy what they want, even they reveal that they have no economic resources and then they are compelled to sell the land and getting power day by day.

5.3 Annual Income

To illustrate the further economic characteristics of the Magar, their annual income was investigated. The respondents were unable to say their extra annual income. So various source of livelihood were asked and the total annual income derived from different source were calculated in terms of money. There was no other important income source to them than that of agriculture itself. The other income source what they do have is nominal's and minor or not sufficient for their livelihood. Besides agriculture income there is other side income wage labor, animal husbandry, remittance and business etc. They also do wage labor in their own village and nearby village by plugging, spading, crops plantation and the harvesting. But this sort of employment is seasonal that is during plantation and harvesting season. The daily ways labor also support their livelihood. All these are not considered as good part of income as agricultural source of income. But these source of income are supposed to contribute subsistence of Magar.

Table No. 15
Distribution of Income

	Number of Households			
	Agriculture and Livestock	Wage Labor	Foreign Employment	Skill Based Activities
Less than 150000	30	15	-	2
150001-20,0000	-	4	8	8
200001 and above	-	-	12	1
Total	30	19	20	11

Source: Field Survey, 2016

By the table, Magar's are compelled to fall in agricultural work, even they do labor because they have not sufficient land to feed the family they have not got still to earn more or grab the opportunity or better job employment.

The table shows the estimated annual income of the each households of Magar from different sources. The major source of income of Magar people is agriculture.

5.4 Estimated Annual Expenditure of Magar's

The expenditure depends on income of the family. If income is high, expenditure can also be exceeded for additional need and wants. Family expenditure remits balanced only when expenditure could be determined on the basis of income.

To illustrate the future income level of Magar community in the study area. Annual expenditure of Magar is estimated. Total annual expenditure is derived from different source calculated in terms of money.

Table No. 16

Estimated Annual Expenditure of a Magar

Commodity	Estimated Expenditure in Rs.	Percentage (%)
Food Grains From Own Land	25000	21.929
Food Grains Purchased	5000	4.385
Milk Consumption	5000	4.385
Clothing	20000	17.543
Education	36000	31.578
Festival	15000	13.157
Kerosene Oil	-	-
Spices (salt, mustard oil, spices, and soap)	6000	5.263
Alcohol, Cigarette and Tobacco	2000	1.754
Total	114000	100

Source: Field Survey, 2016

Above table show that the Magar of Kadampur VDC spend their more income in food grain either it is own production or purchased and education. It is interesting that Magar spend almost more amount of money for drink than others.

Thus above mentioned analysis clearly indicates the annual deficit budget, which is supplemented by loan borrowing, credit purchased etc. They borrow money to solve the problem and the money with the high interest. They have no objection for high interest. The above analysis show that the Magar community of Kadampur is socially and economically deprived.

CHAPTER- VI

TREND OF SOCIAL CHANGE IN MAGAR COMMUNITY

6.1 Religion

Through religion is highly personal thing, yet it has a social aspect and social role to play. It has been powerful agency in society and performs many social functions. There is a controversy about the religion and culture of Magar, as there are both Hinduism and Buddhism followers. Most of the Magars worship the same god and goddesses and observe festivals, as Hindus do, majority of them follow Khas-Bahun religious traditions, observe the same festivals almost exactly and many of them use Bahun priest. However, they also observe a number of their tribal rituals and ceremonies, festival for worshipping clan deities, and also employ a lama to perform life cycle ceremonies in place of Brahmin priest. Perhaps it is because, they had contact with the Khas-Chhetri for long, and therefore, their culture and religion is greatly influenced by Hindu practices. It is observed in the study area that Magar believe in the supernatural power as mountain, rivers, trees and land.

They worship the nature like river, pond, Jungle, Stone etc as their religion is prakriti. In the census 2064 the followers of prakirtis is 0.4%. It is most important for every HHand villave community of Magar to cultivate friendly relation with such supernatural power. In study area, Magar are worshipping some deities and practices that are closely related to their life ceremonies, seasonal festivals and agricultural practices. However some Magar are following christinity now. Magar practices their own tribal deities who consists of worship of number of spirits and some Hindus deities such as Ram, Krishna, Shiva, Devi etc on the basis of their practices it is hard to categorize them in to one particular religion of Nepalese context. The ritual performance of Magar community in Kadampur VDC is similar to Hindu god and goddess. They have belief that God has created the earth.

It is found during the study that Magar community of Kadampur VDC believe following god and Goddess:

1. Bhumi Pooja
2. Gaidu Pooja

3. Aaitabare Pooja

4. Kul Pooja

5. Nwagi Pooja

Among them they celebrate/perform aaitabare Pooja. In which the Jhakri act out with the fire. The Jhakri sits in the fire but he is unharmed. They believe it is because of craft (witch craft Jhakri Kata).

6.2 Celebration of Festival

The festivals are celebrated in different time of the year. Festival delivers from the most part from collective ritual which involved the participation of the social group clan, tribe or family in activities, which are held to affect the interests of the whole group. Though the main festival obtained by Magar is Chonam celebrated in the month of Bhadra but they celebrate Dashain, Tihar, Magheshankranti, Chandi purnima too.

They used to collect meat (birds and animal from jungle) in the past but today to buy meat to celebrate festival. They grow pig at their home and they cut it for meat specially at Dashain. In Magheshankranti, they explore the door of the people of higher class then they are provided foods other meals with the earning increases, their style of celebrating festival has also changed. During celebrating festival, they call for the guests and give them food (meat, curd) but in the past the guests were provided chura, ghee and roots.

Dashain

The Dashain is the great festival of Hindu people. Dashain is celebrated by the Magars nine days worshipping of "Nava Durga" (nine facets of goddess Durga). The tenth days people received tika from the elder people of the family and relatives. People go to the houses of relatives and have tika and jamara.

Dashain festival is not only important by the view of social interaction but also people clean their houses, repair public track and also worship their tools made of iron' from the ecological point of view it is important to look at the number of livestock's are scarifies and the amount of protein received by the group of people during the festival.

Tihar

Tihar is the second great festival of all hindu people of Nepal. It is also called Dipawali in terai especially in Madheshi community. This festival is celebrated for five days. Tihar is famous for worshipping "Yama Panchaka. In Tihar people worship crow, dog, oxwn, cows, and brothers. They all receive food, bunch of flowers respectively every day. On the fifth day, the brothers received tika and garland from their sisters. They give money to their sisters. During this festival male play playing card to check their luck.

Magheshankranti

The "Magheshankranti" is one of the most popular festivals. This festival relates to the production and the economic life of Magar community. It covers the main aspects of production, economic life and the cultural life. People enjoy these festivals. In Nepal, every first day of the months is considered as festival but some of them are celebrated in well organized or specisl way, and Maghe shankranti is one of them. The Maghe shankranti celebrate with great interest. They dig out yam and distribute it by making different delicious items. They worship and respect women and feed them delicious food. The married daughter s and sisters come to their parents home taking meat, raksi, and yam. The brother and parents give them feast and some amount of rice as well. Brahmins and other groups, can special, food called "Khicho" yam is preferred to eat on that day. The day before Maghe shankranti buffaloes are killed for meat according to their needs. This festival is celebrated with worry and sorrow because people say *Maghe shankrantimanau manau mariyala, ra Bhet Nahola Bhanera* (Whether we can meet again or not let's celebrate). People believe that from the first of Magh generally barkha yam (rainy season starts). The rainy season people get many epidemic disease and famine problem. All though the first of Magh is not the summer season but it is a symbol.

Sri Panchami

Sri Panchami is also known as Basanta Panchami. This festival is also celebrated in the same way as Maghe shankranti. Many years ago this festival was also special meeting to decide how to manage the forest and pasture resources in the village. At that meeting the rule and regulations we generally passed about management of the forest resources.

Poush 15

It is one of the most important festival for Magars. During this celebration they used to prepare delicious food and invite their relatives for dinner. Specially, their daughter came to their father house to celebrate happily.

6.3 Means of Communication

The state of communication was very poor at previous time in Nepal. Nowadays, the remote places are also connected by mobile phone, wireless, CDMA, satellite and key phone. We can communicate almost from everywhere in Nepal to any places in the world though telephone or internet. There are many community and local media station all over the community. Government and private TV, radio and FM station transmit varieties of informative and entertaining programs. people have been able to communicate , gather information and get entertainment from these programs. In this context, means of communication in the study area has been observed.

Table No. 17

Means of Communication

Means of communication	No. of Household	Percent (%)
Mobile phone	26	32.5
Radio + mobile	28	35
Radio + Mobile + TV	26	32.5
Only TV	-	-
Total	80	100

Source: Field survey 2016

The table show that only 32.5% Magars who has only access to communicate with others by using mobile phone and do not have other access to know any information about the world. Similarly, only 26.5% have radio, mobile phone and television in their home to communicate as it is the cheapest means of communication. And 35% household has radio and mobile both as a means of communication.

It is clearly shows that most of the Magars do not have capacity to use all those sources of communication. They need to manage everything in their daily life to sustain better quality of life. From this, it can be said that though electricity and

means of communication has been a part of modern life, the Magar community of Kadampur VDC is still in exception in this case. Their day to day works have not been well facilitated by their electrical communication gadgets like computers, fax, telephone, internet etc. Wide network of communication in Magar community of Kadampur VDC can be seen

CHAPTER - VII

SUMMARY AND CONCLUSION

6.1. Summary

Tradition and culture are the mark of identification of the particular community, society or nation. This study has focused to find out socio-economic status of the Magar's of a small hill village of Kadampur-5, of Nawalparasi district.

Magar's usually reside in terai region of Nepal. They are living in poor economic condition, illiterate and backward as compared to other group of Nepal. This study has been carried out to find out the socio-economic status of Magar community of Kadampur-5 VDC of Nawalparasi district. The specific objectives of the study are analyzing the living practices of Magar and find out socio-economic condition with socio-cultural and demographic characteristics of Magar's. It also explore their income and employment potentials in relation to mobilize their skills.

The study is based on descriptive and explorative research design because it tries to describe living condition, socio-economic condition and cultural and demographic aspects of Magar. Traditional method of data collection eg. questionnaire, interviews, observation, method have also been used for the collection of the primary data. The findings on demographic characteristics in the study area are as follows. Both primary and secondary data have been used in this study and in the case of nature of data both qualitative as well as quantitative nature of data were used household is taken as unit of the study and from the total 80 Magar's households that is universe of the study in the village development committee (VDC).

The practice of joint family system is still prevalent in Magar community of Kadampur VDC. But most of the Magar practices nuclear family. They would like to be separated with their own family. After being separated from the joint family they would improve very quickly. If they live in joint family they have to think about everyone which will decompiles their future aim. They think that living with grandparents is not good method of sustaining a life in a better way.

Most of the Magar people of Kadampur-5, VDC prefer nuclear family with 65% and only 35% of them were live in joint family. The highest percentage (25%) of the total population is found in the age group of 36-40 years. The sex ratio of Kadampur was

unequal. The percentage of female were higher than male. From the collected data it was found that 150 people i.e. 39.893% are male and 226 people i.e. 60.106% are female among the total population 376 Magar's. The total literacy in Kadampur village was found that majority of them do not pursue further study after SLC due to the ignorance of the parents and lack of money for books, copies, and pens etc. Illiteracy of elder population has prevented them from different opportunities. 43.29% which is lower than the national literate rate.

The occupation of the respondents, the research was focused on agriculture, government employment, trade, and labor. Agriculture is the main occupation of the study area. The data reveals that about 62.5% of Magar's households' are involving in agriculture as a main occupation, about 31.25% of Magar's households are engaged in skill based activities.

It was found that the total area of the cultivated land most of them i.e. 72.5% have small size of farming land between 5-15 kattha and around 16.25% have medium size of farming land above 1 bigha where as no houses are landless. Among them 10% have 30 kattha land and only 1.25% have more than 2 bigha land to cultivate. In this way there is no satisfactory size of land holding in the Magar community of Kadampur VDC. It illustrate that majority of Magar households have small size land between 0-5 ropni. The population density of Kadampur is 94 person per square km which is lower than the district. It is found that few population of the Kadampur produces sufficient for less than three months only. It is found that some of the household of Kadampur were borrowing loan from local money lender. It is found that Paddy, maize, millet and wheat were the main crops production. They also produce different kinds of pulses and seasonal vegetables and fruits.

They keep cows in large number than the buffaloes, as buffaloes are comparatively expensive to purchase than cows. Most of poor households of Magar community are farming small animal like chicken, goat, pig etc for consumption and money for emergency expenditure. Some of them sell the milk product in the village or nearby market.

It is interesting that Magar spend almost more amount of money for drink than others. Thus above mentioned analysis clearly indicates the annual deficit budget, which is supplemented by loan borrowing, credit purchased etc. They borrow money to solve

the problem and the money with the high interest. They have no objection for high interest. The above analysis show that the Magar community of Kadampur is socially and economically deprived. As a whole per household expenditure in Kadampur was in average NRs. 114000 per annual. This clearly indicates the annual deficits budget of the people of the study area.

The Magars have Mongoloid physical feature and they have specific culture. According to CBS census (2011), the Magars constitute 708 i.e. 24.48% of the total population of Kadampur VDC. The Magars of the study area do not speak Magar language as much than Nepali language by the effect of Brahmins. But while talking with their own castes people they prefer to speak their own language. In the study area most of the peoples are Bramhin and they use to speak Npeali language. So, the Magars are highly influenced by Hinduism culture. The Magars house have two floors and some newly built house have three floors. The house is mainly used for cooking, bedding, visiting and also worshipping. They do not have separate room for each and every purpose.

The other ethnic groups also observe some of the festivals of the Magar. people celebrate as well. The famous festivals are Poush 15, Dashain, Tihar, Maghe shankranti, Sripanchmi, New year day, Saune shankranti, Teej etc. In these festivals, they celebrate eating foods together with family members and other kinds men. Some festivals like dashain, tihar and Saune shankranti are celebrated by playing ping (Swings).

6.2 Conclusion

By birth Magar people are considered Buddhist but somehow they are influenced by Hinduism and celebrate Hindu festivals too. The main objective of the study is to examine the socio-economic study of Magar people of Kadampur-5, VDC of Nawlparasi district. The literacy rate is low with less percentage of literate female. Most of them do not know the importance of education. So the literate persons have adverse affect on their socio-economic condition. They utilize their indigenous skills to fulfill their domestic requirements since the skill of these people do not pay significant role to bring change in their economic status. The agricultural pattern is old. They have not been utilizing modern technology in agriculture.

In this community the female are dominated by male. The literacy rate is very low with less percentage of literacy female. They are not aware of the education of their children as well. In spite of this they are found of sending their children far away from home in search of job to earn money. Economically they are poor so have migrated to different parts of Nepal and India. They have faith treatment during illness with them. The application of family planning contraceptive are irregular. So we can say that the socio-economic condition of the Magars of Kadampur is very miserable. Organism need food, shelter and protection as basic need for their survival. Human beings are cultural organism and they have the capacity to adopt with mind and creativity. Human adoption is easier in particular socio-economic and natural conditions through mechanism called culture generally passed from one generation to another. The socio and natural resources are exploited as much as possible through culturally prescribed ways.

The Magar survived by the traditional agriculture and animal husbandry as their main occupation using local resources and exploiting the external resources. State welfare make facilities, working in India and other foreign countries etc. The labor exchange system is made easier for agricultural activities. The weaving skill is most influential source of supplementary cash income. In their living practice they have come to the attachment to the other society. They are mostly influenced by Hinduism. Now they earn their living by wage labor, foreign employment improved vegetable growing etc. They don't have more children now in comparison to the past.

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