

# **Socio-Economic and Cultural Activities of Magar Community**

(A Case Study of Jeetpur-5, Ilam)

A

Thesis

Submitted to:

The Faculty of Humanities and Social Sciences Tribhuvan University  
Mahendra Ratna Multiple Campus, Department of Rural Development  
Ilam in Partial Fulfillment for the Requirement of the Master Degree of  
Arts in Rural Developments

By

Bishnu Prasad Bhattarai

Exam Roll No.- 10306

T.U. Regd. No. - 9-1-1-807-2001

Mahendra Ratna Multiple Campus, Ilam

December, 2013

Date:– 2070/08/30

## **LETTER OF RECOMMENDATION**

This is to entitled "**Socio, Economic and Cultural Activities of Magar Community (A Case Study of Jeetpur VDC Ilam)**" has been prepared by Bishnu Prasad Bhattarai under my guidance and for his partial fulfillment of the requirements for the Degree of Master of Arts in Rural Development. This is his own innovative work. I, therefore, recommend this thesis for its evaluation and approval.

-----  
Supervisor

DevrajGhimire

Associate Professor

Tribhuvan University

MahendraRatna Multiple Campus, Ilam  
Department of Rural Development

## **Acknowledgement**

I am very much grateful to my thesis supervisor Mr. Devraj Ghimire teaching assistant of M.R.M. campus Ilam and campus chief Mr. Rajendra Kuwar because of their valuable inspiration and guidance throughout my study. Without those continuous guidance and creative suggestions this thesis wouldn't be this form. Also my sincere thanks goes to our head of the Rural Development Department Associate Prof. Mr. Yadav Bharadwaj for providing me an opportunity to conduct study on this topic. I also deeply indebted to all my respected teachers Mr. Bednath Giri, Chandika Parajuli and others for their valuable information and suggestions.

In the course of writing thesis I received help and suggestion from various peoples, institution and friends. I am grateful to all of them. Individually first of all I would like to thanks for the local people of Magar community who was helped directly and indirectly for my thesis writing. I also like to thank the members of VDC office of Jeetpur.

I also express my sincere gratitude to my family who was always encouraging me in the course of higher study. At last I am alone responsible for errors of judgment of analysis if exists any.

Bishnu Prasad Bhattarai

December, 2013

## ***Abstracts***

*The ethnicity base study was needed in this modern concept. Where the researcher can really experience to any ethnicity in rural area. This study gives the real pictures of socio, economic and cultural activities of Magar community in Jeetpur VDC ward no. 5, Ilam.*

*The study was based on both primary and secondary data. More specifically it was based on primary data and information which was collected by researcher himself with the help of different data collection tools and techniques. 11 households heads and 55 population were taken by for sample size from the Magar community of Jeetpur-5 Ilam and 11 house heads from each house were interviewed. For this purpose simple random sampling method been used in survey for Magar's Community. The secondary source of data and information has also been used when ever they needed.*

*The Magar Community was rich in culture, tradition. The Magar's in this study area are Hindus but in the other parts of Nepal must of Magars are Buddhist. In this study area the Magars are celebrate the festivals same like the Brahmins, Chhetries. They celebrate Dashin, Tihar, Teej etc. They follow their tradition strictly but now days it became lose. Most of Magars follow their traditional treatment system like DharmiJhakri.*

*The traditional occupation of Magar's was agriculture, hunting, raising animals etc. But now days they have only agriculture also some young generation was began to foreign countries and some were works in I/NGO's. But the all of their economic condition was not equal.*

*In this way this community is socially, culturally and economically diverse. Thus it was necessary to developed for learn more about the Magar's Community in this area as shown by the output of the research*

# TABLE OF CONTENT

	page
<i>Letter of Recommendation</i>	
<i>Letter of Approval</i>	
<i>Declaration</i>	
<i>Acknowledgement</i>	III
<i>Abstracts</i>	IV
<i>Table of Contents</i>	VI
<i>List of Table</i>	X
<i>List of Figure</i>	
<i>XI Abbreviation /Acronyms</i>	
	XII

## CHAPTER-I

<b>INTRODUCTION</b>	<b>1-9</b>
1.1 Background of the Study	1
1.2 Statement of the Problems	6
1.3 Objectives of the Study	7
1.4 Significances of the Study	7
1.5 Scope and Limitation of the Study	8
1.6 Organization of the Study	9

## CHAPTER-II

<b>LITERATURE REVIEW</b>	<b>10-15</b>
2.1 Review of the Literature	10

## CHAPTER-III

<b>RESEARCH METHODOLOGY</b>	<b>16-19</b>
3.1 Research Design	16

3.2 Rational of the Selection of the Study Area	16
3.3 Sampling Procedure and sample size	17
3.4 Nature and Source of Data	18
3.5 Data Collection Tools and Technique	18
3.5.1 Questionnaire Survey	18
3.5.2 Interview	18
3.5.3 Focus Group Discussion.	18
3.6 Data Presentation and Analysis	19

## **CHAPTER–IV**

<b>DATA PRESENTATION AND ANALYSIS</b>	<b>20-48</b>
4.1 Introduction of Jeetpur –VDC	20
4.1.1 Naming of Jeetpur	21
4.1.2 Climate	21
4.1.3 Population of Jeetpur Based on Ethnicity	22
4.1.4 Condition of Education	22
4.1.5 Health and Communication	23
4.1.6 Drinking Water	23
4.2. Introduction of Study Area	24
4.2.1. Physical Infrastructures	25
4.3. Social Aspect of Magar	25
4.3.1 Population Composition of Magar	25
4.3.2 Education	27
4.3.3 Drinking water and Sanitation	29

4.3.4 The Settlements Pattern	30
4.3.5 People Participation in Development Activities	30
4.4 The Cultural Activities of Magar	32
a. Birth Custom	33
b. Marriage Custom	34
c. Death Custom	34
d. Clothing and Fooding	35
e. Entertainments	36
4.4.1 Main Festivals	36
a. Dashain	37
b. Tihar	37
c. Teej	37
d. Shree Panchami	38
e. Other Festivals	38
4.5 Status of Women	38
4.6 The Famous Custom and Traditions	39
a. Dhami/ Jhakri	39
b. Parma	39
c. Pareli	40
d. Bheja	40
4.7 Relation between Magar and other Communities	40
4.8 The Cultural Continuously and Exchanged	41
4.9 Economic Activities	41
4.9.1 Agriculture	42
4.9.1.1 Food Crops	42
4.9.1.2 Cash crops	44



4.9.1.3 Agricultural System	44
4.9.2 Types of Land	45
a. Khet	45
b. Bari	45
c. Pakho	45
d. Jungle	45
4.10 Cattle Ownership	46
4.11 Daily Wage and Labor	48

## **CHAPTER-V**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

**49 -52**

5.1 Summary	49
5.2 Conclusion	50
5.3 Recommendation	51

### **References**

### **Appendices**

## **LIST OF TABLES**

<b>Tables</b>	<b>Title</b>	<b>Pages</b>
Table no. 4.1	Population Composition of Magar	26
Table no. 4.2	Educational Condition of Magar	28
Table no. 4.3	Participation in Development Activities.	31
Table no. 4.4	Food crops production	43
Table no. 4.5	Cash Crops	44
Table no. 4.6	Land using pattern of Magar	46
Table no. 4.7	Cattle ownership	47
Table no. 4.8	Extra Sources of Income	48

## LIST OF FIGURES

	<b>Page</b>
Figure no. 4.1 Population Composition of Magar	27
Figure no. 4.2 Educational Condition of Magar	29
Figure no. 4.3 People Participation in Development Activities	32
Figure no. 4.4 Food Crops Production	43
Figure no. 4.5 Cattle Ownership	47

## **ABBREVIATION/ACRONYMS**

AD = After the Death of Christ

BS = BikramSambat

CBS = Central Bureau of Statists

DDC = District Development Committee

Fig.= Figure

NCDC = Namsaling Community Development Centre

INGO = International Non-Governmental Organization

NGO = Non- Governmental Organization

No. = Number

Sq. Km. =Square Kilometer

T.U. = Tribhuvan University

VDC = Village Development Committee.

# CHAPTER-I

## INTRODUCTION

### 1.1 Background

Nepal has been the continent of South Asia. It is also known as multi-lingual, multi- ethnic multi-religious landlocked country. Whereas multi geographical structure socio cultural diversity and natural beauty. It is expanded in 147181sq.km in area which is 0.03% of the world and 0.3% of Asia. It is lies between the two larger countries India and China. Geographically Nepal has been divided in to three parts. They are Mountain is 15%, Hill is 68% and Taraiis 17%. According to the total covering area the mountain covers about 35%, the Hill covers 23% and the Terai covers 42% of the land area. According to the administrative views it was divided in to five development regions, 14 zones, 75 districts, 58 municipality and 3914 VDCs (International Forum: 2006 April/May).

Most of the area of Nepal is in rural area and 85% of Nepali has been living in village or rural area. Economically Nepal is a developing and agricultural country. Whereas 81% of Nepal was depending upon agricultural sector.

Nepal is known as multi-lingual, multi-ethnic, and multi religious and multi-cultural country. So in this country different caste and ethnicity was lived together who spoke different language, followed different culture and celebrate different festivals. They do not discriminate each other by the religions, ethnic, culture, languages and others. They were respecting

each other. The most popular religions of Nepalese are Hindu, Buddhist, Christians, Muslims, etc

On the other hand the different caste and ethnicity of Nepalese has been living in Nepal. They are Brahmins, Chhetries, Gurungs, Tamangs, Magars, RaisLimbus, Newars, and Sherpas etc. In this way these different caste and ethnicity's religions, culture and social life style shows the identification of Nepalese to the world. According to the national census 1991 there 32 language and 61 caste and ethnicity in Nepal. But according the national census 2011 there are 47 languages and 125 caste and ethnicity have been living in Nepal. In Nepal there was a vastmixed of *Bhotbarmeli*, *Bharopeli*, *Asstricth* and *Drabid* language.

It is needed to investigate the early human habitation why are different in indigenous groups. According to the rules of indigenous council of Nepal who was not included in Hindusm system they were called indigenous group. On the other hand the report of *RastriyaJanjatiUthanPratisthan 1991* shows “the social group who has own identification, tradition, religion and culture, who has no rights in political system and no roles in planning and decision making sector” they are called indigenous group. In the period of 14<sup>th</sup> century king *JayasthitiMalla* was divided the society in to four caste and he was pointed their occupation. According to the above mention statement here are the different ethnicities groups have been living from c ancientperiod in Nepal. At the beginning of the modern period king *PrithibinarayanShah* also divided the society in to four Castes and 36 Barna (Bista,1978). At the early period of Nepal the Mangolians were entered from the west side of Nepal. In 10<sup>th</sup> century the Hindu refugee were entered in Nepal from India by the attack of Muslim

s (Gurung, 1996). These refugees were beginto live in mountain area of Nepal.

There was great number of Tamangs, Bhotas, Newars, Sunuwars lived in Mountain area of Nepal in Tarai region Yadavs, Rajbamsis, Muslmans, Satars, Agrawals have been living. Brahmins, Chhetries,Thakuries etc. have been living all parts of Nepal and Newars were living in valley and business center of Nepal. All of the above mention ethnicity has been their own languages for communicate the massage and thought to each other. In Nepali Interim Constitution- 2006 was also support the Nepali ethnic language as the identification of Nepalese. And the Nepali language for the official works. After the political movements of 1950 the people who have been living in Nepal they all are equal and same like the members of a family. In this way they began to visit one place to another freely in Nepal. The above mention fact is “The unity in diversity” the feature of Nepal.

In the lower parts of Mountain area of Nepal the small group of indigenous group have been living and in the area of east to west hilly region Aryas, Mangols andother ethnicity have been living (Gurung, 1996, 1).

The Nepalese ethnicity groups have their own language, traditions, socio-cultural norms and values. There are the different physical and cultural features were also found. By this cause the other sub caste also began to born. In this situation it was create many difficulties to investigate the more information about the indigenous community in Nepal. According to the settlement of different ethnic group in Nepal Bhotas and sherpas

are in Himalyan region, Brahmins, Chhetries, Damains, Marars , Limbuin Hilly region and Yadav, Gupta, Agrawal, Mushalmans are found in Tarai.

After some years ago the indigenious people began to leave their early birth places for the searching of Job and business. By this case migration condition in this ethnicity was increased and their social and economic lifestyle became changed. On the basic of regional distribution there is not only ethnic group in large number in Nepal. There were many Caste and ethnicity groups have been living together. By this condition we found differentiation in their tradition. In now days the cause of the social modernization, education and transportation the social economic and cultural activities of Nepalese are integrated in one social organization. The own features of Nepalese society is “Unity is Diversity”.

Nepal is multi- religious country. So the all Nepalese respect the others religions. From hundreds years ago our religious and cultural diversity was kept specific identification of Nepal. The beginning of communication education and modernization the process of equality were developed. In Nepal there was difference between the languages, tradition, and culture in Himali, Hilly and Tarai regions. But there was unity. Nepal is also known as garland hundreds flowers so there were own languages –religions, traditions which are valuable for the nation. If we want to develop the nation it was needed to develop all ethnicity of country. After the developing the ethnicity of the nation will be possible to develop the nation. In this way we should involve all ethnic and ethnicity, religious group, cultural group for study their problems and difficulties and find out the solution. For this purpose it was needed to sociological study.



Among the different ethnicity group of Nepal Magar is one of them. The Magars have been living all regions of Nepal. The main origin of Magars was western Nepal. Mainly the Magars have been living upper parts of Nawalparasi, Northern parts of Mahabharatparbat. Western part of Kaligandaki, Humla, Jumla, etc in Nepal (Sharma, 1973:277). The main origin place of Magar's is between Karnali and Gandaki regions of Nepal. Now days most of the Magar's have been living in Lumbini, Rapti and Hilly area of Dhaulagiri Zone of Nepal. Also they have been living in Rukum, Rolpa, Dand, Dolpa etc. of Nepal (Sharma, 1973:277). Now a day Rukum, Rolpa, Dang Surkhet, Dailekh, Jajarkot, Gulmi, Kapilvastu, Baglung, Magdi, Parbat etc are called the first state of Magars. Mainly the Magar's were spoken Bhot language but some Magar's were spoken Kham Language also. In today period most of Magars spoke Nepali language.

Magar have their own culture, tradition and religions. Most of the Magar are Buddhists and some are Hindus by the cause of modernization the culture and traditions of Magar have been losing. It was needed to preserve. According to the national census 1991 the total population of Magar was 13,39,308 and in 2001 their population was 16,22,421 or 7.1% out of total population of Nepal. According to the national census 2011, the total population of Magar is 18,15,509 which is 8.25% out of total population of Nepal.

## **1.2 Statement of the Problems**

Nepal is rich by the varieties of religious, cultural and traditional activities of different Caste and ethnicity. Among the different ethnic group of Magar's is one of them. This ethnic group has own features. According to

the national census 2011, the third largest number of population is Magars in Nepal. Among the indigenous ethnic group of the Magar came in first position in Nepal. The Magar Community has their own culture, tradition, social norms and values but we found so many differences in their social activities, languages and tradition, because of settlement of geographical region. There are so many surnames in Magar Caste. When we study the Magar Community on the basis of language they were divided in to two groups there are Purbeli and PaschimeliMagar. The PurbeliMagars spoke Kham language and the PaschimeliMagar's were spokenKaikei language (Buda Magar, 1987).

There are so many cultural activities in Magar Community but now days it became disappearing day by day. The traditional occupation of Magar like hunting, collection fruits from the jungle, look after the animal, making dalo, nanglo were losing now a days by the cause of modernization and westernization. On the other hand the great problems of this Community lack of farming area. In the case of above problems they have been to foreign countries for employ. The I/NGOs have been worked for this Community but it was not effective for this community. Nepal government also protects the post for the indigenous group in public service but it was not worked properly. So this study will be able to solve these problems of Magar Community.

### **1.3 Objective of the Study:**

The general objectives of this study is to identify the socio, economic and cultural activities of Magar community in JeetpurVDC Ilam. The specific objectives are as follows:

- a. To analysis the historical and cultural aspect of Magar community of Jeetpur VDC Ilam.
- b. To examine the socio, cultural and economic activities of Magar Community
- c. To find out the participation of Magar Community in development activities.

#### **1.4 Significances of the Study**

It was important to study about the Magar Community in Nepal which was not attended in national issues in present contest. This study will be needed for the nation. So where this study taken place no other researcher worked has been carried out yet regarding the Magar Community. This study mainly focused on the area of JeetpurVDCIlam. In this area the Magar socio, Cultural and economic activities are weak before some years ago. So, one of the most important aspects of this study is to make their socio, cultural and economic activities strength. Another aspect of the study is to control them to go foreign countries for employment. And the most important aspect of this study to find out the facts and the main problems of this Community.

This study will be helpful those organization who works for Magar Community like I/NGO's, Nepal government etc. The importance of this study is as follows:

- I. To identify the Magar Community of Jeetpur-5Ilam.

- II. To support the I/NGO's and Nepal government for making policies and programs of for Magar Community
- III. To make this Community educated and standard for study the more about the Magar Community.

### **1.5 Scope and Limitation of the Study**

The main purpose of this study is to fulfill the requirements of Master's Degree in Rural Development. This study Confined within the limited area and some focused problems of people. There are many households of Magar have been living in Jeetpur. But in ward no. 5, there are only 15 households of Magar have been living. But in this study only 11 househeads of Magarareresponsible for key information. The researcher being the student the time and money is very limited to cover the aspect and area of this research. So the area, subject matter and other variable are very limited.

This study was specially covered the socio economic, cultural activitiesand the participation of Magar people in development work of Jeetpur-5 Ilam.

### **1.6 Organization of the Study**

This study was organized in five chapters. In the first chapter deal with brief introduction, objective of the study, statement of the problem, limitation of the study and organization of the study was included. In

second chapter a short account of relevant literature was discussed. The third chapter was described the research methodology of the study that contain research design, universe and sample size, source of data, data collection tools and techniques and data analysis was included.

The detailed analysis and presentation of data, cultural, traditional activities and customs, economic activities and economic condition was briefly discussed on forth chapter. And finally summary, conclusion and recommendation of the study was presented in fifth chapter. On the last part references questionnaire, appendix, photograph were included.

## CHAPTER-II

### LITERATURE REVIEW

#### 2. 1 Review of the Literature

Nepal is known as multi Caste/ethnic country. In this country most of the Caste are called indigenous group according to the human habitation. In this study the focused ethnic group is the Magar Community of Jeetpur - 5 Ilam. The inventers were wrote more about the Magar Community. That was helpful for this study.

According to the inventers like other ethnic there are many surnames Magar's Community. For example Pun Magar is one and its surnames are Ale, Ramjali, Tirke etc. Another Surname is Ale: there is Dud Ale, Tarchaki Ale in this group. Another surnames of Magar's is Thapa in this group Asalami, Darlami, Pulami, Sinjaliect were induced (Bista, 1972). On the basis of the study of Thakuri was also associated with Magar's. When Thakuries were lost their Caste they became Magar.

The main origin of Magars was the western Karnali and Gandaki regions of Nepal. Now a day's most of Magar have been living Dolpa, Mustang, Magdi, Parbat, Baglung, Pyuthan of Nepal(Sharma, 1973). According to the inventers Magar were entered in Nepal as the visitors and slowly they began to settled in western part of Nepal. The main settlement area of Magar's is Rolpa, Magdi, Parbat Udayapurect. So in this area there are great numbers of Magar have been living now days.

When the study took place in the Magar Community, the Magar were related to Shah. So it is important to investigate the relation between the Shah and Magar. The first Shah King Bhupal Man was married with the daughters of Magar's and also the king Prithibinarayan Shah's

Grandmother and his wife was also the daughter of Magar. The above mention statement was enough to prove the relationship between Shah and Magar.

The main traditional activity of Magar Community was hunting, look after the animals, carpenter etc. But now a day they have lose their traditional occupation and only they have been depends on agricultural sector. They have grown maize, wheat, mustard, rice, potato etc (Bista, 1976). In the mountain area of Nepal they have been used two types of land. The land where they can irrigate they have planted rice, potato, wheat etc. and the land where they can't irrigate they have only planted maize, ginger etc (Hitchcock: 1995).

The tradition of marriage custom of Magar Community is related to Brahmins and Chhetries. They have been marriage inside their Castes. it was the most interesting aspect of this Community they have marriage *Mama Chela, PhupuCheli* and *Mama CheliPhupu Chela*. And also own marriage system was famous in this Community (Bista, 2008).

The main religions of Magar's was Buddhist but now a days must of Magar were followed the Hindu and other religions. In this study area the total Magar are Hindus. Their tradition, social norms and values are interrelated to Brahmins and Chhetries. When they became sickness they have followed the traditional treatment system like Jumping Doctor "*Dhami-Jhakri*".

There has been lack of education in Magar community the few number of Magar were get higher education. But the lack of knowledge they cannot changed their traditional occupation and also they unable to employ in

I/NGO's and public service. It is the great problems of this community (Molnar: 1981).

The Mother tongue of Magar is Magar language but they have been spoke Nepali language to communicate each other. In the western part of Nepal the Magar were spoke Kham language. This Kham language was used those Magar who came to Nepal from the Kham state of China. So this language was called kham (Baral&Magar, 1982).

The cultural activities of Magar's are Rodi, Hurra dance, Maruni dance etc. these activities are famous this community. The cultural clothes of man Magar's are *Bhoto*, *Daura-Suruwal*, *Bhangra*, *Patuka* etc. and women clothes are *Lungi*, *Guneu-Choli* *Patuki* etc. Now a day their cultural clothes, dances and other activities have been losing. So it was needed to preserve.

The national and international researchers were study more about the Magar Community. In this way Molnar (1981), who studies the kham Magar socio, economic activities in Rolpa, Rukum and Baglung area of Nepal. He studies the Social and economic condition of Magars added with the ecology. According to him the economic condition of Magar's related with Agriculture and the raising animals. In his conclusion the main occupation of Magar's was agriculture, rising animals but now a days the natural resources, cultural aspect, technical aspect, transportation, population education and market were effected the Magar social and economic activities. On the other way so many differences in Magar cultural activities in the in the village area. In the families of Kham Magar's of this community the condition of women higher then the men. The women played the important role inside their



family. The market and the business activities were also affected the socio, culturaleconomic changed in Magar's Community. In this case Fisher was studies how do the Magar were depends on the business exchange in the Tarangpur valley of Dolpa district. He also shows the economic condition of Magar's is low and he described the two types of business cycle. Fisher's also analysis the business exchange and external economic system were affect the socio, cultural and economic activities in Magar's Community. By the age of Modernization social, cultural and economic activities in Magar's community were affected rapidly day by day. So it was needed to re- research of this Community.

In the process of the study of Magar. The agricultural sector was helpful to analyze the gender to find out the truth and to give the positive direction to this Community. Rana was analyzed the gender in Palpa of Magar Community. He analyzed the participation of women in agricultural sector and domestic work more then men and the sector of decision making the position of men was higher in Magars community. When the research was beginning to this Community there were so many difference were found between village to village ofMagar. Theone side of this Community the position of women was forward then the men and the other side the position of women was backward then the men. So in this case we should not call this society totally uneducated. In this Community the researcher was found the facts the participation of women more than the men in agricultural sector and any roles of domestic sectors. On the other way we have to say there is good condition of women in Magar's Community. In this changed period somany differences between men's and women's role in domestic sector in this

Community. So this study is incomplete and extra research will be needed to find out more about the Magar Community.

In rural area of Nepal there are so many traditional customs in Magar community. These customs are Parma, Pareli, DhamiJhakri, Bheja etc. Among this customs some are lose and some are still remains in Nepal

Parma is the most important custom in Magar community. The people are worked in their field one another turn by turn is known as Parma. This system also known as “arm exchange labor”. This system is helps to make the work comfortable and social relationship strength. Another custom of Magar is Pareli. Pareli is also same like the Parma but the purpose of Pareli is related to economic growth. In this custom they make a group of workers in any season and went for others works. By this kind of working system they have earn some amount of money.

The other custom of Magar community is Bheja. This custom is famous in social, political and economic organization of Magar people in western region of Nepal. This custom plays important role in festivals and socio-economic activities of Magar community in Nepal. The main aims of this organization is to study the problems and find out the *solution* of Magar community. The other way to encourage the Magar people in public activities. There is no any rules and regulations in this organization but they choose an old person as a post of *Mukhiya*. *Mukhiya* ordered the other members in this community.

The other most important, famous and enjoy full custom of Magar is DhamiJhakri. This custom is also known as traditional treatment system. When any person of Magar became sick first of all they call the Dhami.

The most of Magar in Nepal followed this custom. But in today the period of modernization and westernization this type of treatment system is not good. So that this custom became loose now a days. In this way the Magar people are most be aware about to preserve their custom. These customs are more help full those who studied about the culture of Magar community.

This study gives extra features in Magarpeople. The Magars peoples are physically and culturally difference between Brahmins and Chhetries. Their faces are round in shape and small and bright eyes. They look like healthy then others. The Magar's people want to enjoy and entertain each other in any occasion festivals, Mela bazaar, wedding ceremony, birth ceremony and others. The Magar's people spoke to others with smiley face it was the most memorable and good aspect and features of Magar's people. Despite the above features cultural traditional and economic activities of Magar's Community was rich in Nepal but the causes of modernization they have been losing their own features. So this study will be helpful and needed to preserve the above mention activities of Magar's Community of Jeetpur – Ilam.

## **CHAPTER–III**

### **RESEARCH METHODOLOGY**

The research work must difficult work. When we research any object we have to follow own process. This study was followed the following methodology to make the study meaningful and valuable.

#### **3.1 Research Design**

The study was adopted both descriptive and exploratory research design. The descriptive research design was concerned with describes characteristics, economic, religious, cultural and social activities of Magar Community. In the exploratory research design find out some problems associated with Magar. Analyzed these problems, tools and various problems selected with economic, socio, cultural and religious activities. Participation in development work and factor affecting in using pattern was discussed on the base of exploratory design.

#### **3.2 Rational of the Selection of the Study Area**

The selected study site was lies in JeetpurVDC Ilam. This area covered about 819 Ropani area of the land (NCDC, 2011). In this area 15 households of Magars 71 population have been living. But in this study only 11 househeads and 55 population of Magar have been used for key information. There were great problems of economic condition and lack of education in Magar Community. By this case the new generation of Magar were begin to foreign country for employment. In this case it was needed to study sociologically where no one took place now days.

The main causes of the study took place in Magar Community of Jeetpur VDC Ilam are as follows:

- ) The researcher was little bit identified to the Magar Community of Jeetpur Ilam.
- ) No any researcher took place in Magars Community in this area.
- ) It was possible to research by time sources and goods.

### **3.3 Sampling Procedure and Sample Size**

Sampling procedure and sample size are must important for the validity and reliability in the research. It defines study area, subject matter samples etc. Due to various constraints whole samples is impossible to be studied. In this research 11 househeads out of 15 households of Magar selected for sampling.

The respondents' interview was those persons who were the head of the family of Magar Community. Sample size were several of above mention area, on the basis of purposive of Judgmental sampling method, random sample data were collected. According to the sample size the finding were defined and find out of the conclusion of the research by the testing of sample size if positive impact is the highest nearby universe and more reliability.

### **3.4 Nature and Sources of Data**

This study is field based study. The primary data like socio, cultural religious and economic activities of Magar Community was collected through field visit. To Collect those data the interview method was applied through structural questionnaire by the researcher himself. Regarding this primary information the secondary data was available relevant writing documents, VDC Profile, unpublished thesis related with Magar, DDC profile, as well as international documents and publication was the key information for the preparation to this project documents.

### **3.5 Data Collection Tools and Techniques**

The following tools are used to collect data

#### **3.5.1 Questionnaire Survey**

For the collection of primary data structure questionnaire schedule related to the objective of the study was used.

#### **3.5.2 Interview**

The interview was carried out by visiting all selected sample units through structural sheets. 11 heads of the family was taken for key information of this research.

#### **3.5.3 Focus Group Discussion**

Focus group discussion was held in separate group of Magar Community. This discussion was focused more on poor households and women in Magar Community.

### **3.6 Data Presentation and Analysis**

Both quantitative and qualitative techniques were used as corresponding each other rather than complete or mutual exclusive to analyses the data. The quantitative technique was descriptive and analytical. The quantitative data was discussed analytically based on findings. Qualitative data was systematized concerning the issue of social, cultural religious and economic activities of Magar Community.

## **CHAPTER– IV**

### **DATA PRESENTATION AND ANALYSIS**

The collected information was qualified by tabulating. Other qualitative data was being arranged systematically. The data were processed by editing, classifying and tabulating. In this research descriptive as well as analytical method was used to analyze the data and information the simple statically tools and techniques were used to present the information and data. Necessary tables and data were used when ever appropriate in the presentation of data.

#### **4.1 Introduction of Jeetpur VDC**

This study area lies in eastern part and Mechi zone of Nepal. There are four districts in Mechi zone among them Ilam is one. This district was depends on agriculture and also famous for 6 ‘A’ on the other hand it is also famous for tea garden. The area of Ilam is about 1703 sq.km.

The neighboring countries and districts of Ilam are India is in the east, Morang and panchthar in the west, panthar is in the north, Jhapa and Morng are in South. There are 48 VDCs and 1 Municipality in Ilam. According to the national census 2011 the total population of Ilm is 2, 95,824. Among them 1, 44,125 of them are male and 1, 51,699 of them are women the density of population of Ilam is 169 km.

According to geographical distribution Ilam lies between 300m.To 3636m.Height from the sea level.According to the geographical map of Ilam the rocks of Tarai, Churia, Lesser, Himalaya and Higher Himalayan crustalliens.



Among the 48 VDCs of Ilam Jeetpur is lies the North West side of Ilam. Its lies between 300m to 1486m height from sea level. The area it covered about 75021-12-2-1 Ropani. This VDC lies between 26°, 49' 30" to 26°, 55' 0" north latitude. The neighboring VDCs are Siddithumka and Sangrumba are in east, Ivang and Dhuseni are in west, Mangalbare is in North and Danabari is in South direction. This area we found the mixed of climate the average temperature of this VDC is about 5°c to 32°c and the rainfall is about 1200mm.

#### **4.1.1 Naming of Jeetpur**

Among the beautiful and must enjoyable places of Jeetpur is one of them. It is lies in Hilly region of Mahabarat Parbat. The name of Jeetpur was related with Limbus. According to the thought of the old persons of this area at the period of 13<sup>th</sup> century the Limbus peoples quarrelled each other for the causes of land. At that time JeetkaraEkten was won the quarrel after that they called this area "Jeetpur" Another interesting facts was the peoples of this area were strength so they have won the games and works. In this case the winning places are called 'Jeetpur'.

#### **4.1.2 Climate**

The differentiation of the height we found verities in climate in this area. There is cold climate upper side and hot climate in lower side of Jeetpur. There are many kinds of green plants we found in upper side and also this area is suitable for tea farming. And the lower area of this VDC is good for cereals and cash crops farming.

#### **4.1.3 Population of Jeetpur Based on Ethnicity**

On the basis of the ethnicity there are the settlements of 11 ethnic groups. The highest group is Brahmins and Chhetries they are 26.9% of total population. The second group is Limbus they are 25.65%, the third group is Magar they are 23.65% and the other ethnic group is very low in number.

#### **4.1.4 Condition of Education**

Education is the most essential aspect of human beings, like the other basic needs. There are many educational institutions in village area of Nepal. Among these institutions some are private and others are governmental. These education institutions have their own history to establish at the beginning period. Which is different between each places.

The educational history of Jeetpur was begin in 1956AD. At that time Shree DattaFalgunanda Primary School was opened in Jeetpur 4. Which school was great up in 1977 AD as secondary level and in 2004 AD it was grade up as higher secondary level. After that this school is known as Shree Jeetpur higher Secondary School. In 2012 AD, there was also the technical School was opened where the plant and animal sciences have been teaching. In numerical form here is 1 higher secondary school. 1 technical school, two lower secondary school, 9 primary schools were opened as governmental school. And also here is 1 secondary school 3 primary schools were also opened as the private boarding school. The literacy rate of this VDC is 82.75 and illiterate rate is 18.25.

#### **4.1.5 Health and Communication**

Health is the most important basic needs of human life. If someone get unhealthy they can not do any things in their daily life. So, the health

service center should be needed in Nepalese community. Which helps to keep healthy human life. Same like the healthy life communication is also the most important aspect for humans. Communication helps to know the news, events, scientific invention, modern technology from the different part of the world.

For taking health service of people has been one health post in ward no 4 and the private medical center were also opened at the bazaar area of Jeetpur. There is only facility of First-aid I health post. The people who are seriously sickness and injurious they have been to Ilam, Birtamod, Dharan, Biratnagar and other places for treatment. On the other way for the Communication there is one Post Office in Nawami bazaar and CDMA phone services also available at this post office. But now days most of the people have mobile phone. It makes their life comfortable for communication.

#### **4.1.6 Drinking Water**

There are many sources of water available in Jeetpur. But it was not used properly and protected. Must of the peoples bring water far away from their house in pots. But some places of this area people bought their own pipes for brings water far away from their house pots. But some places of this area people bought their own pipes for brings drinking water at their homes.

#### **4.2 Introduction of Study Area**

The study area PuwarGaun is located in Jeetpur VDC ward no.-5 Ilam. This area covered about 819 Ropani land. It is lies 320m to 700m height from sea level. Half of the land of this area is covered by green forest and

half of the land area is used for farming. The total population of this area is 903 among them 439 of them are men and remains 464 are women. There are 153 households have been living now. On the basis of ethnicity the population of Brahmins are 365, Limbus are 421, Magars are 71 and others are 46 have been living there.

In this area 15 households of Magar 71 population have been living now. For the education there is no any schools are open. They have went to outside for education. They have to walk 20 min. to 45 min. to reach at school. There is one higher secondary school and a technical school.

The surname of Magar's of this area is Puwar, so this place is called PuwarGaun. There are no any long stories of Magar's at the ending period of 18<sup>th</sup> century the PuwarMagar's were brought Sheep, Cattle from Okhaldhunga. When they arrived here they begin to stay here and they also brought their family.

In this area the main occupation of Magar is agriculture but nowadays they begin to foreign country for employment. The production of agriculture was not support them for a year in Magar family. Must of the Magarwants to enjoy and spend more money in festivals and ceremonies. By this case their economic condition became low. Most of the MagarspeakMagar language with their families and they spoke Nepali to other people. But now days the Magars languages have been changed. In this study area the customs of Magars are related with Brahmins and Chhetries.

#### **4.2.1 Physical Infrastructures**

In the study area the facilities of transportation is very little. For education they have walked about 20min. to 45 min away from their home for health they also walked about 45 min to 1 hour from homes. The management of clean drinking water was little available but not sufficient. Now a day the facility of electricity was available in this area.

### **4.3 Social and Cultural Aspect**

Nepal is known as multi-cultural country. There are many ethnic group have been living in Nepalese society. There is own culture, tradition, customs in this society. Among these ethnic group, Magar is one of them.

There is own culture and tradition of Magar's Jeetpur- 5. This study was tried to analyze the verity of socio cultural and economic activities of Magar's. It was also analyzed the relationship with socio, cultural and economic activities of Magars to other ethnic group.

#### **4.3.1 Population Composition of Magar**

In the process of researching about the Magar community it was chosen the area of Jeetpur-5 PuwarGaun. In this area there are 15 households of Magar have been living. The total population of Magar is 71, but in this study there are only 11 househeads and 55 population of Magar's use for key information. In this study area all family stay in single family system. The population of Magar's which was used for key information are as follows.

**Table No. 4.1 Population composition of Magar**

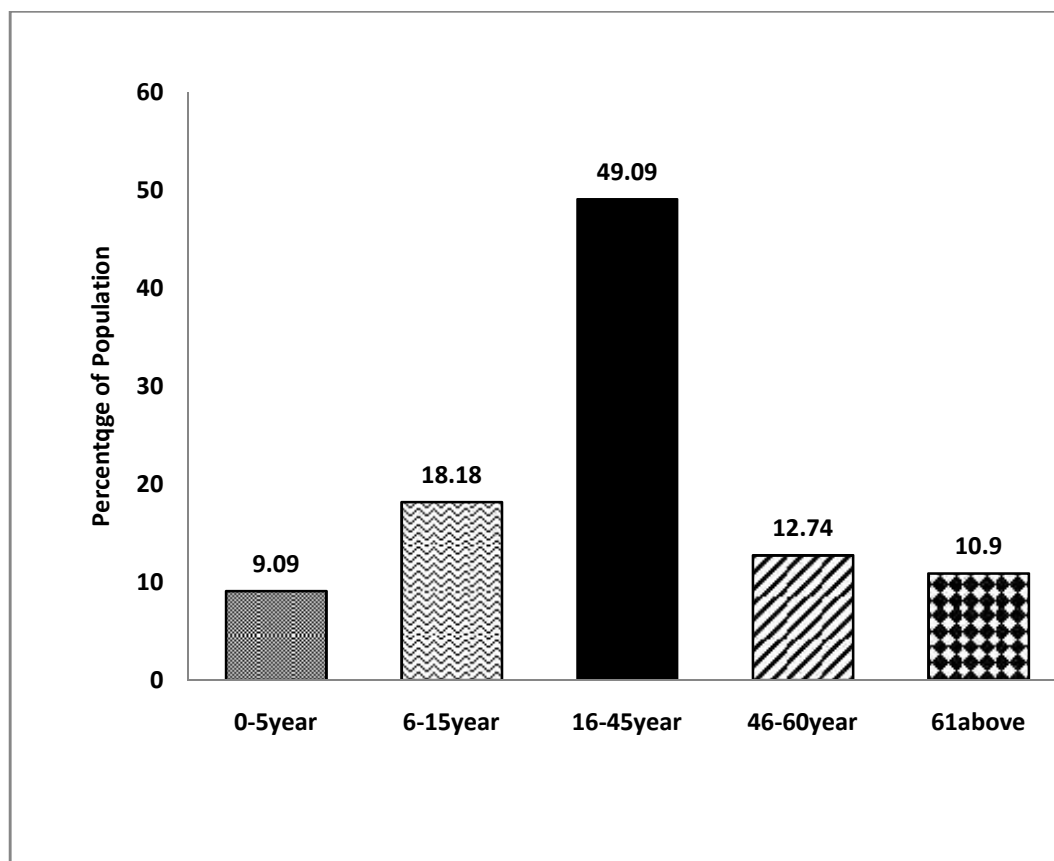
Age	Male	Female	Total	Percent

0-5year	1	4	5	9.09
6-15year	4	6	10	18.18
16-45year	14	13	27	49.09
46-60year	3	4	7	12.74
61 above	4	2	6	10.90
Total	26	29	55	100

*Source: Field survey, 2013*

The table No 4.1 shows that the total population of Magar is 55 in this study area. Among them 29 of them are female and 26 of them are male. When we study the above table the traditional concept of Magar's was minimized or they begin to think the son and daughters are equal. On the other way the active population (15-45) of this community is highest and dependent population is lowest in this community.

**Figure No. 4.1 Population Composition of Magar**



### 4.3.2 Education

In this study area the people were not understood the value of education before some years ago. But not days they begin to thought about the value of education. There is no any school in PuwarGaun area but the Children walk about 20min to 45min. to reach at school. There is one higher secondary and a technical school in Jeetpur-4. In this area most of presents are sent their children to school. The condition of education of PuwarGau as follows.

**Table No. 4.2 Educational Condition of Magar**

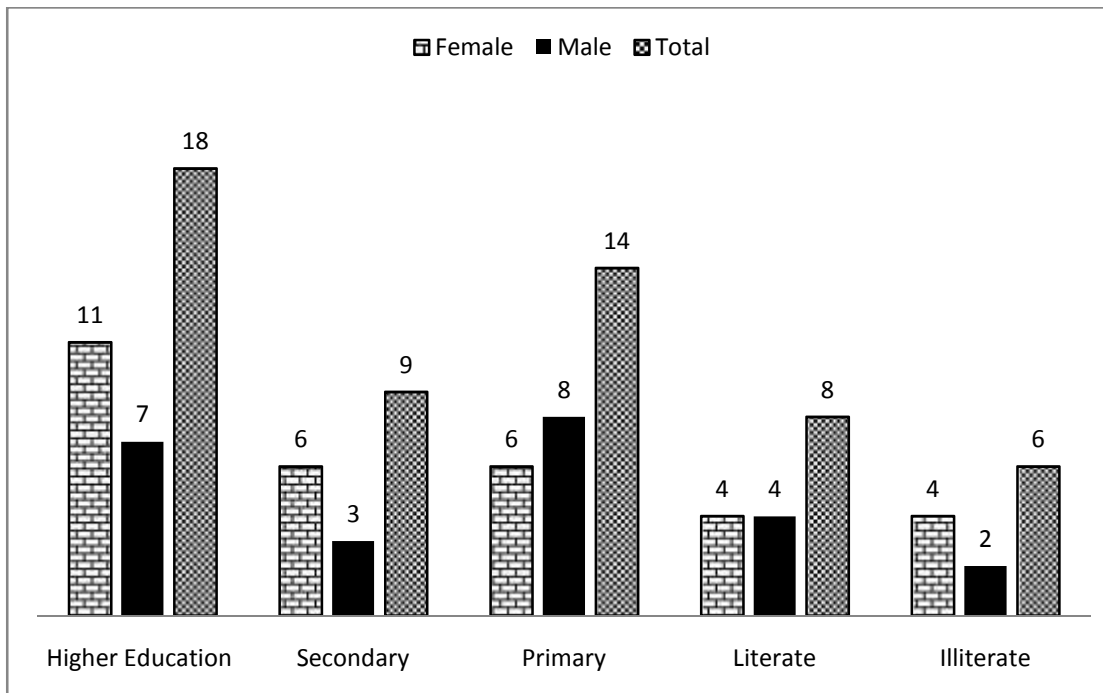
Level	Female	Male	Total	Percent
Higher Education	11	7	18	32.72
Secondary	6	3	9	16.36
Primary	6	8	14	25.45
Literate	4	4	8	14.54
Illiterate	4	2	6	10.90
Total	31	24	55	100

*Source: Field Survey, 2013*

The table No 4.2 shows the 18 members of Magar's people were get secondary education, 9 members were get lower secondary education, 14 of them were get primary education and literate and illiterate population is 8 and 6 in this community after the analyzed the above table we have to understand that the traditional concept of Magar's was completely changed and they begin to thought the value of education.

**Figure No. 4.2 Educational Condition of Magar**





### 4.3.3 Drinking Water and Sanitation

Water is the most essential things for living beings. When the study took place in this area the problems of drinking water and sanitation comes together. There is great problems of sanitation, by the causes of sanitation the people became sick. There is not sufficient available of clean drinking water which helps more in sanitation.

There is only one health post in Jeetpur VDC. In the study area there no any health services. If the people became sick they have been went outside for good treatment. There is no any good treatment system in Jeetpur. But most of the peoples of PuwarGaun were used Jumping doctor for treatment. It was their traditional system of treatment. But now days this system was began to change.

One of the most dangerous problems of this community issanitation. Some years ago they have urinate every were they have no permanent toilets at home. But now a day the new generationsis awareness about

sanitation. The other problem of this community is clean drinking water. There is no available of clean drinking water so most of people were sick by the causes of water the sanitation supported by the water so when the facilities of clean drinking water don't begin the process of sanitation is not possible in this area.

#### **4.3.4 The Settlement Pattern**

The geographical format was affecting the housing in this area. Most of the houses in this area are made up of local materials. They used stone, wood, bamboo, tin, straw etc. in this study area all house are covered by tin. On the other way there is only one house have permanent toilet. The others used temporary toilet because of their economic condition.

#### **4.3.5 People Participation in Development Activities**

Development is the most essential aspect for human beings. When the study took any place or society that place or society must be developed. If the place developed, the society is also developed itself. Development is needed for people and people also participate in development activities. In modern concept participational development program is important. So, the most part of Nepal people participate for development activities in their own area. People participational development program is also occurs in this area.

The Magar people are not work only the household's activities, they also participate in other social activities. In this way they help each other in community before some years ago they were not thought about the participate in developmental activities but now they thought the Nepali approvals "Self Made Our Village" and begin to follow. In this way any

time they are ready for social and developmental activities. In this community all members are not involve in one sector of development activities. A different person works different sectors of development works. Some of them work in decision making sector some of are works in construction and others are labor sectors. The following table shows the participation to Magars in development activities.

**Table No. 4.3 People Participation in Development Activities**

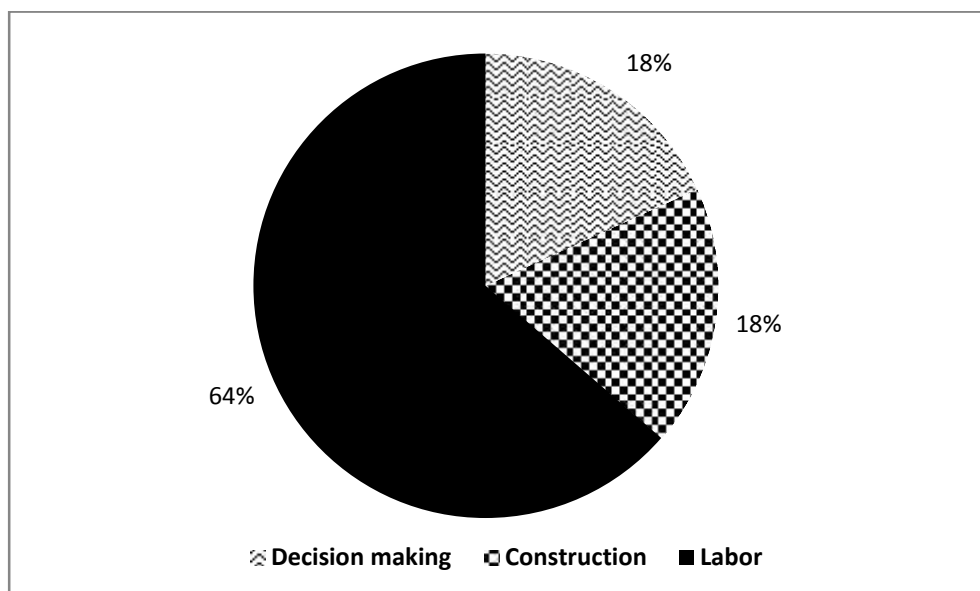
S.N.	Development Activities	Households	Participates	Percentage
1	Decision making	2	2	18
2	Construction	2	2	18
3	Labor	7	9	64
	Total	11	13	100

*Source: field survey, 2013*

The table No. 4.3 shows 100% of Magar people have been involved in development activities. There are only three sectors of developmental activities. Among them decision making sector is one in this sector only two members from tow households are involve. Another sector is construction. In this sector also two members from two households are involve. And last in labor sector the mine members of seven households are involved in this community. The most memorable thingis that only one (some were two) member of one household are participate in

development activities. In this way there is good participation in development activities of Magar community in this area.

**Figure No. 4.3 People Participation in Development Activities**



#### **4.4 Cultural Activities of Magar**

It is debetful, which religion follow the Magar people in Nepal. In this study area the same problem also occurs. According to the analyzer most of the Magars are Buddhist, some are Hindus and other are natural worshippers. But in this study area all of Magars are follow the Hindu religion. At the last period of 11<sup>th</sup> century when Hindus entered in Nepal, by the affection of Hindus the Magar's begin to follow Hindu religions.

According to NCDC 2011 7.79% of Magar's are spokeMagar language where very low numbers them total percent of Magars population. Now a day most of Magar's begin to protect their culture and they began preserve their language also. It is the positive aspect of Magars community it is also needed to protect for identification of Magar's.

### **a. Birth Custom**

Same like the other ethnicity the Magar people follow the important aspect of birth of human beings when wife was pregnant, husband and wife are not worshiped, the God and Goddess. When the time of birth is beginning they took help from old persons. But now a days they begin to bought the pregnant women in the hospital

In this area the Magar people follows Hindu religion. So, 100% of birth customs of Magar are related to Brahmins and Chhetries. When some days are passed of birth they have naming program of a new born baby. For naming program mainly they used odd days like 3,7,9,11 etc. on the other way when 5 or 6 months are passed of the baby they have fooding program *Pasni*. They have fooding program of daughters in 5 months and the sons in 6 months. At the time of fooding program first of all they worship the God and Goddess after that they put Tika to the babies and bless him/her for good health and long life also they gave gift of the babies, at last they having party.

### **b. Marriage Custom**

In this community there is own custom of marriage system. There is little mixed custom of Brahmins and Chhetries in Magars. They have marriage inside their Caste. The tradition of marriage system of this Caste is *mama chela*, *phupucheli* and *mama Cheli*, *Phupu Chela*. But now it is loosed.

The marriage age of girls is 18 to 24 and the boys is 20 to 26 years. On the other hand they have arranged marriage system is also famous. But now days the love marriage system is also begin. For marriage it is needed the positive response of girls. At the time of marriage they invite their relatives. They burn *Diyos* in front of the bride and bridegroom. They worship their God and Goddess. In this time they entertain each other and eat varieties of food.

### **c. Death Custom**

It is not only in Magar community, in all community the death is the very bad aspect of human beings. Most of the Magar put the death body under the ground, but in this study area all Magar are Hindus so they took the death body in river for burn. They also took help from Brahmins and Chhettries. After the burn of the death body they return home by trimmed hair and beared also they wear unstitched white clothes these person's are called '*KiriyaPutries.*' The *KiriyaPutries* are the son and daughters of death persons. The *KiriyaPutries* are kept in *Koro*. They have engaged for 13 days. In this period the relatives, neighbors are came with fruits, ghee, rice etc. for the death family. The *Kiriya*programm is finished in 13 days but they have '*Barakhi*'for 1 year. In this period they have not wear red Tika and colorful cloths. Also they are not celebrating the festivals and other joyful programmers in this period.

### **d. Clothing and Fooding**

The fooding of Magar community is affected by their culture and tradition. In this study area the Magar have use Dal, Bhat, Vegetables,

meat, and alcohol for fooding. They use alcohol for entertainments also. At the time of festival they mostly used the flesh of pig's and cocks. It is must items for them in festivals.

They have to bring the things which were shortage in their family from the market. And also they went of sell the left cereals at Nawami bazaar. Which is 20 min to 45 min far a way from their homes.

There is no own clothing systems in Magar community in the study area. They have to wear Nepali cloths. Which are same like to the other Nepali mainly in the study area the old men wear *daura-suruwal*, *Patuki* and women wear *guneucholo lungi*, *Patuki*etc but the new generation wear shirt, pants, vest, T-shir, kurti, *suruwal* etc. The tradition ornaments of Magar's are *dhungri*,*bulaki*etc but now days they have used the modern golden ornaments.

In Magar Community they used modern pots for cooking food. But they used muddy pots for preparing alcohol. They used steel plates, glasses for eating food and drinking water, tea etc. in large parties and ceremonies there was shortage of plates and glasses there was shortage of plates and glassed at that time they have used leaves plates.

#### **e. Entertainments**

Like lodging, fooding and clothing the entertainments is also the most important aspect of human beings. In this study area most of the Magar's are wanted to entertain by different ways. There is different between the entertain in Urabn and rural area, in urban area they have entertain by watching TV, concert, films, discoes etc. But in this study area they are

entertain by *Rodi*, *Maruni* Dance, *Hurradance*, *MelaParba* etc. Also in this area the people gathered in any occasion or festivals and they have enjoyed by drinking alcohol.

The Magar people are most be wanted to enjoy in *melaParba*. They have gathered weekly in a local market and enjoy each other. The *Ramnawami*, *Magheshankrantik*, *KartikPurnama* are the biggest mela in this area. In this time the whole night they have singing, dancing, and playing cards for entertainments. In the occasion of the melaparba the young boys and girls took marriage also. At the above mention occasion the Magar people spend so much money and time. It is the mustimprobable aspect of this community.

#### **4.4.1 Main Festivals**

In this PuwarGaun Area the total households of Magar are Hindus. So they celebrate Dashain, Tihar, Teej etc. from the early period. At the time of the festivals they have spent more money. It affects their economic aspect. The main festivals of Magar in this area are as follows.

##### **a. Dashain**

Like Hindus the Magars are celebrate the Dashain. It is celebrated in *AswinSuklaPratipada* to *Purnima*. At this period they worshiped the *Mahakali*, *Mahadurga* etc. on the day of *Astami* they have kill Pigs and cocks at home. And on the day of *dashami* they went to their elders' home to Tike and bless. In this time they have cleaned and colored their houses, at the occasion of this festival they are wearing new cloths, enjoy



each other by drinking alcohol, eating varieties of food and playing swings. In this way they have celebrate this festivals.

### **b. Tihar**

Mainly the Tihar is celebrated in five days but Magars in this area are not keeping more emphasis the *Kag* and *KukurTihar*. They have celebrated the Tihar from *Laxmipooza* to *Bhaitika*. On the day of *Laxmipooza* they clean their house. When the night falls they put their all kinds of wealth and ornaments in a pot and they begin to worship the Goddess Laxmi. On the day of *Goverdanpooza* they worship the cows, oxen and put *Tika, Mala* and gave delicious food to eat. On the day of *Bhaitika* the sisters worship their brothers put *Tika, Mala* and gave delicious and varieties of food to eat. The brothers also done the same things to their sisters. The brothers and sisters also bless each other for healthy and long life. In this way they have celebrate this festival.

### **c. Teej**

Teej is the most popular festival of Nepali Hindu women. Now days it is also popular in Magar women in this area. This festival celebrate in *BhadraSuklaTritiya*. In this day the women are worship the God Shiva. The day before the Teej they have been eaten varieties and delicious food but on the day of the Teej they have to stay the whole day without food and water. In this festival the married women went their mother land and bless their husband's long life. But the unmarried girls are inviting the suitable and qualified husband.

### **d. Shreepanchami**

In this day the people worship the Goddess Saraswati, who was also known as the goddess of knowledge. This day is good for beginning reading and writing for small babies. Also the farmers begin to plant the seeds of cereals and other crops in their fields.

#### **e. Others Festivals**

In Magar community out of the above mentioned festivals they have also celebrate other festivals. Among them *MagheParba*, *Bhumipuja*, *BaisakhPurnima*, *Newyear day*, *Shivaratri*, *Krishna Janmastami*, *NagPanchami* etc. in this occasion and by the nature of the festivals they have been went to the temple, river or any other places, for worshipping, God and Goddess. They have been used varieties of food by the nature of the festivals.

#### **4.5 Status of Women**

The condition of women in this community is highest than the other community. In this community the role of women is high in any decision making sector of a house. Their value of the son is remains high in now days in this community. But also they thought daughters are more important than son. At the time of festival they need the participation of son-in-law.

Before some years ago most of women are engaged in household work, farming, raising cartels at home. But now days they begin to be educated. So they sent their daughters to school, they have been went to the market and other developmental works. In this way the condition of women in this community is improving in this area.

## 4.6 The Famous Custom and Traditions

In rural area of Nepal there are many traditional customs. Which plays important role in social mobilization. Among this custom *Parma*, *Pereli*, *Dhami/ Jhakri* etc. it will be tried to analyze below.

### a. Dhami/Jhakri

The traditional treatment systems of manger community is Dhami/Jhakri, if any members of the families were sick first of all they have called the jumping doctor (*Dhammi*). Mainly the jumping doctors are treat at night. This the important and enjoyable programme of Magar community.

### b. Parma

The Magar's of this area are worked in the field by each other turn by turn. These types of works are known as the "arm exchange labour" this system makes the work comfortable. And other most important aspect of this system is to makes the social relation ship strength.

### c. Pareli

It is same like to the *parma* but the purpose of *pareli* related with economic growth. They make a group of workers in any season and they went for others work. By this way they have earn some amount of money. It is mostly help those families whose economic condition is low.

### d. Bheja

Bheja is the famous social, political and economic organization of Magar community in western Nepal. This system plays the important role at the

time of festivals and socio –economic activities of Magar community. The main aim of this organization is to study the problems of community and find out the solution. The other way to encourage the Magar people in public activities. There is no any rules in this custom but they choose an old person as a post of *Mukhiya* for keep the organization active. They respect the *Mukhiya* and also followed the rules of *Mukhiya*. This organization also works for the society according to their wanted.

#### **4.7 Relationship Between Magars and Other Communities**

Most of the Magar's in this area wants to joined relation inside their Caste. But there is the settlement of other ethnic like *Limbus*, *Kamis*, *Brahmins*, *Damain* etc. so the social tradition are effect the Magars by others tradition. In this way the individual tradition, cultures are interrelated to each other. The economic condition of Brahmins is strength then Magar's. So they went to work in Brahmins fields. The Magars used Brahmins *Purohit* at their home. The Magar's take helps from Kamies for irons works. The Damain are stitched the clothes is of Magar's and any way the Magars are help to damais and Kamies. So the above mention reasons there is good settlement and good relationship between the Magar's and the other ethnicity in this area.

#### **4.8 The Cultural Continuously and Exchanged.**

There is own verities of culture, social norms and values in Magar Community, i.e. birth, naming, fooding, marriage, death, religious, God and Goddess, festivals etc. on the other way there is own identification of

Magars in lodging, fooding, housing, clothing, language, family relationship etc.

In this modernization age and affection of westernization are effect this community and became change their traditional customs. We can see the symbols of changed in culture, clothing and fooding in Magar Community. Now days they have been to foreign countries for employment and also they begin to stay in small families system.

#### **4.9 Economics Activities**

Economic activities is most important for human life. The economic aspect helps to spend comfortable life for human. And also the economic condition is more important to continuously manage the human beings. We found more differentiation between the ethnic and ethnicity in Nepal of economic activities. It is directly related with education and health on the other way to make their economic condition strength the agricultural sector was related. These types of relation are also seen in the study area. By Causes of education the life style of Magar's in this study area is weak then other ethnicity of Jeetpur. Some of young members of Magar's community are in foreign country for employment.

In this area a few area of the land is irrigated. But the lack of fertile the production is low in amount. The main crops of this area are cereals and cash crops.

##### **4.9.1 Agriculture**

The main occupation of this area is agriculture. Must of the families follow the agriculture as the main occupation. But the causes of

traditional agricultural system they cannot produce enough crops. The optional product like ginger, potato etc support in low percent. But it cannot change their economic condition.

In this study area the 11 households of the families are produce two types of agricultural production they are shown as follow:

#### **4.9.1.1 Food Crops**

Most of Magar are depends on their own production but sometimes their production can't support for a year. The following table shows the food crops production of Magar.

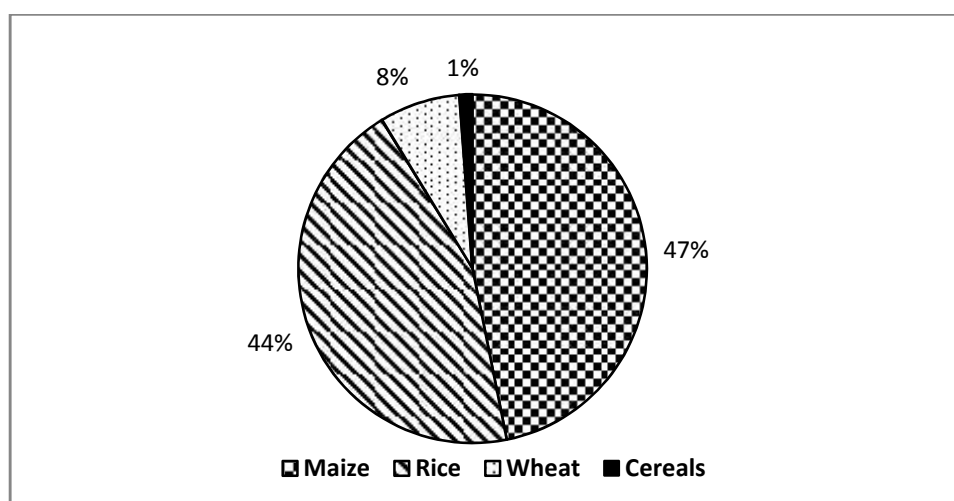
**Table No.4.4 The Food Crops Production of Magar**

S.N.	Name of Production	Total Production in (Muri)	Households	Production Percent
1	Maize	156	11	47
2	Rice	148	10	44
3	Wheat	25	10	8
4	Cereals	4	11	1
	Total	333		100

Source: field survey, 2013

The table No.4.4 shows the total production of the study area is 333 *Muri* of 11 households. Among them two households have no field to grow rice and wheat. The table shows that the highest production of Magar people is maize, second is rice and wheat and cereals are low in amount than other crops.

**Figure No. 4.4 Food Crop Production of Magar**



#### 4.9.1.2 Cash Crops

The main cash crops of this area are broom, ginger, cardamom, tea, potato etc. but in the study area the farmers are mainly produce ginger, potato, broom etc. the main cash crops of this area are as follows.

**Table No.4.5 Production of Crash crops**

S.N.	Crop	Cash Crops in (k.g)	Price (2012/13(Rs.))	Households
1	Ginger	6280	251200	11

2	Potato	720	Only used for households	11
3	Broom	7950	397500	11
	Total	14950	648700	

*Source: field survey, 2013*

The table No.4.5 shows the price of the cash crops of the year 2012/13. The total production is Rs.648700. it is analyzed according to the price of local market. They spend their income for clothes, food, education and household's purpose.

#### **4.9.1.3 Agriculture system**

In PuwarGaun area they are followed the tradition agricultural system. By the lack of irrigation they have grow low in amount. They have used traditional instruments seeds and other things. They not tested the soil also. When diseases attack their crops they have no idea to treat it also they have no idea to select the good seed of crops. So it is needed to make awareness about the height bread seed of the crops and medicine in this area.

#### **4.9.2 Types of Land**

The study area is in hilly region. According to farming system they have divided the land into four types.

##### **a. Khet**



This land is most important for the production rice. In this land the farmers are grow rice, wheat, maize etc. on the basic of production it is divided in to four types they are *awal*, *doyam*, *shim* and *cahhar*.

**b. Bari**

The land where they can not irrigate fully, this types of land is called bari. Mainly in bari, maize, ginger, potato etc are produce.

**c. Pakho**

In this types of land the people can not planted the fixed crops mainly it is used for green grass for animals.

**d. Jungle**

This is the place where the big pants are grown. Jungles are mainly used for firewood, wood and shelter for wild animals.

**Table No.4.6 Land Using Pattern**

S.N.	Land in (Ropani)	Bari	Pakho	Khet
1	0-5	2	2	1
2	6-10	3	4	4
3	11-15	2	1	2
4	16- above	4	4	4

	Total	11	11	11
--	-------	----	----	----

*Source: field survey, 2013*

The table No.6 declared that the total households of Magar's have their own land but the amount of the land is not equal and it is not enough for each family. The land is belongs to men in this community.

#### **4.9.3 Cattle Ownership**

The Magar people also raise the animals at home. Mainly they have raise cow, goat, ox,pigs, flows etc. the raising of animals is no profitable for them. It is only for milk, meat, minerals etc. they have raise only local types of animals. The types of animal they have raised are as follows:

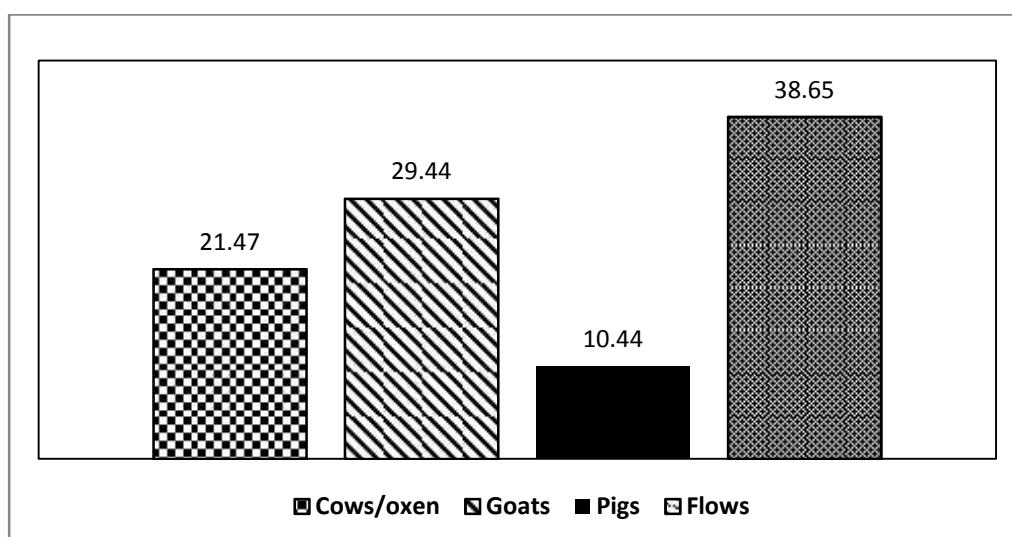
**Table No.4.7 Cattle ownership**

S.N.	Animals/Flows	Number	Percentage
1	Cows/oxen	35	21.47
2	Goats	48	29.44
3	Pigs	17	10.44
4	Flows	63	38.65
	Total	163	100

Source: field survey, 2013

The table No.4.7 shows that the Magar peoples are raise flows in large number 38.65% among the other animals. They raise goats 29.44%, pigs re 10.44%, the cows and oxen are 21.47%. There are no any buffaloes in this area. Because it is difficult to rise and expansive to bought for Magar's people.

**Figure No. 4.5 Cattle Ownership**



#### 4.9.4 Daily Wage and Labor

In the study area must of Magar works for daily ways. Their own production is no support them for a year. In this case they have been many economic problems. So they begin to search for the work and also they begin to foreign countries for employment. The sectors of incoming of Magar's community are as follows.

**Table No.4.8 Extra Sources of Income**

S.N.	Occupation	Income in (Thousand)	Households

1	Agricultural daily ways	3-5	5
2	Carpenter	6-10	2
3	Works in I/NGO's	11-15	1
4	Foreign employ	16-19	3
	Total		11

*Source: field survey, 2013*

The table No.4.8 shows the only one member of a house of Magar community is employed in I/NGO's, 3 households are employed in foreign countries, 2 households are works as carpenter. And remains households are works in agricultural sector as daily ways. They spend their income in personal purpose, households spending and education for children.

## CHAPTER–V

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study was interrelated to the socio, economic and cultural activities of Magar community. Mainly the low numbers of Magar are lived in Jeetpur- 5 PuwarGaunilam. It was the chosen place for the study in the process of the study, field observation, questionnaire, interviews focus group discussion method are used to get the objective of the study.

#### 5.1 Summary

At the early period the Magar people were came to Nepal from different countries as the visitors. And they begin to settle in western part of Nepal. After some years they begin to migrate in eastern part of Nepal. Like other ethnicity the Magars are divided in to many surnames. Their face same like to the mangolians and they have own features.

The Magar people have own culture, social norms and values. Mainly they have followed the traditional treatment system or *DhamiJhakri*. When the persons became sick they called *Dhami/Jhakri* for treatment. Some years ago there are the great problems but now days it became minimized. Now days there is single family system also beginning.

The economic condition of Magar's is poor. Their production is no support for a year and they begin to works for daily ways. But nowadays most of the young generation of this community are going to foreign countries for employment.

The Magar are rich in culture but the causes of modernization and

westernization their culture is begin to lose. They have also begun to lose their mother tongue.

The Magar are not worship only God and Goddess they also worship the nature, for the protection of families, animals and farming. They have spent more money in festival. The total customs are compulsory to done in Magar community, it is their own policies and laws. But a now a days they forget their polices, laws, cultures and tradition. In this ways it was needed to preserve.

## **5.2 Conclusion**

The Magar people have been living different parts of Nepal. Mainly they have been living in Hilly area of Nepal. At the beginning period the Magar are called natural worshippers. By the cases of migration they have fully changed into Hindus. The family system of Magar is single family system. They followed the all customs of human beings. In any occasion it is needed to son-in-law in Magar community. Mostly they have marriage inside their caste. In any festivals they have compulsory used alcohol and flesh.

In this area there is no nay improvement agricultural system but now days they begin to grow cash crops. When they begin to grow cash crops their life style became change.

In this 21<sup>th</sup> century the range of Magar community is not limited. By the causes of education and knowledge their activities became changed randomly.

### 5.3 Recommendations

After analyzing the fact and figures obtained from the field study some important findings conclusions were made. Those findings and conclusions reflect some issues that are to Judge and consider. On the basis of the conclusion and findings, recommendations are made to enrich the socio cultural and economic activities of Magars in Jeetpur-5 Ilam.

- a. The Magar people should be aware about to preserve their culture, tradition, language etc, in this area.
- b. They should be sent their children to school regularly to make their future bright
- c. The physical infrastructures must be available in this area.
- d. The peoples must be awareness about sanitation.
- e. Nepal government should be control the Magar people went to foreign countries. For this purpose here should be create the opportunities of employments in local area.
- f. I/NGO's and Nepal government should be help to preserve the cultural, traditional activities of Magars.
- g. Technical education and training should be given to young generation of this community.

In this way the Magar community in this area should be aware about to develop the culture and tradition after that it is possible to make their,

socio, cultural and economic condition strength and they can help to develop the country.



## REFERENCES

- Acharya, R.N. (N.P).(2008). *Socio, Economic Activities of Magar*.A Case Study Report of Magar in Palpa District. An unpublished Thesis.Submitted to Tribhuvan University: Kirtipur.
- Baral&Magar, (1982).*The Culture of Magars in Palpa, Tanahun, Syanja*. Kathmandu: RajakiyaPragynaPrastistha.
- Bista, Dr. D.B.(1972). *The People of Nepal*.Kathmandu: RatnaPustakBhandar.
- Bista, Dr. D.B.(1976). *The People of Nepal*.Kathmandu: RatnaPustakBhandar.
- Bista, Dr. D.B.(2008). *The People of Nepal*.Kathmandu: RatnaPustakBhandar.
- Budhamagar, H.B.(1987).*History of Magar Community*. Kathmandu: RatnaPustakBhandar.
- CBS, (1991).*Demography Analysis*.Kathmandu: Central Bureau of Statistics.
- CBS,(2001). *Annual Report*.Kathmandu: Central Bureau of Statistics.
- CBS, (2011).*RastiyaJanaganakoPraramvikNatija*. Kathmandu: Central Bureau of Statistics.
- DDC, (2013).*District Profile*.Ilam.
- Gurung H.B.,(1994). *Ethnic and Ethnicity in Nepal on the basis of CBS 1994*.Kathmandu.
- Hitchok, T. John.(1995).*The Magars of Banyan Hill*.Losangals: University of Callifornia.
- International forum*.(2006,June/July) p.7

- Monlar, A.(1981). *Economy Strategy and Ecological Constrains Case of Kham Magars of North-West Nepal*. New Delhi: Sterling Publisher.
- NCDC, (2013).*Annual Report*.Ilam: Namsaling Community Development Center.
- Panta, P.R. (2012). *Social Science Research and Thesis Writing*.Kathmandu: Buddha Academic Publisher and Distributor.
- Rana, C.K. (2002). *Gender Analysis of Farming Activities Baughuma VDC of Palpa*.Unpublished Desertion.T.U.
- Sharma, J.L. (1992). *The Study of Our Society*.Kathmandu: ShajhaPrakashan.
- Sharma, J.L. (1973). *The Study of Our Society*.Kathmandu: ShajhaPrakashan.
- Thapa, M.S. (1992). *Ancient Magars and Akhya Script*. Lalitpur: BriziPrakashan.
- VDC, (2013).*VDC Profile*.Ilam: Jeetpur.

## Appendix-A

### Questionnaire for key Information Survey

1. Name

a. Sex:

b. Religion:

c. Language:

d. Main Occupation:

e. Marital Status:

f. Education:

i) Illiterate

ii) If literate

1. Primary level

2. Secondary level

3. Higher level

2. Number of family member:

3. Information of family:

S.N.	Name	Age	Sex	Relation to the head	Marital status	Religion	Education	Occupation

4. What is your main occupation for live hood?

a. Agriculture

## **Appendix-B**

### **Check list**

1. About Magar ethnicity
  - Caste and surname inside Magar.
2. The origin and origin place
  - Where to migrate here?
  - When to migrate here?
3. About family format
  - Single family, united family or other
4. Marriage custom
  - The process of marriage
  - Arrange marriage or love marriage
  - Any changed in this system
5. About God and Goddess
  - Have your own traditions
  - Tradition in this village
  - Any changed in your religious?
6. About festivals
  - Dashain, Tihar, Teej, Shree Panchami etc.
  - Have you celebrate your own festivals?
  - How to celebrate?
  - Any changed in your festivals?
7. Lodging and fooding
  - The clothes of man and woman
  - The ornaments of women
  - Food, main food, meat and alcohol
  - Any changed in fooding system.
8. House format
  - Wood, straw, tin etc.