

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of the Study

Role is a key concept in sociology. It highlights the social expectations attached to particular statuses or social positions and analyses the workings of such expectations. According to (Linton, 1936) a structural account of roles is situated within the social system. The roles become institutionalized clusters of normative rights and obligations. Talcott Parson's celebrated account of the sick role is a good example. An alternative approach is more social-psychological in tenor and focuses upon the active processes involved in making, taking and playing at roles: it is part of the traditions of symbolic interactions and dramaturgy, the latter of which analyses social life through the metaphor of drama and the theatre.

Gender role refers to the parallel and socially unequal sexual division of labor in institutions and organization of a society. At a symbolic level, there are huge cross-cultural variations in ideas about the roles of men and women. The baby boys and girls are turned into adult men and women by the process of socialization in child rearing, education, youth culture, employment practices and family ideology. At a structural level, there are the unequal division of labor between men and women in the household and community. The social roles of women are the recognition of historical and cultural variety and it are changeable rather than a universal (Marshall, 1998).

Gender role is constructed through human history. In the hunting and gathering society, men's and women's role and status were equal. They were not superior and inferior. Then the society changed into the horticultural society, the concept of property rights was developed. The Matriarchal society slowly changed into the patriarchal society. The male became superior to female. The Horticultural society developed in an agricultural society. In this society, the social life divided into public and private spheres or inside and outside dichotomy. The male mostly involved in outside dichotomy and the female involved inside dichotomy. The male performed valuable but the female was valueless.

Now days, the human society has approached to industrial society. There is a sex based division of labor. Women are bounded to the household activities and men are on respected position such as doctor, engineer, pilot, businesspersons, politicians etc. Women's works are valueless and non-monitory. Women have found fewer wages although they do the same work. Thus, gender role and status are constructed through human history. It is changing from hunting/gathering to recent time. It has different forms according to time, place, society and culture (Chaulagain, Pokhrel & Sapkota, 2060).

The phrase "Overworked and underpaid" is an apt description of women throughout the world. Women's labour accounts for two thirds of the world's work hour, yet they receive only ten percentages of the income and less than one percentages of property. Though women constitute about half the total world population, it is only recently that conscious approaches were adapted specifically to incorporate women in to the development process. One such recent approach is Gender and Development. This approach focuses on gender roles and relations. In any given society, roles and responsibility of women and men vary. Women usually have lesser access to resources and benefits due to various social-cultural constraints. This stands out more glaringly in the developing countries where there is a clear demarcation of these roles and responsibilities and, subsequently more prominent male domination. In most of the Asian countries, women are respected in their role and status of mothers and housekeepers (Gallagher, 1980)

Nepalese women are considered to be backward because most of them are illiterate. But their backwardness is not due to illiteracy alone but also because of sexual discrimination due to the patriarchal system of the Nepalese society where women are not treated equal rights from the womb (Mishra, 1987).

In Nepal, half the population constitutes of women and ninety percentages of them are engaged in agriculture and related activities. They work approximately four percentages of the total land area, while average size of land holdings owned by women is only 0.65 hectares. Studies have revealed that women play a major role in household's affairs and agricultural activities both as laborers on the family farm and in the wage labor (Mishra, 1987).

Nepalese women perform triple roles; (a) production; (b) reproduction; (c) community activities. Their work burden in daily life generally exceeds that of their male counterparts. Rural women work 10 to 14 hours daily as compared to 8 to 10 hours for men (Adhikari, 1999).

Women play important roles in the formulation of the society. Men and women are considered two wheels of the same cart. A cart cannot move without either of the wheel, the cart like society also cannot formulate without either men or women. They are equally needed in the society. The women constitute half of the population of the world. Hence, their participation in any development activities is not only desirable but also essential as well as to speed up the development process. The slogan of development remains in paper only unless women participate equally in sharing the fruits of the development.

Our Nepalese society is a male dominated society, where females are always given a second preference. They are exploited since their childhood, to old age. In their childhood, they have to live under the control of their parents, in the adulthood they have to live under their husbands and family, and in their elderly age under the control of their children. Male child is respected in society while female is considered as burden for household. Women's status is low in Nepal. Women lack adequate access to employment, income, education, health care nutrition and constitutional provision favoring their equal rights to work, employment and education (Acharya 1997).

Nepal is a land of diversity in terms of caste/ethnicity, language, culture and religion. Broadly, the caste/ethnicity of Nepal can be categorized into Indo-Aryan and Tibeto-Burmese. Magar is one of the ethnic groups of Nepal having its own culture, religion, language and traditions. The Magar belongs to Tibeto-Burmese stock of Mongoloid race living along the Kathmandu. They live in Palpa, Tanahun, Rolpa, Rukum, Gulmi, Arghakhanchi, Kaski, Gorkha, Lamjung, Tanahun, Kathmandu valley etc.

Their traditional occupations are agriculture and livestock rearing. Another major source of income is foreign remittance, specifically after getting permission to join in Indian and British army as well as Nepalese army. So the Lahure culture has deeply rooted in Magar society even until today. The Magar women's role is in agriculture and livestock rearing, child caring, cooking, cleaning etc.

## **1.2 Statement of the Problems**

In many societies there are social rigidities of Nepal, rural women are traditionally responsible for child rearing, cooking, cleaning, collection of water, fuel wood and fodder. In addition to that, women work with the men in the field (Johnsen, 2000). Men on the other hand, tend to be responsible for the household dealing with the outside world, they are the ones who do wage work, deal with cash transactions and hold political and ritual offer (Horfton, 1990).

Religion and tradition play a significant role in determining women's status in the country. Women from different religious background and socio-cultural setting might have different status in family and society. However, the general condition of the Nepalese women, in term of using equal rights and opportunities in every share of life, all women is disadvantage people. Daughters are considered as the temporary members of the family who leave their parents after marriage. The patriarchal social structure has prevented Nepalese women from enjoying status equal to that of men (SDC, 2001).

The relationship shared between Magar men and women, contrasts to that of orthodox Hindu culture. There is a great deal of equality although there spheres of power are differently defined. It is commonly held that the man is responsible for the family's activities that occur outside of the home while the women have those of the household. It is not easy to overlook this fact when around every household women's neck are strung the house keys. Money that comes in or out of the house goes through her hands and it is on a consensual basis that decisions are made in regards to the buying and selling of household items or livestock (Madge, 1986).

Women's contribution in the struggle to like at the subsistence level is great yet the division of labor is not strict. There are always times that a man may have to do what is normally considered women's work such as carrying water, husking rice, cooking, or watching children. Men and women are accustomed to working side by side in PARMA and also cutting and carrying kindling wood. There are only two kinds of work that are exclusively male performed animal sacrifice and plowing. Women whose husbands are out of the country in the armed services must be able to run their household and farm thereby equalizing the abilities between sexes (Madge, 1986).

According to the above statements, Magar women's role and status are showed equal to men even in Nepal, which is a contradiction in the situation of completely Nepalese women. In the Magar community, men have been joining to the armed services. In the present situation, labor migration to the foreign countries is growing up. Almost every young and adult male are go to the far away to search job. Lack of the male's presentation, the Magar women are contributing to exist their society, culture and own lives. What is the Magar women's actual role in society, culture, economy and politics within community? This is a broad problem field, which is addressed in this dissertation. This field is addressed in the way it is played out in a village Bagnaskali Rural Municipality, Palpa.

This study attempts to address the following research questions:

- ) What is the role of women in Magar community?
- ) How do Magar women participate in economic, social, cultural life as well as festivals and religious practices?
- ) Have the women's roles changed in resent time?
- ) What are the problems of Magar women and why?

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

The main objective of the study is to find out the role of women in Magar community.

Therefore, the specific purposes are:-

- ) To find out social, cultural and economic role performed by women in the Magar community; and
- ) To assess changing role of Magar women.

## **1.4 Rationale of the Study**

This study consists of explorations and inspections of Magar community, Specially Magar women's roles and status, activities and conditions and also problems. It will be useful for planners and development practitioners to implement development activities successfully. Such development activities can incorporate women and increase their participation in development activities, which in turn, can subsequently lead to the increase in the status of women.

This study will help for further research, the policy makers and planners to drive some useful insights from the finding, which will be useful in formulating more effective and suitable policies.

## **1.5 Organization of the Study**

This dissertation is divided into nine chapters. Chapter one is related with the introduction, which includes background of the study, problem statement, objectives of the study, research questions, rationale of the study, and limitations of the study and organization of the study. Chapter two is related with literature review and it deals review of literature and conceptual framework.

Chapter three is related with research methodology which includes the selection of the study area and its rationale, research design, the universe and sampling procedure, nature and sources of data, data collection techniques and tools, data analysis and presentation.

Chapter four is related with background of the study area which includes the location, the people of district, VDC, village and sampled households, medical facilities, educational institutions and status. It included house type and land holding pattern of the sampled households.

Chapter five is related with economic role of women in Magar community. It deals women's role by occupation, land ownership by sex, decision making on the cropping pattern by sex, animals husbandry and women's role, decision on household expenditure, possession of household's income and fuel used and management of sampled households.

Chapter six is related with social and cultural role of women in Magar community. It deals family type and women's social role, Marital status and women's role, marriage pattern and women's role.

Chapter seven is related with changing role of Magar women. It deals changing occupations of women, changing dresses and ornaments, changes in health sector and women's role, changes in education and women's role, changes in other sectors and women's role and empowerment trainings and their effects on women.

Chapter eight is related with problem faced by women. It deals economic problem of women, oppression by domestic violence, depression by cultural factors, health problem, and problems for women education, women's problems by age groups and problems by educational level. Chapter nine is related to summary major findings, conclusion and direction for future research of the study.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Theoretical Review

Nepal is a country of mixed cultures where various and diverse ethnic groups have their own developed cultures, languages traditions and religions. However, they have been living together in harmony for centuries. Magar is an ethnic group of the many ethnic groups of Nepal.

The roles that women play are different in any given society and legislation, religious norms, economic status or class, cultural values, ethnicity and types of productive activity of their country, community and household determine their situation. However their contribution on the household work is not still considered as the economic work. Women are usually responsible for domestic work, the care of children, family health, cooking and providing food and other household services. In most societies, they also play a major role in the productive activities of the family, in farming, paid domestic labor service, industries and income generating activities. When considered their status on the decision making, it seems in name only.

The exploitation might have been taken in the household as well as community levels. Gender perspective enables us to look at the process of the domination, subordinations and subjugation of women located in different spheres of their life. Since the time unknown gender based inequality exist in human society and it is the bitter reality existing in human society irrespective of its time and space. It can be found on individual as well as national level. The gender based unequal division of labor in the household, community and national level has been the cut through in the sphere of the gender related discussion. But the fact is that women have been depending on man.

The position of women is among the patriarchal Naga tribes of Assam varies from tribe to tribe. Thus, the Sema women are better placed than Ao and Angami women, although the later are better placed in terms of the possession of property and sexual license. In choosing husband some women have no dominant voice but their wishes are always inquired into and generally respected. In a wife the best quality is her



ability to do useful work rather than her looks. In the husband's household a Sema women takes a high place and her children are treated kindly (Madan and Majumdar, 1991).

There are notable exceptions in some of Nepal's ethnic communities whose traditional practices at times go contrary to the modern, conservative legal system. Many ethnic communities of Tibeto-Burman origin, such as Newar, Gurung, Magar, Sherpa, Limbu and Rai have more egalitarian practices regarding women's property rights. In the Sherpa family system, for instance separate and equal property shares are provided to both sons and daughters. Among the Magars daughters also inherit family property (UNICEF, 1996).

Position of women in many communities of Nepal is bad. Women are usually not authorized to take major decisions and they are bound to obey the instructions of the male members of the family i.e. father or husband or son and even brothers and nephews. In the traditional Hindu family hierarchy, the male is accorded superiority over the female and the elder over the younger. According to custom, the eldest male has authority and control over all other members of the family. Among Tibeto-Burman communities such as the Sherpa and the Gurung, women are accorded more decision making power. They have more access to resources and property and more likely to conduct business on their families' behalf (UNICEF, 1996).

Young wives rarely address their husband in the presence of others and then only indirectly through a third party. If she has to talk with husband or him with her, an equally important part of husband/wife relationship-ideally in both public and private aspects-is the extreme respect, which a wife must show the husband. The most forceful expression of the wives deference is in the ritual in which the woman washes her husband's feet and drinks that water by splashing some of it into her mouth (Godha Ko Pani Khane). Village women, except when they are ritually impure through menstruation or childbirth, do this before every rice meal. They also eat off the unwashed plate from which their husband was eaten and consume whatever food he has left for them. Both the plate and the leftover food are considered Jutho or polluted; likewise the water from washing the feet, an impure part of the body, is considered defiled. The wife's consumption of her husband's foot water and his leftover food is high above her that he is so high above her that even his impurities are pure for her (Bennett, 1983).

Gender inequality has been a subject of much concern in recent decades. Since the 1975 UN conference on women (Mexico) the world community has acquired the situation of women worldwide and gain valuable insights into the process of development from a gender perspective .Women are being conscious of their own situation and are active in bringing about gender perspective changes in the existing discriminatory social, economic and political structures. The demand for gender equality has pervaded all shares of live including the design and content of development strategies, policies and programs (Acharya, 1997).

### **2.1.1 Theories of Modernization and the Framework of Multiple Modernity**

Modernization theory is used to explain the process of modernization within societies. Modernization refers to a model of a progressive transition from a 'pre-modern' or 'traditional' to a 'modern' society. Modernization theory originated from the ideas of German sociologist Max Weber (1864–1920), which provided the basis for the modernization paradigm developed by Harvard sociologist Talcott Parsons (1902–1979). The theory looks at the internal factors of a country while assuming that with assistance, "traditional" countries can be brought to development in the same manner more developed countries have been. Modernization theory was a dominant paradigm in the social sciences in the 1950s and 1960s, then went into a deep eclipse. It made a comeback after 1990 but remains a controversial model

The major approach to the study of modernity and modernization presented here goes against some of the explicit and implicit assumptions of the classical sociological tradition and above all of the theories of modernization predominant in the 1950s and 1960s as well as against some of the themes dominant in contemporary discourse.

The 'classical' theories of modernization from the 1950s identified the core characteristics of modern society as the decomposition of older 'closed' institutional frameworks and the development of new structural, institutional and cultural features and formations, and the growing potential for social mobilization (Deutsch, 1961). The most important structural dimension of modernity was seen in the tendency to structural differentiation – manifest among others in growing urbanization; commodification of the economy; the development of distinctive channels of communication and agencies of education. On the institutional level such decomposition gave rise to the development of new institutional formations, such as

the modern state, modern national collectivities, new market, especially capitalist, economies, which were defined as autonomous, and which were regulated by specific mechanisms of the market; of bureaucratic organizations and the like. In later formulations the development of such autonomous spheres, each regulated by its own logic was often defined as the essence of modern institutional formations. Concomitantly modernity was seen as bearing a distinct cultural program, and shaping a distinct type of personality.

These theories, like the classical sociological analyses of Marx, Durkheim and at least one reading of Weber (Durkheim, 1973; Kamenka, 1983; cf. Weber, 1978, 1968a, 1968b) implicitly or explicitly conflated major dimensions of modernity as they saw it developing in the West. In these approaches, analytically distinct dimensions combine and become historically inseparable. An often implicit assumption of modernization studies was that cultural dimensions of modernization, the ‘secular’ rational worldview including an individualistic orientation, are necessarily interwoven with the structural ones. Most of the classics of sociology as well as studies of modernization of the 1940s and 1950s and the closely related studies of convergence of industrial societies have assumed that the basic institutional formations that developed in European modernity, and the cultural program of modernity as it developed in the West with its hegemonic and homogenizing tendencies, will ‘naturally’ be taken over, with possible local variations, in all – or at least in the ‘successful’ – modernizing societies, and that this project of modernity will continue in the West, and will ultimately prevail throughout the world.

But the reality that emerged proved to be radically different. Developments in the contemporary era did not bear out the assumption of ‘convergence’ of modern societies. They actually indicated that the various modern autonomous institutional arenas – the economic, the political, the educational or the family are defined and regulated and combine in different ways in different societies and in different periods of their development. The great diversity of modern societies, even of societies relatively similar in their economic development, like the major industrial capitalist societies in Europe, the USA and Japan, became more apparent. Far-reaching variability developed even within the West, within Europe itself, and above all between Europe and the Americas – the USA (Sombart, 1976), Latin America, or rather the Latin Americas.

This was even more evident with respect to the cultural and structural dimensions of modernity. While the different dimensions of the original Western project constituted crucial reference points for tracing the processes of continual expansion of modernity, the developments in these societies have gone far beyond the original cultural program of modernity; and far beyond many of the initial premises of this project, as well as beyond the institutional patterns that developed in Europe.

Contrary to the claims of many scholars from the 1970s on that the best way to understand the dynamics of different ‘modernizing’ societies is to see them as continuations of their traditional institutional patterns and dynamics, the institutional formations which developed in most societies of the world have been distinctively modern, even if their dynamics were influenced by distinctive cultural premises, traditions and historical experiences. Of special importance in this context was the fact that the most important social and political movements which became predominant in these societies were basically modern, promulgating distinctive ways of interpreting modernity. This was true not only of the various reformist, socialist and nationalist movements which came into being in all these societies from about the middle of the 19th century up to and after the Second World War, but also of contemporary fundamentalist movements.

From the outset, in attempts in modern societies to understand the nature of this new era or civilization, there developed two opposing evaluations, attesting indeed to the inherent contradictions of modernity. One such evaluation, implicit in theories of modernization and of the ‘convergence of industrial societies’ of the 1950s and the 1960s, saw modernity as a progressive force which promises a better, inclusive, emancipating world. The other such evaluation, which developed first within European societies and later resonated in non-Western European societies, espoused a highly ambivalent approach to modernity – seeing technology, or the empowerment of egoistic and hedonistic attitudes and goals as a morally destructive force.

The classics of sociology, de Tocqueville, Marx, Weber and Durkheim, were already highly conscious that modernity was full of such contradictory – constructive and destructive – forces. Such ambivalence intensified in the 1920s and 1930s with the rise of fascism and communism, the confrontation with which constituted one of the major concerns of European sociology in that period, above all in the Frankfurt School of the so-called ‘critical’ sociology. Paradoxically, after the Second World

War, a new optimistic view of modernity with but weak emphasis on its contradictions prevailed, both in the 'liberal' pluralistic, and the Marxist, especially the communist versions. But such an optimistic view of modernity gave way to a more pessimistic one with the intellectual rebellion and protest of the late 1960s and early 1970s, with the waning of the Cold War and with the rise of 'postmodernism'. The critical themes and the ambivalent attitude to modernity re-emerged, emphasizing again the menacing aspects of the development of technology and science such as the nuclear threat and the destruction of the environment (Eisenstadt, 2002).

Awareness of the destructive potential of modernity was reinforced by the recognition that the continual expansion of modernity throughout the world was not necessarily benign or peaceful; that it did not assure the continual progress of reason. The fact that these processes were continuously interwoven with wars, with imperialistic political constitutional and economic expansion, with violence, genocides, repression and the dislocation of large populations – indeed sometimes of entire societies – was recognized. In the optimistic view of modernity, such phenomena were often portrayed as 'survivals' of pre-modern attitudes. Increasingly, however, it was recognized that the 'old' destructive forces were radically transformed and intensified by being interwoven with the ideological premises of modernity, with its expansion, and with the specific patterns in the institutionalization of modern regimes. This generated a specifically modern barbarism. The most important manifestation of such a transformation was the ideology of violence, terror and war, which became central to the constitution of the modern European state system, and of the nationstates as well as of the European imperialism often legitimized in terms of some components of the cultural programs of modernity. The Holocaust became a symbol of the negative, destructive potentialities of modernity, of the barbarism lurking within the very core of modernity.

## **2.2 Review of previous study**

In Nepalese labor force, about 86 percent of persons aged 15 and over are currently active. Males have higher rate of activities (90%) than females (80%). The overall rate of activity is much higher in rural areas (91% for the men against 85% for the women) than urban areas (84% for men against only 63% for women). Men are much more likely than women to have a wage job or be running their own business, while

women are more likely than men to have done some milling or other food processing, or to have fetched water or collected fire wood. Out of total number of engaged in services, men occupy only 13%. Females were twice as likely as males to report non-economic activities. 37% of all males aged 5 and over carried out at least one of the activities in the last seven days at the time of study, for females the corresponding percentage was 77%. For females, the three activities most often reported were cleaning, cooking and child minding. Some 67% of female aged 5 years and over have done some cleaning in the last seven days, 63% have done cooking, and 32% have done child minding. Amongst males, the activities reported most often are shopping (20%), child minding (13%) and cleaning (10%). Female spend an average of 17 hours a week on household activities (Nepal Labor Force Survey, 1997/98).

About 45% Nepalese women of ten years and over are listed as economically active. The corresponding figure for men is 68% women dominate the Nepalese agricultural sector. An increase in the proportion of female labor in the agriculture sector has been observed. Their labor remains invisible despite their substantial contribution both as laborers and managers in the production process in agriculture. They carry out field operations and are responsible for post harvest operations, beside tending to livestock and looking after the household tasks (Acharya, 2007).

“No development was possible without women’s participation and without women’s upliftment no development programme could benefit the total mass” (Luitel, 1992). This statement is a challenge for development for development policy makers, planners and implementers. According to a country profile published by United Nations, the total population of Nepal was 18.5 million in 1991 and females constituted 50.1 percentages of the total. Women as a productive force only came to be recognized in the early 1980s influence largely by the 1975 Mexico Declaration; and subsequently by the 1985 Nairobi Forward Looking Strategies.

Panthee (2009) has carried a study on *"Role of Women in Household Decision Making"* with the aim to explore the role of women in household decision making in Khana VDC, Arghakhanchi District. The entire analysis focuses upon the status of women in terms of their households’ decision making power vis- a vis their male counterparts. Households’ decision making envisaged to be a strong indicator of the different powers and positions held by the different members within the household. The study includes the households from multi- ethnic communities comprising of

Brahmin, Kshetri, Darji, Kami and Sarki . There was found a distinct pattern of women as the main initiators and final decision makers of many aspects of the households' affair. A point to be considered here is that women may have a greater role in many issues, but which may be lower importance, for example decision making only in small expenditure of households. The general observation shows a vast difference in the manner, in which the small minority of literate women showed greater confidence in their approach and seemed to command a greater process within the household as compared to the illiterate female household heads.

Lamsal (2010) has conducted a research study on "*Womens' Role in Household Decision Making*" with the aim to examine women's role in household decision making in rural Makranchuli Community, Makawanpur. Women's issue is one of the most neglected issues in Nepal. Basically a woman's life is viewed as no specific and individual value without her husband. Additionally, the single women are doubly discriminated against as women and as being single.

Living in trauma, social discrimination and economically deprived conditions, the widows have to live in isolation. According to Nepalese social and cultural practice, a widow has to learn a way of life, which is completely different than that of others. From wearing particular type of cloths to participating in cultural rituals, the widows have to follow a separate course mainstream culture as well as remain a person with distinct identity

The study has revealed that one of the biggest traumas that the widows face after the death of their husband is the whole questions of support of shelter. The death of the husband was the start of woman's problem; it was harsher if the woman is young enough. A young single woman is often viewed as an adversary and the family often taunts her as being responsible for her son's death. Their own parents try to provide emotional support and prefer her to stay in her marital home rather than come back to them. So it is indeed necessary to empower the women to change the whole status of family and society at all. To empower the women of Nepal, first of all it is important to create awareness in the society in terms of code of behaviors towards women. We need to sensitize ourselves to view the women and its trauma as a natural cycle of women's life.

Baral (2010) has carried out a study on "*Women's Decision-Making Process in Khalse Village of Kaski District, Nepal*" with the aim to investigate and describe the process of decision-making at the family level and to discover ideological factors which shape decisions.

This study found the households from multi ethnic communities comprising of Brahmin, Kunwar, and untouchable caste Kamis within these prescribed limits. Women's in decision making process have been perceived according to 1991 census report of Nepal , among the total population (1,84,91,097) women total population is 92,70,123 which constitute more than 50% total population . A point to be considered here is that, women may have a greater saying in many issues, but which may be lower importance, for example; decision making only in small expenditure of households, minor participation on decision making about the overall decision in their family.

This might have a significant contribution in the decision making of important issues, but they heavily rely upon the approval and consent of their husbands for the execution of both important and un important matters, Our research revealed that among 323 population of 40 households male were 157 and female were 166 where it was found that 15% of females were able to read and write against 25% males , where 10% more than female in the sense that they can at least able to read and write .The dissertation through observation , discovered a vast difference in the manner in which the small minority of able to read and write female household heads by remaining unable to read and write one . The literate women (able to read and write) showed a greater confidence in their approach and seemed to command a greater power compared to illiterate (unable to read and write) females. The conclusion derived from analysis and women's decision making process.

One of the important and interesting pattern emerged from our investigation is female members have a comparatively less power of decision making than their male counterparts. They might have a significant contribution in the decision of many important issues but they heavily depend on the approval and consent of their husband for execution or both important as well as important matters. This is happen due to the many factors. The major affecting factors are their tradition, male dominated culture and lack of education



### **2.3 Policy Review**

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application of general laws, as well as in respect of political and civil rights, on the ground of religion, race, sex and caste. Hence, men and women are given equal rights under the constitution of votes; participate in government or inter-public services.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

In this chapter, a brief discussion of the research methods is mentioned, regarding appropriateness of the selection of the study area, research design followed in this research, the universe and sampling applied, tools and techniques of data collection and data analysis procedure.

#### **3.1 Rational selection of the Study Area**

This study area is selected in Magar community of Bagnaskali Rural Municipality of Palpa District. It takes ward no. 1, 2, 3, 4 and few areas of ward no. 9 of the Bagnaskali Rural Municipality. Firstly, this study area is selected to find out the role of women in Magar community. Secondly, the study area is one of the major places of Magar ethnic group. There are Magar women's unique roles and status to exist and maintain their society. Thirdly, some familiar with women's role of Magar community and some persons who are community leaders, local teachers and social workers are also inhabitant in this area. They helped me to collect the information for preparing this thesis.

#### **3.2 Research Design**

Descriptive ethnographic research design is applied for this study. Therefore, it is a descriptive ethnographic study of women's role in Magar community. It has tried to explore the role of Magar women in this study. The research described the social, economic, cultural and changing roles of women as well as problems faced by women in Magar community.

#### **3.3 Universe and Sampling Procedure**

A sample as the name implies is smaller representation of a large whole. They are altogether 126 Magar households in the village in the study area. This study area is homogenous. Therefore, only 60 households out of 126 households in the area was selected purposively and taken as the sample while conducting the sampling process. It contributed by 47.61 percentages in the total numbers of households.

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

In nature of data, both quantitative and qualitative data were collected in this study. Both descriptive and numerical data were collected.

Primary and secondary data were collected in this study, based on sources. Primary data were collected from observation, interview with household's female members, key informants' interview and focus group discussion in the field. Secondary data were collected from Health-Post of Bagnaskali Rural Municipality, books, published and unpublished documents etc. about role of women.

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

In this study, the following data collection tools and techniques were adopted:

#### **3.5.1 Observation**

Observation is one of the most important techniques of data collection. It is a principal way of getting information by experiencing something directly. Observation can provide so many information, which is not actually obtained through the survey questionnaire in the field. The observation technique was used for observing physical environment of the study area, life-style, social, economic and cultural practices, changes in women's role, problems of women, behaviour and attitude of male and female. A field diary was maintained to record the events observed in the field.

#### **3.5.2 Key Informants Interview**

Some local intellectual people as community leader, local teacher and social workers was taken as respondents as key informants' interview. Key informants' interview was concerned mainly in physical setting, gender discrimination, role of women, women's participation on social institutions, cultural practices and empowerment activities, changes and problems of women in Magar community.

### **3.5.3 Interview schedule.**

A questionnaire was prepared and used to the female members of the sampled households of Bagnaskali Rural Municipality Palpa. The Interview schedule was prepared in such a way that it provided both the quantitative data and qualitative information. The qualitative information was obtained through the structured questionnaire. They were related to family size, family type, population distribution, occupation, landholding, marital status, animals' husbandry, education etc. The quantitative information were gathered through household survey questionnaire. They were related to social, cultural and changing role of women, problems, decision-making power etc.

### **3.5.4 Focus Group Discussion with Family Members (Female and Male)**

It was difficult to conduct special focus group discussion for subjects due to the busy of farming and scattered settlement of the sampled area. Taking time from the organizers, researcher conducted a group discussion about role and status of women in this community taking some male and female. The discussion was about family property, income sources and expenditures, women's social, economic, cultural and changing role, women's relation to the family members and neighbor's problems etc.

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

Collected data through various methods were analyzed mainly descriptively as well as statistically. Quantitative information were analyzed in simple tabulation by process of numbers and percentage. Other information were analyzed in the descriptive process where the priority was given to gender concept.

### **3.7 Limitations of the Study**

This study is related to find out the role of women in Magar community of Bagnaskali Rural Municipality, Palpa . It is a micro level study conducted by student for the fulfillment of Master degree that was done within limited time, resources and budget. Therefore, this study might not cover all details about the role of women of this community as well as it does not reflect to other Magar communities.

## CHAPTER 4

### GENERAL INFORMATION OF THE STUDY AREA

#### 4.1 The People

Population composition is a social indicator in every society. It is necessary to describe of male and female population in social, cultural and economic information.

**Table1: Population Distribution of Bagnaskali Rural Municipality by Ethnic Group**

SN	Ethnic Group	Numbers	Percentage
1.	Magar	1,852	50.50
2.	Brahman	136	3.71
3.	Chhetri	1,434	39.12
4.	Kami	79	2.15
5.	Gurung	61	1.66
6.	Sarki	52	1.42
7.	Damai	32	0.87
8.	Newar	7	0.19
9.	Bhujel	6	0.16
10.	Unidentified Dalit	8	0.22
	Total	3667	100.00

*Source: Municipality Profile, 2017A.D.*

The above table shows that there are 1852(50.50%) Magar inhabitants, 136(3.71%) Brahman inhabitants, 1434(39.12%) Chhetri inhabitants, 79(2.15%) Kami inhabitants, 61(1.66%) Gurung inhabitants, 61(1.66%) Sarki inhabitants, 32(0.87%) Damai inhabitants, 7(0.19%) Newar inhabitants, 6(0.16%) Bhujel inhabitants and 8(0.22%) unidentified Dalit inhabitants in the Bagnaskali Rural Municipality. It shows that Magar population is highest and Bhujel population is lowest in Bagnaskali Rural Municipality.

**Table 2: Population Distribution of Sampled Households by Sex**

SN	Sex	Numbers	Percentage
1.	Male	201	46
2.	Female	236	54
	Total	437	100

*Source: Field Survey, 2017A.D.*

The above table shows that there are 201 male and 236 female in the sampled households. In other words, there are 46 percentages male and 54 percentages female in these sampled households. Female are more than male by 35 numbers or 8 percentages.

#### **4.2 Medical Facilities**

The institutions providing medical facilities always give a positive impact in the overall projections of the society. The social as well as economic status is interrelated to the health status. There is one Sub-Health post and one Ayurvedic hospital run by government in Bagnaskali Rural Municipality. Most of the people have to depend for health related issues in local health centers. If there is not sufficient treatment for serious cases, they go to Pokhara, Butwal or Kathmandu. They also believe to some extent on Dhami/Jhakri treatments but it is gradually decreasing now.

#### **4.3 Educational Institutions and Status**

Education is a means through which human being can have a better life. Education attainment is more marked for the younger age groups than for the older age groups. However, most of the Magar parents are uneducated. Now, they understand the value of education. They are sending their children to school. There is one Secondary School and one Primary School in the study area. The following table shows the educational status of Magar community of sampled households.

**Table 3: Educational Status in Sampled Households by Sex**

S N	Educational Level	Male	(%)	Female	(%)	Total	(%)
1	Unable to read and write	4	1.99	54	22.88	58	13.27
2	Able to read and write	44	21.89	36	15.25	80	18.31
3	Primary level	50	24.88	50	21.19	100	22.88
4	Lower Secondary	30	14.93	46	19.49	76	17.39
5	Secondary	46	22.89	35	14.83	81	18.54
6	Intermediate	18	8.96	12	5.08	30	6.86
7	Bachelor	4	1.99	2	0.85	6	1.37
8	Master	5	2.49	1	0.42	6	1.37
	Total	201	100	236	100	437	100

*Source: Field Survey, 2017A.D.*

Above table shows that in this Magar Community of the VDC; there are 58 people, who cannot read and write; and this comes to 13.27 percentages of the total population. There are 80 people who can read and write, it has taken 18.31 percentages. There are 100 people who have attended in primary level education, it has taken 22.88%.

There are 76 people who have attended lower secondary level, it has taken 17.39%. There are 81 people who have attended secondary level, it have taken 18.54%. There are 30 people who have attended intermediate level, it have taken 6.86%. There are 6 people who have attended bachelor level, it have taken 1.37%. There are 6 people who have attended Master level, it have taken 1.37% of the total population.

#### **4.4 House Type**

The housing condition of the Magar Community is simple. The study area is a hilly village, so they live in the houses with roof made of thatches (khar) and tin (jasta sheet), the walls of houses are made of stones and mud. Their houses have 'Pidi' facing the courtyard in front of the houses, which is considered the most appropriate place to welcome the visitors. All houses are plastered by mud in this community. This work is performed by women. It shows that women are busy in this task.

**Table 4: House Type of Sampled Households**

SN	House Type	Numbers	Percentage
1.	Thatched house	9	15
2.	House with stone wall and tin roof	51	85
3.	Others	-	-
	Total	60	100

*Source: Field Survey, 2017*

The above table shows that there are total 60 sampled houses in the study, and 9 houses or 15% have thatched roof. There are 51 houses or 85% have tin roof. Now days, thatched roofed houses are gradually disappears and tin roofed houses have become common. Due to the lack of thatch, tin is durable than thatch and economic progress of people, tin roofed houses are increasing. Nevertheless, there are not any cemented houses, but there are only mud houses. It shows that male's work is reducing by tin roof, but female's work is same to plaster the mud wall.

#### **4.5 Land Holding Patten**

Land ownership is still the most important index of wealth in Nepal. The land holding in this village is similar to land holding system of other villages of Nepal. Land ownership is more often associated with social, economic status and has a linkage with the availability of food for the farmers. However, the possession of land is greatly valued among the Magar Community.

This community is situated at the hilly region. Therefore, the land is not more fertile; and there are not sufficient irrigation facilities. There are three types of land. They are khet, bari and kharbari. In the khet land, Magar people grow paddy, maize and potato according to the season. Bari land is dry, so there they grow millet, maize and vegetables like seeds. In the kharbari, khar and trees are produced.



**Table 5: Land Holding Pattern among the Sampled Households**

SN	Land Holding in Ropani	Khet (%)	Bari (%)	Kharbari (%)
1.	0	- (0)	- (0)	23 (38.33)
2.	1-4	20 (33.3)	25 (41.7)	30 (50.00)
3.	5-8	25 (41.7)	18 (30)	4 (6.67)
4.	9-12	12 (20)	10 (16.6)	2 (3.33)
5.	13 and over	3 (5)	7 (11.7)	1 (1.67)
	Total	60(100)	60 (100)	60 (100)

Source: Field Survey, 2017

Based on survey, 20(33.3%) households have 1-4 Ropanikhet land, 25 (41.7%) households have 5-8 Ropanikhet land, 12 (20%) households have 9-12 Ropanikhet land, 3 (5%) households have 13 over khet land. 25 (41.7%) households have 1-4 Ropanibari land, 18 (30%) households have 5-8 Ropanibari land, 10 (16.6%) households have 9-12 Ropanibari land and 7 (11.7%) households have 13 over bari land. 23 (38.33%) households have no kharbari, 30 (50%) households have 1-4 Ropanikharbari land, 4 (6.67%) households have 5-8 Ropanikharbari land, 2 (3.33%) households have 9-12 Ropanikharbari land and 1 (1.67%) household has 13 over kharbari land. There are not any households which have not khet and bari land.

## CHAPTER- 5

### ECONOMIC ROLE OF MAGAR WOMEN

This chapter analyses the economic roles of women in Magar community. Nepalese women in rural areas spend their time doing activities which doesn't give them money in return, like cooking food for the whole family, cleaning house, collecting grass for their domestic animals, washing dishes and clothes, collecting firewood, caring their children, looking/ grazing animals, cultivating lands etc. These works will not give money directly although these works are to be done somehow whether, it gives money or not; this situation is similar in Magar Community.

#### 5.1 Occupation of Women

Main occupations of Magar women are agriculture, livestock rising, cottage industries, household chores, service, business and labor. They work from the early morning until night. The following table has shown the occupations of the respondents.

**Table 6: Distribution of Family Members by their Occupation**

SN	Occupation	Male	%	Female	%	Total	%
1	Agri. and Livestock	58	28.86	96	40.68	154	35.24
2	Gov. Service	18	8.96	5	2.12	23	5.26
3	Pvt. Service	7	3.48	26	11.02	33	7.55
4	Business	3	1.49	3	1.27	6	1.37
5	Foreign Employment	37	18.41	6	2.54	43	9.84
6	Labor	78	38.81	20	8.47	98	22.43
7	Housewife only	0	0.00	80	33.90	80	18.31
	Total	201	100	236	100	437	100

*Source: Field Survey, 2017*

The above table shows that most of the people of this community are engaged in agriculture and livestock. 35.24% people are involved in traditional agro-system, so agriculture is an economic source of the sampled households. There are not alternative occupations because there are not established any industries, transportation facilities, electricity and market. There are 96 female and 58 male involved in agriculture, which are highest numbers of total population. In the comparison of male and female, there is difference by 38 persons. The reasons of women's high

participation in agriculture are: lack of education, opportunity and problems of mobility. About 18 male are involved in the government service such as army, teaching and administration. They have education, opportunity and mobility for it. About 5 female are involved in government service such as teaching and administration. About 7 male and 26 female are involved in private sectors. They can involve in these jobs because of education and opportunity. About 3 male and 3 female are engaged in business such as small shop. They sell foodstuff, stationery and few clothes. There are few demands and supplies; therefore fewer people are involved in business in this area. 37 male and 6 female are involved in foreign employment. Male are working in Indian army, British army, Singapore police and other countries as a labor. Female are working in UK, Hong Kong and other countries. There are 78 male and 20 female involved in daily wages labor which is lowest percentages. 80 females are only housewife in urban area for educating their children in English School. They are temporarily migrated because there are only government schools but not English school.

**Table 7: Involvement in Monetary and Non-Monetary Works**

SN	Work	Male (%)	Female
1	Non – monetary	58(28.85%)	176 (74.57%)
2	Monetary	143 (71.15%)	60(25.43%)
Total		201 (100%)	236 (100%)

Source: Field Survey, 2017

On the basis of the field survey, economic role is divided into two parts. They are monetary and non-monetary works. Above table shows that there are 58 male engaged in non-monetary works such as agriculture and livestock. They are usually old persons, pensioners and unemployees. 176 female are engaged in non-monetary works such as agriculture, livestock and household activities. From which, they produce substantial goods for own family not for business. There are 143 male involved in monetary works such as government and private services, business, foreign employment especially armed services whereas 60 female are engaged in government and private services, business and labor. There are male percentages more than female by 45.72% in monetary works. It is because male have education, opportunities and mobility but female have not.

## 5.2 Land Ownership by Sex

Land ownership is also an indicator to know about social status and role of a person. Landowners have economic power, high economic status and rights to sell it. The following table shows distribution of the landowners of sampled households by sex.

**Table 8: Distribution of Land Ownership of Sampled Households by Sex**

SN	Sex	Land Owners	Percentage
1.	Male	50	83.33
2.	Female	10	16.67
	Total	60	100

Source: Field Survey, 2017

Above table shows that 50 landowners are male which has taken 83.33% from the total landowners. There are 10(16.67%) female landowners.

Based on the field survey, there is patriarchal system in this community so usually males become landowners. Female landowners are more widows. They became landowners after her husband's death. When the widows' landowners expired, her sons become landowners of her land. Thus, male landowners are more than female. A few female became landowners of her husband's private property. The couple does not want to divide their private property for brothers; in this case, wife becomes landowner. However, few female are found as landowners in this study area.

## 5.3 Women's Role in Agriculture

Agriculture is the backbone of Nepalese economy. Women's role in agricultural production is main input. Women take substantial contribution to uphold domestic economy. The Magarwomen do everything except ploughing, like digging, carrying manure, spreading manure, planting and harvesting. All the women in the study area participate in the agricultural works. They do other works only when they do not have farm activities. The following table shows the agricultural productions and contribution of women in months of this study area:

**Table 9: Women’s Role in Agriculture**

SN	Agricultural Production	Time contribution in months
1.	For paddy	Asad – Mangsir
2.	For maize + beans	Magh – Shrawan
3	For millet and soybean	Shrawan – Paush
4	For other vegetables	Bhadra – Fanlgun

Source: Field Survey, 2017

Above table shows that Magar people produce paddy, maize, millet and vegetables in this study area. Magar women have contribution from Asad to Mangsir to produce paddy by digging, seeding, transplanting and harvesting. They produce maize and beans by contributing from Magh to Shrawan. They are involved in digging, carrying manure, spreading it, seeding and harvesting. They produce millet and soybeans by contributing from Shrawan to Poush. They are involved in seeding, transplanting, harvesting and threshing it. They produce other vegetables such as spinach, garlic, onion, potato, cauliflower etc. from Bhadra to Falgun.

Thus, women are involved throughout the whole year in agricultural activities as well as livestock and domestic works. These are their traditional occupations. They donot have other occupations because they donot have education, opportunity, mobility and awareness for new occupations.

#### **5.4 Decision Making on the Cropping Pattern**

In this study area, all family members who are able to contribute in agriculture, are involved in agricultural works. However, there are male decision makers, female decision makers and both (male and female) decision makers about cropping pattern among these sampled households. They decide about planting time (season), using manure and seed, harvesting etc. The following table shows the decision makers for cropping pattern among sampled households by sex:

**Table 10: Decision Makers for the Cropping Pattern of Sampled Households by Sex**

SN	Decision Makers	Numbers of Households	Percentage
1.	Male	18	30
2.	Female	30	50
3.	Both	12	20
	Total	60	100

Source: Field Survey, 2017

Based on the field survey, male decision makers are in 18 households. Women are busy in household activities among these households. They have to care children and cattle. So, female can not engage full time in agricultural works but male are engaged in it and decide about cropping pattern. Female decision makers are in 30 households. Male are engaged in service away from home. Old men cannot work in field so they do not decide it. Young men are not perfect about cropping pattern. Then women are involved and decide about it among these households. Both male and female decide about cropping among 12 households. Within these households, male and female both are involved in agricultural works and decide it. They think that the suggestions of both male and female are important for cropping.

It has suggested that while on cropping the land highest percentages 50% of women's decision was found. It is more than men by 20%. Male are engaged in service away from home, so women are involved in decision making about cropping in more households in this study area. Thus, women's role in cropping pattern shows important and vital.

### **5.5 Animals' Husbandry and Women's Role**

Animal's husbandry is as old as civilization itself. For our common farm, animals were domesticated before the beginning of written history. Domestication of animals was one of the essentials in the development of civilization. Animals' husbandry deals with the production of livestock and it includes all the aspects of breeding, feeding and management at the household level. Livestock has always been one of the most important and an integral part of the agricultural economy of Nepal. Nepal being a

hilly country, animal raising and farming practices together function as a system because they are inter-related and interdependent.

## 5.6 Decision on Household Expenditure

Expenses of the rural people are mainly of basic needs; items like clothing, food, education, medicine and others. They donot spend money on those items, which is not their basic needs or not necessary for their survival, whereas, we see urban people spending money on luxury items also. The following table shows the decision making by sex on household expenditures.

**Table 11: Distribution of Decision Makers on Household Expenditure by Sex**

SN	Sector	Male (%)	Female (%)	Both (%)	Total (%)
1.	Clothing	25(42)	15(25)	20(33)	60(100)
2.	Food	12(20)	30(50)	18(30)	60(100)
3.	Education	32(53)	13(22)	15(25)	60(100)
4.	Medicine	35(58)	10(17)	15(25)	60(100)
5.	Others	15(25)	16(27)	29(48)	60(100)

Source: Field Survey, 2017 A.D.

Above table shows that among the surveyed 60 households, there are 25 households or 42% are male decision makers on clothing expenditure; 15 households or 25% are female decision makers and 20 households or 33% are both male and female decision makers on clothing sector. In the food sector, there are 12 households or 20% are male decision makers; 30 households or 50% are female decision makers and 18 households or 30% are both male and female decision makers. In education sector, there are 32 households or 53% are male decision makers; 13 households or 22% are female decision makers and 15 households or 25% are both male and female decision makers. In the medicine, 35 households or 58% are male decision makers; 10 households or 17% are female decision makers and 15 households or 25% are both male/female decision makers. In other sectors, there are 15 households or 25% are male decision makers; 16 households or 27% are female decision makers and 29 households or 48% are both male/female decision makers. Thus, Female's decision-making roles perform highest on the food items expenditure because they are engaged

and perfect about food than male. Female’s decision is lowest on the medicine sector because they have less knowledge about it than male and; women have less mobility.

### 5.7 Possession of Household’s Income

Based on survey it was found that, in most of the households’ income were possessed by the both members of the family, but it was found that if females need to use that money she have to take permission from male members, inverse is the case for males. The following table shows this condition of household’s income possession:

**Table 12: Possession of the Household’s Income of Sampled Households by Sex**

SN	Sex	Numbers of Households	Percentages
1	Male	26	43.34
2	Female	14	23.33
3	Both	20	33.33
Total		60	100.00

Source: Field Survey, 2017 A.D.

Above table shows that 26 (43.34%) households’ income are possessed by male because male are household head among these households. 14 (23.33%) households’ incomes are possessed by female, which is very lower than male’s possession. In these households, some male are away from home for job and some male are immature. So, both members of family possess 20 (33.33%) households’ incomes. But the information reveals that while circulating these money, male becomes the leading group. In the other words we can say that ofcourse female can posses the household’s income but when they are in need they cannot circulate without the permission of male members.

### 5.8 Fuel used and Management

Based on the study, there are firewood and gas for cooking inthis study area. 54 (90%) households are using firewood for cooking. And 6(10%) households are using both firewood and gas for cooking. It shows that most of the people of this study area are using firewood. The following table shows the management of fuel for cooking by sex.



**Table 13: Management of fuel for cooking by sex**

SN	Sex	Numbers of Households	Percentages
1.	Male	4	6.67
2.	Female	29	48.33
3.	Both	27	45.00
	Total	60	100.00

Source: Field Survey, 2017

Above table shows that male manage the fuel for cooking in the four (6.67%) households. Some female are very old so female cannot carry firewood. Some female are engaged to care children and domestic activities so they do not go to jungle to collect firewood. Female manage the fuel for cooking in 29 (48.33%) households. Young men are servicing and studying away from home and old men cannot carry it in these households. Both male and female manage the fuel for cooking in 27 (45%) households. Male and female are able to collect firewood in these households so both manage it.

It shows that female's role is more than male for managing fuel. Magar women collect the firewood daily in the winter season. They go to the jungle then collect dry firewood and bring it. They cut kindling wood and carry it in winter for the summer season.

## CHAPTER 6

### SOCIAL AND CULTURAL ROLE OF MAGAR WOMEN

#### 6.1 Family Type and Women's Role

Family is a social institution and most important primary group in society. There are two types of family based on number. Nuclear family is a small group composed of husband, wife, and immature children. Joint family is also known as undivided family. It normally consists of members who at least belong to three generation: Husband wife, their married and unmarried children and their married as well as unmarried grand children. In Nepalese context this joint family system prevailed it is also in Magar community. The following table shows the family type of the study area:

**Table 14: Family Type of the Sampled Households**

SN	Family Type	Numbers	Percentage
1.	Nuclear Family	24	40
2.	Joint Family	36	60
	Total	60	100

Source: Field Survey, 2017

Above table shows that there are only 24 families living in nuclear family, which is 40.0 percentages of the surveyed households. Moreover, joint family has been found to 36 households, which are 60%. It shows that there is more joint family than nuclear family by 12 households, which is 20% of the total households. Women have more work burdens such as cooking, cleaning, washing, caring, rearing and others social, cultural roles within joint family. Magar women perform social relation with father, mother, grandfather, grandmother, sister, brother, sister-in-law, mother-in-law, father-in-law, husband, son, daughter, grandson, granddaughter etc. family member within family. In large and joint family, there are more social roles of women than small and nuclear family. Therefore, in this study area women's roles are more and complicated because there are more joint and large family.

## 6.2 Marital Status and Women's Social Role

Marriage is a socially approved arrangement between a male and a female that involves an economic and a sexual relationship. Most of the respondents are married in this study area. Early marriage has been one of the important characteristic of the Nepalese women. Marital status makes the difference in women's status. It is through the marriage that women change their status and role of daughter to daughter-in-law. Most of the women are married before 20 years of age. The following table shows the marital status of the study area:-

**Table 15: Distribution of Family Member by their Marital Status**

SN	Marital Status	Male (%)	Female (%)	Total Numbers	Percentage
1.	Married	140	140	280	64.07
2.	Unmarried	59	73	132	30.21
3.	Divorce	0	2	2	0.46
4.	Widow	-	21	21	4.81
5.	Widower	2	-	2	0.45
	Total	201	236	437	100

Source: Field Survey, 2017

The above table shows that there are 140 married male, 59 unmarried male, 2 widower male and nobody divorcee male. There are 140 married female, 73 unmarried female, 2 divorcees female and 21 widow. In total, 280 members are married, 132 are unmarried, 2 are divorcee, 21 are widow and 2 are widower.

There are highest percentages of married female and lowest percentages of divorcee among the total female. Magar women are depended and subordinated socially and culturally. Unmarried female are controlled by father, mother and elders ones. Married female as a daughter in-law are controlled by husband and in-laws. As a mother she is controlled and depended by husband and sons. They perform social relation with neighbors, relative and whole community. Thus, married female perform multi-social roles.

### 6.3 Marriage Pattern and Women's Decision

Marriage is a universal social institution. Here, marriage patterns are divided into five types according to the purpose. They are arranged marriage, love marriage, court marriage, cross-cousin marriage, non-cross-cousin marriage and inter-caste marriage. In case of arrange marriage, the parents of boy and girl decides and arranges the marriage rituals and ceremony. In case of love marriage, parents of boy and girl are unknown about marriage; boy and girl self decide marriage. Court marriage is occurred according to legal processes.

**Table 16: Marriage Pattern Practiced by the Sampled Households**

SN	Marriage Pattern	Numbers	Percentage
1.	Arrange Marriage	45	75
2.	Love Marriage	15	25
3.	Court Marriage	-	-
	Total	60	100
1.	Cross- Cousin Marriage	35	58.33
2.	Non- Cross Cousin Marriage within own caste	20	33.33
3.	Inter-caste marriage	5	8.34
	Total	60	100

Source: Field Survey, 2017 A.D.

Above table shows, that there are total 60 marriage cases in the sampled households. There are 45 marriage cases, which are arranged marriages; it is the highest percentages. Then, 15 marriage cases are love marriages and court marriage is not occurred. It shows that love marriage is also common in Magar community and women (girls) can decide herself about own marriage.

Then, there are 35 cross-cousin marriages. In Magar community, cross-cousin marriage also practiced. Magar boy can marry with his maternal cousin or mother's brother's daughters. Now, cross-cousin marriages are decreasing. 20 non-cross-cousin within own caste marriages. In this study area, there are 5 inter-caste marriages. It shows that non-cross-cousin within own caste marriages are taken highest percentages

and inter-caste marriages are taken lowest percentages. Magar male and female believe on blood purity and harmony.

#### 6.4 Prominent Role in the Decision of Household Affairs

There are different sectors of household affairs among sampled households. They are agriculture, livestock, cleaning, washing, and child caring, marketing and festival celebrating. The following table shows the prominent role in the decision of household affairs by sex:

**Table 17: Prominent Role in the Decision of Household Affairs**

SN	Sectors	Male (%)	Female (%)	Both Sex	Total households	Percentages
1.	Agriculture	15 (25%)	25 (41.67%)	20 (33.33%)	60	100
2.	Livestock	18 (30%)	20 (33.33%)	25 (41.67%)	60	100
3.	Cooking	0 (0%)	55 (91.67%)	5 (8.33%)	60	100
4.	Cleaning/ washing		56 (93.33%)	4 (6.67%)	60	100
5.	Child caring	0 (0%)	52 (86.67%)	8 (13.33%)	60	100
6.	Marketing	38 (63.33%)	12 (29 %)	10 (16.67%)	60	100
7.	Festivals Celebrating	19 (31.67%)	10 (16.67%)	31 (51.67%)	60	100

Source: Field Survey, 2017

Above table shows, that prominent role of male is in the marketing sector which has taken 38 (63.33%) households. Male are suitable for outside work from house. The prominent role of female is in the cleaning/washing, cooking and child caring which has taken 56 (93.33%), 55 (91.67%) and 52(89.67%) households.

Women are perfect in inside dichotomy socially and naturally. They must care the children. The prominent role of both sexes is in the festivals celebrating which has taken 31 (51.67%) households. Both sexes' suggestions are important in these affairs.

## **6.5 Social Organization and Women's Involvement**

### **Parma**

Parma is a social organization through which labors are exchanged for agricultural activities. When male and female are able to work in khet and bari, they are all involved essentially in Parma. Usually, since 12 years old, they are capable for parma. Involved persons do agricultural works role by role in every households' field. Male are servicing in own country and foreign countries, so female are more involved in parma. They help the neighbors in any difficulties by the parma (Daffa) in the agricultural work. Thus, they are united in the parma (Focus Group Discussion).

### **Ama Samuha and MahilaJagriti**

There are two different social organizations in this study area. They are Amasamuha and MahilaJagriti, which are women related social organizations. One woman of every household is involved in these organizations. Magar women have meeting once every month and they save the money and credit it. They are satisfying their needs and economic difficulties by these organizations (Focus Group Discussion).

## **6.6 Religion**

Magars follow Buddhism (Theravada) with a priest called vikkhua and wapa, the social process of Sanskritization has drawn some southern Magar population to develop a syncretic form of Hinduism that combines animist and Buddhist rituals. The original religions or beliefs of Magar people are Shamanism, Animism, Ancestor worship, Buddhism Theravada and the western Magar practice Tibetan Mahayana Buddhism and shamanism(Bon) in which their priest is known as Lama Guru'.

Magars of Western Nepal have been practicing Lamaism shamanism during their kulpooja. Many Magar Priests got mixed into Maithil Society and became one of them. Animists and shamanism form part of the local belief system; their dhami (the faith healer or a kind of shaman) is called Dangar and their jhankri (another kind of faith healer or shaman) is called was the traditional spiritual and social leader of the Magars. Magars have an informal cultural institution, called Bhujel, who performs religious activities, organizes social and agriculture-related festivities, brings about reforms in traditions and customs, strengthens social and production system, manages

resources, settles cases and disputes and systematizes activities for recreation and social solidarity.

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

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

*Bai* are honored once each year, and most families offer the sacrifice—generally a cock for a man and a hen for a woman—on the full-moon day in the month of Baisakh (April-May). To eliminate the necessity for making this annual sacrifice, a lineage member can go to Banaras (Varanasi, in India) where with a single offering he can placate the *bai* forever.

*Bai* can either cause trouble or refrain from doing so; *pitri* too can trouble their descendants or bring them good fortune, more frequently the latter. *Pitri* are honored in either of two ways. One way is through the ancient Hindu ceremony of *sraddha*. A Banyan Hill man who honors his mother and father in this way calls a Brahman to assist him and performs the rites on the anniversaries of their deaths. In the fall he repeats the ceremony on the appropriate day arrived at by calculations based on the Hindu calendar.

## **6.7 Dresses and Ornaments**

The Magar of the low hills wear the ordinary *kachhad* or wrap-on-loincloth, a *bhoto ora* shirt of vest, and the usual Nepali *topi*. The women wear

the *pariya* or *sari* or *lungi*, *chaubandhicholo* or a closed blouse and the heavy *patuka* or waistband, *tiki* (black triangle shaped) , [ghalek] and the *mujetro* or shawl-like garment on the head. The dresses of women in Magar and culture are quite similar. The actual *patuki* of magar culture is either green or blue in colour but as it matches the *gurung* cultural dress, they have started wearing yellow *patuki* to differentiate themselves from *gurungs* recently. So, now the only difference is their *patuki*. Women of Magar culture wear *patuki* which is yellow in color whereas in *Gurung* culture it is blue in color. The higher-altitude Magars wear an additional *bhangra*, and the ones living in the *Tarakot* area even wear the Tibetan *chhuba*. The ornaments are the *madwari* on the ears, *bulaki* on the nose and the *phuli* on the left nostril, the silver coin necklace "[haari]" and the *pote* (yellow beads) with the *tilhari* gold cylinder, [jantar], [dhungri], [naugedi], [phul] and *kuntha*. Magar males do not wear many ornaments, but some are seen to have silver or gold earrings, hanging from their earlobes, called "*gokkul*". The magar girls wear the amulet or locket necklace, and women of the lower hills and the high-altitude ones wear these made of silver with muga stones embedded in them and *kantha*. The bangles of gold and glass are also worn on their hands along with the *sirbandhi*, *sirphuli* and *chandra* on their heads. These are large pieces of gold beaten in elongated and circular shapes.

### **6.8 Childbirth Ritual and Ceremony; Women's Role**

Based on field study, 80% childbirth practices were found to be home delivery. Her own mother, mother-in-law or some older experienced women of the village assist the mother. Following birth, an eleven days taboo (called *sutak*) is observed by the family during which, the mother and child remain in the darkened house not to be touched. Other family members are not permitted to go to any temples or places of worship. The taboo is concluded on the eleventh day when the child is taken out of the house to have bath and receive its name.

During pregnancy, women receive neither special food nor rest from work; however afterwards, at least for the taboo period, the mother is given plenty of meat, ghee and rest. During this time, the mother and child spend their days, anointed with oil, lunging in the sun on straw mats.



The naming ceremony concludes the eleven days pollution period of the family. Lama uses Nepali horoscope to formulate child's names based on time and date of birth.

Purification of the house and its members are accomplished by means of cow's urine, which is sprinkled by Juwain or Bhanja. The Juwain sprinkles it both inside and outside of house and gives to the family to drink; a chicken is sacrificed. At this time, the mother and child are permitted outside of the house and the child receives its bath by the hands of the grandmothers or the delivering women. If the child is a boy, the older women dance in the family courtyard carrying child with a bow and an arrow which symbolize the weapon of the army man and the hope that the boy grows up suited to such a job. If the new child is a girl, the old women place the baby in a basket and parade her around the house, which is symbolic of the daughter's ideal work role in tending to the house affairs. Thus, old women's roles are important in childbirth ritual and ceremony (FGD).

### **6.9 Difference between the Birth of Son and Daughter**

Based on field study, sons are favored because they are the ones who stay at home while the daughters are married out. However, as daughters are important in the ritual sphere and contribute greatly as a labor source, they certainly are wanted.

There are some differences in the naming ceremony. When the son is born, the older women dance in the courtyard carrying the baby and a bow and an arrow; which is a symbol of an army man and cock is sacrificed in this time for son. When the daughter is born, the old women place the baby in a basket and parades her around the house that symbolizes the daughter's ideal work role to household affairs. The hen is sacrificed for the girl born in the naming ceremony.

The Putpute custom is celebrated from Kartik through Magh which acknowledges and honors a couple's reception of their first son. Relatives and friends give a Sapha (Feta) and Ghalek or Majetro for father and mother respectively. The putpute custom is celebrated in conjunction with the Sorathi dance tradition and Khoi feast (FGD).

Thus, between the birth of a couple's first son and daughter, there is discrimination in the Magar traditional custom. The Putpute custom is celebrated in the birth of first son but is not celebrated in the birth of first daughter. It shows the importance and more value of son; and less value of daughter.

## 6.10 Pasni Ritual and Women's Role

Pasni, the Rice Feeding Ceremony is a celebration in Nepal in which a child is first fed rice by the mother. Although centuries old tradition, modern science has established the fact that child's digestive system is capable of processing solid food when they are approximately six months old which is why Pasni is held for when a baby turns six months old but it can vary between daughters and sons.

This ceremony is held at five months for daughters, and six months for sons. An auspicious date and time is chosen by an astrologer, usually a Hindu, and all the closest relatives are invited to witness and to celebrate. The rice is the first and easily digestible solid food baby eats. This custom varies with the variation of religion, caste and also place. Like mangolians Gurung, Magar serve with kheer (rice pudding) which is rice cooked with milk and sugar similarly Brahmin, Kshatris also do same. Whereas, myriads of dishes are prepared and served in Newar. The main rice dish is served in one giant (often woven) plate of leaves. The remaining dishes, typically 84, are served around the main dish.

Baby is dressed in saffron silk cloth (although modern families will often put a diaper (nappy) on, to minimize accidents.) The baby is held by the paternal aunt while the entire family feed her or him the first taste of rice. It is the mother's right to feed the child first. This is because symbolically, after breastfeeding the child, she is asking the gods to bless the child who is now entering the world of other regular food. Musicians playing traditional music can be invited to start the function at the given auspicious time. After the baby has eaten, she or he will undergo another extensive *puja* (worship ceremony) often led by a priest and accompanied by chanting from ancient scriptures.

For the rest of the day, the baby is dressed in a special outfit, usually made of red velvet and embroidered with silver and golden thread. The child is offered with gifts, money by close relatives, and gold and silver ornaments by grandparents. These ornaments include heavy silver anklets (*kalli*) carved with dragon at both the ends to keep the bad omens away from baby. These ornaments can be handed on as heirlooms.

Specifically, odd numbers of girls perform important role to feed the rice to the baby in the Pasni ritual. Then, mother, maternal relatives and other relatives perform general roles in Pasni ritual of the baby.

### **6.11 Marriage Ceremony and Women's Role**

The proper marriage by all accounts is the arranged marriage. Primarily the boy's parents rather than the girl's are to ask the hand of a girl. Traditionally the process of being married begins when the boy's parents through a special asking man 'Lami' approach a girl's parents. Lami first goes alone to the girl's house. At that time the girl's parents ask him about the family of boy, about his house, property, profession, nature and many more. If the boy seems appropriate, permission will be given. More recently, the customs have been changed because both boys and girls have more of a say about whether or not they wish to be married.

Most arranged marriage ceremonies occur in Mangsir, Magh, Falgun and Baishakh, which are auspicious wedding months for all Hindus. A date is set by consulting the calender that tells when the stars and planets will be in their proper positions and by confirming with a Lama.

The wedding itself takes two days. On the first day, relatives, friends and damai musicians meet at the groom's house. A procession is formed with the musicians in front; the groom is carried for a few times in a kit often with an umbrella to shade from the sun. The procession leaves in the early afternoon to arrive after dark at the bride's house. When the procession arrives the bride's house; the friends of bride shoot the Gudara to the procession by Akchheta, colour, pieces of banana's tree, seeds of Swami Trees and cigarettes.

At the bride's home, the groom gives the small gifts of a sapha and shawl to the parents of bride and groom is given sapha by bride's parents. The bride receives valuable gifts such as a gold ornaments and clothes. In respect of the union, the bride's relatives drink the foot water of the pair. The bride is symbolically handed over by the parents through a gesture of giving the bride's hand and small change to the groom. It then becomes the duty of the new husband to see to the well-being of his wife. Although the married Magar women does not regularly wear sindur in her

parted hair as do other ethnic groups, sindur is placed in the bride's hair on this occasion (FGD).

When the groom and procession have gone to take the bride, women are singing and dancing Ratyauli at the groom's home at the night. There are only women's present in this ratyauli ceremony.

The next day, the procession with the addition of the bride and Lokanti (bride's friends, brothers and sisters) go back to groom's home. On the return as on the departure, the damai lead the way with blaring instruments. After the arrival but before the couple enter the house, they are circled three times with Diyo and Kalash. While entering the house a cock is sacrificed. Inside the house relatives gather to give a sapha, tika, presents etc. to the new couple.

Wedding will host another feast for all friends and neighbors. The Lama is given the head of slaughtered goat that is a sign of respect along with a previously presented sapha.

Thus, women are involved in marriage ceremony. They prepare Raksi, Tapari and Roti that are specifically needed in this ceremony. They prepare other needed things. Then, they perform Ratyauli, Lokanti and Gudara shooting which are traditional-cultural customs of Magar community (Key Informants' Interview).

## **6.12 Death Ritual and Women's Role**

Death ritual is performed by Lamas in Magar community. When a person dies; Lama is called for death rite. It takes three days. The three days arghun ritual can guarantee that the deceased's spirit shall not return to harm the living and will rest in peace in heaven. If arghun ritual is not performed by different causes, the Matasi ritual performs. In this case, they believe the deceased's spirit shall harm the living, so the family must undertake yearly sacrifices to appease the spirit (Key Informants' Interview).

In the death ritual, Lama comes there and he is outside on the porch with an altar laid before him, which includes the Tibetan texts from which he sing, his instruments a drum, a bell, vajra and dagger. Relatives specially, juwains (son-in-law) make a stretcher from bamboo. Then Lama concludes the prayers son, daughter, maternal

uncle, male-in-law and others relatives. The body is brought out to the courtyard; it is clothed in white cotton and orange clothes.

A funeral is a spectator occasion for the Magar and many onlookers gather. They give money, cigarettes, biscuits and anything's, which are laid by the Juwains (male-in-laws) on the dead body. The daughters (Cheli) give the Tika of Tel (oil) to dead body with her hair loosen. Son performs different ritual-work without Topi (cap) on the head according to the Lama's directions. Then the men proceed to open the path for the spirit to heaven. Male relatives both affinal and consanguine individually circle the body three times carrying in their hands a spear which is to scare away the ghosts and devils which could obstruct the spirit's path. After circling clockwise, they are lifted three times in the air to symbolize the ascent. The Lama appease with a special set of cards, which he arranges in one of the banana leaves and thus so made a map to heaven for the spirit. The food is then scattered in all four directions, again to open the path. After that, in front, a man carrying two bamboo poles with a white cotton cloth string between his jobs to light the spirit's path. The Lama, daughter and other female relatives, dead body carried by the sons, juwains, and others relatives are following him, Drum and cymbal are playing (FGD).

On the way to the top of the hill, the deceased's daughters sprinkle dhan and chamal in all four directions. Depending upon the time of death, the Lama will either bury or burn the body. Maternal uncle are in charge of both types of preparation either the breaking of the ground or the placing of lit batti (lamp) on the foot of the corpse. Son place the lit batti on the head of the corpse. During the ceremony, the Lama continues to chant. Thorns are put around the grave so the spirit cannot follow the mourners back. On the return from the disposal, relatives bathe. Maternal uncle cuts the son's hair and the son wears white cloth.

On the second day, the men perform gaily dance. It is said that the purpose of gaily dance is to make the deceased's spirit happy and relieve the mourners' grief. The Lama and relatives are gathered with Thankas, Statues of flour and water, burningbatti and chamalandraksi. Lama performs the arghun ritual by chanting the written Tiben script. In this ceremony, sons, daughters, son-in-law and maternal uncle perform important roles according to Lama.

Dikura (Digura) is a symbol of deceased body, which is made by a kind of tree's branches and clothes and ornaments wearing it (Dikura). Then, Dikura dance starts, male relatives each touting one of the previously mentioned pieces of rice paper stuck on the top of a bamboo cone dances or a burning log in a line formation facing the Lamas. The symbolism suggests the battle; the spirit must undertake to reach heaven. After performance, the female mourners give tika and raksi to the participants.

Then, all return to home and the evening is spent preparing another altar for the Kuldeuta puja. The purposes of the Kuldeuta puja is both honor and placate to the house god on the death of one of his house member.

At the end of three days ritual, the house must be free of pollution. This is accomplished by sprinkling cow's urine from the juwain. All relatives are invited to share in a feast. The feast featured the usual combination of raksi, roti, rice and meat. Relatives bring raksi, roti, fruits and soybeans dishes. Elder relatives tie Rakhye (made by string) in the neck of the mourners and give tika and dakchhina.

Male mourners especially sons display shaven heads and female mourners especially daughters loosen their hair, both are important in this death ritual. A widow breaks her glass bangles. Thus, daughters' roles are equally important to sons' in the death ritual in Magar culture. Without son, daughter, maternal uncle and juwain do not accomplished this ritual (Key Informants' Interview).

## CHAPTER 7

### THE CHANGING ROLE OF MAGAR WOMEN

A society does not remain static, it goes through continuous, periodic change while keeping certain cultural/social traits unchanged or modified. Nepali women in general remain in the traditional boundary assigned to them by culture and customs and sanctioned by family, community and other networks. During past few decades, the lives of Nepalese women have been changed. The traditional pattern of the Nepalese women's role and relationship is still being an important challenge for them to get new opportunities for transformation. However, Nepalese women are experiencing positive changes inside the home. External agents are also playing equally important role in the present context.

#### 7.1 Changing Occupations of Magar Women

Nepalese women in rural areas are still involved in agriculture, livestock and household activities. Magar women are also involved in these traditional occupations such as agriculture, livestock, cottage industries and other household affairs. Now days, Magar women are also involved in new changing occupations such as service and business. The following table shows the women's involvement in traditional and changing occupations:

**Table 18: Women's involvement in traditional and changing occupations**

SN	Occupations	Numbers	Percentages
1.	Traditional Occupations	176	74.57
2.	Changing Occupations	60	25.43
	Total	236	100.00

*Source: Field Survey, 2017A.D.*

Above table shows that 176 women are involved in traditional occupations such as agriculture, livestock, and cottage industries. They do not have education, opportunity and mobility for other occupations. There are 60 women involved in changing occupations such as service and business. They have education, opportunity and mobility. Traditional occupations are very higher than changing occupations by

49.14%. It reveals that Magar women cannot change profitable and facilitated occupations due to lack of education, opportunities and mobility.

Based on the field survey, the members of women in agriculture and livestock are reducing in the comparison of past time. Cottage industries are also reducing in the Magar community. Magar women used to weave clothes like ChhitGyunu but it is disappeared now days. Now there are few cottage industries such as making domestic wine, weaving Gundri (local mat), Dhiki and Jato. There are some changing occupations of the women, which are shown at the following table:

**Table 19: Changing Occupations of Women of Sampled Households**

SN	Changing Occupations	Numbers	Percentage
1.	Teaching	5	22.73
2.	Nursing	1	4.55
3.	Cutting	1	4.55
4.	Weaving	2	9.09
5.	Foreign Employment	6	27.27
6.	Jobholder of MahilaBikas	3	13.63
7.	Jobholder of Health Post	1	4.55
8.	Bussiness(small market)	3	13.63
	Total	22	100.00

*Source: Field Survey, 2017*

Based on the field survey, education and other factors have brought change in the traditional role of women. Today women are rising with some opportunities, participations and attitude to move upward in the social system. Naturally, their traditional roles need to be revised and restructured. So Magar women are also involved in changing occupations instead of their traditional occupations, agriculture, livestock and cottage industry.

Above table shows that there are 5(22.73%) female involved in teaching profession. Teaching profession is suitable job for them due to education, opportunity and locality. There is 1(4.55%) female involved in nursing which is lowest percentage due to lack of education and opportunity. There is 1(4.55%) female involved in cutting/sewing and 2(9.09%) female involved in weaving. They have got training



opportunity by Mahila Bikas Office. There are 6(27.27%) female involved in foreign employment. The female of British army's family are working in Britain and Hong Kong and; some female are working in other countries. There are 3(13.63%) female involved in Mahila Bikas office. 1 (4.55%) female involved in Sub-Health- Post. There are 3(13.63%) female involved in Business. They sell foodstuff Thus, foreign employment and teaching occupations has taken highest percentages; others are lowest.

Foreign employment is highest because British army's family members have opportunity to work in Britain and Hong Kong. Teaching profession is suitable for women because it is in their local area so they can engaged in household activities in the morning and evening so it is second highest.

## **7.2 Changing Dresses and Ornaments**

Magar women's dresses and ornaments are changing because of modernization, education and westernization. Especially, Magar male joined in British and Indian army, and then female went to India, Malaysia, Singapore, Hong Kong, Britain and Brunei. They started to wear the dresses and ornaments, which produced, in foreign countries (Key Informants' Interview).

In the past time, they wore Gunyo- choli but now, old generation only wear these type of dresses. New generation wear Lungi, T-shirt, Sweater, modern shawl, sari, blouse, kurta-sulwar, shirt, skirt, slippers, occasionally pant and jacket. The new generation does not wear dhungri, bulaki and madmundri. Magar women wear top, Juli and earring in the ears. They wear modern necklace, chain, Mangalsutra, Ashtasutra in the neck. They wear watch, modern bracelet, bangles and Aunthi in the hands (focus group discussion).

## **7.3 Changes in Health Sector and Women's Role**

Based on my field survey, there has been established Sub-Health Post and Ayurvedic Aushadhalayain this community. The women are getting health facilities. They are providing medicines, injections and general health care. The women check up frequently during the period of pregnancy. They use contraceptive devices, so the child birth rate is reducing as well as maternal death rate according to the key informants. Some women are involved in health-working activities. They are getting

different health trainings. These health-workers are giving health-services to the Magar women. The women are being aware about the general health. Thus, the women are getting health facilities after establishment of sub-health-post and Ayurvedic Aushadhalaya. Some years ago, there was no any health center so they used to practice Dhami-Jhakri treatment and they used to carry serious patients to Mission Hospital Palpa , Lumbini Medical College Palpa, Pokhara, Kathmandu etc. in urban hospitals. The following table shows the changes in women’s role due to the changes in health sector:

**Table: 20: Changes taken Place in the Utilization of Health Services by Women**

SN	Age Groups	Use of medicine	Use of contraceptive device	Check up Frequently	Reducing of Dhami treatment	Total
1	14-19	10	5	10	10	35
2	19-29	8	17	16	22	63
3	29-39	30	25	8	9	72
4	39-49	26	2	3	3	34
5	49-59	20	-	2	2	24
6	60 and over	8	-	-	-	8
	Total	102	49	39	46	236

Source: Field Survey, 2017A.D.

Above table shows that 30 women of 29-39 age group use medicine which is highest parentages. 26 women of 39-49 age group use medicine which also second highest percentages. 25 women of 29-39 age groups use contraceptive devices which takes highest percentage because it need for them. 16 women of 19-29 age group are checked up frequently which is highest percentages. They check up specially period of pregnancy. 22 women of 19-29 age group don’t believe in Dhami treatment which is also highest percentage. They know actual importance of modern treatment. It reveals that 29-49 age group women are changed by changes of health sector. They are aware about health.

#### **7.4 Changes in Education and Women’s Role**

There have been established one primary school and one secondary school in this village. After establishment of these schools, there are many facilities to study. Some years ago, the students used to go far away like to study secondary level school. Now

secondary school is nearby village, so the sons as well as the daughters and daughter-in-laws also go to the school in this community. They involve in agricultural, livestock and household affairs in the morning and evening. Now, this community is becoming literate and educated. Magar women are becoming able to read and write, educated and aware generally. Some women are engaged in jobs in own country and foreign country because of education (FGD).

## 7.5 Empowerment Training and Their Effects on Women

Magar women have been trained about different types of trainings. These trainings are related with agriculture, livestock, health, gender awareness, adult literacy, women education, weaving and sewing and institutional development of women. Government and NGOs run these trainings. The following table shows the women's participation in empowerment trainings:-

**Table 21: Women's Participation in Empowerment Trainings**

S.N.	Types of trainings	Duration	Numbers of participants	Percentages
1.	Agricultural training	3 days	16	6.78
2.	Livestock training	5+3 days	12	5.08
3.	Health training	4 days	11	4.66
4.	Gender awareness	3 days	9	3.81
5.	Adult literacy	6 months	26	11.02
6.	Women education	13 days	1	0.42
7.	Weaving and sewing	15 days	10	4.24
8.	Institutional training	7 days	1	0.42
9.	Untrained	-	150	63.56
	Total		236	100.00

*Source: Field Survey, 2017*

Above table shows that 16 women have been trained about 3 days agricultural training and 12 women have taken 5 and 3 days livestock training. They know about modern style for agriculture and livestock farming. 11 women have taken 4 days health training. They are aware about health, and contraceptive devices and also aware others about health. 9 women have taken 3 days gender awareness training. They know about gender awareness clearly. 26 women have taken 6 months adult

literacy training. After being trained, the women have been able to read and write. They have been independent to read and write letters, to calculate the income and expenditure. 1 woman has taken 13 days women education training. 10 women have taken 15 days weaving and sewing training. Some women are involved in the weaving and sewing professionally. 1 woman has taken 7 days institutional development of women training. The woman who has trained by institutional training, she has been playing important role to develop women institutionally. She gathers women and encourages them for saving money and crediting it for income generating activities. Thus, 150 women are not participated by trainings.

There are highest percentages of women's participation in adult literacy by 11.02%. In this training, women can participate unlimitedly. Who have interest and leisure time they involve in it so it has taken highest percentages. Other trainings are for fixed numbers of people so women's participations are not so high.

## **7.6 Changes in Other Sectors and Women's Role**

### **Transportation**

In past un-pitched road use to found in this community. After construction of the road, people are getting transportation facilities, cheap prices of goods, consumption of goods which are produced in other places. Women's life-style is changing compare to past. (Key Informants interview).

### **Changes in Drinking Water**

There has been drinking water program supported by British Gorkha Welfare. Now there are water taps nearby every house. Water is provided sufficiently. Especially, women are facilitated by this program. Time and energy of women for fetching water is saved and they are using this saved time to others task (FGD).

### **Changes in Market**

In this community, there are some small shops only. People who involved in FGD reported that selling daily consuming things such as foodstuffs, clothes, stationary things etc. in market has facilitated consuming these things which are not produced there.

## CHAPTER 8

### PROBLEMS FACED BY MAGAR WOMEN

Nepalese rural women have many problems. In this study area, there were found many problems of Magar women. They are suffering from economical, cultural, social, educational, health, physical and mental problems. Though women are spending their lots of time in household activities but their work are not valued in the money. They are dependent socially and economically. They have no control over resources. They are not aware about own legal rights. Due to the traditional norms, values, attitudes, female have no confident to decide solely, and they heisted to do any things freely.

#### 8.1 Economic Problems of Women

Based on the study, there are different economic problems that women are suffered from in this study area. The problems are for food, clothing, cash money and others. The following table shows these problems:-

**Table 22: Economic Problems of Sampled respondents**

SN	Descriptions	Numbers	Percentages
1.	Nothing	26	43.33
2.	Food & clothing	5	8.33
3.	Clothing	6	10.00
4.	Cash money	21	35.00
5.	Others	2	3.34
	Total	60	100.00

*Source: Field Survey, 2017A.D.*

Above table shows that 26 (43.33%) women have not any economic problems. They have sufficient household income sources such as service, pension, agriculture and livestock. Some young persons are engaged in government services, private services and foreign employment. Some people are involved in agriculture and livestock. Some old people are pensioners and they are also involved in agriculture and livestock. 56 (8.33%) women have problem of foods and clothes. They have not

sufficient and fertile land so they cannot produce sufficient food for survival. Any person of these households have not engaged in any service so they have food and clothing problems. Six (10%) women have problem of clothes. They produce sufficient foods for survival but they have not other income sources such as service and pension. They do not produce any goods for selling. 21 (35%) women have cash money problem and 2 (3.34%) women have others problems. They have not food and clothing problems. They fulfill it by agriculture, livestock and jobs within family. However, women have not sufficient cash money to circulate it according to need and intension. They depend on men to gain and spend money.

## 8.2 Problems for women education

Education is an essential means to gain life chances or opportunities for every person. However, in this study area, a few members of Magar women have attended higher education. The following table shows the problems faced by women for education:

**Table 23: Problems for Women Education of Sampled Households**

SN	Causes	Numbers	Percentages
1.	Nothing	15	25.00
2.	Lack of money	2	3.33
3.	Lack of time	12	20.00
4.	Lack of knowledge	0	0
5.	Early marriage	31	51.67
	Total	60	100.00

*Source: Field Survey, 2017*

Above table shows that 15(25%) households have not any problems for women education. They have sufficient economic source such as agriculture, livestock, service and pension and they know importance of education. 2 (3.33%) households have problem of money for women education because they donot have cash money source like service and pension; and they produce only for survival. 12 (20%) households have lack of time for women education because of agricultural and livestock works. There is not lack of knowledge about education for women so; it has taken zero (0%) household. The table shows that 31 (51.67%) households have problem for women education because of early marriage. Most of the girls are married under S.L.C. by arranged marriage as well as love marriage; it is social tradition of

this study area. Then, these married female drop up the education because of household work burden and birth of child. Here, early marriage has taken highest percentages by 51.67% and lack of knowledge has taken lowest by 0%. It shows that most of the problem for women education is early marriage.

### 8.3 Women Oppressed by Domestic Violence

Based on the study, there are physical, mental and others types of domestic violence. The following table shows the domestic violence suffered by women:-

**Table 24: Women’s Oppression by Domestic Violence**

SN	Types of domestic violence	Numbers	Percentages
1.	Physical violence	2	3.33
2.	Mental violence	33	55.00
3.	Nothing	21	35.00
4.	Others	4	6.67
	Total	60	100.00

*Source: Field Survey, 2017*

Above table shows that 2 (3.33%) women are oppressed by physical violence. Their spouse beat sometimes because they discuss about different issues, sometime spouse drink over and sometime there are economic problems. 33(55%) women are oppressed by mental violence which is highest percentages. There are different causes of mental violence such as economic, social, freedom, objection of spouse and in-laws, hate of sons and daughter-in-laws etc. 21(35%) women are not oppressed by domestic violence. 4 (6.67%) women are oppressed by others types of violence. It shows that physical violence is lowest percentages.

### 8.4 Women Deprived by Cultural Factors

Some Magar women are deprived for own cultural factors and some are not deprived. In the other words, some women express that our culture is suitable and rich. Some women express that our culture is more entertainment therefore the money is wasted, it harm in the education of children. It is difficult to live and celebrate feasts and festivals for poor persons. The following table shows the depressions of women in their cultural factors:-

**Table 25: Women’s Depression by Cultural Factors**

SN	Cultural Factors	Numbers	Percentages
1.	Early marriage	12	20.00
2.	Dowry system	0	0
3.	Expensive cultural program	25	41.67
4.	Not deprived	23	38.33
	Total	60	100.00

*Source: Field Survey, 2017A.D.*

Above table shows that 12 (20%) women are deprived by early marriage, they argue that because of early marriage the women donot gain higher education and job opportunities. They are engaged in household activities, child bearing, rearing etc. Lack of health knowledge and education, they are practicing early marriage. Dowry system has taken zero %. There is dowry system depend on own interest, custom and capacity, so the women are not deprived by dowry system. Magar culture programme are more expensive according to 25 (41.67%) women, which are highest percentages. They argue that the education of children is affected and not success properly. 23 (38.33%) women are not deprived by their cultural factors. They are satisfied and proud to their own cultural factors.

### **8.5 Women’s problems by age groups**

Age groups present the problems of women in economy, culture, health, marriage as well as objections from the husband and the laws. The following table shows these problems:



**Table 26: Women’s problems by age groups**

SN	Age Groups	Economic	Cultural	Health	Marriage	Objection from the husband	Objection from the laws	Total	%
1	14-19	3	10	0	13	4	5	35	14.83
2	19-29	13	5	5	12	18	17	63	29.66
3	29-39	15	14	0	0	26	10	72	27.54
4	39-49	7	6	12	0	4	5	34	14.41
5	49-59	10	0	14	0	0	0	24	10.17
6	60 and over	1	0	7	0	0	0	8	3.39
	Total	49	35	38	25	52	37	236	100.00

*Source: Field Survey, 2017A.D.*

The age group of 14-19 have marriage problem, which is highest numbers by 12. They have early marriage problem because it affects the education and health of women. The age group of 19-29 has the objection from the in-laws, which is the highest numbers by 17. They do not have freedom. Father-in-law, mother-in-law, husband, brother-in-law, sister-in-law etc. control them. The age group of 29-39 has the objection from the husband, which is the highest numbers by 26. Because of separation from joint family, in-laws do not control them but husband controls them.

The age group of 49-59 has health problem, which is highest numbers by 14. The age groups of 39-49 and 49-59 and 60 over have health problem that is highest. They have more work burden, responsibilities of family so they have more tension. They are becoming old and their health also becoming poor. So they have health problems but there is not any facilitated hospital. The age group of 49-59 has economic and health problem, which are 10 and 14 respectively.

## **8.6 Women’s Problems by Educational Level**

The women’s problems are presented by their educational level on the basis of this study. There are 132 cases of the women’s problems. The following table shows these women’s problems by educational level:-

**Table 27: Problems of Women by Educational Level**

SN	Education level	Economic	Cultural	Rights	Health	Marketing	Decision making	Total
1	Unable to read & write	8	7	9	8	11	11	54
2	Able to read & write	8	7	5	6	5	5	36
3	Primary	12	20	0	10	0	8	50
4	Lower secondary	14	18	0	8	0	6	46
5	Secondary	0	28	0	7	0	0	35
6	I. A.	4	4	4	0	0	0	12
7	Bachelor	2						2
8	Master	1						1
	Total	49	84	18	39	16	30	236

*Source: Field Survey, 2017*

Above table shows that unable to read and write group has the problems of marketing and decision-making, which are highest numbers by 11 and 11. They have problem to calculate, read and write. The group of able to read and write has the problem of economic, which are the highest numbers by 8. They have economic problem because they do not have income generating activities. They have problem for rights because they donot know about legal rights. They are not able to calculate. They have problem for decision-making because they are not confident to decide due to lack of education. The group of women who have attended Primary, Lower Secondary and Secondary education have cultural problem, which is the highest numbers by 20, 18 and 28 respectively. Their culture is more entertaining and expensive but they donot have sufficient income sources. It has affected their children education. I.A. level attended group has no problem. They can decide themselves. They are aware about everything. Therefore, the table shows that the group of women who are unable to read and write has the highest by 54 because they have economic, cultural, health, right, marketing and decision-making problems.

### **8.7 Major Findings of the Study**

The main findings of this study of the role of women in this community are listed below

- ) Magar are one of the indigenous ethnic groups of Nepal. They have their own unique culture, tradition, values, norms and lifestyles. They are Buddhist by religion.
- ) There are 24 (40%) nuclear families and 36 (60%) joint families in the sampled households.
- ) They are not landless; they have 1 ropani to 13 over ropani land. 73.5% landowners are male and 26.5% landowners are female in the sampled households.
- ) 25.43 % female are involved in monetary works such as service, business and daily wages labor. 74.57% female are involved in non-monetary works such as agriculture, livestock and household activities; these are their substantial works.
- ) 40.68% female are engaged in agriculture and livestock. Others have involved in government services, private services, business, foreign employment and only household activities.
- ) Magar women are involved in agricultural work and livestock during the whole year to grow paddy, millet, maize, soybeans and other vegetables.
- ) Women are involved in digging, using manure; planting, caring, harvesting etc. agricultural works. Some women have taken agricultural training which has affected their farming practices.
- ) They are involved in livestock rising. They collect grass and fodder, clean shed, forage the cattle and milk them. Some women have taken livestock training.
- ) Female's decision is highest in food expenditure and male's is highest in clothing, education and medicine.
- ) Male possess household income in 26 (43.34%) households, female possess in 14(23.33%) households and both possess in 20(33.33%) households.
- ) Male manage fuel energy in 4(6.67%) households, female manage in 29(48.33%) households and both manage in 27(45%) households.

- ) Male's prominent role is found in marketing and festival celebrating as well as female's prominent role is found in cooking, washing, cleaning, child caring, agriculture and livestock farming in the households affairs.
- ) Women participate in social organization such as Parma, AmaSmuha and MahilaJagriti.
- ) Putpote ceremony is celebrated on the birth of first son but it is not celebrated on the birth of first daughter in this community.
- ) Old women's role is important in the childbirth ritual as grandmothers. Odd numbers of girls' role is important in pasni ritual to feed first rice for baby.
- ) Women prepare needed things such as tapari, roti, raksi and other things in marriage ceremony and they perform ratyauli and lokanti.
- ) Daughter's role is equally important to son's role in the death ritual.
- ) Gunyu-choli Dine and Teej are women related cultural and religious ceremonies.
- ) After establishing Health post and Ayurvedic Aushadhalaya, women use medicine, injection and contraceptive devices. Some women have taken health training and they suggest others too.
- ) Women are being able to read and write by adult literacy training and schools. Drinking water program, transportation and market are also changing the women's role and status.
- ) Some women have taken weaving, sewing, adult literacy and institutional training, which have affected abit on the women's role and lifestyles.
- ) 56.67% women have economic problems such as cash money, food, clothes, etc. 51.67% women have cultural problems such as early marriage, more entertainment, waste of money.
- ) 55% women are suffering from mental violence and 3.33% women are suffering from physical violence.
- ) Women who are unable to read and write, they have problems for marketing, rights and decision-making. Old women have health problems and young women have objections from husband and in-laws.

## CHAPTER 9

### SUMMARY, CONCLUSION AND IMPLICATIONS

This chapter summarizes the major findings of the study and draws conclusion regarding women's role in Magar community. It offers implications to future research.

#### 9.1 Summary

Role is the social expectations attached to particular status or social positions and analyses the workings of such expectations. Gender role refers to the parallel and socially unequal sexual division of labor in institution and organization of a society. There are huge cross-cultural variations in ideas about the roles of men and women. Magar women are contributing their time in traditional occupations and household activities such as agriculture, livestock, cooking, cleaning, child caring and managing the household situation. There is no special change in women's role due to lack of education, mobility and opportunity. However, Magar men have been joining to the armed service and other foreign labour and; women have been contributing to exist their society, culture and own lives in this community. This study focuses upon the role of women in Magar community. To undertake this study, here I try to study the role of Magar women in economy, society and culture as well as changing role and problems faced by women in the community.

This study area has been selected Bagnaskali Rural Municipality of Palpa. This study includes the Magar households from 1, 2, 3, 4, 9 wards of Bagnaskali Rural Municipality. 60 households out of total 126 households in this area have been selected. It is contributed by 48%. This is a descriptive ethnographic study. Data of this study is qualitative and quantitative in nature. This study is mainly based on primary and secondary data in source. Primary data is collected from observation, household survey questionnaire, key informants' interview and focus group discussion. The secondary data is collected from published and unpublished literatures. The collected data from field are tabulated and analyzed by numbers and percentages. The data collection work was done in Ashwin 2074.

Most of the people are Magar in this rural municipality. They are 1852(50.50%) Magar in this municipality. There are 201(46%) male and 236(54%) female in the

sampled households. There is one primary and one secondary school, one sub health-post and one Ayurvedic hospital. 13.27% are unable to read and write and others are able to read and write. In the sampled households, 24(40%) households are nuclear families and 36(60%) households are joint families.

This entire analysis focuses upon the role of women in Magar community. Women's economic role, social role, cultural role, changing role and problems faced by women have been analyzed from gender perspective. Further, the demographic, educational status of the target group has been analyzed to draw the information.

Mainly women's economic role is performed in agriculture, livestock raising, household activities such as cooking, washing, child bearing and rearing, some are involving in services and business,. Magar women are involved in social organizations such as Parma, AmaSamuha and MahilaJagriti. They are saving and crediting through these organizations. Their cultural role is important in birth ritual, pasni, marriage and death rituals as a grandmother, mother, unmarried girl, daughter and friends (Lokanti). There are gender difference between birth of first son and first daughter by Putpte custom.

Some Magar women are involved in changing occupations inspite of the traditional occupations like agriculture, livestock and cottage industry. They are involved in government services, private services, business and foreign employment that are monetary works. They have taken women empowerment trainings. Women are suffering from economic problems, health problems, cultural problems, domestic violence and educational problems.

## **9.2 Conclusion**

This study is related to role of women in Magar community. However, study on the role of women has concluded based on the findings. Most of the female are engaged in agriculture, livestock, household activities and now days, they are engaged in governmental service, private service and foreign employment. 74.58% female engaged whole year in agriculture, livestock and household works which are non-monetary and less valuable works. Most of the families are joint families where female have more work burdens such as cooking, cleaning, caring and rearing etc. Male's prominent role is in marketing and festival celebrating and female's prominent

role is in the cooking, washing, cleaning, food managing, fuel energy managing, agriculture, livestock farming and child caring. 25.43% female are involved in monetary work such as service, business and daily wages labor. Male are more than female by 45.72% in monetary works. It concludes that male are in the monetary role and women are in the non-monetary role due to lack of education, opportunity and mobility.

Magar people lives in joint family so there are many family members. Women perform social relation within family according to their social status. They participate in social organizations such as Parma, AmaSamuha and MahilaJagriti. They are saving and crediting money by these organizations and exchange agricultural labor. In the marriage pattern, love marriage is usual in this community, so women are free to choose the life partner. Women's role is as important in life-cycle rituals as men. There is discrimination on the birth of first son and first daughter in the traditional ceremony; it has performed importance of son. According to tradition, daughter goes to husband's house after marriage and son stays with mother and father; son earns money from foreign place and look after parents so son is important. But in every cultural rituals and ceremonies daughter's role is as important as sons.

A few women are involved in changing occupations or monetary work. A few women have taken women empowerment trainings and they are affected by it. Women have used contraceptive devices so child birth rate, child death and maternal death rate are reducing in this area. Women's literacy rate is increasing. Women are facilitated by drinking water program, small market and transportation. Their dresses and ornaments are also changing by education, westernization and globalization. Some women have faced economic, cultural, social, health and educational problems. Some women are oppressed by domestic violence especially mental violence.

However, women's contribution in the struggle is great for the subsistence level, yet the division of labor is not strict in Magar community. Male may have to do what normally considered is women's work such as domestic works. Men and women work side by side in Parma. Women whose husbands are out of the country in the armed services must be able to run their households and farm, thereby equality the abilities between sexes. Therefore, there is gender equality and equity in this community.

### **9.3 Recommendation**

The women contribute to their household economy significantly in this study area. They have more responsibilities than their spouse in the household activities. They do agricultural work, animals' husbandry and household works from early morning until night but their role is found non-monetary and valueless. Usually male are involved in monetary work such as services, business etc. so, they are valuable and important in this study area.

This research has only studied on the role of women in Magar community. There are still various areas of study about Magar community, which are not touched by this study. Traditional ethic, gender discrimination, gender inequality, gender equity and other social factors are not studied in detail in this research. Therefore, the future researchers can study in detail in this subject for determining more on the role of Magar women.

I encourage the future research that, there is a greater scope to do detail study on gender discrimination, gender difference, cultural traits, conflict and harmony, changes and other social factors and phenomena etc. in Magar community. This research has only studied the economic, social, cultural, changing roles and problems of women in Magar community of Bagnaskali Rural Municipality of Palpa.



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**Annex-I**  
**Interview Schedule-2073/74**

House No :

Date :

**1. Family composition**

SN	Name	Relation with household head	Sex		Age	Marital status	Education	Occupation	
			Male	Female				Primary	Secondary
	1. Household head 2. Father 3. Mother 4. Husband 5. Wife 6. Son 7. Daughter 8. Daughter in law 9. Grand daughter 10. Grand son 11. Other		1. Male 2. Female		1. Married 2. Unmarried 3. Divorce 4. widow 5. Widower 6. Any other		1.Unable to read and write 2.Able to read and write 3.Primary 4.Lower secondary 5.Secondary 6.I.A. 7.B.A. 8.M.A. 9.Any other	1.Agriculture 2.Livestock 3.Govservice 4.Pvt service 5.Business 6.Foreign employment 7.Labour 8.Other	

## ECONOMIC ROLE

1. Type of house
  - a. Thatched house
  - b. House with stone wall and tin roof
  - c. House with stone wall and slate roof
  - d. Cemented wall and tin roof
  - e. others
  
2. Which is your occupation?
  - a. Agriculture
  - b. Livestock
  - c. Business
  - d. Services
  - e. Others
  
3. If agriculture is your occupation, do you have land?
  - a. Yes
  - b. No
  
4. If yes, how much land do you have on your family's ownership?
  - a. Khet .....ropani
  - b. Bari..... ropani
  - c. kharbari .....ropani
  
5. Have the women of your family any land in her name?
  - a. Yes
  - b. No
 If yes, how much land? ..... inropani
  
6. What types of crops are cultivated there in your land?
  - a. ....
  - b. ....
  - c. ....
  - d. ....
  - e. ....
  - f. ....
  
7. Please, inform about contribution to grow the crops in the months.
 

.....

.....
  
8. Who decides about the cropping pattern? Why?
  - a. Male .....
  - b. Female .....
  - c. Both .....
  
9. Are you rearing any animals?
  - a. Yes
  - b. No
  
10. If yes, how many animals are there?
  - a. Buffalo.....
  - b. Cow.....
  - c. Oxen .....
  - d. Goat.....
  - e. Hens.....
  - f. Others.....
  
11. Who do these things?
 

Persons Involved		
a. Look after animals	b. Collect fodder	c. Grazing
  
12. Who decides in the following expenditure sector in your family? Why?
 

Persons Involved		
a. Clothing	b. Fooding	c. Education
d. Medicine	e. Others	

13. Who keeps the household money/income in your family? Why?  
a. Female                      b. Male                      c. Both
14. What energy is used in your kitchen for cooking?  
a. Firewood                      b. Kerosene                      c. Gas                      d. Others
15. Who manage it? Why?  
a. Female                      b. Male                      c. Both equal
16. Comments and suggestions focusing on economic role.

Comments:-

- 1.
- 2.
- 3.

Suggestions:-

- 1
- 2
- 3

## SOCIAL AND CULTURAL ROLE

1. What is your social position?  
a. Mother                      b. Daughter in law                      c. Daughter                      c. Other
2. Who plays prominent role in the decision of household affairs?  
Which sector :- ( Male/Female/Both)
  - a. Agriculture  
why ?
  - b. Cooking  
why ?
  - c. Cleaning and washing  
why ?
  - d. Child caring  
why ?
  - e. Marketing  
why ?
  - f. Livestock  
why ?
  - g. Celebrating festivals  
why ?
3. Which marriage pattern is practiced in your family ?
  - a. Arrange marriage                      b. Love marriage                      c. Cross-cousin marriage
  - d. Non-cross cousin marriage                      e. Inter-caste marriage                      f. Court marriage                      g. others
4. Did your family member get exogamy marriage?
  - a. Yes                      b. No

If yes, specify

If no, specify
5. Is there any social organization in this community?
  - a. Yes                      b. No

If yes, name
6. Are there involved any women of your family in this organization?
  - a. Yes                      b. No
7. Which religion do you devote?
  - a. Hindu                      b. Buddhism                      c. Others

8. What is the role of women in birth ritual?
9. Is there any behavioral difference between the arrival of a new born baby girl and a baby boy?
  - a. Yes, why ?
    - 1.
    - 2.
  - b. No, why ?
    - 1.
    - 2.
10. Please, inform me about 'Pasni' ritual of your community and role of women in this ritual?
11. What is the role of women in marriage ceremony?
12. What is the role of women in death ritual?
13. Is there any women related religious/cultural ceremony in the Magar community?
  - a. No
  - b. Yes, name
14. Comments and suggestions on social and cultural role:-

Comments:-	Suggestions:-
1.	1.
2.	2.
3.	3.
4.	4.



## THE CHANGING ROLE OF WOMEN

1. What is your traditional occupation?
  - a.
  - b.
  - c.
  - d.
  
2. Have the women of your household changed traditional occupation?
  - a. Yes
  - b. NoIf yes, name occupation
  
3. Describe the changes in your dresses and ornaments.
  
4. Inform about women's changing role due to changes in following sectors?
  - a. Health  
What ?
  
  - b. Education  
What ?
  
  - c. Road  
What ?
  
  - d. Drinking water  
What ?
  
  - e. Market  
What ?
  
  - f. Other
  
5. Do the women of your family participate in any empowerment training?
  - a. Yes
  - b. NoIf yes, give names of the training and duration.

Name	duration
1.	
2.	
3.	
  
6. Are the women affected by these programmes?
  - a. Yes
  - b. NoIf yes, mention
  - 1.
  - 2.
  
7. Comments and suggestions on the women's changing role.

Comments:-	Suggestions:-
1.	1.
2.	2.
3.	3.
4.	4.

## PROBLEMS FACED BY WOMEN

1. Do you have any economic problems?

- a. Yes                      b. No

If yes, why ?

- 1.
- 2.
- 3.

If no, why ?

- 1.
- 2.
- 3.

2. Are you oppressed by domestic violence?

- a. Yes                      b. No

Please, mention it

- 1.
- 2.
- 3.

3. Due to cultural factor, are you deprived?

- a. Yes                      b. No

If yes, mention about type and reasons.

- 1.
- 2.
- 3.

4. Do you have health problems?

- a. Yes                      b. No

If yes, what problems have?

- 1.
- 2.
- 3.

5. What problems are for women education?

- a. Nothing              b. Lack of money      c. Lack of time  
d. Lack of knowledge      e. Others

6. Which problems do you have?

- a. Marketing      b. Rights      c. Decision-making

7. Comments and suggestions on women's problems.

Comments:-

- 1.
- 2.
- 3.
- 4.

Suggestions:-

- 1.
- 2.
- 3.
- 4.

## ANNEX-II

### **CHECK LIST FOR KEY INFORMANTS (SOCIAL WORKERS, LOCAL TEACHERS & COMMUNITY LEADERS)**

1. Evaluation of economic status of Magar community
2. Discussion about the women's role in this community
3. Difference between roles performed by male and female in this community
4. Women's involvement in social institution, saving and credit groups
5. Women's participation in income generating activities
6. Women's changing role in this community
7. Lack of awareness in women
8. Gender discrimination
9. Recent changes that have been taken place in women's work and life
10. Women's problems and solution

Comments:-

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Suggestions:-

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

## **CHECK LIST FOR FAMILY MEMBER**

1. Contribution of women in household economy
2. Women's decision on household activities
3. Merits and demerits of cultural practices for women
4. Women's participation in social organization
5. Women's satisfaction on own role and status
6. Women's problems in health, education, economic affairs , lack of awareness
7. Policy to improve the women's role & status
8. Women's changing role and causes
9. Property and legal rights for the women
10. Women's empowerment

Comments:-

- 1.
- 2.
- 3.
- 4.
- 5
- 6.

Suggestions:-

- 1
- 2
- 3
- 4
- 5
- 6.

## ANNEX III

### CHECK LIST FOR FGD FAMILY MEMBER

1. Discussion on the family property
2. Income sources of household
3. Evaluation of women's economic role
4. Women's decision making power within household
5. Cultural practices & women's role
6. Problems of women of their family
7. Women's changing role in their household
8. Members' status and role within the family

Comments:-

- 1.
- 2.
- 3.
- 4.
- 5.

Suggestions:-

- 1.
- 2.
- 3.
- 4.
- 5.