

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a small land locked developing country. The area of Nepal is 1,47,181 sq.km, which has about two third of land occupied by hills and mountains. The population was 2,64,94,504 (CBS, 2011). Topographically, Nepal is divided into three main ecological regions having mountainous area includes the highest Mountains, Hills and Terai. The mountains area includes the highest mountains of the world including Mount Everest (Sagarmatha 8,848m). Nepal is located between 26⁰22' - 30⁰27' north latitude and 80⁰04' - 88⁰12' east longitude. Nepal is bounded by China in north and India is south, east and west. Its average length which runs from east to west is 885km and width varies from 145km - 241km a mean of 193km.

Nepal is a land of multi-cultural and multi ethnic groups. Nepal has a long complex and diverse history. The social and cultural life of people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The People of Indian origin live in South part and practice Hinduism.

The Nepalese society is the most tolerant society in the world. It has allowed different religions to merge with one another. In Nepal, there are Hindus, Buddhists, and Muslims as well. It may be strange and Buddhist monasteries are found by side. There is so much tolerance, that the people of one religion freely take part in the festival of others.

Late king Jayasthiti Malla sub divided those who were not include in the existing castes on the basis of occupation. Also in 1910 B.S. King Surendra Vir Vikram Shah Dev classified the castes as Tagadhari, Matwali, Pani Nachalne, Chhoichhito Halnu parne.

Magar is one of the indigenous ethnic groups of Nepal and is distributed throughout the country. The magars have Mongolian features with yellowish color. They speak a language of the Tibet's Burman family and their settlements are in mid-hilly part of the country although they are scattered in other parts of the Eastern Hills and Terai. The Magars also live close to Tibet, border of china and area markedly in flounced in their way of living, customs and manners by Tibetan religion. Similarly those, who

live in the Terai and inner Terai influenced by the Indian's culture and traditions, therefore, there is quite difference between them living in northern and southern part of country. They are scattered in other parts of the eastern hill and Terai. They celebrate almost all festivals of Hindus (Such as Dashin, Tihar, Teej, Maghesankranti, Kulpuja etc.) because of Hindu influence.

Actually their mother tongue is Magar which is originated from Tibetan Burman families so their language is influenced by the Tibetan language according to 2011 census 3.39% of people speak Magars language.

Magar people have their own Kuldevta. There is variation in the worshipping to Kuldevta from place to place. Generally they sacrifice cocks, pigs and goat during worship. They also believe in Dhami/ Jhankri. The male is hard workers compare to female. They go to forest and collect firewood for household consumption. Most of the time the female also indoor work such as cooking, looking after children, alcohol making, washing clothes, looking after animal husbandry are performed by the females.

Magar of Nepal speak three different Magar Languages 1) Magar Dhut Bhasa, which is spoken in Gulmi, Palpa, Myagdi, Baglung etc. 2) Magar kham Bhasa, which is spoken in the Mid western region like Rolpa, Rukum, Salyan, Pyuthan etc. 3) Kaike Bhasa, this language is spoken in few Wards, politically subdivision of VDC of Dolpa district only.

Magar is one of the ancient indigenous nationalities of Nepal. It is one of the brave community of Nepal. Magar is ethnic group of Nepal and northern India whose homeland extends from the western and southern edges of the Dhaulagiri section of the high Himalayas range, South to the prominent Mahabharat foothill range and eastward into the Gandaki basin. Large numbers of Magars live in Palpa, Tanahun, Myagdi, Phuthan and Rolpa. They are also found in Arghakhanchi, Syangja, Parbat, Baglung, Dolpa, Surkhet, Sindhuli and Udayapur. Their ancestral land is known as Magarat.

1.2 Statement of the problem

Nepal is a naturally beautiful country and people are very friendly, co-operative and honest but unfortunately, it is one of the poorest countries in the world. According to National living standard survey, 2069/70(BS) 23.8% population are below the poverty line. People are suffering from starvation and they cannot even fulfill their bare necessities, in this condition some castes and ethnic groups are bound to give up their traditional occupation. Nepal is a country where the majority of people mainly depend on agriculture and an agrarian country. 18% of the total land is suitable for agriculture but it is not the answer to the low productivity. 74% Nepalese people are involving in agriculture among of them especially the ethnic groups are hovering around the agriculture. Agriculture, service in army / police or recruit and physical labor are the major source of livelihood of Magar people. The Magar economy like most of people is largely based on mostly sufficient agriculture. Most of them are employed as unskilled wages laborer and are paid very little.

Nowadays this study area, Magars keep pig, hen, goat, cow and buffelo they spent more time and little money on their unproductive activities like their traditional feast and festivals. These factors reflect the depth of poverty of people of Magar. There is co-relation between poverty and living standard. Because of the poverty they send their children to schools but their children are unable to complete their education.

In the study area, Magars are primarily farmers and they have been practicing it for over many years. The production of food grains is not sufficient to maintain livelihood for the whole year. So some young male and female go to foreign country (especially India) to earn money. Some of them work as wages labors in the near village and head quarter of district. They get full time employment in agriculture in harvesting season only, because there is not any cottage industry.

Most of the people in Uttarganga VDC spend their important time by gambling and drinking alcohol because they do not have works to do, they are free. They are busy only in the seasonal activities. Beside seasonal activities they spend their time just for entertainment. Young people of this VDC are dropped out from schools or they left willingly. Although government has launched some programs to improve the living standard of the people, not much change could be seen. Being of indigenous nature, they are far more behind from development.

The Magar people of Uttarganga VDC have faced above mentioned problems. Hence, this study focuses on the socio and economic condition of the Magar people in Uttarganga VDC of Surkhet district. More especially the research will address the following research question:

-) Why the Magar people from Uttarganga VDC are not able to catch the mainstream development of the country?
-) Why they are facing the challenges on the way of preserving their culture and tradition?
-) Why they are interested to go to abroad even for less income?
-) Why they are always facing the economic problems?

1.3 Objective of the study

The general objective of this study is to assess the present socio-economic condition of Magar people in Uttarganga VDC and specific objectives of the study are as follows:

-) To analyze the socio-culture condition of the Magar people.
-) To analyze the economic condition of Magar people.
-) To assess the socio-culture and economic challenges of Magar community in study area.

1.4 Significance of the study

The ethnic groups of Nepal, who are struggling for their existence. Nepal is a collection of ethnic groups based on the existence of each group. Nepal should be proud of cultural diversity, for this is the identity of Nepal. A nation cannot expect the same level of contribution all the time from every group. Time changes many new things and situation: one group falls behind while another gets ahead. It is a responsibility of an every group to get help from nation moreover assistance is a human right.

The study focused on socio-economic status of indigenous Magar of Nepal. The study is about a small tribal community with the objectives of presently their socio-economic status. The study has been geared to find present situation of Magar and focused on finding these variables of modernization which have affected negatively of Magar of Uttarganga VDC. Though, this present socio- economic study is not sufficient to submit all aspect of Magar people. But an attempt is made to identify some of the problems of the Magar people along with their various dimensions. The main emphasis has been given to explore the condition of Magar people of Uttarganga VDC. The significant of the study is Magar people's feature, nature of job, socio-cultural status and socio-economic status to analyze the backwardness of the Magar community.

So the finding of this study will be helpful for planning at macro level plans and programs to improve the economics and social conditions of this particular indigenous people. The study on the Magar has been represented most other tribe groups, thus helping to understand the countries different ethnic group and the Nepali cultural heritage. So this study will be help for Local People, VDC, NGO, Magar Association, Policy maker, Researcher and other related line agencies.

1.5 Limitation of the study

Each and every study has its own limitation likewise. This study too is no exception. This study is a case study. Therefore it would not fully represent the overall Magar people in Nepal. So the result has been obtained from this center may not be applicable to all such societies.

-) This study has been covered only Uttarganga VDC and would not applicable to all VDCs of Nepal.
-) Both primary and secondary sources of data have been used in study.
-) Key informant interview has been taken Teachers, Magar people, some local leaders, local people and member of Magar Association of Surkhet district.
-) The research has been conducted only in three wards out of nine wards and hence the result of the research cannot be generalized for others.

1.6 Organization of the Study

This study has been divided into five chapters. First chapter is introduction, background of the study, statement of problems, objective of the study, significance of the study, limitation of the study and organization of the study has been included in this chapter. Second chapter is literature review. Third chapter leads with methodology which includes nature and source, research design, sampling procedure, technique and tools of data collection, questionnaire, field observation and personal interview.

Fourth chapter presents the data analysis and discussion about the study. Fifth chapter deals about summary, conclusion and recommendation.

CHAPTER –TWO REVIEW OF LITERATURE

2.1 Caste, Tribe and Ethnicity in Nepal

Nepal is a multi-cultural, multi-linguistic and multi-ethnic country. Various types of ethnic groups and castes have been inhabiting in Nepal from ancient time. Regarding multi-dimensions of Nepal Fisher has clearly states, "Nepal is culturally and ethnically a multi ethnic and pluralistic society. Its various social segments called by their respective cast name Jat and Jati in Nepal are generally understood to form part of single social cultural order" (Fisher, 1997).

Nepal has since long been known as the multi-lingual and multi-ethnic country. However, the size of various caste/ ethnic groups in the total population was hardly known. Foundation of statistical work started when population counting in Nepal began in 1911AD, but it was only a head counting process. The scientific data collection on population began only in the 1952/54 census. The census collected a number of socio-economic attributes such as the mother tongue of people. The process since then has continued in every ten years. Until 1981, there was not a single item in the census schedule enquiring about the caste and/ or ethnicity of people of the country. The census of 1991 made an attempt to assess the size 60 caste/ethnicity of 18.5 million people of Nepal. Taking into account of the complex composition of population in terms of caste/ethnicity and construction of such a comprehensive list, possibility of marginal error in recording and grouping them in the census, however, cannot be ruled out.

It would be interesting to analyze special distribution and characteristics of the caste/ethnic groups of Nepal not only for the demographic and social perspective but also for the purpose of strategic planning and policy formulation for socio-economic development. This paper attempts to bring out some facts about the caste/ethnic composition of people of Nepal, Their origin and destination by geographic regions, dispersion of major groups by administrative districts. It seeks to investigate principal characteristics of the groups reported in the census.

The data used to analyze the caste/ethnic composition and their attributes are obtained from the publication of the 1991 population census. A simple question- "What is the caste/ethnicity of the person?" was administered in the census to record the response on caste/ethnicity of each person. Thus, all facts pertaining to these groups presented in this paper refer to the 1991 census (http://www.thlib.org/static/reprints/contributions/CNAS_25_01_02.pdf-Badri Niraula).

What are the new things that the 1990 Constitution provides for the cause of ethnic groups? It recognizes pluralistic character of Nepali society consisting of diverse cultural and linguistic groups. Such a constitutional recognition of Nepali as a state of diverse cultural groups comes for the first time in the history of Nepal. The constitutional commitment to "maintain cultural diversity", right "to promote literature, scripts, arts and culture of different groups", freedom "to protect religious places and trusts" and recognition of other than Nepali (language of the nation) as "languages of nationalities" are certainly new contents which were not found in previous constitutions. The inclusion of words multiethnic and multilingual in identification of Nepali state is widely appreciated as a major departure from the historical model of national integration

(http://www.thlib.org/static/reprints/contributions/CNAS_30_02_02.pdf-Krishna Hachhethu).

2.2 Indigenous Peoples of Nepal

The indigenous ethnic peoples are those who have their own historical continuation, the society before the colonial unification; having own tradition, practices and legal value system, having specific social, economical, cultural and political institutions, settlements in their ancestral land, unique and native life style than established national culture (ILO Publication, 2010: 9). In the context of Nepal indigenous and ethnic peoples of are those who are found in different certain places of Nepal since time immemorial. These peoples have adopting their own way of culture and life style.

Indigenous ethnic group of Nepal are categorizes under five groups. They are Advanced Group, Disadvantaged Group, Marginalized group, Highly Marginalized

Group and Endangered Group. Among these categories Magar falls under disadvantaged Group. Besides Magars, Gurungs, Rais, Limbus, Chhaintans, Tanbe, Tingaule, Bahragaule, Marphali, Sherpa, Chhantyal, Jirel, Byasi, Helmo and Yakkha are also belong to this group (Sharma, 2014:171).

2.3 Magar as an Ethnic Group

In Nepal there are 59 indigenous ethnic groups. Among them the Magars are the largest indigenous ethnic group of Nepal who represent 7.1 population of Nepal's total population. They have been inhabiting in the various parts of Nepal from ancient time. In this context Thapa writes," The Magars are one oldest known tribes of Nepal, but their origin is not yet known. Magars were apparently known already to the Mahabharata as Maga, to the Puranas under the name of Mangara and in a Nepalese copper plate inscription of 1100/1A.D. as Mangvara. Even in the heartland of the speakers of Western Nepali (the-gad area) indicate a Magar settlement that must have extended much more towards the west before the immigration of the ethnicity, lived in Nepal some 2500 years ago (Thapa, 2006:2-3).

2.4 Origin of Magar People

About Magars Hitchcock views that" the tribe seems to have been part of a very ancient influx of Mongoloid, Tibeto-Burman speaking peoples into Nepal, probably from the north and east. It also seems probable, in view of differences between its northern and southern halves that the tribe represents two different streams of migration. He finds differences "especially on each side of a line that divides their homeland roughly into northern and southern halves. The Magar tribe is split into a number of sub tribes. In the southern half of the region, the sub tribes that predominate almost to the exclusion of any others are the Ale, Rana, Thapa, and Burathoki Magars in the northern half of the area belong to a different groups of sub tribes Bura, Gharti, Pun, and Roka" (Thapa, 2006:25).

Similarly, about the Magar peoples Gary writes, "The Magars were a Mongolian people who had migrated into Nepal in the predawn of history. Many of the other ethnic groups had legends that told how they had come to Nepal from Tibet or some

other places, but not the Magars, for them at least, history simply began and ended in Nepal. Nevertheless, who were the real Magars the original ones? Gary found that most likely it was the Magar community which was to be found in Central Nepal in Palpa, Syangja and Tanahun district" (Thapa, 2006: 2-3).

2.5 Compact Settlement of Magar People

The vicinity of Gandaki and Rapti zone is considered as the ancient homeland of Magar. According to T.R. Pandey the origin place of the Magar is the middle part of the Karnali and Gankaki zone. He further states, "There were twelve Magarat states before, the unity of the Nepal. Now a day's most of the Magars are living in Lumbini, Rapti and Dhaulagiri Zone. Rakuwa, Ruchang, Dedhagaun, Naram, Deurali VDC. In Nawalparasi, Bakamlong VDC in palpa is mostly covered by Magars. Rukum, Rolpa, Dang, Surkhet, Dailekh, Jajarkot, Arghakhanchi, Gulmi, Kapilwastu, Baglung, Maygdi, Parbat, Syanja are also the residence of Magars. According to the Janaklal Sharma the Magars are the Hun races and came via Western part in our continent. But now they are living everywhere and they are getting migrant from hill region to terai (Pandey, 2008:83).

As the largest indigenous ethnic group, there are two federations named Athara Magaranti and Bahra Magaranti inherent within Magar community. The westward area from Ridi river is considered as the Athara Magarant region and eastward from Ridi river is considered as Bahra Magarat region. The Magar peoples who live in Athara Magarat region are known as Athara Magaranti Magar people and the Magar peoples who live in Bahra Magarant region are known as Bahra Magaranti Magar people. Regarding the original homeland of the Magars Bista clearly states, "The original home of the Magars was called Bara Magarat the twelve regions of Magars, which included the entire hill districts of Lumbini, Rapti and Bheri zone. Present day Magar settlement range from Tanahun district of Gandaki zone westward to include the district of Palpa, Arghakhanchi and Gulmi in Lumbini zone: Syanja, Kaski and Baglung in Dhaulagiri zone: Rukum Rolpa, Pyuthan and Salyan in Rapti zone: and Surkhet, Dailekh and Jajarkot in Bheri zone: the Magars have spread all along the hills of east Nepal and to few places in the eastern Terai" (Bista, 1976:57).

2.6 Religion of Magar People

Magar peoples practice their own cultural as well as religious system. Their traditional religious practice is native and different to other community. They worship nature i.e. water, Himal, Deurali, earth, wind, tree etc to avoid natural hazards, disaster, calamities and destruction. So many scholar and historians argue and believe that most of Magars' native religion is based on animism and shamanism. In this context Thapa puts forth, "Traditionally, the Magars were animist, but due to the influence of the Brahmin Hindus over time, the Magars have been Hindu shed to one degree or another. The vast majority Magars has little or no concept of who God is and has never even heard the name of Jesus" (Thapa, 2006).

Though they have their own religious belief and practice they are highly influenced by Hindu tradition and culture. Some of them are also influenced by Buddhist tradition. Regarding influence of Hindu and Buddhist tradition over native Magar religion Bista writes, "Magars worship the same gods and goddesses as Brahmans and Chhetris: Vishnu, Mahadev, Ramchandra, Krishna, Ganesh, Lakshmi, Saraswoti, Bhagawati etc. They observe the same festivals of Dasai, Tihar, Sakranti and others, in addition to which they celebrate a number of tribal occasions, festivals for worshipping clan deities and other gods and goddesses. Many Magars join the Hindu Kali festival of Gorkha at the door of the temple of Kali. Brahmans are the temple priests, while Bohra Chhetris and Bhusal Rana Magars are the attendants of Kali" (Bista, 1976: 62).

Moreover to run religious organization and religious activities the role of elder person of the community or Lama/Rama or Jhakri is very important. At the time of sickness and sorrow the person who does the exercising and who finds the evils and performs the religious job is called Rama in Athara Magarat region and Lama in Bahra Magarat region. In Magar culture the Dhami, Guruba of Maruni, Jaisi and the experienced old people are the main persons to accomplish the cultural, ritual, ceremonial and traditional activities. Furthermore the Chelibeti (married sister/s and their husband/s are very essential to accomplish most of the cultural and ritual activities in the Magar community. No doubt that the religious belief of Magar community is highly influenced by Hinduism and Buddhism; still they have following their own native religious practices. At present directly or indirectly they are united via different

organization in order to improve and develop their own religious activities (Shris Magar, 2010:38-39).

Magars have their own cultural system. They follow their own marriage system. About marriage system of Magar Sharma views, "A man can marry another woman, if he dislikes his first wife and keeps more than one wife. But if a woman dislikes her first husband, she elopes with another man. Her previous husband cannot compel to live with him rather he can claim a compensation of the expenditure he made while marrying her from her new husband. This cost paid by a man to his wife's ex-husband is called 'Jarry'. Such practice is in existence even today. The cost of 'Jarry' may comprise cash, ornaments and clothing" (Sharma, 1997:65).

Furthermore, in Magar community, usually parents arrange the marriage of their children. The parents of groom propose the hand of a bride to her parents. Magars follow clan exogamy or matrilineal cross-cousin marriage—prescribed marriage. Wedding ceremonies usually takes place at bride's house. Mostly the engagements are solemnized before the weddings. Sometimes the girl may elope with the boy without the consent of parents or the boy may abduct or capture the girl and take her to his home. Such marriages are also acknowledged and recognized later on after the accomplishment of some rituals. In such situations, the groom brings a Theki-gift of food and drinks to the bride's family for Dhogbhet – recognition and formalization of the marriage. If the wife happens to be already married to another person, then the new husband must pay Jari –compensation to the former husband. The amount of Jari was usually set as Rupees sixty and Rupees thirty for Sari wife - a woman remarrying for the third time. If a Sari wife runs away, the husband cannot claim any compensation. However, such practices have now been obsolete and usually these cases end up in the courts (Thapa, 2006:19).

Moreover, Magar peoples are not so strict to exogamy marriage system. The young male person can marry to the young girl from other community or vice versa. However they usually like to marry within their own community. About this system Sharma writes, "Magar tribe does not strictly oppose the exogamy but elder persons even now have the conservative caste barrier rules (Sharma, 1997:69).

In addition, they have their own divorce system. "Divorce is traditionally accepted among the Magar ethnic group, although social opinion is against it. Every Magar

family would wish the stability of conjugal family. As a norm, divorce is both socially and legally accepted. But their divorce process is informal as they do not go to the court (Sharma,1997:71).

2.7 Language of Magars

In terms of language Magar peoples practice different language as their mother tongue. Their language belongs to Bhot Burmaly linguistic family. In terms of different languages of Magars, Michael Witzel mentions "From the linguistic point of view, there are three types of Magars live in Nepal. Kaike Magars live in Dolpa district who speak Kaike; Kham Magars who live in Atharha Magarat region and speak Kham; and the Magars who live in Bahra Magarat and speak Dhut Magar dialects. Many foreign anthropologists and sociologists have accomplished their studies or written books on all these three types of Magars. Therefore, it is imperative that we also look at them accordingly"(Thapa, 2006:2-3).

2.8 Occupation of Magars

Magar as an ancient indigenous tribe of Nepal, they have adopting different occupation in the course of their livelihood. Regarding the occupation of Magar Sarankoti states," The Magars have little land on account of inequality and size of distribution of land. Agriculture is main occupation so they are very poor and poor people are mostly illiterate because they have no sufficient income to expend on education. They are unemployed because of the insufficient land for farming and they cannot do outside works because they lack skill due to the lack of education (Sarankoti, 2001:65-66).

Magars are also adopting the profession like manufacturing work. Regarding their manufacturing skill of Magar people Pandey states,"The Magars are skilled in constructing the house working in mine manufacturing range the image through the stone etc. Most of the Magars are joining in Army (Pandey, 2008:83).

Military service is one of the old and largely accepted professions of Magars. From ancient time to today they are largely involved in the military service. They are involved in British Army, Singapore Army, Indian Army and Nepal Army from

ancient time. "A large part of Prithvi Narayan Shah's fighting forces consisted of Magars and many are today found serving in the British Gorkhas as well as in the regular Indian army. Along with Rais, Limbus and Magars, the Gurungs also have a tradition of seeking employment in the armed forces in India and the British army" (www.suryatravel.com/people.htm).

Moreover," Traditionally, Magars are farmers and stonemasons but they also serve as soldiers in Gorkha Regiments in the Nepalese army" (www.homestead.com/rshrestha/generall.htm).

The tradition of going to other country to join the army is established as a *Lahure* culture among Magar community. In this regard Gautam and Thapa writes, "The tradition of going to the Indian or the British Armies is the one which is causing the Magar people to become established since they have set a trend and anyone who is not in the army is useless or no good is the feeling these people have. The girls are also interested in marrying a soldier than an ordinary farmer from among the community. Even today this tendency to go to *Lahur* meaning out of the country as a soldier, is very much strong among the Magar boys and cause of the Magar identity to stagnate. However, this is also a strong source of income for those rural people who have no education and can procure money to fulfill desires like their children's marriages, only joining the armies where they are paid to do work and not to think much" (Gautam and Thapa Magar, 1994:38). About the strong warrior profession of Magars they further adds, "The Magars are considered to be the true portrait of the Gorkha warriors, never turning back and always ready to protect the nation by taking the enemy head on" (Gautam and Thapa Magar, 1994:39).

In addition, up to this age Magars have adopted many other professions. "Most of the Magar is craftsman, though some Magars who have their own land take up agriculture. Some work as miner, some as basket weaver or painter, wine keeping, engraving design of flowers by round slender bamboo pens and have been manufacturing Nepali paper" (Shrestha and Singh, 1987:104).

Economic base of the Magar people is shifted from traditional agriculture to military service. Bista states, "The basis of Magar economy in all areas is agriculture. Some also work as craftsmen, either as carpenters or stonecutters. However, the copper mines in the east have closed with the importation of less expensive copper sheeting

from India. And were if not for their role in the Gorkha regiments of the Indian and British armies, their self-sufficiency might be endangered. Magars constitute the largest number of Gorkha soldiers outside Nepal. Every Magar village has a number of Gorkhas on active duty in India and Malaysia remitting regular money to their families, as well as retired soldiers drawing pensions from various military sources. Quite a number of Magar Gorkhas have attained the ranks of commanding officers, as Colonels and Majors, in Indian and British regiments as well as in the Royal Nepal Army. They are renowned for their honesty, discipline and good humour, which account for their military success" (Bista, 1976:58).

2.9 Economic Status of Magars

Magars have developed their own informal institution for their economic activities. Bheja is one of the traditional institutions among them. "Bheja", an informal institution of volunteering, is especially found in Magar communities of western Nepal (Kunwar, 2061:284). People from other groups of a dominant Magar community can also be an invited member of the "Bheja" but for this kind of members, the roles in the institution are limited; they cannot be the "Mukhiya", the head of the institution (Kunwar, 2061:285).

Though indigenous ethnic group are the ancient tribe of Nepal, their economic status is not good. In this regard the data of National Planning Commission describes, "...indigenous ethnic group comprise of minor populated groups like Bankariya, Kusunda, Chhierotan, Kushabadiya, Raote, Surel and groups having more than million populations for example, Magar, Tharu, Tamang, etc. Majority of indigenous people and ethnic groups are weak economically, socially, educationally and politically. Moreover, these groups are deprived of various types of facilities. The gap in their level of development is still very significant" (NPC, 2002:670).

The ethnic people are not getting opportunity their education in their own language. Their education system is informal and their dictionary language is in the course of preparation. The traditional knowledge and skill based professions and employment oriented programs have benefited specially to youth, both male and female, as well as women. The public awareness was raised in the highly backward indigenous people and ethnic groups in the fields of education, health, legal matter, sanitation and

environment, culture, women awareness and ethnic group identification. The course book in the ethnic languages/ dialects of Bantawa Rai, Kulung Rai, Limbu, Tharu, Tamang, Baramu, Magar and Gurung were written and informal classes were run using those books. Dictionary in the language of ethnic groups like Bantawa Rai, Gurung, Magar, Yakkha, Sherpa, Dura, Majhi and Sunuwar is under preparation (NPC, 2002:671).

2.10 State of Magars in Surkhet District

Surkhet is a district located in the mid-western development region of Nepal. It is also headquarter of the very region. Different cast and ethnic groups are the inhabitants of Surkhet district. Among them the Magars are third largest population in numbers.

Regarding the settlements of Magar people in Surkhet district they are scattered around the district but their majority is found in eastern and western part of the district. Magars of Surkhet district are adopting different types of occupations and professions like military service, civil service, livestock farming, craftsmanship etc. For the cash crop radish production, animal farming like cows, buffalos, goats etc. have been supposed to be the main sources of their income. Beside these they produce domestic products like Doko, Thunse, Namlo and other items for their house work purpose.

2.11 State of Magars in My Research Area

My research area Uttarganga VDC is located in the middle part of the Surkhet valley. In the area 85 households of Magar family are living together. Though some articles, books and magazines of Magar have been published, none of the researcher has been studied especially about Magar community of Uttarganga VDC, Surkhet. That's why this study on very community has been done thinking that it makes some improvements for their uplift and welfare of Magars to some extent. In my research I have focused my study in the socio-economic condition of Magar people of the very area. At the end, the researcher has hoped that this small descriptive research work helps the people, NGO and INGO who are curious to know about them on their various aspects regarding socio-economic, socio-cultural and education sector of the

people that enhance to make comparative study on all these purpose with the Magar community living in different parts of Nepal.

CHAPTER- THREE

METHODOLOGY

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

3.1 Research Design

A descriptive research design has been applied in this study. It entails the exploration of the subject matters and phenomena and cursorily describes them. In the context of my research it explores the factual data about the condition of Magar people and by analyzing and describing them helps to find out the socio-economic condition of Magar people from Uttarganga VDC of Surkhet district.

3.2 Nature and Sources of Data.

Both the qualitative and quantitative nature and sources of data have been used in this study. The study has been used both primary and secondary data information. Primary data have been collected through questionnaire, interviews, key information and observation. Similarly, secondary data have been collected from various published and unpublished materials from different books, journals reports, institutional publication, websites etc.

3.3 Sampling Procedure

The three wards, ward no 1, 2 and 3 of the Uttarganga Village Development Committee have been selected as the study area. There are 85 households of Magar people altogether and among them 50 households has been selected for the study. The samples have been selected by using simple random sampling method to acquire the desired objectives.

3.4 Data Collection Techniques and Tools

Both qualitative and quantitative data have been collected in this study.

3.4.1 Household Survey

The household survey has been conducted in 50 sample households using structured questionnaires and some other unstructured questionnaires. The basic quantitative information (such as age, sex, educational attainment, land holding, occupation and other socio-economic characteristics of the sample households) have been selected through questionnaire survey.

3.4.2 Field Observation

After establishing good rapport with local people, I have collected the information about village pattern, occupation, education, agricultural production, marriage practices, feasts and festivals and other important aspects of the community. The old and past information had been collected through the interviews with the members of Magar Association, old people and other respondents from the tool of the structured questionnaire.

3.4.3 Key Informant Interview

The key informants has been taken member of Magar Association surkhet, old people, local people, teachers and learned ones in terms of Magar's culture and tradition in the study area.

3.5 Process of Data Analysis

Collected various data, the data has been manually processed with simple tabulation. Information on geographical setting of the village, housing condition, festival celebration has been descriptively analyzed. Information obtains on marriage, educational attainment, population composition, economic status, income and expenditure have been descriptively and statistically analyzed. The statistical tools

techniques used in the study are very simple. The quantitative data have been analyzed with tables, graphs, percentages etc. In case of qualitative information, descriptive method has been used.

CHAPTER - FOUR

PRESENTATION AND ANALYSIS OF DATA

This chapter attempts to analyze the collected data and information for securing the objectives of the study and derived the major output of the study. First of all it include the short introduction of Surkhet District, Uttarganga VDC. It also includes social character, life standard, education, occupation, economic condition of magar community.

Surkhet District

Surkhet District is Capital of Mid-western region and Bheri Zone. This district is boarder by Banke, Bardiya, Dailekh, Salyan, Jajarkot, Achham, Doti and Kailali also. Administratively this district has been divided 50 VDCs. Brahmin, Chhetri, Magar, Gurung, Newar, Sherpa, Thakuri, Dalit, Badi, Raute, Gaine is main dwellers of the districts. The total population of this district is 3, 50, 804 with 1, 69,421 male and 1, 81,383 are female. (CBS 2011)

Uttarganga Village Development Committee Profile

Uttarganga VDC is one of the 50 VDC of Surkhet district. This VDC is situated in east of Jarbuta VDC, west of Kalyan VDC, north of Jarbuta VDC, and south of Meheli VDC respectively. Some people of this VDC have been facilitating with transportation, hydroelectricity and irrigation but not sufficient in total. Many people are in backward from the transportation, electricity and irrigation.

The total population of this VDC was 11,688 with 6,158 male and 5,530 female (Village profile 2011). There are different Jati and Janajatis are living in Uttarganga VDC, such as Brahmin, Chhetri, Magar, Gurung, Rai, Kami, Damai, Gaine etc. Educationally there are one higher secondary school, three lower secondary school, twelve primary school and three private primary boarding schools in this VDC. One Sub Health Post, One Veterinary in this VDC.

The main profession of people is agriculture and Army. The main agro products are Paddy, Wheat, Maize, Vegetable etc. besides this people are engaged in different income generating activities, such as Animal husbandry, Cattle trading, Wage and Salaries, Poultry farm, Small business also.

4.1 Major Festivals

In my study area Magars celebrate different feasts and festivals according to their seasonal calendar. The following table shows some of the feasts and festivals of Magar community in my research area.

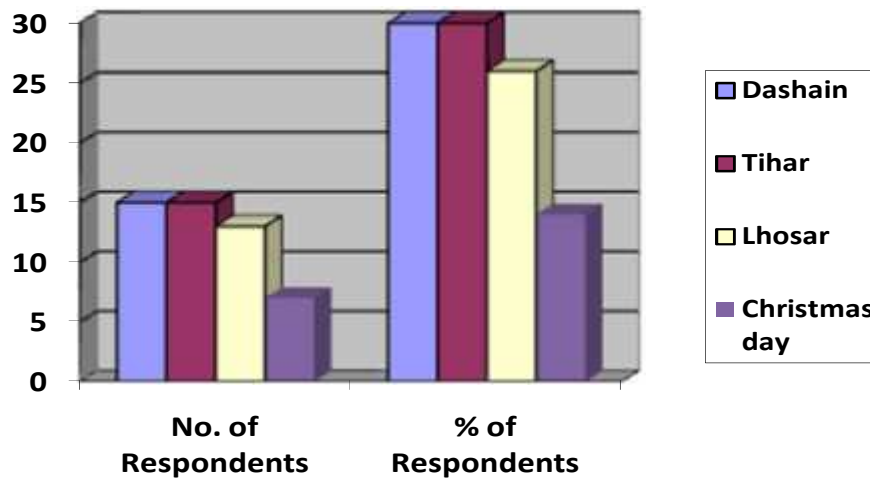
Table 4.1: Major Festivals

Festivals	No. of Respondents	% of Respondents
Dashain	15	30
Tihar	15	30
Lhosar	13	26
Christmas day	7	14
Total	50	100

Source: Field survey, 2015

From the table 4.1, it is observed that 30% of respondents celebrate major festival Dashain, 30% of respondents celebrate Tihar, 26% of respondents have Lhosar and 14% Christmas day. From the analysis of the table majority of the respondents celebrate Dashain and Tihar whereas least of respondents have celebrated Lhosar and Christmas day. The above table 4.1 situation can be clearly shown in the following figure:

Figure 4.1: Major Festivals



4.2 Religion

In the researched area, however Magars are highly influenced by Hindu and Buddhist religion some of them are also adopting Christian religion. Beside these they have been continuing their own religion which is related to shamanism and animism. Their religious practices are presented on the below table.

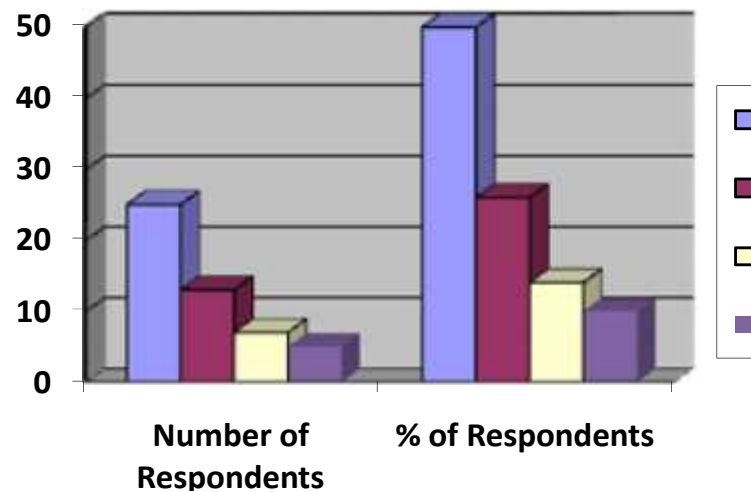
Table 4.2: Major Religion

Religion	No. of Respondents	% of Respondents
Hindu	25	50
Buddhist	13	26
Christian	7	14
Bon	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.2, it is observed that 50% of respondents are Hindu, 26% of respondents are Buddhist, 14% of respondents are Christian and 10% of respondents are Bon. The table shows that majority of the respondent are Hindu in the community. The above table 4.2 situation can be clearly shown in the following figure:

Figure 4.2: Major Religion



4.3 Marriage

Different types of marriage systems are in practice in the Magar community of my researched area. The following table presents their marriage systems.

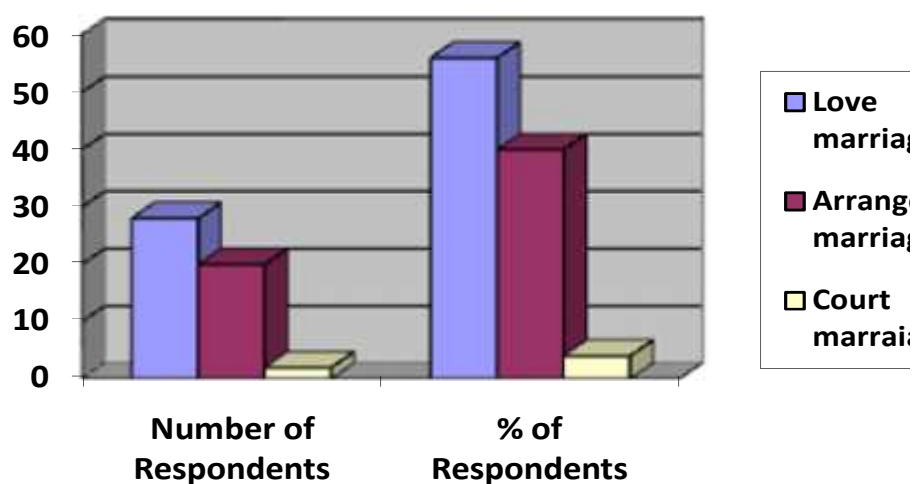
Table 4.3: Marriage

Marriage	Number of Respondents	% of Respondents
Love marriage	28	56
Arrange marriage	20	40
Court marriage	2	4
Total	50	100

Source: Field survey, 2015

From the table 4.3, it is observed that 56% of respondents get love marriage, 40% of respondents arrange marriage and rest of court marriage are 4%. The above table 4.3 situation can be clearly shown in the following figure:

Figure 4.3: Marriage



4.4 Condition of Inter-Caste Marriage

In the researched area, both endogamy and exogamy marriage systems are in practice. Exogamy marriage system is also known as inter-caste marriage. The following table shows the condition of endogamy and exogamy marriage practices of the community.

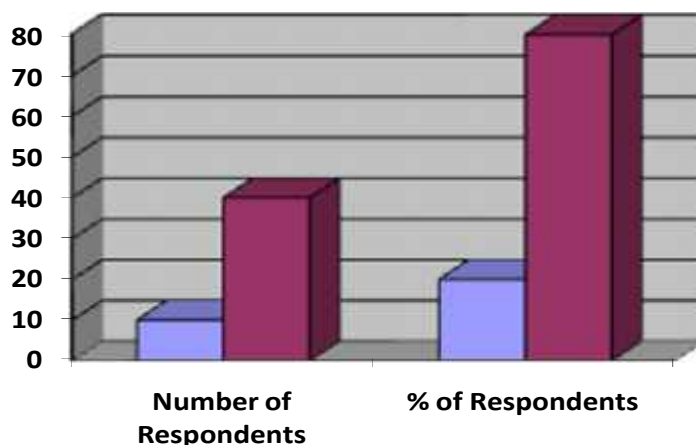
Table 4.4: Condition of Inter-caste Marriage

Option	Number of Respondents	% of Respondents
Yes	30	60
No	20	40
Total	50	100

Source: Field survey, 2015

From the table 4.4, it is observed that 60% of respondents have inter-caste marriage and 40% of respondents have non inter-caste marriage. The above table 4.4 situation can be clearly shown in the following figure:

Figure 4.4: Condition of inter-caste marriage



4.5 Age of marriage son and daughter

There is variation in the marriage age in my studied area. Their age of marriage has been presented in the following table.

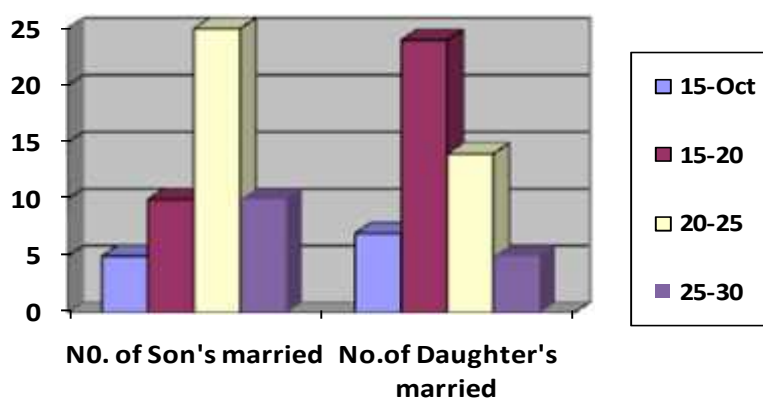
Table 4.5: Age of marriage son and daughter

Age	No. of Son's married	No. of Daughter's married	% of Son's married	% of Daughter's married
10-15	5	7	10	14
15-20	10	24	20	48
20-25	25	14	50	28
25-30	10	5	20	10
Total	50	50	100	100

Source: Field survey, 2015

From the table 4.5, it is observed that marriage of son's of respondent at the age of 10-15 is 10%, 15-20 is 20%, 20-25 is 50% and 25-30 is 20% respectively. In the same way, the marriage of daughter of respondent at age of 10-15 is 14%, 15-20 is 48%, 20-25 is 28% and 25-30 is 10% respectively. From the above analysis of the table most of the girls get married at the age group of 15-20 as well as at the age 20-25 boys got married. The above table 4.5 situation can be clearly shown in the following figure:

Figure 4.5: Age of marriage son and daughter



4.6 Types of House

In the studied area, the following types of houses have been found. The following table shows the housing conditions of Magars in the very area.

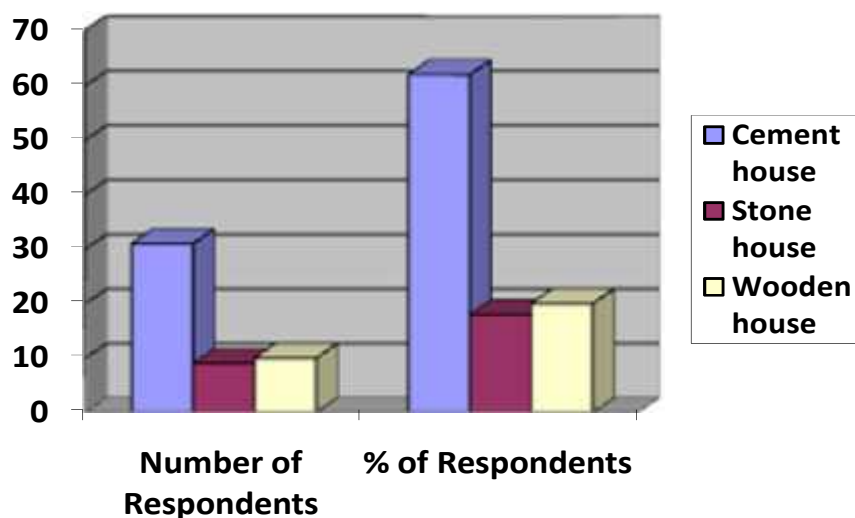
Table 4.6: Types of house

Option	Number of Respondents	% of Respondents
Cement house	31	62
Stone house	9	18
Wooden house	10	20
Total	50	100

Source: Field survey, 2015

From the table 4.6, it is observed that 62% of respondents have cement house, 18% have stone house and 20% of respondents have wooden house. The above table 4.6 situation can be clearly shown in the following figure:

Figure 4.6: Types of house



4.7 Sources of drinking water

In the studied area, Magars use different sources of drinking water. The following table shows their sources of drinking water.

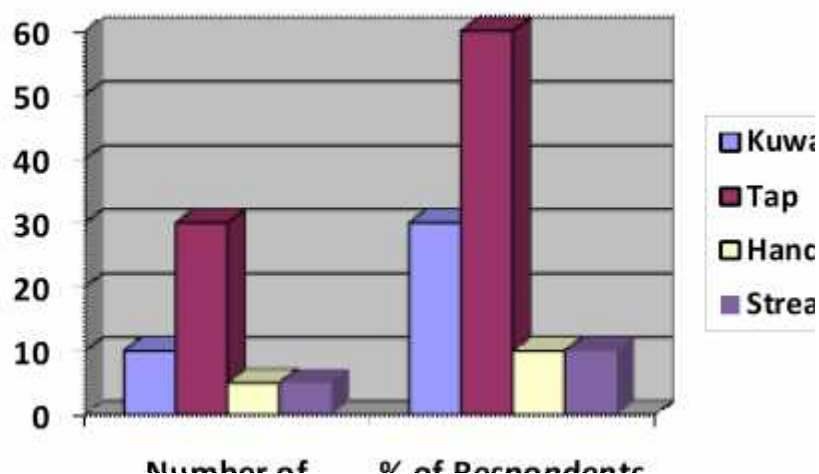
Table 4.7: Sources of drinking water

Sources of water	Number of Respondents	% of Respondents
Kuwa	10	20
Tap	30	60
Hand pump	5	10
Stream	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.7, it is observed that 20% respondents use kuwa as their sources of drinking water, 60 % respondents use tap, 10% respondents use hand pump and 10% respondents use Stream as the source of drinking water. The above table 4.7 situation can be clearly shown in the following figure:

Figure 4.7: Sources of drinking water



4.8 Fuel and Electricity

Magar people use and depends on the various types of fuel and electricity. The given table shows their use and access on fuel and electricity.

Table 4.8: Fuel and Electricity

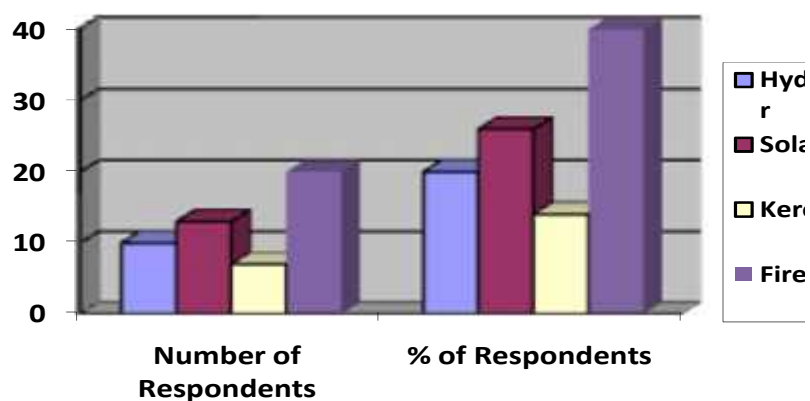
Option	Number of Respondents	% of Respondents
Hydropower	10	20
Solar	13	26
Kerosene	7	14
Firewood	20	40
Total	50	100

Source: Field survey, 2015

From the table 4.8, it is observed that 20% of respondents use hydropower as their fuel and electricity, 26% of respondents use solar, 14 % use kerosene and 40% of respondents

use firewood fuel and electricity. Most of the people depend on firewood in the community that is the traditional sources of fuel. The above table 4.8 situation can be clearly shown in the following figure:

Figure 4.8: Fuel and Electricity



4.9 Treatment

At the time of sickness, the Magar peoples of my studied area adopt traditional as well as modern treatment systems. Their treatment practices have been presented in the following table.

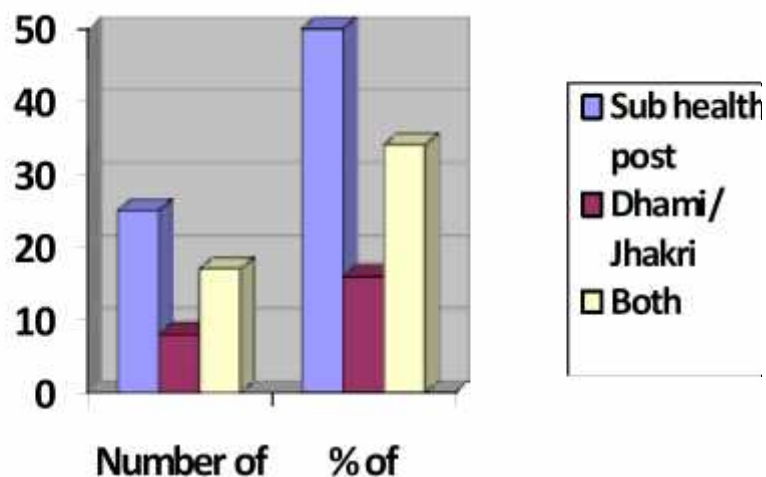
Table 4.9: Treatment

Option	Number of Respondents	% of Respondents
Sub health post	25	50
Dhami/ Jhakri	8	16
Both	17	34
Total	50	100

Source: Field survey, 2015

From the table 4.9, it is observed that 50% respondents go to sub health post, 16% respondents believed on Dhami/ Jhakri and 34% respondents use both treatments. The above table 4.9 situation can be clearly shown in the following figure:

Figure 4.9: Treatment



4.10 Condition of Land Ownership

In the researched area, there is variation in the condition of land ownership. The following table shows their condition of land ownership.

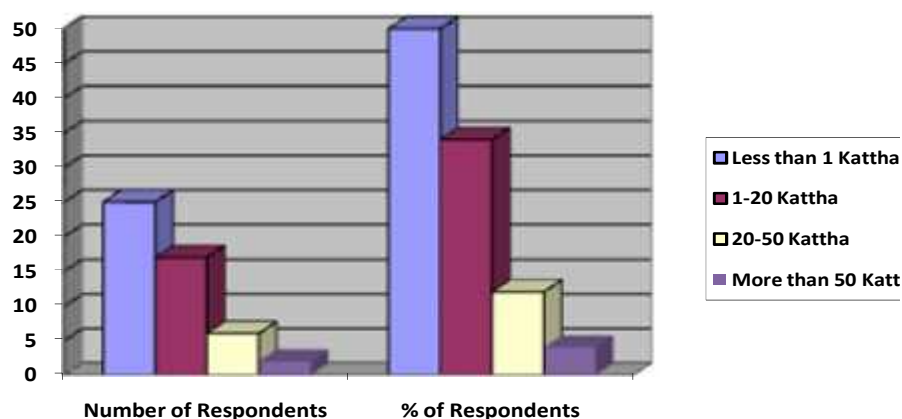
Table 4.10: Condition of Land Ownership

Land	Number of Respondents	% of Respondents
Less than 1 Kattha	25	50
1-20 Kattha	17	34
20-50 Kattha	6	12
More than 50 Kattha	2	4
Total	50	100

Source: Field survey, 2015

From the table 4.10, it is observed that 50% of respondents land ownership have less than 1 kattha, 34% have 1-20 kattha, 12% have 20-50 kattha and 4% have more than 50 kattha. The above table 4.10 situation can be clearly shown in the following figure.

Figure 4.10: Condition of Land Ownership



4.10.1 Condition of Fertile Land

Magar people are possessing different types of fertile land. The following table shows the condition of fertile land that they cultivate different types of crops for their livelihood.

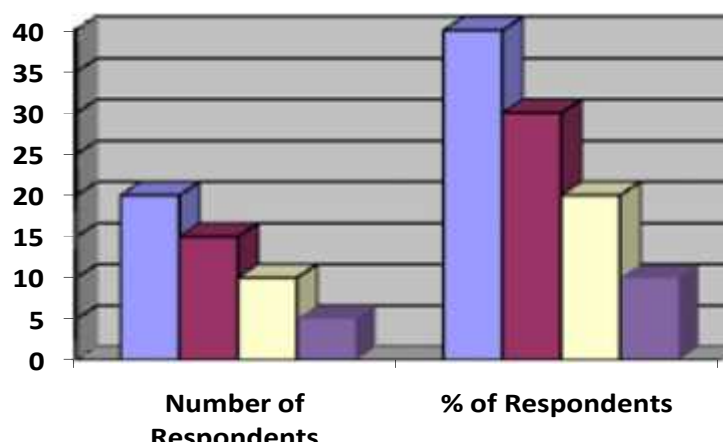
Table 4.10.1: Condition of Fertile land

Option	Number of Respondents	% of Respondents
Best	20	40
Better	15	30
Good	10	20
Bad	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.10.1, it is observed that 40% of respondents production land is best, 30% respondents' better, 20% respondents' good and 10% of respondents' production land is bad. The above table 4.10.1 situation can be clearly shown in the following figure:

Figure 4.10.1: Condition of Fertile land



4.10.2 Kinds of Crops

In the studied area Magar people cultivate different types of crops. The given table presents their cultivated crops.

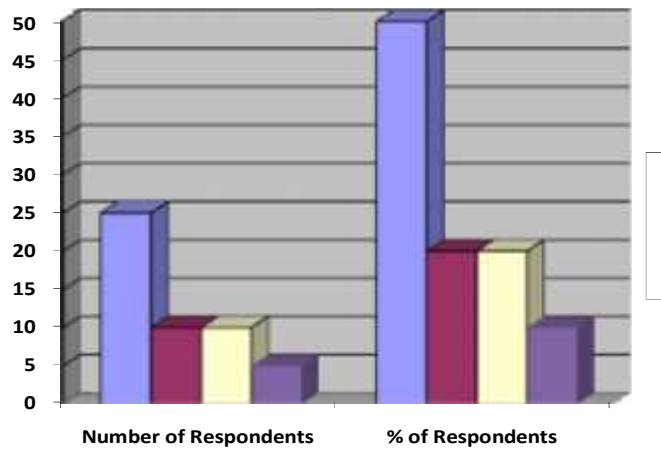
Table 4.10.2: Kinds of Crops

Option	Number of Respondents	% of Respondents
Rice	25	50
Maize	10	20
Wheat	10	20
Millet	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.10.2, it is observed that 50% of respondents are produces rice, 20% are produces maize, 20% are produces wheat and 10% of respondents are produces others. The above table 4.10.2 situation can be clearly shown in the following figure:

Figure 4.10.2: Kinds of Crops



4.11 Use of Fertilizer

In the studied area, the Magar people use different fertilizer as their necessity. The following table shows their use of fertilizer.

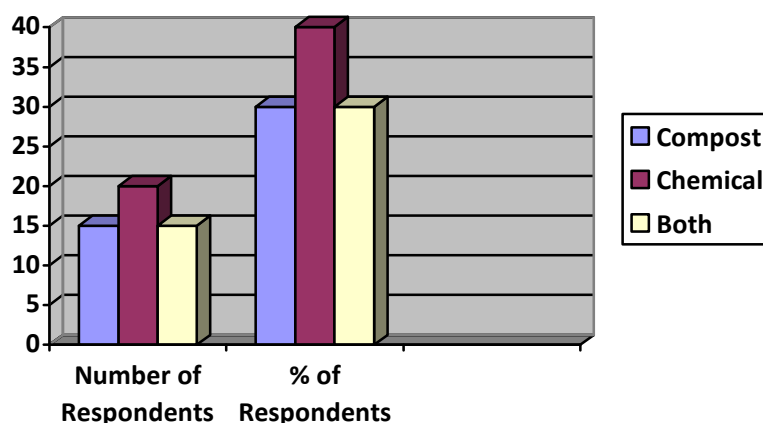
Table 4.11: Use of Fertilizer

Option	Number of Respondents	% of Respondents
Compost	15	30
Chemical	20	40
Both	15	30
Total	50	100

Source: Field survey, 2015

From the table 4.11, it is observed that 30% respondents use compost fertilizer, 40% respondents use chemical fertilizer and 30% respondents use both. The above table 4.11 situation can be clearly shown in the following figure:

Figure 4.11: Use of Fertilizer



4.12 Agriculture production and family's consumption

In the studied area, Magar people cultivate and produce different types of crops to run their livelihood. The following table shows whether their production is sufficient or insufficient to run their livelihood.

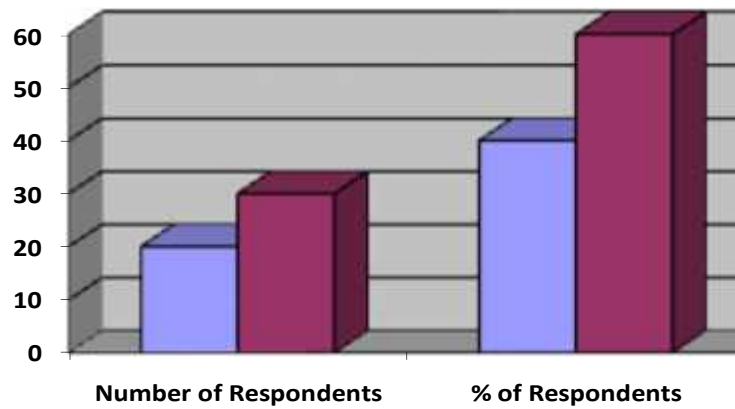
Table 4.12: Agriculture production and family's consumption

Option	Number of Respondents	% of Respondents
Sufficient	20	40
Insufficient	30	60
Total	50	100

Source: Field survey, 2015

From the table 4.12, it is observed that 40% of respondents have sufficient agriculture production and 60% of respondents have insufficient agriculture production. The above table 4.12 situation can be clearly shown in the following figure:

Figure 4.12: Agriculture production and family's consumption



4.13 Ranking of Income from Livestock Farming

In the studied area, the peoples get income from different livestock farming. The following table shows their income from livestock farming which is presented through the rank.

Kind of livestock	Rank
Cow	4
Buffalo	5
Goat	3
Pig	1
Hen	2

Source: Field survey, 2015

The ranking order presented in the above table shows that the major number of the total respondents get high income from the pig, then hen, then goat, then cow and at the last from the buffalo.

4.14 Earning from agriculture and services (yearly)

About the earning from agriculture and services of the respondents, they have given different answers. The following table shows their earning.

Table 4.14: Earning from agriculture and services (yearly)

Income in RS (yearly)	Households	
	Agriculture	Services
Less than 25,000	5	-
25,000-40,000	12	-
40,000-55,000	13	-
55,000-70,000	-	12
70,000 above	-	8
Total	30	20

Source: Field survey, 2015

From the table 4.14 shows the earning from agriculture and services out of 50 respondents. 5 households earned less than Rs 25,000, 12 households earned Rs 25,000-40,000, 13 households earned Rs 40,000-55,000 from agriculture, 12 households earned Rs55,000-70,000 in a year, likewise 8 households earned more than Rs 70,000 from services.

4.15 Informal Financial Institutions

In the studied area, it was found that the people have run their traditional financial institutions to sustain their economic condition. The given table presents their informal financial institutions.

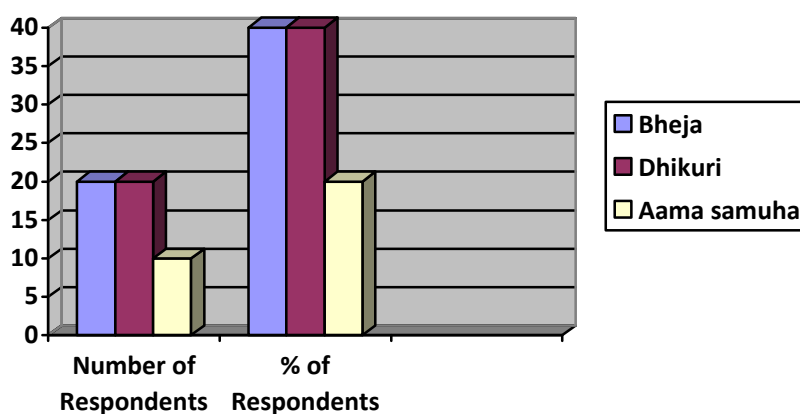
Table 4.15: Informal financial institutions

Option	Number of Respondents	% of Respondents
Bheja	20	40
Dhikuri	20	40
Aama samuha	10	20
Total	50	100

Source: Field survey, 2015

From the table 4.15, it is observed that 40% of respondents informal financial institutions are Bheja, 40% of respondents informal institutions are Dhikuri and 20% of respondents informal financial institutions are Aama samuha. The above table 4.15 situation can be clearly shown in the following figure:

Figure 4.15: Informal financial institutions



4.16 Occupation

In my studied area, people were adopting different types of occupation to run their livelihood. The following table shows their different occupation.

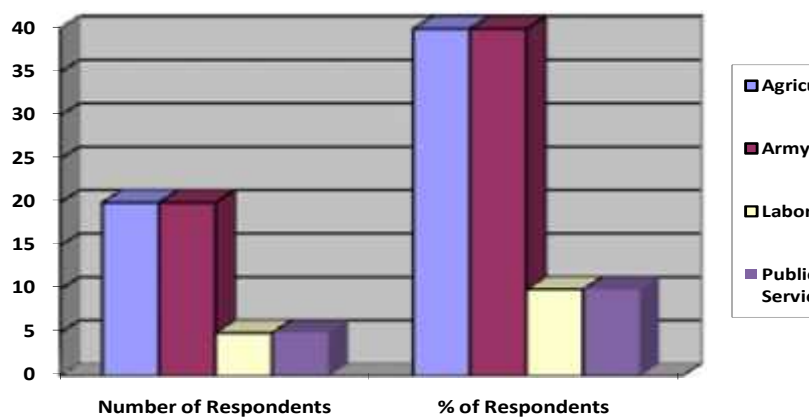
Table 4.16: Occupation

Option	Number of Respondents	% of Respondents
Agriculture	20	40
Army	20	40
Labor	5	10
Public service	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.16, it is observed that 40% of respondents occupation are agriculture, 40% respondents' are army, 10% respondents' are labour and 10% of respondents occupation are public service. The above table 4.16 situation can be clearly shown in the following figure:

Figure 4.16: Occupation



4.17 Reason of go to abroad

In my studied area, the respondents had given different answers for their abroad going. The following table shows the causes of going abroad.

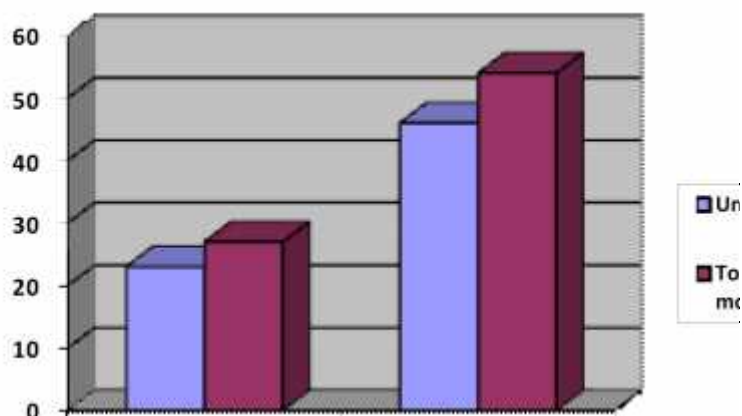
Table 4.17: Reason of go to abroad

Option	Number of Respondents	% of Respondents
Unemployment	23	46
To earn more money	27	54
Total	50	100

Source: Field survey, 2015

From the table 4.17, it is observed that 46% respondents go to abroad because of unemployment and 54% respondents go to abroad because to earn more money. The above table 4.17 situation can be clearly shown in the following figure:

Figure 4.17: Reason of go to abroad



4.18 Job Opportunity

Regarding their less access to job opportunity within the country because in Nepal the system is in the hand of Brahmin and Chhetris the respondents have given this answers. Which has shows the following table.

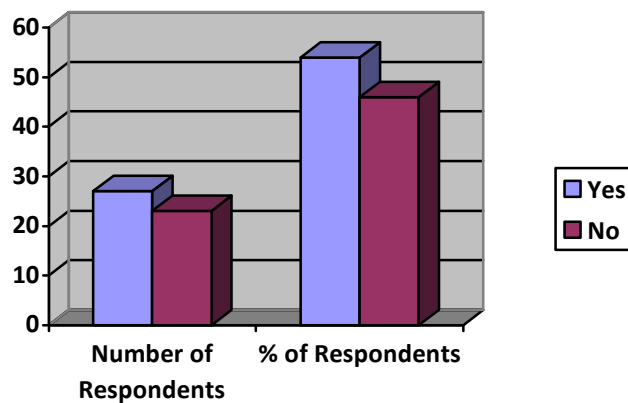
Table 4.18: Job Opportunity

Option	Number of Respondents	% of Respondents
Yes	27	54
No	23	46
Total	50	100

Source: Field survey, 2015

From the table 4.18, it is observed that 54% respondents say yes and 46% respondents say no. The above table 4.18 situation can be clearly shown in the following figure:

Figure 4.18: Job opportunity



4.19 Major Socio-cultural Challenges

The respondents have chosen the following options as the cause of their socio-cultural challenges. The given table shows their answers in relation to the socio-cultural challenges.

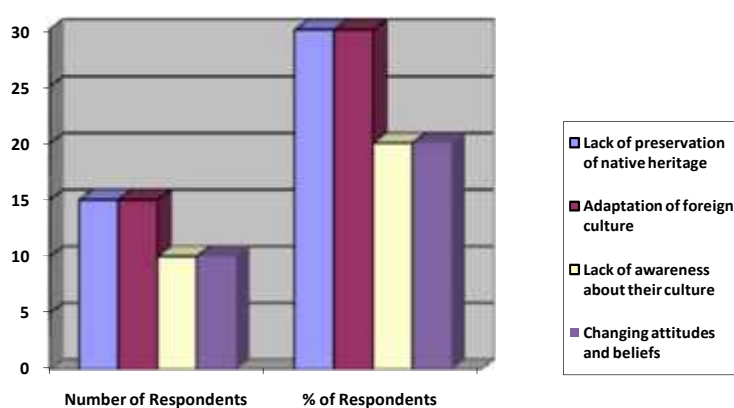
Table 4.19: Major Socio-cultural Challenges

Option	Number of Respondents	% of Respondents
Lack of preservation of native heritage	15	30
Adaptation of foreign culture	15	30
Lack of awareness about their culture	10	20
Changing attitudes and beliefs	10	20
Total	50	100

Source: Field survey, 2015

From the table 4.19, it is observed that 30% respondents say major socio-culture challenges are lack of preservation of native heritage, 30% respondents say adaptation of foreign culture, 20% lack of awareness about their culture and 20% respondents say changing attitudes and beliefs. The above table 4.19 situation can be clearly shown in the following figure:

Figure 4.19: Major socio-cultural challenges



4.20 Educational Status

In the course of research, I have studied the education condition of the respondents. I have presented the education status of the respondents in the following table.

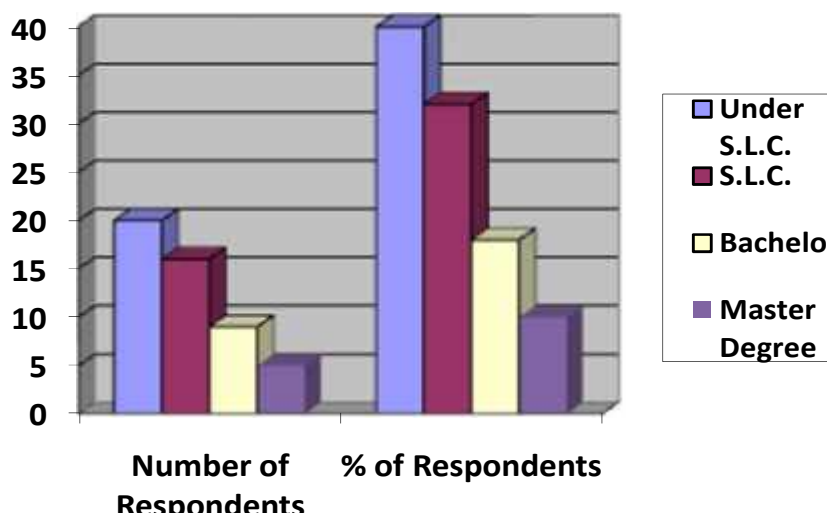
Table 4.20: Educational status

Option	Number of Respondents	% of Respondents
Under S.L.C.	20	40
S.L.C.	16	32
Bachelor	9	18
Master Degree	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.20, it is observed that 40% of respondents education is under S.L.C., 32% respondents' education is S.L.C., 18% respondents' education is Bachelor and 10% respondents' education is Master Degree. The above table 4.20 situation can be clearly shown in the following figure:

Figure 4.20: Educational status



4.21 Condition of Preserving Socio-cultural Heritage

In the studied area, the Magar people were planning to run different programs to protect their socio-cultural heritage. The following table shows their future programs on the way of preserving their socio-cultural heritage.

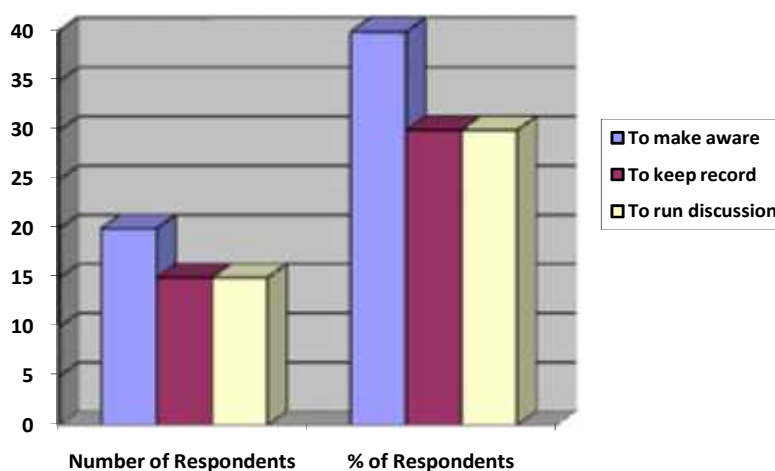
Table 4.21: Condition of preserving socio-cultural heritage

Option	Number of Respondents	% of Respondents
To make aware	20	40
To keep record	15	30
To run discussion	15	30
Total	50	100

Source: Field survey, 2015

From the table 4.21, it is observed that 40% respondents say main role to protect to make aware , 30% respondents say to keep record and 30% respondents say to run discussion. The above table 4.21 situation can be clearly shown in the following figure:

Figure 4.21: Condition of Preserving Socio-culture Heritage



4.22 Reason of Economic Challenges

The respondents of the researched area have given the following answers as the reasons for economic challenges. The following table shows their answers as the cause of their economic challenges.

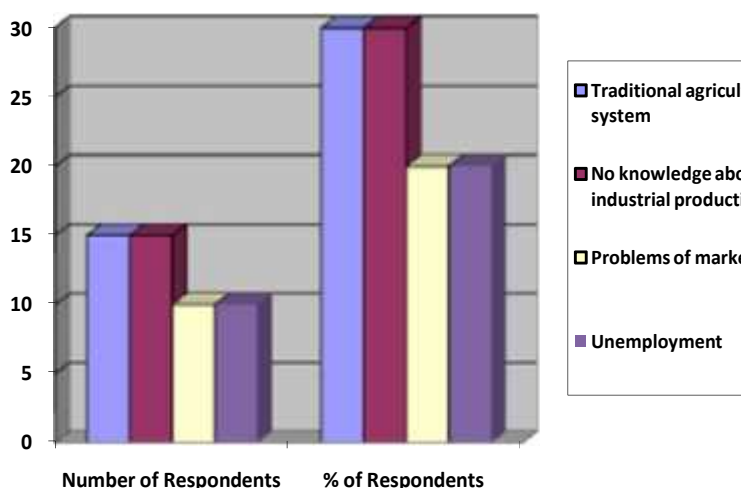
Table 4.22: Reason of Economic Challenges

Option	Number of Respondent	% of Respondents
Traditional agricultural system	15	30
No knowledge about industrial production	15	30
Problems of market	10	20
Unemployment	10	20
Total	50	100

Source: Field survey, 2015

From the table 4.22, it is observed that 30% respondents say economic challenges are Traditional agricultural system, 30% respondents say that no knowledge about industrial production, 20% respondents say problems of market and 20% respondents say unemployment. The above table 4.22 situation can be clearly shown in the following figure:

Figure 4.22: Reason of Economic Challenges



4.22.1 Traditional Agricultural System

The respondents have given the following answers as the problems of traditional agricultural systems. The following table shows their answers as the traditional agricultural system.

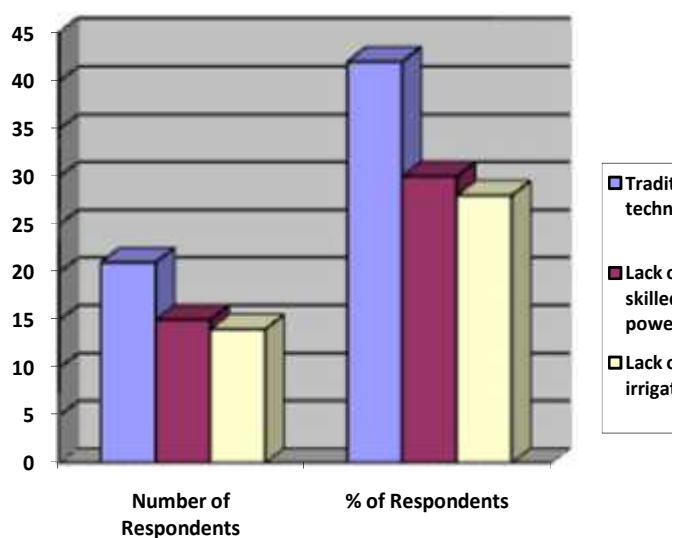
Table 4.22.1: Traditional Agricultural System

Option	Number of Respondents	% of Respondents
Traditional technology	21	42
Lack of skilled man power	15	30
Lack of irrigation	14	28
Total	50	100

Source: Field survey, 2015

From the table 4.22.1, it is observed that 42% respondents say that major problems of agriculture are traditional technology, 30% respondents say that lack of skilled man power and 28% respondents say that lack of irrigation. The above table 4.22.1 situation can be clearly shown in the following figure:

Figure 4.22.1: Traditional Agricultural System



4.22.2 Lack of Knowledge about Industrial Production

The respondents have given the following answers as the problem of industrial production. The following table shows their answers as the problem of industrial production.

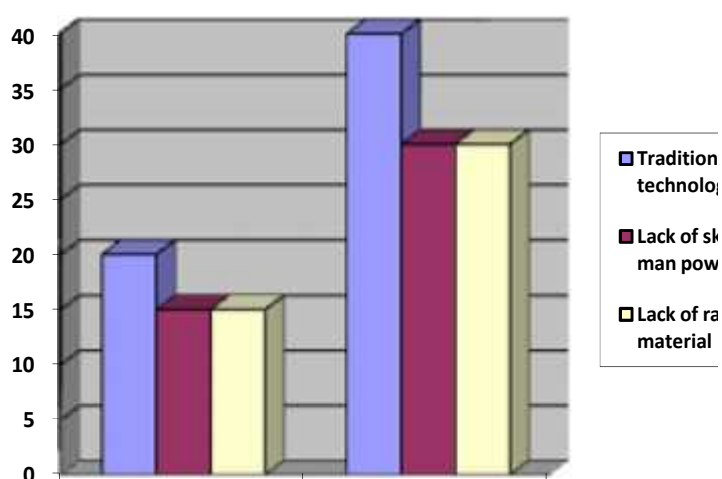
Table 4.22.2: Lack of Knowledge about Industrial Production

Option	Number of Respondents	% of Respondents
Traditional technology	20	40
Lack of skilled man power	15	30
Lack of raw material	15	30
Total	50	100

Source: Field survey, 2015

From the table 4.22,2, it is observed that 40% respondents say major problems of industries are traditional technology, 30% respondents say lack of skilled man power and 30% respondents say lack of raw material. The above table 4.22.2 situation can be clearly shown in the following figure:

Figure 4.22.2: Lack of knowledge about Industrial Production



4.22.3 Problems of Market

The respondents have given the following answers as the problems of market. The following table shows their answers as the problem of market.

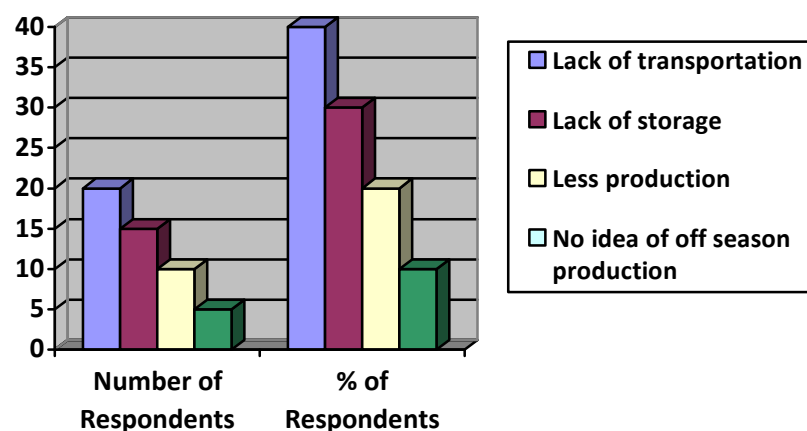
Table 4.22.3: Problems of Market

Option	Number of Respondents	% of Respondents
Lack of transportation	20	40
Lack of storage	15	30
Less production	10	20
No idea of off season production	5	10
Total	50	100

Source: Field survey, 2015

From the table 4.22.3, it is observed that 40% respondents say major problems of market are lack of transportation, 30% respondents say lack of storage, 20% respondents say less production and 10% of respondents say no idea of off season production. The above table 4.22.3 situation can be clearly shown in the following figure:

Figure 4.22.3: Problems of Market



4.22.4 Problems of Unemployment

The respondents have given the following answers as the problems of unemployment. The following table shows their answers as the problem of unemployment.

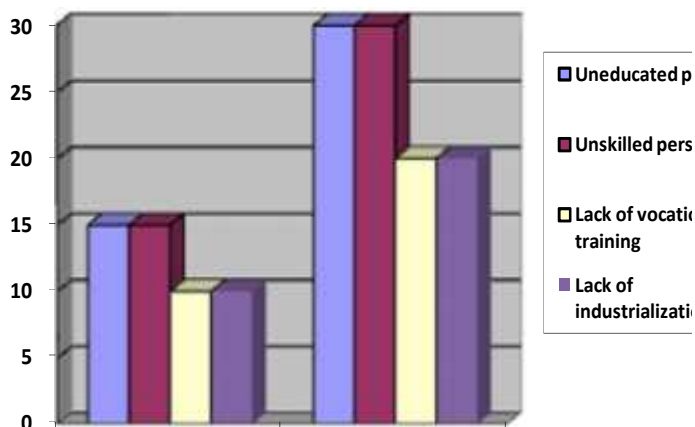
Table 4.22.4: Problems of Unemployment

Option	Number of Respondents	% of Respondents
Uneducated people	15	30
Unskilled person	15	30
Lack of vocational training	10	20
Lack of industrialization	10	20
Total	50	100

Source: Field survey, 2015

From the table 4.22.4, it is observed that 30% respondents say problems of unemployment are uneducated people, 30% respondents say unskilled person, 20% respondents say lack of vocational training and 20% respondents say lack of industrialization. The above table 4.22.4 situation can be clearly shown in the following figure:

Figure 4.22.4: Problems of Unemployment



4.23 Major Findings of the Study

On the basis of the comprehensive analysis of the data, the following findings have been detected.

- 30% of respondents celebrate major festival Dashain, 30% of respondents celebrate Tihar, 26% of respondents have Lhosar and 14% Christmas day. From the analysis of the table majority of the respondents celebrate Dashain and Tihar whereas least of respondents have celebrated Lhosar and Christmas day.
- 50% of respondents are Hindu, 26% of respondents are Buddhist, 14% of respondents are Christian and 10% of respondents are Bon. The table shows that majority of the respondent are Hindu in the community
- 56% of respondents get love marriage, 40% of respondents arrange marriage and rest of court marriage are 4%.
- 60% of respondents have inter-caste marriage and 40% respondents' have non inter-caste marriage.
- 20% respondents use kuwa as their sources of drinking water, 60 % respondents use tap, 10% respondents use hand pump and 10% respondents use Stream as the source of drinking water.
- 20% respondents use hydropower as their fuel and electricity, 26% respondents use solar, 14 % respondents use kerosene and 40% respondents use firewood fuel and electricity. Most of the people depend on firewood in the community that is the traditional sources of fuel.
- 50% respondents go to sub health post, 16% respondents believed on dhami/jhakri and 34% respondents use both treatment.
- 50% of respondents land ownership have less than 1 kattha, 34% respondents' have 1-20 kattha, 12% respondents' have 20-50 kattha and 4% respondents' have more than 50 kattha.
- 40% of respondents production land is best, 30% respondents' better, 20% respondents' good and 10% of respondents' production land is bad.

- 50% of respondents are produces rice, 20% respondents' are produces maize, 20% respondents' are produces wheat and 10% of respondents are produces millet.
- 30% of respondents use compost fertilizer, 40% of respondents use chemical fertilizer and 30% of respondents use both.
- 40% of respondents have sufficient agriculture production and 60% of respondents have not sufficient agriculture production.
- Total respondents ranked of their preference income first pig , second hen, third goat, fourth cow and fifth buffalo in their income.
- Earning from agriculture and services out of 50 respondents. 5 households earned less than Rs 25,000, 12 households earned Rs 25,000-40,000, 13 households earned Rs 40,000-55,000 from agriculture, 12 households earned Rs 55,000-70,000 in a year, likewise 8 households earned more than Rs 70,000 from services.
- 40% of respondents informal financial institutions are Bheja, 40% of respondents informal institutions are Dhikuri and 20% of respondents informal financial institutions are Aama samuha.
- 40% of respondents occupation are agriculture, 40% of respondents are army, 10% of respondents are labour and 10% of respondents occupation public service.
- 46% respondents go to abroad because of unemployment and 54% respondents' go to abroad because of to earn more money.
- 30% respondents say socio-culture challenges are lack of preservation of original heritage, 30% respondents say adaptation of foreign culture and 20% say lack of awareness about their culture and 20% respondents say changing attitudes and beliefs.
- 40% of respondents education is under S.L.C., 32% respondents' education is S.L.C., 18% respondents' education is Bachelor and 10% respondents' education is Master Degree.
- 30% respondents say economic challenges are traditional agricultural system, 30% respondents say that no knowledge about industrial production, 20% respondents say problems of market and 20% of respondents say unemployment.

- 42% respondents say that major problems of agriculture are traditional technology, 30% respondents say that lack of skilled man power and 28% respondents say that lack of irrigation.
- 40% respondents say major problems of industries are traditional technology, 30% respondents say lack of skilled man power and 30% respondents say lack of raw material.
- 40% respondents say that major problems of market are lack of transportation, 30% respondents say lack of storage, 20% respondents say less production and 10% respondents say no idea of off season production.
- 30% respondents say problems of unemployment are uneducated people, 30% respondents say unskilled persons, 20% respondents say lack of vocational training and 20% of respondents say lack of industrialization.

CHAPTER - FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

The important facts and information are mention in this topic as summary, conclusion and recommendation. It can help to local planner, local policy maker, researcher and other related agency who are interested working this area.

5.1 Summary

To accomplish this research, different tools and techniques have been used for data collection. The respondents from different occupations, religions, and age groups of the community have been chosen. This study depends upon the primary data that was collected from the field study with structured questionnaire, observation, personal interview. In this study the members of Magar community from only three wards of Uttarganga VDC have been selected. Out of 85 households, 50 households were taken for sampling the data. The essential data were collected through member of Magar Association, old people, school head teacher, VDC secretary and District development committee (DDC) office of the study area.

In the study area 50% peoples adopt Hindu religion, 26% peoples adopt Budhha religion, 14 % peoples adopt Christian religion and 10% adopt their ancient Bon religion. Similarly, 30% peoples celebrate Dashain, 30% peoples celebrate Tihar, 26% peoples celebrate Lhoshar and 14% peoples celebrate Christmas day. This data shows that the Magar peoples in Uttarganga VDC are highly influenced by Hindu religion and tradition.

Regarding the marriage system; at present, most of them follow the love marriage system. Beside this, some of them also follow the arrange marriage system. The court marriage system is found very rare in the study area.

In the research area major number of Magar people use firewood as a fuel and electricity. It is found that they are depending upon firewood traditional sources of fuel. Similarly, most of the people have the access of drinking water. But some of them are still under the unsafe drinking water. Likewise most of the people visit hospital for their treatment. It is also noticeable that still they believe upon their

traditional healing system of treatment. Still they visit Dhama/Jhankri to get relief from their sickness.

In the course of research it is found that the agriculture is the main occupation of people in the study area. The researcher finds out that 40% people are involved in the agricultural sector. It is found that paddy; maize and wheat are the major crops production. Similarly, they have largely adopted the military service as their profession. The estimated expenditure is higher than the production. It is found that out of total estimated income of respondents the amount come from agriculture and livestock farming are higher than other occupation but still it is not sufficient for family demand, so they practice other occupations.

It is also noticeable that they are running their local informal institutions to sustain their economic condition. Bheja, Dhikuri and Aama Samuha are some of them. Similarly, to make economic condition better there is trend to go to the abroad.

Most of people are educated in the study area. 60% people are educated. Among them 32% are under SLC and the other are above SLC. In addition, most of the people are aware and are running different programs to protect their socio-culture heritage. The practiced programs are aware programs, discussion programs and recording programs.

In the research area people are facing so many socio-cultural and economic challenges. In the context of socio-cultural challenges: lack of preservation of native heritage, adaptation of foreign culture, lack of awareness about their culture and changing attitudes are the major problems. Likewise regarding economic challenges; traditional agricultural system, No knowledge about industrial production, problem of market and unemployment are vibrant problems.

5.2 Conclusion

The Magar people are using tap as a drinking water, still some of them are compelled to use water of stream for drinking. It put on view their poor health condition. By analyzing their access to the electrical resources and fuels it is found that the major numbers of the Magar people are still depending upon traditional firewood fuel. In terms of marriage system basically they practice love and arrange marriage system

and most of them like non-inter caste marriage. In terms of religion, Magar people are highly influenced by Hindu religion. Their major festivals are Dashain, Tihar, Lhosar and Christmas day. Though their culture is highly influenced by the Hinduism, they are also aware to protect their socio-cultural heritage.

In the study area, most of the people are following their traditional agricultural production system. Some of the people are running small industries but they are facing skilled man power. The income status in the study area is positive but lower than average. There are so many potentialities to cash crop production, animal husbandry but people are facing financial and technical problem. Market facility is also a main problem of study area. Beside these, unemployment, lack of skilled man power, traditional technology, lack of irrigation, lack of industrialization etc. are the major problems of the study area.

5.3 Recommendation

Completely analyzing the facts and figure form the field study, some important findings and conclusion are made. Those findings and conclusions reflect some issue that is to judge and consider. On the basis of the conclusions and findings, the following recommendations are made to enrich the socio-economic condition of Magar people in the study area.

- ❖ The members of the community should organize the various programs to protect and preserve their culture and tradition.
- ❖ They should change their traditional treatment system by Dhami/Jhankri towards the modern treatment system of doctors and hospitals.
- ❖ Government should launch various skill based programs to improve the economic condition of the Magar people of the study area.
- ❖ The members should be more involve in socio- economic activities.
- ❖ Through social awareness, encourage the members to increase their empowerment.
- ❖ The agriculture farming, animal husbandry are the main source of income in the study area so, Nepal government should help to Magar community as economically and technically in local level.

- ❖ The government should be lunched effective program to increase socio-economic condition of people in the study area.
- ❖ It should be necessary to develop education, training, specific program to increase the socio-economic condition of Magar community in the study area.
- ❖ It is necessary to modernize agriculture, fulfillment fuel demand, create employment opportunity, improve health condition and educational sectors etc. Program should be made in an integrated and coordinated manner by the participation of the government, non-government organization and local bodies.
- ❖ Road distribution, communication and water facilities should be supply in study area.
- ❖ The government should lunch an effective income generating programs; vocational guidance so that they can easily fulfill at least their basis needs (food, clothes, education, clean drinking water, medicine etc.)
- ❖ To reduce the socio-cultural challenges, the members of the community should focus their attention to their native tradition and culture and have to make aware to their young generation about the importance of their native tradition.
- ❖ To reduce the economic challenges, the government should promote to modernize the traditional agricultural system and should create the environment of employment.

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5. What is the proper age of marriage for your son and daughter? Please Tick.

Year	Son	Daughter
10-15		
15-20		
20-25		
25-30		

6. What types is your house?

- i) Cement house
- ii) Stone house
- iii) Wooden house

7. What are the sources of drinking water?

- i) Kuwa
- ii) Tap
- iii) Hand pump
- iv) Stream

8. Which type of fuel and electricity facility do you have?

- i) Hydropower
- ii) Solar
- iii) Kerosene
- iv) Firewood

9. Where do you go to treatment for your illness?

- i) Sub health post
- ii) Dhami/ Jhakri
- iii) Both

10. How much land do you have?

- i) Less than 1 Kattha
- ii) 1-20 Kattha
- iii) 20-50 Kattha
- iv) More than 50 Kattha

10.1 What is the condition of production in your land?

- i) Best
- ii) Better
- iii) Good
- iv) Bad

10.2 What kinds of crops do you produce in your land?

- i) Rice
- ii) Maize
- iii) Wheat
- iv) Millet

11. What types of fertilizer do you use?

- i) Compost
- ii) Chemical
- iii) Both

12. Is your agricultural productions sufficient to meet the family's consumption?

- i) Sufficient
- ii) Insufficient

13. Which of the following livestock production do you get high income? Please rank.

(1, 2, 3, 4 and 5 are the markers of Very high, high, medium, low and very low income respectively)

	Kind	Rank
a)	Cow	[]
b)	Buffalo	[]
c)	Goat	[]
d)	Pig	[]
e)	Hen	[]

14. Earning from agriculture and services (yearly)

- i) Less than 25,000
- ii) 25,000-40,000
- iii) 40,000-55,000
- iv) 55,000-70,000
- v) 70,000 above

15. What kinds of informal financial institutions are in practice in your community?

- i) Bheja
- ii) Dhikuri
- iii) Aama samuha

16. What is the main occupation of your family?

- i) Agriculture
- ii) Army
- iii) Labor
- iv) Service

17. Many Magar peoples are going to abroad. What do you think about their abroad?

- i) Unemployment
- ii) To earn more money

18. They have no chance to get job in Nepal because the system is in the hand of Brahmin and Chhetris . Do you agree?

- i) Yes
- ii) No

19. What are the major socio-culture challenges in your community?

- i) Lack of preservation of original heritage
- ii) Adaptation of foreign culture
- iii) Lack of awareness about their culture

- iv) Changing attitudes and beliefs
20. Which is your qualification?
- i) Under S.L.C.
 - ii) S.L.C.
 - iii) Bachelor
 - iv) Master Degree
21. What is your main role to protect the socio-culture heritage?
- i) To make aware
 - ii) To keep record
 - iii) To run discussion
22. What are the major economic challenges in your community?
- i) Traditional agricultural system
 - ii) No knowledge about industrial production
 - iii) Problems of market
 - iv) Unemployment
- 22.1. What are the major problems of agriculture in your community?
- i) Traditional technology
 - ii) Lack of skilled man power
 - iii) Lack of irrigation
- 22.2. What are the major problems of Industries in your community?
- i) Traditional technology
 - ii) Lack of skilled man power
 - iii) Lack of raw material
- 22.3. What are the major problems of market in your community?
- i) Lack of transportation
 - ii) Lack of storage
 - iii) Less production
 - iv) No idea of off season production
- 22.4. What are the major problems of unemployment in your community?
- i) Uneducated people
 - ii) Unskilled person
 - iii) Lack of vocational training
 - iv) Lack of Industrialization

ANNEX- II

Field Observation Checklist

A. Agricultural Productions and Materials

I have included the following agricultural productions and materials under this topic.

1. Livestock

Cow

Buffalo

Goat

Pig

Hen

2. Crops

Rice

Maize

Wheat

Millet

3. Fertilizer

Compost

Chemical

B. Religious and Cultural Tradition

I have included the following cultural traditions of respondents under this topic.

1. Marriage practices

Love marriage

Arrange marriage

Court marriage

2. Feast and festivals

Dashain

Tihar

Loshar

Christmas day

3. Religion

Hindu

Buddhist

Christian

Bon

C. Social Condition and Practices

1. Types of house

Cement house

Stone house

Wooden house

2. Sources of drinking water

Kuwa

Tap

Hand pump

Stream

3. Fuel and electricity

Hydropower

Solar

Kerosene

Firewood

4. Treatment

Sub-health post

Dhami Jhankri

ANNEX-III

QUESTIONS FOR INTERVIEW

A. Questions for Key Informants:

1. Can you speak Magar language?
2. Can you understand the news in Magar language?
3. Can you understand the news in Nepali language?
4. Do you know the types of Magar language?
5. What do you know about Magar culture?
6. Do you like Magar culture?
7. Do you know the special Magar festival and have you been celebration?
8. How is the marriage system in your community?
9. How do you feel being in Magar culture?
10. What do you know the history of Magars?
11. What do you know about the religion of Magar?
12. What do you think about the major occupation of Magar?
13. What do you know about the social condition of Magar?
14. What do you think about the economic challenges of Magar community?
15. What do you think about the socio-cultural challenges of Magar community?

B. Questions for Respondents:

16. How many children do you have?
17. How many brothers and sisters do you have?
18. What is your income source?
19. How much food crops do you grow in your land?
20. What type of marriage system did you follow?
21. Is there exogamy marriage practice in your community?
22. Do you have toilet?
23. Do you believe in Dharmi/Jhakri?
24. What are the deities of Magars?
25. Do you celebrate all the festivals?
26. What is your daily income source?
27. Is the income is sufficient to run your family?
28. What is your view about the love and inter-caste marriage?
29. What do you use as a source of drinking water?
30. What type of fertilizer do you use for better cultivation?