

# **CHAPTER-I**

## **INTRODUCTION**

### **1.1 Background of the Study**

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

Nepal is known as Multi- lingual, Multi- ethnic, Multi-religious and multi-cultural country. So in this country different language followed different caste ethnicity lived together who spoke different language. They followed different culture realized different religion and celebrated different festivals. They do not discriminate each other by the name of religion, ethnicity, culture, language and other social activities. They were respecting each other. The most popular religion of Nepalese are Hindu, Buddhist, Christian, Muslim etc.

On the other hand the different caste and ethnicity of Nepalese has been living in Nepal. They are Brahmins, Kshtries, Gurungs, Tamangs, Magars, Rais, Limbus, Newars and Sherpas etc. In this way these different caste and ethnicity's religious, cultural and social life style show the identification of Nepalese to the world. According to the national census 1991 there are 32 languages and 61 castes and ethnicities in Nepal. But according to the national census 2011 there are 47 languages and 125 castes and ethnicities in Nepal. There is a vast mixed of Bhotbarmeli, Bharopeli, Asstricth, and Drabid language.

It is needed to investigate the early human habitation who were different in indigenous groups. According to the rules of indigenous council of Nepal those who were not included in Hindu system they were called indigenous groups. On the other hand the report of Rastriya Janjati Uthan Pratisthan 1991 shows " The social group

who has own identification, tradition, religion and culture, who has no rights in political system and no roles in planning and decision making sector" They are called indigenous group . in the period of 14<sup>th</sup> century king Jayasthiti Malla divided the society into four castes and he pointed their occupation. According to the above mentioned statement here are the different ethnicities groups who have been living in Nepal from ancient period. In the beginning of the modern period King Prithibi Narayan Shah also divided the society in four castes and 36 Barnas. (Bista, 1978). At the early period of Nepal the Mangolians were entered from the west side of Nepal. In the 10<sup>th</sup> century the Hindu Refugees entered in Nepal from India because of the attack of Mushlims (Gurung, 1996) . These refugees began to live in mountain area of Nepal.

There were great numbers of Tamangs, Bhotes, Newars, Sunuwars, Gurungs who lived in mountain area of Nepal. In Terai region Yadavs, Rajbamsis, Muslmans, Satars, Agrawals, have been living. Brahmins, Chhetries, Thakuries etc have been living in all parts of Nepal and Newars were living in valley and business centers of Nepal. All of the above mentioned ethnicities have their own languages for communication the message and thought to each other. In Nepali Interim constitution 2006 also supports the Nepali ethnic language, the identification of Nepalese and the Nepali language for the official works. After the political movement of 1950, the people who have been living in Nepal are all equal and same like the members of a family. In this way they began to visit one place to another freely in Nepal. The above mentioned fact is "The unity in diversity" the feature of Nepal .

In the lower parts of mountain area of Nepal the indigenous groups have been living and in the area of east to west Hilly region aryan, Mangols and other ethnicities have been living (Gurung 1996,1) . The Nepalese ethnicity groups have their own language tradition socio-cultural norms and values. The different physical and cultural features were also found. By this cause the other of castes also began to born. In this situation it has created many difficulties to investigate the more information. According to the settlement of different ethnic groups in Nepal Bhotes and Sherpas are also found in the Himalayan region. Brahmins, Kshetries, Damains, Magars, and limbus are found in Hilly region and Yadav, Gupta, Agrawal, Mushalmans, Dhimal, are found in Terai region.

Some years ago the indigenous people began to leave their early birth places for the searching of job and business. By this case migration condition in this ethnicity has increased and the social and economic lifestyle has been changed. One ethnic group is large in Nepal. There were many caste and ethnicity groups living together in this condition. We found differentiation in their tradition. In nowadays because of the social modernization, education and transportation the social economic and cultural activities of Nepalese are integrated in on the social organization . The major features of Nepalese society are " unity and diversity".

Nepal is multi religious country so all the Nepalese respect the other religion form hundred years ago our religious and cultural diversity were kept specific identification of Nepal. The beginning of communication education and modernization and the process of equality were developed. In Nepal there were difference between the language traditions and cultures in Himali, Hilly and Terai region but there were unity. Nepal is also known as garland of hundred flowers. So, there are own languages religions, traditions which are valuable for the nation. If we want to develop the nation it need to develop all ethnicities of country. After the developing the ethnicity of the nation will be possible. In this way we need to study ethnic and ethnicity, religious groups. Cultural groups their problems and difficulties and find out the solution. For this purpose it was needed to sociological study.

Among the different ethnic groups of Nepal Magar is one of them. The Magars have been living all regions of Nepal . The main origin of Magar was western Nepal. Mainly the Magars have been living in upper parts of Nawalparasi, Northern parts of Mahabharat Parbat western parts of Kaligandaki, Humla, Jumla etc in Nepal (Sharma, 1973:277). The main origin place of Magars is between Karnali and Gandaki region of Nepal. Most of the Magars have been living in Rukum, Rolpa, Dang, Dolpa etc of Nepal ( Sharma, 1973:277). Nowadays Rukum, Rolpa, Dang, Surkhet, Dailekh, Jajarkot, Gulmi, Kapilvastu, Baglung, Myagdi, Parbat etc are called the first state of Magars. They spoke Bhot language but some Magars spoke Kham language. Today most of Magars spoke Nepali language.

Magars have their own culture, tradition and religions. Most of the Magars are Buddhists and some are Hindus because cause of modernization the culture and traditions of Magars have been losing. It was needed to preserve. According to the national census 1991 the total population of Magar was 13,39,308 and in 2001 their

population was 16,22,421 or 7.1% out of total population of Nepal. According to the national census 2011, the total population of Magar is 18,15,509 which is 8.25% out of total population of Nepal.

## **1.2. Statement of the problem**

Nepal is rich by the varieties of religious culture and traditional activities of different castes and ethnicity. The different ethnic groups have their own features. According to the national census 2011 the largest number of the Magar came in first position in Nepal. The Magar community has their own culture, tradition, social norms and values but we found so many differences in their social activities, languages and tradition, because of settlement of geographical region. There are so many surnames in Magar caste. When we study the Magar community on the base of language they were divided into two groups. There are purbeli and paschimeli Magar. The Purbeli Magars speak Kham language and the paschimeli Magars speak Kaikei language (Buda Magar, 1987).

There are so many cultural activities in Magar community but nowadays it become disappearing days by day. The traditional activities of magar like hunting collection fruits from the jungle, looking after the animals, making dalo, Naglo have been losing nowadays because of modernization and westernization. On the other hand the great problems of this community lack of farming area. In this case of above mentioned problems they have been working in foreign countries for employment. The I/NGOs have been worked for this community but it was not effective for this community Nepal government also has protected the post for the indigenous groups in public service but it is not effective. So this study will help solve these problems of Magar community.

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

The general objectives of this study are to identify the socio- economic and cultural activities of Magar communities in Shantidada VDC Ilam. The specific objectives are as follows.

- ) To analysis the historical and cultural aspects of Magar communities of Shantidada VDC Ilam.
- ) To examine the socio-cultural and economic activities of Magar Communities.
- ) To find out the participation of Magar communities in Development Program or activities.

#### **1.4. Significance of the study**

It was important to study about the Magar community in Nepal which was not attended in national issues in present context. This study will be needed for the national. Where this study taken place no other researcher's work has been carried out regarding the Magar's community. This study mainly focused on the area of Shantidada VDC ward no-2 of Ilam district. In this area the Magar's socio-economic and cultural activities are weak. So, one of the most important aspects of this study is to make their socio-economic and cultural activities strong. Another aspect of the study is to control them to go foreign countries for employment. The most important aspect of this study to find out the facts and the main problems of this community. This study will be helpful those organizations that work for Magar community like I/ NGO's , Nepal government etc. The importance of this study is as follows.

- I. To identify the Magar Community of Shantidada-2, Ilam.
- II. To support the I/NGO's and Nepal Government for Making Policies and programs for Magar community.
- III. To make this community educated.

#### **1.5. Scope and limitation of the Study**

The main purpose of this study is to fulfill the requirements of Master Degree in Rural Development. This study confined within the limited area and some focused problems of people. There many households of Magar have been living in Shantidada. But in ward no.2 there are only 5 households of Magars have been living. But in this study only 5 house heads of Magar are responsible for key information. The researcher being the student the time and money is very limited to cover the aspect and area of the researcher. So the area of subject matter and other variables are very limited.

This study specially covered the social culture and economic activities and the participation of Magar people in developmental work of Shantidada VDC ward no-2 Ilam District.

#### **1.6. Organization of the Study:**

This study was organized in five chapters. In the first chapter deal with brief introduction, objectives of the study and, statement of the problem, limitation of the study. Chapter second a short account of relevant literature was discussed. Research methodology of the study that contained research design, universe and sample size,

source of data collecting tools and techniques and data analysis were included in the third chapter.

The detailed analysis and presentation of data culture, traditional activities and customs, economic activities and economic condition were briefly discussed on fourth chapter. And finally summary, conclusion and recommendation of the study was presented in fifth chapter. On the last part references questionnaires, appendices, photographs were included.

## **CHAPTER-II**

### **LITERATURE REVIEW**

#### **2.1. Review of the literature**

Nepal is known as multi-caste /ethnic country . In this country most of the castes are called indigenous groups. According to the human habitation. In this study the focused ethnic group is the Magar Community of Shantidada-2 Ilam, The Inventors wrote more about the Magar community that helpful for this study.

According to the inventors like other ethnic there are many surnames in Magar community. For example Magar is one and its surnames are Ale, Ramjali, Tirke etc. Another surname is Ale there is Dud Ale. Tarchaki Ale in this group Asalami, Darlami, Pulami, Sinjali and other surnames of Magar's Rana Magar etc are induced (Bista 1972). On the base of the study of Thakuri was also associated with Magar's when Thakuries lost their caste they became Magar.

The main origin of Magars was the western Karnali and Gandaki regions of Nepal. Nowadays most of the Magars have been living in Dolpa, Mustang, Magdi, Parbat, Baglung, Pyuthan of Nepal (sharma 1973). According to the inventers Magar were entered in Nepal as the visitors and slowly they began to settled in western part of Nepal. The main settlement area of Magar is Rolpa, Magdi, parbat Udayapur etc. So in this area there are great numbers of Magar have been living nowadays.

When the study took place in the Magar community the Magars were related to Shah. So it is important to investigate the relation between the Shah and Magar. The first King Bhupal Man was married with the daughter of Magar. The above mentioned statement was enough to prove the relationship between shah and Magar.

The main traditional activity of Magar community was hunting looking after the animals, carpenter etc. But nowadays they have lost their traditional occupation and only they have depended on agricultural sector. They have grown maize wheat, mustard, rice, potato and they also produce vegetables etc. (Bista, 1976) . In the mountain area of Nepal they have used two types of land. The land where they can irrigate they have planted rice, potato, wheat, barley, etc. And the land where they can't irrigate they have only planted maize, ginger etc(Hitchcockp;1995).

The tradition of marriage custom of Magar community is related to Brahmins and Chhetries. They have marriage inside their castes. It was the most interesting

aspect of this community that they have marriage mama chela, Phupu, Chela and Mama Cheli, Phupu Chela and also own marriage system was famous in this community (Bista, 2008)

The main religions of Magar's was Buddhist but nowadays most of the Magar follow the Hindu and other religions. In this study area the total magars are Hindus. Their tradition, social norms and values are interrelated to Brahmins and Kshetries. when they became sick they have followed the tradiotional treatment system like jumping Doctor 'Dhami-Jhakri".

There has been lack of education in Magar community. As a result. They undergo in traditional system and difficult to participate in social activities and changed their lifestyle. A few number of Magars get finger education. But the lack of knowledge they cannot changed their traditional occupation and also they unable to employ in I/NGOs and public services. It is the great problem of this community (Molnar:1981).

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

The cultural activities of Magar's are Rodi, Hurra dance, Maruni dance etc. These activities are famous this community. The cultural clothes of man Magar's are Bhoto " Daura-Suruwal, Bhangra, Pataka etc and women clothes are Lungi, Guneu-choli patuka etc. Nowadays their cultural clothes, dances and other activities have been losing. So it was needed to preserve.

The national and international researchers have studied more about the Magar community. In this way (Molnar. 1981), who studies the Kham magar socio-economic activities in Rolpa, Rukum and Baglung area of Nepal. He studies the social and economic condition of Magar's added with the ecology. According to him the economic condition of Magar's was agriculture rising animal But nowadays the natural resources, cultural aspect, technical aspect, transportation, population education and market were effected the Magar social and economic activities. On the other way there are so many differences in Magar cultural activities in the village area. in the families of khem Magar's of this community the condition of women higher than that of the men.



The women played the important role inside the family. The market and the business activities had also affected the socio, cultural economic changed in Magar's community. In this case Fisher studies how Magar were dependent on the business exchange in the Tarangpur valley of Dolpa district. He also shows the low economic conditions of Magars is low and he described the two types of business cycles. Fisher's also analyzed the business exchange and external economic system affected the socio-cultural and economic activities in Magar community. By the age of modernization social, cultural and economic activities in magar community were affected rapidly day by day. So it was needed to do re-research on this community.

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

In rural area of Nepal there are so many traditional custom in magar community. These customs are parma, pareli , Dhami Jhakri Bheja etc. Among these customs some are lost and some are still remained in Nepal. Parma is the most important custom in Magar community . The people worked in their field one another turn by turn is known as parma. This system is Known as arm exchange labour .This system help to make work comfortable and to strengthen social relationship strength. Another custom is pareli. Pareli is also same like as parma but the purpose of pareli is related to economic growth. In this custom they made a group of workers in any

season and went for others works by this kind of working system they earned some amount of money .

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

The other most important, famous, interesting, enjoyable and most surprising custom of Magar is Dhami/Jhakri. This custom is known as traditional treatment system. When any person of Magar become sick first of all they call Dhami. The most of Magar in Nepal followed this custom. But in today the period of modernization and westernization. This types of treatment system is not good. So that this custom become lost nowadays. In this way Magar people are most be aware of preserveing their custom these customs are more helpful those who studied the culture of Magar community.

This study gives extra features in Magar people. The Magar's people are physically and culturally difference than Brahmins and Chhetries. Their faces are round in shape and small and bright eyes. They look like healthy than others. The Magar's people want to enjoy and entertain each other in any occasion and festivals, Mela Bazaar, weddings ceremonines, birth ceremonies and others. The Magar's people spoke to others with smiley face. It was the most memorable and good aspect and features of Magars. Despite the above features cultural, traditional and economic activities of Magars communities were rich in Nepal but because of modernization they have been losing their one features. So this study will be helpful and needed to preserve the above mentioned activities of Magars community of Shantidada -Ilam.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

The research work must be difficult work. When we research any subject we have to follow own process. This study followed the following Methodology to make meaningful and valuable.

#### **3.1. Research Design.**

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

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

The selected study site lies in Shantidada VDC of Ilam district. This area covered by different castes and ethnicities. The VDC accessible with motor vehicle and other transportation. The study unit of this research is Magar's community of Shantidada VDC ward no-2 because in this area limited household of Magar's have been living. There were 5 household of Magar's 23 population have been living. In this study there are 5 house heads and 23 population of Magar used for key information. There were great problems of economic condition and lack of education in Magar community. By this case the new generation of Magar began to work in foreign countries for employment. In this case it was needed to study sociologically were no one took place now a days.

The main causes of the study taken place in Magar community of Shantidada VDC of Ilam are as follows.

- a. The researcher has little bit identified to the Magar community of Shantidada Ilam.
- b. No any researcher taken place in Magar's community in this area.
- c. It was possible to do research by time sources and tools.

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

Sampling procedure and sample size are most important for the validity and reliability in the research. It defines study area, subject matter samples etc. Due to various constraints whole samples is impossible to be studied. In this research 5 househeads out of 23 house holds of Magar selected for sampling.

The respondents were those person who were the head of the Magar community. Sample size were several of above mentioned area on the basis of purposive of judgmental sampling method, random, sample, data were collected. According to the sample size the finding were defined out of the conclusion of the research by the testing of sample size if positive impact is the highest near by universe and more reliability.

### **3.4. Nature and Source of Data**

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

### **3.5. Data Collection Tools and Technique**

The following tools are used to collected data

#### **3.5.1. Questionnaire Survey**

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

#### **3.5.2. Interview**

The interview was carried out by visiting all selected sample units through structural sheets, 5 heads of the family were taken for key in formation of this research.

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

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

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

Both quantitative and qualitative techniques were used as corresponding each other rather than complete or mutual exclusive to analysis the data. The qualitative technique was descriptive analytical. The quantitative data was discussed analytically based on finding quantitative data was systemized concerning. The issue of social cultural religious and economic activities of Magar community.

## CHAPTER -IV

### DATA PRESENTATION AND ANALYSIS

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

#### 4.1. Introduction of Shantidada VDC

This study area lies eastern part and Mechi Zone of Nepal. There are 4 district in Mechi Zone. Among them Ilam is one this district depend on agriculture and also famous for six 'A's. On the other hand it is also famous for tea garden. The area of Ilam is about 1703 sq/km.

The neighboring countries and districts of Ilam are India is in the east direction. Morang and Panchthar in the west, Panchthar is in the north Jhapa and Morang are in South. There are 48 VDCs and one municipality in Ilam. According to the national census 2011 the total population of Ilam is 2,95,824. Among them 1,44,125 of them are males and 1,51,699 of them are females. The density of population of Ilam is 169sq/ km.

According to geographical distribution Ilam lies between 300m to 363m height from the sea level. According to the geographical map of Ilam the rocks of Terai Churia lesser, Himalayan and higher Himalayan Crustalliens.

Among 48 VDCs of Ilam Shantidada is the closest of Ilam municipality. It lies North west side 10 km far form the Ilam Bazaar. It lies between 755m to 2078 m height from sea level. The area covered about 22.10km . This VDC between  $26^{\circ}, 55^{\circ}, 06^{\circ}$  to  $26^{\circ}, 59^{\circ}, 32^{\circ}$  north longitude and  $87^{\circ}, 51^{\circ}, 15^{\circ}$  to  $87^{\circ}, 54^{\circ}, 32^{\circ}$  east longitude. Neighbouring VDC of Shantidada are Ilam municipality and Barbote to the east, Mangalbare to the west, Shakhajung to the north and Sangrumba to the shouth direction.

##### 4.1.1. Naming of Shantidada:

Among the beautiful and most enjoyable place of Ilam Shantidada is one of them. It lies in the Hilly region of Mahabharat Parbat. Other most interesting enjoyable place is Ghupa Thumki. It is also known as tourism place. The name of

Shantidada related of oldest saint of Shanti. According to the historical background of this VDC Putuk and Wafrung both are quarreling each other for united at last declare the name of Shantidada among the place they lived together where the grave of saint Shanti. After the interaction of both VDC united in 2032 BS. After the political edition and published the Name Shantidada.

#### **4.1.2. Climate :**

The differentiation of the height we found verities in climate in this area there is a cold climate upper side in the winter season. The top most part covered by frost at the end of December and January and first two weeks of February. Hot climate in lower side of Shantidada along the year. There are many kinds of green plants we found. Herbs and shrubs are found and little down we found big types of green plants so this area is suitable for tea farming. And the lower area of this VDC is good for cereals, vegetables and cash crops farming.

#### **4.1.3. Population of Shantidada Based on Ethnicity:**

On the basis of ethnicity there are the settlements of 13 ethnic groups. The highest groups are Brahmins and Kshetries. They are 45.9% of total population. The second groups is Rai they are 31.0% of total population. The third group Newar, they are 8.6% of the total number of population. Among them Magars are 0.61% of the total population and others ethnic groups are very low in number.

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

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

The education history of Shantidada began in 2005 BS. at the place of Warfrung. At that time Shree Tilbikram Primary school was opened. Which school was thoroughly established with the name of Shree Pancha Primary School in 2012BS. Which school was grade up in 2031 BS. as lower secondary level. It was grade up as Secondary level with same name Shree Pancha Secondary School in 2052 BS. After two years later the SLC examination should be started in 2054 B.S. That this school is known as Shree Pancha Higher Secondary school in 2067 BS. In

numerical form here are one higher secondary school , 2 secondary school , 3 lower secondary schools , 6 primary schools were opened as governmental school, and there are 3 private boarding schools . The literacy rate of this V DC is 83.48% among them women literacy rate is 77.66% and men literacy rate is 89.12% according to households survey 2067 BS.

#### **4.1.5. Occupation.**

The villagers of Shantidada more conscious and knowledge able because educational institutions established in different places people should be realized different occupation some are doctors, some are teachers, some are farmers etc. Most of them are farmers. They worked their own farmland. Traditional farming system more popular in this area. But the farming system should not be changed in to substance farming system. They grow food, fruits, milk, tea, and vegetables own their farm. Most of the people depend on agriculture. People moves in foreign land for employment and earn a lot money. Their life style much better day after day. Educated people move different places for their own employment and some of them are running for higher education. So they are happy and enjoy of their land and own their occupation.

#### **4.1.6. Health and communication**

Health is most important basic needs of human life. If someone get unhealthy they cannot do any things in their daily life. so, the health service center should be needed in Nepalese community which helps to keeps healthy human life. Some like the healthy life communication is also the most important aspect of human beings. Communication helps us to know the news events scientific invention modern technology from the different part of the world.

For taking health service of people has been one health post in ward no-4. The private medical center also opened at the bazaar area of Shantidada. There is no any well facilities whatever they move higher center Ilam, Jhapa, Dharan, Biratnagar for the treatment. The people who are seriously sickness and injurious they have been Darjeeling, Siligudi and other places for treatment. On the other way for the communication there is one post office and CDMA phone services also available at this post office but nowadays most of the people have mobile phones. It makes their life comfortable for communication.



#### **4.1.7. Project of Drinking Water.**

There are many sources of water available in Shantidada but it was not used properly and not protected. Most of the people brought water far away from their house in pots in the past but nowadays some places of this areas people brought their own pipes to manage drinking water. Among 65.43% of people supply water thoroughly inside the house tap and others 34.57% partly used the water by through the pipes from the river at their own home. So the drinking water project should be available wardwise. Now there are 14 projects of drinking water supply have been in the process of implementation.

#### **4.2. Introduction of Study Area:**

The study area Luitel Gaun is located in Shantidada VDC ward no-2, Ilam . This area covered by green forest . It lies between ward no-1 and 3. Half of the land of this area is covered by green plants. green forest and half of the land area is used for farming. The total population of this area is 716. Among them 248 of them are Men and remaining 228 are women. There are 136 households have been living now. On the basis of ethnicity the population of Brahmins and Kshetries are 327, Rais are 168, Limbus are 89, Newars are 74 and Magars are 23, Kamis are 20, Damais are 5 have being living there.

In this area 5 households of Magar 23 population have been living. Now for the education there are no any schools are opened. They have gone to outside for education. They have to walk 10 minutes to 30 minutes to reach at school. There is one lower secondary school .

The surname of Magars of this area is Ale . There are no any long stories of Magars since ancestor. They are living together at the same place Luitel Gaua. When they living there they keep pigs, Cocks, Cows and Buffaloes.

In this area the main occupation of Magar is agriculture but now a days they begin to go foreign land for employment. the production of agriculture did not support them for a year. In Magar family most of Magars want to enjoy and spend more money in festivals and ceremonies. by this case their economic condition become low. Most of the Magar speak Magar language with families and they spoke Nepali to other people but nowadays the Magar languages have been changed. In this study area the customs of Magar are related with Brahmins and Kshetries.

### 4.2.1. Physical Infrastructures

In the study area the facilities of transportation is very little for education they have walked about 10 to 30 minute away from their home for health they also walked about 1 hour to 1:30 hour from their home. The management of clean drinking water was little available but not sufficient. Nowadays the facilities of electricity was available in this area.

### 4.3. Social and Cultural Aspect:

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

There is own cultural tradition of Magars at Shantidada -2. This study tried to analyze the variety of Socio-cultural and economic activities of Magars. It also analyzed social, cultural and economic activities of Magars in relation with other ethnic groups.

#### 4.3.1. Population Composition of Magar.

In the process of researching about the Magar community it was chosen the area of Shantidada-2 Luitel(Dada) gaun. In this area there are five households of Magar have been living. The total population of Magar is 25 but in this study there are only 5 households and 23 population of Magars used for key information. In this study area all families stay in single family system. The population of Magars which was used for key information are as follows.

**Table No.4.1**

**Population composition of Magar**

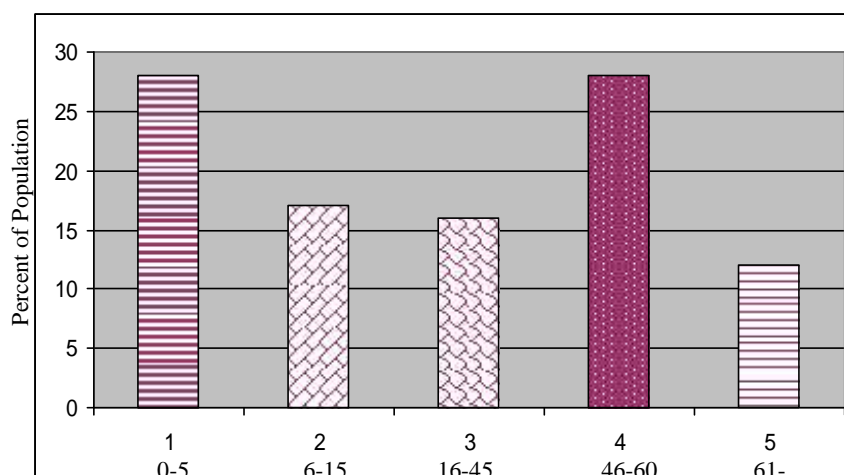
| Age         | Male | Female | Total | Percent |
|-------------|------|--------|-------|---------|
| 0-5 years   | 2    | 4      | 6     | 26.08   |
| 6-15 years  | 1    | 3      | 4     | 17.40   |
| 16-45 years | 2    | 2      | 4     | 17.40   |
| 46-60 years | 3    | 3      | 6     | 26.08   |
| 60 above    | 1    | 2      | 3     | 13.04   |
| Total       | 9    | 14     | 23    | 100     |

Source: Field survey 2015

The table No.4.1 shows that the total population of Magar is 23 in this study area. Among them 14 of them are females and 9 of them Males. When we study the above table the traditional concept of Magar was minimized or they think the son and

daughter are equal. On the other way the active population(16-45) of this community is the lowest and dependent population is the highest in this community.

Figure No. 4.1 population composition of Magar.



### 4.3.2. Education

In this study area the people could not understand the value of education before some years. But nowadays they begin to thought about the value of education. There is no any school in Luitel Gaun area but the children walk about 10mins, to 30mins to reach at school. There is one higher secondary school in Shantidada. In this area most of the parents sent their children to school. The condition of education of Luitel Gaun as follows .

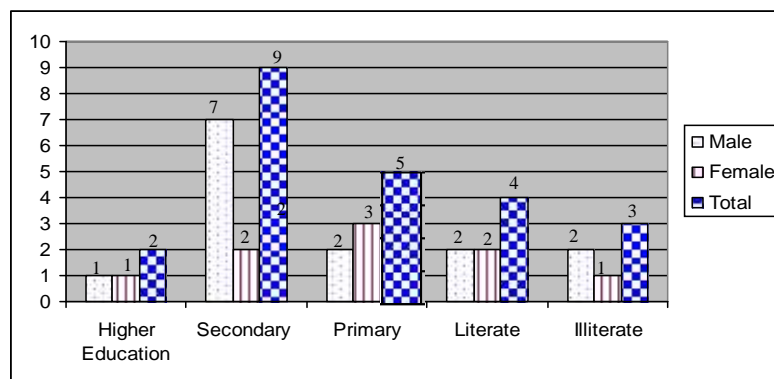
**Table No. 4.2**  
**educational conditiona of Magar**

| Level            | Male | Female | Total | Percent |
|------------------|------|--------|-------|---------|
| Higher Education | 1    | 1      | 2     | 8.70    |
| Secondary        | 7    | 2      | 9     | 39.14   |
| Primary          | 2    | 3      | 5     | 21.74   |
| Literate         | 2    | 2      | 4     | 17.40   |
| Illiterate       | 2    | 1      | 3     | 13.04   |
| Total            | 14   | 9      | 23    | 100     |

Source: Field Survey 2015

The table No-4.2 shows the 2 members of Magar's people could get higher secondary education. Nine members could get secondary education, 5 members could get primary education and literate were 4 and illiterate were 3 population in this community. After the analysis of the above mentioned table we have to understand that the traditional concept of Magar's was completely changed and they begin to think the value of education.

**Figure no. 4.2**  
**Educational condition of Magar**



### 4.3.3. Clean Drinking Water and Sanitation

Water is the most essential thing for living beings. When the study took place in this area the problem of drinking water and sanitation come together. There is great problem of sanitation. By the causes of sanitation people become sick. There is not sufficient availability of clean drinking water which helps to move in sanitation.

There is only one health post in Shantidada VDC. In the study area there is no any health service. If the people become sick they forced to go outside for good treatment system in Shantidada. But most of the peoples of Luitel Gaun (Dada Gaun ) used jumping doctor for treatment. It was there traditional system of treatment. But now a days this system began to change. One of the most dangerous problems of this community is the problem of sanitation. Some year ago they use to urinate every where they have no permanent toilets at home but nowadays the new generation is aware of sanitation. The others problems of this community is the problem of clean drinking water. There is no availability of clean drinking water. So most of the people were sick by the cause of water the sanitation supported by the water. So when the distribution of clean drinking water doesn't begin the process of sanitation won't be possible in this area.

### 4.3.4. The Settlement Patterns.

The geographical format was affecting housing pattern in this area. Most of the houses in this area are made up of local materials. They are used stone, wood, bamboo, tin, straw etc. In this study area all houses are covered by tin on the other

way there is only one house having permanent toilet. The others used temporary toilets because of their poor economic condition.

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

Development is the most essential aspect for living beings when the study took any place society must be developed. If the place developed the society will be developed itself. Development is needed for people and people also participation in development activities.

In modern concept participational development program is important. So the most parts of Nepal people participate for development activities in their house own area. People participational development program also occur in this area. The Magar people do not work only the household activities. They also participate in social activities. In this way they help each other in community. Some years ago they didn't think about the participate in developmental activities but now they thought the Nepali approvals self made village and begin to follow. In this way any time they are ready for social and developmental activities. In this community all members are not involved in one section of development activities. A different person works different sectors of development works. Some of them work is decision making sector some of are works in construction and others are labour sector. The following table shows the participation to Magars in development activities.

**Table no.4.3**  
**peoples participation in development activities**

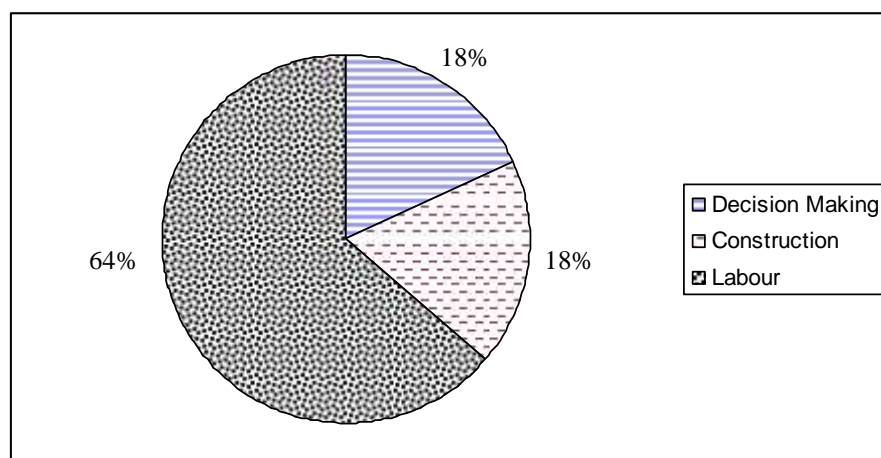
| S.N,  | Development Activities | Households | Participates | Percentage |
|-------|------------------------|------------|--------------|------------|
| 1     | Decision Making        | 2          | 2            | 18         |
| 2     | Construction           | 2          | 2            | 18         |
| 3     | Labour                 | 7          | 9            | 64         |
| Total |                        | 11         | 13           | 100        |

Source: Field survey, 2015

The table No.4.3 shows 100%of Magar people have been involved in development activities. Among them decision making sector in one of this sector only. In this sector two members from two households are involved. Another sector is construction. In this sector also two members from two households are involved. Nine members of seven households are involved in the labour . The most memorable thing is that only one (some were two) member of one household are participated in

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

Figure No 4.3 people participation in development activities.



#### 4.4. Cultural Activities of Magar.

It is debtful, which religion followed by the Magars in Nepal. In this study area the same problem occurs. According to the analyzer most of the Magars are Buddhists. Some are Hindus and others are natural worshippers. But in this study area all Magars followed the Hindu religion. Because of the influence Hindus the Magars begin to follow Hindus religions. According to NCDC (2011) 7.79% of Magars are spoke Magar language which very low numbers in total percent of Magars population. Nowadays most of Magars begun to protect their culture and begun preserve their language too. It is the positive aspect of Magar community. It is also needed to protect the identification of Magars.

##### a. Birth Custom

Same like the other ethnicities the Magar people follow the important aspect of birth of human beings. When wife was pregnant, husband and wife did not worshipp the god and goddess, when the time of birth is beginning they took help from old persons. But nowadays they begin to bring the pregnant women in the hospital.

In this area the Magar people follows Hindus religion. So, 100% of birth customs of Magar are related to Brahmins and Chhetries. When some days are ceremony of birth they have naming ceremony of a born baby. For naming program mainly they used odd days like 3,7,9,11 etc. On the other way when 5 or 6 months passed of the baby they have fooding program Pashni. They have fooding program of

daughter in 5 months and the son's in 6 months. At the time of fooding program first of all they worship the God and Goddess after that they put Tika to the babies and blessed him/her for good health and long life also they gave gift to the baby. At last they had party.

### **b. Marriage Custom**

In this community there is own custom of Marriage system. There is little mixed custom of Brahmins and Kshetries in Magars. They have marriage inside their caste. The traditional marriage system of this caste in mama Chela Phupu Cheli and Mama Cheli Phupu Chela. But now it is loosed. The marriage age of girls is 18 to 24 and the boys is 20 to 26 years. On the other hand they have arranged marriage system too. The positive response of girl is needed. At the time of marriage they invite their relatives. they burn Diyos in front of the bridge and bridegroom. They worship their God/Goddess. In this time they entertain each other and eat varities of foods.

### **c. Death Custom.**

It is not only in Magar community in all community the death is the very bad aspect of human beings. Most of the Magars put the death body under the ground, but in this study area all Magars are Hindus so they took the dead body in river for burning. They also took help from Brahmins and Kshetries, After the burn of the dead body they return home by trimmed hair and beard. They wear unstitched white clothes these persons are called Keriya Putries. "The Keriya Putries are the son and daughters of dead person." The Keriya Putries are kept in Kora. They have engaged for 13 days. In this period the relatives and neighbours came with fruits, ghee, rice etc. For the family. The Keriya programme is finished in 13 days but they have. Barakhi 1 year. In this period they did not wear Red Tika and colourful clothes . Also they are not celebrating the festivals and other joyful programmers in this period.

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

The fooding of Magar community is affected by the culture and tradition. In this study area the Magar have used Dal, Bhat, vegetables, meat and alcohol for fooding. They use alcohol for entertainments too. At the time of festivals they mostly used the flesh of pigs and cocks. These essential items for them in festivals.

They bring food items from the market. They went to sell the left cereals at neighbouring VDC in Mangalbare Bazzar, no any special market near from home.

There is no own clothing system in Magar community in the study area. They have to wear Nepali clothes. Which are same like to the other Nepali. Mainly in the study area the old men wear Daura, Suruwal, Patuki and women wear Guneu, Cholo, Lungi, Patuki etc. But the new generation wear Shirt, pants, Vest, T-shirt, Kurti, suruwal etc. The tradition ornaments of Magar's are Dhungri, Bulaki etc but nowadays they have used the modern golden ornaments.

In Magar community they used modern pots for cooking food. But they used pots made of clay etc for preparing alcohol. They used steel plates and glasses for eating food and drinking water tea etc in large parties and ceremonies there shortage of plates and glasses. At that time they have used leaf plates.

### **e. Entertainments**

Like lodging, fooding and clothing the entertainments is also the most important aspect of human beings. In this study area most of the Magars are wanted to entertain in different ways. There are differences between the entertain in urban and in rural area. In urban area they have entertained by watching TV, concert, films, discos etc. But in this study area they entertain by Rodi, Maruni Dance, Hurra dance, Mela Parba etc .In this area the people also gathered in any occasion or festivals and they have enjoyed by drinking alcohol.

The Magar people are most be wanted to enjoy in Mela Parba. they gathered weekly in a local market and enjoy each other. The Ramnawami, Magheshakkranti, Kartik Purnima are the biggest Mela in this area. In this time the whole night, they have been singing, dancing and playing cards for entertainment. In the occasion of the Mela Parba the young boys and girls marriage too. At the above mention occasion the Magar people spend so much money at time. It is the must important aspect of this community.

#### **4.4.1. Main Festival**

In this area (Luitel Gaun) the total households of Magar are Hindus. So they celebrate Dashain, Tihar, Teej etc from the early period. At the time of the festival they have spend more money. It affects their economic condition. The main festivals of Magar in this area are as follows.

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

Like Hindus the Magars celebrated the Dashain. It celebrated in Aswin Sukla Pratipada to Purnima. At this period they worshiped the Mahakali, Mahadurga



etc on the day of Astami they kill pigs and cocks at home take Tika and bless in this time they have cleaned and coloured their houses at the occasion of this festival. They are wearing new clothes, enjoy each other by drinking alcohol, eating varieties of foods and playing swings. In this way they celebrated this festival.

### **b. Tihar**

Mainly the Tihar is celebrated in five days but Magars in this area are not keeping more emphasizing the Kag and kukur Tihar. They celebrated the tihar from laxmi Pooja to Bhai Tika. On the day of Laxmipooja they clean their house. When the night falls they put their all kinds of wealth and ornaments in a pot and they begin to worship the Goddess Laxmi. On the day of goverdhanpooja they worship the cows, oxen and put Tika, Mala and give delicious food to eat. The brothers and sister also bless each other for healthy long life. In this way they celebrate this festival.

### **c. Teej.**

Teej is the most popular festival of Nepali Hindus women. Nowadays it is also popular in Magar women in this area. This festival celebrated in bhadra Sukla Tritiya in this festival the women worship the god Shiva. The day before the Teej they eat varieties and delicious food but on the day of the teej they have to stay the whole day without food and water. In this festival the married women went their mother home and bless their suitable and qualified husband.

### **d. Shree Panchami**

In this day the people worship the Goddess Saraswati, who was also known as the goddess of knowledge. This day is good for beginning reading and writing for small babies. Also the farmer's begin to planted the seeds of cereals and other crops own his fields.

### **e. Other Festivals.**

In Magar community a part from above mentioned festivals they have also celebrate other festivals among them Maghe Parba, Bhumipooja, Baishak Purnima, New year day, Shivaratri, Krishna Janmastami, Nag Panchami etc. In these occasions and by the nature of the festivals they have been went to the temple, river or any other places for worshipping, god and Goddess. They have been used varieties of food by the nature of the festivals.

## **4.5 Status of Women**

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

Before some years ago most of women are engaged in household work, farming, raising cartels at home. But nowadays they begin to educated. So they send their daughter's to school, they go to the market and other developmental works. In this way the condition of women in this community is improbable in this area.

## **4.6 The Famous Customs and Traditions:**

In rural area of Nepal there are many traditional customs. Which play important role in social mobilization. Among these customs, Parma, pereli, Dhami/Jhakri etc are analyzed below.

### **a. Dhami/Jhakri**

The traditional treatment system of Magar community is Dhami/ Jhakri. If any member of the family was sick first of all they have called the jumping doctor (Dhami). Mainly the jumping doctors treat at night. This is the important and joyful programme of Magat community.

### **b. Parma.**

The Magars of this area worked in the field by each other turn by turn. These types of works are known as the "arm exchange labour" this system makes the work comfortable. And other most important aspect of this system is to make the social relationship strong.

### **c. Pareli.**

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

### **d. Bheja .**

Bheja is the famous social political and economic organization of Magar community in western Nepal. This system plays the important role at the time of festival and soci-economic activities of Magar community. The main aim of this

organization is to study the problems of community and find out the solution. The other way to encourage the Magar people in public activities there is no any rules in this custom but they choose an old person as a post of Mukhiya for keep the organization active. They respect the Mukhiya and also follow the rules of Mukhiya. This organization also works for the society according to their desire.

#### **4.7. Relationship between Magars and other Communities.**

Most of the Magars in this area want to establish the relation inside their caste. But there is the settlement of other ethnic groups like Limbus, Kamis, Brahimins, Damain etc. Social tradition of the Magars is effect by other traditions. In this way the individual traditions, cultures are interrelated to each other. The economic condition of Brahmins is strength then Magar's take helps from Kamies for irons works. The Damais are stitched the clothes of Magars and any way the Magars and are help to Damais and Kamies. so the above mention reasons there is good settlement and good relationship between the Magars and the other ethnicities in this area.

#### **4.8 Continuous Exchange in Culture.**

There is own varieties of culture, social norms and values in Magar community, i.e. birth, naming, fooding, marriage, death, religion god, and goddess, festivals etc. On the other way there is own identification of Magars in Lodging, fooding, housing, clothing, language, family relationship etc.

Modernization and westernization are affect this community and become change in culture clothing and fooding in Magar community. Nowadays they have been to foreign countries for employment and they stay in small families system.

#### **4.9. Economics Activities**

Economic activities are the most important for human life. The economic aspect helps to make human life comfortable. And also the economic condition is more important to manage the human being continuously. We found more differentiations between the ethnic and ethnicity. In Nepal of economic condition strength the agricultural sectors was related. These types of relations are also seen in the study area.

Because of education the lifestyle of Magars in this study area is weak than other ethnic groups of Shantidada. Some of young members of Magars community are in foreign countris for employment.

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

### 4.9.1. Agriculture

The main occupation of this area is agriculture. Most of the families follow the agricultural as the main occupation. But the causes of traditional agriculture system they cannot products enough crops. The optional product like ginger, potato etc support in low percent. But it can not change their economic condition.

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

#### 4.9.1.1. Food Crops.

Most of Magars are depend on their own production but some times their productions cannot support for a year. The following tables shows the food crops productions of Magars.

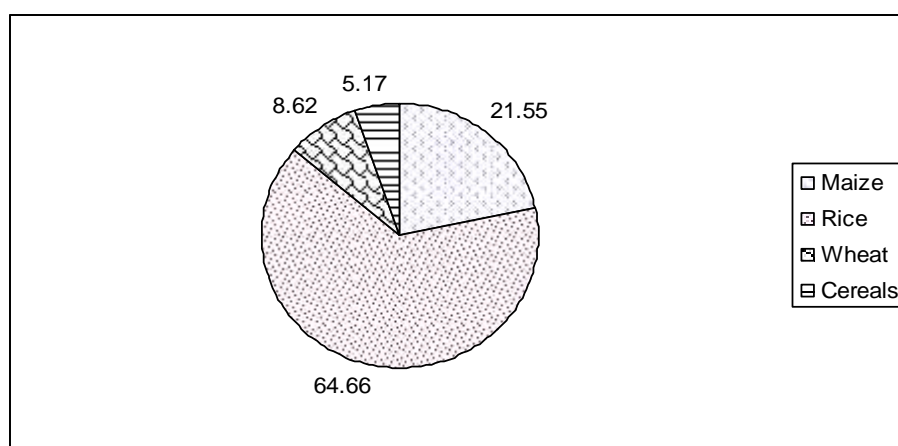
**Table No.4.4**  
**The food crops production of Magar.**

| S.N   | Name of production | Total Production in Muri | Households | Production in percent |
|-------|--------------------|--------------------------|------------|-----------------------|
| 1     | Maize              | 25                       | 5          | 21.55                 |
| 2     | Rice               | 75                       | 5          | 64.66                 |
| 3     | Wheat              | 10                       | 4          | 8.62                  |
| 4     | Cereals            | 6                        | 3          | 5.17                  |
| Total |                    | 116                      | 17         | 100                   |

Source: Field survey 2015

The table No. 4.4 shows the total production of the study area is 116 Muri of 5 households. Among them two households have no field to grow rice and wheat. The table shows that the highest production of Magars people is rice second is maize and wheat and cereals are low in amount than other crops.

**Figure No. 4.4**  
**food crops production of Magar.**



#### 4.9.1.2. Cash Crops

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

**Table No.4.5**  
**production of Cash Crops.**

| S.N. | Crop   | Cash crops in (k.g) | Price(2014/15)Rs.       | Household |
|------|--------|---------------------|-------------------------|-----------|
| 1    | Ginger | 2560                | 102400                  | 5         |
| 2    | Potato | 550                 | any used for households | 5         |
| 3    | Broom  | 1880                | 188000                  | 5         |
|      | Total  | 4990                | 290400                  |           |

Source: Field survey 2015

The table No.4.5 shows the price of the Cash Crops of the year 2014/15. The total production is Rs.290400. It is analyzed according to the price of local market. They spend their income for clothes, food, education and households purposes.

#### 4.9.1.3. Agricultural System

In Shantidada Luitel Gaun's people followed the traditional agriculture system. By the lack of irrigation they have grown up low in amount of cash crops and cereals. They have used traditional instruments seeds and other things. They not tested the soil either. When diseases attack their crops they have no idea to treat it also they have no idea to treat it also they have no idea to select the good seeds of crops too. So it is needed to make awareness about the hybrid of the crops and medicine in this area.

#### 4.9.2. Types of Land.

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

##### a. Khet

This land is most important for the production rice. The land where the people must be irrigate fully. Farmers produce rice, wheat, maize etc. On the basis of production it is divided into four types they are awal, doyam, shim and Cahhar.

##### b. Bari

The land where they can not irrigate fully this types of land is called bari. Mainly in Bari, Maize, ginger, potato etc are produced and also they grow in bari, different types of vegetables like pea, bean, carrot, lettuce etc.

### c. Pakho

In this types of land the people cannot plant the fixed crop. Mainly it is used for green grass for animals.

### d. Jungle

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

**Table No.4.6**

#### land using

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

Source: Find survey, 2015

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

### 4.9.3 Cattle Ownership

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

**Table No.4.7**

#### cattle ownership.

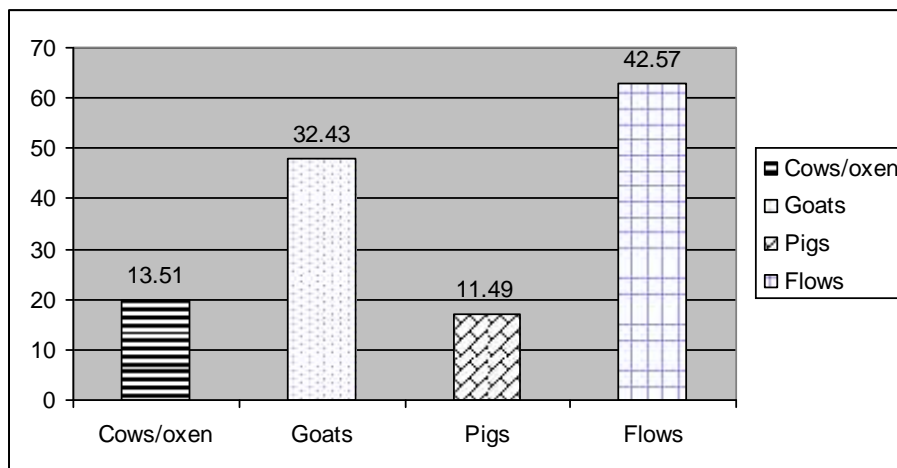
| S.N.         | Animal flows | Number | Percentage |
|--------------|--------------|--------|------------|
| 1            | Cows/oxen    | 20     | 13.51      |
| 2            | Goats        | 48     | 32.43      |
| 3            | Pigs         | 17     | 11.49      |
| 4            | Flows        | 63     | 42.57      |
| <b>Total</b> |              | 148    | 100        |

Source: Field Survey 2015

The table No.4.7 shows that the Magar peoples are raise flows in large number 42.57% among the other animals. They raise goats 32.43% , Pigs are 11.49%,

the cow and oxen are 13.51%. There are no any buffaloes in this area. Because it is difficult to raise and expensive to buy for Magars people.

**Figure No. 4.5**  
**Cattle ownership.**



#### 4.9.4 Daily Wage and Labour.

In the study area most of Magars work for daily wages. Their own production is no support them for a year. In this case they have many economic problems. So they begin to search for the work and also they beg in to foreign countries for employment. The sectors of incoming of Magars community are as follows.

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

| S.N.  | Occupation              | Income in (Thousand) | Households |
|-------|-------------------------|----------------------|------------|
| 1     | Agriculture daily wages | 3-5                  | 2          |
| 2     | Carpenter               | 6-10                 | 1          |
| 3     | Works in I/NGOs         | 11-15                | 1          |
| 4     | Foreign employment      | 16-19                | 1          |
| Total |                         |                      | 5          |

Source: Field survey 2015

The table No. 4.8 shows that the only one member of a house of Magar community is employed in I/NGO's, one household are employed in foreign countries. Only one household works as Carpenter. and remaining households worked in agriculture sector as daily wages. They spend their income in personal purpose households spending and education for children.

## **CHAPTER-V**

### **SUMMARY OF FINDING, CONCLUSIONS AND SUGGESTIONS/RECOMMANDATIONS**

This study was interrelated to the socio-economic and cultural activities of Magar community. Mainly the low number of Magars lived in Shantidada- 2, Luitel Gaun Ilam. it was the chosen place for the study. In the process of the study, field observation, questionnaire, interview's, focus group discussion method are used to get the objective of the study.

#### **5.1. Summary Of Finding**

At the early period the Magars were came to Nepal from different countries as the visitors. They have no any certain destination and chosen the certain place. And they began to settle in western part of Nepal. After some years their achievement should not be fulfilled they thought and they began to migrate in eastern part of Nepal. Like other ethnicities the Magars are divided into many surnames. Their face same like to the Mongolians and they have own features.

The Magars people have their own culture, social norms and values mainly belief in God and Goddess realised their own culture system. Also they have followed the traditional treatment system on Dhami Jhakri, when the person became sick they called Dhami/ Jhakri for treatment some years ago there were the great problems but nowadays are minimized. Nowadays there is single family system.

The condition of economic Magars are very poor. Their production can't support for a year and they begin to work for daily wages. But nowadays most of the young generations of this community are going to foreign countries for employment.

The Magars are rich in culture but the cause of modernization and westernization their culture is beginning to lose. They have also begun to lose their mother tongue.

The Magars do not worship only God and Goddess they also worship the nature, for the protection of families, animals and farming. They have spend more money in festivals. The total customs are compulsory to do in Magar community. It is their policies and laws. But nowadays they forget their policies, laws, cultures and tradition. In this ways it was needed to preserve.



## **5.2. Conclusions:**

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

In this area there is no any improvement agricultural system but nowadays they begin to grow cash crops. When they begin to grow cash crops their lifestyle has been changed.

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

## **5.3. Suggestions/Recommendations.**

After analyzing the fact and figures obtained from the field study some important findings and conclusions were made. Those findings and conclusions reflect some issues that are to judge and consider. On the basic of the conclusion and finding recommendations are made to enrich the socio-cultural and economic activities of Magars in Shantidada-2, Ilam.

- a. The Magar people should be aware about to preserve the culture tradition, language etc, in this area.
- b. They should send their children to school regularly to make their future bright.
- c. The physical infrastructures must be provided in this area.
- d. The people must be aware about sanitation.
- e. Nepal government should be control the Magars people to go foreign countries. For this purpose created the opportunities of employments in local area.
- f. I/NO's and Nepal government should be help to preserve the cultural, traditional activities of Magars.
- g. Technical education and training should be given to young generations of this community.

In this way the Magar community in this area should be aware about to developing the culture and tradition. After that it is possible to make their, socio, cultural and economic condition strong and they can help to develop the country.

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## ANNEXES

### Questionnaire for key Information Survey

1. Name

- a. Sex:
- b. Religion:
- c. Language:
- d. Main Occupation:
- e. Marital Status:
- f. Education:
  - i. Illiterate: .....
  - ii. If literate
    - 1. Primary Level .....
    - 2. Secondary Level .....
    - 3. Higher Level .....

2. Number of family member: .....

3. Information of family

| S.<br>N | Name | Age | Sex | Relation<br>to the<br>head | Material<br>Status | Religion | Education | Occupation |
|---------|------|-----|-----|----------------------------|--------------------|----------|-----------|------------|
|         |      |     |     |                            |                    |          |           |            |
|         |      |     |     |                            |                    |          |           |            |
|         |      |     |     |                            |                    |          |           |            |

4. What is your main occupation for livelihood?

- a. Agriculture .....
- b. Business .....
- c. Employment .....
- d. Others .....

5. Do you have your own land?

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

6. How much land have you?

| SN | Types of Land |            | Land in Ropani | Remark |
|----|---------------|------------|----------------|--------|
|    | Khet          | Pakho/bari |                |        |
|    |               |            |                |        |
|    |               |            |                |        |
|    |               |            |                |        |
|    |               |            |                |        |
|    |               |            |                |        |
|    |               |            |                |        |

7. Have you raise livestock at home?

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

8. if yes what kind of livestock at your home?

| S.No | Kinds of livestock | Numbers of livestock | Remarks |
|------|--------------------|----------------------|---------|
| 1    | Cows               |                      |         |
| 2    | Buffaloes          |                      |         |
| 3    | pigs               |                      |         |
| 4    | Oxen               |                      |         |
| 5    | Fowls              |                      |         |
| 6    | Others             |                      |         |

9. For which purpose you have such animals?

- a. For milk .....
- b. For flesh .....
- c. For minerals .....
- d. All of above .....
- e. Non of above .....

10. What kind of goods have you product?

- a. Cash crops .....
- b. Cereals .....
- c. Vegetables .....
- d. All of the above .....
- e. Non of above .....

11. How long your purpose production support for your livestock?

- a. 0 to 3 months .....
- b. 4 to 6 months .....
- c. 7 to 9 months .....

- d. 10 to 12 months .....
- e. More than 12 months .....
- f. Left for sell .....

12. Please mention annual expenditure of your family?

| S.No | Sector of expenditure | Expenditure | Remarks |
|------|-----------------------|-------------|---------|
| 1    | Food                  |             |         |
| 2    | Treatment             |             |         |
| 3    | Clothes               |             |         |
| 4    | Education             |             |         |
| 5    | Festivals             |             |         |
| 6    | Entertainment         |             |         |
| 7    | Others                |             |         |
|      | Total                 |             |         |

13. Please maintain annual income of your family.

| S.No | Sector of income  | Income in Rs. | Remarks |
|------|---|---------------|---------|
| 1    | Agriculture<br>I. Cereals<br>II. Cash crops<br>III. livestock |               |         |
| 2    | Business  |               |         |
| 3    | Employment  |               |         |
| 4    | Daily wages   |               |         |
| 5    | Other   |               |         |
|      | Total   |               |         |

14. Does the house belongs to you or rented?

- a. Own .....
- b. Rented .....

15. Can you tell about the origin of Magars?

.....

16. Please tell about caste and surnames of Magars.

.....

17. Which festivals do you celebrate?

.....

18. Please tell about the marriage custom of your community.  
 .....
19. Please tell birth and death custom of your community.  
 .....
20. Does any change in your customs nowadays?  
 .....
21. Who are your god and goddess?  
 .....
22. Do you send your sons and daughters at school?  
 a. Yes .....  
 b. No .....
23. If yes in which school does you send your sons and daughters?  
 a. Government .....  
 b. Private .....
24. Any member's of your family works in INGOs government office?  
 a. Yes .....  
 b. No .....
25. In which sector / office he/she works?  
 a. INGOs .....  
 b. Government .....
26. Did you participate any seminar, training and interaction program about public issues?  
 a. Yes .....  
 b. No .....
27. Have you participate in development work in this area?  
 a. Yes .....  
 b. No .....
28. What kind of works have you done?  
 a. Planning .....  
 b. Construction .....
29. Does any members of your family were employed in foreign country.  
 a. Yes .....  
 b. No .....

30. What is the condition of the following basic infrastructures in your community?

- a. Drinking water:
  - i. Good
  - ii. Well
  - iii. A little but not sufficient
  - iv. Shortage
- b. Communication:
  - i. Good
  - ii. Well
  - iii. A little but not sufficient
  - iv. Shortage
- c. Peace security:
  - i. Good
  - ii. Well
  - iii. A little but not sufficient
  - iv. Shortage
- d. Market:
  - i. Good
  - ii. Well
  - iii. A little but not sufficient
  - iv. Shortage
- e. Transportation
  - i. Good
  - ii. Well
  - iii. A little but not sufficient
  - iv. Shortage
- f. Education :
  - i. Good well
  - ii. A little but not sufficient
  - iii. Shortage

31. What problems do you face to develop your community?

.....

32. Would you like to give suggestions to new generations?

.....





