

CHAPTER -I

INTRODUCTION

1.1 Background of the study

Nepal is pluralistic country having multi-ethnic, multilingual and multicultural features. It is clear that Nepal is a country of different tribes, castes and ethnic groups who has their own language, culture, faith, tradition etc. Nepal is rich in diversity such as physical diversity, socio-cultural as well as biodiversity therefore it itself proved that Nepal is a garden of the world. It is situated in southeastern part of Asia between two huge nations India and China. It is a country of numerous and diverse villages having three different ecological regions running from south to north namely Terai, Hill and Mountain. It is located between 26 22' to 30 27' north latitudes and 80 4' to 88 12' east longitudes. It covers an area of 1,47,181 Sq. km with 885 km east-west length and 193 km mean width (CBS, 2002:1). Its population is 2,31,51,423 (CBS, 2002:7). 85.8 percent of total population is living in rural areas and 38 percent people are under poverty line. The per capita income of Nepalese people is \$ 240 per annum (MoF, 2002:8). The gap between haves and have not is still increasing.

Although Nepal is a semi landlocked developing country situated on the southern slope of Mid Himalayan with two third of land occupied by Hills and Mountains, it is a land of multiple cultural diversity and multiple ethnic group which has a long complex and diverse history and social and cultural life of the people has unique features.

In Nepal, there are more than one hundred different types of races and castes. They have different origins and different cultural backgrounds. Among them, the government has listed out 59 indigenous ethnic groups all over the country and divided into five categories. Among 59, Magar is one of the many ancient indigenous nationalities and third largest ethnic group of Nepal. The total population of the Magar is 16,22,421 (7.14percent) according to the census 2001. Magar have been recognized as a simple, polite, honest, brave, and sacrificial in

nature. They are widely scattered within Nepal and some other countries as well. Whenever and whatever they may be; they love to maintain their cultural identity. Magar community is one of the indigenous ethnic-group. They are scattered not only all over the country but also out of the country. They have own religion, language, typical culture, ritual dress, indigenous knowledge, and skills. Sentiment, culture, language and behavior have been unifying all Magars residing anywhere, although Magars of Nepal can be divided into two groups on the basis of origin and cultural practice ie. Bahra Magrat and Athara Magrat. Similarly they can be divided into three groups on the basis of language ie. Magar Dhunt, Kham, Kaike. Their culture and language of one geographic area is little different from another geographic area.

The Magars have mongoloid features and yellowish color. They have their own mother tongue, dress, codes and culture, which are doomed to extinction. Their language is originated from Tibeto- Burman family and is called 'Magarkura'. The numbers of Magar language speakers are only 7,70,116, which constituted 47.16 percent of total Magar population. Magar language has three divisions called 'Kham', 'Kaike' and 'Magarati'. Magars who live in Dolpa district speak 'Kaike', live in Athara Magarat region speak 'Kham' and who live in Bahra Magarat region speak 'Magarati' language. Even the rituals of Bahra Magarat, Athara Magarat and Dolpa are slightly different (Budha Magar, B.S. 20053). The Magar has their own priest within group called 'Bhusal'. Magars are basically followers of Buddhism. Even though, majority of them are Hindu. They have an informal institutions is called 'Bheja' that regulates all the function feasts and festivals in Bahra Magrat (especially in Palpa). It is also an organized body to gain some social goals.

Although Magars have been living in Nepal for time immemorial, the general belief is that they arrived settled large part of the world. There is a variety of opinions regarded how and when Magars arrived in Nepal. It is argued that Magars arrived in different groups, at different times, and from different directions. Even the differentiation between Magar clans and castes also remains unclear. Scholars

also share many different views about the clans and castes of Magar people.

The first written reference to the Magar castes dates back to the 11th and 12th centuries. A hand written book for 1059 that mentions Magar is also believed to have been written by a Magar. In the Dhaulagiri zone, a 12th century Tamra Patra (Copper plate) was found with the words Magar Visaya (Magar District or Area) written on it (The Khas Kingdom, 1988, Shrestha).

According to the Local News Paper, Magars arrived in Nepal in five distinct groups; the first group arrived in the western Nepal after leaving the Mediterranean region nearly 6,000 years ago. They established their authority in the Mahar Valley of India before their arrival in Nepal (Thapa 2042). The second group found their way to mid-western Nepal. Eventually settling in the Magarant region of Palpa and Narayani River, their origins were traced to the Patak Patanjali of India. The third group arrived in northern Nepal by Mustang gulf and eventually settled in the present district of Dolpa, Mustang, Myagdi, Parvat, Baglung, Pyuthan and Rukum. Their arrival dates back 1000 to 5000 years ago. The fourth group arrived in Eastern Nepal; they arrived after their defeat in Sikkim by the Tibetan King of the time. The fifth group arrived in Southern Nepal from the Magadh area of India.

The original place of Magar's was called "Barha Magarat" or the "12 regions of the Magars" (Dor Bahadur Bista, 1976). Presently, this place is known as Satung, Paiung, Bhirkot, Ghartung, Rising, Ghiring, Gulmi, Arghakhanchi, Musikot and Isma which include all of the hill district of Lumbini, Rapti, Bheri zones. It is bordered on the east by the Marsyangdi River or the west by the Bheri river.

According to the Local News Paper, the region of India known as "Magadh" was called "Magarat" and its inhabitants known as "Magar". It is believed that the word "Magar" might have originated from "Maong" and "Maongal". According to Nepali legend, King Pandus youngest queen's (Mandri) father Shalya Raj was Magar. Maclver defines community as an area of social living marked by some degree of social coherence. Of course, a person rarely exists alone. He is linked in many ways to his fellows who form a group. We can not, however, expect a man to

become the member of the entire group existing in the world. He can establish his relationship only with the people who reside near him in definite part of the territory. It is inevitable that people who over any length of time live in particular places should develop social likeness, should have common social ideas, common tradition and the sense of belonging together. This fact of social living and common specific area gives birth to community.

Here the term 'Sanskritization' refers to 'Socialization' process in which low castes people attempt to raise their status in society by adapting the values, rituals, eating habits and dress of upper castes. Ethnic distinctions do not depend on an absence of social interaction and acceptance, but quite often to the contrary they depend on the very foundations on which embracing social systems are built. Hence, the Magar community in general sense are the self perpetuating and self reliant, at least to maintain their ethnic identity. And inter ethnic or inter caste relationship with in a certain geographical area some times proved to be same degree which shows the whole phenomena.

It can be seen that Magars are show becoming acculturated to Hindu culture. They are beginning to forget their own culture and losing their tradition possibly due to modernization, lack of awareness or dominance of Hindu culture. Because of this, some Magars are trying to preserve their culture by raising awareness through organization like the Nepal Magar Association and the Nepal Langhali Association.

Magar certainly do not worship idols of God as other Hindus do. Various forms of their ancestral worship are bajebajai pooja, kalipara pooja, panchakanya mai pooja, banjhakri pooja etc. every such pooja has legend history related to the history of their forefathers. For poojas, they generally choose a hilltop in the middle of the pristine jungle near by village. Male buffaloes, goats and fowls are sacrificed in such poojas.

Now a day, it is not in practice but traditionally Magars were classified into higher and lower castes. They have a custom of marrying among their kith and kin. A man can however, marry his mother's brother's daughter, although it is considered

proper to avoid this relationship. Some Magars (Men and Women) do marry outside of the group also.

The Nepalese history shows that Magars have gained name and fame being a capable fighter in a war. There are several instances in history where Magar and Khas have fought together under once banner for one cause to share the victory. Magars are popular in military services not only in Nepal but also all over the world. Some young Magars are interested to be recruited to military services like British as well as in Indian army.

After the restoration of democracy in 1950, the people of Nepal are once again optimistic but overall economic condition of country has not improved. Political parties spend their time struggling for power among themselves instead of trying improvements. On the other hand numerous seminars are held in the names of tribes, castes and ethnic groups to uplift their life and to preserve them who are considered as a ' background' in Nepal. But solution has not been implemented.

Now Magars have formulated an organization name “Langhali Parivar Sangha” in 2039 B.S. In Central level which later converted into “Nepal Magar Association” in 2048 B.S. There are many other associations under this. The major objective of this organization is to unite and develop the Magar community in respect of social and cultural development. Some extend of; organization has succeeded to gain their objectives.

1.2 Statement of the problem

Today there are a lot of people living in society facing so many problems. Every sector of the socio-cultural practices and traditions are going to be interchanged due to global world. Similarly the cultures, customs, traditions, beliefs, lifestyles of Magar people have been greatly influenced by others. As a result, their cultures, customs, traditions, are also common property of whole nation. It has now been endangered due to acculturation, westernization or modernization etc.

Today there are a lot of people living in society facing so many problems for their basic needs fulfillment. Population in everywhere is increasing day by day but

resources are limited so it has become challenged to the people. It is well known to us that Nepal is one of the poorest countries in the world. Among the total population 42.5 percent population are below the poverty line according to the CBS data (1994) which is provided by the government but in reality there might be more than 42.5 percent of population below the poverty line. In such a condition, some castes and ethnic groups are bound to give up their traditional occupation. They are unable to meet their basic needs (food, clothes and shelter). The government and non-governmental agencies implement the developmental programme to the poor people, but such types of programmes could not reach to the needy people.

Nepal is a Himalayan, landlocked, secular, Federal Democratic Republic lying between the People's Republic of China in its north and the Republic of India in its south, east and west. Nepal is very much rich on its multi-ethnic, multi-culture, multi-lingual and multi-religious people. So it is a state of spectrum. Here are more than 100 caste/ethnic groups in Nepal (CBS 2001). The government has identified 59 indigenous nationalities in Nepal, which comprises 37.19 percent population of Nepal (CBS 2001). Nepal is unity in diversity. Most of the indigenous ethnic groups are economically poor and marginalized. Because they are bound to give up their traditional occupation for not being able to meet their basic needs. Magars are economically poor and marginalized because almost of them are enjoying in agriculture and practice of primitive farming system. They need to change their traditional farming system for their overall uplift. But they have no knowledge about the modern farming system. To cope with changing environment they should adopt different strategies.

Agriculture, service in army/police or recruit and physical labor are the major sources of livelihood of Magar people. Most of Magars are employed as unskilled wages laborer and paid very low. They spend their little money on their unproductive activities like traditional feast, and festivals. These factors reflect the depth of poverty of Magar people. There is co-relation between poverty and

living standard. Because of the poverty they do not send their children to school. Population is growing faster than food production, resulting high population pressure on arable land, agriculture alone could not able to employ all of them. But due to lack of industrial development the rising population has to be depended on agriculture.

Particularly the Magars are poor. They practice primitive farming system. There is no irrigation facility. The land ownership is less than the other caste of people in the village. The production of food grains is not sufficient to maintain livelihood for the whole year. So some young sestetts go to out of country to earn money. Some of them work as wages labors in the near by villages. They get full time employment in agriculture in peak season only, such as plantation and harvesting. There is cottage industry in the vicinity but people have lack of skill so they unemployment. These factors reflect the people to the depth of poverty. There is co-relation between poverty and living standard.

Although government has implemented the development programme to uplift the living standard of the rural people. There is not special programme to uplift the Magar community of Devisthan VDC. Hence the research has focused on socio-cultural and economic condition of the Magar people in Devisthan VDC of Baglung District. More especially the research has addressed the following research questions.

- 1) What is the socio-cultural and economic condition of Magar at Devisthan VDC of Baglung District?
- 2) Why the Magar people of Devisthan VDC are living in miserable condition?
- 3) Do they have their own indigenous skills and practices?
- 4) What problems are facing by Magar community and how to solve these problems?

1.3 Objectives of the Study

The general objective of this study is to assess the present socio-cultural and economic status of Magar people at Devisthan VDC of Baglung District. The specific objectives are;

- 1) To examine the socio-cultural condition of Magars.
- 2) To identify economic condition and socio-cultural influences of other cultures in the Magar community.
- 3) To explore the measures for the uplift of the Magar community.

1.4 Significance of the Study

Magar community is one of the largest ethnic groups in terms of population among 59 ethnic groups. From the very beginning different cultures, beliefs, traditions, norms, values social cultural practices are the foundation of society passes in generation to generation but Magar's social-cultural and indigenous practices are going to be decline. Nowadays Magar's are facing challenges for their existence to conserve their own cultures, beliefs, traditions and behaviors pattern. If there is continuous change and loss of culture of Magars it will come such time that were there such cultural practices in history of Magar will be the discussion topic. The loss of cultural identity can't be brought by any amount of money. Due to the immense diversity, Nepal is considered a very rich country in culture, language and life style because of different castes, tribes and ethnic groups. However, it is important to mention that unity in diversity is the key feature of Nepalese society, which has contributed in national integration and development of Nepal.

No study has been done in socio-cultural and economic aspect of Magar of this study area. The socio-economic change represents the living condition of particular community. Therefore the findings of the study will help planners, policy makers, researchers and development agencies to conduct development programs and further research in similar areas.

1.5 Limitation of the Study

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

- The study is limited within Devasthan VDC of Baglung District, which doesn't represent the socio-cultural and economic condition of whole Magar community of Nepal.
- This is focused on socio-cultural and economic condition of Magars of Devasthan VDC.
- The respondents of the researcher were only from Magar community.

1.5 Organization of the Study

The study is divided into VI (six) chapters. The first chapter is introduction, which contains background of the study, statement of the problem, objectives, significance, limitation and organization of the study. The II (second) chapter deals literature review. The III (third) chapter deals with methodology, which contains selection of the study area and its rationale, nature and source of data, universe and sampling data analysis. Among them the sub-chapter data collection is divided into the household survey observation and key informants. Similarly, chapter IV (four) deals with the findings about social and economic conditions. The chapter is divided into 4 sub chapters, which are the setting, social characteristics, social services and the economy of the Magar community. These sub chapters are further divided into sub groups. The chapter V (five) also contains, the findings about cultural activities and change, which is divided into sub-chapters, which are religious, food and drinking habit, dress pattern; festivals, kulpooja (worshiping ancestors), the life cycle ceremonies and problems of the Magar community. Among them, the life cycle ceremonies are further divided into sub groups like ; birth rituals weaning (Pasni), Sari Cholo giving ceremony (Gunyou Cholo dine), hair cutting ceremony (Chhewar), marriage and death rituals. The chapter VI (six) is related to the summary, conclusion and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

Literature review is one of the important parts of any research. Research cannot be completed without reviewing the related literature. For this, different books, journals, previous research works, reports, acts, articles, plans and policies, other published and unpublished documents related to study or to the subject has reviewed.

The term socio-economic study means “in a system of social stratification, it refers to a combination of various social and economic indices of rank which are made in research studies. The term is often used to deal with stratification in a society with out the need for the assumption that there are distinct social classes.”

According to the Concise Oxford Dictionary (1996); ' Socio-economic' means relating to or concerned with, interaction of social and economic factors. 'Status' is a complex of many elements including economic, political, social, religious and other relationship. It is certainly not easy task to assess the social and economic status of people. The terms 'Socio-economic' status means in a system of social stratification, it refers to a combination of various social and economic indexes of rank which without the need for the assumption that there are distinct social classes” (Bhusan, 1989). The socio-economic status of people is not entirely dependent upon the circumstances of being a wealth, but also upon the circumstances of age, ethnic life style geography and numbers of other variables imposed by the wider national society in terms of constitutional and legal frameworks.

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

Nepalese people.

William, Kirkpatrick with his book, "An Account of the Kingdom of Nepal (1811)" is the first scholar who wrote about the Nepal and encouraged other to establish a tradition to study in Nepal. The other foreign scholars mainly such as Hodgson (1848), Hitchcock (1966), Caplan (1970), Arthor (1979), Blakie, Cameron Seddon (1980) etc have made a study on Nepal and Nepalese societies whose contribute are also must valuable for ethnic and tribe study.

After the restoration of democracy in 1951, foreigner as well as Nepales scholars began to study on the different field of Nepal. Especially when the sociology course was started to teach in Tribhuvan Universtiy (TU) in 1981 it provided further more encouragement the scholars to study about Nepal and Nepalese society.

D.R. Dahal, (1987), in "Rural poverty in Nepal" used to secondary data on land tenure income, food, production and consumption employment, literacy, health and other demographic variables and descriptive method to highlight the dimension of poverty. The found to that population growth, low minimum landing and lack of employment opportunities, poor education attainment, lack of marketing facilities and overall socio-economic structure which favors the rich over to poor, were determinant of poverty in rural Nepal. Getting appropriate solution for those entire frameworks is seen socio-economic development.

Puspa, Neupane (1997) analyzed that the poverty is one of the social phenomena and is determined by illiteracy, working age, occupation, size of land holding, low health condition, low sanitary provision, polluted water supply, low income, unemployment, low participation in decision making are causes of poverty and which are social norms.

Krishna B. Bhattachan (2008) justifies Social discrimination on the group of castes ethnic and gender difference plays a significant in maintaining social inequality in Nepal. The most crucial area of domination against minorities by the dominant group is indeed politics and administration. According to the Nepal Human Development Report 1998 (NESAC 1998:145-6), There is an astonishing continuity

in the predominance of the high caste and specific ethnic groups in state administration since the formation of the Nepali state more than two centuries and a quarter ago, which appear to have occupied 98 percent of the top civil service posts in 1854. More than one century later, in 1969, this percentage came down to only marginally, to 93 percent (Pandey 1989, Seddon 1987:232). At present, of the 454 top civil (Special class and First Class) position, 417 (92 percent) are still occupied by the same groups. In the same way, the structure of the agrarian economy of traditional form is also at the root of poverty.

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

Dor Bahadur Bista (1991:151) has analyzed in detail the relationship between Hindu fatalism manifested in the form of Brahmanism and continuing underdevelopment of Nepal. He has criticized both economic and cultural policies of both the government and donors. He (Bista 1991) aptly writes, 'The Nepali population that has remained untouched by Hindu caste principles is Nepal's greatest treasure. This is very sizeable proportion of the population. But presently they live in the remote areas, at a little above subsistence level, with little or no education and no opportunities to develop and actualize their aspirations. Their values are not the values of hierarchic Brahmanism. They do know the importance of hard work, of endurance, and the role of individual effort in the improvement of ones' circumstances. And they have the positive qualities of strong cooperatives behavior and an appreciation of the general well being and importance of the group or community as a whole. The Jyapu of Kathmandu Valley and the others who are even less affected by Hindu caste hierarchy, such as the Sherpa, Tamang, Magar and Limbus are untapped resources of the nation. Only when foreign aid can reach these people in sufficient quantity and of the right kind, will Nepal genuinely be able to establish the basis of her future prosperity.'

Bista (1967:58), describes the basis of Magar economy in all areas is agriculture. Some also work as craftsmen, either as carpenters or stonecutters, as indicated above. However, the copper mines in the east have closed with the importation of less expensive copper sheeting from India. And were it not for their role in the Gurkha regiments of the Indian and British armies, their self-sufficiency might be endangered.

The present agricultural economy of the Magars is largely self-sufficient. Besides many varieties of vegetables and fruits, they grow the standard food grains: maize, millet, and wheat in the dry terraced fields surrounding the villages along the higher mountain sides, and rice in the wet fields down the slopes and along the river valley.

John I. Hitchcock (1965:15), said the Magars of Baniyan Hill are substance former and back of their food comes from maize, millet, wheat, and barley. They grow carry on sedentary agriculture with emphasis on millet, maize and rice in irrigated land.

Almost all Magar carry on sedentary agriculture with emphasis on millet, maize and rice in irrigated land. They have strong influences of Hinduism. Their house language in Tibeto-Burma dialect called Magarkura. Ibid,p.2.

Bista (1976:64), explains about the occupation of Magar as some Magars also keep sheep and goats, and some work as craftsman. The Magars are living in northern parts have become quite prosperous by engaging in long range trading threat takes them from near the northern border to the Terai.

Magar constitutes the largest number of Gorkha soldier outside Nepal. They have been providing active duty in India, Malaysia and Nepal, getting remitting regular money to their families as well as retired soldiers drawing pensions from various military sources. Quite a number of Gorkha have attained the rank of commanding officers like colonels and majors in India and British regiments as well as in Royal Nepalese Army and Police, where there are even enrolls (Ibid.p. 64).

Shrestha and Singh (1987:104) most of the Magars are craftsman, though some

Magars, who have their own, 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 bee manufacturing Nepali paper.

The Magars animist due to influx of Brahmin from the Indo Gangetic plains they are gradually been manipulated into the acceptances of Hinduism. Today most of the Magars are Hindu tribe in the country. They worship the trinity like Brahmam, Bishnu and other Hindu local deities. They celebrate all the Hindu festivals. Like Dashain, Tihar, Maghe Sankranti, Saune Sakranti, teej etc. (Ibid.p.34).

The important source of income is army service even since 1815, Magars together with Gurung, Limbu and Rai from the backbone of British Gorkha brigade. There are Magar soldiers who have decorated with Victoria Cross (British highest decoration for bravery). They are also working in Indian army. So, sources bring additional income to Banayan hill because there are pension soldiers as well as has been working in army services (Op.cit.; p.17).

Their houses are built according to the style of the areas they live in; most traditional is the two-storey stone house with thatch or in some cases slate roofing. Many of the smaller houses in western communities are round or oval in shape and washed with ochre or reddish mud. Magar houses in the eastern hills are never round and are most often white washed. They have stonewalls wooden shingle roofs and are two storeyed with a verandah along the front.

The Magar sacrifice (Pooja), which are made at the place where it is believed the God live. They sacrifice are made by an unmarried young male called Pujan. The Pujan takes bath and puts on a clean white loin clothes and worships god and godliness. Op. Cit.(p.27).

The Magar are renowned for their honesty, discipline, courage and good honor which accounts them success in military services. Ibid: 64.

Shrestha and Singh P. 105: Noted that by nature Magar are jolly and they enjoy the music, singing and dancing. They have different kinds of dance namely Singaru and Pasari dance. The Singuru dance looks like the peacock dance.

Hitchcock (1966) studied the Magars of Banayan hill found that the population growth rate of this community was higher than the agricultural production to feed them because the land was limited and infertile the younger males join the army to meet food demands of their families.

CHAPTER -III

METHODOLOGY

This chapter deals with the type of research design under which the research had been carried out, the method of data collection deployed, the mode of analysis and the interpretation. This chapter gives the overall insight of procedure of research for the study under investigation.

3.1 Research Design

The research has carried out on the basis of exploratory research design because this study has focused on to investigate the Socio-economic conditions of the Magar and to better understand their lives. Besides, it is descriptive in nature because researcher is intended to present vivid picture of phenomena under investigation. This study has helped to analyze the socio-economic condition of Magar and intend to provide appropriate strategy to improve their living standard.

3.2 Rationale of the Selection of Study Area

For the study Devisthan VDC of Baglung has been selected for several reasons, which are;

- The population of Magar people is higher in this VDC in comparison to other neighboring VDCs.
- No body has studied about socio-economic condition of Magar in this area.
- Devisthan VDC is remote area so the economic condition of the Magars of this VDC is miserable.
- Being a resident of the VDC, the researcher feel familiar with the local people and language.

3.3 Sampling Procedure

Sampling procedure is the process of obtaining information about an entire population. In this study, researcher has selected random sampling.

The Devisthan VDC has been selected for the study. Among nine wards only 3, 4 and 5 wards of Devisthan VDC have been selected for the study because there are more Magar people than other wards. Out of these wards only 15 households of

Magars have been selected from each ward as respondents.

3.4 Nature and Sources of Data Information

The analysis and outcome of the study has based on primary as well as secondary data. The primary data has collected using various tools such as household survey, observation, focus group discussion, informal interview, key informants interview, questionnaires, case study etc. The secondary information has gathered from various sources i.e. VDC profile, District profile, publications, reports, books, journals, articles, population census of CBS and relevant literature from other individuals, experts and other organization and other published and unpublished related research documents.

3.5 Data Collection and Techniques

In other to get desired information and data for the study, following techniques has been used.

3.5.1 The Household Survey

The household survey was conducted using both structured and unstructured questionnaires. A structured questionnaire was used to collect some of the basic information like population structure and called ownership pattern and so on. An unstructured questionnaire was used to collect the data with people of all ages; sex educational attainment, land holding occupation and other socio-economic characteristics of the household were gathered through household survey.

3.5.2 Observation

Observation as a systematic viewing, coupled with consideration of the seen phenomena (Young, 1966). The main and mostly desired tool of collecting information, ultimately understanding the social process and its relation to natural process is obviously the participant observation. It is the best method without any doubt that could gather as much information as required. This study is being conducted by observing the marriage practices, festivals celebration with local people through the non-participant observation.

3.5.3 Key Informant Interview

Key informant interview was conducted in order to collect information about the socio-economic and cultural condition of Magar community of Devasthan VDC. The information that has gathered from the selected people who were considered very reliable in many aspects, like aged people, teachers, local leaders, VDC members, member of civil society from the study group as well as from outside.

3.5.4 Focus Group Discussion:

The focus group method of interviewing has become popular as an intensive technique. It is the effective way to get the reaction of a small group of people regarding the focused issue. The focus groups discussion was held in separate wards with the active participation of old age, women, men school children and poor to know about their perception on social structure, culture, tradition, norms and values, social institution and the challenging factors. The discussion was focused more on participation of old age men and women of Magar community.

3.6 Data Analysis/Interpretation

The help of computer programme has been taken and simple statistical tools like table, graphs, measure of central tendency, dispersion, co-relation and regression analysis, as well as EPI programme have been used for data analysis. Qualitative data have been analyzed descriptively. Quantitative data have been analyzed statistically and descriptively also. The simple statistical tools and techniques have been used in the study.

CHAPTER FOUR

SOCIO-ECONOMIC STATUS OF MAGAR COMMUNITY OF STUDY AREA

In this chapter, the collected data and information are analyzed to find the objectives of the study are and major findings of the study are derived. In this chapter the brief introduction of the Devasthan VDC with Baglung district.

In this chapter, the collected data and information are analyzed to find the objectives of the study area and major findings of the study are derived. The data are tabulated in different titles. Then they are analyzed and interpreted on the basis of percentage to make the presentation more clear and meaningful. In this chapter, the brief introduction of the Devasthan VDC of Baglung district is also included. Social characteristics, social services and economy are also included along with it.

4.1 The Setting

4.1.1 Baglung District

Geographically Baglung district is located in between 28 15" to 28 37" north latitude and 83 to 83 36" longitude. The average altitude of the district is 8500 ft. above the sea level. The map of Baglung district is same as Nepal. It is known as Suspension Bridge by its sub-name. District headquarter of this district is Baglung lies in Far East of the district. Administratively, Nepal is divided into 5 development region, 14 zones, 75 districts, 3 municipalities, 3915 VDCs. Baglung is one of the 75 districts of Nepal lies in Dhaulagiri zone of Western Development region. It is bounded on the east by Parbat, Rukum and Rolpa in the west Myagdi in north and Pyuthan and Gulmi in the south. The headquarter of this district is Baglung. The major rivers in the district are Kali Gandaki and Badigad. Uttarganga, Nisi, Taman, Daram, Kathe Theule, Jaidi, Hugki and Lungli are the sub-major rivers. Administratively Baglung is divided into 3 electoral area, 13 ilakas, a municipality and 59 VDCs. The total area of the district is 1784sq.km. With

average length and wide 82.5 km and 23.82 km respectively. Total population of the Baglung is 268937 with 123528 (45.93%) male and 145409 (54.07%) female according to the (District Profile: 2001). The ethnic composition of the district is heterogeneous. Magars are predominant groups found wide spread in the district. Bahun, Chhetri, and other occupational castes are also distributed all over the districts. Newar and Thakalis are found mainly in the Bazaar sides. Gurung are found as a minor group unequally in the mid-region of the district.

4.1.2 Devasthan VDC

Devasthan is one of the Village Development Committee (VDC) of Baglung district among 59 VDCs. This VDC is located southern part of the district. Devasthan VDC is surrounded Rajkut and Burtibang in the east, Adhikarichaur and Bobang in the north, Boharagaun in the west and Pyuthan district border in the south. The total population of the VDC is 7721 with 3764 (48.8%) male and 3957 (51.2%) female. The population growth rate is 2.27 with 0.95 gender ratio (Census: 2001). The total number of household is 1375 with the average family size 5.62. There are 9 wards with different villages. The area of this VDC is 45.08 sq. km. Devasthan VDC is a study area one of the 59 VDCs of Baglung district located at 3 days walking distance far west from district headquarter Baglung bazaar. There are 8 primary schools, a lower secondary school and a high school in different wards of Devasthan VDC.

The Magar of Devasthan VDC mostly has a nuclear type of family including Husband, wife, and their unmarried sons and daughters only. The type of family in the community is patrilineal (the lineage of children is drawn from the male side of parent). There are many tribes under the heading of the Magar in the study area such as Sinjali, Ramjali, Gharti, Thapa, Roka, Budha, and Pun etc.

4.1.3 The Magar people of Devasthan VDC

The Magars have Mongoloid physical features and to the Tibeto-Burman language speaking family which consists at least three mutually unintelligible dialects. Some

Magars speak Tibeto-Burman, few speak Tibetan and all other speak Nepali at least as a second language but the Magar people of Devasthan VDC speak only Nepali language. The most of the Magar people's house in Devasthan VDC is two storeyed with stone roofs and some them have thatched house. Wall of houses are made of stone. Because of poverty some family members are not found to be properly settled and lack of the ordinary facilities like shed for animals. But many of them have separated shed of animals, which is called Goth. Many have only two rooms one for kitchen and bedroom, other for grain store.

The type of family in this community is patrilineal (the lineage of children in drawn from the male side of parents). The head of the family is male who makes decision for the entire family.

In the study area, marriage ceremony is if preferred within the circles (endogamy types) as far as possible and also interacted love marriage. They celebrate festivals like Dashain, Tihar, Saune-sakaranti, Maghe sakaranti, Tij, Chaite dashain, and so on.

4.1.4 Settlement and Dressing Pattern

Settlement pattern includes not only the geographical location and position of houses such as clusters or scattered and so on, but it also includes the whole way of living such as housing condition, dressing pattern, food habits etc. The settlement of the Magar of the Devasthan VDC is found typical. This area is located at uphill facing north and south and Devasthan VDC has terrace land and a little bit/ few land is plain.

The positions of the houses were found agglomerated but some were scattered in cluster. Every household has shed for livestock and cattle near by their houses.

The Magar people of Devasthan VDC live in the house roof made of stone and khar (thatches) slate. The walls are made of stone and mud, wooder planks, bamboo. They have verandah in front of their houses that were used to welcome the guests and visitors. Most of the houses are two storeyed. A low door way leads to the main floor is for store. There is no good system of ventilation and chimney. Most of

the houses face southeast to get natural sunlight. The male people wear shirt, pant, khadi and female used sari, dhoti, cholo etc. Ornament consists of phuli on their nose, Jhumka, Bulaki on ear, Bala, Chura on their hands and Pote Mala on their necks. The utensils they use are Kasaudi (made of almunium), Karai (made of iron), Tawa (made of iron) and gagri used for water storages.

4.2 Social Characteristics

4.2.1 Demography

Population problem is a genuine problem and there is very high rate of population growth in Nepal. The annual growth rate is 2.25 percent (Census: 2001). Magar people are living in Mountain, Hill and Terai. The total population of Magars in Nepal recorded by CBS, 2001 survey is 16, 22,421 (7.19%). The total population of Devisthan VDC is 7721, where 3764 (48.8%) male and 3957(51.2%) female (District Profile: 2001). In the study area, there were 45 household with population of 265. The males were 128 (48.30%) and females 137 (51.7%). The average household size was 5.89.

Table 4.1: Distribution of Sample Household Population by Age and Sex.

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-14	35	13.21	37	13.96	72	27.16
15-60	82	30.94	86	32.45	168	63.40
61+	11	4.15	14	5.28	25	9.44
Total	128	48.30	137	51.70	265	100.00

Source: Field Survey, 2008

The Age and sex structure provide the composition of total population. The table 4.1 gives the age and sex structure of Magar population of Devisthan VDC. It shows the young population (the age group 0-14 years) comprises 27.16percent. The economically active population (age group 15-60 years are 63.40 percent and 9.44

percent population are 61 years and above.

4.2.2 Age and Sex

Population is the human capital, which plays a significant role in the development of a country or a VDC. It depends upon the types of population a VDC or a nation, where there is more skillful population. It makes greater impact in the change process of the VDC.

During the survey, different age group of people was interviewed. The distribution of respondents of different age group is shown in the table now.

Table 4.2 Distributions of Respondents by Age and Sex.

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-15	0	0	0	0	0	0
16-25	3	6.67	2	4.44	5	11.11
26-35	4	8.89	3	6.67	7	15.56
36-45	9	20.00	6	13.33	15	33.33
46-55	6	13.33	3	6.67	9	20.00
55+	6	13.33	3	6.67	9	20.00
Total	28	62.22	17	37.78	45	100.00

Source: Field Survey, 2008

During the study, different age group of people was interviewed. None of the respondents was from age cohort of 0-15. Rest of the respondents was from all age cohorts. The highest number of respondents was 15 from the age cohorts of 36-45, which held 33.33 percent and the lowest percent of respondents were 11.11 percent, which is 5 in number, who were 16-25 age cohort. There were 7 respondents from the 26-35-age cohort which holds 15.56 percent of the total. There were 9 respondents who were 46-55 and above 55 comprise 20.00 percent each in total.

There were 28 male respondents, which is 62.22 percent of the total respondents where as there were 17 female respondents, which held 37.78 percent. The highest numbers of respondents were 9 male and 6 female from the age cohort of 36-45 and the lowest percent of respondents were 3 male and 2 female from the age cohort of 16-25.

4.2.3 Family Structure and Size

Family means a group of people where relationship to one another is base upon consanguinity and who are therefore kin to each other (Davis, 1948:397). Family regarded as the primary stage of social institution where every child enters into the process of socialization of the community.

During the field visit, two types of families were found in Magar community ie nuclear and joint. The nuclear family consists of married couple and their unmarried children. The join family is a group of brothers' families living together in which there in a joint resident, kitchen and property.

The Magar community belongs to patrial lineage family because the lineage of children is drawn from the male sides of parents. Male and female have equal I decision making process. Men and women go hand in hand in the fieldwork. It is thus seen a gender sensitive family at Magar community in Devisthan VDC.

The table below gives the scenario of the family structure of the respondents.

Table 4.3: Family Structures of the Respondents

SN	Family Structure	No. of families	Percent
1	Nuclear	29	64.44
2	Joint	16	35.56
	Total	45	100.00

Source: Field Survey, 2008

The table 4.3 indicates that majority of sampled families live in nuclear family system. Out of the total 45 sampled families. 29 (64.44%) were nuclear families

whereas there were only 16 (35.56%) respondents from joint families. The data above shows that nuclear family system in Magar community of Devasthan is also common. The family size of the respondents varies from small with 1-3 family members to as bigger as with more than 10 family members which shown in the table below.

Table 4.4 Family Sizes of the Respondents

Family members	Households	Percentage
1-3	5	11.11
4-6	22	48.89
7-9	15	33.33
10 and above	3	6.67
Total	45	100.00

Source: Field Survey, 2008

The number of households with 1-3 family members is 5, which is 11.11 percent of the total respondents. Similarly there are 22 (48.89%) family with 4-6 family members. Similarly 15 (33.33%) family have their family size of 7-9 members. Only 3 families have more than 10 family members, which is a quite big family in this study area. The table shows that majority of families (82.22%) have 4-9 members, whereas 11.11 percent families have 1-3 family members and 6.67 percent families have more than 10 members.

4.2.4 Kinship System

The household kin relation is very smallest unit and primary in kin relation. Kinship is a system that also helps to identify the social position of an individual in the family and progressively through the kin relation and it is called Nata Pata. The rights and duties are sanctioned by the kin position as well. The material giving and taking of cultural patterns also verify the kin identified in kin relations. The kinship as structure enhances the relation with a particular socio-economic status holder family or in a household it can change the position of the person in particular dynamic livelihood. Magar ethnic group have strong kinship system, which has made them very cohesive in

social behaviors as they got together in their rituals and festivals. They have mainly two types of kinship system in their society. The relationships which exist in their society are mainly either by blood or by marriage. Thus they have both blood and marital relationship in the society. The other type of relationship called 'Miteri' fictive as also found in their society. But now a day it is not so much in practice.

The remarkable point in their kinship system is that they do not have discriminatory feeling and practices between rich and poor like in some other caste and ethnic groups. They respect and pay good regards to all irrespective of their economic status and gender. They equally behave to rich and poor.

The relationship established due to marriage is called affinal kinship and the relatives thus related are called affinal kins. The affinal kin are 'Mekhkun' for daughter in law, Bhauju for elder brother's wife. Likewise, 'Bhanja' for son in law 'daughter's husband, 'Mawali Baje' for mother's father and 'Mawali Bajai' for mother and Mama for mother's brother and 'Guma' or Maiju for Mama's wife and usual words. Similarly 'Nimba' is called for Nini's (Father's sister's) husband.

The relationship due to blood is called 'Hada saino' (bone relation) means consanguinity. They are 'Bai' to father, 'Mai' to mother, 'Mijha Bai' for elder brother of father and 'Meje Bai' to younger brother of father. Similarly Baje and Bajai are to grandfather and grandmother respectively and 'Mija' for son. Similarly, 'Bahini' is called for younger sister and 'didi' for elder sister and 'Bhai' and Dajai for younger and elder brother respectively. They respect to all sorts of kins.

In the study area, some of the younger have few (Mit) fictive kin, which is a special kinship system. The fictive kin is considered very respectful. Special care and attention is given to fictive kin. Such fictive kin is established among other caste groups of almost of the same age groups it is believed that the Mit, if he or she were in Bishwokarma caste would help to get rid of from prison (difficult situation). Majhi would help to cross the river and ocean in trouble.

There is a practice of adoption son of brothers or others of the same caste or class if they do not have their own son or child. The reason of adoption is the assumption

that only son can be the stake for their parents and helps to open the door of heaven after the death of parents. In the study area a family was found such type of case.

4.2.4 Gender Roles

Gender situation and roles in the respondents' families were also tried to look at in the study. There were seven areas in which women roles were tried to look at in their family level. The table below gives the data on the gender roles among the respondents' families.

Table 4.5 Gender Roles among the Respondents Households

SN	Responsibility	Decision Making Process			
		Male	Female	Both	Total
1	Farming activity Agricultural work	14	11	20	45
2	Buying goods and daily expenses	16	10	19	45
3	Buying and selling land	15	1	34	45
4	Decision Making of Children	18	6	21	45
5	Children's education	13	5	27	45
6	Property right	12	8	25	45
7	Joining local/ Indigenous social group	30	4	9	45

Source: Field Survey, 2008

In the general Magar women have much liberty as compared to the women of others castes. They have some decision-making roles in the families. They can influence the families to some extent. However, they are also influenced by the patriarchal mentality at the same time. The table above shows that the role of women is not much, still the power lies either with husband or the eldest son. They have very little pay in children's education and sale of land become members of social group and children's marriage as presented in the table 4.5.

4.2.6 Relation with Other Castes

Magars are known to be honest, brave and hard working people and do not want

bother others. They do not trick and intrigue on others. They concentrate just as their work only. They do not raise any unnecessary concern on other's issue. However, they are friendly, but straight and very social. It is observed that Magars in Devasthan VDC have very good relations with other castes.

4.2.7 Sex Ratio

The sex ratio shows the balance of sexes in a population. The sex ratio is 95.95 (District Profile: 2058BS), which is lower than Nepal (99.8 males per thousand female).

In the study area, it was found that few percent of female had got early marriage in the age of 13-18 (Source: field observation 2008). They had got early marriage because of lack of education and awareness. The occupations of most females were household women so they had no knowledge about health education and suffered from diseases than males. That's why the male's sex ration is higher than females.

Table 4.6: Distribution of the Sample Population by Sex Ratio.

Age group	N0.of male	Percent	No. of female	Percent	Sex ratio
0-10	19	7.17	18	6.79	105.56
11-20	21	7.92	23	8.68	91.30
21-30	24	9.05	27	10.19	88.89
31-40	18	6.79	22	8.30	81.82
41-50	16	6.04	15	5.66	106.67
51-60	17	6.42	17	6.42	100.00
61+	13	4.91	15	5.66	86.67
Total	128	48.30	137	51.70	93.43

Source: Field Survey, 2008

The table 4.6 shows the sex ratio of Magar people in Devasthan VDC. The population has highest sex ratio of 106.67 in the age group of 41-50 and lowest 81.82 in the age group of 31-40. The age group of 0-10 has 105.56 and 11-20 have 91.30 sex ratio. Similarly, the age of 51-60 have 100.00 and above 61 have 86.67. The sex ratio of Magar people have 93.43 which is higher than national average (99.8%).

4.2.8 Literacy

The ability of reading and writing is called the literate in Nepal. The CBS also suggests the ability to read and write one's own name as literate. The literacy status of Magar in Devisthan VDC has been presented in table below.

Table 4.7 Distribution of Households Members by Literacy and Sex

Age	Male				Female				Total			
	Literate	%	Illiterate	%	Literate	%	Illiterate	%	Literate	%	Illiterate	%
0-14	17	6.42	17	6.42	12	4.53	26	9.81	29	10.94	43	16.23
15-60	41	15.47	40	15.09	27	10.19	60	22.64	68	25.66	100	37.74
60+	7	2.64	6	2.26	3	1.13	9	3.40	10	3.77	15	5.66
Total	65	24.53	63	23.77	42	15.85	95	35.85	106	40.00	159	60.00

Source: Field Survey, 2008

Table 4.7 presents data on the literacy by age and sex of Devisthan VDC. Total literacy of Devisthan is 40percent. The national literacy rate is 54.1 percent (CBS: 2001). The national figure shows 65.5 percent males and 42.8 percent females are literate, whereas in Devisthan VDC 106 (40.00%) Magar people are literate and 159 (60.00%) females are literate. The figure shows the less literacy rate in the study area, when compare to the literacy rate of Nepal as a whole.

4.2.9 Educational Attainment

Education is a means through which human being may bring a better life. Education attainment is more worked for the younger age groups than for the older age groups. But most of the Magars parents are not well educated so they do not understand the well value of education. In spite of sending the children into school, many of female students are bound to look after children, cutting grass, taming goats and to help the

parents at agricultural field.

Table 4.8 Educational Attainment by Sex of samples HHs.

SN	Educational Level	Male	Female	Total
1	Illiterate	64 (25.60)	76 (30.4)	140 (56.00)
2	Basic Literacy	18 (7.20)	19 (7.6)	37 (14.8)
3	Primary Level	24 (9.6)	25 (10.00)	49 (19.6)
4	Lower Secondary Level	8 (3.2)	6 (2.4)	14 (5.6)
5	Secondary Level	4 (1.6)	2 (0.8)	6 (2.4)
6	Higher Secondary and above	2 (0.8)	2 (0.8)	4 (1.6)
Total		120 (48.00)	130 (52.00)	250 (100.00)

Source: Field Survey, 2008

The table 4.8 shows the literacy level of sample HHs by sex in Devasthan VDC. Educational attainment of this area is not good. The illiterate is 56.00 percent. Among them, 25.60 percent are male and 30.40 percent are female.

The total number of student in different level of school and high school are 73. Among them, 16.57 percent of students have been attending in primary school with 10 percent of male and 6.57 percent of female. About 9.71 percent of people have been attending in lower secondary school with 5.71 percent of male and 4 percent of female. There were 11.71 percent of students have been attending in secondary school, where 7.43 percent of male and 4.29 percent of female. Only 8.58 percent of students have been attending in higher secondary where 6 percent of male and 2.57 percent of female. The less number of female involved in school is due to work in agriculture, taming cattle and lack of awareness among the parents.

4.2.10 Language

The Magar people speak the language of Tibeto, Burman family and this indicates that they are quite related to the people from the North. But Magar people consists at

least three mutual unintelligible dialects. Some Magar speak Tibeto Burman, few speak Tibetan and all speak Nepali as a second language. The total population of Magars of Nepal recorded by (CBS, 2001) survey is 16, 22,421 (7.14 %) of the total population and only 2.39 percent of the total population speak Magar language as their mother tongue. But in the study area, researcher found that none of the Magar people can speak the Magar language among 45 households. For the communication with other castes Magar people speak Nepali language for their daily life.

4. 3 Social Services

4.3.1 Health and Treatment Pattern

Nepal is developing country as well as mountainous with full of remote areas. Nepalese people have not got any facilities who live in remote areas. Among them health service is one. People living in remote areas have less access to health facilities due to lack of awareness. Even in the case of emergency, they do not get proper treatment.

Health status and treatment

Baglung district has a district hospital, 12 health centers (included 9 health post) and 49 sub-health posts (District Profile: 2062). Though district hospital is a major source of health care of the people of Baglung district, people of far west VDCs of Baglung use to come in Tansen hospital of Palpa district for major and serious case because it is nearer than district hospital. In Devasthan VDC, there is one sub-health post. In the sub health post health workers are not available all the time. Due to the lack of education, awareness and not supply of sufficient medicine and well equipment people visit the sub-health post from the distance villager rarely. The health status of the people is greatly determined by many features such as the way of living, supply of safe drinking water, health knowledge, sanitation etc. Most of the people of Devasthan VDC prefer to get treatment from Dhama/Jhakri (traditional healer).

Table 4.9 Treatment Pattern in Illness in Devisthan VDC

Service providers	No. of Hhs	Percentage
Dhami/Jhakri	18	40.00
Sub-health post	6	13.33
Both	21	46.67
Total	45	100.00

Source: Field Survey, 2008

The above table shows that 40.00 percent of the respondents go to Dhami/Jhakri, 13.33 percent of respondents go to health post and take services while 46.67 percent go to health post and traditional healer. It shows that, Magar people have faith over Dhami/Jhakri. On the study area, people of old age group used traditional healer and people of young age use both treatment.

4.3.2 Sources of Drinking Water

In most of villages of Nepal, there is no supply of pure drinking water. In those villages, people get water directly from kuwa and local tap. Some of the villagers have public tap and people get water from it. In Devisthan VDC many water taps were made with the support of an international organization name International Nepal Fellowship (INF). Due to weak management, monitoring, evaluation, and careless of local people water does not come in the tap now. So people use again traditional local tap and kuwa for water. The distance between house and source of water is not far more than 10-15 minutes to walk. In the study area there is no safe drinking water now.

4.3.3 Sanitation

Sanitation is also main component of development of village. There was less number of pit latrines in the study area. So, most of people practices defecation either in the side of road or open field. So the condition of sanitation in households is not well. If they practice to improve their behavior pattern, than the result comes well.

4.4 The Economy of the Magar Community

The factors related to the economy of Magar community of Devasthan VDC includes the land and the food production, family and animal husbandry, salary, and wages, and income and expenditure system of Devasthan VDC.

The word 'economy' means incorporation of various subsistence's on the adoptive strategy of people to make a comfortable living with their environment. Economic organization is the securities of sufficient production of satisfy the desire of societies. Therefore, economic organizations are an evolutionary process and the stages are attached indicate the development of an economy. While discussing the general feature of Nepalese economy, it is found that Nepal is an agriculture country. Most of the population live in the rural areas and adopt agriculture as their means of livelihood.

Actually Nepali economy is agrarian. Almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in Terai and inner Terai parts of the country. Nepal is facing more constrains on the way of development. Geographical and topographical feature of the country presents a big barrier, which has always created obstacles in the development process. In the field of industrialization the country also has not achieved significant progress. Therefore, the level of poverty varies from village to village because of the topographical and land shape variation.

The economic condition of Magar people of Devasthan VDC is poor. The major crops of this village are maize, wheat, millet, mustard seeds, rice and vegetables. There is under employment and unemployment. So the young people have to go far away in search of employment. Most of the young people have to go out of country for unskilled wages labor. Being illiterate they get only unskilled work and earn very little money.

4.4.1 Active and Passive Population

Based on economy, a person who is under 15 years of age is called infant and person who is above 60 years of age is known as ageing person. People of those two cohorts

are known as economically inactive though they might be working at their home situation. Similarly, those who are physically weak and incapable do not engage in work. Thus, these groups who are incapable of working in either agricultural activities or any other income generation activities are known as passive population. Rest of the people of other age cohort in considered fit for work and they are considered fit for work and they are considered to be economically active. The following table shows the figure of the active or passive population of Magar of Devisthan VDC.

Table 4.10 Active and Passive Population in Agriculture

Age Group	Total Population	Percent	Remarks
Children (0-15)	72	27.17	Passive
16-59	168	63.40	Active
60+	25	9.43	Passive
Total	265	100.00	

Source: Field Survey, 2008

There are 72 children, who are under 15 years of age. This age cohort represents 27.17 percent of total Magar population in Devisthan VDC. They contribute indirectly to their family income to some extent, but they are categorized as young, which is passive population only in economic basic. The age cohort represents 90.57 percent of total who are 60 years and above of age are 25, which consist 9.43 percent of whole Magar population where it represents 25.77 percent of total passive population. Thus, the total dependency ratio is 74.23 percent, whereas child dependency and old dependency ratio are 27.17 percent and 14.88 percent respectively. Though, Magar who are above 60 years at age, are strong and work hard to contribute their daily family income. Even though, economically they are called passive population. Economically active populations are 63.40 percent of the total Magar population.

4.4.2 Occupation

Occupation is a factor, which reflects the socio-economic status of a person. Occupation of an individual refers to the kind of work done during a selected refers to

the kind of work done during a selected reference time period (past 12 months). Almost, two third of the sample families involved in agriculture.

Table 4.11 Main Occupation of Respondents

SN	Occupation	No. of Respondents	Percentage
1	Agriculture	34	75.56
2	Labor	7	15.56
3	Services	2	4.44
4	Sales/Business	1	2.22
5	Carpenter	1	2.22
Total		45	100.00

Source: Field Survey, 2008

The table 4.11 shows that 34(75.56%) of the sampled families involve in agriculture. There are 7(15.56%) families, work as wage laborer for their livelihood. There are 2(4.44%) families, who involve in services. Similarly, 1(2.22%) families are involved in Business/ Sales and 1(2.22%) families work as carpenter. This table indicates that Magars in the study area are mainly farmers.

4.4.3 Agriculture Practices in Community

The agriculture is the backbone of the Nepalese economy. The agriculture civilization has been started after the stage of hunting and gathering which has been running up till now. It is being regarded as the primary means of subsistence people within the environment, which includes food grain production, cash crops, livestock and their products. That is natural that every means of production required labour. Since in Nepal, the agriculture is highly labour consuming activity, also particular in the traditional agrarian community.

The topography, climate, irrigation facility and the economic conditions and technical advancement of the area determine the agricultural practices of any places in general. However, agricultural practices of Devasthan VDC are still traditional and

primitive type. Most of the farmers plough their land with iron tipped wooden plough, which is very traditional tool. Oxen are usually used to plough field as drought animals, which is less efficient. All the agricultural activities are carried out manually from land preparation to harvesting crops.

The characteristic of farming is subsistence in nature. There is no even semi commercial type of farming. So the method of cultivation of Devisthan VDC is technologically primitive. They have few agricultural tools and equipment such as iron tipped wooden plough, sickle, spade, and axe etc. Most of their tools are made up of from wooden/bamboo and iron. Agricultural activities of Magars in Devisthan VDC are highly influenced by the seasonal cycle. The major seasons are rainy and winter. They cultivate to crops in the favorable season. Maize, millet and paddy are grown in rainy season, whereas wheat and mustard are grown in winter. Most of the people of Devisthan VDC do not produce vegetables in winter season but they produce pumpkin, squish, potato, cucumber, bean and other vegetables are grown in rainy season. Major crops cropping calendar are shown in the table below.

Table 4.12 Cropping Calendar in the Study Area.

Major crops	Planting	Harvesting month
Maize	Chaitra/Baisakh	Saun-Bhadau
Millet	Jestha/Asar	Kartik- Mangsir
Paddy	Jestha/Asar	Asoj- Mangsir
Wheat	Kartik/Mangsir	Falgun
Mustard	Kartik/Mangsir	Falgun
Potato	Jestha	Bhadau
Cardman	Bhadau/Asoj	Saun-Asoj
Kitchen Garden	All round the year	All round the year

Source: Field Survey, 2008

The table 4.13 shows the planting and harvesting of different crops. The table

indicates that maize is shown in the month of Chaitra to Baisakh and harvested it in the month of Saun and Bhadau in Devasthan VDC. Millet is sown in Jestha and Asar and harvest in Kartik and Mangsir. Paddy is sown in Jestha/Asar and harvest in Asoj to Mangsir. Wheat and Mustard is sown in Kartik to Mangsir and harvest in Falgun. Almost all the people grow in their terrace field except paddy. For the kitchen garden, they sowed many types of vegetables in all seasons, which help to use in kitchen.

Table 4.13 Major crops cultivated by HHs in Study Area.

Major Crops	No. Of HHs	Percentage
Maize	45	100.00
Millet	45	100.00
Paddy	12	26.67
Wheat	45	100.00
Mustard	40	88.89
Potato	6	13.33
Card mom	6	13.33

Source: Field Survey, 2008

The table 4.14 shows that all households grow maize, millet, wheat, mustard etc. Paddy products are 26.67 percent, potato and Card mom products 13.33 percent. Maize, wheat and millet are grown by all household. Similarly a mustard product is 88.89 percent. Maize and millet is sown in the same land. Similarly wheat and mustard grow in same land and same time. Maize, millet, and wheat, mustard have good relation and rotating process. The maize, millet, wheat are used to make alcohol (Jand and Raksi) which are used during the celebration of the rituals and festivals.

4.4.4 Land

Land ownership is still the most important measurement index of wealth in Nepal. Those who possesses large amount of land is wealthy and if not they are poor.

However, the possession of land is greatly valued among the Magars of Devisthan VDC or in study area. Land is continuous source of income and social security but not only as a factor of production. Land indicates the social status and prestige also.

Topographically, the study area is situated at the foothill. The soil of this area is yellowish brown in color. There are rock stones in the Devisthan VDC as well as in the field.

4.4.4.1 Types of Land

The lands of Devisthan VDC could be classified into two categories, viz.

1- Khet 2- Bari

1- Khet

These fields are terraced and fertile. In this type of land, water could be reserve. On these land paddy, wheat and maize are cultivated and some potatoes also. But some people cultivated wheat and some other maize and potatoes. People cultivated paddy in Jestha/Asar and harvested in Asoj and Mangsir. After that some sown wheat and some sown maize. In a year two different seasonal crops can be possible for cultivated.

2- Bari

This type of land is situated a little bit higher compared with Khet. Therefore nature of Bari is dry. Seasonal crops can be cultivated here. Farmers products maize, millet, mustard seeds, wheat, potatoes on this area. In these lands, two seasonal crops maize/millet in summer and wheat/mustard in winter are grown. According to the government land categories Bari belongs to Doyam and Seem, which could be ploughed by oxen.

In the study area, distribution of land is unequal. Most of Magars have little land but there are some Magars, who have more than 30 ropanies of land. The VDC does not have irrigation facilites. The farming depends mainly on monsoon. That is why farming is of rain fed type. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made Magar people lives very difficulty as they work hard for

the whole year, but they get little return about of it.

At the study area, the respondents have 1 to more than 30 ropanies of land. Who have more land, his condition was good and less have weak condition. So the land holding size represents the condition and status of people at the study area. The table below shows the status of land land holding and ownership of the Magar people of the study area.

Table 4.14 Status of Land ownership of the Sampled Households

Areas in Ropani	Bari		Khet	
	Number	Percent	Number	Percent
0-5	20	44.44	6	13.33
6-10	11	24.44	3	6.67
11-15	7	15.56	-	-
16-20	5	11.11	-	-
21 and above	2	4.44	-	-
Total	45	100.00	9	20.00

Source: Field Survey, 2008

The table 4.12 shows that out of 45 households 44.44 percent have 0-5 ropanies Bari whereas 24.44 percent have 6-10 ropanies, 15.56 percent have 11-15 ropanies, 11.11 percent have 16-20 ropanies, 4.44 percent have 21 and above ropanies Bari. As regards the Khet, only 20 percent have their own Khet. Among them 13.33 percent have 0-5 ropanies Khet whereas 6.67 percent have 6-10 ropanies. There is no land to all the households in Khet.

The productivity of Bari and Khet is different. Very few lands have irrigation facilities. So, they have to depend on the monsoon for agriculture. There is no practice of modern agricultural technique and due to the sloppy land and fertilizers are swept by rain.

All these are the factors directly responsible for the low production, which results the poor economy of the village.

4.4.5 Sufficiency of food

The agricultural production in any region generally depends upon the existing ecological belts. The quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plants determines the quality and quantity of crop production. The Magar people of Devasthan VDC use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principles productive sole sources of labour supply.

The staple food of Magar is Dal, Bhat(rice and pulse)/ Tarakari in their daily meal. Once they have shortage of rice, they we other gains such as maize and wheat etc. for their daily meal. Most of the Magar are poor in this area. They work hardly on agricultural farm whole year, even though they do not get enough food to eat and feed two meals a day to their family for the whole year. During the survey it was found that over 70 percent families have food shortage in July to September. As they have food shortage in these months, most of them have borrowed loan either from neighbors/ relations or local moneylenders. They do not borrow money from bank, as the process of borrowing money is lengthy and far away. Because such financial institutions situated in district headquarter. So, they have not been able to utilize the opportunity.

The social practices and behaviors are also equally contributing to food shortage in Magar ethnic groups as they have big feasts, festivals and marriage ceremony in which they expand extravagantly more on wine. Once they have enough food for just few months they forget the food scarcity, and start making wine and expend more on unproductive sectors. Such behaviors in Magar community have aggravated the food insecurity situation among them. Most of the respondents said that the family has to buy grains for their family's livelihood, although they produce more compared to their family livelihood, although they produce more compared to their neighbors, who are non-Magar having almost same family size sells grain instead. One of the reasons is

that they expend their grains more on making local spirit and wine. The food security situation among the Magar will be much better if they stop the over expresses on their traditional rituals, festivals, feast and other religious and cultural practices extravagantly.

Table 4.15 Food Sufficiency of HHs in Devisthan VDC

Food Sufficiency in months	No. of Hhs	Percentage
0-3	6	13.33
3-6	12	26.67
6-9	15	33.33
9-12	7	15.56
Surplus to sell	5	11.11
Total	45	100.00

Source: Field Survey, 2008

The table 4.15 shows that 6 households (13.33 %) have food sufficiency for up to three months. It is meant that those families have to depend on wage earning for more than 9 months. This is the sign of food insecurity among 13.33 percent of sampled families. Similarly, there are 12 households (26.67%) who have adequate food only for 3-6 months. Likewise, there are 15 families (33.33 %) who have their own food grown for more than 6-9 months. They also have to work for other business to manage their livelihood for the rest of the year. The other 7 (15.56%) HHs have adequate food security situation for almost 9-12 months. They have to earn to their livelihood from other business for rest of the months of the year. There are 5 families among the 45 households, which accounts 11.11 percent of the sampled families have food security throughout the year. On the country, almost 88 percent of the sampled families have food in security situation all the year round. It indicates that the degree of food deficit in the Magar community of Devisthan VDC is very severe.

From the above data more than 70 percent of sampled households had good grains

insufficient for whole year. A question arise her how to do they manage their livelihood in case of insufficiency of food grains. The following measured help them to run their normal livelihood in case in insufficiency.

Table 4.16 Source of Livelihood of the Respondents

Sources	No. of Households	Percent
Agriculture	18	40.00
Services	2	4.44
Business/Sales	1	2.22
Wage labor	22	48.89
Pension	2	4.44
Total	45	100.00

Source: Field Survey, 2008

The above table shows that only 18 households have good sufficiency of the total households. In case of insufficiency of food grains of the total households 4.44 percent get additional support from different services eg. Peon, servant and army, 2.22 percent form business/sales and 48.89 percent from wage labor. Every household have to depend upon more than the sources of additional resources during insufficiency of food grains.

4.4.6 Animal Husbandry

Animal husbandry was the backbone of the economy of primitive societies. So, primitive societies were fully dependent upon animal husbandry. Several studies have emphasized the importance of animal husbandry in human civilization many groups of agriculture people shared their inhabited area to cattle raising. Human beings were fully dependent meat, milk products from animal in the hunting, gathering period. It is a general fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepali farmer and animal husbandry in closely associated with forestland. Animal husbandry also

directly supports to agriculture. So, both are complementary to each other. Animal husbandry is important not only to raise their economical condition but also from the cultural and nutritional point of view. The people of Devasthan VDC keep livestock primarily to fulfill the necessities of milk, milk product, meat and compost manure. Except them, oxen are used to plough the field and chicken are used either for meat and eggs or sold on cash.

Table 4.17 Birds, Cattle and Buffalo in Sampled Households

SN	Birds, Cattle and Buffalo	Households No.	Percentage
1	Oxen	2	4.44
2	Cow	3	6.67
3	Oxen, Cow	8	17.78
4	Oxen, Cow, Buffalo	10	22.22
5	Oxen, Buffalo	4	8.89
6	Buffalo, Goat	5	11.11
7	Goat, Cow	7	15.56
8	Buffalo, Cow and Goat	5	11.11
9	Poultry	1	2.22
Total		45	100.00

Source: Field Survey, 2008

The table 16 shows that they keep different type of animals and poultry birds. Out of sampled households (45), 2 families have oxen only, 3 keep only cows, 8 families keep oxen, cow, 10 families have oxen, cow and buffalo, 4 families have oxen and buffalo, 5 families have buffalo and goat, 7 families have goat and cow, 5 families have buffalo, cow and goat, and a only family has a poultry. It shows that most of Magar of Devasthan VDC keeps animals and birds. Though they are economically poor, they keep either animals or poultry, which they think their social security and helps for their

livelihood.

4.4.7 Labour

Labour is one of the important factors of production. Labour is consumed in both agriculture and animal husbandry. So the Magar's economy is labour consuming. The term 'labour input' means the fulfillment of required labour as per necessary. All the numbers of family are directly or indirectly engaged in agriculture or animal husbandry. Animal husbandry needs regular labour compared to agriculture. Almost every members of the family are sharing their work such as preparing food, carrying manure to the field, sowing seeds, collecting firewood, fetching water and fodder from the forest.

Family is the main source of labour supply. All the family members contribute during planning and harvesting season, which needs additional labour. As such occasion, they invite labours from their relatives or neighbors. They practice a labour exchange system, which is known as Parma. Under Parma there is no discrimination in respect of age and sex. Every individual can join it but the return of his or her work expected on the same basis. The next type of labor exchange system is Jyaladari. On this system, the amount of rupees was fixed and labor takes cash by returning his home. In the daily work, even economically inactive populations are also helping hands of family. Boys and girls are allocated different jobs based on their age and capacity. A boy of 12-13 years helps his father in the field and a girl helps her mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children. They start working as apprentices within the range of 5 or 6 years old.

4.4.7.1 Wage Labor

Production from agriculture land is insufficient. So, most of the people are involved in wage labour. In most their food requirements both male and female involved in wage labour. The people who have not any skill were involved in wage labour. So wage labour is source of livelihood of unskilled people. There is no discrimination is wage for same types of work. Most of wage labours take cash in return and some of them

take food grain in return. Most of Magar people go for labour during the plantation and harvesting season. The people who have insufficient food and do not have service always participate in wage labour. Therefore, it has played great role in the economy of Magar people.

4.4.8 Skill

Although, agriculture is the backbone of the national economy, it cannot alone increase the economic status of the people. People do some certain skilled works like weaving (Doko, Namlo, Damlo, Mandro, Thunse) and carpentry etc. which might be additional source of income of Devasthan VDC.

Table 4.18: Micro Enterprise Using Skills of Respondents

Types of skill	No. of respondents	Percentage
Doko weaving	15	33.33
Dalo weaving	3	6.67
Namlo/Damlo	10	22.22
Knitting	6	13.33
Carpentry	3	6.67
None	8	17.78
Total	45	100.00

Source: Field Survey, 2008

The table 4.18 shows that among 45 respondents 33.33 percent are engaged in weaving doko, 6.67 percent are in weaving dalo, 22.22 percent are in namlo/damlo weaving, 13.33 percent are in knitting, and 6.67 percent are in carpentry. But they are not professionals. They utilize their skills to fulfill their domestic requirements. So the skills of these people do not play any significant role to bring change in the economic status.

CHAPTER V

CUTURAL ACTIVITIES AND CHANGE

This chapter deals with cultural activities and changes in Magar community in the study area.

5.1 Religion

Though religion is a highly personal thing, yet it has social aspect and social role to play. It has been powerful agency in society and preformed many social functions. Magar practices their own tribal deities, which consists of worship a number of spirits and some are worship in Hindu deities. On the basis of religious practices it is hard to categories them into one particular religion of Nepalese context. Religion is the beliefs in supernatural power and the nature or types of that power/force mainly based on socio-economic and environmental aspects of the believers that may cause to seen different types of religious practices in the world. But the religion help people to find the answer about the meaning of life, fortuitous happening in human life and the death through which people try to manage own livelihood as well as their day to day life. So they do not invite the Brahmin/Purohit in rituals. They invite their own priest, who is called 'Bhusal' or some invites their sister's or a daughter's husband in rituals and ceremonies. They offer gifts to priest for doing rituals.

5.2 Food and Drinking Habit

Specially, the Magar people of Devisthan VDC are non-vegetarian. They eat grain whole of the year. They use roots and fruits also. Their staple food is ato (wheat and maize) and tarakari (curry). They eat fish, pork, mutton and chicken. They drink alcohol. They make Jand and Raksi in their own house. It is necessary to offer in birth and death and necessary in welcome to guest who, come in home. But, nowadays, tea is used instead of alcohol.

5.3 Dressing Pattern

The Magar's forefathers wear traditional dress. The male Magar wear Daura-Suruwal etc. Female used Cholo, Lungi, Patuka etc. Nowadays males wear shirt, pant, and females wear sari, kurta, salawar. Ornament consists of Dhungri or phuli and Jhumke

Bulaki on their nose, Madwari, Kan Dhungri, Lurke sun on ear. Bahin (Bala Chura) on their hands ring on their finger and Naugedi, Kantha Tilhari, Pote, Mala on their necks. But now, they wear ear ring on the ear, chain on their necks. They do not wear Dhungri and Jhumke Bulaki. So we can say that the Magars of Devasthan VDC are rapidly changing as far as their dress patterns are concerned.

5.4 Festivals

Magar people observed many feasts and festivals. They celebrate Dashain, Tihar, Saune Sakranti, Maghe Sakranti etc.

In the study area the Magar people celebrate Tihar as the greatest festival. During Tihar they worship God Laxmi and play Deusi and Bhailo. They get Tika from the hand of sister and brother. They exchange gift too. They immolate the he-buffalo and chicken during the festivals.

They also celebrate Dashain, Saune sakranti, Buddha Purnima, Maghe Sakranti etc. They do not put 'Jamara' in Dashain. On the day of Dashami they put Tika from their elder relatives. Sister and daughter, who are married, bring 'Kosheli' to parent's house for Tika. In return parents give some money to them.

On the occasion of Maghe and Saune Sakranti they invite their sister and daughter (Chhori-cheli). There is no great change in celebration of festivals.

5.5 Kul Puja (Worshipping Ancestors)

Magar people pray their Kul Devata which is called Kul Puja. They pray their Kul Devata in Baisakh Purnima and Mansir Purnima. They scarify while sheep, red cock in Kulpuja. Some Magar sacrifices female. Some Magar sacrifice red cock, white hen and black she goat.

They believe that Kul Devata helps the well condition of house, family, animal and agriculture etc. They pray in different time period. Some pray per 3 year some are annual praying.

5.6 The Life Cycle Ceremonies

Human life is immortal. Birth and death are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as life cycle also. Such ceremonial activities of life cycle are not an expectation to change and modification but cultural contact and dominance of majority groups gradually brings change over minority.

5.6.1 Birth Rituals

The Magar do not have religious activities during pregnancy period. But the family member know that one has got pregnant they bring to prepare for days of delivery. Then they take of any health worker of hospital at the time of birth. After the birth the next step is 'Nwaran' (name giving). According to the social tradition these Magar people observe the birth pollution for 11 days. They call Bhanja or Bhusal for necessary activities. At the sixth day of baby, they do Chhaiti. They believe that on the Chhaiti the God comes and writes the destiny of the child on its forehead. Thus they maintain a whole night at sixth day by singing and dancing 'Sangini' with lighting lamp. On the eleventh day of birth, the name giving ceremony 'Nwaran' is performed. But if there is any difficult for them on that day, they can reduce to ninth or even seven day too. On that day, sun pani is taken from Bhusal or Bhanja. He gives some sacred words, to it and that is sprinkled to the family and even nook and corner of house by Chhori-cheli.

5.6.2 Weaning (Pasni)

It is the ceremony of rice feeding to the child for the first time. Pasni performed at fifth month of age when the child is a girl and at sixth month of age when the child is a boy. In this ceremony they make varieties of food and feed to the child.

5.6.3 Sari Cholo Giving Ceremony (Gunyu Cholo Dine)

It is the ceremony of new cloth (sari and cholo) giving. It performs in Magar community at the odd year of female child. They invite relatives and neighbor and give party in the occasion of sari-cholo giving ceremony. Her parents and other

relatives put Tika on her forehead and bless for her long and happy life. They give money and gift also. It is highly influenced by Hinduism.

5.6.4 Hair Cutting Ceremony (Chhewar)

Magar perform this hair cutting ceremony when the male child reaches at the age of 3, 5, or 7. The boy's maternal uncle is invited to shave the head of the boy. The hair of the boy is shaved by his maternal uncle without the small tuft on the top of head. Sel-Roti is hung on the ear of child in this occasion. The maternal uncle gives some money and new clothes to the boy. The parents give party to the maternal uncle and other relatives on this occasion. His parents and other relatives put Tika on his forehead and they bless for his long and happy life. But now this ritual is going to be extinct.

5.6.5 Marriage

Marriage and family are oldest and universal institution found in all societies. According to Bogardus "Marriage is an institution for admitting man and woman to family life." In the same way, E. Westernmark says that marriage is a relation of man and woman, which in the case of the parties entering the union and in the case of children born of it. So the pattern of marriage is an important factor in determining the fertility and population growth rate of a society. In Nepal various social customs or laws specify as to whom, how and when one should marry and they differ from society to society and from one sub-group or class to another also. In Magar society, specially two types of marriage system is in common practice.

- i. Maghi Bibaha- The arrange marriage
- ii. Bhagi Bibaha- Love marriage
- iii. Bhagai Bibaha- Marriage by force

Among these the arrange marriage is most common practice among them.

In the study area, there is practice of endogamous type and also exogamous types of marriage. Theoretically they marry with the community except the number of their patrilineage group. According to the tradition they have permitted their children to practice cross cousin marriage pattern which is preferred (the mama or maternal

uncles' daughter). They have the practice of arrange marriage system. Traditionally marriage arrangements were made by parents of couples.

Although in some cases the young people select their own partner before their parents make the arrangements. In the study area there is also practice of intra-caste marriage system.

During marriage ceremony, first of all Swyamber is performed in the Magar community (Swyamber is the ceremony of the formally choosing one's partners and exchanging of garlands and gold rings followed by wedding procession). The next ritual is Goda Dhune washing of the feet of the bride and grooms by the relative and the family. This is done according to the seniority basis and takes a long time to finish as there are many in line. After that they give some gift to bride and grooms. There is also ritual of Kanyandan(giving away ceremony) which is performed after Goda Dhune. After it the ritual which actually makes this couple one is the sindur and pote, where the groom pours sindur on the hair parting and pote on the neck of the bride. At last, the bride is given a tearful farewell and she is sent with her husband and janti to their real house or ghar.

During the field visit it was found that the age of marriage was varied form person to persons. The detail of age at marriage of respondents is presented in table below.

Table 5.1 Age at Marriage of Respondents at Study Area

Age at marriage	Male		Female	
	Number	Percent	Number	Percent
10-14	0	0	1	2.22
15-24	15	33.33	14	31.11
Above 25	8	17.78	3	6.67
Unmarried	3	6.67	1	2.22
Total	26	57.77	19	42.22

Source: Field Survey, 2008

The table 5.1 shows that 2.22percent of female get married at the age of 10-14. The maximum males and females get married at the age of 15-24years. The girls in the

rural community are usually married at the 15-20years. Early marriage of girls invites early pregnancy and high fertility. This table also shows that 33.33percent of male and 31.11percent of female get married at the age between 15-24years. Above 25 years, 17.78percent of male and 6.67 percent of female get married. Before 5 years, there was early marriage, but no it is reducing due to awareness, education etc.

Expenditure on Marriage

Marriage and other social ceremonies are the occasion for the villagers to spend money. People have a feeling of competition to spend money in the marriage ceremony. Sometimes, their expenditure is higher than their income. They feel themselves more prestigious when they spend more money in the marriage ceremony. So it is their compulsion to take loan for the money lender and it takes years to repay the debt with interest. But nowadays it is reducing to spend much money in marriage ceremony.

5.6.6 Death Rituals

Every living being have been facing an unavoidable event of life that is death. In fact death is certain in every life. Most of people accept the death term with the belief of new life after death. The soul of person transfers the new life and goes to the heaven with their parent's activities of life. The unique tradition of Magar community is that they put alcohol (Jand and Raksi) in the mouth of the dead body and put ½ kg (1 mana) rice on the chest. This is done in order to help the dead body's soul to pay fees for crossing the river to reach the heaven.

When some one dies, the corpse is wrapped in a white cloth and used to a bamboo. The dead body is carried to cremate or buried place by the relatives and neighbors.

The burning process of corpse is in tied by his soul and some other close relatives (13 dine dajubhai) too, shave their hair and by finishing the burning process all the participants of the funeral procession take bath in river. After finishing the burning process son of deceased in responsible to carry certain ritual for 13 days. Since he should not touch any one in those days and should not speak to other caste people. He has to do every thing by himself and other preparation is done by 'Chori-Cheli' or 13

dine dajubhai. Son of deceased person have to perform their daily activities like going to the stream, bathing, pay homage to the soul of dead body and cooking food. He is allowed to eat once in a day and they have to feed those persons who had attended to carry deceased body who is called 'Malami' neighbor and relatives also. After the completion of this ritual he will be eligible to mix with society.

From the fifth day to every day, till 13 days relatives and other relatives bring some kg of rice grains, ghee, fruits etc to the house of deceased person. The son of dead person wears white cloths, cap and shoes all over that year. After one year, the son of deceased person change his dress and 'Bhusal' or 'Bhanja' makes him pure by sprinkle of 'sun pani' (gold water) and he starts to wear any colors of cloths.

5.7 Problems of Magar Community

The study brings out the condition of Magars in the remote area. So the difficulties which Magars are facing in this area are discussed here.

-) The main profession of Magars in the area is agriculture but there is not high quality of seeds, fertilizers and the facility of irrigation as well.
-) Though Magars in the study area are skillful, there is no any transportation and market. So that they are unable to use their skills.
-) There is underemployment due to the lack of vocational guidance and unemployment problem as well.
-) They also have sanitation and health hazards due to illiteracy and awareness.
-) They also run out of food most of the time in the year as they use some of the crops for making alcohol.
-) Magars in the study area are highly exploited by the pawnbrokers.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is a cultural mosaic country of the world. It is a small but beautiful in natural phenomena. Nepal is landlocked country but rich in water resources. More than 100 ethnic groups live in different areas of our country. They have their own culture and language. Among them Magar is one of the largest group in the ethnic caste. This study has been based on socio-economic condition of Magar people of Devasthan VDC in Baglung district. Magar is the third largest ethnic group of Nepal, who inhabit in neighboring regions of mainly mid-western and western hilly region as well as scattered all over the Nepal. They speak Tibeto Burman language and live in miserable condition. Magar have their own way of performing birth, marriage and deities of Hindu pantheon as well as Buddhist pantheon also. The main sources of livelihood are unskilled labor, agriculture, service and animal husbandry. They hold small land for farming. The socio-economic condition shows that they are many times worse off than average Nepali.

The main objective of the study is to identify socio-economic condition of Magar people of Devasthan VDC. Due to the time and other limiting factors to study all the aspects of Magar was not possible. So, some problems are specified as a form of research question and specific objectives.

This study is based on descriptive analysis cum exploratory research. Both primary and secondary data have been used in this study and in the case of nature of data both quantitative as well as qualitative data were used. The findings on demographic characteristics in the study area are as follows.

Demography

-) The total Magar population of Devasthan VDC is 750.
-) The average family size of Magar in Devasthan VDC is 5.52.
-) The sex ratio of Devasthan VDC is 93.43. The highest sex ratio of Devasthan VDC is 105.56 in the age group above 61 and lowest sex ratio is 81.82 percent in the

age group 31-40.

Literacy

-) Of the total 60 percent of total population are illiterate.
-) The total literacy in Devasthan VDC is found to be 40 percent, which is lower than national literacy rate (54.1%).
-) Female literacy rate is found 31.7 percent, which is less than national literacy rate (42.8%).
-) It is also found that 40 percent of respondents were treated by Dhama/Jhakri, 13.33 percent by health post or hospital and remaining 46.67 percent by both.

The Economy

-) It is found that paddy, maize, millet, wheat was the major crops production. All households' sown paddy and maize.
-) It is found that 15.56 percent population produces sufficient quantity of food grains for whole year. About 21.87 percent have food grains sufficient for less than 3 months only.
-) It is found that 50 percent of families depend upon wage labour for their livelihood. Similarly, it is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, eggs and sale also.
-) It is found that there is no discrimination in male and female wage for same types of work.

Culture

-) The Magars are Buddhist and Hinduism in religion but their culture is highly influenced by Hinduism now.
-) It is found that, they spent much money in the marriage ceremony, but now a day, it is reducing.
-) It is found that 33.33 percent male and 31.11 female get married at the age of 15-25 years.

6.2 Conclusion

The main objective of the study is to examine the socio-economic condition of Magar people of Devasthan VDC of Baglung district. The literacy rate is higher than national literacy rate. But compare with male, the female literacy rate is low. The female literacy is lower than national female literacy rate. The high degree of illiteracy may be due to following factors. First, they do not know the importance of education. The alternative works are more beneficial and give quicker returns than the education. Being illiterate, they do not get opportunity to do good job. So their socio-economic condition is miserable.

Magar spent their major sources of earning on the unproductive activities. Agricultural pattern is traditional. They could not develop animal husbandry as professional occupation. They keep animal husbandry for the purpose of manure, milk, and meat. The family size (5.52) is higher than national level (5.44). They utilize their indigenous skill to fulfill their domestic requirements since the skill at these people do not play significant role to bring change in their economic status. The Magar of the study area has some traditional skill at weaving Doko, Dalo, Namlo etc. All these above mentioned reasons reflect their root cause of backwardness.

Besides farming, Magar people of Devasthan VDC do certain works, which is the additional source of their income. They engage in service, business, wage labour etc. Although, they do not play significant role to bring change in their economic status, the Magar of Devasthan VDC had their own way and performing, birth, marriage and deaths ceremonies. But, their performing life cycle ceremonies are highly influenced by Hinduism.

Most of the Magar people lack higher education. They were not trained with any vocational education. So, they were compelled to do unskilled wages labour to solve their hand to mouth problems. The nature of these labour are seasonal and pay very little. All the reasons have adverse affect on their socio-economic condition. So, we can say the socio-economic condition of Magar people of Devasthan VDC is very miserable.

6.3 Recommendations

Researcher would like to focus his recommendations towards the policy making as well as program implementation which are not only crucial parts of the community development but also the parts of national developments.

The economic condition of Devasthan VDC is low. They live in very miserable condition. To uplift socio-economic status of the Magar community of Devasthan VDC of Baglung following recommendations are put forward.

-) For the overall development of the Magars, incentives should be taken from community level by themselves.
-) The majority of female are illiterate in the study area. Therefore, formal and informal adult literacy class is required to conduct through NGOs and government sector, which will be provided to be one step push forward for the adult of their community. That will give the incentive to their young children also.
-) The agriculture pattern is traditional. Thus, some sort of intensive type of farming scheme should be encouraged in this area. Agriculture inputs should be made easily available in time and market should be opened for vegetable production. JT and JTA must be sent for their help regularly, so that they could convince about intensive type of farming.
-) Loans should be provided at cheaper rate of interest for livestock, agriculture production and domestic industry through bank or finance.
-) They were not trained with any vocational guidance. So proper training for mobilization of internal resources is required.
-) The government should launch an effective income generation programmes, vocational guidance or skill development training, so that they can easily fulfill at least their basic needs (food, cloths, education, medicine etc).
-) Government should address the issue of social inclusion through the mainstreaming at all level (from policy making level to grassroots level) as a restructuring of the state for prosperous Nepal.

-) Encourage participatory management approach.
-) They are less conscious in politics. Thus, it is necessary to motivate to take part in local politics.
-) Road construction and other facilities should be developed. Institutions instead of traditional healer. For this purpose local health institution should organize a documentary and pumplating.
-) In order to preserve and promote the culture and language of Magar. It should be broadcasted making the program diversified through local, regional and national media and awareness programme should be built in so that they would come into the development mainstream.

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QUESTIONNAIRE

Household No:

Date:

VDC:

Ward No:

1. Name of the Respondents:-

Age () Sex () Education () Occupation ()

2. Marital Status

Married () Unmarried ()

3. Family Structure

Nuclear () Joint ()

4. Total No. of family member.

Sex	Age		
	0-16	16-60	60 above
Male			
Female			
Total			

5. Educational Background

Sex	Education			
	Illiterate	Literate	Class 5-10	Higher Education
Male				
Female				
Total				

Occupation

6. Questionnaire regarding occupation

Occupation	Main	Subsidy
Agriculture		
Foreign employment		
Business		
Wage Labour		
Service		
Other		

Income

7. What is the major source of income of your family?

.....

8. How much is your family annual income?

.....

9. How much do you earn annually?

.....

10. Family's income from other sources.

Foreign employment	Number of family member engaged	Annual income
Service		
Pension		
Other if any		

11. Is this income sufficient for your family?

Yes () No ()

12. If no, what do you do?

.....

13. What is the wage rate for male and female for the similar type of work?

Similar () Different ()

14. Where do you spend your income?

Food () Clothes() Agriculture() Others()

15. Priority on making expenditure

Expenditure	Rank/Amount
Food	
Education of Children	
Treatment	
Clothes	
Purchase of ornaments	
Other(Specify)	

16. Is the production sufficient to meet the annual food requirement of the family?

Yes () No ()

17. How much land do you have in your own name?

18. What are the major crops you cultivate in your land?

Paddy () Maize () Millet () Mustard () Others ()

19. Do you sell your agricultural product?

Yes () No ()

20. If yes, how much?

Muri () Pathi ()

21. Is the production sufficient to meet the annual food requirement of the family?

Yes () No ()

22. If No, how long?

Months ()

23. What kind of domestic animals do you have?

Buffalo () Cow () Goat () Chicken ()

House

24. What type of house do you have?

Jhupadi () Kanchee ()

25. Do you have latrine?

Yes () No ()

26. If yes, what type?

Loan

27. Have you ever borrowed loan?

Yes () No ()

28. For what purpose do you take loan?

Food () Business () Agriculture () Other ()

29. From which source did you get loan?

Individual money lender () Banks ()

Credit cooperatives () other ()

Health and Nutrition

30. Have you ever fallen sick?

Yes () No ()

31. Where do you go for treatment?

Biddya () Dhama () Hospital () Others ()

32. Number of family members use to?

Smoke () Drink () Gambling ()

33. What is the source of drinking water in your area?

Ground Water () Pipe Supply () Others ()

34. How much times do you take food with in a day?

.....

35. Have you ever practiced family planning?
 Yes () No ()

36. If yes, which type?
 Temporary () Permanent ()

Culture and Festivals

37. What are the main festivals?

38. Is there is change in celebrate of festival?
 Yes () No ()

39. If yes, what kinds of changes are there?

40. At what age people get married in your community?

41. What sorts of rituals do you perform during marriage ceremony?

42. What sorts of rituals do you perform after a birth baby?

43. Generally, what sorts of marriage do you in practiced?

Arranged () Love () Other ()

44. What sorts of ritual do you perform for death ceremony?

45. How many family members speak you Mother Language

Decision and Making Process

46. Who is the head of your family?

47. Have you ever given vote or not?
 Yes () No ()

48. What type of programs do you wish government should implement for the upliftment of your community?

Thank you

Questionnaire for key informants:

1. When and where you or your forefather did come in this village?
2. What is the period of mourning?
3. What types of practice do you followed for corpse?
4. Do you have your own traditional dress pattern?
5. What mother tongue do you speak?
6. Do you have your corpse?
7. What is the attitude about treatment, control and care in your community?
8. What is the agricultural system in your community?
9. *Is there animal husbandry in your community?*
10. *What are your major income sources of the community?*
11. *What is the role and status of Magars' in the society?*
12. *Is there labor division between male and female?*
13. *Are there differences in wage rate?*
14. *What are the problems in your community?*
15. *What should be done for solution?*
16. *Are there any differences for celebration festivals in the society?*
17. *How is the educational situation in your community?*
18. *How is the age of marriage and marriage system in your community?*