

SOCIAL AND ECONOMIC STATUS OF MAGAR WOMEN
(A STUDY OF PHEDAGJUNE VILLAGE OF DHANKUTA DISTRICT)

A Thesis

Submitted to the Central Department Sociology/Anthropology

In partial Fulfillment of the Requirements for the Degree of

Masters of Arts in Sociology

Submitted By

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RECOMMENDATION LETTER

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Approval Letter

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List of Abbreviations

CEDA:	Centre of Economic Development Administration
CBS:	Central Bureau of Statistics
NGO:	Non Government Organization
INGO:	International Non Government Organization
VDC:	Village Deveopment Committee
UNDP:	United Nations Development Program
UNICEF:	United Nations for International Children Emergency Fund
SAARC:	South Asian Association for Regional Cooperation

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CHAPTER-1

INTRODUCTION

1.1 Background

Nepal is a small landlocked country bounded to the north by china and elsewhere by India. As a least developing country, the per capita income is \$210, which is one of the lowest among the world. About 80 percent of the population resides in the areas depending mainly on agriculture of the total population. 40 percent lies below the poverty line. It is estimated that the total population of Nepal is 22,903,598. There is 11,466,500 female constitution 50.65% of the population (PRN 2000). Studies on women's status have revealed that women are (i) regarded as second class citizen, (ii) decimated against in social, culture, and economic, religious and political fronts and (iii) oppressed, exploded and dominate as a result of Hindu Culture (CEDA 1979).

In the past, women were considered as a second grade citizen in most of the countries and this situation is still prevalent among the under privileged countries. The status of women is not recognizes as individuals revealing their own identity despite the fact they are as human as men. The more difference in physical structure does not make it necessarily one sex to lose complete human identity and feel inferior to other sex. Harmonious co-existence should be a guiding principle in such relationship between man women without any kinds of discrimination (Subedi 1993). Child mortality rates are important, indicators of status of women. Independence accrued to women varies widely among countries and respective religious. Nepal is a patriarchal Hindu country where tradition and culture envisaged men as a superior being. Although religious mythology has established women in the higher position of the society, the situation is just the opposite in reality. Social and economical constraints are highly persistent with discriminatory laws which advocate unequal opportunities for women (Acharya 1995).Shtri Shakrti(1995),reports religion, law, tradition, history and social attitude based on patriarchal and matrilineal super structure of the social system limits women's participation in public life. This is fact that less than one percent women are involved in professional management and household decision making position in the country and the major decisions are mainly made by men.

Since the beginning of society women have played record of their role in various activities, No systematic record of their specific role in the point ventures and programs is available. But this much is definite that today's pattern of female labor did not develop overnight. The labor of the women from the lower social ranks occupies an important place even now as in the old days. The economic condition of women at present hence is function of the family economy run by men. Family gives her shelter she depends on it. What income or property accrues to her is not a wage for her day to day care nor is it a dependent for her active partnership in pre-production of domestic capital, nor is it even a legal right, housewife receive a responsible share of the value that she produces as cook, house wife a caretaker of the child, as a nurse a washer woman as a labor in the field or livestock work. These services that have their own social value, the women renders free in the name of family necessity (Pokharel 1982).

The position of women also differed from one class of people to another in the Nepalese Society. The stratification has been obvious in different spheres of the Nepalese life. The social life among the people of the lower strata, the rigid character of social stratification was more conspicuous and marked. In the Nepalese society women belonging to the untouchable group were mostly exploited in spite of the fact that the position of women in the class was higher. As analysis of the position occupied by the women of Nepal. It could be said that they were nothing but only the means of entertainment. The status of women was quite insignificant up to 1951. Their rights and privileges were negligible (Shrestha 1950).

The Nepali women have lower hand at every field of society. They are extremely exploited as this discrimination begins at birth and continues to the tomb (Shrestha 1994). It seems that among the high caste groups also authority structure is male dominated. Women cannot make their own decision and they have no independent source of income for livelihood. They do not have any means to maintain the daily expenses unless they get married. The social status of women differs greatly among various communities of Nepal. So it is difficult to speak of the status of average Nepali women. The ethnic variation can be identified in the context of women's participation in activities beyond the domestic ethnic/caste groups in Nepal each may be said to have a distinct culture of their own though they may share a common

language and history. In other words, it is difficult to present a unified and coherent picture of the Nepali culture vis-a-vis is the women of Nepal (Dahal, 1996).

The SAARC countries are heterogeneous in their charter. It is the most populous regional grouping in the world in which the women population constitutes half of the total population. So to promote understanding among people of the region and also to bring SAARC women together in their struggles to get a rightful place in today's world the creation of technical committee on women Development by SAARC is considered to be of paramount important. In Nepal women Development SAARC Division was created under the Ministry of labor and social welfare in 1987. Its primary responsibilities are to fulfill the commitments of SAARC in women Development and promotion of women development activities in Nepal. Recently, the women Development SAARC Division was changed to women Development Division which is under the Ministry of labor and social welfare. (Aryal, 1990).

It is not worthy that Nepalese women have an equal right to vote and participate in the political life of the country, but it is not found to the same extent in practices. The theoretical guarantee has not been changed into the practical one. Women status is lower in political, social, economical, cultural and educational field of today's Nepali Society. The labor force participation rate of women in Nepal is relatively high (60%) but most of them (95%) are employed in low productivity agriculture sector. They are mostly unpaid family labor and are involved in traditional household activities participation of women in modern and more productive field is less than 70 %. (Beijing plus Five 1992).

A complex society like ours with a multiplicity or religious and cultural traditions and a variety in family structure does not easily permit us to generalizes about the status of women in Nepal as such, but it can be stated without reservation that Nepal women from the communities high in the Himalayan region to those of the lowland in the southern Teri reason are exploited and oppressed (Subedi, 1993).

Due to prevalent gender discrimination, women and girls receive inadequate amounts and quality of foods performs excessive lab our and have limited access to health and family planning services. The poor health among women is also a consequence of many closely spaced pregnancies. For subsistence farming families, large families are

and economic and social asset, the expectation that some children may die encourage parent to have more children. Sons are particularly desired; therefore parents who already possess many daughters may still keep trying to produce a son. (UNICEF, 1996).

Political freedom and the ability to participate in the life of one's community are capabilities that are as important for human development as being able to read and write and being in good health, political freedom empowers people to claim their economic and social rights while education increases their ability to demand economic and social policy that respond to their priorities. (UNDP,2002).

The Magar is one of the important ethnic groups of Nepal. They participate in all the military success of the house of the Gorkhas. Although they had less sympathy for the government. They are still very loyal to the house of Ranas. They are practically Hindu according to the traditions of the country. According to the traditions accounts central Nepal had been rightly regarded as the home of the Magars. But they could be of course found all over the country. Generally speaking certain district is usually regarded as the strong hold of certain group where the finest specimens of that particular race are usually to be found. The Magyars were divided into the following sub title of Rana, Thapa, Ale, Pun, Burathoki and Gharti. The first three were superior tribes than the others both in matters of physique and breeding. It is generally understood that the Ranas of Mager had been ones Thapas but later on, it had changed its clan name from Thapa to Rana. It seemed that the Ranas had always been considered the elite of the Magar race. The Ranas, Thapa and Ale is is sub title of Magyar caste,for later three tribes Pun, Burathoki and Gharti did not speak the original Magar languages and they were also somewhat different in appearance. The Burathoki and pun is very few and limited in number, but they were very much liked by other people. The Magar observed their own customs at the time of the birth and death. The Magar participated in all major Hindu festivals such as the kali festival celebrated by the Gurkhas and in addition to it they observed a number of ethnic group's festivals. Theoretically, the Magar could marry anyone within the Magars community except members of their own lineage.

When a Magar died, he was either cremated or buried on the occasion of the dead. They customarily departed soul to come and receive the ablation on the fifteenth day. On that day they went to go a forest and offered meat of buffalos, goats, rice, bread and liquor to the departed soul. Their and kith also assembled there with a bottle of liquor. They performed Puja and the mourning came to an end.(Shrestha,Bimala1997).

The basis of Magar economy is agriculture which is largely, self-sufficient. They usually grow corn, millet, wheat, buck wheat in the dry terraced field surrounding the village along the higher mountain slopes and rice in the wet field lower down the river valleys. The Magar of middle and western Nepal laid claim to an exciting role in Nepal's formative history. Their kingdom was one of the very strongest of west Nepal and around Palpa District during the time of 22 and 24 rajya principalities (17th and early 18th centuries). Although a little of data, show the number of Magar people are geographical spread of the total 2,54,674 the majority over 145,000 were counted in the western hills, with some 42,000 in the eastern hills. From the eastern terai the number of Magar declined from over 15,000 to a more 17 people in the far western terai. There were 310 more found in Kathmandu valley (Bista, 1976).

1.2 Statement of the Problem

Nepal being a rigidly patriarchal society with the Hindu dominance has the social structure, which assigns women to restricted role within the inside work of household, domestic chores and family responsibilities does not encourage the women to venture into enterprises, still women have been able to make their mark field of the society. More and more of them are crossing these social hurdles to emerge as the entrepreneurs.

Women in Nepal lag behind men in many aspects of life. There are various discriminations between men and women. Society always encourages men for their betterment of life where as women's are always discouraged. It shows the great differences and gap between men and women has not seen to fulfill in the near future. (UNFPA, 1993)

Nepalese women account half of the total population of Nepal. They are contributing to their family through their social and toil. But their contribution has been ignored

and their social, economic and political situation with the four walks of their house performing various duties to prosper him future of their children, husband and the whole family. They are underprivileged and backward in terms of their social and economic standing compared to their male colleagues. They have become the victim of gender discrimination age-old, social practice. Hindu culture and traditions prevailed in our society. In our society education for girl child is considered unnecessary and they are taken as a family's liability. According to the CBS (2002) the female literacy rate is 42.5 percent and male literacy has occupied 65.1 percent. Similarly mortality rate of Nepal is one of highest in the world. Life expectancy at birth is 59 for men and 57 for women (CBS 2000). If the developed countries, women's life expectancy is higher than that of men.

Women issues have been the major concern of every government whoever comes into power. As per 1991 census women constitute 50.6 percent of the total population of Nepal. Therefore, this important part of the society is getting minimal access to resources information and services both within and outside household. This indicates that women suffer from discrimination and have to face unequal social and economic conditions. Their status in terms of economic social and legal aspects is much lower in the society.

Across the cultural diversity, the majority of communities in Nepal are patriarchal – a women's life is strongly influenced by her father and husband – as reflected in the practice of patrilocal residence, patriarchal descent and by inheritance systems and family relations. Such patriarchal practices are further reinforced by the legal system. Marriage has an overwhelming importance in a woman's life. The event of marriage determines almost all her life options and subsequent livelihood. According to the predominant Hindu tradition, marriage is essential for all whether man or woman. While a man's life is not considered complete without a wife, a woman has no option but to marry. Early marriages are rooted on both the concept of purity of the female body and the need for helping hands in farm and households. The traditional concern over the purity of women's body limits female's mobility. Marriage is understood as a social contract between two clans rather than the personal affairs of the bride and groom. In addition polygamy, though outlawed can still be observed especially in the rural areas of the Terai. (www.laligurans.com/womenskilled/nepali-women.htm).

Nepal is a country of great geographic, cultural, ethnic, religious diversity. Across the diversity, the majority of communities in Nepal are patriarchal. A women's life is strongly influenced by her father, husband and son. Such patriarchal practices are further reinforced by the legal system. Marriage has a great importance in women's life. The event of marriage determines the way of her life. The early marriage generally depreciates the women's life. A woman's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status. The status of women is determined by the patriarchal social system, values, and women's right preserved and protected by the state, and state policy for the development of women. Women's relative status, however, varied from one ethnic group to another. The economic contribution of women is substantial, but largely unnoticed because their traditional role was taken as for granted.

In Nepal various studies have been conducted and all those studies have emphasized women participation in development process and income generating activities. But women household burden and their involvement in productive sectors are not sufficiently reported so far. They perform nearly 25 percent more works than those of men but their consistent workload is never accounted in National level. The reason is that they are seen as a house maker and outside activities go to the male's land which is a key factor of women under valuation. After the restoration of democracy in 1990 the constitution has given some space in politics and it has also granted equality to women. But the women's situation has not changed as stated in constitution. Women in rural area work heavily from morning to twilight not caring the season. They have been bearing double responsibility of household work. But they are always behind the men. The entire household burden depends upon women. Despite their great contribution both in the family and outside economic fields they are still under privileged and their labor is valued with low respect.

Many studies have been conducted on the similar theme but most of these are concerned in rural area. This study is also conducted in rural area to find the status of women in society. Status is a multi-dimensional concept and it is the status of the male and female. Thus the present research has tried to answer the following questions:

-) What kind of education/household economy of women?
-) What is the role of Magar women in decision making within their own household?
-) What are the other activities that the Magyar women perform within household and in their society?

1.3 Objectives of the study

The general object of this study has been finding out the socio-economic status of Magar women of Phedagjun village. The specific objectives of the study are mentioned below:

-) To find out the socio-economic and demographic status of Magar women.
-) To study the change taking place and problem that Magar women have been facing.
-) To find out the gender roles among the Magar community within the household and the largest society.

1.4 Importance of the study

Women in our country, society and communities are neglected by social norms, gender discrimination, rite and rituals and traditional mentality of men towards women. They always behind national plans and they have not their soil identity in the society. The speed of social or economic development never accelerates until the contribution of women is not considered valuable. Women play a significant role in the development of a nation. Their involvement is vital at the household. Society and the national level also. Women's activities are spread over various sectors of society, productive as well as reproductive, thus the Nepali women are discriminated in economic, social, culture, political and legal spheres, most of the equal right activities agree legal discrimination is the main source of other discrimination. So, the main importance of social and economic status are follows:

This study has emphasized the prevailing situation of women of the VDC and suggests appropriate measures to enhance economic and social positions at the grass

root level. This study will be helped government officials, gender activities gender experts and other researchers to contribute in eliminating so gender discrimination.

This study will be also help to the planner NGOs, INGOs and other institutions that are really doing and conducting work for women's concerns as well as hoped to be very helpful for these who like or are interested to know the Magar women of Nepalese.

1.5 Organization of the study

This thesis divided into five chapters. The first Chapter deals with the background of the study, statement of the problem, objective of the study, important of the study and organization of the study. Chapter 2 is related with Review of the literature and conceptual framework. Chapter-3 is about research methodology and it includes research design, study area/ site and rational for selection, the universe and sample, nature and sources of data, data collection techniques, interview schedule, observation, key interview, data analysis and presentation of Magar women and limitation of the study. Chapter-4 consists of Demographic social and economic status of Magar women and their family and the last chapter-5 consists of summary and conclusion.

CHAPTER-2

REVIEW OF LITERATURE

This chapter mainly exhibits the available literature related with the component on sociological, economical and cultural aspect of women. Review of literature gives a clear notion as to what is relevant for the researcher in order to get the findings. So, it is necessary to review important books. Hence some of them are reviewed here:

Boserup 'women role in economic development' was published in 1970. The book contains pioneering analysis of women's agriculture relates the impact of economic of the sexual division of labor between male and female, man as bread, winners and women as homemakers. This book has shown the economic role played by women in the economy of all underdeveloped and developing countries. She writes in 'in many countries of their many parts women have played pivotal role in supporting the family through their significant economics contribution.

Dr. Meena Acharya and Bennett in their book ' Women and Subsistence Sector Economic Participant and Household Decision Making in Nepal 1993' have listed some important finding which contains the women's participation in economic activities and their decision making power in the household. Naturally the rural women's total work burden is extremely high at an average of 10.81 hours per days as compared t 7.50 hours per day for man. Although the employment survey has revealed that rural women had worked only 25 percent of total days of paid employment.

Mrs. Pratibha Subedi in her book ' Nepal women Rising 1997' writes about women's contribution on family livelihood ' eighty percent of the material need of household in Nepal is produced by the members of the family themselves and major parts of that are produced by the women. Only 20 percent bought outside the house. This type of subsistence economy the contribution of women covers economy 50 percent of the household income. Men have defined what is 'work' and how work is valued. All that women do at home is not define as work and it is not given any economic values.

Caste plays an important role in women's values socio-economic condition because the socio-economic activities are confined according to their caste and ethnicity. 'The extent to which women are dominated and oppressed however, varies considerably. The most important factors here appear to be social class of the household and to such facilities as education prevails as in many rich person and land owning household, the chance of greater degree of emancipation are more substantial. This however, can be significantly affected by the conventional expectation and behavior pattern particular caste and ethnic groups. Thus, this is a strong tendency in high caste. Hindu families and particular among Brahmins for women treated more unequally and to be socially oppressed than among the tribal groups e.g. Limbo's, Magars, Gurungs or even so called 'untouchables' (Seddon 1987 p-1993). It is important to deal with marital status, daughter in law. These two roles, in a Hindu society simply vary different relationship between the women and her social environment (Acharya 1979: 21).

In Nepal's women are daughters, wives and mothers, but are not recognized as individuals with their own identity, despite the fact that they are as human as men. Society has regarded women to the lowest rank and to a submissive, role, confined to the home and form and their responsibilities there maternal function. They are discouraged and prevented to take part in public life (Subedi 1993).

Traditionally women's responsibilities have been restricted to at home working, cleaning, child bearing, and child rearing and looking the house, women are considered to be weak, value able, and dependent on men (Gurung 1999).

In the Kirati, Magar, Tamang, Sherpa and other hill/ mountain culture groups there are no such restrictions imposed on women. There is freedom of courtship, singing, dancing, and walking etc. before marriage. The cultural status of the women is high, generally, these women play a prominent role in the question of marriage, divorce and remarriage (Ghimire, 1977).

The higher the economic condition the higher the tendency of household keep women households sphere. The poor the farmer women are the greater their role subsistence farming. This is especially true in orthodox. Hindu families' gender based agriculture work and resources are the function it is the social classes with great autonomy to

poorer women. Women of poor economic status work longer hours per day and more days per year (Ashby, 1981).

Empirical data have proved that situation of Nepalese women is too severe to compare with men. Woman's situation is very poor in health, education, participation, income generation, self-confidence, decision-making, access to policymaking, and human rights. The insurgency for more than 10 years between the State and the rebel has further widened this gap. The health status of Nepal's people is one of the lowest in the South Asian region and this is particularly true for females. Nepal is one of the countries of the world where life expectancy for women is lower than that of men. One fifth of women get married in the early age of 15-19. As a result of their premature pregnancy the deaths of women have been occurring in a very high. High birth rates, low life expectancy, high infant and maternal mortality rates and high death rate indicate the poor health status of women. National statistics shows that women's literacy rate is 30 percent while 66 percent to male and the national literacy rate is projected as 40 percent. The enrollment of women in higher education is only 24.95 percent. Women's involvement in technical and vocational education is also lower than men. This is due to the social norms and culture that we follow also. As in rural areas girls are considered as "paraya dhan; (others property) and they don't get the opportunity to get education. A large part of women's work is not considered as economic activity. As a result only 45.2 per cent of women as compared to 68.2 per cent of men are classified as economically active. Women's average work burden has increased slightly over the past 12 years from 10.8 hours per day in 1981 to 10.9 hours per day in 1995. Men's average work burden presently is 7.8 hours a day, 3.1 hours less than that of women. Women's participation in the informal sector has increased significantly in both urban and rural areas - for example vending, petty trade liquor making and vegetable selling are some of the more common employment ventures of women. In rural areas, the employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs, as well as in the government sector and mostly in low-level positions. There are very few women working in professional work in Nepal. They may study the law, but few are able to enter the profession. Women's representation in the bureaucracy is also very low. Only one woman so far has served

as ambassador. After 1991 not a single woman has been placed in the diplomatic corps. Limited participation in politics, bureaucracy and judiciary does not stop women from making a remarkable contribution in the decision-making process at the household level. Women serve as decision-makers in farm management, domestic expenditure (food items, clothes and other expenses), the children's education, religious and social travel, household maintenance and also capital transactions. However, women's decision-making roles seem to have declined in recent years. Although some 42 percent of the Nepalese women are literate, and 60 percent of them are said to be economically active (CBS, 2003), participation of women in politics is negligible. Women excluded economically, socially and politically in Nepal. Those women who are in the frontline and may be working in high profile may be benefited, but they are very few and their voice is rarely heard

Throughout Nepal land inheritance is patri-lineal. Married women are given rights over land property sufficient for their support during their lifetime but never ownership (Acharya and Bennett, 1981).

Decision making is also influenced by ethnicity. We find variation in different communities. Women's decision making power is relatively high in Rai, Gurung and ethnic communities than in Brahmin and Chhetri. It has been found that the weaker the Hindu value, the stronger is power in both time use and decision patterns. In other two groups women decide what to do and who is to go where. (Acharya and Bennet, 1981).

Acharya (1994) stated that women have played important roles in the modern political history of Nepal, but without a gender perspective, the political upheavals of 1990 also saw the involvement of women at a large scale, but when it come to the formulation of the constitution women were unable to achieve full gender equality. Despite the momentum gained in women political access after the adaptation of a new constitution in 1990, the participation of women in various spheres of public life, both within the government. And outside has been relatively minimal. The constitution has made provision for 5 percent of all candidates running for parliament to be women and there is a special provision for nominating three women to be upper house.

According to election commission (1999) women's representation in local government, Institution show that in the total representation, the share of women in district councils is 1.5 percent in district development committees it is 6.7 percent in municipalities 19.5 percent in village development committees in 77.7 percent in village councils is 2.1 percent and ward committees is 20.0 percent.

Society maintains that the husband is the wife's god and her only duty is the wife's appease him. The patriarchal family pattern continues and the prevalent social system requires women be both protected and controlled by their male counterparts.(UNDP, 2002).

The *Kirati, Magar, Tamang, Sherpa* and other ethnic groups of Nepal have their own culture. Generally, in these ethnic groups women play a prominent role in the question of marriage, divorce and remarriage. There are usually no restrictions imposed on these women. There is freedom of courtship, singing, dancing, etc before marriage. The cultural status of these women is high (UNDP, 2002).

Bista (1976) explains about the occupation of Magar. As some Magars also keep sheep and goats, some work as craftsman. The Magars are living in Northern parts have become quite prosperous by engaging in long range trading that takes them from near the northern border to Terai. They depend on agriculture, they grow the standard food grain, corn, millet, wheat and barley in the dry terraced fields, beside these many varieties of vegetables and fruits are grown up by them.

John T. Hitchcock (1965) says that the Magar of Banyan hills are substitute farmer and back of their food comes from maize, millet, wheat and barley. They grow rice in irrigated land.

Shrestha and Singh (1987) most the Magar are craftsman, though some Magar who have their own land take up agriculture, some work as miner, some as basket weaver or painter wine keeping engaging design of flowers by round slender bamboo pens and have been manufacturing Nepal's paper.

The Magar

It is said that one branch of the Magars came from the north and another from the south. As they decided to stay in the land permanently they began to give names in their own dialects to the various streams and the rivers of the region. These names still stand today i.e. Ghiring, Lamjung, Baglung etc. These are all Magar names, which still stand today. The whole bunch of *Magarat* belonged to the Magars who were the original settlers of the region. The land lying towards the west of Kali Gandaki, east Karnali, north Siwalik mountain range and south of the Himalayas belonged to the Magar. They still live there but are no more masters of their land. It has become a past history now.

Magar constitute the largest number of Gorkha soldier outside Nepal. They have providing active duty on India, Malaysia, and Nepal. Getting remitting regular money to their families as well as retired soldier drawing pensions from various military sources. Quite a number of Gorkha have attained the rank of commanding office like colonels and major in India, British regiments as well as Royal Nepal Army and Police, where they are even enrolls. They are renowned of their honesty, discipline, courage which accounts them success in military service.

Broadly Magar are divided into three main clans. These are Thapa, Rana, and Ales. The Magar are also known by other names i.e. (1) Palpali Magar, (2) parvatay Magar. The Parvatay Magars are further divided into two branches i.e. (a) Chantyal (b) Vogayer. The Palpali Magars eat pork, speak Magar speech. The parvatay Magars do not eat pork. The Palpali Magars cremate the dead. The Parvatay Magars bury the dead and speak only Nepali language. The number of Palpali is much greater than that of the Parvatay Magars. The Chantyls are sub divided into 14 clans and they belongs to the Kashi probably it is connectd with the Hindikush mountain range. Vagayer Magar are also known as Rawan have eighteen branches. They do not have their own language so they converse in nepali. They are called Vagayers as it is believed that they had seen away from Jumla when the deep forests of the mountains. They lived by hunting or eating wild berries or yarms. The Parvatay Magars were called so because they lived in the mountains. The Chantayls Magars worked mostly at the copper mines. The Vagayers Magars worked mostly at the buffaloes and other animals later

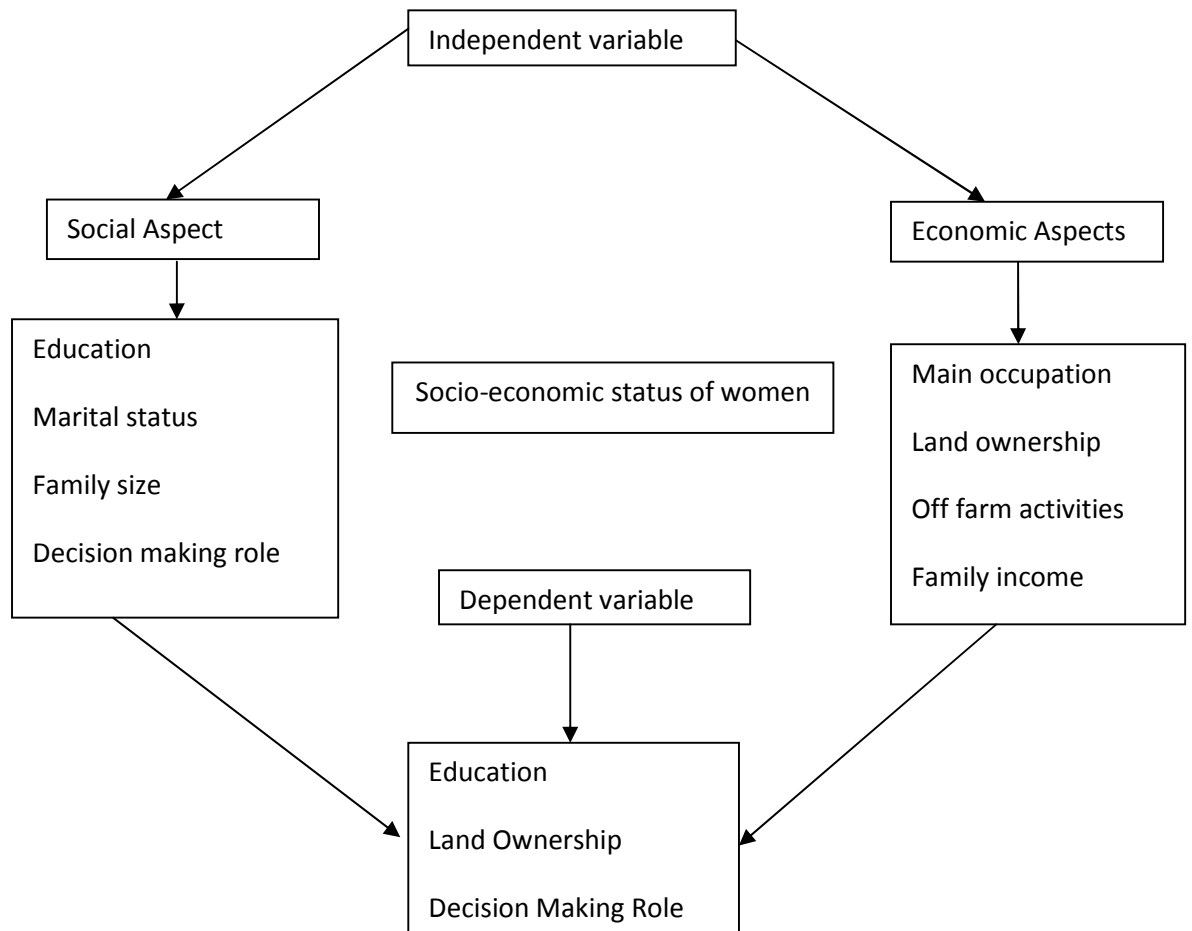
they started cultivation by burning grass a kind of thoom cultivation (Gurung MM and Lama R.P. 2004).

Women's relative status, however, varied from one ethnic group to another. The status of women in Tibeto-Nepalese communities generally, was relatively better than that of *Pahari* and *Newari* women. Women from the low caste groups also enjoyed relatively more autonomy and freedom than Pahari and Newari women. The senior female member played a commanding role within the family by controlling resources, making crucial planting and harvesting decisions, and determining the expenses and budget allocations. Yet women's lives remained centered on their traditional roles — taking care of most household chores, fetching water and animal fodder, and doing farm work. Their standing in society was mostly contingent on their husbands' and parents' social and economic positions. They had limited access to markets, productive services, education, health care, and local government. **Malnutrition** and **poverty** hit women hardest. Female children usually were given less food than male children, especially when the family experienced food shortages. Women usually worked harder and longer than men. By contrast, women from high-class families had maids to take care of most household chores and other menial work and thus worked far less than men or women in lower socioeconomic groups. The economic contribution of women was substantial, but largely unnoticed because their traditional role was taken for granted. When employed, their wages normally were 25 percent less than those paid to men. In most rural areas, their employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs, as well as in the government sector, mostly in low-level positions. (www.wikipedia.women-in-nps)

Nepal, people were greatly influenced by different freedom struggles. They rose against the Rana regime. Women like Mangala Devi Singh, Sahana Pradhan started coming together, and from 1947 until 1952, several women's organizations were born to raise the political and social consciousness among women in Nepal. In 1960, the king of Nepal subverted the democratic Panchayat system to an autocratic one. This put a sudden end to all associations and their activities. Women, however, remained politically active. In protest against the undemocratic royal proclamation of 1960, a group of women organizations openly waved black flags in a public procession, and

were imprisoned. Later, in the people's movement of 1990, women actively participated to get rid of the autocratic Panchayat system and to usher in multiparty democratic system. Women of various regions and ideologies contributed greatly to the success of this movement. The participation and contribution of women in the people's movement of 2006 and movements for the freedom from long run was very high. However, there is very low participation of women at decision making of all sectors. Historically, women leaders in Nepal have equally contributed to establish democratic processes in Nepal. Some noted women leaders in Nepal who challenged the conventional tradition are Mangaladevi Singh, Shalilaja Acharya, Sahana Pradhan, Asta Laxmi Shakya, Others eminent leaders especially from the Peoples' Movement II have been Chhaya devi Parajuli and others. While we talk about the women's participation in politics, the common and general answer constitutes as the root cause in poverty and lack of education indeed. The state policy is the most important factor that contributes and ensures to the increased-participation of women at the state mechanism. The important issue is to increase the participation of women and pro-women-male at policy making bodies and lawmakers. The sources of women representation at lawmaking and state bodies are political parties. The participation of women in the people's movement (April movement of 2006) were very high and indeed encouraging. There is no doubt that both men and women contributed equally in people's movement and protection and promotion of human rights, good governance and sustainable peace. However, men only fulfil the state positions. Nepali women have made significant contributions for the democratic processes in Nepal. However, discrimination against women still exists even within the politics. Women face hegemonic character from their male counterparts. They have always been kept away from the decision making roles. (www.everstunsocred.status of women)

Conceptual Framework



This study is related to socio-economic status of Magar women in Phedaghjane village. In the study social and economic status of Magar women is the dependent variable. Independent variable determined to the dependent variable have to aspect, they are social aspects and economic aspect. Independent variables determine dependent variables. Education, marital status, family size, role of decision making and religion are social aspects and on the other hand main occupation, land ownership, off farm activities are economic aspects of independent variable. High education, land ownership of women, decision making role in family or society and family income are the most important aspect of the women's life. It plays a vital role in society.

CHAPTER- 3

RESEARCH METHODOLOGY

This chapter will provide information on the research methods applied for this study. The methodology of research has been briefly discussed on how the data were obtained, how the sample was taken and how different tools and techniques of data collection were developed.

3.1 Research Design

This study is related on socio-economic status of Magar women. The main of the study is to explore the socio-economic status of Magar women of Phedagjune village of Dhankuta district. For this purpose descriptive cum exploratory research design has been followed.

3.2 Study Area/Site and Rationale for Selection

The study location has been selected in Magar community of, Phedagjune village of Dhakuta district. This VDC is a rural area and remote place of Dhankuta district. Rural woman in developing countries always play a major role in agriculture as well as household work. Most of the women in rural Nepal has very hard life and are living in difficult social and economic situation. Certainly the changes that are taking in less developed countries are indications of a gradual change in the social and economic status of women. However, there is a much more to study and work to do in this subject. The study area of Phedagjun village was selected for this research for several reasons:

The population of Magar people is higher in the VDC in this ward of the VDC in comparison to other wards.

The study area is near from the researcher's home and it is also the remote place of the VDC which can help to know the condition of grass root women.

The condition of Magar women of VDC is miserable in comparison to other caste of the same VDC.

In other words this research work has tried to explore and investigate the socio-economic as well as decision making aspect of the Phedagjun with special emphasis on the involvement of women as compared to male.

3.3 The Universe and Sample

In the study, among the 9 wards of Budhabare VDC, ward no.9 Phedagjung was purposively selected. According to VDC profile study, in ward no.9 there are 68 households. All of which belongs to only Magar ethnic group. Among 68 households, 50 households have been selected through purposive sampling method to choose the respondents because all of them were Magar people in this village and only married Magar women respondents are taken for interview.

3.4 Nature and Sources of Data

Data is the key to research work. This study is based on quantitative and qualitative data. Both primary as well as secondary source have been used in this study. Primary data is collected from observation, field survey semi-structured interview and key informant's interview. Secondary data is collected from VDC profile; various related books, published and unpublished reports and journals from various publications.

3.5 Data Collection Techniques

3.5.1 Interview schedule

Only the Magar married women are selected as the respondent for the study because the study is related with Social and Economic Status of Magar Women. In interview schedule both closed and open ended questionnaire are used to obtain the information. The respondents were interviewed and asked questions related to demographic information, education, decision making, political issues etc.

3.5.2 Field Observation

Observation is one of the primary methods in sociological/ anthropological studies. Data and information related to the study is collected through observation as well. Observation was made to observe their daily life activities, agriculture activities, and their relationship with each other.

3.5.3 Key Informant's Interview

Key informants interview is one of the data collection methods in the study. Some local intellectuals (both male and female) like teachers, social workers, political workers etc. are selected as key informant. Key informant interview was concerned with socio economic condition, politics, attitude of male toward female's decision making power and process etc.

3.6 Data Analysis and Presentation

Simple statistical tools have been used to analyze the data. Data has been presented in the table forms to indicate the socio economic status of Magar women. The study has been descriptive as well as qualitative.

3.7 Limitations of the study

Each and every study has its own limitation. The limitation of the study has been as follows:

-) It has been micro studies which attempted to explore the socio-economic status of Magar women of Phedagjune village It cannot be comprehend the macro view of the socio-economic status of Nepalese women.
-) This study has been represent only the Magar women of the VDC of Dhankuta district
-) This study was conducted for the partial fulfillment of the master degree requirement in sociology, so it is not feasible for detailed research, due to lack of sufficient resource and time.

CHAPTER-4

DEMOGRAPHIC, SOCIOAL AND ECONOMIC STATUS OF MAGAR WOMEN

4.1 General Information of the study area

Budhabare VDC is one of the rural areas of Dhankuta district. This VDC is surrounding Durdumba in east, Limba VDC in South, Mudevash VDC in west and Warrange VDC in north. Dhankuta district is above 2000m of height from sea – level. People having different caste live in this VDC like Chhetri, Brahmin, Newar, Magar, Gurung and other caste.

4.2 Sex Wise Population in Sample Household

The study has been carried out in the Magar women of Magar community of. Budhabare VDC, ward no. 9, Phedagjun village. In the 50 households, male are 124 (46.62%) and female are 142 or 53.38 percent (VDC profile). It shows that the population of this study area female are more than male same as Nepal's census 2001. According to the population census 2001, National Report shows the total population of Nepal is 49.95% males and 50.05% females.

4.3 Marital Status of Respondents

Marriage is an aspect of the society, which ties up a very strong bond of relation between a man and woman through which they became life partner for each other. Generally society's acceptance of a man and a woman in a form of husband and wife Known as a marriage.

The following table shows the types of marriage of respondent's family members:

Table 1: Marital Status of respondents

S.N.	Marital Status	Number	Percent
1	Unmarried	119	55.09
2	Married	93	43.05
3	Widow	2	0.92
4	Divorced	2	0.92
	Total	216	100

Source: Field Survey, 2010.

Table 1 shows unmarried are 119 (55.19%). Similarly, 93 (43.05) are married and 2 (0.92%) are widow whose age is 41-60 years and 2 (0.92) are divorced whose age is 21-40 years out of total 216 number of respondents family member, and there is not found widower and separate person of the sample household in the study area. The researcher has taken people below 18 years and the unmarried ones in the unmarried group.

4.4 Family Structure

Being social animal human first lives in family then in society. The development of family is as old as the civilization. Generally there are three types of family in a society. They are nuclear, joint and extended. The nuclear family is that in which father, mother and their unmarried child are residing together. In joint family father, mother and there married child are found residing while the family having Grand-father, Grand-mother, father, mother, uncle etc. in the same family.

The following table shows the differentiation of the respondents on the basis of the type of family.

Table 2: Family Structure

S.N.	Structure of Family	Number	Percent
1	Nuclear	35	70
2	Joint	15	30
	Total	50	100

Source: Field Survey, 2010

Table 2 shows that majority of the family in the study area lives in nuclear family. On the field survey there found 35 (70%) family are nuclear structure family out of 50 household are found to be inhabiting, and 15 (30%) family are found to be inhabiting in joint family and extended family are not found. This indicates that higher percent of women prefer and living in nuclear family. The other reason for living in nuclear family could be related to the impact of urban life style.

4.5 Description of Demographic Information

The study of demographic information is considered to be very important because it shows the educational, marital status, occupation, religion and other conditions of the family. Such type of data analysis provides the general study information about the women's of Magar community in the study area. It is one of the most important indicators of women's status of Magar community.

4.5.1 Age Wise Population

Age plays an important role in household and agriculture activities and decision making also. So it should be taken as one main of the category of the respondents. For the sample household or respondents family members the age group has been divided below 16, 17– 40, 41- 60 and 60 over.

Table 3 shows the age wise population the sample household of respondent's family member.

Table 3: Age Wise Population of the Study Area

S.N.	Age Wise Population	Number	Percent
1	Below 16	51	23.61
2	17 – 40	91	42.13
3	41 – 60	46	21.29
4	60 over	28	12.96
	Total	216	100

Source: Field Survey, 2010.

Table 3 shows; there are 51 age wise population who belongs to the age group of below 16 years which is 23.61 %of the sample. Also 42.13 % ages wise population belongs to the age group 17-40, which belongs 91 in number. Similarly 41-60 years age group contains 46 in number which is 21.29% by percentage. At last 12.96% age wise population i.e. 28 in number out of 216 belongs to the age group above 60 years. Maximum age group is 17-40 years which is 42.13 percentages. It means maximum productive population lies in this area. It shows that most of the people are productive in this area. And secondly below 16 age group population are found. It shows that fertility behavior is not decreasing.

4.5.2 Education Status

The study shows the level of education have been categorized in illiterate, literate, primary, secondary, higher secondary, and graduate. Illiterate levels have been defined as not having the knowledge of reading and writing. Those people who simply can read and write are included in literate categories. These people who have passed grade five are considered as primary level, for secondary level should pass grade ten. Similarly, who passed grade +12 have been included in higher secondary level, if people passed above +12 is considered as having graduate. The following table shows the educational status of respondent as well as respondent's family members.

Table 4: Educational status of Magar People

S.N.	Educational Status	No. of family members	Respondent No.	Total No.	Percent
1	Illiterate	35	7	42	15.76
2	Literate	22	25	47	17.67
3	Primary	57	16	73	27.45
4	Secondary	50	2	52	19.54
5	Higher Secondary	37	-	37	13.91
6	Graduate	15	-	15	5.64
	Total	216	50	266	100

Source: Field Survey, 2010.

Table 4 shows that out of total 266 family members of respondents as well as respondents, the 42, 47, 73, respondent's family members are illiterate, literate and primary level, which is 15.76%, 17.67%, 27.45% of the total. Where 52 member are secondary levels which is 19.54% in the total of number and 37, 15 are higher secondary and graduate level which is 13.91% and 5.64% out of total number of household. While the educational status of Magar people in the study area, most of them are educated. In this VDC, there are four primary schools, one private boarding school and one higher secondary school for education. Children from age group above 5years go to school to get education.

4.6 Marital Status of Sample Household

Marriage is a social institution, which shows social rank in society. In the study context who are not married are mentioned in unmarried and who are married in married. Husband are died are included in widow. Similarly divorced are wife and husband are living separate.

The following table shows the marital status.

Table 5: Marital Status of Respondents

S.N.	Marital Status	Number	Percent
1	Married	48	96
2	Widow	2	4
	Total	50	100

Source: Field Survey, 2010

According to the table 5, 48 (96%) respondents are married, 2 (4%) respondents are widow and there were no divorced respondent out of the total 50 respondents (researcher has only taken married women as her respondents).

4.7 Number of Children

In the patriarchal society parents use to give more priority to son than daughter, causes of believed on traditional norms and values are more focus for son to be continued to their family as long term. In the following table shows the number of children is given

Table 6: Number of Children

S. No	Number of children	No of Family	Son	Daughter	Total	Percent
1	1-3	42	45	41	86	70.49
2	4-6	8	12	24	36	29.50
	Total	50	57	65	122	100

Source: Field Survey, 2010

With the help of table 6 we can say 42 respondent's family have 1-3 children which is 70.49 in percent (sons are 45 and daughters are 41), 8 respondent's family have 4-6 children which is 29.50 in percent. Out of the total 122 number of children, there is

57 are sons and 65 are daughters. It shows that in Magar community have more daughters than sons because of the expectation of sons.

4.8 Head of the Household

Nepal is the male dominated society's country, where most of the male is are household head that are decision in every work of family. In the sample household, head of the household had been categorized in father-in-law, husband, son and themselves. The head of the household of the respondents are given in the following table:

Table 7: Head of the Household

S.N.	Head of the Household	Number	Percent
1	Father-in-law	10	20
2	Mother-in-law	6	12
3	Husband	16	32
4	Son	4	8
5	Self	14	28
	Total	50	100

Source: Field Survey, 2010

With the help of table 7 out of 50 respondents 10 (20%) are father-in-law are head of household, 6 (12%) are Mother-in-law, 16 (32%) are husband, 4 (8%) are son and 14 (28%) are themselves of head of household. It shows that husband and themselves head of household is nearly for each other. But in the study total number of household head is male are 60% and 40% female are household head, which is the greater than female.

4.9 Age of Marriage

Marriage of women, age is an important factor that influences various aspects of her life and their marriage has great effect on the socio-economic condition of the women. Due to the early marriage they cannot grasp opportunity. The legal age for marriage in Nepal is 16 years for girls with consent from parents and 18 years without consent from parents. The following table shows age at marriage time. In the study area showed following age of at which the responds got marriage in their community

Table 8: Age of Marriage

S.N.	Age of Marriage	Number	Percent
1	15 – 18 years	11	22
2	19 – 21 years	13	26
3	22 – 25 years	10	20
4	25 years above	12	24
	Total	50	100

Source: Field Survey, 2010

With the help of table 8, out of 50 respondents none of them have Age at the time of marriage below the 15 years, 11 (22%) respondents are 15 – 18 years marriage at the time, 13 (26%) respondents are 18 – 21 years marriage at the time, 10 (20%) ate 21 – 25 years age marriage at the time and 12 (24%) are marriage at 25 years above. Maximum respondents through marriage age 18 – 21 years and none of the respondent reported age suitable for marriage is below 15 yrs.

4.10 Marriage Within Own Caste

In the study area there is practice of both endogamous and exogamous type of marriage. Theoretically they marry with the community except the member of there patrilineage group. They have the practice of arrange marriage system traditionally marriage arrangements were made by parents of couple. Although in some cases the young people select their own partner before their parents make the arrangements. In

the study area there is also a practice of inters caste marriage system with Newar, Gurung and Tamang etc.

4.11 Authority to Select the Marriage Partner

In the Nepalese society it a traditional for the children to marry with that person who have been selected by their parents. But due to modernization or according to change in time children themselves chose their life partners the following table shows the authority to select the marriage partners;

Table 9: To select the Marriage Partner

S.N.	Select the marriage partner	Number	Percent
1	Parents	28	56
2	Boys and girls themselves	22	44
	Total	50	100

Source: Field Survey, 2010

With the help of table 9, out of 50 respondents there is 28 (56%) are to select marriage partner by their parents, 22 (44%) respondents are to select marriage partners by themselves or boys and girls. Other people have no authority to select the marriage partner among Magar community in this place.

4.12 Widow Remarriage Practice

In the question with respondents “Do you think that widow should be allowed to remarriage?” 23 (46%) respondents in favor of widow marriage and 54% respondents are against marriage of a widow. They think remarriage of is widow break the system of society. If she had child she has to care her children with staying her husband’s family members these causes made to not remarriage of widow. And remarriage (46%) respondents are agree to remarriage of widow, they think it helps to change society and help to better life of a widow.

4.13 Healing practice

In Nepal there is strong believed on Bhoot preet and spiritual power of nature as cause are illness in rural Nepalese society. In the study area which is the proper rural and remote place of eastern hill. The tables shows respondent are go for treatment.

Table 10: Healing practice

S.N.	Healing Practices	Number	Percent
1	Health post	10	20
2	Dhami – Jhakri	15	30
3	Clinic	7	14
4	Both Health post and Dhami -Jhakri	18	36
	Total	50	100

Source: Field Survey, 2010

According to table 10, 10 (20%) respondent's family are used to go for treatment in health post, 15 (30%) are used to go for treatment to Dhami – Jhakri, 7 (14%) are uses to go in clinic and 18 (36%) respondents are used to go for treatment to both health post and Dhami – Jhakri. According to the above table the majority of the respondent performance is on both the healing practice. It shows that, most of respondent's families are belief on spiritual power of nature.

4.14 Vote Casted

All respondent casted their vote to member of political parties who they want, because the respondent want to win that political member (a candidate of election) and fulfill their development needs.

4.15 Interested in Politics

In Nepal, women usually do not participate in political activities because of limited freedom. But politics plays vital role in changing women's status, knowledge and her role in family and society. In the study area, 37 (74%) respondents were not interested

in politics. They were asked for their lack of interest, for which they gave the reasons that they were busy with their household work, agriculture work and lack of education in politics. The remaining 13 (26%) respondents were interested in politics. They thought that women status in family or society is very low. They want to bring changes in traditional values for women especially develop their confidence level in all kind of work in every field.

4.16 Member of Political Party

Nepal is politically divided into three levels i.e. local, district and national level, where women are also included because of reservation system of government. In the study area, only 4 (8%) respondent are member of political party out of 50 respondents.

4.17 Equal opportunity to women to take in decision making in village

Decision making is the most important role of family or society. It determines the position of person in society. In the study area, the key informants informed the researcher that their community is also male dominant society despite of being an ethnic group. According to respondent women, lack of education in women, lack of income, lack of equal opportunity for women to take decision in the study village were done by the male members of the society. It shows that the study area is patriarchy society.

4.18 Think the necessity of women's representation of the local governance

In the context of Nepal, the government has brought practice of inclusive system for female to change their status in society. It is good policy of government for female to get equal position in their society as male. It is for the sake of democratic practice, for protection of women's different interests, to bring changes in society and for the enhancement of women.

The necessity of woman's representation of local governance of the study area is given in the table 11.

Table 11: Representation of local government

S.N.	Representation of local governance	Number	Percent
1	For sake of democratic practice	7	14
2	For the protection of women's different interest	3	6
3	To bring change in society	25	50
4	For the enhancement of women	15	30
	Total	50	100

Source: Field Survey, 2010

According to table 11, 7(14%) thought that the local governance was for the sake of democratic practice, 3(6%) thought that the necessity of local governance was for the protection of women's different interest, 25(50%) believed that the local governance was necessary to bring change in society and 15(30%) thought that the local governance was needed for the enhancement of women. The status of women cannot change at all without the change in society. So, the change of society was of great importance for the upliftment of women.

4.19 Think about the existing legal provision of reservation for women in local bodies of the governance.

Most respondents thought that existing legal provision of reservation for women in the local bodies of the governance is necessary. Only a few respondent women did not commented about the view.

4.20 Participation in the Programs Organized by Magar Association

Out of the total number of respondent, most of them are participating in the programs organized by Magar association but few respondents have not participated in the program because of responsibility of household work and agriculture also.

4.21 Satisfied with traditional service

In the study are, all respondents are not satisfied with their traditional service. They used traditional services which consume their much time but cannot do their work in time. From their traditional service their production can't increasing so that they are facing many problems to fulfill their responsibilities.

4.22 Religion of the Magar People

Religion is the belief in spiritual beings. It helps to maintain social function regularly. Every human being believed on their own religion. It plays the major role in family to society. So it has been a powerful agency in society and performed many social and religious, norms and values aspect of society. The following table shows the respondents religions as well as respondent's family member.

Table 12: Religion status of Magar People

S.N	Religion	No. of family members	Respondents No.	Total	Percent
1	Hindu	191	39	230	84.46
2	Buddhist	17	8	25	9.33
3	Christian	8	3	11	4.13
	Total	216	50	266	100

Source: Field Survey, 2010

With the help of table 12 out of 266 member 230 (84.46%) are belongs to Hindu religion, 25 (9.33%) are belongs to Buddhist religion, 11 (4.13%) are belongs to Christian religion. In comparison, Also the religion status of the study area maximum people are belongs to Hindu religion is higher than others religion but some of the people are change their religion into Buddhist and Christian because of the different disease, believe and they are influence by Christian people that they started to change their religion and they worshipping god and every Saturday they go to church for prayer and fellowship.

4.23 Change their religion when they realized that they belong to different religion

In the study area, most respondents are belonging to Hindu religion out of total 50 respondents 38 (76%) respondents are not change their religion cause of worship Hindu god and goddess and celebrate all the festivals of Hindus with joy and happiness for along time, but 12 (24%) respondents think that they are not Hindus, they thought their original god is Buddha of Magar community. So they are changed their religion when they know it. On the other hand some respondents answer was due to discrimination among people helps to get rid of different disease and also from alcohol. They have good faith on salvation of spirit by believing in Jesus Christ. Due to all above the reason some respondents have changed their religion.

4.24 Children know about their own culture and tradition

In society, there are many types of caste, religion and culture which is maintain for social function. In the study area all respondents thought that their children should know about their own culture and tradition. All the children speak their mother tongue. The key informant informed that in their Magar community children used to dance and sing in their own language during *Tihar* time. They dance their traditional dance called 'Hurrah' with *Madal, Murali, Basuri, Jhamta* etc which are traditional Nepali musical instrument. They continue dancing at night for 15 days with joy and marrymaking.

4.25 Saving Practice among Magar communities

Budhabare VDC all the nine wards have their own "women groups" or "*amma samuha*" working in their respective area in the field of micro saving program. This program was initiated by the VDC itself. In the study area all respondent answer that two majority of the women were involved in such micro saving program through "*amma samuha*". This "*amma samuha*" weekly collects Rs.10 from each of its women member. This they lent to the needy women member charging small interest i.e. Rs. 1 per Rs. 100 monthly in the study area. This program is not only helping women to save money but also helps them to easily take out large amount of money whenever they needed. Therefore, these "*amma samuha*" is not only helping in the economic

upliftment of the women of the area but also teaching them to work unitedly for the betterment of their future.

4.26 Make decision while spending money

Women are the second position of the family as well as society. They are dependent on man for every decision like spending money, taken loan and every work of family etc. lack of knowledge, education and due to low rate of income became women are always dependent on male. The following table shows detail in the above topic.

Table 13: Decision while spending money

S.N.	Decision while spending money	Number	Percent
1	Personal	2	10
2	Household	7	14
3	Husband	30	36
4	Son	3	6
5	Wife and Husband	8	16
	Total	50	100

Source: Field Survey, 2010

With the help of table 13 out of 50 respondents, decision while spending money 2 (4%) respondent are decision while spending money by self, 7 (14%) are decision by household head, 30 (60%) are decision by husband and 3 (6%) respondents are decision by son and 8(16%) respondent family both wife and husband make decision while spending money. It shows that most of the respondent's family, male decides to spend their family income.

4.27 Type of House

Type of house is also measure the socio-economic status of any particular society. There are three types of house in the study. It is divided in to Kachha, Semi-Kachha and Pakka type of house. The following table shows type of house is given below.

Table 14: Type of House

S.N.	Types of House	Number	Percent
1	Kachha	26	52
2	Semikachha	22	44
3	Pakka	2	4
	Total	50	100

Source: Field Survey, 2010

With the help of table 14 type of house out of the total number of respondent 26 (52%) respondents have kachha type of house, 22 (44%) respondent have semikachha house and 2 (4%) respondent have pakka type of house in the study area. In the study area, there is traditional type of house like bamboo's mud and thatched roof style.

4.28 Land under Ownership

Land is the most important index of wealth. It valued not simply as a factor of production but as continuous source of income and security. On the other hand it is an index of social status and prestige also. But in our context women have not practiced under their ownership cause of lack of education as well as dominate thinking by male.

In the study area, out of total number of respondents only 3 (6%) respondents have land under ownership. They have 1–3 ropani land ownership under the respondent and 47 (94%) respondent have not land under their ownership because of lack of income and education as well as male dominant society.

4.29 Crop Cultivation

After hunting and gathering stage of cultivation the agricultural civil/action was started and has been running up agriculture is being regarded as the primary means of subsistence of people. Agriculture is the backbone of the economy of our country.

The quantity of the crop production determines the economic status of the people. The following table shows that types of crop cultivate of the respondent;

Table 15: Types of Crop Cultivation

S.N.	Types of Crop Cultivate	Number	Percent
1	Paddy	15	30
2	Wheat	17	34
3	Maize	43	86
4	Millet	38	76
	Total	113	100

Source: Field Survey, 2010

Note: the sum of the percentage exceeds 100 because multiple respondents

Table 15 shows that 15 (30%) respondent grow paddy on their field, wheat production 6 (12%), 17 (34%) respondents grow maize and 12 (24%) respondent grow millet. It has also same relation than paddy, maize and millet harvest than wheat sown in that area.

4.30 Control and Keep the Household Money

Nepal is male dominated society. Male is the household head and they keep and control of the household work and income. In the study area the following table control and keep the household money given below.

Table 16: Control and Keep the Household Money

S.N.	Control and Keep Household Money	Number	Percent
1	Household head	16	32
2	Husband	29	58
3	Son	2	4
4	Self	3	6
	Total	50	100

Source: Field Survey, 2010

Table 16 shows control and keep the household money, 16 (32%) respondents are control and keep the household money by household head, 29 (58%) are control and keep money by husband, 2 (4%) are control and keep by son and 3 (6%) are control and keep the household money by themselves. It shows that in the study area, most of the responded family, male control and keeps the household money.

4.31 Individual Property

In Nepal, women have personal property means to dowry and *pewa* during they get their marriage from marital home. In our society unhealthy completion had been seen giving dowry in the urban as well as rural area. In this village where the study was conducted that most of the women have personal property in the form of dowry and *pewa*. Key informant informed that their community maximum women have personal property like *pewa* which is suppose to free to use this property decision by them self.

4.32 Decide to Spend Money for Social and Religious Treatment

Always male are decided while spending money for anywhere and they decided while spending money for anywhere and they control household money also. Mostly, we found that household are the male and they decide to spend money for social and religious treatment. In the study area, in all household both male and female are decided to spending money but comparatively male are decided spending money greater than female.

4.33 Given and Taken Loan from other

Nepal is the poorest country of the world. Women of Nepal, they are depended of their family member especially male and they cannot decided for economical activities due to lack of knowledge of education and income. In the study area, mostly respondents are say that, they taken loan from *Amma Shamuha* to decide by their household head (Male).

4.34 Affect of Decreases in Production to the Magar Women

In this study with above the title all respondents were agree. Some key informed that decreasing of agricultural production are lack of technical knowledge of farming, non available irrigation facility, use of chemical fertilizer, pesticides in agriculture, non available good seed, fertilizer in right – time and affordable cost, as well as climate change etc. affects the production of agriculture and it has the negative affect direct to farmer as well as Magar women.

4.35 Condition of Production Land

Production land is the most important of crop cultivate. Its determine the economic condition of the people. In the study area, all respondents answered that they have not good production of land. Because their land is solve and uncultivated area. They have not irrigated facility own their land and also the region; they have not used modern equipment. All of these resins the respond's production land is not good.

4.36 Modern Technical Equipment

In modernization, many type of modern technical equipment are developing day by day which help to do work easily in short time. But In the study area, all respondent have not modern technical equipment for their work. So they are facing many problem like low production of crop cultivate, in these cause they have not enough sufficient to feed their family by productions.

4.37 Selling Production

In the study area, all respondents answer, maximum male are household head so they decided their all activities of family. Out of the total of respondent, few women are goes to local market to sell their production. It is managed by themselves for their family.

4.38 Spend Money

In the study area, spend money of respondent categorized in food, education, healthcare, clothing and housing. The following table shows the spend money of the respondent.

Table 17: Spend Money

S.N.	Spend Money	Number	Percent
1	Food	19	38
2	Education	45	90
3	Healthcare	15	30
4	Clothing	5	10
5	Housing	3	6
	Total	87s	100

Source: Field Survey, 2010

Note: the sum of the percentage exceeds 100 because multiple response

With the help of table 17 expenditure of the respondent 19 (38%) are spend for food, 45 (90%) are spend for education, 15 (30%) are spend healthcare and 5, 3 (10%, 6%) are spend money for cloth and housing in the total number of respondent. Due to the consciousness of education most of the respondent's family spends their money for their children's education.

4.39 Occupation

The occupation is one of the major factors of the economic condition of society. In rural society most of women's are involved in household work as well as agriculture. In the study, the occupations have been categorized in agriculture, business, service, labour/wage and oversea employment and others. The following table shows the occupation of respondents as well as their family.

Table 18: Occupational Status of Magar People

S.N	Occupational Status	No. of family member	No. of respondents	Total	Percent
1	Agriculture	111	32	143	51.35
2	Business	5	4	9	2.31
3	Service	7	3	10	3.24
4	Labor/wage	5	-	5	2.31
5	Oversea employment	40	-	40	18.51
6	Other	53	11	64	24.53
	Total	216	50	266	100

Source: Field Survey, 2010

Table 18 shows that the majority of the occupation of the respondents is agriculture, 51.35% respondents family are engaged in agriculture. With the help of above table 111 (51.35%) member of respondent's family are involved in agriculture, 5(2.31%) are involved in Business, 7(3.24%) are involved in service, 5 (2.31%) are labour/wage, 40 (18.51%) member are go for oversea employment and 53 (24.53%) are involved in other like schooling. In total number of family member of respondent in the study of household. In the study area, women are very hard working. They work from dawn to dusk. Besides household chores, they are involved in agriculture, tailoring work, services like teaching field, community base program etc.

4.40 Option beside Agriculture

Income is one of the major factors of economic status of people in the society. In the study area all people are depend on agriculture but they have not sufficient to feed their family for production. So, they have some option beside agriculture. Animal husbandry, business, labor and other are divides option beside agriculture is following given.

Table 19: Option beside agriculture

S.N.	Option beside Agriculture	Number	Percent
1	Animal husbandry	40	80
2	Business	4	8
3	Labor	2	4
4	Other	23	46

Source: Field Survey, 2010

Note: the sum of the percentage exceeds 100 because multiple response

Among the total 50 respondents, 47 (94%) respondent reported that they have income generating option and 3 (6%) have not option.

Among the 47 (94%) respondent have income generating options beside agriculture. 40 (80%) respondents have got animal husbandry, 4 (8%) respondents have business, 2 (4%) are go for labour/wages and 23 (46%) respondents have other like oversea employment income of generating option beside agriculture. In the study area, they do animal farming for the little income for meat, egg, making compost for agriculture. They keep cow, goat, pig, hen etc. Respondent answered if they do animal husbandry they don't need to by thing which they got from these animal husbandry, but there propose of doing animal is they can sell and get money in the time of need and to make compost for farming. They are also involve in tea shop, tailoring, teaching, some of respondent family have not good income from their production, so they do laborious works

4.41 Sufficient for Annual Income

Agriculture is the main occupations of the study area they have some type of option beside agriculture like animal husbandry, service, and business labour and oversea employment. In the study area's key informant informed that the quality of soil, amount of manure used, irrigation facilities and timely cultivation and continuous care of plant determines the quality and quantity of crop production. During the study period it was tried to find out whether the annual income sufficient to feed their family, 13(26%) respondent have sufficient for annual income and 37(74%) respondent have not sufficient for annual income.

4.42 Male/Female participation in different Activities

In our society, males generally work outside and females engage in household activities. Infact, men are engaged in cash earning work while women are in unpaid domestic work. Women can skillfully manage all the activities that contribute to the household economy. Their works are highly admirable. But they deprived of any social opportunities.

The following table shows predominantly male/female/joint participation in household and other activities:

Table 20: Male/Female participation in different Activities

S.No	Activities	Predominately participation			Remarks
		Male	Female	Joints	
1	Fetching water				Women have to participate in all activities due to men's presentation.
2	Cooking				
3	Washing cloth and dish				
4	Collect grass and care animal				
5	Crops selecting				
6	Fuel wood collecting				
7	Product selling				
8	Attending meeting				
9	Case receiving				
10	Marriage decide				
11	Education decide				

Source: Field Survey, 2010

Respondents informed that the study area Phedagjun family members categorized male and female work unknowingly. Most of the female members of the family spent their time in household work like fetching water from public tap to the home, cooking, washing clothes, cleaning home, babies caring etc. collect grass and care of animals. Sometimes they attend the shopping work in the local market (one day market in a week) they spent most of the time in agriculture work specially in sea sonic work like plantation and harvesting to production vegetables, collecting grass and caring animal, fuel wood collecting, product selling, marriage decision and child education, they are decision jointly.

Of the study area male member help to bring water from tap to home, male go for shop in the local market. There they work purchase and selling work of the local production. Especially male member works in the field.

In the study area, male and female work are different, female spent their most of time in household work which cannot generate income. This type of work is regarded low level of work and female's level low too. In other hand males spent their time in the income generating work which is leveled to high and females work more than male because females works more hours than male each day. Sometimes most of the male are spent their time in entertainment but females rarely do it.

CHAPTER-5

SUMMARY AND CONCLUSION

Nepal is a small and beautiful country consisting multi - caste, multi – language and multi religion country. Where we can find more than 100 languages and more than 82 ethnic groups live in it. Regarding different ethnic group Magar is one of them.

According to the population census 2001, National report shows the total population of Nepal is 231,151,423 (22,563,921 male and 11,587,502 females). However, statistical table for detail characteristics of households and population are given for 4,174,374 households and 22,736,934 populations (11,369,378 male and 11,377,556 females), out of the total population of Nepal's Magar are 1622421 (7.14%) out of the are 784828 male and 837593 are female. According to the result the decennial 1991 – 2001, growth rate of the population of Nepal is 2.24 percent per annum, (Statistical pocket book Nepal, 2001). Based on the same result the country's urban population is 3,227,879 and the rural population is 19,923,544.

Thus the present research has tried to answer the following questions:

-) What kind of educational/ household economy of women?
-) What is the role of Magar women in decision making within their own household?
-) What are the other activities that the Magyar women perform within household and in their society?

The specific objectives of the study is mentioned below

-) To study the change taking place and problem that Magar women have been facing.
-) To find out the gender roles among the Magar community within the household and the largest society.

The study used both qualitative as well as quantitative data. Primary and secondary information were main source of data. The Primary information is collected through observation, questionnaire key informant in the field. The secondary information and

data are obtained from VDC profile, various related books, publish and unpublished report, journal and library.

All respondent's family members have belongs to Hindu religion which is 191 (88.42%) in the total number of sample households members, 17 (7.87%) are Buddhist, 8 (3.70%) people are belongs to Christian. Head of household, 10 (20%) are father-in-law, 6 (12%) are in mother-in-law, 16 (32%) are husband, 4 (8%) are son and 14 (28%) are them self. In the total number of household head, 30 (60%) are male and 20 (40%) are female is household head. 57 (46.72%) are son and 65 (53.28%) are daughter, number of children of the respondents family. Age at the time of marriage of respondent, 13 (26%) are 19 – 21 years, 12 (24%) are 25 years above and 10 (20%) are 22 – 25 years old. And there is not found below 15 years age at the time of marriage. Parents are to select the marriage partner as well as themselves also 28 (56%) respondents are to select their marriage partner through by their parents and 22 (44%) are select their marriage partner by themselves. 23(46%) respondents are thinked that widow should be allowed to remarriage and 27(54%) are think that widow should be not allowed to remarriage. There are also following inter-caste marriage system with Newar, Gurung, and Tamang etc. 39(78%) respondent are belongs to Hindu, 8(16%) are Buddhist and 3(6%) respondent are belongs to Christian religion. 12(24%) respondent are change their religion when they realized that they belongs to different religion and 12(24%) respondent are not agree that view. All respondent are thinked that their children know their own culture and religion. Mostly respondent are used to go for treatment to health post and Dhamsi / Jhakri which is 18(36%) of total no of respondent, 10(20%) are 90 for health post 15(30%) are 90 for dhamsi / jhakri and only 7(14%) respondent are for clinic to treatment for health. Respondent family member are suffering from cold, cough, gastro and diarrhea etc. the entire respondent are casted their vote but 37(74%) are not interested in politics and only a 4(8%) respondent are member of political parties. In the study area found that there are not equal opportunities to women to take in decision making a village as a male. Think the necessity of women's representation of the local governance 7(14%) are for sake of democratic practices 3(6%) are for protection of women's different interest, 25(50%) are to think to bring change in society and 15(30%) are think for enhancement of women. Think about existing legal provision of reservation for

women in local bodies of governance is necessary but few respondents have no comment about this. The entire respondent are participate in the Magar programs.

They are not satisfied their traditional services. That is spending money for food, education, healthcare, clothing and housing. Maximum respondent are spend money for their children education which is 45 (90%) in education and 19(38%) are spend money for family food, 15(30%) sare spending money for healthcare. It is the multiple response of there spends. All respondent are saving money in the community based programd of VDC like aama samuha / mahila samuha. 2(4%) respondent are decision while spending money by themselves. 7(14%) are decision by household head, 30 (60%) husband are make decision spending money and 3(6%) are decision by their son and 8(16%) responds are decision by wife and husband. Types of crop cultivate paddy, wheat, maize, millet are they cultivate. 12(24%) are control and keep the household money by household 18(36%) are controlling husband, 3(6%) are control by their son and 17(34%) are control and keep by themselves. They have individual property (pewa) like pen, hen, and goat. When they given or taken loan from other, sit is decision by household head or their husband. All respondent Magar women are agreeing that affecting the Magar women to decreasing production. Their condition of production land is not better and they have no modem sophisticated equipment also. But they are sell their production go to market to manage for food which is managed by their household head.47(94%) respondent have option beside agriculture which is 40(80%) respondent have animal husbandry, 4(8%) respondent have business, 2(4%) are labor/wage and 23 (46%) are have others option beside agriculture. This is multiple answer of the respondent. They work hardly and they are maximum spend their time at household work and male are spend their time outside of household. In the study are there are 35 (70%) respondent have nuclear and 15 (30%) respondent have joint family. Marital status of respondents 48 (96%) are married, 2(4%) are widow. Age wise population, most of the people are 91 (42.13%) are in 17 – 40 age group of family member of respondent. In the sample of household, most of respondent are only literate, 22(10.18%) are literate, 35 (16.20%) are illiterate, 57 (26.38%) are primary and 50 (23.15%), 37 (17.13%) and 15 (6.94%) are secondary. Marital status of the respondent's family member, 119 (55.09%) are unmarried, 93 (43.05%) are married, 2.2 (0.92%) are divorce and widow. In

occupational status of the family member 111 (51.36%) people are involved in agriculture. 40 (18.51%) overseas employment and 53 (24.53%) are involved in other. And the occupational status of respondent 32 (63%) are involved in agriculture, 4 (8%) are involved in business, 2 (4%) are involved in service and 12 (22.24%) are involved in other activities.

Major findings:

Total population of sampled household is 50 out of which 45.62% are male and 53.387% are female.

Majority of the respondent 70% have nuclear structure family and 30% have joint family.

According to the respondent 23.61% are below 16 years age 17 – 40 years age group of respondent family member, 42.13% and 21.29% are 41-60 age group and 12.96% are 60 over's

Education status of respondent family member 6.945 is graduate, 17.13% are higher secondary, 26.38% are primary and 16.205 are illiterate and 10.18% are literate.

55.09% are unmarried, 43.05% are married, and 0.92% is widow and divorce of the family member of respondent marital status.

Head of the household head, 10% are father-in-law, 6 (12%) are mother-in-law, 32% are husband and 4% are son and 14% are themselves of the household head.

Majority of the respondent 26% are 19 – 20 years 20% are 22 – 25 year, 24% are 25 above and there is not found below 15 year age at the time of marriage.

Authority to select the marriage partner, 56% is through by their parents and 44% are select by themselves.

46% respondents are thinking that widow should be allowed to remarriage and 54% respondents are not agreeing to widow remarriage.

10% respondents are going for treatment to health post, 30% are go for Dhami/Jhakri, 14 are go for clinic and 36% are go for both health post and Dhami/Jhakri for treatment.

All the respondents are interested in politics and 8% respondents are member of political party.

Think the neccessity of women's representation of the local governance, 14% are think for sake of democratic practice, 6% are think for the protection of women's different interest and 50% are think to bring change in society and 30% respondents are think for the enhancement of women.

Majority of the respondents have agriculture as their main occupation 64% respondents have agriculture, 6% have service, 8% have business and 22% have others.

Maximum respondent are spending money for education of their children, 90% are spending money for education, 38% are spending money for food, 30% are for healthcare and 10%, 6% are spending money for clothing and housing.

4% respondents are making decision while spending money by them, 14% are decision by household head, 60% are decision by husband and 6% are decision by son and 16% are decision br both wife and husbands.

52% respondents have Kaccha type of house, 44% have Semi kaccha and 4% have Pakka type of household.

The land holding condition of the respondent as not good only 6% respondents have 1 – 3 *ropani* land under their ownership.

24% household head are control and keep the household money 50% are husband, 6% are son and 20% are control and keep the household money by themselves.

94% respondents have option beside agriculture, 80% respondents have animal husbandry, 8% have business, 4% respondents have labour and 46% respondents have other option beside agriculture.

Conclusion:

The following conclusions can be after studying the socio economic status of Magar women of the Socio – Economic status of Magar women of 6 No. Budhabare VDC wards No. 9, Phedagjun;

Education status of the Magar women of the study are very poor so they backward in every aspect of their life. They do not participate in many gainful program carried out the government.

The Magar women of the study area have very less opportunity to work outside for cash income. Monotonous household work may have limited their thinking horizon and there affecting their self confident.

Women's involvement in social work and in decision making has been found very limited in the study area.

The work load of women in the study area was found to be comparatively higher than their male counterparts. However, in some household the help from the male member in different activities like cooking, bring water, shopping etc indicate that male member realize the problem of over work burden by the women.

In fact the patriarchal structure of Nepalese society has subordinated the women status. However, it was found that the social mobility, education independent income of women has affected the decision making pattern and decision are made jointly in some households.

Most of the women of the study area are interested in politics but they are not involved in it because of conservative society and lack of education.

They agriculture produced of the field area, are insufficient to support their family consumption due to lack of modern agriculture tools, equipments and knowledge. .

The patriarchal society of our country and due to lack or education of women of the study area, very few women have

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APPENDIX

Questionnaire

1. General information of the respondents

- a) Name of Respondent:
- b) Age:
- c) Religion
- d) Total No of family member

2. Marital status:

3. Family structure:

- a) Nuclear b) Joint c) Extended

4. Description of Demographic Information

S. No	Sex		Age	Education A	Marital Status B	Occupation C	Religion D	Relationship with the Respondents E
	M	F						

Note:

- A. Education:
 - a). Illiterate b). Literate c). Primary
 - d). Secondary e). Higher Secondary f). Graduate
- B. Marital Status:
 - a). Unmarried b). Married c). Widow
 - d). Widower e). Separate f). Divorce
- C. Occupation:
 - a). Agriculture b). Business c). Service
 - d). Labor/Wage e). Oversea Employment
- D. Religion
 - a). Hindu b). Buddhist c). Christian d). Others

5. Who is the head of the household head?

- a) Father-in -law b) Mother-in law
- c) Husband d) Son e) Self

6. How many children do you have?

- a) Son b) Daughter Total:

7. What was your age at the time of marriage?

- a) 15-18 years b) 18-21 years
- c) 21-25 year d) 25 years above

8. Who should have the authority to select the marriage partner?

- a). Parents b). Boys and girls themselves c). Others

9. Do you think that widow should be allowed to marriage to remarry? Y/N

10. Do you marry with your cast? Y/N

11. Which religion do you think you belong to?

- a) Hindu b) Buddhist c) Christianity c) Others

12. How much do you think your children know about your culture and tradition?

- a) Enough b) Little

13. Have you change your religion, when you realize that you belong to a different religion?
Y/N

14. Have you even suffered from any disease?

.....

15. Where do you go for treatment?

- a) Health post b) Clinic
- c) Dhami/Jhacri d) Both Health post and dhami- jhakri

16. Are you interested in politics? Y/N

17. Have you ever casted your vote? Y/N

18. Are you a member of any political party? Y/N

19. Do you think is there equal opportunity to women to take in decision making in your village? Y/N

20. Why do you think the necessity of women's representation of the local governance?

- a) For sake of democratic practice
- b) For the protraction of woman's different interests
- c) To bring change in society

d) For the enhancement of women

21. What do you think about the existing legal provision of reservation for women in local bodies of the governance?

- a). Necessary b). Unnecessary c). No comment

22. Are you satisfied with your traditional service? Y/N

23. What is your occupation?

- a). Service b). Agriculture c). Business d). Others

24. How do you spend your money?

- a). Food b). Education
c). Healthcare d). Clothing d). Housing

25. Do you save money? Y/N

26. What type of a house do you have?

- a). Kachha b). Semikachha c). pakka

27. Do you have land under your ownership? Y/N

28. Do you have any individual property like dowry, *pewa*? Y/N

29. What type of crop do you cultivate?

- a) Paddy b) Wheat c) Maize c) Millet

30. Who control and keep the household money?

- a) Household head b) self c) Son d) Husband

31. Who decide to spend money for social and religious treatment?

32. Who make decision while spending money?

- a) Self decision b) House head decision
c) Husband decision d) Son decision
e) Husband-wife decision

33. Have you given or taken loan from other? Y/N

If yes, who decided to give/take the loan?

34. Do you think is there equal opportunity to women to take in decision making in your village? Y/N

35. Nowadays the agricultural produce is decreasing and that is affecting the Magar People adversely. Do you agree? Y/N

36. Do you have modern technical equipment for your farm? Y/N

37. How is the condition of production in your land?

- a) Best b) Good c)Bad

38. Do you sell your product? Y/N

39. Do you have any other income generating options besides agriculture? Y/N

If yes: i. Animal Husbandry iii. Business

 ii. Labor iv. Other

40. Is your annual income sufficient to feed your family? Y/N

If No, How do you manage and who decides?

41. Do you participate in the programs organized by Magar association? Y/N

42. Male/Female participation in different Activities

S.No	Activities	Predominately participation			Remarks
		Male	Female	Joints	
1	Fetching water				
2	Cooking				
3	Washing cloth and dish				
4	Collect grass and care animal				
5	Crops selecting				
6	Fuel wood collecting				
7	Product selling				
8	Attending meeting				
9	Case receiving				
10	Marriage decide				
11	Education decide				