

CHAPER-I

INTRODUCTION

1.1 Background

Nepal is a small land locked developing country situated on the southern slope of mid Himalayas. The area of Nepal is 147181sq.km, which has about two third of land occupied by hills and mountains. The population was 231,51,423(CBS,2001). Topographically, Nepal is divided into three main ecological regions having mountainous area includes the highest mountains, hills and tarai (low level). The mountains area includes the highest mountains of the world including Mount Everest (Sagarmatha 8848m). Nepal is located between 26°4 to 30°to27 tude and 80°4 to88°12 east longitude. Neal is bounded by China in north and India is south, east and west. Its average length which runs from east to west is 885km and width varies from 145 to 241km a mean of 193km(Ghimire 2003)

Nepal is a land of multi-cultural and multi ethnic groups. Nepal has a long complex and diverse history. The social and cultural life of people has unique feature. People originated in Tibet live in mountainous ecological belt and have the practice of Buddhism. The People of Indian origin live in South part and practice Hinduism. Midland, valley and tarai different economy status and education who live in rural and urban area (Sarankoti 2001)

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

Late king Jauasthiti Malla sub divided those who were not include in the existing castes on the basis of occupation. Also 1910B.S.King Surendra Vir

Vikram shah Dev classified the castes as Tagadhri, Matuwali, Pani Nachlne, Chhoichhito Halnu perne.

Magar is one of the indigenous ethnic groups of Nepal and is distributed throughout the country. The magars have mongolion features with yellowish color. They speak a language of the Tibet's Burman family and their settlements are in mid-hilly part of the country although they are scattered in other parts of the Eastern Hills and Terai. The magars also live close to Tibet, border of china and area markedly in flounced in their way of living, customs and manners by Tivetan religion. Similarly those, who live in the terai and inner terai influenced by the Indian's culture and traditions, therefore, there is quite difference between them living in northern and southern part of country. They are scattered in other parts of the eastern hill and terai. The magars also live close to Tibet, border of china and are markedly influenced by the Indian culture and traditions. They are living between in northern and southern part of country. They celebrate almost all festivals of Hindus (Such as Dashin, Tihar, teej, maghesankranti, Kulpuja etc.) because of Hindu influence.

Actually their mother tongue is magar which is originated form Tibeto Bruman families so their language is influenced by the Tibetan language according to 2001 census 7.14% of people speak Magars language.

Traditionally Magers were classified into higher and lower classes but now it is not in practices. They have also custom of marrying among their kith and kin. They have their own way of performing birth, marriage and death ceremonies.

They have their Kuldevta (clear deity) there is variation in the worship of the kuldevta from place to place. Generally they sacrifice cocks, pigs and goat during worship. They also believe in Dhami/jhankri. The male is hard workers compare to female. They go to forest and collect firewood for household consumption. Must of the time the female also have them the indoor

work such as cooking, looking after children, alcohol making, washing clothes looking after animal husbandry are performed by the females.

Magars, in their primary days, used to do works in agricultural lands but after the stoppage of main works agriculture and foreign labor are the chief source of income. They were heavily departed to the foreign lands after the permission given by Rana rulers for opening the Gorkha bharti Kendra and that affected the community adversely. (Ghimire 2003)

The kham Magar who live in the rugged high land of Rukum, Salayn, Rolpa and pyuthan district in rapti zoon are thought to have migrated south from Siberia because of certain samanist practices and other cultural features. They climb to occupy the original homeland in Nepal from where migration to the south and east proceeded

Magar of Nepal speak three different Magar languages

1. Magar Dhut Bhasa

Which is spoken in Gulmi, Myagdi, Palpa, Baglung ect.

2. Magar Kham Bhasa

Which is spoken in the mid western region like Rolpa, Rukum, Salyan ect.

3. Kaike

This language is spoken in few wads, politically subdivision of VDC of Dolpa district only. The latter are a branch of the Mager tribe, and totally neglect the rules of purity. (Www. magarstudies center.org| pasteven. htm).

Most of the youngest people are not interested to involve in income generating activities, they spend, most of their times in playing, singing and dancing for marry making. They are also interested for various games and join the British or Indian army because of having good physical fitness and in greed of handsome amount of salary. (Sarankoti, 2001:66)

The Magars are one of the oldest known tribes of Nepal, but their origin is not yet known. Traditionally, the Magars were animist, but due to the influence of the Brahmin Hindus over time, the Magars have been Hinduized to one degree or another. The vast majority of Magars has little or no concept of who God is and has never even heard the name of Jesus (Thapa 2006)

1.2 Statement of the problem

Nepal is a naturally beautiful country and people are very friendly, cooperative and honest but unfortunately, it is one of the poorest countries in the world. According to National Living Standard Survey 2068/69(BS) 30.85 percent of the population are below the poverty line. People are suffering from starvation and they can not even fulfill their bare necessities, in this condition some castes and ethnic groups are bound to give up their traditional occupation. Nepal is a country where the majority of people mainly depend on agriculture and an agrarian country. 18 percent of the total land is suitable for agriculture but it is not the answer to the low productivity. 81 percent of Nepalese people are involved in agriculture; among of them especially the ethnic groups are hovering around the agriculture.

Agriculture, service in army / police or recruit and physical labour are the major source of livelihood of Magar people. The Magar economy like most of people is largely based in mostly sufficient agriculture. Most of them are employed as unskilled wage laborer and are paid very little. Now days this study area has become famous for seasonal migration in India and shifting cultivation in Dailekh district. Magars also keep sheep, goats and cattle they spent more time and little money on their unproductive activities like their traditional feast and festivals. These factors reflect the depth of poverty of people of Magar. There is a correlation between poverty and living standard. Because of the poverty they send their children to schools but not complete their education.

Magars are primarily farmers and they have been practicing it for over many years. They have been coming poor and poor day by day because they are losing their land's productivity and they could not be able to find out reasons behind it; simply can not relate the effects with its causes. Eventually, they got frustrated because they can not earn just a bare necessity by there is no irrigation facility. The production of food grains is not sufficient to maintain livelihood for the whole year. So some young female go to out of country (especially India) to earn money. Some of them work as wages labors in the near village and head quarter of district. They get full time employment in agriculture in harvesting season only, because there is not any cottage industry.

Most of the people in Toli VDC spend their precious time by gambling and drinking because they do not have works to do, they are free. They are busy only in a season otherwise they spend their time just for romancing. Most spend their young people of this VDC are dropped out from schools or they left willingly. Although government has effort on the improvement of the living standard of these people, not much change could be seen. Being of indigenous nature there are far more behind from those poor people who reside on rural areas so they are poor in terms of every facility they are provided to deprived groups.

The Magar people of Toli VDC have faced problems of similar types. Hence, this study focuses on the socio and economic condition of the Magar people in Toli VDC of Dailekh district. More especially the research will address the following research question

-) What are the socio-economic conditions of Magar at Toli VDC?
-) Why the Magar people of Toli VDC live in miserable condition?
-) What is the main occupation of Magars?
-) What are the festivals of Magar people?

1.3 Objectives of the study

The general objective of this study is to assess the present socio-economic condition of Magar people in Toli VDC. The main objectives of the study are

-) To identify the peculiarities of Magar socio-culture and tradition of the study area.
-) To find out the economic condition of Magar people.
-) To find out the occupational structure of Magar community in Toli VDC.

1.4 Significant of the study

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

The study focused on socio-economic status of indigenous Magar of Nepal is extremely important for the world. The study is about a small tribal community with the objectives of presently their socio- economics status. The study will be geared to find present situation of Magar and focused on finding these variables of modernization which have affected negatively of Magar of Toli VDC. Though, this present socio- economics study is not sufficient to submit all aspect of Magar people. But an attempt is made to identify some of the problems of the Magar people along with their various dimensions. The main emphasis has been given to explore the following condition of Magar people of Toli VDC. The significant of the study is as following.

-) To understand the pattern of their economic life.

-) To know the survival strategy.
-) To know about the feature of Magar community.
-) To find out the socio cultural status.
-) As a whole to know the socio economic status of Magar community in Toli VDC.

So the finding of this study help for planning at macro level plans and programs to improve the economics and social conditions of this particular indigenous people. The study on the Magar would represent most other tribe groups, thus helping to understand the countries different ethnic group and the Nepali cultural heritage. So this study is useful for planner in planning, researcher and other related line agencies.

1.5 Limitation of the study.

Each and every study has its own limitation likewise; this study too is no exception.

-) The study of anthropological method may lack the quantitative information. This study is limited in a hill village in Toli VDC of Dailekh district which may not reflect the socio economics status of the whole Magar community of Nepal.
-) The research was conducted only in three wards and hence the result of the research cannot generalized for others, i.e. it will be rather indicative than conclusive.
-) The respondents for the culture of the Magar community of the research where only those learned people, who were knowledgeable in terms of culture and that are only for the purpose of cross validation, culture of the community where taken form the reliable source.
-) The research was conducted only in three wards out of nine wards and hence the result of the research cannot be generalized for others i.e. It will be rather indicative than conclusive.

1.6 Organization of the study

The study of socio-economic status refers the condition about society. 'Status' is a complex of many elements including economic social religious, culture and other relationship. It is certainly not easy task to assess the social and economic status of Magar people. The social and economic status of people is not entirely dependent upon the circumstances of age, ethnic life style, geography and a number of other variables imposed by the wider national society in term of constitutional and legal frame works.

For this study researcher divided in seven divisional sector or to study easily, it has divided in seven division. In first chapter introduction includes and there are six sub title which helps to introduce the topics. As same as chapter two indicates review of literature and chapter three methodology. Chapter four introduction to study area and chapter five socio-cultural status about study area and economic and occupational structure present on chapter six. At last chapter seven indicates the summary, conclusion and recommendations of subject matter.

CHAPTER –TWO

REVIEW OF LITERATURE

The Magar origin place is in the middle part of Karnali and Gandaki region. There were twelve Magarat states before, the unit of the Nepal. Now a day's most of the Magars are living in Lumbini, Rapti and Dhavlagiri Zone. Rakuwa, Ruchang, Dedhagaun, Naram, Deurali VDC. In Nawalparasi, Bakamlong VDC in palpa is mostly covered by magars. Rukum, Rolpa, Dang, Surkhet, Dailekh, Jajarkot, Argha-khanchi, Gulmi, Kapilwastu, Baglung, Magdi, Parbat, syanja are also the residence of magars. According to the Janaklal Sharma the magars are the Hun races and came via Western part in our continent. But now they are living every where and they are getting migrant from hill region to tarai (Pandey 2008, p83)

The original home of the magars was called Bara magarat the twelve regions of magars, which included the entire hill districts of lumbini, Rapti and Bheri zone. Present day magar settlement range from Tanhu District of Gandaki zone westward to include the district of Palpa, Argha-khanchi, and Gulmi in lumbini zone; sysngja, Kaski and Bagung in Dhaulagiri zone: Rukum Rolpa, pyuthan and Salyan in Rapti zone: and Dailekh and Jajarkot in Beri zone: the magars have spared all along the hills of east Nepal and to few places in the eastern terai. (Bista 1976:57)

The Magars sacrifice (Pooja) which are made at the place where it is believed the God live. The sacrifice is made by an unmarried young male called pujari. The pujari takes bathes and puts on a clean white loin clothes and worships God and Godliness. (Rijal 2003)

First of all defining socio-economic according to concise oxford dictionary, socio-economic means relating to or concerned with interaction of social and economic factors. The term socio-economic status refers to a combination of various social and economic statuses. In a system of social

stratification, it refers to a combination of various social and economic indexes of rank which are used in research studies. The term is often read with stratification in a society without the need for the assumption that there districts and social classes. (Dictionary of Minority 1997)

The Magars are skilled in constructing the house working in mine manufacturing ringe the image through the stome etc. Most of the magars are joining in Army. (Pandey, 2008, p.83)

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

Magar people housed are built according to style of the areas they live in a standard which varies form one locale to the next. Most traditional is the two-story stone house with thatch of in some cases slate roofing. Many of the smaller houses in the western communities are round or oval in shape and washed with ochre or reddish mud. Magar houses in the eastern hill are never round and are most often white washed. They have stone walls, wooden single roofs and are two storied with a verandah among the front. (Bista, 1967:59)

The traditional knowledge and skill based professions and employment oriented programs have benefited specially to youth, both male and female, as well as women. The public awareness was raised in the highly backward indigenous people and ethnic groups in the fields of education, health, legal matter, sanitation and environment, culture, women awareness and ethnic group identification. The course book in the ethnic languages/ dialects of Bantawa Rai, Kulung Rai, Limbu, Tharu,tamang, Baramu, Magar and gugung were written and informal classes were run using those books. Dictionary in the language of ethnic group's lile Bantawa Rai, Gurung Magar, Yakkha, Sherpa, Dura, Maghi and Sunuwar is under preparation (NPC, 2002:571)

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Like many countries of Asia, Nepal is culturally and ethnically a multiethnic and pluralistic society. Its various social segments called by their respective caste name Jat and Jati in Nepal are generally understood to form part of single social cultural order (Fisher 1997)

Land and social change in East Nepal is a study of the changing relation between members of and indigenous tribal population in Himalayan region and the Hindus who have entered their region during the past two centuries, following its incorporation into the kingdom of Nepal (Fisher 1997)

“Indigenous” means someone or something born or produced naturally in a land or region, and another meaning to this term is someone or something which is native or belonging naturally to (the soil, region, etc.); the term is primarily used of aboriginal inhabitants or natural products (Murray et al., 1989:867).

Total inhabited communities, there are 59 groups belong to indigenous/ethnic communities. Again, 59 indigenous/ethnic groups comprise of minor populated groups like Bankariya, Kusunda, Chhierotan, Kushabadiya, Raote, Surel and groups having more than million populations, for example, Magar, Tharu, Tamang, etc. Majority of indigenous people and ethnic groups are weak economically, socially, educationally, and politically. Moreover, these groups are deprived of various types of facilities. The gap in their level of development is still very significant. (NPC, 2002:570)

The Magars are found in areas to the south and west of the Gurungs, in Palpa district and adjoining areas to the west of Kathmandu valley. They were among the first Nepalese to come into contact with immigrants from India. Magarkura is the language of many of the Magars. They are skilled craftsmen, bridge-builders and blacksmiths. They manufacture bamboo panniers, baskets, and mats. (Hedrick and Hedrick, 1972:94)

‘Status’ will be used to denote ‘the rights, duties, privileges, and social worth (value) accorded to a particular role’ (Keesing, 1976:568).

The prehistory and the early history of Nepal are largely unknown. “The ancient history of the Nepaulians, like that of all other nations which affect to trace their origin beyond the date of authentic records, is clouded by mythological fables”. The state of Magars cannot be different (Thapa, 2006 :9)

Michael Witzel mentions "Magars were apparently known already to the Mahabharata as Maga, to the Puranas under the name of Mangara, and in a Nepalese copper plate inscription of 1100/1 A.D. as Mangvara." Even in the heartland of the speakers of Western Nepali (the-gad area) indicate a Magar settlement that must have extended much more towards the west before the immigration of the Nepali speaking Khasa/Khas in the Middle Ages. These details go together with the presumption that an original population, probably of Tibeto-Burman ethnicity, lived in Nepal some 2500 years ago. From the linguistic point of view, there are three types of Magars living in Nepal. Kaike Magars living in Dolpa district who speak Kaike; Kham Magars who live in Atharha Magarat region and speak Kham; and the Magars who live in Bahra Magarat and speak Dhut Magar dialects. Many foreign anthropologists and sociologists have accomplished their studies or written books on all these three types of Magars. Therefore, it is imperative that we also look at them accordingly (Thapa 2006:2-3).

M.S. Thapa Magar is of the opinion that Magars came from East Pamir of China. Likewise, many writers advocate Magars "have no legends of origin

from another place." Most Magars think that they have occupied and used their land for centuries; have changed the very shape of the mountain upon which they live with their terraces; have worn footpaths connecting farmsteads deep into the soil and those stone resting platforms for wayfarers under the great roots of the banyan trees planted long ago to provide shade enclose. They feel they belong where they are, "and indeed they do", for the people fit the land and the land fits them. And not only do the people live on their land as they feel they always have, but their many 'godlings' that control life and the resources upon which life is based are at home there also and must be treated with regular sacrifices of food

The origins of Kaike Magars end up with the mystical tales told and retold by local people. According to one of these stories, Kaike Magars were the sons of a woman who had fled from an unspecified village of Kalyal kingdom. She subsequently gave birth to her child, a son. The boy, when he grew up, captured an angel while she was bathing with her friends. As time went by, the son and his angel bride had three sons. These sons were the ancestors of Budha, Rokaya, and Gharti clan. The origin of the fourth major clan is different. One of the three sons was a shepherd who kept losing the same female goat every day, so one day he followed her when she wandered away from the rest of the herd. He discovered that she was giving her milk to a baby boy living in the hollow part of a bamboo tree. He brought the baby home. This boy grew up and became the ancestor of the Jhankri clan (Thapa 2006: 6)

There is yet another myth about the Magars. According to this, the first Magar was the youngest of four brothers. The eldest worshipped Kalika and became the ancestor of the Thakuris and the youngest sacrificed a pig to Bhairabi and hence became a Magar (Thapa 2006:12)

For Gary, the Magars were a Mongolian people who had migrated into Nepal in the predawn of history. Many of the other ethnic groups had

legends that told how they had come to Nepal from Tibet or some other places, but not the Magars, for them, at least, history simply began and ended in Nepal. Nevertheless, who were the real Magars the original ones? Gary found that most likely it was the Magar community which was to be found in Central Nepal in Palpa, Syangja and Tanahu district (Thapa, 2006: 2-3).

Hitchcock is of the view that “the tribe seems to have been part of a very ancient influx of Mongoloid, Tibeto-Burman speaking peoples into Nepal, probably from the north and east. It also seems probable, in view of differences between its northern and southern halves that the tribe represents two different streams of

Migratation. He finds differences “especially on each side of a line that divides their homeland roughly into northern and southern halves. The Magar tribe is split into a number of sub tribes. In the southern half of the region, the sub tribes that predominate almost to the exclusion of any others are the Ale, Rana, Thapa, and Burathok Magars in the northern half of the area belong to a different groups of sub tribes, Bura, Gharti, Pun, and Rokha” (Thapa, 2006:25).

Sub-clans of the Pun Magars found within the Parvat and Myagdi districts, sub-clans written in *Kirat Bansha ra Magar haru ek etihashik Sharwrekshan* by Dr. Harsha Bahadur Buda Magar are: Armaja, Orpajangi, Ulunge, Kathi, Kaude, Khoraja, Gore, Garbuja, Chochangi, Chitaure, Chhochangi, Jagale, Jankati, Jugjali, Tajali, Tage, Tirkhe, Tilija, Tengi, Bhakale, Thani, Dagal, Daga, Darlami, Dudh, Natha, Namjali, Pangi, Pajansi, Pahare, Paija, Pare, Pun, Purja, Perali, Paingi, Phakami, Phiriyal, Phungalo, Bapal, Barangi, Balami, Bata, Bakas Koti, Birkali, Buduja, Baijani, Ratuwa, Rantija, Ramkam, Ramja, Ramjali, Righu, Ruha, Lamichhane, Sabangi, Sai, Saime, Same, Sijali, Sijapati, Surjebansi, Sutpahare, Sumitra, Serpuja, Soshree, Hunali, Hulungi, Hojali, Holangi. (Yeju, 2057:11)

There is a general trend of migration from west to east because the land in the west is old and overcrowded. In addition, many Magar men are skilled

craftsmen in masonry, carpentry, building, stonecutting, quarrying, et cetera, and they tend to migrate in search of employment. As evidence of this, there are several sizeable Magar villages in the eastern hill areas near copper mines and slate quarries. (Bista, 1967:58)

The Magars are considered to be the true portrait of the Gurkha warriors, never turning back and always ready to protect the nation by taking the enemy head on. (Gautam and Thapa-Magar, 1994:39)

“Bheja”, an informal institution of volunteering, is especially found in Magar communities of western Nepal. (Kunwar, 2061:284) People from other groups of a dominant Magar community can also be an invited member of the “Bheja” but for this kind of members, the roles in the institution are limited; they cannot be the “Mukhiya”, the head of the institution. (Kunwar, 2061:285)

A large part of Prithvi Narayan Shah’s fighting forces consisted of Magars and many are today found serving in the British Gurkhas as well as in the regular Indian army. Along with Rais, Limbus and Magars, the Gurungs also have a tradition of seeking employment in the armed forces in India and the British army. (Sharma, 1997)

The basis of Magar economy in all areas is agriculture. Some also work as craftsmen, either as carpenters or stonecutters. However, the copper mines in the east have closed with the importation of less expensive copper sheeting from India. And were it not for their role in the Gurkha regiments of the Indian and British armies, their self-sufficiency might be endangered. Magars constitute the largest number of Gurkha soldiers outside Nepal. Every Magar village has a number of Gurkhas on active duty in India and Malaysia remitting regular money to their families, as well as retired soldiers drawing pensions from various military sources. Quite a number of Magar Gurkhas have attained the ranks of commanding officers, as Colonels and Majors, in Indian and British regiments as well as in the Royal Nepal Army. They are renowned for

their honesty, discipline, and good humour, which account for their military success. (Bista, 1967:58)

The Magars of Banyan hill are subsistence farmer and buck of their food comes from maize, millet, wheat, and barely. They grow rice in irrigated lands. (Hitchcock, 1965:15)

Adapting new ideas like formation of forest management committee, saving and credit co-operatives, consumer groups for various development tasks, awareness of education, rise in the level of material life, food sufficiency, performance of small size family etc. also reflect their keenness in relative survival through changing time. (Ghimire, 2003:81)

Nepal has traditionally been dominated by Brahmins and Chhetris and the language and culture projected from the center have been those of the Hindu populations of the hill and Kathmandu valley regions. Those hill peoples who speak Tibeto-Burman languages (Rai, Limbu, Tamang, Magar, Gurung, and others) have been underrepresented in government, while the Tarai populations in the south, mainly Hindus and Hindi-speakers, have also felt themselves to be poorly served in terms of the distribution of public resources (Minority Rights Group, 1997:572).

people and ethnic groups in the fields of education, health, legal matter, sanitation and environment, culture, women awareness and ethnic group identification. The course books in the ethnic languages/dialects of Bantawa Rai, Kulung Rai, Over the period of the Ninth Plan, under the institutional arrangement, Indigenous People/Ethnic Group Uplift National Academy was established; however, the committees on indigenous people/ethnic group in all the 75 districts of the country could not be formed as targeted (NPC, 2002:571).

Under the human development program, the students of the indigenous people and ethnic group, who studied in the higher education with technical as

well as non-technical subjects, were encouraged by providing scholarship/stipend. (NPC, 2002:571)

The long term vision is to boost up indigenous people and ethnic groups and achieve their all-round development in the areas of economic growth, education, social and cultural upliftment by maintaining ethnic diversity and mainstreaming them into national development on the basis of equality. (NPC 2002:572)

Marriage usually takes place at very early age in various religious groups like Muslim and Hindus. Various studies have shown that increase in age for marriage helps to reduce the fertility. In the context of Nepal too, this statement is equally applicable, i.e. age of marriage and fertility has inverse relationship (Ghimire, 2003:9).

Higher fertility level is occurred who got married at the age (15-19) years and low fertility is occurred who got married at the age over 20 years. So, age for marriage should be increased at least up to 20 years to reduce fertility level in the study area. (Ghimire, 2003:47)

Family Health Survey (1996:98) showed a deep relationship between education and fertility.

Education plays a vital role for determining fertility level. While considering the education of the respondents, 12 percent were literate and 88 percent were illiterate that resulted the high fertility. So, level of education of the wife and husband, especially the age of reproduction for women should be increased to reduce fertility level. (Ghimire, 2003:46)

Nepalese society does not allow the sexual union of unmarried people. Therefore, marriage is the most essential event in our society. Conception before marriage is not accepted. Family formation is started after marriage on the one hand and on the other hand, religious beliefs and practices in Nepal provoke individually to marry early. Thus, marriage plays a vital role for

determining fertility level. Higher the age at marriage is directly related to the low fertility of an individual as well as in the social level. (Acharya, 1993:74)

Occupation plays a vital role for increasing or decreasing fertility (Ghimire, 2003, p. 47). Due to maximum involvement in agriculture with low education level, labor value increased and that tended to high fertility. (Ghimire, 2003:47)

The Magar society practices and accepts polygamy one after another or simultaneously. A woman can marry with multiple husbands but at different times. It seems that there is no social barrier for such practices. Nevertheless, many married men and women, especially young girls and boys, might change their spouses. (Sharma, 1997:65)

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

Though the Magar caste does not strictly oppose the exogamy but elder persons even now have the conservative caste barrier rules. (Sharma, 1997:69)

Parents usually arrange the marriages. The parents of groom propose the hand of a bride to her parents. Magars follow clan exogamy or matrilateral cross-cousin marriage—prescribed marriage. Wedding ceremonies usually takes place at bride's house. Mostly the engagements are solemnized before the weddings. Sometimes the girl may elope with the boy without the consent of parents or the boy may abduct or capture the girl and take her to his home. Such marriages are also acknowledged and recognized later on after the accomplishment of some rituals. In such situations, the groom brings a Theki --

gift of food and drinks to the bride's family for Dhoghbet – recognition and formalization of the marriage. If the wife happens to be already married to another person, then the new husband must pay Jari – compensation to the former husband. The amount of Jari was usually set as Rupees sixty and Rupees thirty for Sari wife - a woman remarrying for the third time. If a Sari wife runs away, the husband cannot claim any compensation. However, such practices have now been obsolete and usually these cases end up in the courts (Thapa, 2006:19).

Kham Magar women are difficult to describe in the collective. They are widows, they are wives, they are weavers, and they are spinners. They are hard workers who weed the summer corn ten to twelve hours a day in June. They are married women who are not afraid to express their opinion in discussions with the men. They are the wives of soldiers who manage the family estate for years at a time until their husbands' return with a pension from the army. They are mothers carrying their babies in their workbaskets as they walk to distant fields. They are small girls in velvet, Nepali-style shirts with silver bangles on their ankles to protect them from evil spirits. They are teenage girls selling liquor at a fair with their friends to earn money for a new blouse.

Looked at in a general way, the prestige and power accorded to women in Kham Magar society varies from sphere to sphere, and even within each sphere there are different degrees of prestige and power depending upon the particular role under consideration. In the legal sphere, Kham Magar women are denied rights in land and family property, yet economically they are accorded a position of authority in the household that is complementary to men. Within one aspects of the ideological sphere, women are highly valued as potential child bearers and as bridges who cement the social ties between their own and their husband's lineage. Within a different aspect of the same sphere, they are feared as witches and are restricted from conducting household and community rituals.

Moving from the general to the particular, we see that individual women assume very different roles and are accorded very different prestige depending upon their life stage, their age, the economic stratum of their household, the presence or absence of males in the household and whether or not they are married. A woman's roles and activities also depend upon the family structure, or the residence pattern of her domestic group. Some widows control lineage property during their lifetime and make important decisions regarding the use of that property independent of men. Some women whose husbands marry polygamously return to live in their natal lineage and assume a position that is subordinate to their brother and his wife. Other polygamous married wives live as co-wives in the same household and share household tasks and decisions. Some widows remain in their husband's house with married sons after their husband's death and retain authority as female household head until their death. Others go to live with their married daughters and leave decision-making to other household members. Some women engage in considerable entrepreneurial activities and remain largely independent of their lineage kin, while others depend solely upon income from their husband's land. Thus, in every context considerable variation is possible, depending upon a woman's circumstances. All of these variations affect individual women differently. (Keesing, 1976: 3-4)

Divorce is traditionally accepted among the Magar ethnic groups, although social opinion is against it. Every Magar family would wish the stability of conjugal family. As a norm, divorce is both socially and legally accepted. But their divorce process is informal as they do not go to the court. (Sharma, 1997:71)

A Magar woman, who remarried, can enjoy the same social privileges in Magar society. (Sharma, 1997:73)

Majority of people having achieved school education is in decreasing order from younger to older generation. (Sharma, 1997:104)

Shrestha and Singh (1987:105) noted that by nature Magar are jolly and they enjoy the music, singing, and dancing. They have different kinds of dance, namely, Singaru and Pasari dance. The Singaru dance looks like the peacock dance.

There are five major clan groups of Kham Magar: Buda, Gharti, Roka, Pun, and Jhankri. These clans are made up of a number of named sub-groups, each with their own myth of origin. Some of these myths relate the movement of these groups into particular valleys. A number of these myths describe that semi-nomadic movement of herders settled in their present location. (Gautam and Thapa, 1994:39)

It can be said that the Magars are a people who are socially placed in the category of the Pani Chalnae Jat meaning those above the water pollution level, yet not awarded a specific place in the Hindu hierarchy. (Gautam and Thapa-Magar, 1994:39)

Many Pun Magars come from the borders of Tibet and indeed there is little doubt that some of these are as much Tibetan as Nepalese. The tribe known as Thakalis, who carry on a great deal of the Salt trade with Tibet, are in close contact with the Puns and resemble them so closely that for many years they have supplied the Gurkha Brigade with numerous excellent recruits under the borrowed name of Pun. (Ghimire, 2003)

Magars' modes of social life and cultural values have been highly influenced by Hindu religious faiths and beliefs. Most of them speak Nepali as their mother language and use dress in Nepali ways. They use Brahman astrologers or the Pandits to perform their religious and cultural rites and rituals. They follow Hindu religion and its various dogmas. (Budhathoki, 2002:115)

Mangars or Magars had their own language and culture. Dhami was their religious priest. (Chemjong, 1967:77)

It was this Kirat King Bali Hang who introduced the festival of Dipavali. (Chemjong, 1967:77)

Dr. O.P. Gurung (1996) analyses relationship between natural sources management and local institutions and ritual practices of Tarami Magars have the communal worship of land, forest and water resources. They control and regulate these natural resources through the local institution like Sathari and various ritual practices like Matribhumi Puja, Pitri Puja et cetera. These rituals explicitly intended for religious purposes operate to lessen and restrict the impact on natural resources. (Budhathoki, 2002:13-14)

The Magars have little land on account of inequality and size of distribution of land. Agriculture is main occupation so they are very poor and poor people are mostly illiterate because they have no sufficient income to expend on education. They are unemployed because of the insufficient land for farming and they cannot do outside works because they lack skill due to the lack of education. (Sarankoti, 2001:65-66)

The Magar people are today organized into a countrywide network which has succeeded, to an extent, in assimilating all the Magars into a social organization which was initially established in Kathmandu district in 1985 as the Nepal Langhali Sangh, but later on, it was transformed into the Nepal Magar Association in 1993. (Gautam and Thapa-Magar, 1994:40)

CHAPTER- THREE

METHODOLOGY

This chapter discusses the selection of the study areas sampling procedure, nature of data and collective data, data collection tools and technique and data analysis.

3.1 Research design

The analytic cum-descriptive research design has been followed in the present study. The study is exploratory in nature because it intends to explore and causes of the problems. It is descriptive in nature because it describes the phenomenon.

3.2 Rational of the selection of the study area:

Now to answer the question proposed as the study problem an area specifically had to be marked off in space and time for this research for several reasons.

-) The population of Magar people is higher in this VDC in comparison to other neighboring VDC of Dailekh district.
-) The economic condition of Magar people of Toli VDC is miserable in comparison to other castes of this VDC.
-) Due to time and other limiting factors are made researchers to conduct this study in Toli VDC than other VDC.
-) It is easy access then other VDC
-) Where any types of research work on socio-economic condition of Magar community has not been done till now.

3.3 Sampling procedure

The Toli village development committee was selected as the study area. There were altogether 90 household of Magar people and among them 60 households were selected for the study. A number of key informants, the informants include teachers, local political leader local people and member of Magarshang of Dailekh district too. Various rituals phenomena and daily life styles were recorded through participant and non participant's observation. Simple random sampling method is adopted because the sample taken can represent the whole community of the magar people in Toli VDC.

3.4 Data collection tools and Techniques

The data from the field were collected through primary and secondary. These techniques were applied for data collection. Which are?

3.4.1 The household survey

The household survey was conducted in 60 sample households was using structured questionnaires and some other unstructured questionnaires. The basic quantitative information (such as age, sex educational attainment, land holding occupation and other socio-economic characteristics of the sample households) were gathered through household survey.

3.4.2 Field Observation

The main and mostly desired instrument of collecting information, ultimately understanding the social process and its relation to natural process was obviously the participant observation. It was the best method without any doubt that could gather as much information as required. This study was conducted by observing the marriage practices, festival celebration with local people through the non- participant observation.

Key Informant Interview

Key informant interview were conducted using key informant checklist to glean information about the cultural background of the Magar people of the study area and again, in order to cross validate the data collected through secondary data. The key informants were member of Magarshang Dailekh, Old people, teachers, and learned ones in terms of Magar's culture and tradition in the study area.

Field Notes

It was the most unsystematic way of recording the information. But ironically, the notes proved out to be one of the most resource full instruments. A field diary was kept to record necessary information observed during field work. The supporting information observed during the field work. The supporting information complementing structured questionnaires were noted. Primarily, the information of important incidents events and discussions were noted in the diary.

Method of data analysis

After collection various data, the data was manually processed with simple tabulation. Information on geographical setting of the village, family structure, housing condition, festival celebration was descriptively analyzed. Information obtains on marriage, educational attainment, population composition, economic status, income and expenditure was descriptively and statistically analyzed. The statistical tools techniques used in the study are very simple. Most of data was calculated and tabulated with simple percentage.

Limitation of the study

It is quite difficult to include all magars scattered all over the country. Thus the first limitation of this study is to be limited under the selected study area. In each aspect of population under the study is household heads are selected as respondents. Thus, the census is small and does not represent the total Magar in Nepal. The study has focused only the socio-economic condition among the Magars in Toli VDC in Dailekh. Another limitation is that the study deals with the selected socio-economic condition among the study deals with the selected socio-economic and occupational variables. The other variables are not considered in the analysis. Most part of the research is based on descriptive approach. The study is also limited to time and finance resources. These limitations could only be recovered if there had been ample financial resources and time. If the census had been large and if the of entire socio-economic and demographic variable had been taken.

CHAPTER – FOUR

GENERAL INTRODUCTION TO STUDY AREA

This chapter includes the brief introduction of Dailekh district, Toli village development committee, respondent people, sex ratio, dependency ratio of Toli VDC

4.1 The setting

4.1.1 Dailekh district

Dailekh district lies in Bheri Zone with area of 1402 sq. kms. This district is surrounded by Jajarkot, Kalikot, Accham and Surkhet district. Jajarkot district is in the east, Kalikot district is in the north, Accham district is in west and Surkhet district is in south. This district has been evaluating different heights 544m to 4168m. DUNGESHOR is a lowest place and Mahabulekh is highest place of Dailekh district. The major rivers of the district are Lohore River and chhamghat River. This district is situated latitude 29°07' North and longitude 81°33' east. Average temperature is maximum 34.9°C to minimum 3.1°C. Administratively the district has 55 village development committees (VDC) and one municipality (Narayan municipality). Devkottachok is the district headquarters of Dailekh.

The total population of Dailekh district was 225201(CBS,2001) with male 1, 10,125(48.90%) and female 1, 15,076(51.09%). The total population of Dailekh is 0.97 percent of Nepal and 7.47 percent of mid west development region. There are 41140 households with average household's size 5.47. The population density per sq. km is 150.

The different ethnic groups were living in Dailekh district. There is chhetri more in numbers, Thakuri magar, Kami, Brahman hill, Damai, Sharki, Sanyasi and so on. As in other districts different religious groups, i.e. Hindu, Buddha, Islam, Kirat, Jain, Christian, and Sikh are living in this district as well.

4.1.2 The Toli village Development Committee

Toli village is one of the village development committee among 55 VDC of Dailekh district. This VDC is located in north of Dailekh Bazaar. According to VDC profile of this village was 3197 with 1607 (50.26%) and 1590(49.73%) female. The total number of households were 617 with the average family size was 5.18. The VDC has 9 wards with different villages. There are only 37.9 percent population are literate.(Village profile 2007).

The people of Toli live in two storied house with roof of thatch (a kind of straw) and roof of stone. The wall of the houses is made of stones having verandah in the front side of the house. They have also shade for animals (cattle, buffalo, goats, pigs and chicken etc.) locally know as Gotha (Field visit 2009).

The majority of these elderly people are uneducated. Many of the elderly man have gone to either in Indian army and different parts of Nepal for search of work. They are poor so needs to go away from home in search of employment.

Most of the parent has been interest to send their sons to India. Therefore only a few children are studying at the secondary school. They have a nuclear type of family e.g. (husband, wife and their unmarried sons and daughters only). The head of the family is male who makes decision for the entire family.

There are many tribes or segments under the heading of Magars in this area. Some of the Magar are Sunakhari, Gaha,Rana, Hunching Rana, Chitauri Rana, Ale Magar, Darlami, Shinjali, Reganmi Mager e.t.c.

4.1.3 The Magar people of Toli VDC

The Magars have Mangoloied physical features and to the tibeto-Burman language speaking family which consists at least three mutually

unintelligible dialects. Some Magers speaks Tibeto- Burman, few speak Tibetan and all speak Nepali at least as a second language but the Magar people of Toli VDC. Speak both language Nepali and local Magar language Kaike.

Mager people live in house slate roof and some of them have thatch (khar) roofs. The walls of the houses were made of stone, mud. Because of poverty some family members are not found to be properly settled and lack of the ordinary facilities like shed for animals. But many of them have part timed their houses into many parts where they occupy separate kitchen, bed room, store etc. The head of the family is male who makes decision for the entire family.

In the study area the marriage ceremony is preferred within the circles (endogamy types) as far as possible and also intercasted love marriage practice is as same as Brahmins, Khsatriyas. They have customs of marrying among their kin. They celebrate festivals like Dushain, Tihar, Maghe sakranti, Tij and so on.

4.1.4 Settlement pattern

The settlement pattern of the Magar Toli is found typical. The Toli is located up hill facing to south. So some area remains dry by sunlight and some area is in river's bank. The house are scattered in cluster. Every household has shade for livestock (cattle, buffaloes, pig and goat) near by their house.

4.1.5 Housing condition

The housing condition of the Magar of Toli is not good. Most of them live in the house with roof made of Khar (Thatches) and slate. The walls of the houses are made of stones and mud, wooden planks, bamboo. Their houses have a partly enclosed Verandah facing the court yard in front of the houses which is considered to be the most appropriate place to welcome the guest. Most of the houses are two storied. A low door way leads to the main ground floor. Ground floor is used for kitchen and upper floor is for bed room and

store. There is no good system of ventilation and chimney. Most of the houses face to south east to get natural sunlight.

Table 4.1.5
Housing condition

Type of house	No. of house	Percent
Tin roof	15	25.00
Thatched roof	19	31.67
Slate roof	26	43.33
Total	60	100.00

Source: Field Survey, 2009.

The above table no. 4.1.5 shows that of the 60 houses, 43.33 percent have slate roof, 31.67 percent have Thatched roof and 25 percent have Tin roof.

4.2 Social Condition

4.2.1 Demography

Population growth in Nepal is very high. The annual growth rate is now estimated 2.25 percent (CBS 2001) Magar population are living both hills and tarai. The total population of Magar of Nepal is 1653012(CBS 2001), which is 7.14% of the total population of Toli VDC was 3197 (male 50.27%and female 49.73%) (Village profile of Toli VDC 2007) similarly the total population of Dailekh district was 2, 25,201 with 48.90% male and 51.09% female (CBS2001).

Table 4.2.1**Age and sex structure of population of Toli VDC, 2001**

Age	Sex		Total percentage		Sex ratio
	Male	Female	Male	Female	
0-4	234	216	7.60	6.76	112.5
5-9	259	268	8.1	8.38	96.64
10-14	240	215	7.5	6.72	111.62
15-19	164	164	5.13	5.13	100.00
20-24	136	154	4.25	4.81	88.31
25-29	101	124	3.15	3.88	88.45
30-34	83	92	2.59	2.87	90.21
35-39	104	80	3.25	2.5	130.00
40-44	57	62	1.78	1.93	91.93
45-49	58	60	1.81	1.88	96.67
50-54	43	49	1.34	1.45	87.75
55-59	62	40	1.93	1.25	155.00
60-64	28	30	0.87	0.93	93.33
65-69	30	20	0.87	0.62	150.00
70-75	16	8	0.51	0.15	200.00
75 Above	13	8	0.41	0.15	162.5
Total	1637	1590	51.09	49.41	97.71

Source: District Profile, 2007.

The age and sex structure provide the composition of the total population. The above table gives the age and sex structure of population of Toli village development committee. It shows the young population (The age group 0 to 14 years) comprises 45.06 percentages; the economically active population (age group 15 to 59 years) is 50.9 percent and 4.51 percent are population of 60 years and above.

4.2.2 Sex ratio

The sex ratio shows the balances of sexes in a population. The data shows that the sex ratio is 97.71. This ratio is higher than Dailekh district (97.71 females per hundred male) (Dailekh district profiles 2007) Toli has highest sex ratio of 200 in the age group of 60-40 years. This is due to the small size of population and the lowest ratio 88.31 in the age group of 20-24.

4.2.3 Dependency ratio

Dependency ratio shows the proportion of economically active and inactive population. The age and sex structure (see table no. 4.2.1) of the population shows that of the total population 45.06% are young people and 4.51% are old people. The data indicate that 49.56% people are dependent with 50.44% people.

In the study area, most of children after the age of 11/12 years were seen actively participating in work like household keeping, taming goats, cattle, grass cutting and other small works of agriculture. Similarly many adults were also found busy in assisting domestic works e.g. waving Doko, Shanku, Namlo. Most of the female adults were responsible to cook foods, making wine and Jand and young females to look their young sibling. Naturally the higher dependent ratio affects the house, village community and nation's economy.

CHAPTER FIVE
SOCIO-CULTUREAL STATUS OF MAGAR PEOPLE OF STUDY
AREA

5.1 Population distribution of sampled households

The total population of Toli VDC is 3197 and total population Of Mager is 703. Below table shows the population distribution of age and sex structure of respondent.

Table 5.1
Age and sex structure of respondent

Age group	Sex		Total percentage of	
	Male	Female	Male	Female
0-14	125	130	49.2	55.08
15-59	108	93	42.35	39.40
60 above	22	13	8.62	56.52
Total	255	236	100	100

Source: Field survey 2009

The age and sex structure provide the composition of the total population of respondent the above table shows the young population (the age group of 0-14 years) of male 49.02%and female 5.08% the economically active population (age group of 15-59 years) male are 42.35% and female are 39.40% and 0.62% male and 56.52% female are population of 60 years and above.

5.1.1 Language

The Magars have their own dialect which is called Magari language. Two types of Magar language speak in Dailekh district. Which are?

- 1) Magar Kaike language
- 2) Magar Kham language

In Toli VDC, they speak kaike language. It is different from Nepali language. This language belong the tibeto burman family. They have their own scripts though they have now began to use Devanagari script as well

In Nepal 7.14% of people speaks Magar language. In Dailekh district, 4282 people speaks Magar language and study area 703 people speaks Magar's language for their daily life.

5.1.2 Family structure

We may say family is a group of persons united by the ties of marriage, blood of adaptation interacting and intercommunicating with each other in their respective social role of husbands and wife, mother and father, son and daughter, brother and sister creating a common culture.

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

The community belongs to patriline age family (the living age of children in drawn from the male side of the parents). All decision and plans of the family are taken by the oldest male member of the family

Table – 5.1.2

Distribution of the sample household by type of only Magar family

Family type	Households number	percentage
Nuclear	38	63.34%
Joint	22	36.66%
Total	60	100.00%

Source: Field Survey, 2009.

The above table 6.1.2 shows that of the 60 families, 63.34% of families are nuclear and remaining 36.66% are joint family. The overall reasons behind the disintegration of joint family and to be large number of nuclear family

5.1.3 Literacy

In Nepal the term literate means a person who can read and write in any language with understanding. The CBS suggest that the ability to read and write one's own name may have been interpreted as being literate. In this regards in Nepal more than fifty government and NGOs are providing non formal education and literacy activities. Most of the organizations are using materials and methods developed and supplied to the adult education program. The program has been expanded to the village also but the Toli VDC has no such facilities in the regular manner.

Table. 5.1.3

Level of literacy percent of male and female only Magar in Toli VDC

Level	Male (%)	Female (%)	Total
Literate	63 (36.00)	23 (11.44)	86 (22.87)
Illiterate	112 (64.00)	178 (88.56)	290(77.13)
Total	175(100)	201(100)	376(100)

Source: Field Survey, 2009.

Table 5.1.3 shows that present data on the literacy rate by sex of Toli. Total literacy of Toli is 22.87% the National literacy rate 53.74% and in Dailekh district is 37.1% in both sexes. The National data shows 65.01% male and 42.49% female are literate (CBS 2001). Whereas in Toli of the 86 literate 11.44% of females are literate. The figure shows the lower literate rate in the study area; when compare to the literacy rate of Nepal as a whole and district it self.

5.2 Life – cycle ceremonies

5.2.1 Birth Rituals

When the family known that one has got pregnant, then they begin to prepare for days of delivery. They sell their cock, pigs and goats and buy more chickens of small size instead. The women who feeds her breast to that newly born baby will get some clothes and remunerating for that on the eleventh day of birth, the name given ceremony 'Nwaran' is performed. But if that makes and difficulties for then to do other religions task (since, till that day the family or household should not participate in any such activities) they can be reduced to ninth, to seventh or even fifth or three day too. On the day, Gahut (Urine of cow) is taken from 'Juiain-chela of chhori- cheli.' If the baby is the first son, a grand party will be organized. They sing the Magar sang.

5.2.2 Weaning (pasni)

It is the ceremony of initiation of grain or solid food feeding to the child for the first time. It is done when a child is a boy, gets six months of age and if she is a girl at the age of five months

If it is the first son then it is celebrated with programs and so on that day, they make the child well dressed and tidy. In a separate pot of rice of one manna (0.5kg) and other good foods, meats and fish is cooked. Eldest member of family feed the baby at first then that is preceded by others. At that time various gifts are presented to the child from invoices.

5.2.3 Marriage

Marriage, literally a legal union between a boy and girl for husband and wife, is a strong institution in Hindu society and perhaps every other society. According to social rules and regulations and their believe systems. Types and forms of marriage vary widely. There are four types of marriage in magar society.

1) Magi Bibaha

Magi bibaha has long ritual process first, the boys parents approaches the girl's parent's and asks them for their daughter to marry with his son. If the girl's parents agree, the boy's father returns to his home, prepares special gift of several baskets of breads and wine (Jand). Girl's parents invite their maiti real or consanguineal to open the gifts. The feeding at this time is called theki khuwaune

When acceptance of gifts formally conform the marriage proposal. On the fixed day of the Lagan, the boys marriage procession party (Janti) accompanied by the Damais with their traditional music proceeds toward the girl's house to fetch the bride. When the janti (party) arrives at the door of the girl's house. After feeding all members of the Janti, all senior Maitis come and wash the feet of the girl (Dulahi) and put tika on her personal property. The bride wears sindur to girls (Dulahi). The next morning the Janti drink liquor and eat rice with lentils as their farewell food and return to the boy's house with the bride.

2) Chori Bibaha

The Chori Bibaha is famous for Magar community because this type of marriage is quick and inexpensive; it is common particularly among poor families. The marriage is initiated by the boy himself. Sometimes, he is assisted by his peer group either to elope with or capture girl. Usually, parents of the girl go once to the boy's house and confiscate their daughter from the boy and bring her back home. The practice of confiscation is the Magar tradition that tests the liking or disliking of the boy and his family to the girl. The practice also protects parents from social criticism; they would otherwise be blamed for not caring about their daughter. If the boy and his family really like the girl. They approach the girl's parents and request their daughter. If both parties agree and their economic conditions allow them, they arrange the marriage of their boy and girl according to the Magi Bibaha traditions.

3) Jari Bibaha

Magars enjoy a great amount of sexual freedom. They say daughters of the magars are always pure even after their elopement to twelve places. Because of this belief and practice, Magar call themselves Bara Panthi. This type of marriage has given rise to the Jari Bibaha. Under this marriage system, the man who elopes with a married woman pays more than some rupees to her first husband as a fine called Jari. The amount of Jari is reduced from a minimal to nominal rate if a woman elopes more than two times. No usual ritual is required for this type of jari marriage.

4) Inter-caste marriage

Though the Magar caste is not strictly opposed to exogamy but elder person even now have the conservative caste barrier rules.

Table 5.2.4
Types of Marriage

Types of marriage	No. of H.H	Percent
Own cast	6	10
Inter- cast	54	90
Total	60	100

Source: Field Survey, 2009,

There, to examine the question "inter- caste marriage good or bad" was asked. The majority of them 10% replied in favors of inter-caste marriage while 90 percent of them replied against it. Now a days education mass communication, state lows, close interaction with other caste people are playing vital role in minimizing the caste based discrimination. From the in depth observation, it was found that there were one cases of inter-caste marriage (Among them two Magar girl got married with Braman and Thakuri). There were only two case of girl Magar who married with different caste. The mentioned cases show that they are inspired from other higher caste people and their culture.

5.3 Mrityu Sanskar (Death)

When a Magar dies the crape is wrapped in a white cloth and tied with green bamboo. They cremate dead body at the bank of Tame river. Before they bury or cremate the dead body. The sons and brothers burn herbal incense and give water to pay their last homage to the deceased. After the final ritual, the sons and brother either put-soil or rocks to bury or light the fire to burn the dead body and other members of the funeral procession help for cremation.

After shaving the hair of the deceased's relatives, all members of funeral procession return to the house of the deceased on their way back to home. After their arrival at the deceased house, one of the unmarried girls sprinkle holy water (sun pani) over the body of each member and asks each of them to take a seat. The son of deceased has responsible to perform certain rituals for 10, 11 and 13 days. They reduced their rituals for 10 days. They have to perform their daily activities like going to the stream, hatching, paying homage to the soul of dead body and cooking their food on the 10th day. They have to feed those people who had attended to carry deceased body. After the completion of this ritual they will be eligible to mix with society. When a husband dies, the wife should observe all the death rituals. She also avoids form wearing real clothes, flowers, tika, sindur, chura (bangles) for all her life. Death pollution is purified by the Magar priest by sprinkling Gaunt (cow's urine) and soon pani (gold-touched water) and Jaun-Til (a sort of grain). The practice of an annual death ritual has special socio-economic and religious importance.

5.4 Religion

Now the Magars has been worshiping Hindu God and Goddess because they are believers of the scared cow and it's Urine (Gaunt). They also seem to understand the concept charity and the merit to gain which helps one into heaven. But now days so many parts of Magar people do not invite the Hindu priests (Brahman /Purohit) and start to Boudha Religion. There priest is called Bhusal and practiced to teach the priest from their own caste. In my study area

so many people believe in Hindu religion. They celebrate Hindu festival and because of their habit of consuming liquors. It has affected their rituals a great deal. Festival time is alcohol consumption time and they become very carefree then. In my study area only three household practice the Buddha religion and others is Hindu.

5.5 Festivals

The Magar observe many feast and festivals. They celebrated almost all the Hindu's festivals. In this study area all the Magar celebrate Dashain as the greatest festival. In this festival they sacrifice goats, hens, pigeons to their deities. In this occasion the relatives visit their main house and get Tika from the band of their elders or parents and met their relation and kin. They also celebrate Tihar, Teej, Maghe Sankranti, Saune Sankranti and Kulepuja.

Maghe Sankranti and Saune Sankranti are the other interesting festival of the Magars. Maghe Sankranti is observed on the first day of the month of Magh and is associated with the coming days to sorrow and distress. Saune Sankranti comes after sixth months of Maghe Sankranti and it falls on the first of sravan month and is observed every year. The celebration of Saune Sankranti is actually to rejoice the happiness of their triumph of keeping alive despite the natural disaster.

Tihar is also one of the important festivals of Magar people. On this occasion people worship to god laxmi and play 'Deushi-Bhailo'. On this moment brother and sister get together and celebrate the kulepuja with their own relatives and Tera Dine daju Bhai on the month of mansir purnima. In this time they pray to their kul Devata, which helps the well condition of house, animal, agriculture etc.

5.6 Social service

5.6.1 Health and treatment pattern

Nepal is a mountainous country with many remote areas where health services and other facilities are concentrated in the urban area. People living in remote villages have less access to health facilities. They do not get proper treatment even in case of emergency. There is inadequate or lack of supply of safe drinking water. The village people have the practice of open field defecation. The housing condition is poor and ill ventilated.

Health Status and Treatment

There is no separate health post in this village. A health post is middle of the village. Health workers are not available at all time in the health post. There were one health workers and one massika. The health post was not well equipped.

There is always insufficient supply of medicine. People from near by villages do hardly visit the health post for treatment. The health status of people is greatly determined by many factors such as the way of living supply of safe drinking water, state of personal hygiene health knowledge, sanitation etc. In the village there are Dhami/ Jhankri (Traditional healer).

Table 5.6.1

Shows Treatment pattern in illness in Toli

Service providers	Frequency (percent)
Dhami/ Jhankri	24(40.00)
Health post	16(26.66)
Both	20(33.34)
Total	60(100.00)

Source: Field Survey, 2009.

Table no 5.6.1 shows that 40.00 percent respondents go to Dhami jhankri. 26.66 percent go to health post. The services from both health post and

traditional healers 32.34 percent. It signifies they have faith over Dhami / Jhankri. Most of them do not want to go hospital; this is due to the lack of medical education.

5.6.2 Sources of drinking water

Toli is a hilly village. There is lack of safe drinking water. There is a tap water supply. Most of the people get water from this public tap. Many people use water of local kunwa. The distance between source of water and house is less than 10/15 minutes walk

Table 5.6.2
Sources of drinking water only Magar community.

Source of water	No of Household (%)
Kunwa	22 (36.66)
Tape	38 (63.34)
Total	60 (100)

Source: Field Survey, 2009.

Table 5.6.2 shows that the 60 households 63.34% percent have the facility of tap water where as 36.66% Kunwa's water. The tap water supply system constructed by some people because there was five public water tap.

5.6.3 Sanitation

Sanitation is also main component of development village. The study area was so crowd and there were no open places, where people use for latrine. Some household have permanent latrine system and few have not. Therefore on the way side there were so many dump of slum. There is not practice of children to use toilet. So, the environment of house is not well. They keep chicken and ducks freely on the house which are pollute the indoor environment and invites flies and insects. If they practice to improve these behaviour patterns, then the result comes well. Therefore the sanitation system is very miserable with dirty surrounded environment.

CHAPTER SIX

THE ECONOMY AND OCCUPATIONAL STRUCTURE

This chapter deals with factors related to the economy of Magar community of Toli VDC. This includes the land and the food production, farming and animal husbandry salary and wages and income and expenditure system of Toli VDC.

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

Actually Nepali economy is agrarian almost two third of the total area of the country is covered by hills and mountains. The cultivate lands are confined in Terai and inner terai parts of the country. Nepal is facing many constraints of the way of development. Geographical and topographical feature of the country presents a big barrier, which have always created achieved significant progress. Therefore the level of poverty varies from to village because of the topographical a land shape variation.

The economic condition of people of Toli is poor. The major crops of his village are maize, millet paddy, barley\ wheat and mustard seeds. There is under employment unemployment. So the young people have to go far away in search of employment. Most of them go to India to earn money being illiterate they get only unskilled work and earn very little money.

6.1 Agriculture Practices in community

After hunting and gathering stage of cultivation, the agricultural cultivation was started and has been running up agriculture is being regarded as the primary means of subsistence of people within the environment, it included food grain production, cash crop, livestock and their products. This is natural that every means of production requires labor. Since, in Nepal the agriculture is a highly labor consuming activity, also particularly in the traditional agrarian community.

Rice, wheat, millet and maize are the major crops grown in Toli VDC. The agricultural activities of the Magar are largely regulated by the seasonal cycle. The major seasons are rainy and winter. In the rainy season cultivation starts at the onset of monsoon, which includes rice, maize and vegetables (cucumber, bean, pumpkin, other green vegetables) And winter season, crops are barely, wheat, mustard oil and vegetable (potato, onion, garlic) etc. They do not have irrigation facilities enough, so the farmers depend up in the sky rainfall. But rice, wheat is the main crops cultivated by the Magar people in Toli VDC.

Table 6.1
Cropping calendar at study area

Major crops	Planting Month	Harvesting month
Rice	Ashadh	Mangser
Maize	Baishakh	Bhadra
Wheat\ Barley	Kartik	Baishakh
Mustard oil	Kartik	magh
Potato	Ashwin	Magh

Source: Field Survey, 2009.

The above table No 6.1 shows the planting and harvesting of different crops. It indicates rice is sown in Ashadh to Shrawan and harvest in Kartik to Mansir. Maize is sown in Baishakh to Jyestha, wheat and barley in Kartik.

Mustard, oil in Ashwin and harvested in magh. Almost all people grow rice and wheat in their field (khet) and maize in (Bari) dry fields. Some of them also grow potato for self use. For the kitchen garden they sowed many types of vegetable in all season which helps to use in kitchen.

Agriculture is the backbone of the economic of our country. The quantity of the crop production determines the economic states of the people. Generally greater size of land holding indicates higher in production and income level. But the productivity per unit of cultivated land is low due to lack of irrigation and unavailability of modern agriculture on puts such as chemical, fertilizer, improved seeds insecticide, size of land, plugging tools and use of soil to produce bricks.

6.1.1 Lands

Lands ownership is still the most important index of wealth in Nepal. However, the possession of land is greatly valued among the Magars of Toil. It is 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

Topographically Toil village is in bank of Naumule Khola. This area is irrigated and productivity. But other place is dry so there is not productive field

6.1.2 Land Holding size

Actually the land of Toil VDC could be classified in to three categories,

- 1) Khet
- 2) Bari

1) Khet

These fields are plain and irrigate. This type of land could be easily water reserve and it has also that area, which was terraced, the major crops of this area like paddy and wheat. The main grain production of people was Khet

and people plantation rice in Ashah and harvest in Mangsir after they sown wheat.

2) Bari (Pakho)

This short of land is sloppy non fertile, could not be ploughed, needs spading and only two seasonal crops could be cultivated. It belongs to Chahar land category. In Toli the area of land is measured in Ropanis (6654 sqft). So the area of cultivated land (Khet and pakho Bari) was taken in consideration find out the area with respect to household. The following table shows the area in Ropani and number of field.

Table No 6.1.2

Area of cultivated land holding by household in Toli

Area in Ropani	No of household	
	Khet(%)	Pakho(%)
0-5	20 (33.33)	12 (20)
6-10	28 (46.67)	26 (43.33)
11-15	4 (6.67)	14 (23.33)
16 Above	8(13.33)	8 (13.33)
	60 (100)%	60 (100)%

Source: Field Survey, 2009.

The above table No 6.1.2 shows that of the 60 households 46.67% have 6-10 ropani of khet land whereas 33.33% less than 5 ropani khet and 13.33% have more than 16 Ropani khet land. Similarly of the 60 households 20% have less than 5 ropani of pakho land, 43.33% have 6-10 Ropani and 13.33% have more than 16 Ropani of pakho land.

Little khet have possibility of irrigation but totally pakho and more khet has not possibility of irrigation. So they have to depend upon the monsoon for agriculture. The size of jungle is declining which reflect the less supply of fodder. That is why the numbers of domesticated animals are also decreasing. It

means the availability of compost manure is very less. Due to sloppy land, the fertilizer is swept by rain. There is no practice of modern agriculture technique. All of these factors are directly responsible for the low production of crops resulting to poor economy of the village.

6.2 Food sufficiency

The agriculture production in any region generally depends up to the existing ecological factors. 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. The Magar people of Toli VDC often use traditional methods of agriculture. They use only a few agricultural tools namely spade, plough, oxen etc. The family members are principle productive sole source of labor supply.

Another fact is agriculture production is directly affected by the availability of irrigation facilities. Irrigation is the most important factor for the agricultural development. But as observed there are no irrigation facilities in Toli VDC. And there are not using comical fertilizer, improved seeds and almost all the households used local seeds only. So there is not sufficient food in study area.

Table 6.2
Food sufficiency of households in study area

Food sufficiency (in month)	No of Household	percentage
0-3	8	13.33%
3-6	24	40%
6-9	22	36.67%
9-12	6	10%
Total	60	100%

Source: Field Survey, 2009.

The table 6.2 shows that only 10% households produced adequate quantity of food grains for one year. There is no surplus food in the Magar

community 40% of the H.H. have food sufficiency for six months and 33.67% household have food sufficient for 9 months. The 13.33% have food production sufficient for 3 months only. From the above data 90% of the sampled households had food grains in sufficient for whole year. A question rises here how do they manage their livelihood in case of insufficiency of insufficiency of food grains the following measures help them to run their normal livelihood in case of insufficiency of food grains the following measure help them to run their normal livelihood in case of insufficiency.

Table no 6.2.1
Sources of livelihood in study area

Sources	No of Households %
Services	6 (10)%
Pension	22 (36.67)%
Wage labor	16 (26.67)%
Business	4 (6.66)%
Livestock farming	12 (20)%
Total	60 (100)%

Source: Field Survey, 2009.

The Table 5.2.1 shows that in case of insufficiency of food grains of the total households 10% gets additional support from different services eg. Teacher, Army (Indian and Nepali), police (Nepali). There is 36.67% gets from pension drawing 6.66% from business in small shop and 20% from livestock eg goat and sheep. Every household have to depend upon more than one sources of additional resources during insufficiency of food grains.

6.3 Animal Husbandry

The history of human civilization shows that primitive societies were fully depended upon animal husbandry has provided a bug of alternative resources for human Population as well as major source of alternative resources. For human population are as well as major source of economy.

Several studies have emphasized the importance of animal husbandry in human societies. In the development process of human civilization many groups of agriculture people shared their inhabited area to cattle raising. In the hunting gathering period human beings were fully dependent upon meat, milk products from animal. It is a general fact that the animal husbandry has an important role in economic cultural and ecological aspects. It is one of the main economic components of Nepalese farmer and animal husbandry is closely associated with forest pasture land and grass land area. Agriculture is also directly supported by animal husbandry. So, both are complementary to each other.

It is due to the fact that animal husbandry is important not only for their economic boost up but also for cultural and nutritional point. The people of Toli VDC keep livestock primarily to fulfill the necessities of milk, meat, compact manure and chicken are used either for meat.

Table 6.3
Types of domesticated animals in study area

Types of Animal	Total Number	percentage
Cow\ ox	90	8.20%
Goat	400	36.49%
Sheep	320	29.19%
Pig	40	3.64%
Chicken	184	16.78%
Buffalo	22	2.00%
Total	1096	100.00%

Source: Field Survey, 2009.

The table no 6.3 show that of the total domesticated animals 3.90% are cows and 2.66% are buffalo and tamed for the purpose of milk and ox for plough and manure. The percent of goat is 41.06, which is for the purpose of meat manure and cash. The sheep is 32.85% for the purpose of a meat and cash. The chicken is 18.89% for the purpose of an egg and meat and also for cash 1.03% pig are especially for meat. Animal husbandry indicates the condition of farming and the size of land.

6.4 Labor

Both agriculture and animal husbandry are labor consuming economy. The term "means the fulfillment of required labor necessity. The domestication of animals requires regular labour compared to agriculture. All the family members are engaged either directly or indirectly in agriculture\ animal husbandry. Almost every member of the family shares the work such as preparing the food, carrying manure to the fields, sowing seeds, collecting fire woods, cutting firewood fetching water and fodder from the land

Even economically inactive population is also helping hands of family. The boys and girls are allocated different jobs based on their age and capability. A grown up boy especially 12-13 years helps his father in the field and forest a girl helps the mother in household activities as lighting the fire, bringing water, preparing food and taking care of younger children Boys and girls start working as apprentices within the range of 5or 6 years old.

As the family is the principal productive unit. It is also the source for labor supply. All the family members contribute during planting and harvesting season. In such occasion they invite labors from their relative's / neighbors. The practices a labour exchange system locally knows as Parma (Hade). Under Parma there is no discrimination in respect of age and sex. Every individual can join it but the return of their work is expected on the same basis. The next types of labour exchange system are Jyaladari. On this system the amount of rupees was fixed and labor takes cash by returning his home.

6.5 Annual Income and expenditure

The economic condition of Magar of Toli is extremely low. Agriculture is the main occupation and cheap source of income. In addition to this animal husbandry, services, pension drawing wage labour are also the subsidiary source of income. Per head land holding size is less so the food grain production is not sufficient to them throughout to year. The method of

agriculture is traditional and crude. There is some difficulty for irrigation, so they depend on the monsoon for the irrigation. Because of the population growth and the land inheritance practice, land has been fragmented into smaller segments.

The major source of cash income is husbandry in Toli. Besides these the Magar earn good money by goat and sheep farming. They also earn good money by working in factories in different part of Nepal and India. Thus these sources of income are supposed to contribute substantially to the economy of toli. They also do wage labor in nearby village by plugging, spading, crops plantation and the harvesting. But this sort of employment is seasonal that is during plantation and harvesting season. The daily wage labor also supports their livelihood.

Table No 6.5.1
Estimated annual income of the each households from different source in study area

Income in rs.	Number of household					
	Agriculture	Animal Husbanding	Service	Business	Wage labor	Pension
0-10000	6	20				
10000-20000	8	6				
20000-30000	12				2	
30000-40000	14		1		1	6
40000-50000				1		4
50000-60000	10		3	1		
60000 above	10	4	1			
Total	60	30	5	2	3	10

Source: Field Survey, 2009.

Table 6.5.1 shows the estimated annuls income of the each household of Magar from different source of Toli VDC the major source of income of Magar people is agriculture. Out of 60 household were involved in animal husbandry.

But the method of agriculture is traditional and no irrigation facilities. Because of the population growth and the land inheritance practice land has been fragmented into small segments. These all make low productivity and low income only 10 household produce enough food grain to meet household demand. Animal husbandry couldn't play significant role for the betterment of their economy. It is found almost all families of the community have domestic animal for the purpose of manure, milk and meat. There were five households who were engaged in service. All service holder are not in high level but they derive their economic structure depend upon it. Only two household were engaged in business. Skills less people were engaged in wage labor there is only three household in this occupation. Retired from army and now a day pension holders are ten households so this table describes their income structure and condition of family life.

Table 6.5.2
Annual expenditure of each household in different sources at study area

Expenditure in Rs	Number of household						
	Food Grain	Food Grain	Milk Consumption	Education	Feast and Festival	Medicine	Cigarette and Alcohol
	Own land	Purchase					
0-5000	3	2	12			10	12
5000-10000	4	3	3	6	4	7	
10000-15000	5	6		2	1	2	3
15000-20000		2		5	7	1	
20000-25000	4	3		3	3		
Above 25000	4						
Total	20	16	15	16	20	20	15

Source: Field Survey, 2009.

The above Table 6.5.2 reveals the annual estimated expenditure of each household of Magar people in Toli VDC. The data shows that in annual total gross expenditure, the amount spent in purchasing the food grain is less than the amount spent in food grains from own farmland, because every household has their cultivated land and many people engaged in the occupation of agriculture. But only four households have enough food grain. Out of 20 households, 15 households spent money in milk consumption remaining other.

Have their own cattle (cow) in their home. The expenditure in education looks were because out of 20 households, 16 households children go to school/class 10+2. Show the parent's condition of education represents the future of this area. The data shows they spent a lot of money on feast, festival and clothing. Because Hindu people celebrate show many feast and festival. The Magar Toli VDC also believes on Hindu religion. Public awareness and education improvement represents the health condition of the people. Show the people spent few in medicine. The number of 10 households spent below then 5000 Rs and only one household spent 15000-20000 per year. Because, of one member of that house was suffered from the disease of tuberculosis. Magar of Nepal use alcohol and cigarettes. But the people of new generation did not accept to use it as they advise their parents not to use it. Show out of the 30 households, 15 households use a spent their money on cigarettes and alcohol. For this present people of Magar at Toli VDC have not capable to save the money because their income source is low than expenses. In the period of study no body told they are able to save any amount of money.

CHAPTER – SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary

Tradition and culture are the marks of the identification of the particular community. This study has focused to find out socio-economic condition of Magar of Toli VDC of Dailekh district. Magar are one of the Hindu ethnic groups, who inhabits neighboring region in manly mid-western hilly region and as well as scattered all over the Nepal. They speak Tibeto-Burman language and live in miserable condition of life. Magar have their own way of performing birth, marriage and deities of the Hindu phantom, as well as Boudhist phantom also. Unskilled labor, agriculture, service, animal husbandry are the main source of livelihood they hold small land for farming the annul income of Magar is very low and expenditure is high. Their socio-economic shows that they are much time worse of than average Nepalese

This is a descriptive analytic cum expletory research traditional method of data collection e.g. questionnaires, interviews, observation, field note, focus group discussion method have also been used for collection primary data. The finding on demographic characteristics in the study area as follows

-) The total population of Magar of Toli VDC is 703.
-) The average family size of Magar community is found 5.18
-) The dependency ratio of Magar people is found to be 49.56% which is lower than the nation dependency ratio.
-) The sex ratio of people of Toli VDC is 97.71. The ratio is lower than Nepal as a whole (99.79 male, per hundred female
-) It is also found that 24% of the respondents were treated by Dhami\ Jhakri and 26.66% by hospital and remaining 23.34% both. It is found

that 36.66% respondents have been fetching water from Kuwa and 63.34% from Tap

-) It is found that only 6 household produced adequate quantity of food grains for one year and 13.33% have food production sufficient for 3 month only.
-) It is found that paddy, maize and wheat were the major crops production. The estimated expenditure on food grain is higher than the food grain come from their own land.
-) It is found that almost all families of the community have domestic animal for the purpose of manure, milk, meat, an egg of them.
-) It is found that out of total estimated income of respondent the amount come form agriculture and animal husbandry are high beside other occupation but it is sufficient for family demand, so they practice other occupation.
-) Out of total expenditure of Toli VDC the highest percent amount spent on purchased food grain consumption and celebrate festival.

7.2 Conclusion

By birth Magers are Buddhist but they are influenced by Hindus an have been Celebrating all Hindus festival. They are believer of the sacred cow and its urine (Gante). There is lacking of infrastructure of the development process. The agriculture pattern is so old. They have try to utilizing modern technology agriculture.

The main objectives of the study are to examine the socio-economic condition of Magar people of Toli VDC in Dailekh district.

In the study area the female are dominated. The literacy rate is lower than nation literacy rate, but compare with male, the female literate percent is

low. The female are not aware of the education of their children as well. The high degree of illiteracy may be due to following factors:

-) First they do not know the importance of education. And
-) The alternate works are more beneficial and give quicker returns than the education.

So the illiterate persons have adverse effect on their socio-economic condition. They spent their major sources of earning in feast and unproductive activities. There is no any trade or industry to improve their economic condition. Agriculture pattern is old and could not develop animal husbandry as professional occupation; they take animal husbandry for the purpose of manure, milk and meat as their household demand only. The family size is very high with 5.2 per household. All these above mentioned reasons reflect their root cause of backwardness.

Besides farming Magar people of Toli VDC do certain workers which might be additional source of income. They engage in service, wage labor etc. Since, they do not play significant role to bring change in their economy status. The Magar people of Toli VDC had their own ways of performing birth, marriage and death ceremonies. But the basis concept of performing lifecycle ceremonies was according to Hindu rites.

Most of the Magar people were lack to higher education they were not trained with any vocational guidance. So they were compelled to do unskilled wage labor to solve their hand with mouth problems. The nature of this labor is seasonal and pay very little. All these reasons have adverse effect on their socio-economic condition. So we may say the socio-economic condition of Magar people of Toli VDC is very miserable.

7.3. Recommendations

The economic condition of Toli VDC Dailekh is low. The people live in very miserable condition. To uplift their socio-economic condition following recommendation are put forward:

-) The government should launch effective birth control program in the study area and provide encourage to illiterate people for birth control.
-) The majority of the female are illiterate in the study area. Therefore formal and non-formal adult literacy class should be organized through NGOs and government sector. It would make the women more aware of their responsibility to the family
-) The people should be encouraged to get treatment on health institution instead of traditional healer. For this purpose a documentary and Pam plating show should be organized by local health institution.
-) Agriculture inputs should be made easily available in time and market should be opened for vegetable production.
-) Loans should be provided at cheaper rate of interest through bank of finance.
-) Road distribution, communication and water facilities should be supply all over the area.
-) The government should launch an effective income generating programs; vocational guidance so that they can easily fulfill at least their basis needs (food, clothes, education, clean drinking water, medicine etc.)

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Questionnaire

A survey of Socio-Economic Condition of Magar Community in Toli VDC of Dailekh district in Nepal

1. General informal :

Name of Respondent:

Sex:

Age:

Ward No:

Occupation:

2. House hold Structure of Family by age and level of education .

S.N.	Name	Age	Academic qualification	Occupation	Religion
1					
2					
3					
4					
5					
6					
7					
8					

3 Have any of your children stopped going to school?

(a) Yes

(b) No

If yes, why?

And haven't you completed him to go to school?

a) Yes

b) No

4 What do you think the importance of education?

.....

5 What do you think the age of marriage for your sons and daughter?

a. For sons, _____

b. For daughters, _____

6 Have your daughter already been married?

a. Yes

b. No

7 Is that a love marriage or an arranged one?

(a) Love marriage

(b) Arranged marriage

8 Is that an inter-caste marriage?

a. Yes

b. No

If yes, how did you react?

9 Types of house

- i) House made of mud and stone with thatch
- ii) House made of mud and stone with tins
- iii) House made of cement
- iv) House made of slate

10 What are the major festivals ?

- i) Dashin
- ii) Tihar
- iii) Maghe sankrati
- iv) saune sankrati

11 What is the source of drinking water?

- I) Kuwa
- II) Tap

12 How long does it take?

- i) 5-10 minutes
- ii) 10-20 minutes
- i) 20-30 minutes

13 What is the main occupation of your family?

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

14 How much cultivate land does your family have?

- Cultivate own land
- Khet (in ropani)
- Bari(in ropani).....

15 What types of fertilizer do you use?

- i) compost ii) chemical iii) both

16 If your agriculture production sufficient to meet the family's consumption?

Yes () No (_)

If yes, have you got any surplus?

If, No, for how many day's| month?

.....

17 what is the main source of income

- i) Agriculture
- ii) Service

- ii) wage
- iii) pension
- iv) livestock

18 Income from livestock farming

s.n.	Kinds	Q/N.	Total income
1	Cow		
2	Buffaloes		
3	Oxen		
4	Goat		
5	Pig		
6	Hen		
7	Other		

19 Do you have any income source of foreign currency?
If yes from where?

.....
.....

20 what is the main reason of backward-ness of Magar community

.....

21 Where do you, when your family member gets sick?

- i) Traditional healer
- ii) Hospital
- iii) Other

22 who are the traditional healer?

- ii) your own community people
- iii) Other community people

23 How many children do you think a couple should have?

- (a) One
- (b) Two
- (c) More

24 Have you ever heard of family planning?

- (d) Yes
- (e) No

25 They have no chance to get jobs in Nepal because the system is in the hands of Brahmin and Chhetris. Do you agree?

- (f) Yes
- (g) No

26 Hindu religion just belongs to Brahmins and Chhetris. This is not Magars' religion. They made Magars follow the Hinduism. Do you agree?

(h) Yes

(i) No

27 Magars are animists and they follow shamanism. Do you agree?

a. Yes

b. No

28 Nowadays the agricultural produce is decreasing and that is affecting the Magar people adversely. Do you agree?

a. Yes

b. No

29 Do you have modern sophisticated equipments for your farm?

a. Yes

b. No

30 How is the condition of production in your land?

(a) Best

(b) Better

(c) Good

(d) So-So

(e) Bad

31 Do you participate in the programs organized by Magar associations?

a. Yes

b. No

If not, why?

.....

Annex I
Formula

Sex Ratio:

$$\text{Sex Ratio} = \frac{\text{Total No. Male}}{\text{Total No. of Female}} | 100$$

Dependency Ratio:

$$\text{Dependency Ratio} = \frac{\text{No. of Inactive People}}{\text{No. of Active People}} | 100$$

Average Family size:

$$\text{Average Family size} = \frac{\text{Total Population}}{\text{Total House of VDC}} | 100$$

Literacy rate:

$$\text{Literacy rate} = \frac{\text{Total Literate No}}{\text{Total Population}} | 100$$

Annex III

List of Figures



Wood cutting



Working in field



Drinking local alcohol (*Jand*)



Animal Husbandry



Taking questionnaire with respondent



Smocking cigarette

LOCATION MAP OF STUDY AREA

