

CHAPTER – ONE

INTRODUCTION

1.1 Background

Nepal, the country of Lord Buddha, is a small, landlocked, developing country, which covers only 0.03 percent of the whole world. It is situated on the southern slope of mid Himalayas with two-third of land occupied by Hills and Mountains. Physiographically, the country consists of three broad regions, Viz. Mountain, Hill and Tarai. The altitude ranges from 60 masl. in the south to 8,848 masl. in the north over an average width of 193 km.

Nepal, a country of Himalayas, rich in diversity in every sector- biological, social and cultural, is also a widely renowned country for its racial and caste diversities. In comparison to its geographical size, Nepal possesses a vast racial and caste diversity. In Nepal, there are mainly two types of races: Aryan and Mongolian. When looking more specifically, it is believed that there are more than fifty castes existing in Nepal nowadays.

So many ethnic groups, with their own complex and diverse history and socio-cultural factors, have been existed in Nepal from centuries. Among them, the Magars are the one, which covers a large percentage of whole population of our country Nepal, ranking as third highest populated caste/ groups just behind Chhetri and Brahmin, which covers 7.13 percentage of the whole caste based population, according to census 2001 A.D.

Magar is one of the many indigenous nationalities of Nepal. It is one of the bravest communities which have played a major role in the unification of Nepal from prior periods. They are widely known for their bravery not only in Nepal but also in United Kingdom, India and all over the world. They are mostly known for their friendly nature.

Magars are found, more or less in almost all the districts of Nepal though their origin is believed as the Bara Magarat and Athar Magarat state around Karnali and Gandaki regions. They are in majority mostly in hilly region of western Nepal. They are in large number in Palpa, Rolpa, Baglung, Magdi, Pyuthan, Argakhachi, Gulmi, Tanahu, Parbat, Shyanja, Nawalparasi, Rukum and Salyan.

Magars have their own language, costumes, culture and values. Their language belongs to Tibeto-Burman family and has three divisions called *Kham*, *Kaike* and *Magarati*. There is a slight change in their tongue regarding the different places they inhabited. *Kauraha*, *Jamre*, *Ghatu* and *Nachari* are their major dancing and singing programs. Basically, they are followers of Buddhism but they also have adopted some part of Hindu religion too. *Baje-Bajaiko puja*, *Jhakri puja*, etc are the major rituals in Magar community. *Maghe Sankranti* and *Tihar* are their major festivals. *Bheja* is the main social organization of Magar community which manage mostly all the social

rituals and, maintains law and order within community. It also manages economic affairs too but nowadays it is in the doom of extinction.

Since the 1950s, modernization theory was in its peak, the general meaning of modernization is to adopt new style instead of traditional way of living. It can be called as a symptom of development. Modernization theory postulates that the US and Western Europe are on the highest level of development and should be emulated by other societies, especially developing and the third world societies. In the context of Nepal, modernization is a bit far from development scenario with the country exposed in global level.

The revolution of 1950/51 and the subsequent overthrow of the Rana Regimes marked the beginning of Nepal's emergence into the modern world. People were changing their perception as well as their life style and level of thinking. After the restoration of democracy in 1950, many development activities were launched by the government and I/NGOs to address the people's problems. But it was reality due to the top-down development policy, there was less effect on the people of grass root level. Upliftment of the ethnic groups, small groups, lower castes, farmers and poor were all included in those development plans, but no single plan and process could achieve its target because of lack of administrative qualities and proper government policies. Whatever I/NGOs and multinational companies strived for, have been futile. Instead, they just lost their indigenous and traditional way of living while attempting to grab the pace of modernization.

After 1990s, the concept of privatization, liberalization and globalization overwhelmed the whole world taking this small country too in its effect. Leaving rural areas far beside, urban areas got the pace of modernization. These urban people were served most of the facilities of a modern society that they can possess. The impact of modernization boomed so heavily that every sector of an urban society including Magar community got a drastic change with their positive as well as negative impact on their cultures, traditions, rituals and finally, their way of living and thinking viz. socio-economic behaviors.

1.2 Statement of the Problem

It is a well-known fact that Nepal is one of the top poorest countries in the world. According to the National Living Standard Survey (2060/61), nearly 30.85 percent of the populations of Nepal are under poverty line. They can hardly manage their food for their family and their children. These people are fighting for survival. This ongoing civil war in our country is one of the most terrible impacts of poverty which is driving our country in the way of extinction.

After the restoration of democracy in Nepal, the flow of foreign aid and debt began to increase with development purpose of our country. Many INGOs were also began to run cooperating government with the help of NGOs focusing the overall development of the rural, deprived, backward and poor communities. But instead of so large investment in these sectors, a least progress has been achieved. Because of

government's false policies and strategies and corrupt bureaucrats and the centralization of I/NGOs in urban centers, the returns were centered only in hands of limited people. This helped to widen the gap between people within the community and society. More affected group was ethnic group from all sides. They are becoming victim of modernization, whatever I/NGOs and multinational companies strived for, have been futile. Instead, they just lost their indigenous and traditional way of living. It made them neither fully modern nor supported their indigenous way of life. Where, on the one side, there are a few people enjoying European and American life standard, on the other side, in the very moment, a large number of people are crawling in the shadow. These lower and mainly middle class people have got only the negative impact of the urbanization and modernization that limited upper level people are enjoying.

In Magar community of Baglung Municipality too, there's a large percentage of middle class family which are always in susceptible condition. Neither they can uplift themselves to upper class nor can they enjoy being lower class. The ongoing concept of globalization which is the main agent of modernization have only negative impact on most of the aspects of these people such as in social norms and values, cultural values, their economical aspects, their way of living and thinking. Hence the study will try to find out the impacts of modernization which outputs the changes in the socio-economic status of Magar people as well as in their community in Baglung Municipality of Baglung District.

In this study, we will examine the several impacts of modernization which will bring a direct change in their social and economic status basing on these following questions:

- What is the literacy rate of these Magar people?
- What is the economic condition of these Magar people? Are they improving their living standard?
- Does their way of thinking considering their social and cultural values been changing?

1.3 Objectives of the Study

The general objective of the study is to examine the present socio-economic conditions of Magar people which have been continuously changing due to the impact of modernization in Baglung municipality of Baglung.

The specific objectives of the study can be illustrated as follows:

- To examine the social scenario of the Magar people.
- To analyze the cultural changes of Magar people.
- To study the educational status of Magar people.

1.4 Significance of the Study

In this 21st century, the whole world is in the whim of modernization including the poor developing and underdeveloped countries. Being a developing country, our country Nepal is also trying to achieve the sweetness of modernization. But because of the lack of many infrastructures, our country and the people from all community and castes are far from the touch of positive impacts of modernization. As like other castes and communities, Magar community is also attempting to achieve the good of modernization but because of the lack of knowledge and other supportive things, they are being unable to grab it. Instead, they have been facing various problems in their social, economical, cultural norms and values.

Thus, in this study, we have tried to highlight the positive as well as negative impact of modernization in the social and economic condition of Magar community which also includes their cultural as well as other effecting values. Thus, data generated from this study will be helpful in the planning of the community development activities. It also helps to understand the cycle of social and cultural changes which been changing each day. Further it will serve as a platform for the future researcher related to community.

1.5 Limitations of the Study

Like each and every study this study has also its own limitation. This is not a comprehensive study; it only deals with some aspects of Magar community which is the output of the impact of modernization. These can be illustrated as follows:

-) It deals only with the present socio-economic conditions of Magar community.
-) It is a case study of Magar community of Baglung municipality.
-) The output of this study may not be relevant with other study areas.

CHAPTER-TWO

LITERATURE REVIEW

2.1 Modernization and its' Impacts

Modernization is a derivative of the term 'modern'. A definition of modernization given by Penna, O'Brien and Hays (1990), which has a sociological undertone, is referred to "shaking off the constraints of tradition, displacing the metaphysical worldviews of the past... opening up the prospect of emancipation and liberation" (Penna, O'Brien and Hays, 1999, p.1). Modernization, therefore, comes with the notion of development and progress. Technological development, shifts in the world economic order, changes in the patterns of political action at both local and global levels, changes in relationships between work and domestic, public and private behaviours, and in power are some of the attributes of modernization.

Sharma, (1988:17) gives a dichotomous or what he calls a 'bipolar definition' of modernization. He views modernization in contrast to tradition, underdevelopment and pre-industrial. That is tradition and modernity (Sharma, 1988:17). As modernity contrasts traditional, it is prudent to explain what traditional societies are. Traditional societies are understood as being simple, agrarian and non-technological.

Returning to the bipolar conception of modernization, Daniel Lerner (1968) defines modernization as a "processes of change where by the less developed societies acquire the characteristics common to more developed societies" (Sharma: 1988, p.20). Nettl and Robertson (1968) define modernization as "the process whereby national elites seek successfully to reduce their mimic status and move towards equivalence with other well-placed nations". Sharma (1988) refers modernization to the "process by which the western societies have reached economic, political, and social development, and by which the underdeveloped Third World nations of Asia, Africa, South America and Eastern Europe hope to do likewise" (Sharma, 1988, p.20).

The concept of global culture emerges here; and is defined a "those cultural elements which shape the common way of life of human communities through the process of globalization" (Hock-Tong, 2001, p.1).

Modernization means therefore adopting new ways of life, the consequences of which do not necessarily lead to a better life for all the individuals involved. Modernization would be viewed as a process involving the interaction of many factors, so that more than one aspect of an individual's behavior must be measured in order to determine his status on the modernization continuum (Roger, 1969:15).

Modernization is a process of social change results in the inculcation and dissemination of new values with a bearing on the individual family and corporate life. The test of social mobilization lies in the ability of all individuals to fully develop their intire creative potentialities to the upmost. Both horizontal and vertical mobility characterize status in a modern society the status being achieved not described (Srivastava, 1986:15).

In Huntington's (1968) view, modernization is a many sized process involving changes in all aspects of human thought and activity. At the psychological level, modernization tends to supplement basic groups whose role are vaguely defined such as family, with deliberately organized definite. Economically there is a different on the activity, as a few simple occupations are replaced by complex ones; the level of occupational skill raises significantly the ratio of capital to labor increases. Subsistence level of farming is replaced by commercial farming and agriculture and agriculture itself declines in importance compared with industrial and non-agricultural activities.

According to the Encyclopedia of Sociology, modernization was a model of industrial development worked out by W.W. Rostow that was applied on development strategy for third world countries. According to Rostow, who developed his scheme from an analysis in the industrial revolution in Britain and it is possible to identify all societies, in their economic dimension, as laying within one of five categories. He argued from evolutionary concept starting that all societies must pass through five fixed stages. The traditional society, the pre condition for takes off the drive to maturity and the age of high mass consumption (Rostow, 1971:4). All societies according to Rostow, as traditional societies whose productive resources are largely devoted to agriculture and value system are fatalistic. During the period of precondition, the idea of economic progress is perceived as possible and goods education broadens, enterprising individuals and a suitable infrastructure, especially in the government, develops. It take off, the third stage, growth becomes a normal condition. Investment rate increase substantially, and a favorable, political climate emerges. Finally technological maturity follows, in which the society has the versatility to produce anything it chooses. According to posted view, underdeveloped societies have to follow the same process that developed nations have experienced the problem with his approach was that not all societies pass through same sequence in the way.''

Modernization theories rightly worked out importance of values and attitude for process of socio-economic change. However, it is misleading to believe that traditional values and traditional economics only have to be replaced by so called modern values and modern economic to achieve development on the contrary, critics of modernization approach hold that traditional values and attitude might even accelerate development in specific socio-economic context (Bongartz, 1992).

In the context of modernization (Sanskritization, urbanization) affect all over the world. He describes the process of socio-cultural change (Gurung, 1994: 15). The theory of Sanskritization, modernization etc, has been prescribed in the present study of socio-economic and cultural mobility among the magar community of Baglung municipality. As Karl Max noted over a century ago in the preface of "Das-capital". The country that is more developed, the only shows, to the less developed the image of its own future.

These days the cultural heritages and identity of these ethnic groups is in danger because of modernization, acculturation, lack of scientific research and lack of proper protection. Among the many ethnic groups of Nepal only 59 fall under the category of ethnic groups. Most of those aboriginal and ethnic groups are politically weak and disadvantaged (Tenth Five Year Plan, 2059:483).

Modernization is the general term for the (mainly) economic processes driven by technological change that took place during the last century. Rapid technological innovation and economic development led to a more complex and differentiated

labour market in which efficient selection processes were needed (Kerr, Dunlop, Harbison, and Meyers 1960; Treiman 1970).

Changes seen in the life style of magar people because of modernizational impact

Modernization theory has been developing for over a century. The central claim of Modernization theory, from Karl Marx and Max Weber to Daniel Bell, is that economic, cultural and political changes go together in coherent patterns that change in predictable ways. (Inglehart, 1997: 7) Modernization theory was understood by some as a variant of structural explanations (Bratton & Mattes, 2003) because many Modernization theorists emphasized social mobility and location in modern parts of the social structure as the leading cause of cultural change (Inkeles & Smith, 1974; Pye, 1990). While there has been continuing debate over the causal linkages, many empirical findings do support the claim that socioeconomic development generates more modern attitudes and values -- greater tolerance and valuing of freedom, higher levels of political efficacy, and greater capacity to participate in politics and civic life (Diamond, 1999).

The social and cultural environment of magar people marked by originality is not the same today. As change is inevitable the life style of Magar has also undergone some changes over the years. Every ethnic group is subject to this law, but the degree of change has differed. Changes that have taken place in rural areas have been in a slow place compared to changes in urban areas. This process of social transformation covers three aspects, namely *westernization*, *sanskritization* and development (Gurung; 1989).

Modernization has affected their cultural tradition in the past. When they came to the city area of Baglung, the *Chetries* were a dominant community as well as the *Newars* and *Brahmins*. Since they were a small number, they were directly affected by the Chhetries, Newars and Brahmins. Because of this, their socio-cultural life resembles with these communities. Many of their rites, rituals and various aspects of their cultural tradition were affected. Magar have lived in close proximity with *Chetries* and *Brahmins* for a long time. In order to show affinity with Hindus, they worship *Devi*, *Shiva* and *Kirishna* etc. With the help of Brahmins they celebrate many festivals and adapted their rituals to those of Hindus. This is how they have been subjected to the process of *Sanskritization*.

Modernization process has also affected the family structures and features of Magar community in Baglung municipality. There are some additional structural arguments why the family of origin is losing its importance for status attainment in modern societies. First, the very expansion of educational systems in technologically advanced societies makes that individual educational careers are longer, which will negatively affect the importance of the family in educational careers. The rationale behind this is that the impact of the family of origin is smaller in later stages of the educational career (Mare 1980). Second, occupational inheritance has lost ground in technologically advanced societies, because of a decreasing size of occupations that are traditionally transmitted from generation to generation (mainly through material possessions), like farmers and the petty bourgeoisie. These structural changes on the labour market will have contributed to the decreasing impact of the family on occupational status.

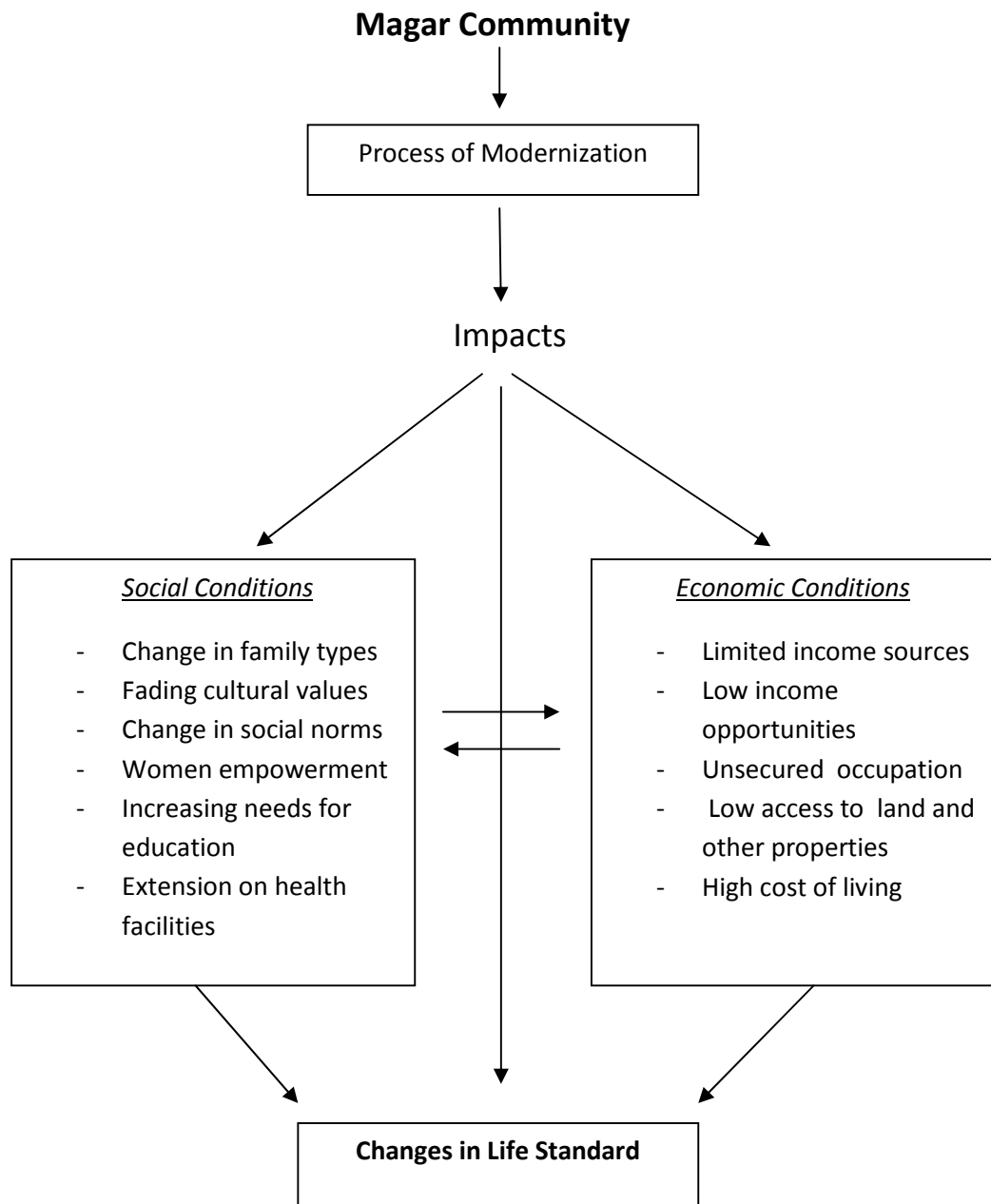
It is not only economic modernization, but also cultural modernization that has given way to the weakening impact of the family of origin on educational attainment and occupational status in modern societies. First, hand in hand with technological change, there has been a shift from particularistic to universalistic values (Parsons 1951); meritocratic principles have become dominant. Second, many of the main functions of the family have weakened, like the socialization of children (Allan 1985; Popenoe 1988). In modern societies, parents have less influence on their children's decisions as children increasingly make their own choices.

Next to economic and cultural modernization, political circumstances are important factors to explain differences in status attainment between countries and historical periods. Parkin (1971) advanced the hypothesis that educational equality and occupational mobility will be larger in countries where left-wing parties have been in the government. The main argument underlying this socialist ideology hypothesis is that societies with a social-democratic or communist government have implemented social reforms to reduce social inequality (Heath 1981). The most important reforms in this respect are those that meant to reduce educational inheritance: '(. . .) the educational system is a powerful mechanism for altering the balance of advantages between classes [. . .and it] is also particularly suitable as an instrument of social change in so far as, in most countries, it is directly under the control of the state' (Parkin 1971: 109). It was especially in societies with a communist regime that educational reforms were introduced to achieve this goal, like the quota systems that favoured children of working-class parents (Simkus and Andorka 1982). Educational reforms have also been carried out in societies with a social-democratic government, although they may have been less severe.

The food and costumes of Magar people have also witnessed great changes. Though the system of exchange of labour (*Parma*), *Rodi* and other traditional songs, music and dance, *Dhatu*, *Sorathi* and other *Lok Bhakas* have their own unique and original features, these have been on the decline. The main cause behind the decline is the negligible population of elderly people who were carrying on with the tradition. More ever the remaining a number of elderly people are passive and incapable of continuing the tradition. Many young people have left country in search of employment opportunities and the onset of modernization has caused the cultural tradition to decline. Besides, the lack of awareness among people for preserving the tradition is one of the reasons for the decline people go to foreign countries and when they return home they are people who have assimilated the foreign culture. This situation is also equally responsible for the decline of original Magar culture and tradition.

At present there is a resurgence of awareness and sense of identity due to the modern education they have got and the various programmes and activities initiated by the government and INGOs designed to uplift and protect the minorities. They are also enjoying freedom in different fields. Constitution has no prejudice towards any community. Due to these reasons awareness has spread among Magar people. Their improved position has allowed and made it possible for them to study about themselves and their socio-cultural tradition. They are working actively for their upliftment and advancement by establishing youth clubs, mother's group at local level and society for the service of Magar people at the central level. It shows that they have been actively working to reassert their old identity.

2.2 Conceptual Framework



CHAPTER-THREE

RESEARCH METHODOLOGY

This chapter presents the research methods applied to conduct the present study. It deals with the selection of the study area, the research design, sampling procedure, method of data collection and analysis of the collected data.

3.1 Study Area

The study was conducted in Baglung municipality of Baglung district. It is one of the major places in Nepal where a large number of Magar people inhabit. According to the population census of 2001, 27.72 percent of the whole populations of Baglung district are Magar.

Baglung municipality is the center of attraction for the people of Baglung district as well as of Dhaulagiri zone. Modern facilities are the causes behind the attraction. Those who can afford these facilities such as business man, landlord, and family from higher status and retired British Gurkha Armies have been settling there. Thus it is a place where the global modernization suddenly impacts on their socio-economic norms and values.

3.2 Research Design

Correlation research design, Analytical research design as well as Field study research design were used in this study.

3.3 Universe and Sampling

The ward no. 2 and ward no. 3 is the universe of this study. The sample size was selected randomly in these two wards where Magar population is higher in comparison to other castes. Around 50 households will be randomly selected for the study.

3.4 Nature and Sources of Data

Both primary and secondary data were used in this study to make the study more qualitative rather than quantitative. Primary data were collected through direct observation, interview, questionnaire and field survey. Similarly, secondary data were collected through published and unpublished materials such as books, journals, research report, articles, concerned I/NGOs and development agencies.

3.5 Data Collection Tools and Techniques

In this study, following data collection tools and techniques were used to get proper information:

A. For the collection of primary data, following techniques were used:

1. Household Survey
Around fifty households were surveyed with the help of questionnaire prepared prior visit to the field. Both structured and unstructured questionnaire were used during field survey.
2. Key Informant Interviews
Socially active and educated Magar people and other related people in the study area were taken as key informant and were interviewed about the changes in the social as well as economic conditions of Magar people in the study area.
3. Observation
Participant observation method was used to collect required data because it is the main and mostly desired technique of collecting information without any doubt and more accuracy.

B. Tools of primary data collection:

1. Structure Questionnaire
Necessary information was collected through structured questionnaires. It was prepared to generate the realistic and accurate data from the Magar people of the target area. The respondents were requested to fill up the questionnaire. In case of certain illiterate sample, data were collected and filled up ourselves.
2. Unstructured Schedule
The data were also collected from unstructured interview. The respondents of such interview were especially renowned persons of the target area such as local leaders, educated persons, very old persons, teachers from Magar community and others.
3. Observation Checklist
Different modes of socio-economic condition were observed directly during the field survey. A checklist was prepared prior to field visit which helped to maintain mentally strong due to field visit.

3.6 Data Analysis

After the completion of data collection both primary and secondary data were processed manually. Collected data and information were interpreted in descriptive way where as quantitative data were analyzed and interpreted on the basis of statistical tools.

CHAPTER-FOUR

INTRODUCTION OF THE STUDY AREA

4.1 A Short Profile of the Baglung Municipality

Baglung municipality is situated in the Baglung district of Dhaulagiri zone which is located in the Western development region of Nepal. It is located in the mid-hill region of Nepal. It is the most dense populated district of Dhaulagiri zone at the geographic position of 28°15'N latitude and 83°36'E longitude. It is headquarter of Dhaulagiri zone. Due to the growing maximum number of facilities such as electricity, water, telephone, internet, health, education and market places, the immigration rate is very high in this place.

Baglung district is surrounded by other six districts- Parbat in East, Rukum, Rolpa and Pyuthan in West, Myagdi in North and, Gulmi and Pyuthan in south. The heart of Baglung district-Baglung municipality lies just by the side of Parbat district in the east marked by the famous Kaligandaki River which is widely known for its potentiality of hydroelectricity. It is very much famous for rafting because of its' heavy current.

Devasthan, one of the famous shrines in Nepal, locates in the east-south corner of Baglung municipality. It is pretty much famous for religious purpose within the Hindu followers, followers of other religions too wishes to visit this shrine because of its' wide renowned ability. The biggest festival of Hindu followers, *Bada Dashami* and *Chaite Dashami* are the major occasions when people visit this holy place in a large number.

4.1.1 Physical setting

It is one of the most congested areas in Nepal. The total area of Baglung municipality is 19.23 square kilometer. Here's population density was 1084.34 square kilometer according the data of 2061 B.C., which must have become so smaller in these days. It is located in the height of 850m, up to 1750m from the sea level. Because of its geological diversity, it is also rich in bio-diversity. It is surrounded by Kaligandaki River in East, Pala V.D.C. and Kathe Khola River in West, Myagdi District in North and Kathe Khola River in South.

4.1.2 Climate

Baglung municipality is located in the subtropical region. That's why it has a mild weather, which is very favorable to habitat. The maximum average temperature is 35.2° Celsius and minimum average temperature is 3° Celsius. The average maximum rain in this place has been 145.3mm and minimum average rain has been 1.2mm.

4.1.3 The population

Based on the data of District Profile-2058, the total population of this place is 22609,. Of where, female population is 11137 and male population is 11472. According to the data of Baglung municipality 2061 it covers about 7.75 percent of the whole population of Baglung district. The population growth rate is 3.15 percent/year in average. Around 74.87 percent of total populations are literate here in Baglung municipality. Where, female covers about 64.31 percent and male covers about 86.44 percent of total sex groups.

4.1.4 The economy of this place

Because of limited and congested area herein Baglung, people often dreams of farm with a lot of vegetables and other cash crops but it's a mere dream that can not be fulfilled. Even middle class people can't afford roofs over their head easily, then to have farm isn't a mere dream? People with larger amount of money within this zone are always struggling to have their hood in this little place. Around a half crore is not enough to live and survive here. Land price are touching the sky day by day. In this kind of situation, to talk about farming is just foolishness. The only economy of this place stands in business and trade. Here more than fifty percent families have their own business and nearly 100 percent family have access to foreign countries for their earning. There is no alternative way for these people to have their stand herein, more than these two ways concerning their access in different matters.

4.1.5 Health facilities

There are a lot of health facilities here in Baglung municipality, from highly costly private nursing home to government's hospital and other clinics. Baglung Zonal Hospital is the government's hospital which is providing health facilities to people from years before. In spite of this zonal hospital, there are other private nursing homes too which are serving the people for 24 hours. In general we can say that people have no trouble concerning their health problems here in Baglung.

4.2 Brief introduction of Magar people of Baglung municipality

4.2.1 The language

Nepali is the language of the nation and there are other many languages of different people. But due to the lack of proper protection and patronage the language of the minority groups are at the risk of being pushed out of existence. Though the Magar caste has their own language, normally they prefer to talk in Nepali (*Khas*) language in their daily life. It's all because of the impact of Aryan society which was dominating our Nepalese society from the very beginning. But in recent years, these people are acknowledging the importance of their private mother tongue that's why these people are getting Magar language classes these days.

4.2.2 Food and drinks

Normally, millet food (*Dhindo*), pork, pickle and local wine are famous while talking about the food system of Magar people in Nepal. But people often prefer these things. Here in Baglung, Nepali food is very much popular in Magar society which contains of dal, rice, vegetable and pickle.

4.2.3 Physical appearance

Magar people have all the features found in Mangolian tribe with round faces, flat noses, high cheekbones, narrow eyes and yellow skin pigmentation. But in the present society of change where inter-caste marriage system is so popular, these Magar people are losing their ancestral parameters.

4.2.4 Family and social organization

Though joint/extended family type is the most common family type for Magar community, nowadays some changes are to be found. They are practicing living on single family system. Normally these families are found having the female head. In Magar community most of the male of the family use to join foreign army forces and services that's why there houses are found having the female head.

Patriarchal social system is dominant in the magar people. Male member is the head of the family and he gives the final decision on every matter. But females take charge of the domestic chores and are entrusted with the family treasure. Males leave home and take part in different external activities whereas females are confined within the walls of the home. There is a tradition of respecting old people and women among the magar people.

These magar people are found having more interest on their social organization which is very much effective on solving the social as well as economic problems of these Magar people. Nepal Magar Organization is the main organization of magar people. It is categorized as Magar Organization-*Guthi*, Magar Youth Club, *Magar Aama Samuha* etc. in local level.

4.2.5 Education

Magar people are found usually backward in education. Backwardness in education has resulted from the tendency to go to foreign countries and the decreasing concern for learning. These days, even though the number of magar people attending school is satisfactory the number of students doing higher studies is disheartening.

4.2.6 Occupation

Most of the Nepalese people are engaged in Agriculture sector in Nepal. A few of them are engaged in this sector for economic purpose while the most of them are engaged for subsistence. Most of the Magar women are also engaged in this sector for supplement for their household activities. They are also expert in producing local beer and wines which is essential for their traditional rites and festivals.

The main economic source of these Magar people is foreign services. Joining army forces is so much popular in Magar society. Most of these people are serving in army forces in United Kingdom, Singapore and India. And most of the remained youngsters of this community are serving in different countries worldwide. Foreign earning is the major economic source of these Magar people. But nowadays Magar people are also diverting in business and service sector too.

4.2.7 Religion and Festivals

Though the ancestral religion of magar community was Buddhist, nearly around half of them are found practicing the Hindu religion because of the impact of Hindu society and rules. Since these people have lived and interacted with the people of other religions and culture there has been a mixed impact on the religion and culture of these people. But nowadays, people are getting more alert concerning their cultures and beliefs.

There are only six occasions which are highly celebrated by the magar community. They are *Baisakh Purnima* (*Buddha Jayanti*), *Maghe Sankranti*, *Sawane Sankranti*, *Bhai Tika*, *Lohsar* and *Bhalgun Pandhra*. In these festivals, these magar people used to gather their married sisters, brothers and relatives; and celebrate these occasions. *Falgun 15* is the great day for Magar peoples. They organize different kind of programs and functions in this day. They celebrate this day by dancing and playing, leaving all other things behind.

Kul Puja, *Jhakri Puja* etc. are the major functions in Magar society which is very famous from the ancient times. They use to sacrifice sheep, pigs and chickens in the name of their ancestral gods and deities.

4.2.8 Marriage ceremony

Marriage establishes an intimate relationship between two families. Marriage system in Magar society is somehow different than any other caste. In Magar society, male use to marry their uncle's (Mama) daughter. They called this system as "*Bhanja Pujne*". They say that the *Bhanja* has the first right to choose their uncle's (mama) daughter for marriage leaving any other behind. Though there is no compulsion to marry each other, but still it is preferred to others.

Bajaune Bibaha, *Nabajaune Bibaha* and love marriage are practiced in Magar society. Marriage conducted with the help of a matchmaker and consent of parents is known as *Bajaune Bibaha*. According to which, the girl and the boy to be married are sent away to a certain place and are welcomed back with the consent of parents *Nabajune Bibaha*. The marriage that is done between girls and boys who have fallen in love with each other is also acceptable in Magar community and it is called love marriage.

Both love marriage and arrange marriage is allowed in this society. Nowadays the boys and girls are freely allowed to choose their perfect couple for their lifetime partnership. Love marriage is more famous than arranged marriage in this society.

Normally magar people are more friendlier, honest and helpful than other caste's people thus they easily respect their children's decision regarding their couple. These people spent more money in marriage ceremony as much as they can because in their view, it is related with their status in their society. People who are not financially supported also manage money for the marriage ceremony of their children by taking loans and credit; they even become ready to sell their land to manage the expenditure of the marriage. The dowry system is not famous in this society.

4.2.9 Birth rite

Birth of first baby in a home is always been a time of great pleasure in our society. But when the first baby is a baby boy, the pleasure boosts in twice. Normally the people use to celebrate in this occasion by singing and dancing. Those who are economically active give party to their friends and relatives. The guests bring many kinds of gifts including clothes, foods, fruits and many more. All the family, friends and relatives gives money to the new borne baby at their first look to him/her. Those who are poor, also somehow manage to celebrate themselves.

Immediately after the child is born the birth cord is cut and the time of birth is recorded. On the eleventh day the child is given a name and is made pure or touchable by sprinkling cow urine. Most of the Magar people invite the new born baby's uncle (*Mama*) for performing the rites but some of them also invite a Brahmin priest for performing the rites. After a child is born the mother and the child are kept in a separate place and away from people until the naming ceremony is performed. As they believe that the 6th day is when the destiny of the new born is determined. People gather at that house and enjoy singing dancing and feasting and stay awake whole night. Rice feeding ceremony is performed after 6 months in the case of a male child and after 5 month in the case of a female one. These people perform this rite according to their economic status.

4.2.10 Death rite

It is one of the perpetual laws of the world. It is a very painful time for the whole human society. In magar community, there are only two ways of disposing the dead bodies: cremation and burial. People use to sing holy songs (*Bhajan*) in the way of the dead body to the graveyard.

In magar community, death rite last for seven to nine days from the day of death of the late person. This duration affects all the brothers, sisters, cousins and other close relatives. Salt is strongly prohibited to the sons and daughters of the late person. They are not allowed to eat flesh and alcoholic things during that period. The sons and daughters of the late person have to bear very hard time during that period. They even are not allowed to have normal clothes during that period. Only the plain rice with ghee and fried piece of banana without any salt and *mirch masala* is given to the sons and daughters of the late person once in a day. They are not even allowed to talk and touch to other person as before. This duration lasts for only seven to nine days. From that last day they are allowed to have normal life. But they should not celebrate any festivals and occasion for that whole year. In the last day, a function

used to be done; relatives and other are invited to have a little feast. On the last day priest is called and the mourners and the relatives of the dead become pure after they receive the holy urine of cow. Those who can afford will donate a cow. The mourners will wear white clothes for 45 days, 6 or 12 months if the circumstances are favorable. The same type of function is performed in a year following the day of the death of the late person.

4.2.11 Dress and ornament

Traditional dresses of the magar people are quite similar to the dress of Gurung. In magar community, women use to wear *Chhit ko Guniya*, *Chaubandi Cholo*, *Ghalek*, *Teki*, *Patuka* and *Karmu*. And men used to wear *Daura*, *Kachhad*, *Khadi*, *Asta-Coat* and *Dhakatopi*. Magar women used to wear *Dhongri*, *Marvali*, *Phuli*, *Bulaki*, *Kantha* and *Sirbandi* as their traditional ornaments. However, nowadays, they have started using the dress and ornaments as per their wishes and capacity. Traditional dress and ornaments are used by the old and the young on certain special occasions only.

CHAPTER-FIVE

DEMOGRAPHIC FINDINGS AND ANALYSIS

This chapter provides information on the social and economic status of the magar community of Baglung municipality. All of the findings are analyzed in the changing perspective in the social and economic norms and values within the Magar community of Baglung municipality.

5.1 Social and Economical Aspects

(A) Respondents by Demographic Features

The demographic feature of respondents' from fifty different households of Baglung municipality is as follows:

Table No: 1

Households and Family Size

No. of Households	Population			Average Family Size
	Male	Female	Both	
50	130	85	215	4.3

Source: Field Survey, 2009

The table no.1 shows the composition of family of the respondents in Baglung municipality. Out of the fifty households, 130 are male and 85 are female. Their average family size is 4.3. It is found that male population is higher in number than female population in magar community. It is because of our culture and male dominated society. In our society, son is always preferred to daughter because we think that daughter will not be able to serve the parents after her marriage, it is only our son who will look after us in our old age.

(B) Respondents by family types

One's family type can play vital role in one's progress. It is found that single family does more progress than joint family, from the different surveys done in our human society. The types of family structure of the fifty respondents of Baglung municipality are given bellow in the following table:

Table No: 2

Respondents by Family Structure

Family Structure	Respondents	
	Number of Family	Percent (%)
Nuclear	42	84%
Joint/Extended	8	16%
<u>Total</u>	50	100%

Source: Field Survey, 2009

The table no.1 shows the family structure of the respondents of the Baglung municipality. Here the family is categorized in two types: nuclear and joint or extended. This table shows that the nuclear type of family structure is higher (84%) than the joint/extended type of family structure (16%) in magar community. This family structure clearly shows the preference of the respondents about family types here in Baglung municipality. It can be one of the impacts of modernization in the magar community.

(c) Respondents by children preference

Preference of children has been always a topic of debate where there is no single output in our society. It differs by one society to another society, from one country to another country. Though it is said and felt that both boys and girls are equal in a family, it is found that boys are always preferred to girls. But in this changing society, the concept is getting changed too. We can clearly analyze this from the data given below.

Table No. 3

Respondents by children preference

Preference of children	No. of Respondents	Percentage
Son to daughter	37	74%
Daughter to son	4	8%
Equally to both	9	18%
<u>Total</u>	50	100%

Source: Field Survey, 2009

After analyzing the data on the above table, it makes us clear what our society thinks. According to the above data, 37 respondents prefer son to daughter, which is 74% of the total. Where there is only 4 respondents are found who prefer daughter to son which is only 8% of the total and 9 respondents (18%) have given equally importance to son and daughter but this shows that they do not want to have a daughter only; they want to have a son anyway.

(d) Respondents by language spoken

One of the major characteristics of ethnic group is their mother tongue. These magar people have also their own mother tongue which is normally used within their own community. In Baglung municipality, most of the magar people are the victim of the Hindu society and rule which had directly hampered their mother tongue. But we can found positive modernizational impact concerning their mother tongue and language. Nowadays these magar people are getting more alert and researching deeply about their language tradition and costumes; they are studying their lost mother tongue again after a long gap. Here, the data illustrated bellow clarifies about these things more clearly.

Table No. 4

Respondents by language spoken

Language status	No. of Respondents	Percentage
Those who can read and write in their own language	3	6%
Those who can only talk in their own language	17	34%
Those who can not talk in their own language	5	10%
Those who are learning their own language	25	50%
<u>Total</u>	50	100%

Source: Field Survey, 2009

The given data on the above table clearly demonstrates the status of magar language in the Baglung municipality. According to the above data, the numbers of people who are capable to read and write in their own language are only three, which is only 6% of the total respondents. Seventeen people, which is only 34% of the total respondents can only talk in their mother tongue but can not write in their own language. Twenty-Five people are learning their language, which is 50% of the total respondents and five people have no idea about their mother tongue and language.

(e) Respondents by their educational status

Man is as animal without education. Education makes man intelligent which makes their future better and better. It is very much necessary for human being to be human. Education can be gain in formal as well as informal way. In formal way, we receive knowledge from schools and colleges. In informal way, we get knowledge from our parents and relatives, old man from our society and from different types of community organizations. But normally education is mapped only in formal way. In magari community, most of the people were found uneducated before but somehow it's been changing nowadays. They used to focus their mind only for foreign army forces and abroad employment opportunities. In the following table we will analyze the educational status of the respondents of the Baglung municipality.

Table No. 5

Respondents by educational status

Educational status	No. of respondents	Percentage
Primary	4	8%
Secondary	15	30%
S.L.C.	22	44%
Intermediate	6	12%
Bachelor	1	2%
Master	2	4%
<u>Total</u>	50	100%

Source: Field Survey, 2009

The data on the above table clearly shows the educational status of the total 50 respondents of Baglung municipality. Only 2 respondents are found having the education of Master level i.e. 4% of the total. Only 1 respondent is found having Bachelor, 6 respondents are found having the education up to Intermediate level, which is only 12% of the total. 22 respondents have done S.L.C. which is 44% of the total, 15 respondents have done Secondary, which is only 30% of the total respondents and 4 respondents have only the education up to Primary level.

(f) Respondents by their educational priorities to their children

Education for women has always been a controversial topic in the Nepalese society. In Nepalese society, most of the people, even now, hesitate to send their daughters to the nearby school. In their view, women don't need any education instead they have to be perfect in household works. The given data on the following table makes it more clear.

Table No. 6

Respondents by their educational priorities to their children

Educational Priorities to children	No. of Respondents	Percentage
Both son and daughter	32	64%
Son only	18	36%
Daughter only	0	0%
<u>Total</u>	50	100%

Source: Field Survey, 2009

Based on the given data on the above table, among the total fifty respondents; only 32 respondents have given equal opportunities to their sons and daughters, which is only 64% of the total. And 18 respondents have given educational priorities to their sons only, which is 36% of the total respondents and there is no one concerning the educational priorities to their daughters only. This shows that the modernizational impact on their concept concerning the educational opportunities and priorities, have been progressive.

(g) Respondents by their economical status

Economical status of a person can verify his social status. Economy is the very main thing which handles all other things in this society. Without economy we can not do anything. It is the essential thing in this modern world. It is the basic main pillar of this modern society. Here in the following table, we will illustrate the data considering their economical status.

Table No. 7

Respondents by their economical status

Economical status	No. of Respondents	Percentage
Rich	3	6%
Medium	42	84%
Poor	5	10%
Total	50	100%

Source: Field Survey, 2009

The data on the above table clearly illustrated the economical status of these 50 respondents. Most of the respondents are from medium class which covers 84% of

the total respondents. Only 6% of the total respondents are from upper class and remaining 10% are from lower class.

(h) Respondents by their preference of right to property to their children

In Nepalese society, there are vast disparities between sons and daughters in every aspect from womb to tomb. The present constitution of Nepal has guaranteed the rights to property and other things to women and girls as well, but it is found rarely applied. Somehow we can see some positive impact of modernization concerning the matters related with the women rights and equality. We can see more clearly it the following table.

Table No. 8

Respondents by preference of right to parental property

Respondents by preference of right to parental property	No. of Respondents	Percentage
Both son and daughter	12	24%
Son only	38	76%
Daughter only	0	0%
<u>Total</u>	50	100%

Source: Field Survey, 2009

Based on the data of the above table, we found that the respondents who think that both their sons and daughters have equal right to their parental property are only 12 in number, which is only 24% of the whole percentage. It can be called as progressive in case of women comparing with the past periods. Still 76% of the total respondents believe that their son is the only candidate for their parental property.

(i) Respondents by their faith in religion

Religion plays a great role in a society. It enhances brotherhood within the member of the society. So why it has been so successful till now from the time of the development of society. Most of the members in our society keep faith in our religion which unites us from each other. Most of the magar people are Buddhist by their faith in but still there are a lot of them who have faith in Hindu religion. It can be the impact of the Hindu rule in our country from a long time. The data on the following table will make us clear about their faith in different types of religion.

Table No.9

Respondents by their faith in religion

Respondents by their faith in different religion	No. of Respondents	Percentage of the respondents
Buddhism	32	64%
Hinduism	13	26%
Christianity	5	10%
Others	0	0%
<u>Total</u>	50	100%

Source: Field Survey, 2009

According to the data collected on the above table, the most of the respondents are Buddhist by religion; they are 32 in numbers, which is only 64% of the total respondents. The respondents who believe in Hindu religion are 13 in numbers which is 26% of the total. And 5 respondents believe in Christianity which is only 10% of the total.

(j) Respondents by their perspective regarding the alcohol

Alcohol has been played always a great role in the major and minor feast and festivals of Magar community in Nepal. It is highly necessary in Mongolian society. In Magar community, alcohol is offered and given to every member of the community in major feasts and festivals. It is felt necessary to taste whether it is in drop or full glass. But with the changing modernizational impact, its' uses is somehow found decreasing with the time. The data on the table bellow will illustrates it clearly.

Table No. 10

Respondents by their perspective regarding the alcohol

Respondents by their perspective	No. of the respondents	Percentage
Should not drink	38	76%
Should drink	0	0%
Occasionally	12	24%
<u>Total</u>	50	100%

Source: Field Survey, 2009

The data on the above table clearly shows the changing scenario regarding alcohol in the magar community. Where in past, most of them used to allow their children to drink alcohol in their feasts and festivals but in present it is found quite changed. 38 respondents (i.e.76%) strictly disallow their children and others to take alcohol. It is a good impact of modernization in this society. Only 12 respondents (i.e.24%) have allowed their children to drink alcohol but occasionally.

(k) Respondents by their perception regarding their culture

Culture and traditions have a close impact upon the development of the human society which directly affects the human personality and development. Magar people are very fond of their cultures and traditions. They love to celebrate their culture and traditions more than other castes in our country. Cultures and traditions always change by time. It should be modified by the time period preserving the major things in it. Here in the following table, we will illustrate and analyze the data regarding their perception to their culture and traditions.

Table No. 11

Respondents regarding their perception to their culture

Respondents by their perception	No. of Respondents	Percentage
Culture should be developed	43	86%
Culture should not be changed	7	14%
<u>Total</u>	50	100%

Source: Field Survey, 2009

In the above table, the illustrated data clarifies the perception of the respondents concerning their culture and traditions. 43 respondents are standing for culture development, which is 86% of the total respondents and 7 respondents are against cultural changes, which is only 14% of the total. In the past, most of the people used to be such blind followers of culture and traditions but nowadays people are changing their views regarding their culture and development.

(l) Respondents by their interest in politics and social works

Politics is a necessary thing which directly affects one's life. Everybody should have knowledge about politics. It makes people more talented to present themselves in front of the society and promotes them to engage in social works as well, which develops their personal identity. The magar people are found always been far from the political activities because of their lack of knowledge and opportunities too. Here in the following table we will check out their status regarding their interest in political activities.

Table No. 12

Respondents by their interest in politics and social works

Political activities	No. of Respondents	Percentage of the total (50)
People who have interest in politics	17	34%
People who have interest in social works	23	46%
People who have political affiliation	12	24%
People who have feeling for leadership development	12	24%

Source: Field Survey, 2009

The data on the above table clearly shows their intentions and interests regarding their political activities. Only 17 respondents have interests in politics which is only 34% of the total respondents. Only 23 respondents have interest in social works which is only 46% of the total respondents. It is somehow satisfactory than the previous one. Only 12 respondents are affiliated with politics which is only 24% of the total. And only 12 respondents have feeling for leadership development which is only 24% of the total respondents. These are found so small in numbers but somehow satisfactory than nothing.

(m) Respondents by their profession and changing manner

Specially, in Magar community, foreign services and foreign army forces are mostly popular. They are hardly found involving in any governmental and non-governmental offices and sectors in Nepal. It has been like a trend to them to go foreign countries for different kinds of jobs and services. But nowadays this trend has been found breaking somehow. The illustrated data on the following table will make it clear.

Table No. 13

Respondents by their profession and changing manner

Profession and changing manner	No. of respondents	Percentage
Agriculture	11	22%
Business	7	14%
Nepal army force	4	8%
Foreign army force	23	46%
GOs	3	6%
I/NGOs	2	4%
<u>Total</u>	50	100%

Source: Field Survey, 2009

The data on the above table clearly illustrates the status of Magar people concerning their profession and changing manner. Agriculture is the main profession of our country though it is at subsistence level. 11 respondents are found engaging in this sector which is only 22% of the total respondents. Only 7 respondents are found engaging in business sector which is only 14% of the total. 23 respondents are found engaging and some retired foreign army forces which cover 46% of the total. This is big percentage in front of other sectors. 4 respondents are found engaging in Nepal army forces which cover 8% of the total. And only 6% and 4% respondents are found engaging in GOs and I/NGOs respectively.

(n) Respondents by their concern about their stay and work in Nepal

Nowadays people are more concentrating on leaving Nepal and staying in foreign countries. It is because of the feeling of insecurity to the Nepalese people which is the result of corrupt and unstable political activities in Nepal. Since the last ten years it is getting worse and worse days by days. Unemployment is reaching its peak. People are starving for food and shelter. Here in the following table below we will see the clear vision of Nepalese magar people concerning their stay and work in Nepal.

Table No. 14

Respondents concerning about their stay and work in Nepal

Respondents by their preference	No. of respondents	Percentage by total (50) respondents
Those who want to stay in Nepal	9	18%
Those who want to stay in foreign countries	41	82%
Those who want to work in Nepal	4	8%
Those who want to work in foreign countries	46	92%
Those who want to work in foreign countries but want to stay in Nepal	32	64%

Source: Field Survey, 2009

The illustrated data on the above table clearly shows the intentions of the Nepalese magar people concerning their stay and work in Nepal. According to the above table, only 9 respondents want to stay in Nepal, which is only 18% of the total respondents. Other 41 respondents want to stay in foreign countries which cover 82% of the total respondents. Only 4 respondents want to stay and work in Nepal, which is only 8% of the total respondents. And other remaining 46 respondents want to work in foreign countries, which is 92% of the total respondents. And 32 respondents want to work in foreign countries but want to stay in Nepal in future; they are 64% of the total respondents.

CHAPTER- SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Conclusions

After analyzing the data collected about the modernizational impact in the socio economic status of Magar community in Baglung municipality, the following outputs are determined as the conclusions:

The majority of the magar people have found preferring the nuclear family to the joint family. In this research we found that 84% family prefers nuclear family to joint family. It is one of the impacts of modernization on them. In magar community, most of the people used to go abroad countries for employment opportunities, from where they knew about the modern living styles, tools and techniques that makes their family future brighter. That they applied on their family system.

The majority of the magar people still prefer son to the daughter child. 37 respondents were in favor of son. It is because of the strong socio-cultural impact upon them. In Nepalese society, mostly sons used to look back for their parent, that's why they give more importance to their sons. But nowadays a little bit people are getting found giving equal importance to their daughters also. 9 respondents were found giving equal importance to both sons and daughters. It may be impact of enlarging single family system in the magar society where every family wants to live by themselves. That's why the parents are giving equal importance both to their sons and daughters.

Most of the people in magar community in Baglung municipality do not have the knowledge of their own mother tongue. Most of them can't read and write in their own language. Only 3 respondents can read and write in their own language, only 17 respondents can talk in their mother tongue. It is because of the dominancy of Aryans over them from a long time. But nowadays, these people are getting more alert concerning their mother tongue. So why most of them are found learning their own language. 25 respondents were found learning their own mother tongue.

Higher level education does not get more importance in magar community from ancient times. Normally, people from this community prefer to go abroad for employment opportunities to higher level education. But nowadays these people are giving more emphasis to higher level education. People are learning the importance of education. They are trying to give their children enough education which can make their brighter. The number of educated person in this community are getting more and more each day. Only 22 respondents were found completed S.L.C., only 6 respondents were found having Intermediate, only 1 respondent is found having Bachelor Degree and only 2

respondents are found having Master Degree. It is one of the positive impacts of modernization in magar community of Baglung municipality.

Education for women has always been hard in Nepalese society. Even nowadays parents from rural areas hesitate to send their daughters to school. There are so many controversial traditional reasons behind it. Because of the modernizational impact, nowadays parents are getting more alert concerning the future of their children, they are acknowledging the truth that son and daughter are both equal, both have equal rights concerning every matters. That is why parents are giving equal educational opportunities to their daughters nowadays.

Most of the people from magar community of Baglung municipality are from medium class. 84% respondents are from the medium class. Therefore they are in very vulnerable position. Neither they can step up in upper class nor can they step down in lower class. They are in search of the thing that can help them to step up. Some of them can adopt the wrong way to get their goal.

Men and women are the two facets of single coin. But it's only a proverb in our country Nepal. There is a vast disparity between these two sexes. Disparity can be found from womb to tomb. The constitution of Nepal has secured the equal rights for women too but it is just a paper work which does not have any value in reality. Though the constitution of Nepal has secured equal rights to property to women in their parental property we can not find it applied in our society. Only sons are found eligible to their parental property. But somehow, nowadays the people are acknowledging the fact that the men and women are equal and both have the equal rights to their parental property.

Religion unites people together. It is a strong means to spread brotherhood in the society. People from different communities have their own religion from the ancient times in Nepal. Magar community has also their own religion from the ancient period. They were Buddhist by religion from the past. But because of the Aryans governance in our country these Buddhist follower were forced to follow the Hindu religion after the unification of Nepal. But nowadays, these people are searching for everything they had in past. They are re-getting their traditional values. They are accepting their religion and everything again in their life styles. 64% of the total respondents were found following the Buddhism.

Every community has their own culture and traditions from the ancient times. Before the modernization period, people used to follow their traditional cultures more blindly than nowadays i.e. after the modernization period. But nowadays, people are very much attentive towards their customs and values; they are moderating their weird traditional cultures. These magar people are also improving their false like traditional customs and values to this modern society.

Alcohol is pretty much famous in magar community. They use it in a large quantity which can causes many disasters in their own and others life in the

society. Alcohol is necessary in every feast and festival in magar community. In most of the magar family alcohol is allowed to children also in those feast and festivals. 12 respondents have allowed their children to drink alcohol in those occasions.

Magar people of Baglung municipality were found having less interest in politics. Only 34% of the respondents are found having interest in politics. Only 24% respondents were found affiliated with political organizations, who have the interest of leadership development. These magar people are found more active in the field of social works. 46% of the respondents have interest in social work and are totally in this field.

A large percentage of magar people in Baglung municipality are found engaging in British and Indian army forces. 46% of the total respondents were found engaging in this sector. After this a large number of people are still engaging in traditional agriculture. 22% respondents are found engaging in this traditional farming. Nowadays, a few people are proceeding towards business sectors, only 14% respondents are engaging in this sector. Still there is no sufficient involvement of magar people in government and non-government sectors and only 10% respondents are engaging in government and non-government agencies.

Most of the people from magar community wish to be employed in foreign countries. Because of the lack of opportunities here in Nepal, most of the young men power travels abroad for managing their and theirs family's food and supplements. Because of the political instability in Nepal from a long time, unemployment and other problems are expanding day by day. These youngsters are forced to go abroad though many of them don't want to leave their mother country. 18% of the total respondents want to live and work in Nepal. But there are no sufficient infrastructures available here in. That's why most of them want to leave this country and work in foreign countries. 92% of the total respondents want to go and work in foreign countries. Though all of them love their mother country they have to leave in search of food and shelter. 64% of the total respondents want to work in foreign countries though they want to stay here in Nepal.

6.2 Recommendations

On the basis of the conclusions, the following recommendations are suggested, for the upliftment of socio-economic condition as well as solution for the negative impact of modernization of magar community of Baglung municipality.

Education is the main pillar of development for the individual as well as the community, which plays vital role for improving themselves. Mostly in magar community, parents are seems relax in suggesting their children to have a higher level education. Instead they suggest their children to go to foreign army forces and abroad countries for employment opportunities. Because they can not get any better employment opportunities in Nepal though they might

be talented. It is because of our corrupt administrative system, the whole system in our country is corrupt. To minimize this disgust of these people, first the whole system should be ordered properly and second, these magar people should be provided equal employment opportunities to others.

Most of the people in magar community of Baglung municipality use to give more emphasis on money but not to education. It is one of the negative impacts of modernization. Because in this modern society, knowledge does not matter a lot but money matters. They do not know that money without mind is like rust. It is so because of lack of education to the parents in magar community. To solve these problems, education should be provided easily to everyone from top level to bottom level equally.

Though the people in magar community are searching for and developing their lost traditional cultures and values, they are still failing to protect it from the negative impact of modernization. Alcohol has been the first necessary thing in this modern society in every occasion. And the magar youngsters are following it in a large number in the name of their original cultural right. The Magar community should hook this problem right now to save their youngsters from the upcoming disasters that an alcohol can bring. The government should co-operate these community organizations to solve these problems as well.

Lack of basic infrastructures and other employment opportunities has greatly depressing the large number of medium class magar people. This depression can lead them to wrong way of income source. The high inflation ratio because of the modernization is helping them to be depressed. To sum up these problems, government should focus their mind to infrastructure development.

Finally, it is worth while to understand that until and unless all the castes and ethnic groups no matter which religion, language and culture they follow, are treated equally the development of the country as a whole is impossible since unity in diversity is our specialty. The language and culture of each and every marginalized group should be searched and preserved. Every ethnic group should have its own identity. More over they should be made conscious so that they can become strong in all spheres of life. The main responsibility and obligation of the state and other institutions is to do the same. Strictly speaking, sociologists and anthropologists can't afford to be passive and should try their best to speak and write on behalf of the marginalized voice and communities.

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Appendix I

Modernizational Impacts on Social and Economic Status of Magar Community

Household Survey Questionnaire

Serial No. : _____

Detail about the Respondent

Address: Baglung Municipality

Ward No.:

Name:

.....
.....

Age:

Sex: Male/Female

Marital

Status:

1. How many members are there in your family?

Male [] Female []

2. What is your family type?

Nuclear [] Joint/Extended []

3. What type of family do you prefer?

Nuclear [] Joint/Extended []

4. Who is the decision maker of your family?

Male head [] Female head [] Both []

5. In your community, which class do you give for women?

First class as men [] Second class []

6. What is your educational status?

Illiterate [] Primary [] Secondary [] S.L.C. []

Intermediate [] Diploma [] Master [] PhD []

7. How many children do you have?

Number of Son [] Number of Daughter []

8. In your view, how many children should be born to be a happy family?

.....

9. Where do your children study?

Government School/College [] Private School/College []

10. Do you believe that your daughter should be given equal education to your son?

Yes [] No []

If no, please mention the reason below.

.....
.....

11. Do you believe that your daughter have the equal rights to your property to your son?

Yes [] No []

If no, please mention the reason below.

.....

12. In your view, what is the perfect age for marriage for boys and girls?

For boys [] For girls []

13. Do you visit the doctors regularly, every month?

Yes [] No [] Only in sickness []

14. What is your religion?

Buddhism [] Hindu [] Christianity [] Others []

15. Is this your old ancestral religion or you had accepted it later? Please mention below.

.....

.....

.....

16. If you have reaccepted it later then what are the causes behind it? Please mention below.

.....

.....

17. What are your major feast and festivals?

.....

.....

18. Is it necessary to provide alcohol in your feasts and festival?

Yes [] No []

19. Does your whole family take liquor?

Yes [] No [] Only parents [Male head/Female head]

20. Is it good for health to take alcohol in a younger age?

Yes [] No []

21. What do you suggest to your children about alcohol?

Should drink [] Shouldn't drink [] In special
occasion only []

Strictly prohibited []

22. Do you celebrate Hindu's biggest festival 'Dashain'?

Yes [] No []

If no, please mention the reason below.

.....

.....

23. Do you love and respect your culture and traditions?

Yes [] No []

24. Do you believe in cultural development?

Yes [] No []

25. Is there any cultural improvement in your community nowadays?

Yes [] No []

If yes, please list them below and give a short detail about.

.....
.....
.....

26. Do you believe in culture preservation?

Yes [] No []

27. Is there any function deserting from your community?

Yes [] No []

If yes, please name them below?

.....
.....
.....

28. Do you have your community organization?

Yes [] No []

If yes, please name it and its purposes below.

.....
.....
.....

29. Do you have interest in politics?

Yes [] No []

30. Do you have the feeling of leadership development?

Yes [] No []

31. Are you affiliated with any social or political organization?

Yes [] No []

If yes, please name it below.

.....
.....
.....

32. Do you have interest in social works?

Yes [] No []

33. What is your profession?

Agriculture [] Business [] GOs [] I/NGOs []

British Army [] Indian Army [] Nepal Army []

34. What is your spouse's profession?

Farming [] Business [] GOs [] I/NGOs []

British Army [] Indian Army [] Nepal Army []

35. What is your economical status?

Rich [] Medium [] Poor []

36. How much is your monthly income?

.....

37. How much is your monthly expenditure only on your household activities?

.....

38. Are you the only person who earns in your family?

Yes [] No []

If no, then please list about them and their monthly income below.

.....

.....

.....

39. Are you satisfied with your family income?

Yes [] No []

40. Do you have savings at any bank?

Yes [] No []

41. What kind of transaction do you prefer?

Banking transaction [] By hand []

42. How much land do you have?

.....

43. Is there any land registered in women's name?

Yes [] No []

44. In your view, which is the most economical sector?

Agriculture [] Industry [] Service []

45. Do you have any plan about involving in any kind of business in near future?

Yes [] No []

If yes, which business will you adopt? Please mention below.

.....

46. Is it better to work in Nepal or in foreign countries? Why?

.....

.....

.....

.....