

 <p>ISSN 2631-2131</p>	<p><b>Impacts of Modernization in Changing Life of Magar Community of Baglung</b></p> <p><b>Umesh Acharya</b></p>
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## Abstract

*The main objective of this paper, entitled “Changing Life of the Magar Community of Baglung” is to analyze the impacts of modernization on the Magar community. This study shows how modernization has affected the social and economic status of Magars of Baglung district. Besides, the paper scrutinizes the implications of modernization in their cultural and political affairs. The finding of the paper demonstrates the vulnerability of cultural identity of the community due to the huge dominance of fanciful cultures. The study has employed both primary and secondary data to justify how the Magar community is losing its traditions and is inclined to adapting the outside cultures. From the modern perspective they are believing in scientific positivists’ approaches on living and coping strategies. On the other hand, they are forgetting qualitative aspects of identity construction.*

**Keywords:** Baglung, culture, indigenous nationality, Magar community, modernization

## Introduction

Enriched with cultural diversity, Nepal is a land linked, developing country, which covers only 0.03 percent of the world population. Situated on the southern slope of mid Himalayas with two-third of land occupied by Hills and Mountains, the country consists of three board regions: Mountain, Hill and Plain (Tarai), -Nepal. The altitude ranges from 60 meters in the south to 8848 meters in the north over an average width of 193 km. Nepal, country of Asia, lying along the southern slopes of the Himalayan mountain ranges (Sapkota, 2012). It is located between India to the east, south, and west and the Tibet Autonomous Region of China to the north. Its territory extends roughly 500 miles (800 kilometers) from east to west and 90 to 150 miles from north to south. The country along the southern slopes of the Himalayan mountain range is host to eight of the 10 highest peaks in the world, including Mount Everest, Lhotse, Makalu, and Kanchenjunga (on the border to Sikkim).

Nepal can be divided broadly into three ecological zones: the lowland, the midland and the highland. The mountain region accounts for about 64 percent of total land area formed by the Mahabharat range that soars up to 4877 m and the lower Churia range. The lowland Tarai, the flat river plain of the Ganges with a belt of marshy grasslands, savannas, and forests, occupies about 17 percent of the total land area of the country. It has a traditional economic system in which the majority of the population engages in subsistence agriculture, and customary trends and methods of agriculture are usually used in exploiting the available resources to satisfy the economic needs (ibid).

Nepal is a member of the South Asian Association for Regional Cooperation (SAARC). Records mention the Gopals and Mahishapalas believed to have been the earliest rulers with their capital at Matatirtha, the south-west corner of the Kathmandu Valley. From the 7th or 8th Century B.C. the Kirantis are said to have ruled the valley. Their famous King Yalumber is even mentioned in the epic, 'Mahabharat'. Around 300 A.D. the Lichhavis arrived from northern India and overthrew the Kirantis. During their 550-year rule, the Mallas built numerous temples and splendid palaces with picturesque squares. It was also during their rule that society and the cities became well organized; religious festivals were introduced and literature, music and art were encouraged. After the death of Yaksha Malla, the valley was divided into three kingdoms: Kathmandu (Kantipur), Bhaktapur (Bhadgaon) and Patan (Lalitpur). Nepal was divided into about 46 independent principalities. One among these was the kingdom of Gorkha with a Shah ruler. Much of the history of Kathmandu Valley was recorded by Capuchin friars who lived in the valley on their way in and out of Tibet. Gorkha King Prithvi Narayan Shah embarked on a conquering mission that led to the defeat of all the kingdoms in the valley including Kirtipur by 1769. Instead of annexing the newly acquired states to his kingdom of Gorkha, Shah decided to move his capital to Kathmandu establishing the Shah dynasty which ruled unified Nepal from 1769 to 2008 (Parajuli, 2009).

### **History of Magars**

The history of the Gorkha state goes back to 1559 when Dravya Shah established a kingdom in an area chiefly inhabited by Magars. The Magars are the most dominant ethnic group of Arga Village Development Committee (VDC) in Baglung district constituting of 49.23% of the total population (Khattri, 1995). During the 17<sup>th</sup> and early 18<sup>th</sup> centuries, Gorkha continued a slow expansion, conquering various states while forging alliances with others. King Shah dedicated himself at an early age to the conquest of the Kathmandu Valley. Recognizing the threat of the British Raj in India, he dismissed European missionaries from the country and for more than a century, Nepal remained in isolation. Lumbini, the birth place of Siddhartha Gautama was the part of Kapilastu in about 500 B.C.E. Queen Mayadevi had given birth to Gautam Buddha. Primarily people of two races namely Aryan and Mongolian dominate the country. In accordance with the census of 2011, 126 caste/ethnic groups have been residing in the country (ibid.).

Magar is one of the communities that hugely contributed to the unification of Nepal from the beginning under the leadership of King Shah. Magars are widely known for their bravery at home and abroad particularly in India and the United Kingdom. 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 to have been in the Bara Magarat and Athar Magarat state around Karnali and Gandaki regions. Their dominant presence is in the western part of Nepal especially in Palpa, Rolpa, Baglung, Myagdi, Pyuthan, Argakhachi, Gulmi, Tanahun, Parbat, Shyanja, Nawalparasi, Rukum

and Salyan districts. Magars have their own language, costumes, culture and values (Sinjali, 2019).

Magar, one of the main ethnic groups in Nepal, entered the country around 1100 B.C. They live mainly in Jajarkot, Rukum, Rolpa, Myagdi, Baglung, Pyunthan, Palpa, Parbat, Gorkha, and Tanahu in western and central Nepal, and Sindhuli and Udaypur toward eastern Nepal. They have subsequently migrated to most parts of the country. This tribe is genetically isolated because they marry among their community. They have Mongol features, medium build, white in complexion, oval or round face, black straight hair, and razor cut eyes. This generally describes the physique of Magar, and by nature, they are gentle, honest, brave, charming, and happy people. They are very jovial people who love to sing and dance. They have numerous kinds of dances, as well as tribal games that they frequently play. The Magar has their own language which is rooted in the Tibeto-Burman family and the script called Akkha Lipi. Magar language is old and native spoken, used by Magar community (Budha-Magar, 2020)

Human beings take themselves superior for having the capacity of development of culture to their environment for survival. From the beginning of civilization, people prepared, accumulated the knowledge and preserved it as a form of culture. Culture is the body of thought and knowledge both theoretical and practical, which only man can possess. It is the sum total of achievements which develops traits by traits. Among them kulpuja ritual is one of the central traits (Sapkota, 2012).

Their language belongs to Tibet-Burman family and has three divisions called *Kam*, *Kaike* and *Magarati*. Concerning their language, Prakash Prasad Sapkota (2008) says:

*Magars speak Nepali language though their ancestors have their own Kham language. When they migrated from different places, they slightly left their own language to speak and were familiar with local Nepali language. There is no one to speak their own language. They totally adopted Nepali language in this environment.* (p. 236)

There are some variations in their accents based on the locations. *Kauraha*, *Jamre*, *Ghatu* and *Nachari* are their major dancing and singing programs. They follow Buddhism but they also have adopted some cultural practices of Hinduism. *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 including social rituals and maintaining laws and orders within the community. The organization also deals with economic affairs although the practice is gradually appearing.

It cannot be denied that the Magars, as a community, are dynamic and moving faster for changes in social, cultural and economic spaces. Shekhar Parauli (2009) thinks, "Social change among Magars is not only the Hinduisation, there are many other factors which are responsible for such social and cultural changes. The status of women, structure of family, kinship system, economic institution and life cycle rituals are heavily affected by westernization, modernization, economic and educational changes" (Acharya, 2012). The Magars are rich in their ritual activities; among them kulpuja is the most important one. Like other castes and many ethnic groups of the world, the Magars of Baglung also sacrifice and offer chicken and black pig's heart for their ancestral god. They believe on supreme power which is able for the termination of the evil eyes as well as other obstacles and illness by the happiness of their ancestral god. The offering of a live heart is a unique feature which is carried out emotionally (Sapkota, 2012).

## Theoretical Review: Modernization

Modernization, economic development, urbanization, and globalization have led people to rethink their identities and redefine them in narrower, more intimate and communal terms. People identify with those who are like themselves and with whom they share a perceived common ethnicity, religion, traditions and myths of common decent and common history (Magar, 2014). The status of women, structure of family, kinship system, economic institution and life cycle rituals are heavily affected by westernization, modernization, economic and educational changes (Parajuli, 2009). The principal assumptions of modernization theory explain that modernization is a total social process associated with (or subsuming) economic development in terms of the preconditions, concomitants, and consequences that this process constitutes a ‘universal pattern’ with systematic positivist approach. Obviously among various writers there are differences of emphasis with respect to the meaning of modernization, partly due to its relationship with—or derivation from—that most contentious concept ‘development’ (Bernstein, 1971).

In 1950s, modernization theory was at peak. Modernization refers to the adoption of new style instead of traditional way of living. Modernization adopts scientific evaluation of positivists’ methodological approach. It is the reflection 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 countries including Nepal. In the context of Nepal, modernization is a bit far from development scenario with the country exposed at the global level (Gurung, 1994).

After 1990s, privatization, liberalization and globalization overwhelmed the whole world and consequently, Nepal could not stay unaffected. Leaving rural areas far behind, urban areas sped up the pace of being modernized. The urban dwellers were served most of the facilities that a modern society could deserve. When modernization boomed up, even the rural peoples of Nepal including Magar community started adapting to the clutch of modernization. Undoubtedly, Magar community experienced both positive and negative effects of modernization. They learnt new technologies and had wider access to the world. Meanwhile, they suffered the loss of their original cultural values, and rituals. Since the primary objective of the paper has been to analyze the impact of modernization on the Magar community in Baglung district, the implications of cultural changes in the community have been focused so far (Parajuli, 2009). The modernization the movement of the 1950s and 1960s is an economic theory that is rooted in capitalism. The concept of modernization incorporates the full spectrum of the transition and drastic transformation that a traditional society has to undergo in order to become modern (Matunhu, 2011)

Modernization is a derivative of the term ‘modern’. Its sociological undertone refers to “Shaking off the Constraints of tradition, displacing the metaphysical worldviews of the past opening up the prospect of emancipation and liberation”. Modernization 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 behaviors, and in power are some of the attributes of modernization (Sharma, 2073). As modernity contrasts tradition, it is far-sighted to explain what traditional societies are. Traditional societies are understood as being simple, agrarian and non-technological. The concept of global culture emerges here and is defined as “those cultural elements which shape the common

way of life of human communities through the process of globalization". Thus, modernization means adopting new ways of life, the consequences of which do not necessarily lead to a better life for all the individuals involved. Modernization can 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 her/his status on the modernization continuum.

Modernization is a process of social change resulting 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 entire creative potentialities to the upmost. Both horizontal and vertical mobility characterize status in a modern society the status being achieved not ascribed (Srivastave, 1986). 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 economies only have to be replaced by the so-called modern values and modern economy to achieve development. Contrarily, critics of modernization approach hold that traditional values and attitude might even accelerate development in specific socio-economic context that is modernization (Sanskritization, urbanization) that affects all over the world. He describes the process of socio-cultural (Gurung, 1994). The theory of Sanskritization, modernization etc., has been prescribed in the study of socio-economic and cultural mobility among the Magars of Baglung district.

Sanskritization or Hinduization is simply the allegation against post modernism. As Karl Marx noted in the preface of "Das-capital", the country that is more developed, that only shows, to the less developed image of its own future. Thus measuring and evaluating social change of people in terms of quantifiable numbers and statistical tools in Baglung is the impact evaluation of life of people is itself the impact of modernization.

### **Objectives and Methods**

The main objective of the study "Changing Life of the Magar Community of Baglung" is to analyze the impacts of modernization on the Magar community. It shows how modernization has affected the social and economic status of Magars of Baglung district of Nepal.

Both primary and secondary data employed in the study are more qualitative rather than quantitative. Primary data were collected through direct observation, interview, and questionnaire and field survey. Similarly, secondary data have been from published and unpublished materials such as books, journals and research report. After collecting both primary and secondary data, they have been interpreted in a descriptive way. Besides, qualitative data have been analyzed and interpreted based on statistical tools. The research was carried out by using descriptive and explanatory research design. Participant observation, group discussion and key informant interview were carried out to collect the primary data.

Table No. 1: Households and Family Size

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

(Field Survey, 2019)

The table 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 the number of male population is greater than that of female population in Magar community.

Table No. 2: Respondents by Family Structure

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

(Field Survey, 2019)

This table shows the family structure of the respondents of the Baglung municipality. Hence, the family is categorized in: nuclear and joint or extended. Moreover, the table demonstrates that nuclear type of family structure is higher (84%) than the joint/extended type of family structure (16%) in Magar community. The family structure implies the family preference of the respondents in Baglung municipality.

Table No. 3: Respondents by Children Preference

Preference of Children	No. of Respondents	Percentage
Son to daughter	37	74%
Daughter to son	4	8%
Equal Gender	9	18%
<b>Total</b>	50	100%

(Field Survey, 2019)

This table discloses that 37 respondents prefer son to daughter, which is 74% of the total. However, there are only 4 respondents who prefer daughter to son. It means only 8% of the total who prefer daughter to son. Similarly, 9 respondents (18%) have given equal importance to both son and daughter. Nevertheless, the data demonstrate that the respondents have diverse preferences

regarding sexes of their children.

*Table No. 4: Respondents by Language Spoken*

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

*(Field Survey, 2019)*

The table shows that the numbers of people who are capable of reading and writing in their first language are only 3 comprising only 6% of the total respondents. 17 people, which is only 34% of the total respondents can only communicate in their mother tongue but cannot write in their first language. 25 people are learning their first language consisting 50% of the total respondents and 5 people have no idea about their mother tongue.

*Table No. 5: Respondents by Educational Status*

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

*(Field Survey, 2019)*

The data as presented in this table demonstrates the educational status of the total 50 respondents of Baglung municipality. Only 2 respondents are postgraduates comprising of 4% of the total. Only 1 respondent has had Bachelor Degree; 6 respondents have Intermediate level of education that is only 12% of the total. 22 respondents have accomplished their secondary level education i.e. S.E.E. consisting of 44% of the total. 15 respondents have completed lower secondary level education comprising of 30% of the total respondents and 4 respondents have had the qualification of elementary level.

Table No. 6: Respondents by their Economic Status

<b>Economic status</b>	<b>No of respondents</b>	<b>Percentage</b>
Rich	3	6%
Medium	42	84%
Poor	5	10%
Total	50	100%

(Field Survey, 2019)

The table illustrates the economic status of 50 respondents. Most of the respondents are from middle class comprising of 84% of the total respondents. Only 6% of the total respondents are from upper class and the rest 10% are from the lower class.

Table No. 7: Respondents by their Faith or Religion

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

(Field Survey, 2019)

This table shows that most of the respondents are Buddhists. 32 respondents with their faith in Buddhism embody 64% of the total respondents. 13 respondents believe in Hinduism comprising of 26% of the total and 5 respondents believe in Christianity that is only 10% of the total.

This multi-level, multi-actor and multi-faceted nature implies that rural development relates to modernization as a paradigm shift. Perhaps the clearest expression of this can be found in the way many previously highly specialized, monofunctional farms are being transformed into new, multi-functional enterprises. Demographic attributes are quantitatively analyzed and the method of study is based on scientific empiricism. Thus counting every aspect of society in number is approach of modernism.

## **Finding and Discussions**

In the study area, most of the families have domestic animals for the purpose of manure, milk, meat, and eggs only. It could not develop as professional occupation. So, their economic condition is miserable. The average family size is 5.52. Educational Status of the study area is not bad on the whole. The literacy rate in study is 40 percent than national average (54.1%) similarly female literacy rate is also very low. The Magar of the study area had their own way of influenced by postmodern approaches of Hinduism (Sinjali, 2019).



Baglung municipality is situated in the Baglung district of Dhaulagiri zone located in the Western development region of Nepal. It is located in the mid-hill region of Nepal. It is the densest populated district of Dhaulagiri zone. Due to the increasing facilities such as electricity, water, telephone, internet, health, education and market places, the immigration rate is very high. 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 famous for rafting because of its heavy current. *Devasthan*, one of the famous shrines in Nepal, is located in the east-south corner of Baglung municipality. It is popular for religious purpose among the Hindu devotees. The followers of other religions also visit this shrine. The biggest festivals of Hindus are *Bada Dashami* and *Chaite Dashami* are the major occasions when people visit this holy place. It is one of the most congested areas in Nepal.

The total area of Baglung municipality is 19.23 square kilometer. It is located at the altitude of 850m, up to 1750m from the sea level. Because of its geological diversity, it is rich in bio-diversity. It is surrounded by Kaligandaki River in East, Pala VDC and Kathe River in West, Myagdi District in North and Kathe Khola River in South. Baglung municipality is located in the subtropical region. That's why it has a mild weather, which is very favourable to habitat. It has a population (2011) of 268,613. Because of limited and congested area in Baglung, people often dream of farm with a lot of vegetables and other cash crops but its mere dream cannot be fulfilled. Even middle class people cannot afford roofs over their head easily, then to have farm isn't a mere dream but 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. Here more than 50 % families have their own business and nearly 100% 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. Rural development is on the agenda precisely because the modernization paradigm has reached its intellectual and practical limits. Perhaps the most dramatic expression of this has been the growing squeeze on agriculture and therefore on the rural economy in general (Van et. al, 2000).

Magar ethnicity of Baglung has their unique identity. They normally prefer to talk in Nepali (*Khas*) language in their daily life. It is all because of the dominance of Aryan society. However, these people have acknowledged the importance of their mother tongue recently. Consequently, the Magar have started learning first language (mother tongue). Normally, millet food (*Dhindo*), pork, pickle and local wine are famous while talking about the food system of Magar people in Nepal. But Sapkota (2008) has more in his list:

*Most of the Magars take meat. They use domestic animals like goats, sheep, fowls, buffalos, pig and fish as well for meat and milk. Culturally Chiple use pig meat in special occasion of feast and festivals and other use fowls & fish. Their staple food grains are maize, millet, wheat and rice. Most of the cultural activities need liquor. So, young to adult person including women also take liquor.* (p. 236)

Nevertheless, people often prefer these things. In Baglung, Nepali food is popular in Magar society

which contains of *dal*, rice, vegetable and pickle. Magar people have all the features of Mongolian tribe with round faces, flat noses, high cheekbones, narrow eyes and yellow skin pigmentation. In the present society of change where inter-caste marriage system is popular, these Magar people are losing their ancestral parameters. Although joint/extended family type is the most common in Magar community, some changes are taking place. They are adopting nuclear family structure. Normally these families have the female head. In Magar community most of the males of the family are in foreign army forces and service, the females lead the families. However, the final decision and say is of the male member. On this ground, patriarchy overrules the Magar community. In addition to all these, the females deal with the economic and social affairs. Their confinement to the households provides them the opportunity to deal with family household chores. There is a tradition of respecting senior citizens in the Magar community. These Magar people are more interested in social organizations that are effective in solving the social and economic problems.

Nepal Magar Organization is the main body of Magar people. It is categorized as Magar Organization-*Guthi*, Magar Youth Club, *Magar Aama Samuha* etc. at the local level. Magar people are usually backward in education. Their backwardness in education has resulted from the tendency to go to foreign countries (Badal, 2019). Even though the number of Magar people at school is satisfactory, the number of students with higher degrees is disheartening. Most of the Magar women are also engaged in producing and processing local beer and wines essential for their traditional rites and festivals. However, the main economic source is foreign employment. Joining army forces is popular in Magar society. Most of these people serve in army forces in United Kingdom, Singapore and India and the rest of the youths work in different countries. Nowadays Magar people are also shifting to business and service sector.

Though the ancestral religion of Magar community was Buddhist, nearly around half of them follow Hinduism because of the influence of Hindu practices and rules. However, Magars were in existence before the starting of Buddhism in 6<sup>th</sup> century BC. 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. Nevertheless, the Magars are getting conscious about their cultures and traditions. They celebrate *Baisakh Purnima* also called *Buddha Jayanti*, *Maghe Sankranti*, *Sawane Sankranti*, *Bhai Tika*, *Lhosar* and *Bhalgun Pandhara*. In these festivals, Magar people gather including their married sisters, brothers and relatives and celebrate these occasions. *Falgun 15* is the great day for them. They organize different kind of programs and functions on this day. They celebrate this day by dancing and playing, leaving all other things behind.

*Kul Puja*, *Jhakri Puja* etc are major functions in Magar society which has been famous from the ancient times. They sacrifice sheep, pigs and chickens in the name of their ancestral gods and deities. Marriage establishes an intimate relationship between two families. Marriage system in Magar society is somehow different than any other caste.

In Magar society, male usually marry their uncle's (Mama's) daughter. They call this system as "*Bhanja Pujne*". They say that the *Bhanja* has the first right to choose their uncle's (mama's) daughter for marriage leaving any other behind. Though there is no compulsion to marry each other, 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*. Love marriage is more famous than arranged marriage in this society.

Most of the Magar people 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 6<sup>th</sup> day is when the destiny of the new born is determined.

On a similar note, 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. Death rite lasts 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 death person. They are not allowed to eat flesh and alcoholic things during this period. They even are not allowed to have normal clothes during that period. This duration lasts for only seven to nine days.

## Conclusion

The Magar are the third largest ethnolinguistic groups of Nepal representing 7.1% of Nepal's total population according to the Nepal census of 2011. The majority of the Magar people have found preferring the nuclear family to the joint family. In this research it is 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 go abroad for employment opportunities, and learn the modern living styles, tools and techniques. As a result, their family future becomes brighter. Most of the people in Magar community in Baglung municipality do not know their mother tongue. Most of them cannot read and write in their first language as well. Only 3 respondents can read and write in their own language, only 17 respondents can talk in their mother tongue. Higher does not get any importance in Magar community. Normally, people prefer to go abroad for employment opportunities to higher education. Nowadays, these people emphasize higher education. Magar people are also updating their traditional customs and values to this modern society. Alcohol is 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. Most of the people from Magar community wish to have a job in foreign country due to unemployment in the homeland. Education is the main pillar of development for the individual as well as the community as it plays a vital role in improving their condition. The government should co-operate with the community to reduce the rate of alcohol consumption. Magar community should preserve their religion, language and culture as the people of other ethnicities do from postmodern qualitative perspective. Finally, this research opens doors for potential researchers to make further study on the similar issues.

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