

**TRIBAL IDENTITY AND MINORITY STATUS IN SIKKIM: A
STUDY OF INDIGENOUS COMMUNITY OF MAGAR
(1951-2015)**

Thesis Submitted for the Award of the Degree of

DOCTOR OF PHILOSOPHY

In

History, School of Social Sciences and Languages

By

Shiwani Thapa

11812924

Supervised by

Name of Supervisor

Dr. Amita Gupta



LOVELY PROFESSIONAL UNIVERSITY

PUNJAB

2023

DECLARATION

I, hereby declare that the work in this thesis entitled “**Tribal Identity and Minority status in Sikkim: A study of Magar Indigenous Community of Magar (1951-2015)**” in fulfilment of degree of **Doctor of Philosophy (Ph. D.)** is outcome of research work carried out by me under the supervision of Dr. Amita Gupta working as Assistant Professor in the History, School of Social Science and Languages of Lovely Professional University, Punjab, India. In keeping with general practice of reporting scientific observations, due acknowledgements have been made whenever work described here has been based on findings of another investigator. This work has not been submitted in part or full to any other University or Institute for the award of any degree.

(Signature of Supervisor)

Name of the scholar: Shiwani Thapa

Registration No.: 11812924

Department/school: History/School of Social Sciences and Languages

Lovely Professional University, Punjab, India

CERTIFICATE

This is to certify that the work reported in the Ph. D. thesis entitled “Tribal Identity and Minority Status in Sikkim: A study of Magar Indigenous community of Magar (1951- 2015” submitted in fulfillment of the requirement for the award of degree of **Doctor of Philosophy (Ph.D.)** in History, School of Social Sciences and Languages is a research work carried out by Shiwani Thapa (Registration No.)11812924, is Bonafide record of her original work carried out under my supervision and that no part of thesis has been submitted for any other degree, diploma or equivalent course.

(Signature of Supervisor)

Name of supervisor: Dr. Amita Gupta

Designation: Assistant Professor

Department/School: History/ School of Social Science and Languages

University: Lovely Professional University, Punjab, India.

DEDICATION

I with all my heart dedicated this work to Almighty God for sparing my life to witness this momentous venture and his grace on me and without his grace, this would not have been possible. My genuine pleasure to express the deepest gratitude to my beloved Parents (Anand Kumar Thapa and Anita Thapa) for the good up bring and support throughout my life and for achieving the highest academic qualification “Doctor of Philosophy (PhD)” experience and always encourage me to pursue my studies, their endless love, encouragement and patience helped me achieve my goal and without them, it is very much impossible.



ABSTRACT

The concentrate on features about the Tribal Identity and Minority status in Sikkim: A study of the Indigenous community of Magar from 1951-2015. It depicts about the Sikkim and one of the native networks, i.e., Magar who has been repressed in Sikkim since before 1600 A.D, and considered as one of the earliest pioneers as well, it likewise portrays about the clan, minority and so on, further, it also examines that being one of the vibrant as well as one of the oldest community migrated from Shin, North China as a nomad, but after reaching Sikkim it started settling permanently as time passes by, but some of them migrated to others parts of India, including other North-Eastern Regions and some to Nepal too, but the one who settled permanently in Sikkim, have set of experiences shows that how the Magar people have battled with their foes in the limits of the frigid and tough mountains safeguarding India's uprightness, but despite their affliction for the previously mentioned cause and most probably due to the socio- economic backwardness, they are perceived as the Most Backward Community (MBC) in the state of Sikkim and as well as Other Backward Community (OBC) in the central list of India, addition to this, the low illiteracy rate and also the lack of political activeness deprived them from all the facilities as other communities enjoys, it may be also due to their shy nature, as this community also does not coped up with other communities, hesitate to move forward, lack of confidences is all the negative point of this particular community and also due to their distinctive socio-cultural, religious belief reflect them as one of the very typical tribal traits embedded in the nature of the community, like docility and introvert pushed into the margins and thus widening the argued socio-economic gaps. The review focuses on the upliftment of the Magar people group and furthermore to figure out the conditions under which the community has as yet kept the status from getting Planned Clan. The fundamental target of the review is to look at the course of movement of the Magar Clan from bumpy to plain and in reverse, to dissect the financial status of the minority in West Sikkim, to investigate the neighborhood culture and writing of the Magar Clan and to give the detailed ideas and proposals for the upliftment of Magar Clan in West district as well as the whole Sikkim too. The concentrate likewise covers the accompanying regions, for example, the strategy for information assortment, research configuration, concentrate on region, concentrate on populace, techniques for connection, test size, examining procedures, and exploration instrument, etc. As compared to other communities, very little work has been done for the Magar community. There is hardly any noteworthy research/s on this topic, especially the unenviable conditions of the Magars of Sikkim and whatever the work has

been studied is either from Nepal or other countries. Still, very few from India, as it may be due to negligence and also due to the difficulties for accessing the data, as the availability of data is very less because the whole written documents of Magar people were totally burnt by the Bhutias king as a revenge for the rejection of the proposal by the Magar king to maintain the relationship with Sikkimese Bhutias because Magar people could no longer trust the Bhutia's army as they were expert in betraying. Further, much emphasis is also not given to the Magar society. Further, this present study to find out what exactly is lacking behind for the development/upliftment of the Magar community.

Consequently, this proposed study intends to bridge the gap that most of the previous studies fail to address. In addition, they used secondary data solely in their analysis. The present study intends to combine both primary and secondary data to investigate the tribal identity and minority status of the indigenous community of the Magar tribe in Sikkim, India. Notwithstanding, the review moreover depends on the four villages of West district of Sikkim, India, because the very chosen study area is mostly populated by the Magar community and most of the elderly people residing there who have clear knowledge about the community, and also the random respondents from each village are also interviewed for gathering information accordingly from the set questionnaire. The ethnographic and field survey system is furthermore used to procure the evaluation, opinions and thoughts/recommendations from the key witnesses and both essential and optional information has been picked and collected and before get-together of the information, the respondents unquestionably showed about a planned audit right off the bat about the social event booked. The respondents of this proposed study are youngsters, developed between 20 years of age or more, who were mentally and physically sound and fit, along with this NGOs were also contacted to gather more information as they were very active and are also working effortlessly for the betterment of the Magar as well as for the whole society. The optional sources are in this way, aggregated through the generally conveyed books, diaries, periodicals, ethnographic reports, gazetteers, conference reports, newspapers, articles, confidential reports, revenue records, etc. Later elucidating review strategy is embraced for the review and both explorative and convincing examination configuration is carried out for the proposed study and two sorts of examination configuration are taken on and they are explorative and decisive since the above-referred to the subject is definitive in nature, the causal exploration configuration is likewise executed for the review. Ultimately, the concentration additionally centers around the upliftment of the Magar people group, which is

as yet lying-in reverse as far as financial status, and it is likewise expected to have the situation with Booked Clan sooner rather than later, which is as yet forthcoming in demonstrate hatred for being ethnic as well as the native clan of Sikkim. The people group is as yet a minority clan and is denied the multitude of offices as other clans appreciate. Furthermore, they are still under BPL (Below Poverty Line).

On the other hand, the Government of Sikkim has been working effortlessly for the overall development and empowerment of the weaker section of the society. However, the development of the state would be more meaningful only if the above- cited shortcomings are properly addressed, for which proper intervention is important.

PREFACE

The whole work of this research is divided into five Chapters. First chapter describes about the Introduction of Sikkim along with its geology, geography, language, religion, ethnicity, tribe, minority, indigenous, people and culture, the political history of Sikkim, the domain of the Sikkim, The beginning of the Kingdom of Tibet, Chogyals of Sikkim, English Arrival, The Ten Clauses Agreement, Sidkeong Tulku, The Indo-China War, Free Government, The end of Independent Monarchy in Sikkim, How Sikkim turned into a piece of India, further it also describe about the Magar community, the area of the study such as (Dhuppidara, Kamling, Mabong, Suldung along with the Map), Research Objectives, Research Methodology, Method of data collection, Research Design, Sampling procedures and sample size, Statement of the problem, Research Gap, Review of literature and lastly the concluding paragraph.

The second chapter analyses about the Socio- cultural and political profile of the Magar community of Sikkim under which the Scheduled Tribe, Scheduled Caste, OBC of Sikkim and the whole Magar profile are discussed.

The third chapter delineates about the Contemporary development and impact of the economic status of the Magar community in Sikkim and under which Work based on gender is described following paragraph discusses about the Effects of modernization in changing the lives of the Magar Community in Sikkim, further, it marks out the Migration of Magar community from the hilly region to the plain region, it also relates about the socio-economic status of Magar minority in Sikkim, and lastly accompany the Revenue record of Sikkim according to 2011 census with the conclusion passage.

The fourth chapter describes the Minority status of the Magar community in Sikkim under which the data collected from the study area are discussed separately and later compiling all the data together for the final report along with the concluding paragraph.

Lastly, the fifth chapter narrates about the Tribal Identity and also the initiatives taken by the Government of Sikkim for the development of the Magar Community of Sikkim and under which it also describes about the Tribal progress improvement agenda and plan, Memorandum on Tribal status beneath International Human Rights along with identification as aboriginal solitary are describes Para graphically, it also explains about the identification

as aboriginal solitary, Further, it also describes about the International Labor Organization Convention 107, 169 is also discussed, it also describes about the United Nations Communique the Cobo Report, the basis for Scheduled Tribe with an illustration of Sikkim, further it illustrates about the Government's initiatives for the development of Magar community of Sikkim and lastly the concluding paragraph of whole chapter.

Historians ascertain that there are large settlements of Magar found in the Indian state of Sikkim, hills of West Bengal and North Eastern states; many Historians, Archeologist and Anthropologists have done tremendous research on the language, culture, economic status as well as education status of Magar's community inhabiting Nepal but, not much work has been done on the Magar Community residing outside Nepal and is still neglected by many, through this thesis title as Tribal Identity and Minority status in Sikkim: A study of Indigenous Community of Magar (1951-2015) will highlight all the leftover things which is still unknown to the masses hopefully.

ACKNOWLEDGEMENT

The reason of carrying out the present study is to explore about the Identity of Magar community of Sikkim. Tribal Identity and Minority Status in Sikkim: A Study of Indigenous Community of Magar (1951-2015).

I would like to express my profound gratitude to my supervisor Dr. Amita Gupta for her guidance, support and painstaking supervision throughout the research; her kind and fortitude support for my research helped and motivated me in tackling all the provocation while I was writing this dissertation; her courteous perspective helped me perceive self-asserting while expressing myself.

I would also like to express my general gratitude to the entire faculty members of the department of History, School of Social Sciences and Languages of Lovely Professional University, Punjab, India for the guidance and support.

My special appreciation goes to my friend Deepak who always supported and encouraged me in my path and all my family members and well-wishers for their prayers and motivation, which led to the successful completion of the thesis.

I express my gratitude to Sir Bishnu Rana (Magar) of Gangtok, Sikkim for his tireless help, support and encouragement to meet all times despite his tight schedule; his humility, generosity and kindness means a lot to me and Sir Santosh Allay and his family for their bountiful support.

I also convey my exceptional Gratitude to Baje Karna Bahadur Thapa (Magar) and his entire family members of Suldung village, West Sikkim, India, for their endless support, love, affection and also shelter and also providing me with all the necessary data/documents which helped me in writing my thesis and also to the countless other people in Sikkim who helped me in so many different ways, I can only inadequately express consolidated gratitude.

TABLE OF CONTENTS

Title Page		i
Declaration		ii
Certificate		iii
Dedication		iv
Abstract		v-vii
Preface		viii-xi
Acknowledgment		x
Table of Content		xi-xiv
List of Figure		xv-xviii
List of Table		xix
List of Graphs		xx-xxii
CHAPTER-1	INTRODUCTION	1-35
1.1.1	Geography	2
1.1.2	Geology	3
1.1.3	Language	5
1.1.4	Religion	6
1.1.5	Ethnicity	6
1.1.6	Tribe	6
1.1.7	Minority	6
1.1.8	Indigenous	6
1.1.9	People and Culture	6
1.1.10	The political history of Sikkim	7
1.1.10.1	The domain of the Sikkim	7
1.1.10.2	The beginning of the Kingdom of Tibet	7
1.1.10.3	Chogyals of Sikkim	8
1.1.10.4	English Arrival	8
1.1.10.5	The Ten Clauses Agreement	9
1.1.10.6	Sidkeong Tulku	10

1.1.10.7	The Indo-China War	10
1.1.10.8	Free Government	10
1.1.10.9	The end of Independent Monarchy in Sikkim	11
1.1.10.10	How Sikkim turned into a piece of India	11
1.1.10.11	Magar	11
1.1.10.12	Review of Literature	15
1.1.10.13	Area of the Study	21
1.1.13.1	Dhuppidara	22
1.1.13.2	Kamling	23
1.1.13.3	Mabong	25
1.1.13.4	Suldung	27
1.1.14	Research Objectives	28
1.1.15	Research Methodology	28
1.1.16	Method of Data Collection	30
1.1.17	Research Design	30
1.1.17.1	Sampling Procedures and Sample Size	31
1.1.18	Statement of the problem	32
1.1.19	Research Gap	33
	Conclusion	34
CHAPTER-2	SOCIO-POLITICAL PROFILE OF MAGAR COMMUNITY OF SIKKIM	35-73
2.1	Scheduled Tribes of Sikkim	35
2.2	Scheduled Caste of Sikkim	36
2.3	Central list of Other Backward Classes in Sikkim	36
2.4	Magar	36
2.4.1	The physical feature of Magars	38
2.4.2	Traditional dress and Ornaments	39
2.4.3	Clans and sub-clans of Magar	41
2.4.4	Religion	41
2.4.5	Occupation	42

2.4.6	Language and script	42
2.4.7	Literature	43
2.4.8	Traditional foods	43
2.4.9	Art and craft	46
2.4.10	Weapons of Magar community	47
2.4.11	Festivals	50
2.4.12	Traditional house	58
2.4.13	Traditional musical instruments	63
2.4.14	Traditional dances	63
2.4.15	Traditional songs	65
2.4.16	Property inheritance	66
2.4.17	Rituals	66
2.4.18	Family and Marriages	69
2.5	Objectives for Customs Interchange	71
2.6	Opportunities for political self determination	72
	Conclusion	73
CHAPTER-3	CONTEMPORARY DEVELOPMENT AND IMPACT ON THE ECONOMIC STATUS OF MAGAR COMMUNITY IN SIKKIM	74-101
3.1	Work based on Gender	75
3.2	Effect of Modernization in changing life of Magar Community in Sikkim	75
3.3	Migration of Magar from Hilly Region to Plain Region	77
3.4	Economic status of Magar minority in Sikkim	79
	Conclusion	100
CHAPTER-4	MINORITY STATUS OF MAGAR COMMUNITY IN SIKKIM	102-161
4.1	Sikkim and its total population	102
4.2	Four Magar villages and its population	103
4.3	Dhuppidara	104
4.4	Kamling	115
4.5	Mabong	126

4.6	Suldung	138
4.7	Compiling data of four Magar villages	149
	Conclusion	160
CHAPTER-5	TRIBAL IDENTITY AND GOVERNMENT INITIATIVES FOR THE MAGAR COMMUNITY IN SIKKIM	162-195
5.1	Tribal progress improvement agenda and plan	173
5.2	A Memorandum on 'Tribal Status' beneath International Human Rights	174
5.3	Identification as aboriginal solitary	176
5.4	The International Labor Organization (ILO) Convention 107	177
5.5	The ILO 169 (The International Labor Organization)	178
5.6	The United Nations Communique, the Coherence of Native Populace	179
5.7	The Cobo Report Frame, Indigenous individuals, are under the accompanying section	180
5.8	The basis for Scheduled Tribes in India: The illustration of the Sikkim	181
5.9	The Reasons for Scheduled Tribe condition to all Sikkimese Clique	182
5.10	Movement for achieving Tribal status by Magar in Sikkim	184
5.11	Initiatives taken by the Government of Sikkim for the development of Magar community	186
	Conclusion	193
CHAPTER-6	CONCLUSION	196-204
	BIBLIOGRAPHY	205-214
	APPENDICES	215-229

LIST OF TABLE

Table No.	Table Title	Page NO.
1.1.13.1	Dhuppidara Village	23
1.1.13.2	Kamling Village	25
1.1.13.3	Mabong Village	26
1.1.13.4	Suldung Village	26
2.1	Causes of changes in traditions in Magar community due to Modernization	35
3.1	Villages highlighting the population of the Magar community	74
3.2	Effect of modernization on the life of Magar community of Sikkim	76
3.3	Distribution of Respondents according to the Income status	78
3.4	Income status	79
3.5	Distribution of Respondents according to the Income status	81
3.6	Distribution of Respondents according to the Income status	82
3.7	Distribution of Respondents according to the Income status	84
3.8	Distribution of land among different communities of Sikkim	86
3.9	Distribution of dryland possessing land size among different communities of Sikkim	88
3.10	Household possessing Orchard land size among different communities of Sikkim	90
3.11	Household possessing paddy land among different communities of Sikkim	92
3.12	Household possessing category of income among different communities of Sikkim	94
3.13	Household possessing barren land by land size among different communities of Sikkim	95
3.14	Household possessing land under cardamom with land size among different communities of Sikkim	97

3.15	Distribution of the population by nature of activity among different communities of Sikkim	99
4.1	Distribution of Respondents according to the district-wise population of Sikkim	102
4.2	Distribution of Population of Magar people in four villages of West Sikkim	103
4.3	Distribution of Respondents according to the Sex ratio of Dhuppidara Village	104
4.3.1	Distribution of Respondents according to the Age factors	105
4.3.2	Marital status	106
4.3.3	Distribution of Respondents according to the educational status	107
4.3.4	Distribution of Respondents according to the Occupation status	108
4.3.5	Distribution of Respondents according to the Migration status	109
4.3.6	Distribution of Respondents according to the Types of houses	110
4.3.7	Distribution of Respondents according to the Owned/ Rented house	111
4.3.8	Distribution of Respondents according to the Number of people living in each house	112
4.3.9	Distribution of Respondents according to the Types of area	113
4.3.10	Distribution of Respondents according to the Types of area	114
4.4	Distribution of Respondents according to the Sex ratio of Kamling village	115
4.4.1	Distribution of Respondents according to the Age factors	116
4.4.2	Distribution of Respondents according to the Marital status	117
4.4.3	Distribution of Respondents according to the educational status	118
4.4.4	Distribution of Respondents according to the Occupation status	120
4.4.5	Distribution of Respondents according to the Migration status.	121
4.4.6	Distribution of Respondents according to the Types of houses	122

4.4.7	Distribution of Respondents according to the Owing/rent house	123
4.4.8	Distribution of Respondents according to the Number of people living in each house	123
4.4.9	Distribution of Respondents according to the Types of area	124
4.4.10	Distribution of Respondents according to the Language	125
4.5	Distribution of Respondents according to the Sex ratio of Mabong village	127
4.5.1	Distribution of Respondents according to the Age factors	127
4.5.2	Distribution of Respondents according to the Marital status	128
4.5.3	Distribution of Respondents according to the educational status	129
4.5.4	Distribution of Respondents according to the occupational status	131
4.5.5	Distribution of Respondents according to the Migration status	132
4.5.6	Distribution of Respondents according to the Types of houses	133
4.5.7	Distribution of Respondents according to the Owing/rented house	134
4.5.8	Distribution of Respondents according to the Number of people living in each house	135
4.5.9	Distribution of Respondents according to the Types of area	136
4.5.10	Distribution of Respondents according to the Language	137
4.6	Distribution of Respondents according to the Sex ratio of Suldung village	138
4.6.1	Distribution of Respondents according to the Age factors	139
4.6.2	Distribution of Respondents according to the Marital status	140
4.6.3	Distribution of Respondents according to the educational status	141
4.6.4	Distribution of Respondents according to the Occupational status	142
4.6.5	Distribution of Respondents according to the Migration status	143
4.6.6	Distribution of Respondents according to the Types of houses	144

4.6.7	Distribution of Respondents according to the Owing/rented house	145
4.6.8	Distribution of Respondents according to the Number of people living in each house	146
4.6.9	Distribution of Respondents according to the Types of area	147
4.6.10	Distribution of Respondents according to the Language	148
4.7	Sex ratio, age and Marital status of all four villages.	149
4.7.1	Education status of all four villages.	151
4.7.2	Employment status.	153
4.7.3	Sub-tribe of Magar Community	156
4.7.4	Types of houses, types of area and owing/rented house	157
4.7.5	Total number of people working from each house	159
5.1	Scheduled Tribe of Sikkim with its total population	175

LIST OF FIGURE

Figure No.	Figure Title	Page NO.
1.1	Highlighting the Map of India, Map of Sikkim, West district of Sikkim along with four villages	1
1.1.13.1	Map of Dhuppidara village, West Sikkim	22
1.1.13.2	Map of Kamling village, West Sikkim	24
1.1.13.3	Map of Mabong village, West Sikkim	25
1.1.13.4	Map of Suldung village, West Sikkim	27
2.4.1	Physical features of the Magar	38
2.4.2	Traditional dresses and Ornaments of the Magar Community	40
2.4.8	Traditional Food of Magar Community	46
2.4.9	Art and Craft of Magar Community	47
2.4.10	Weapons of Magar Community	49
2.4.11 c	Bhailo and Dhewsi during Diwali	51
2.4.11.d	Performing rituals during the celebration of Kul Puja	56
2.4.11.e	Celebration of Barahimijong in West Sikkim	57
2.4.12	Above picture showing the variety of Magar traditional houses	58
2.4.13	Magar Traditional Instruments	63
2.4.14	Traditional dance of Magar Community	65
2.4.17. e	Death Rituals in Magar Community	69
2.4.18	Marriage ceremony in Magar Community	71

LIST OF GRAPHS

Graphs No.	Graphs Title	Page NO.
3.1	Distribution of Respondents according to the Income status	78
3.2	Distribution of Respondents according to the Income status	80
3.3	Distribution of Respondents according to the Income status	81
3.4	Distribution of Respondents according to the Income status	83
3.5	Educational status of different communities of Sikkim	85
3.6	Distribution of land among different communities of Sikkim	87
3.7	Distribution of dry land among different communities of Sikkim by land size	88
3.8	Household possessing Orchard land size among different communities of Sikkim	90
3.9	Household possessing land under paddy among different communities of Sikkim	92
3.10	Household by income category among different communities of Sikkim	94
3.11	Household possessing barren land by land size among different communities of Sikkim	96
3.12	Household possessing land under cardamom by land size among different communities of Sikkim	98
3.13	Community distribution of the population by nature of activity among different communities of Sikkim	99
4.1	Population distribution in each district of Sikkim	102
4.2	Distribution of Population of Magar people in four villages of West Sikkim	103
4.3	Distribution of Respondents according to the Population of both males and females in Dhuppidara Village	105
4.3.1	Distribution of Respondents according to the age factor	106
4.3.2	Distribution of Respondents according to the Marital status	106

4.3.3	Distribution of Respondents according to the educational status	107
4.3.4	Distribution of Respondents according to the Occupation status	109
4.3.5	Distribution of Respondents according to the Migration status	110
4.3.6	Distribution of Respondents according to the Types of houses	111
4.3.7	Distribution of Respondents according to the Owing/rented house	112
4.3.8	Distribution of Respondents according to the Number of people living in each house	113
4.3.9	Distribution of Respondents according to the Types of area	114
4.3.10	Distribution of Respondents according to the Magar language	115
4.4	Distribution of Respondents according to the sex ratio	115
4.4.1	Distribution of Respondents according to the Age factor	117
4.4.2	Distribution of Respondents according to the Marital status	118
4.4.3	Distribution of Respondents according to the educational status	119
4.4.4	Distribution of Respondents according to the Occupation status	120
4.4.5	Distribution of Respondents according to the Migration status	121
4.4.6	Distribution of Respondents according to the Types of houses	122
4.4.7	Distribution of Respondents according to the Owing/rented house	123
4.4.8	Distribution of Respondents according to the Number of people living in each house	124
4.4.9	Distribution of Respondents according to the Types of area	125
4.4.10	Distribution of Respondents according to the language	125
4.5	Distribution of Respondents according to the Sex ratio	127
4.5.1	Distribution of Respondents according to the Age factor	128
4.5.2	Distribution of Respondents according to the Marital status	129
4.5.3	Distribution of Respondents according to the educational status	130
4.5.4	Distribution of Respondents according to the Occupation	131

4.5.5	Distribution of Respondents according to the Migration status	132
4.5.6	Distribution of Respondents according to the Types of houses	133
4.5.7	Distribution of Respondents according to the Owing/rented house	134
4.5.8	Distribution of Respondents according to the Number of people living in each house	135
4.5.9	Distribution of Respondents according to the Types of area	136
4.5.10	Distribution of Respondents according to the Language	137
4.6	Distribution of Respondents according to the Sex ratio	138
4.6.1	Distribution of Respondents according to the Age factor	139
4.6.2	Distribution of Respondents according to the Marital status	140
4.6.3	Distribution of Respondents according to the educational status	141
4.6.4	Distribution of Respondents according to the occupational status	143
4.6.5	Distribution of Respondents according to the Migration status	144
4.6.6	Distribution of Respondents according to the Types of houses	145
4.6.7	Distribution of Respondents according to the Owing/rented house	146
4.6.8	Distribution of Respondents according to the Total number of members in each house	147
4.6.9	Distribution of Respondents according to the Types of area	148
4.6.10	Distribution of Respondents according to the Language	148
4.7	Graph representing, age factors, sex ration, marital status of all four villages	151
4.7.1	Educational status of all four villages	152
4.7.2	Graph representing Employment status, Monthly income and local Government	154
4.7.3	Sub-tribe of Magar Community	157
4.7.4	Types of houses, types of area and owing/rented house	159
4.7.5	Number of people working from each house	160

CHAPTER-1

INTRODUCTION

1.1. Introduction

This work deals with the ethnic history of Sikkim. Ethno-history means the history of an Ethnic group through the Method of history. In Greek, *Ethno means Nation*. However, in Anthropological and Sociological terms, it means the study of the Ethnic group who believe they belong together, sharing one culture and through the medium of this culture, and they can differentiate themselves from other groups. There are two ways to understand or to know Ethno-history. First is the definition of Ethno-history through different ethnographers, Anthropologists, historians and ethnologists. Through their definition, we learn about a culture's scope, horizon, and extension, which are study under Ethno-history. In the second way is to analyze the objective reality through the ethnic perspective and the sequential development and changes which occur in this narrative.

Ethno history is a part of history; it is not proper history. Ethnographer's methodology in Ethno-history brought from Cultural Anthropology, Ethnography, History, Literature, Archaeology and Ethnology. In other words, an ethno-historian is a person who is an Anthropologist with a special interest in the history of Ethnic groups. This work is a maiden attempt to study the ethno-history of the Magar community of Sikkim.

Northeast comprises eight states; one of them is Sikkim, the second littlest and least populated State after Goa in India. It likewise gives its cutoff in the North to Tibet (China), Bhutan in the East, Nepal in the west and West Bengal (India) in the south. The word Sikkim is derived from the Limbu word *Sukhim*, signifying "new house." Its capital is Gangtok, which is one of the exceptional travelers pulled to set up in India because of its enormous biodiversity, including mountains and slopes completely stacked with snow and subtropical climate and the most vital top in India and third most essential on the planet, i.e., Kanchenjunga. The movement of business and cultivation are the essential wellspring of income and changed its agriculture to a regular state throughout 2003-2016. Starting round 2019, the kingdom had the fifth-littlest entire public end result amongst Indian states, irrespective of how it is miles

moreover some of the fastest creation. It has also predicted a pressing component in making sure that it is consider as one of India's most earth-discerning states. The general public authority has restrained plastic water packing containers and Styrofoam products from acquiring this.

The State is a part with the world's second most significant producer of flavors after Guatemala and addresses India's best piece of cardamom creation. Sikkim is the fundamental State in a shockingly lengthy timespan to accomplish 100% disinfection, liberate it from public poop and get the title of "Nirmal State"¹. As a little yet Free State, Sikkim fought from this point until a surprisingly long time to stay aware of its territorial dependability. In the 18th and 19th centuries, it struggled with postponed fights with Bhutan and Nepal. As British rule started in 1839 and yet it started ruling over the area of Sikkim too and under the ordinary unrefined design, the Chogyal was the most noteworthy place of the locale of Sikkim. The period following the Indian open door in 1947 was one of political shortcomings in Sikkim, later by the conditions of a 1950 settlement, it turned into a protectorate of India in 1950 and on 16 May 1975, Sikkim came under India².

1.1.1. Geography

Since Sikkim is a skewed, debacle state coordinated in the Himalayan locale and has encircled by mountains. The whole State is slanting and has a spot known for undulating geology. It faces a ton of ecological change, which is engaging and irrefutable. The State experiences five seasons such as summer, spring, autumn, monsoon and winter. A huge part of the districts of Sikkim experiences a gentle climate, with temperatures just every once in a while, unparalleled 28 °C (82 °F) in summer. The common yearly temperature for by far most of Sikkim is around 18 °C (64 °F). Sikkim is one of just a small bunch of uncommon states in India to get standard snowfall. The snow line goes from 6,100 meters (20,000 f.t) in the south of the State to 4,900 meters (16,100 ft.) in the north³.

¹ ASMA, 2010, *Ethnographic report*, ASMA Publication, Gangtok 4-8.

² Moktan, R., 2004, *Sikkim: Darjeeling (Documents)*, Gopal Press, Darjeeling, p.72.

³ Arora, v., 2006, *The forest Embodied in the Thulung Sacred landscape of north Sikkim*, Conservation and Society Publication, New Delhi, pp. 55-83.

1.1.2. Geology

In spite of low openness, thick vegetal and soil, junk, and moraine cover, the domain of Sikkim is watched out for various base metal events and a larger piece of the metals are in dealing get-together of rocks in pieces of west, south and east region of Sikkim⁴.

The geological landscape of Sikkim is as complex as it is enigmatic, characterized by a unique amalgamation of various mineral occurrences concealed beneath a blanket of thick vegetation, soil, debris, and moraine. Despite the challenges posed by low exposure and accessibility, extensive research and exploration have unveiled a wealth of information about the underlying geology of this diverse region.

Nestled amidst the towering peaks and deep valleys, Sikkim is a repository of abundant base metal occurrences. These mineral-rich deposits are predominantly located within the rock assemblies scattered across the west, south, and east regions of Sikkim. Each assembly, with its unique mineral composition, contributes to the geological diversity and wealth of the State.

The rock formations, largely hidden beneath the vibrant ecosystem, are a complex mix of igneous, sedimentary, and metamorphic rocks. Each type, varying in age, composition, and origin, tells a distinct story of the region's geological evolution. The igneous rocks, formed from the cooling and solidification of magma or lava, are often associated with the State's volcanic history. Sedimentary rocks, layered and rich in fossils, bear witness to the changing environments and ecosystems over millions of years. The metamorphic rocks, transformed under intense heat and pressure, unveil the dynamic processes that have shaped the region's topography. The west region of Sikkim, characterized by its rugged terrains and majestic mountains, is home to a rich assortment of base metals. These metal deposits linked intricately

⁴ Basu, S, K., 2013, *Geology of Sikkim state and Darjeeling of west Sikkim*, Geological Society of India, Bangalore, pp. 1-2.

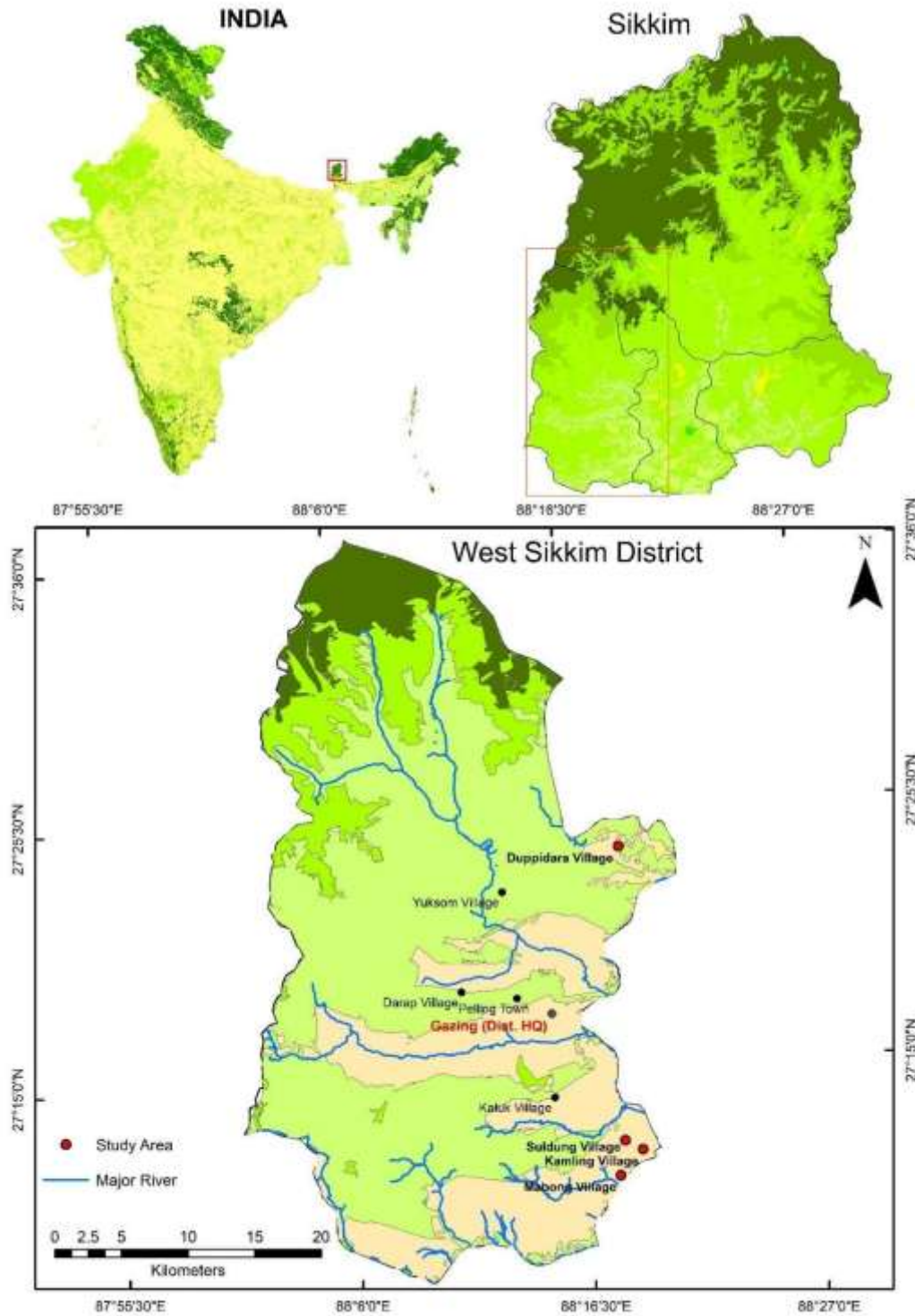


Fig.1.1: Highlighting the Map of India, Map of Sikkim, West district of Sikkim along with four villages (Source: Developed by professional cartographer).

The rock assemblies that sprawl across the landscape, painting a vivid tapestry of geological wonders. Each metal occurrence, explored and catalogued, adds a unique hue to the region's geological narrative. In the south, the lush greenery and serene

landscapes conceal an underground world teeming with mineral wealth. The rock formations, despite being veiled by the thick vegetation and soil, have revealed their secrets through rigorous geological explorations. Each exploration, meticulously conducted, has unveiled the mineral compositions that lie beneath, offering invaluable insights into the region's untapped resources.

The east region, known for its picturesque beauty and ecological diversity, is also a treasure trove of base metals. These metals, embedded within the intricate rock assemblies, are a testament to the dynamic geological processes that have shaped the landscape. Each occurrence, from copper to zinc, tells a tale of the earth's evolution, the shifting tectonic plates, and the forces of nature that have carved the majestic terrains.

Despite the rich geological findings, the exploration of Sikkim's mineral wealth is still in its nascent stages. The challenges posed by the thick vegetal cover, challenging terrains, and climatic conditions have often impeded extensive geological investigations. Each layer of soil, each swath of vegetation, and each stretch of moraine holds secrets yet to be unveiled. The untapped potential of Sikkim's base metals and mineral resources awaits comprehensive exploration and assessment.

In conclusion, the geological narrative of Sikkim is a journey through time, unveiling the rich tapestry of base metal occurrences and rock formations that lie beneath the surface. Each finding, each revelation, not only contributes to our understanding of the State's mineral wealth but also paints a vivid picture of the dynamic, evolving, and intricate geological processes that continue to shape this diverse and enchanting region. The exploration and mapping of Sikkim's geological wealth hold the promise of unveiling a world of resources, opportunities, and insights, intricately woven into the earth's crust, awaiting discovery.

1.1.3. Language:

Nepali is Sikkim's most comprehensively used language, while Sikkimese (Bhutia) and Lepcha are spoken in an unambiguous locale. English is only spoken in rare areas like Markets, etc.⁵.

⁵ Arora, V., 2005, *Being Nepali in Sikkim*, Contemporary India, Volume 4, Issue 1-2, pp.127-148.

1.1.4 Religion:

Countless populations follow Hinduism with 57.8% making it the State's largest Religion, followed by Buddhism with 27.4% and Christianity with 9.9%⁶.

1.1.5 Ethnicity:

The term ethnicity or ethnic group is a socially defined category of people who identify with each other based on a shared social experience, ancestry and history⁷.

1.1.6 Tribe:

The tribe is defined as a human social group that refers to people who are viewed as primitive by the population. The term tribal refers to the group or society that shares common intimates, customs and traditions that distinguish one member group from other⁸.

1.1.7 Minority:

Minority, is a culturally, ethnically, or racially distinct group that coexists with but is subordinate to a more dominant group⁹.

1.1.8 Indigenous:

Indigenous means a group of people who lived in a particular region before colonists and maintained and followed their old traditions and culture associated with a particular region¹⁰.

1.1.9 People and Culture:

Sikkim comprises three ethnic groups namely the Lepcha, Bhutia and Nepali. Such organizations of different colors blend uninhibitedly in Sikkim to contain a homogenous blend. The local Sikkimese comprises the Bhutias and the Lepcha. Tibetans generally dwell in the northern and eastern compasses of the State. Hindu Sanctuaries coincide with Buddhist Cloisters, Holy places, mosques and Gurudwara

⁶ Subba, J. R., 2008, *History, Culture and Custom of Sikkim*, Gyan publication, Delhi, pp.143-159.

⁷ Bhutia, S. D., *Political Parties and Ethnicity in Sikkim Since 1975*, Gangtok, p.8.

⁸ Thapa, S., 2022, *Historical Study of Magar Tribe in Sikkim: 19th century onwards*, NIU International Journal of Human Rights, p.161.

⁹ Mackena, A, 2023, *History and Society*, Scotland, p.1.

¹⁰ Thapa, S., 2022, *The paradigms of Indigenous life fold in Sikkim after independence*, Journal of Positive School Psychology, Volume 6, No.4, p.2.

and such Societies have delivered a quintessential Sikkimese Culture and maintained social status in the society. However, it has likewise figured out how to save its own character and can see in the different spots of Love, celebrations and social moves as the year progresses¹¹.

1.1.10 The political history of Sikkim:

Very little is mention about the history of Sikkim. The Bhutia, Lepcha and Nepali were the original settlers in the territory of Sikkim; as time passes, this aboriginal tribe could not continue their supremacy over Sikkim and hence, the Lepchas replaced the prior- mentioned tribes, which later set up an utmost wedge primary antiquity of Sikkim. The cutting-edge history of Sikkim said to have started in 1641. Moreover, with the emergence of the British in India, Sikkim aligned with the British Empire to keep the Nepalese under control. In any case, Sikkim's cooperation with the British drove them to endure desperate fallouts. Right after the death of Tashi Namgyal on 2 December 1963, the political set-up started to degenerate. On 4 September 1947, Kazi Lendup Dorji became the Chief Minister of the State. The political set-up that Kazi began also ended with the experiences in Sikkim in 1947, when India got its Independence. Sikkim arose as a unique protectorate under the Indian Union finally. Elongate turbulence by Sikkimese ushered in an equate state and was changed from a protectorate state to a partner State of the Indian Union. As a result, on 16 May 1975, Sikkim became a piece of the Indian Union and the establishment of Chogyals nullified¹².

1.1.10.1 The domain of the Sikkim- the Realm of Sikkim began in the 13th Century on a proper premise and Guru Tashi, the exiled sovereign of the Minyang descent of Tibet, is synchronized as the patron behind the realm in Sikkim. He absorbed the Lepchas and the occupant clans into a realm and his relatives officially started the standard of the Chogyal realm at Sikkim¹³.

1.1.10.2 The beginning of the Kingdom of Tibet- The name of Guru Rinpoche is indispensably associated with the historical backdrop of Sikkim.

¹¹Sharma, B, K., 2020, *Some General Social, economic, Geo-political and Cultural aspect of Sikkim, India*, International Journal of Arts and Social Science India, volume, p.183.

¹²Tamang, J., 2021, *A Brief History of Sikkim from 1642-1889*, IJARIII, Delhi, pp.1-3.

¹³ Tran, H., 2012, *Chogyal's Sikkim: Tax, Land & Clan Politics*, Yale University Press, Yale, p.10.

The Buddhist preceptor went through Sikkim as soon as in the 19th Century and forecasted a realm to come over that would join the dissonant clans into one sovereign head. His prognosis was pleased when Guru Tashi, the Tibetan sovereign, entered Sikkim on a heavenly disclosure and acclimatized and established the base with Lepchas and other clans on which the realm of Sikkim was developed¹⁴.

1.1.10.3 Chogyals of Sikkim- the Chogyals were the first rulers of Sikkim, whereas Phuntsong Namgyal was the first Chogyal and the fifth in the line of Guru Tashi, was chosen as the king of Sikkim in Yoksom (West Sikkim district), and was named as the lord of Sikkim. The gathering of three lamas who came to the Norbu gang in West Sikkim from three corners of the State to elegance the occasion. He prevailed in the privileged position of Tensung Namgyal, the second ruler in the realm of Sikkim. His rule was tranquil. However, tumult won after his demise, following the continuation of his child by his subsequent spouse, Chadok Namgyal, to the potentate. From that point, the majesty became a bone of progression in Sikkim. The realm in Sikkim was tormented by the interruption of numerous unfamiliar powers such as the Bhutanese, the Nepalese and the Tibetans and the notion arrived at a fiasco with the exile of Tenzing Namgyal to Lhasa, and it was only in 1793 that Tshudpud Namgyal gotten back to Sikkim to recuperate the elevated place¹⁵.

1.1.10.4 English Arrival- the British arrival in Sikkim connected with the long enmity that the Sikkimese realm had with the adjoining territory of Nepal. Under Nepalese assault, Tenzing Namgyal, the leader of Sikkim in the 18th Century, escaped from his territory and took up asylum in Tibet. Even though his child, Tshudpud Namgyal, figured out how to recover the particular area of Sikkim, the triumph was not even definitive. The British approach in Sikkim accentuated. Tshudpud Namgyal fell to track down in the battle against the Nepalese realm in Nepal and immediately joined hands with the British. The consequence of the British appearance in Sikkim was an assault on Sikkim by

¹⁴ Op. Cit, Tamang, J., 2021, pp.2-3.

¹⁵Erschbamer, M., 2021, *The Royal History of Sikkim: A chronicle of the house of Namgyal*, *European Bulletin of Himalayan Research*, pp.1-8.

the Nepalese soldiers that required direct mediation of the British armed forces. It prompted the Gorkha War of 1814, bringing about two separate pacts and the first was the Sugauli pact, which validated allying Sikkim and Nepal. The second was the Titaliaa pact countersign between Sikkim and British India.

Further, the advent of the British in Sikkim entered another phase as they had a personal stake in liberating Sikkim because the British wanted to extend a direct trade route from Sikkim linking Tibet, which would act as a much more valuable option in contrast to the Silk Route. It also allowed an opportunity for the British in Sikkim to manage the Russian intercede in Tibet. Following a downturn in the connection between the British and the Indians concerning the Morang wrangle of tax collection, Sikkim will undoubtedly yield Darjeeling to the British. The course of action supported with an expense of 35,000 as a cash, which the British expected to pay Sikkim. The marionette territory of Sikkim terminated the British outbreak in the State following the capture of two doctors who plunged into the realm untold and dared to rove in the mountains with no earlier consent of the Chogyal. A discipline strike of the British armed forces followed, bringing about the extension of Darjeeling and Morang. Therefore, the Chogyals had to keep up with something of a marionette state in Sikkim, encompassing Gangtok¹⁶.

1.1.10.5 The Ten Clauses Agreement- In spite of a marionette state, the Chogyals vindicate a consistent rule in the little locale and its new capital, Gangtok City. In any case, it was adequate not to control the Tibetans to go further after that. The district looked in 1886. The Chogyal, Thutob Namgyal, along with his wife Yeshay Dolma, moved in order to compromise with the British in Calcutta, but unfortunately, both were hostages; therefore, the Tibetans were steered and the ruler was re-established. Hence, the Ten Clauses Agreement restored sovereignty to the marionette state Sikkim; however, the ruler was exempted from all the entitlements and permitted only official integrity¹⁷.

¹⁶ Op. Cit, Trans, H., 2012, p.16.

¹⁷ Ibid, p.17.

1.1.10.6 Sidkeong Tulku- when the Prince of Wales visited Calcutta in 1905, Sidkeong Tulku was the ruler of Sikkim and both the Prince of Wales and Sidkeong Tulku knew each other right from their academic life at Oxford University. It also harmonized with the time when his close friend, the Prince of Wales, proceeded to turn into the King of England, expecting the epithet of George V. After completing his studies in abroad, Sidkeong returned to the marionette state of Sikkim and quickly became acquainted with many changes in order to change the completely social system of the society for the better tomorrow. However, his rule was concise and right after he died in 1914, the marionette state, which was once under his rule, attained freedom in 1918¹⁸.

1.1.10.7 The Indo-China War- The conflict between India and China had an immediate repercussion on the standard of the self-standing Government in Sikkim and the boundary became an unstable battle zone. The outcomes that conflicted with India brought about the end of the Chinese Government in Nathula Pass, which opened as late as in 2006. The supposition of force by Indira Gandhi on the last inherited Chogyal Palden Thondup Namgyal accompanied new issues. The circumstance was muddled and took global aspects after Hope Cooke, the ruler's wife, composed it to draw worldwide consideration on the issues that tormented the free government of Sikkim and in 1970, the Sikkim National Congress Party came into being with a more noteworthy portrayal of Nepalese and raising voices to make Sikkim a free State¹⁹.

1.1.10.8 Free Government- The second period of the autonomous government in Sikkim began after the British conceded a full sovereign opportunity to the State in 1918, still, the problems started worsening when India attained its Independence in 1947 and Pandit Jawaharlal appointed as a new Government of India. The election conducted in Sikkim too in order to assemble public opinion for joining India. However, the outcomes conflicted with it and the free government in Sikkim continue. Notwithstanding, India kept up with outer

¹⁸Jensen, B., 2014, *The Monastic Guidelines by Sidkeong Tulku: Monasteries reform in Sikkim*, Journal of Royal Asiatic Society, pp.1-5.

¹⁹Hadfield, 2017, *Was the 1946-1954 Indochina War, Largely, a Conventional War*. Research gate, pp.1-10.

protection, correspondence and strategy of the free government in Sikkim²⁰.

1.1.10.9 The end of Independent Monarchy in Sikkim- As hostile to monarchical voices, assembled force from the Kazi, or the Prime Minister of Sikkim, pleaded to the Indian parliament to conduct changes over the State and communicated the wish of the occupants to be one of the pieces of the Indian statehood. The final formal decision came up in 1975. The United Nations rushed to perceive this change, but China refused to accept it, so the monarch system ended in Sikkim in 1975²¹.

1.1.10.10 How Sikkim turned into a piece of India- A defining moment throughout the entire existence of Sikkim includes the arrangement of John Claude White, a government worker in British India. In 1889 was delegated the Political Officer of Sikkim, a British Protectorate under the Treaty of Tumlong endorsed in March 1861. On 16 May 1975, Sikkim became the 22nd State of the Union of India²².

1.1.11 Magar:

Magar is one of the 59 native individuals, recognized by the public authority as the natives of Sikkim, having their own culture, food habits, Language, Religion, scripts, tradition, and history. The chief written history of the Magar people dates back to 1100 CE Sikkim. Magars initially migrated from Shin, China, under the leadership of Shing Chintu Magar's initiative and over the long haul, the Magar clans started increasing and slowly divide into 12 groups known as Barah Magars, there were known as heads or pioneers from 12 distinct thumbs or places having a place with various *thars or upathars* as groups or sub-tribes²³.

Magars belong to the 'Gana Devta' of the Ruler Kirateshwar (Shiva). The particular record fights the entire families of the Himalayas as family members of Kirateshwar moved from Kashmir Himalayan reach to Myanmar and from the Tsangpo stream of Tibet to the Gangetic plain. The contention that the Lepchas, Limboos, and Magars are the fundamental clans of Sikkim is legitimate as a sensible

²⁰ Lepcha, A, P., 2007, *A Glance on the Movement for Democracy in Sikkim (1947-1975)*, Karatoya Publication, West Bengal, pp.170-172.

²¹ Op. Cit, Moktan, R.2004, pp. 52-55.

²² Banka, 2022, *Explained: How Sikkim became a part of India*, The Indian express, Kolkata, pp.1-2.

²³ Op. Cit, *Ethnographic Report*, 2006, p.5.

one because of the presence of a sub-family called *Gandharva* in the Rana and Thapa factions of Magars even today. As per the Sikkimese folktales, Magars are a faction of Kirat individuals who acquainted yams in Sikkim and a Magar ruler by the name Sintu Pati Sen is referenced in a couple of sources. Magar built Magarzongs in the Soreng district demographic in the western region of Sikkim in around 1600 AD, which has left behind many remarkable periods of Magar rule and the existence of Magarism in Sikkim. Right after the death of Gyurmed Namgyal in around 1740 AD, his child, Phuntsog Namgyal became the fifth ruler of the Chogyal dynasty, who was still a child and in order to guide him, the deputed General Rabden Sherpa were chosen to maintain the excellent connection between the Tibetan and the Magars people. The History of Sikkim signifies about the historical backdrop of Sikkimese Bhutia kings who made an honest effort to bring the Magar kings under their power by keeping up with wedding coalitions with them. The king Clergyman (Kazi Lhendup Dorjee) of Sikkim wedded the little girl of a Magar head of Sikkim in order to maintain favorable relations with the Magar people but the Magars completely rejected the relationship with Sikkimese Bhutias (Buddhist rulers) and out of anger the Bhutias King burnt all the written records of Magar from the historical backdrop of Sikkim²⁴.

Magar's people are generally short with a height of 5'4", little mustache/ facial hair, little stub round straight noses, razor trim eyes with fair tone. They are generally happy, bold, liberal, legitimate, unadulterated heartedness, tameness, and effortlessness yet obstinate in nature, they are brave in nature with pure heart, dependability and honesty. They share similar qualities with a Kirat, Limboos, Lepchas, Gurung and Tamang who falls under the umbrella of Tibeto-Burman family. There are seven different clan in Magar families such as Ale, Budha/Budhathoki, Gharti, Pun, Rana, Roka and Thapa²⁵.

Magars follow Buddhism, Bon and Hinduism. The principal religions or convictions of the Magar people are Shamanism and Animism. Magars also follow a sort of Tibetan Buddhism, with priests known as Lama Experts molding the severe, moderate framework. Buddhism is a huge piece of the lifestyle where the Magars have cultivated a syncretic kind of Hinduism that merges earlier shamanistic and

²⁴ Ibid, pp.5-10,

²⁵ Chemjong, I, S., 2003, *the history of Kirat people*, ZLIB Publication, Kathmandu, p.12.

Buddhist services with Hindu practices. On the contrary, Bhujel (Magar cleric) performs rituals connected with celebrations, achieves changes in customs, develops cordial and creation structure, abroad assets, settles cases and conversations and arranges advancements for redirection and social strength locally.

Magars are mostly in military are and have also enrolled themselves in a larger number in Gorkha regiments and have always been known for their dauntlessness and trustworthiness towards their duties for which they are constantly viewed as the profoundly regarded and positive local area in military administrations who can protect the country in a valour way. The set of experiences shows that the Magars battled with their foes within the limits of the frigid and tough mountains, safeguarding India's uprightness. They engage themselves in farming too.

Magar Dhut is the main Language of the Magar people and in some way related to the Bodic (Sino-Tibetan dialects), which is part of the Tibetan Language. Akharika is Magar's main script, a variant of Brahmi script.

Traditionally dress of Magar men are Kacchad or wrap-on-underwear, *bhangra*, a *bhoto* (shirt/vest) and *Nepali Topi* (hat). Traditional dress of women include *phariya* or *lungi* (skirt), *choubandi cholo* (shirt sweatshirt), *patukka* (belt) and *mojerto* (shawl), wrap like a garment on the head. Women usually wear a lots of ornaments such as *madwari* (earring) *bulaki* (nose ring on the bottom of the nose), *phuli* (nose pin on the left nostril), the *poote* (necklace) with gold *tilhari/ jantar* (square jewelry) *dhungri* (round hoops), *naugedi* (nine gold balls in necklace) and *kantha* (earrings) and on the head *sirbandi*, *sir phuli* and *Chandra* (Moon shaped head gear) which are all made up of gigantic pieces of gold with proper shapes and sizes.

The Magar community has contributed enormously to Nepali songs, but the most striking, popular, and oldest form of dance of the Magar community is the *Maruni* dance performed during Diwali. In this dance, the participating men usually wear a woman's dress with instruments.

Magar people lived in Sikkim before the 5th Century A.D. Where they migrated, they constructed zongs (forts) to protect them from enemies. The ten most important and famous zongs that are still in Sikkim but somehow ruined are

portrayed alphabetically under the accompany passage²⁶.

- ☐ Barfok-Barthang Magarzung Mangsari Magarzung
- ☐ Kamrang Magarzung
- ☐ Kitam Garhi Magarzung
- ☐ Magardalam Magarzung
- ☐ Magarthang Magarzung
- ☐ Mangsari Magarzung
- ☐ Phamtam Magarzung
- ☐ Rateypani Kateng Magarzung
- ☐ Suldung fort Magarzung
- ☐ Suldunglakha Magarzung

The Magar people in Sikkim occupy most regions, like sloping territory and close to the timberlands and only few prefer to be in the metropolitan area. The centralization of the Magar populace is tracked down for the most part in West Sikkim (Kamling, Suldung, Mabong, Ribdi, Karzi, Tinzerbong, Takuthang, Bermiok, Chakung, Dhuppidara, Mangnam, and Bhasmey), and South Sikkim (Assangthang, Ahley, Mamley, Kamrang, Wok, Dhar Gaon, Salghari, Ramabong, Rong, Kitam, Mungram, Kateng Magarzung, Chiya Dara, Phali Dara, Maniram Bhanjang, Namthang. They are also settle in Darjeeling and Jalpaiguri districts of West Bengal and Rang Bang Alley tea garden, Sukhia Pokhri of Darjeeling, Sardar Sub-division, Pankhabari tea garden and so forth of Kurseong sub-division. Magars are also settle in Kangra, Himachal Pradesh, Jammu and Kashmir, Shimla, Dehradun, Almore, Nainital, Bhaksu, Dharamshala, Assam, Meghalaya, and the other Northeastern States in India.

Magar's claims for tribal status which has been reinforced through the arguments put forward describing Magars as tribes. In his *Himalayan Traders* (1975), Haimmendorf describes Magars as "Ancestral" due to their ethnic-social practices with different groups of people, for example, Bhutias, Lepchas, and Limboos for their arrangement. The Public authority of Sikkim, then again, has been turning out easily for general improvement as well as strengthening the more vulnerable part of the public. Nonetheless, the advancement of the State would be more significant if the

²⁶ Op. Cit, Allay, S., 2003, pp.34-47.

above-referred are appropriately ended for which legitimate intercession is substantial. Still, despite their affliction and most probably due to their socio-economic backwardness, they are known as the Most Backward Community (M.B.C.) in the State of Sikkim and Other Backward Communities (O.B.C.) in the central list of India²⁷.

1.1.12. Review of literature:

From the survey of writing, Sikkim lies in the northeastern State of India and it has been found out that very little work has been done for the Magar community of India. Hence, the accompanying books evaluated and arranged sequentially in the public and territorial regions. The Following books are describe below:

Watter. D.E., in his book *Siberian Shamanistic Tradition among the Kham Magar of Nepal* (1975), shows that the Kham-Magar custom is a specific type and is an important old shamanistic practice that displays a set of experiences and designs of its own. Kham Magar shamanism is linked to the traditions of Siberia and Central Asia. This tradition has changed in some regions. For example, in the world, it is about selecting the deceased's soul, but in some parts of Nepal, the traditions have been perfected through institutionalization. Such a tradition still exists in Nepal. In this book, the author describes the traditions followed by the Magar community of Nepal but did not mention the Indian Magar community. However, a similar tradition was there in Sikkim, but the author completely ignores about its presence in India.²⁸

Allay. S. *The History of Magars and their Culture* (2003); in this book, the author describes about the origin and settlement and remnants of the Magar community in Sikkim, their characteristics as being one of the earliest settlers of Sikkim, the physical features, Religion, occupation, clans and sub-clan, Language, customs, food habits, lifestyle, traditional dances and songs, traditional dress and ornaments, traditional house, literature, scripts, weapons, festivals, instrument, art and craft etc. He further details information about Kul puja and Barahimijong, the two

²⁷ Op. Cit, *Ethnographic Report*, 2006, p.4.

²⁸ Watter, D, E., 1975, *Siberian Shamanistic tradition among the Kham Magar of Nepal*, CNAS Publication, Kathmandu, pp.1-3.

most important festivals of Magar community not only in India but also in Nepal and other countries where Magar people reside²⁹ .

Sinha. A.C in his book *The Nepalese in Northeast India: The Community in Search of Indian Identity* (2003), talks about the struggle of the Nepalese, or Gorkhas, as some would like to call themselves, to secure a place in the Indian Union, as immigrants, foreigners, etc. are commonly called in India. It begins with the historical context in which they were encouraged to emigrate to India and how the "myth" of the brave Gorkha helped them find work in the British Army. However, their large-scale migration to Himalayan kingdoms such as Sikkim and Bhutan is little known. Their social composition was the subject of much debate after the Mandal Commission took up the Janajati cause among them³⁰ .

Pun. S.K in *Modernization Impacts in the Socio-economic Status of Magar Community* (2009), the author in this book, focuses on the impact of modernization on the social and economic status of the Magar people. It also focuses on their cultural and political status. Due to the impact of modernization, their original lifestyle and culture risk disappearing. Today, the cultural heritage and identity of these ethnic groups are under threat due to modernization, acculturation, lack of scientific research and inadequate protection. The Magars have worshiped the Buddha since the time of their ancestors. Still, due to the influence of Hindus on them and the impact of modernization, they began to forget their true traditional customs and values, which led them to destroy their Religion. Magar people were concerned only about employment opportunities in foreign countries, feasts and festivals in the past. However, nowadays, this is like a trend, and it can be found to be somehow changing. These people are also showing their interest in politics as well as community work. Many of them is found engaging in social work, too³¹ .

Sapkota. P.P in his book *The Ritual Use of Jhakro in Magar Community* (2010), describes how the human plant closely interrelated. Since the dawn of civilization, humans have used many plants and their products for various purposes

²⁹ Op. Cit, Allay, S., 2003, pp.61-65.

³⁰ Sinha, A, C., 2003, *the Nepalese in Northeast India: The Community in Search of Indian Identity*, INDUS Publication, Mumbai, pp. 2-5.

³¹ Pun, S, K., 2009, *Modernization impacts in the socio- economic status of Magar community*, Kirtipur Publication, Kathmandu, pp.58-60.

and adapted them to their environment. Necessary and valuable materials, including plant species, are collected, used, and preserved; they always remain thirsty for knowledge. They developed various ceremonies and rituals and used valuable materials and plants to protect and preserve the indigenous knowledge of specific communities and groups. Magars are rich in rituals, including death rituals and Kul puja, which are important for group cohesion and solidarity and a special shrub is used for the purification of the soul and the Jhakro plant in Kul Puja used as a purifying effect and helps one connect with one's ancestors, but unfortunately, the people are not aware of the materialistic meaning of this particular plant due to a lack of knowledge, ethically, this plant has important medicinal properties which can heal many diseases naturally³².

Kanwar. A, in his book *Socio-Economic Status of Magar Community* (2014), describes about the main reason behind the socio-economic status of Magar women in the society. The main sources of income are unskilled labor, agricultural services and livestock farming and they have little land to cultivate. Magar's annual income is very low and the expenses are high. Most of the Magars women had no higher education and the literacy rate is very low as compared to men. They spent most of their income in unproductive fields. The socio-economic condition shows that they are worse than the average Nepalese. They were not trained with any vocational guidance so; they were compelled to do unskilled wage labor to solve their lifestyle problems. The nature of their labor is seasonal and they are paid very little. All these reasons have adverse effects on their socio-economic condition³³.

Mani. A. in *Identity Construction among the Magars of Okhaldhunga District in Eastern Nepal* (2014) describes about the political reform of 1990. Identity construction between different ethnic groups has been observed in Nepal, and the Magar people represent the largest Minority among the many who construct a distinct identity using cultural codes. The identification process involves declaring that you have a language, culture, and Religion that are different from those of the predominant ethnic groups. In addition, they founded community organizations to collectively express their identity and work for the development of their community.

³² Sapkota, P, P. *The Ritual Use of Jhakro in Magar Community*, 2010, Dhaulagiri Publication, Kathmandu, pp. 1-11.

³³ Kanwar, A., 2014, *Socio- Economic status of Magar community*, Kirtipur Publication, Kathmandu, pp.58-61.

Their collective movement helped create a community that many other Magaras joined. Although the process of identity formation has been observed as a national movement in both Kathmandu and other districts, a distinctive feature of the Magar of Okhaldhunga district is the lack of reference to the events in Kathmandu. Their efforts are not part of the process initiated by the Nepalese association Magar. The article analyzes the different situations in which they construct their identities, particularly in relation to national and local conditions. The author in this book also did not mention about the Indian Magar's identity³⁴.

Magar. S.T, *a study of Magars affiliated with the Nepal Magar Association: Transition from Assimilation to Identity Construction* (2014), this book analyses about the Magar people's transition from assimilation into an older social system to the formation of a distinctive group identity in Nepal, the Magars community who contributed more for the identity formation movement. The author only discussed the contribution of Nepal's Magar community but did not write a single contribution of the Indian Magar community as the Indian Magar community is also fighting for identity formation³⁵.

Dhungana. G, *Apologies in English and Magar language*, (2016), this book describes about the identify and compares the forms of apology used in English and Magar Language. The main results of the study show that native English speakers used sadder responses than native Magar speakers and those native Magar speakers used expressions that are more correct. They apologized in various situations than native English speakers. The author describes only the languages used in Nepal but not India³⁶.

Mangar. A ,*Origin and Settlement in Jalpaiguri and Darjeeling*, (2020), the author in this book narrates about the settlement of the Magars in Darjeeling, which was once a neighboring part of Sikkim, and also the Magar community of Jalpaiguri in the foothills of Darjeeling district The Magar (Mangar) were identified as an ethnic group in Sikkim in 1642 AD and the ruins of Magarzong (Magar Fort) at Mangsari in West

³⁴ Mani, A, 2014, *Identity construction among the Magar of Okhaldhunga District in Eastern Nepal*, Ritsumeikan Asia Pacific Studies Publication, Beppu City, pp. 102-105.

³⁵ Magar, S. T., 2014, *A Study of Magar affiliated with the Nepal Magar Association: Transition from Assimilation to Identity construction*, Ritsumeikan Asia Pacific Publication, Japan, pp.1-3.

³⁶ Dhungana, G., 2016, *Apologies in English and Magar language*, TUCL Publication, Palpa, pp. 40-43.

Sikkim and similar Mangar ruins of Magar at Sukhia Pokhari Darjeeling, Mansang and other places indicate their existence in these regions since ancient times. Until 1780, Darjeeling was part of Sikkim. Likewise, the existence of Mangar in Jalpaiguri, in the foothills of Darjeeling, might have been an obvious settlement in search of livelihood. The commercialization of agriculture and the tea industry during the process of settlement in these two districts of North Bengal ³⁷.

Phipon. J.S in his book, *'Becoming' Tribal: Heritage, Identity and Ethno Politics in Chetan Raj Shrestha's The Light of his Clan* (2020), the author describes the issue of "identity politics" and tribal "being" and "becoming" in contemporary times among Indian Nepalese in the face of the onslaught of modernity and urbanization, it also attempts to critique the recent trend of ethnic groups of Nepali origin in Sikkim and the Darjeeling hills through the discursive strategies adopted by "Chandanth" to become "Tribe of" to assert their identity as the original people demonstrate and assert their own "tribe" affiliation," the author further focuses on the impact of globalization and urbanization on culture, the values of ethnic communities, and the antagonistic relationship between modernization and the disappearance of ethnic identities, unfortunately, the author in this book did not mention about the Magar community of Sikkim who too are fighting long for the status of Tribal Identity³⁸.

Manger. S In his book *Indigenous Magar People of Nepal* (2022), G.P.T. describes Nepal as a melting pot of many races and tribes and there are about 126 castes and ethnic groups in Nepal the Magar community being one of them. Nepal has a great deal of racial diversity in its population." The prehistory and early history of Nepal is largely unknown. "The ancient history of the Nepalese, like that of all other peoples who seek to trace their origins beyond the date of authentic documents, is obscured by mythological fables. The State of Magar cannot be otherwise despite numerous literary sources about the Magar. Their origins and history are full of complicated speculation and unexplained details and most of them are incomplete, some contradict each other, some are controversial and often there is no connection between historical periods. This is due to the lack of relevant evidence and precise

³⁷ Manger, A., 2020, *Origin and settlement in Jalpaiguri and Darjeeling*, University of North Bengal Publication, Bengal, p. 121.

³⁸ Phipon, J. S., 2020, *Becoming Tribal: Heritage, identity and Ethno Politics in Chetan raj Shrestha's The light of his Clan*, postScriptum Publication, Hooghly, pp. 1-9.

and chronological documents. Among many other indigenous ethnic people, more recently, the Magars have been the focal point of interest for many researchers. Still, very few researchers from India is interested in working on the Magar community and along with this, the author also did not mention anything about the Indian Magar community.³⁹

In *Ethnicity class and politics in Sikkim* (2022), Thapa. S describes about the ethnic and class arrangement of individuals of Sikkim and the examples of cooperation of various ethnic gatherings and rising classes in Sikkim governmental issues. He extensively studies Ethnicity, class and politics in Sikkim. He describes about the participation patterns of three major ethnic groups and an emerging class in Sikkim politics but the focus was on how class and ethnic factors influence the political process in Sikkim and how the identity of the three major communities is maintained, influenced and played a role in the cultural, social and political level. This book did not focus on the Magar community; it only focuses on the three major communities of Sikkim, i.e., Bhutia, Lepcha and Limbo's development in political spheres⁴⁰.

Chettri. T.K in his book *Politics of Tribal Status to 'Left out Communities' in Sikkim* (2023), has illustrated that Sikkim is famous for its sociocultural peace and tranquility. As a multi-sociocultural area of this federal unit of the Indian Union, dominated by the Lepcha, Bhutia and Gorkha, the region's large communities are known for their peaceful coexistence despite cultural and religious differences. The sparsely dispersed population played a key role in inter-ethnic cohesion and interdependence, on which competition between the privileged and the disadvantaged had little influence. However, the unsustainable socio-political and administrative mechanisms created by unknown politicians and decision-makers continue to raise concerns about ethnic joy and harmony. In this context, the trajectory of the "missed" part of the Sikkim Gorkha constellation is understandable. It was noted that the group of "backward" communities is concerned about the repeatedly formulated government policies, which significantly weaken the relevance of constitutional interests and rights in the multi-ethnic socio-political space of the State. After the denial of S.T. status to various tribes/sub-ethnic groups in the Gorkha constellation in 1976/1978,

³⁹ Manger, G, P, T., 2022, *Indigenous Magar people of Nepal*, MagarofNepal Publication, Kathmandu, pp. 1-11.

⁴⁰ Thapa, S., 2022, *Ethnicity class and politics in Sikkim*, Shodh Ganga Publication, pp. 282-297.

when only B.L. communities were enrolled, the S.T. category was found to create a sense of communal pain and suffering due to wrong policies, included discrimination⁴¹.

Manger. K.M, in her book *Magar as an Endangered Language of Sikkim* (2023), describes the Magar as an endangered language of Sikkim and examines the factors responsible for threats based on UNESCO's Language Viability and Endangerment Framework. Historical remains found in other parts of Sikkim attest to the fact that the Magar, like the Lepcha, are one of the indigenous communities of Sikkim, which constitutes about 7% of the total population. Hence, this factor is crucial in the threat to the Magar language in Sikkim. The fact that more than 60% of the population of Sikkim speaks the lingua franca Nepali as their mother tongue, the Magar language of Sikkim is very small in the sense that children living in the predominantly Magar rural areas and the older generation retained the Language, especially in the home. Another reason for the lack of intergenerational transmission of the Magar language is the tendency towards unstable bilingualism among speakers of this Language. Most Magar speakers in Sikkim are bilingual in Magar and Nepali and are so loyal to the Nepali language that some consider both languages their mother tongue. Research shows that Magar is a significantly endangered language, primarily due to the tendency to switch languages, poor maintenance and lack of transmission of the Language between generations, but the state government of Sikkim has accorded state language status to Magar along with ten other languages under the Official State Languages Act, 1995. Since December 1994, the proceedings of the State Legislative Assembly have been translated and published into the Magar language in Akkha script. The government developed this type of language policy. Sikkim is a positive factor for the preservation, promotion and revival of the endangered Magar language in Sikkim⁴²

1.1.13 Area of the Study:

West Sikkim is a region of the Indian Territory of Sikkim covering an area of 1,166 sq. km in which the primary Shelter was created, known as Dubdi and four villages from this district have been taken for collecting data and are Dhuppidara, Kamling,

⁴¹ Chettri, T, K., 2023, *Politics of Tribal Status to the left out communities in Sikkim*, Dogo Ranganga Publication, Assam, pp. 160-167.

⁴² Manger, K, M., 2023, *Magar as an Endangered language of Sikkim*, CALTS Publication, Hyderabad, pp. 1-6.

Mabong and Suldung. Geyzing is the settlement generally called Gyalshing and is notable for voyagers in view of the extraordinary levels. Cultivation is the essential income despite being a mismatched land for improvement and unpleasant inclinations. Afterward, due to progressive precipitation and torrential slides, roads are in lamentable conditions. The following are the four major villages selected for the study:

1.1.13.1 Dhuppidara:

Dhuppidara is 49 km from Gyalshing, which is both the locale and sub-district (Table 1.1.13.1) base camp of Dhuppidara Town, with an all-out area of 566.39 hectares. (Fig. 1.1.13.1).

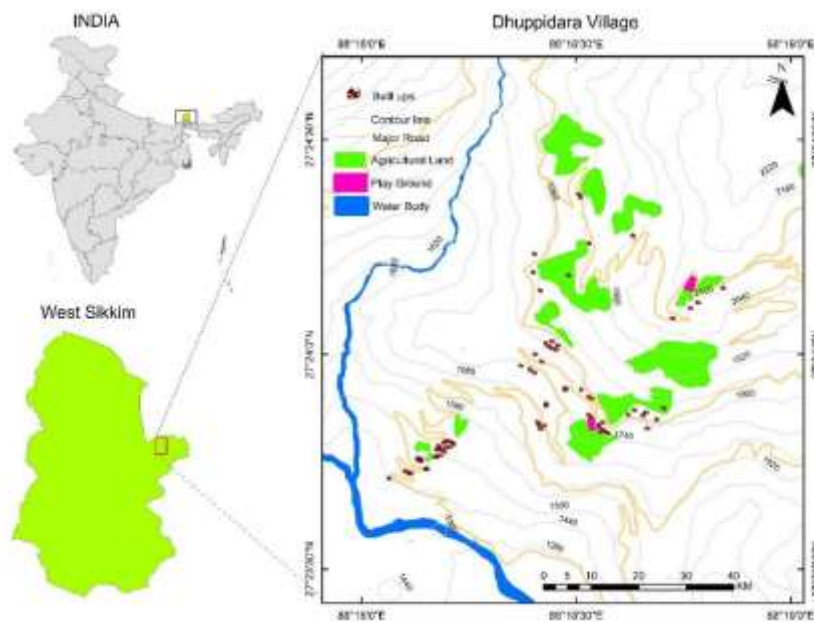


Fig. 1.1.13.1: Map of Dhuppidara village, West Sikkim (source: Developed by professional cartographer).

Sr. No.	Village Description (Dhuppidara)	
1.	Block/ Tehsil	Gyalshing
2.	District	West Sikkim
3.	State	Sikkim
4.	Language	Nepali

5.	Assembly Constituency	Yoksom Tashiding
6.	MLA	Sonam Dadul Bhutia
7.	Lok Sabha Constituency	Yoksom Tashiding
8.	Parliament M. P	Indra Hang Subba
9.	Pin code	737111
10	Post Office	Yoksom Post -Office
11	Total no of houses	67
12	Total Population	Male (197) Female (187) Total = 384
13	Literacy Rate	Male (72.16%) Female (58.64%) Total = 65.68%
14	Scheduled Caste	Male (26) Female (22) Total = 48
15	Scheduled Tribe	Male (37) Female (44) Total = 81
16	Total Workers	Male (97) Female (86) Total = 183
17	Marginal Workers	Male (12) Female (81) Total =93

Table 1.1.13.1: Dhuppidara village Description (Source: Data collected through interview).

1.1.13.2 Kamling:

Kamling is 25 km away from the sub-locale base camp and Soreng is 30 km from the district central command Gyalshing (Table 1.1.13.2) with a full-scale land area of 479.7 hectares. (Fig: 1.1.13.2).

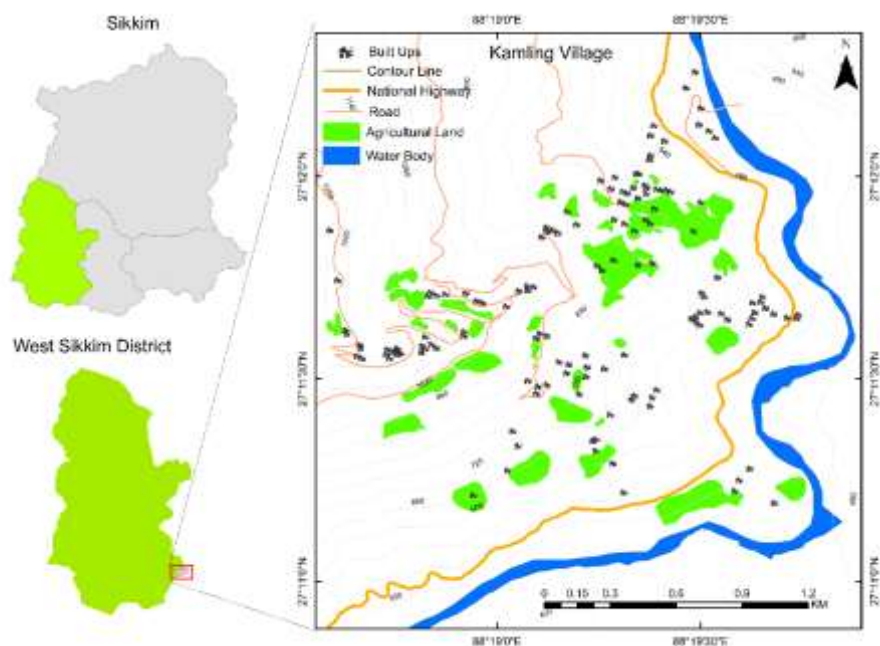


Fig 1.1.13.2: Map of Kamling village, West Sikkim (source: Developed by professional cartographer).

Sr. No.	Village Description (Kamling)	
1.	Block/Tehsil	Soreng
2.	District	West Sikkim
3.	State	Sikkim
4.	Language	Nepali
5.	Assembly Constituency	Rinchenpong
6.	M.L.A.	Kedar Nath Rai
7.	Lok Sabha Constituency	Sikkim Parliamentary Constituency
8.	Parliament M. P	Indra Hang Subba
9.	Pin code	737121
10.	Post Office	Naya- Bazar
11.	Total no of houses	230
12.	Total Population	Male (641) Female (606) Total = 1247
13.	Literacy Rate	Male (71.5%) Female (70.22%)

		Total = 71.5%
14.	Scheduled Caste	Male (62) Female (54) Total = 116
15.	Scheduled Tribe	Male (134) Female (133) Total =267
16.	Total Workers	Male (361), Female (217) Total = 578
17.	Marginal Workers	Male (1) Female (5) Total = 6

Table 1.1.13.2: Kamling village description (Source: Data collected through interview).

1.1.13.3 Mabong:

Mabong is 24 km from the sub-region settlement Soreng and 32 km from the neighboring settlement Gyalshing (Table 1.1.13.3), with a firm area of 334.98 hectares (Fig1.1.13.3).

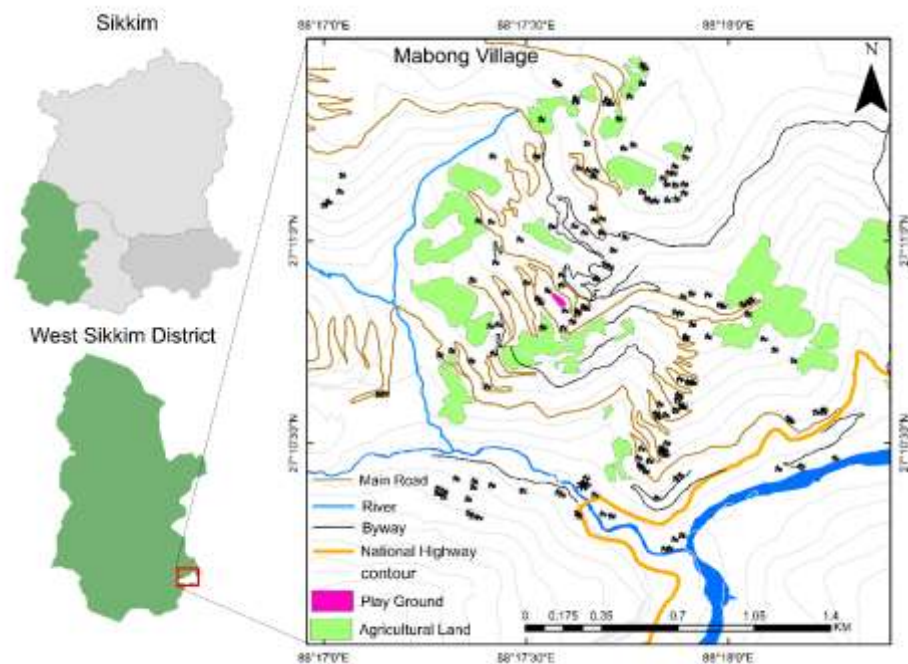


Fig. 1.1.13.3: Map of Mabong village, West Sikkim (Source: Developed by professional cartographer).

Sr. No.	Village description (Mabong)	
1.	Block/ Tehsil	Soreng
2..	District	West Sikkim
3	State	Sikkim
4.	Language	Nepali
5..	Assembly Constituency	Salghari-Zoom
6	MLA	Sunita Gajmer
7.	Lok Sabha Constituency	Gram Panchayat Segeng
8.	Parliament M. P	Sikkim
9.	Pin code	737121
10.	Post Office	Takuthang
11.	Total no of houses	237
12.	Total Population	Male (559) Female (535) Total = 1094
13.	Literacy Rate	Male (66.19%) Female (59.07%) Total = 64.04%
14.	Scheduled Caste	Male (12) Female (13) Total = 25
15.	Scheduled Tribe	Male (57) Female (68) Total =71.03%
16.	Total Workers	(Male (318) Female (55) Total =373
17.	Marginal Workers	(Male (56) Female (27) Total = 83

Table 1.1.13.3: Mabong village description (Source: Data collected through interview).

1.1.13.4 Suldung:

Suldung town is located in Soreng headway of the West region in Sikkim, India. It is found 32 km away from sub-region settlement Soreng (tehsildar office) and 30km away from district settlement Gyalshing (Table 1.1.13.4) with a surpass topographical area of 245.53 (Fig 1.1.13.4).

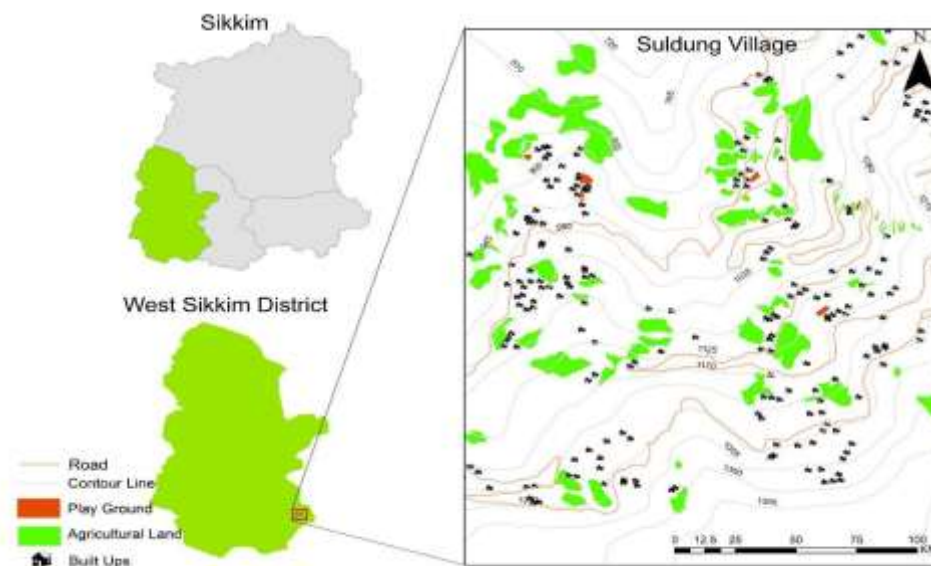


Fig. 1.1.13.4: Map of Suldung village, West Sikkim (Source: Developed by professional cartographer).

Sr. No.	Village description (Suldung)	
1.	Block	Soreng
2.	District	West Sikkim
3.	State	Sikkim
4.	Language	Nepali
5.	Assembly Constituency	Poklok- Kamrang Assembly Constituency
6.	M.L.A.	Kedar Nath Rai
7.	Lok Sabha Constituency	Sikkim Parliamentary Constituency
8.	Parliament M. P	Indra Hang Subba
9.	Pin code	737121
10.	Post Office	Naya Bazar
11.	Total no of houses	143
12.	Total Population	Male (378) Female (376) Total =754

13.	Literacy Rate	Male (65.86%) Female (61.33%) Total = 63.60%
14.	Scheduled Caste	Male (19) Female (15) Total =34
15.	Scheduled Tribe	Male (19) Female (23) Total =42
16.	Total Workers	Male (215) Female (52) Total =267
17.	Marginal Workers	Male (15) Female (26) Total =41

Table 1.1.13.4: Suldung village description (Source: Data collected through interview).

1.1.14 Research Objectives:

1. To explore the local culture and literature of the Magar community of Sikkim.
2. To examine the migration process of the Magar tribe from the hilly region to the plain region.
3. To analyze the socio-economic status of the Magar minority tribe of Sikkim.

1.1.15 Research Methodology:

A comprehensive investigation into the Magar community's pursuit of Scheduled Tribe status was undertaken to bridge the notable research gap identified. Given the community's unique characteristics and the limited existing studies, an elaborate and multifaceted research methodology was employed.

A mixed-methods research design was utilized, integrating both qualitative and quantitative methodologies to provide a thorough and balanced understanding of the community's circumstances and aspirations.

1. Qualitative Research:

- a. **Ethnographic Fieldwork:** Intensive ethnographic fieldwork was

conducted, where the researcher was immersed within the Magar community. Participant observation, in-depth interviews, and focus groups were employed to gather contextual insights into their subjective experiences, cultural nuances, and societal dynamics.

b. Data Analysis: The qualitative data was carefully analyzed using thematic analysis, where core themes, patterns, and narratives illuminating the community's identity, struggles, and aspirations were extracted.

2. Quantitative Research:

a. Data Collection: Structured surveys and questionnaires were administered to collect statistical data, including demographic, social, and economic indicators. This approach ensured a solid empirical base for further analysis.

b. Statistical Analysis: Quantitative data was evaluated using advanced statistical methods, offering empirical insights that complemented the qualitative findings and ensured a comprehensive perspective on the community's status.

3. Secondary Data Analysis: A meticulous review of available secondary data, including historical records, governmental documents, and academic literature, was executed to offer a contextual background and comparative insights.

4. Ethical Considerations: Ethical standards were strictly upheld throughout the research. Informed consent was obtained from all participants, and measures were put in place to guarantee confidentiality and respect for the cultural and societal norms of the Magar community.

5. Integration and Synthesis: The final phase involved integrating qualitative and quantitative findings. A comprehensive analysis offered multi-dimensional insights into the Magar community's pursuit of Scheduled Tribe status, articulating the intricate interplay of cultural, social, and political factors.

The employed research methodology was meticulously crafted to address the identified research gap effectively. The mixed-methods approach, with ethical integrity and integrative analysis, offered unprecedented insights into the Magar community's status, challenges, and aspirations. The study's outcomes were intended not only to augment academic discourse but also to inform policy and advocacy efforts for the recognition and empowerment of the Magar community.

1.1.16 Method of data collection:

A clear review technique has been embraced for the above-referred study, and primary and secondary data have been gathered for the collected data. Essential information from the respondents has been gathered from the four villages of West Sikkim district: Kamling, Suldung, Mabong and Dhuppidara and 50 respondents from each village have been chosen for collecting data. Secondary data has been gathered from books, diaries, periodicals, ethnographic reports, gazetteers, N.G.O.s, etc.

1.1.17 Research Design:

The research design was structured as an integral foundation for data analysis and interpretation in the study. Acting as a schematic blueprint, it guided the unfolding of investigative activities, ensuring a systematic and comprehensive approach.

Two primary types of research designs, explorative and conclusive, were considered. Given that the topic of study was conclusive, a causal research design was employed. This design facilitated a deeper dive into relationships and interactions, shedding light on underlying causations and effects related to the topic.

i. Respondents:

- ii. Individuals aged 20 and above were the focus of this study. A diverse population was surveyed, including political leaders, N.G.O. representatives, educators, veterans, students, and religious figures. This wide-ranging participant base ensured a multiplicity of perspectives, enriching the data with varied experiences and insights.

iii. Data Collection:

- iv. Data was meticulously collected, ensuring a breadth and depth of insights. The methodologies employed were diverse, ranging from surveys and interviews to participatory observations. Each technique

was tailored to yield in-depth, qualitative, and quantitative data, providing a well-rounded view of the research subject.

v. **Analysis:**

- vi. The collected data was subjected to a rigorous analysis. Both qualitative and quantitative data were intertwined, undergoing a comprehensive evaluation to extract patterns, relationships, and insights. The holistic analysis ensured each data point contributed to a comprehensive understanding of the studied phenomena.

In retrospect, the research design was an amalgamation of strategic data collection in addition, insightful analysis, instrumental in navigating the study's complex thematic landscape. Every facet of the design, from participant selection to data analysis, was tailored to ensure a comprehensive, multi-dimensional topic exploration. The resultant insights painted a nuanced tapestry of findings, setting the stage for informed conclusions and actionable recommendations.

1.1.17.1 Sampling procedures and sample size:

- a. **Selection of Study Locations:** A strategic selection of four distinct villages in the West Sikkim Region was undertaken for this study. Dhuppidara, Kamling, Mabong, and Suldung were chosen based on specific criteria, ensuring diverse representation and comprehensive insights.
- b. **Criteria for Village Selection:** Each village was selected after a meticulous assessment of various factors, including the demographic composition, cultural diversity, and prevalence of the Magar community. This ensured that the collected data provided a rich, multifaceted perspective on the community's conditions and experiences.
- c. **Sampling Method:** The respondents were selected using a combination of random and cluster sampling techniques. In each village, individuals were randomly chosen to participate in the study, ensuring an unbiased and representative sample. The sampling method was carefully calibrated to capture a breadth of experiences and

perspectives, enriching the data pool.

- d. Data Collection Instruments:** A structured questionnaire was the primary tool for gathering data. It was meticulously designed, pre-tested, and refined to ensure clarity, relevance, and comprehensiveness. The questions encompassed various aspects of the community's life, challenges, and aspirations, facilitating an in-depth exploration of the study's focus.
- e. Integration of Ethnographic Methods:** In addition to questionnaires, an ethnographic approach was also employed, involving participatory observations and interactive sessions with key community figures. This Method facilitated a more nuanced, in-depth understanding of the community's cultural, social, and economic dynamics.
- f. Cluster Sampling:** The All-Sikkim Magar Association (N.G.O.) played a significant role in the study. Cluster sampling was employed to select subjects associated with this organization. This strategy ensured the inclusion of a diverse set of experiences and insights from members of the Magar community affiliated with the association.
- g. Sample Size:** The total sample size was determined by considering the population of each village, the prevalence of the Magar community, and the objective of achieving a representative and comprehensive dataset. Each selected individual provided invaluable insights, contributing to the depth and breadth of the study's findings.

The sampling procedure was intricately designed to encapsulate a diverse, comprehensive, and representative dataset. Each element, from selecting villages to integrating ethnographic methods, was meticulously planned and executed, laying a robust foundation for insightful, reliable, and actionable findings.

1.1.18 Statement of the problem:

The core objective of the proposed research is to investigate the persistent challenges hindering the Magar community in Sikkim from attaining Scheduled Tribe status. Despite embodying the intrinsic characteristics of a tribal group and being an indigenous community, the Magars have not been officially recognized as such.

This study aims to unravel the underlying conditions and factors that continue to impede their recognition, notwithstanding the community's attributes and the collective aspiration of its members for this designation. The research will delve into the sociopolitical, legal, and cultural dimensions integral to this issue, offering a comprehensive understanding that could pave the way for informed interventions and policy revisions.

1.1.19 Research Gap:

The analysis of existing literature illuminates a pronounced research void concerning the Magar community in Sikkim. Notably, substantial studies focused on this community are scarce, indicating an oversight or neglect of their unique circumstances and challenges. Although pivotal to understanding broader societal dynamics, the Magar society has not been adequately explored or documented in academic and policy-oriented research.

There's a noticeable absence of comprehensive studies elucidating the specific conditions afflicting the Magar community. Past research has not sufficiently probed into the complexities of their sociocultural, economic, and political landscape. As a result, the nuances of their struggles and aspirations remain underrepresented in academic discourse.

The present study emerges in response to this notable deficit. It seeks to shed light on the overlooked aspects of the Magar community, aiming to provide an in-depth analysis that transcends the limitations of previous research. While prior studies often relied exclusively on secondary data, possibly due to challenges in data accessibility, our approach incorporates a robust combination of both primary and secondary data sources.

This methodology provides a more holistic, grounded, and nuanced understanding of the Magar community's situation. It seeks to unveil the underlying factors that have been obscured or unaddressed, offering insights that can contribute to a more informed and empathetic policy and academic dialogue. This study is poised to bridge the extant research gap, presenting an enriched perspective that amplifies the voices, experiences, and complexities of the Magar community in Sikkim.

Conclusion:

As an above-referenced passage paper, it covers the area of Sikkim along with its topography, geology, political history, state revenue, Religion, culture, educational rate, and native local area occupying the territory of Sikkim. Further, it portrays the Magar people as the primary subject. It further portrays the four villages taken for gathering information and reviews. The study also explains the research objectives, methodology, methods used for sampling size, procedures and design for collecting data, the problem statement, the research gap, and the literature review.

The above survey aims to comprehend the current exploration and discussions pertinent to a specific point/ area of study.

It has been noticed from the above-cited reviews that very little work has been done on the Magar community belonging to India because of the lack of written documents because the documents were stolen and burnt by Bhutia kings as revenge. The data cited in the study were gathered through interviews with people from the Magar community and the other old people from Lepchas Limboos communities who were living witnesses of such a period, as well as from fieldwork.

CHAPTER-2

SOCIO-CULTURAL AND POLITICAL PROFILE OF THE MAGAR COMMUNITY OF SIKKIM

The preceding chapter has dispensed with the introduction along with the literature review. The adjacent chapter will discuss the Socio-Political Profile of the Magar Community in the following paragraph.

Sikkim is a multiracial culture occupied by numerous traditional cliques, having a place with various racial and phonetic gatherings. Sikkim has 21 identified cliques with more than 13 languages belonging to etymological assets spoken in the State. Sikkim identified three identities and further partitioned them into twenty-five ethnic groups and cliques in the State: Bhujel, Bhutia, Bahun, Chettri, Yakha, Damai, Gurung, Kami, Rai, Lepcha, Magars, Limboos, Newar, Jogi, Sarki, Sherpa, Mukhia, Tamang and Thami. Out of the total population of Sikkim, the Rai community represent the highest population with 13.4% followed by Chettri with 12.22%, Limbo with 9.79% , Bhutias 8.57%, Lepcha 7.94%, Bahun 6.96%, Tamang 6.8%, Gurung 5.87%, Sherpa 4.45%, Kami 4.25%, Pradhan 3.73%, Magar 2.69%, Damai 1.96%, Mukhia 0.65%, Jogi 0.46%, Thami 0.9%, Bhujel 0.6% and Sarki 0.2%. Therefore, the Rai community is the solitary, vast, autochthonous community followed by Chettri. Since Kami Damai Sarki is considered a Scheduled Caste of Sikkim, Kami has the highest population. Dewan and Thami are among the lowest-populated communities in Sikkim¹.

2.1 Scheduled Tribes of Sikkim:

Scheduled Tribes are a genus of the aboriginal race of more than 200 divergent coteries who verbalize more than 100 vocabularies and are dissipated all over India. The Scheduled Tribes of Sikkim are Bhutia (Chumbipa, Dophthapa, Dukpa, Kagateys, Sherpa, Tibetan, Tromopa, Yalmo), Lepcha, Limboo and Tamang².

¹ Dahal, B. P., 2004, *Sikkim: The States and the People*, Asu Library Publication, Darjeeling, pp. 37-42.

² Nath, B. K., 2015, *Scheduled Castes and Scheduled Tribes in India and their Higher Education*, University of Calicut, pp. 5.

2.2 Scheduled Caste of Sikkim:

The SC was the former untouchables caste of Hinduism and in Indian social hierarchy, S.C. has been considered as one of the weakest constituents. They have attributed many nomenclatures such as untouchables, harijans, Dalits, panchamans, atisudras, avarnas, etc. The Scheduled Castes of Sikkim are Kami, Damai and Sarki³.

2.3 Central list of Other Backward Classes in Sikkim:

OBC is a classification of society fabricated by the Government of India in 1991 other than the current classifications, i.e., General class, Scheduled Tribes and Scheduled Castes, to allude to positions and networks which were instructively or socially immature around then. The list of OBC in Sikkim is Magar, Gurung, Bhujel, Rai, Sunuwar, Jogi, Sanyasi and Thami.

2.4 Magar:

The beginning and history of Mangar/Magar are difficult to stamp; however, it is believed that they are one of the aborigines of Sikkim and belong to the Mongoloid stock, although it is thought that both Chintu and Shin Magar migrated to south Sikkim from North Shin, Tibet, China under the leadership of Chintu Magar and Sintu Pati Sen Magar and started settling permanently. They built fortifications (zongs) wherever they migrated to protect themselves from enemies. The first settler was Tamsang Thapa, who migrated from the North. Slowly and gradually, they started reinforcing their clutches over the areas and started giving names such as Magrath or *Magarloks* to zongs for identification. Over the point of history, the Magars started dividing themselves into 12 sections known as *Barha Magrath*. In contrast, Barah means twelves and Magrath means Magar people. They are Hanyong Magar, Hangyang Magar, Hirjali Magar, Hangse Magar, Hungchen Magar, Hungchum Magar, Sinjali Magar, Barcha Magar, Munday Magar, Chodey Magar, Islor Magar and Udoa Magar.

According to H. H Risley (1894), Sintu Pati Sen, one of the Magar people's rulers, was the first to build Magarzong at Mangsari in West Sikkim and ruled

³ Ibid, pp.6-7.

the areas along with surrounding boundaries for a very long period. The remains of Magarzung in Mangsari, West Sikkim, along with the relics of numerous Magarzongs like Sukhia Pokhari of Darjeeling, Manseng Magarzung of Suldung, Kamrang, Phamtam, Suldunglakha, Berthang-Berfok Magarzung and Rateypani Kateng Magarzung, are the authentic and archaeological importance.

According to Chinese and Burmese people, the Magar people are also known as the children of the *Mang, Mong*, or Mongol people. The Magar people are called the bantlings of Mongolia and are one of the fugitive tribes of Central Asia. The Magar, who migrated from Nepal to Sikkim preconditions through blended classes of *Kirat* and *Mongku* approximately before the 5th Century, governed many parts of Sikkim Singly, like the Lepchas and the Limboos. The Magars were referred to in Mahabharata as Maga, to the Puranas as Mangara and in a Nepalese backhand vignette of 1100/1 AD as Mangvara. According to the vaunted tale, the Magars were also known to be the kindred Gana Devta of lord Kirateshwar (Shiva). On the contrary, it is also believed that the intact gens of the Himalayas belong to lord Shiva, ranging from Kashmir valley to the Himalayas to reach Myanmar and from Tsangpo waterways of Tibet to Gangetic plains ⁴.

According to Newar Era, 1110 CE, dated 221, Vishaya (territory) is known as Magar Vara, which was engraved on a copper plate of Lord Shiva and is believed to belong to the Magar community. The Magar people belong to the Kirat community of the Eastern Himalayas and are also one of the native and oldest folks of Sikkim as well as Nepal. The Himalayan Folk describes the Magar people as floundering in the prehistoric outrage of the alpinists found in the regions of the Himalayas. The Magars also possess the sober territory in the hillocks of the North. Subsequently, the presence of Magars in the West and South Sikkim is proved to have manifested before the origination of the Greater Sikkim in 1642 CE. With the progression of time, the numerous financial and clerical strands dropped down the dynamic and marvelous past to a benighted stratum among the Nepali clan genus and in the Indian community additionally ⁵.

⁴ Risley, H. H., 1894, *The Gazetteer of Sikkim*, Oriental Publication, Delhi, pp.2-10.

⁵ Op. Cit, Chemjong, I. S., 2003, pp.73-77.

2.4.1 The physical feature of Magars: Magars are generally dwarf heightened with hooplike heads, razor-trim eyes, circular wreck nose, high cheekbones, fleeting hands and legs with sinewy thigh and yellow skin pigmentation. They scarcely have any mustache or facial hair. However, the Magar community no longer has its genetic constant in the existing community where endogamy is favored. (Fig 2.4.1).



Serial No.	Physical features of Magar people	Description
01		Physical Features of Magar People
02		The picture depicts an old Magar lady carrying a <i>Doko</i> (a hand-woven bamboo basket that is conical in shape) used for carrying goods.

Fig.2.4.1: Physical features of the Magar (Source: Clicked by Scholar).

2.4.2 Traditional dress and Ornaments: In earlier days, the dresses were made up of animal skin, wool and the bark of nettle grass and they walked barefooted. The Magar community flaunts to have the most pleasingly embellished dresses and ornaments compared to the other Nepali communities. Men wear *Kacchad* (wrap loincloth), a *bhoto* (shirt or vest) and usually wear *Dhaka Topi* (hat). On the other hand, Women wear the *phariya/ lungi* (wrapper like a skirt) with navy blue color, *choubandi cholo* (closed blouse) made up of velvet material with heavy *patukka* (waistband), *mojerto* (Shawl), *Ghalek*, *Teki* and garments on the head, beaded necklace (yellow color), *Nangri*, *Sirbandi*, *Tika Mala*, *Mugha-Mala*, *Aathana*, *Chaurani*, *Tilhari*, *Pantha*, *Kantha*, *Chapta-Shun*, *Dhungri*, *Bulaki*, *Kopi-Patha* and *Marwari*. (Fig 2.4.2).

Despite having one of the loveliest dresses, youngsters prefer to wear denims and jeans, and there is no interest in a particular sort of shroud woven exclusively for a particular class of rich people. Considering that the last choice classes at no point in the future exist, a convincing explanation is needed to design local tones for shading the pieces of clothing⁶ (Fig 2.4.2).

⁶ Op. Cit., Vidyarthi, L., 1986, p.101.



Sr. No.	Magar traditional dress and Ornaments	Description
1.		Magar couple in traditional attire.
2.		Magar traditional ornaments such as <i>Marwari</i> (earring), <i>Phuli</i> and <i>Bulaki</i> (Nose rings). <i>Sirbandi</i> (traditional head ornaments), <i>Charpatey sun</i> (gold square necklace) and <i>Dhungri</i> (round heavy gold earrings).

Fig. 2.4.2: Traditional dresses and Ornaments of the Magar Community (Source: Clicked by Scholar).

2.4.3 **Clans and sub-clans of Magar:**

The Magars are predominantly divided into seven general clans. Each clan has been further divided into diverse cleaves, such as *Thapa* (386), *Rana* (190), *Allay/ Ale* (184), *Pun* (62), *Gharti* (58), *Budhathoki/ Buda* (35) and *Roka* (03). The seven divided clans can intermarry with one another because they have similar traditions and are all-around equivalent regarding social standing.

2.4.4 **Religion:**

The Magars love nature, symbols, spirits, and heavenly creatures; they likewise love hunting divine beings and goddesses inside their own families and outside, the lords of dead precursors or their grandmother and grandfather and have their own unmistakable act of worship. Still, there is a dispute regarding the religion and culture of the Magar, as they follow Hinduism and Buddhism. Overall, they solemnize and go along with Khas-Bahun festivals like Dussehra, Diwali, Holi, etc., and follow their pious oral history; a significant number of them use *Bahun* clerics. It may be due to the long-term contact with *Khas-Chettri*. Notwithstanding, they also perform some of their ancestral customs and services, including celebrations to venerate the gen supreme being and a *lama* (Buddhist Monk) is appointed to execute the life process rather than a Brahmin cleric.

The Magar is also known as an Animist (nature worshiper, ethos and super mystical being existence). The religion of Magar is also known as *Shamanism (Jhakribad)* and in the Magar community, all kinds of religious rituals are performed by *Jhakri (Bhusal)*; they believe that if any members of the family die, his spirit will take place as an ancestor deity to protect their family. So, the Magar community performs many kinds of religious ceremonies to pay tribute to the ancestor deity (*Kul Devta*); these are the main reasons why the religion of the Magar community is also

known as *Kul Dharma*. Magar's conventional otherworldly and social head is called *Bhusal*, who is also regarded as exceptionally powerful.

With the influence of modernization over traditional practices, many people from the community randomly following the western ideas also have now started to reanalyze their own particular manner of life, their old traditions, and customs, and this is very much censorious because of the way people are rapidly adapting the materials changes. As a whole, it is disturbing the oneness with tension and hassle. Thus, this makes the culture vagabond.

2.4.5 Occupation:

Military, agriculture, hunting and food gatherings are among the oldest traditional occupations of the Magar community. They grow foods like corn, millet, buckwheat, mustard, tubers, soybeans, fruits, and vegetables, etc. They domesticated pigs, sheep, goats, hens, cows, etc., for milk, meat, and wool. They use animal manure as fertilizers in fields. They grow cash crops like cardamom, beans, potato, etc., at higher altitudes. In the lower belt, they grow crops like ginger, rice, pulses, maize, soybean, etc. Ginger is one of the most important cash crops of the Magar people.

2.4.6 Language and script:

The Language of the Magar community falls under the category of the Tibeto-Burmese family. Fundamentally, their Language is mainly divided into three genres: *Kham*, *Kaike* and *Mangrati*. *Kham* and *kaike* are vocalized in Western Nepal, though *Mangrati* is in Darjeeling, Sikkim, and Dooars. Primarily, *Mangrati* is the pompous Language of the Magar people. It is also known as *Lono- Dhut*, which means *Magar Kura* (Language). In order to retain the Language, Honorable Pawan Chamling, the

former Chief Minister of Sikkim, announced the Magar language as one of the State languages of Sikkim on 27th March 1996⁷.

2.4.7 Literature:

The calligraphy of the Magar community is known as *Akharika*, which is similar to Brahmi calligraphy and is therefore considered one of the oldest scripts. There are 26 consonants altogether and ten vowels. Hence, the Magar language is both oral and written. Magar folk culture, such as singing and dancing, has existed, which can be assumed to be the pre-form of Magar literature. The presence of Magar folk tales and folk songs proved that there was a verbal form of folk literature, and also recently, people have started deriving the oral form of literature into written form. Many books are written in the Magar language; on the other hand, the Magar Literally Development Committee effortlessly works to develop Magar Literature. Therefore, Magar Literature is in its tender stage, which needs a lot of nourishment and support. Also, the development of the dictionary is still in process⁸.




2.4.8 Traditional foods:

The Magars are primarily agriculturists and rely upon nature to reap; they nurture crops such as maize, paddy, soya beans, millet, Johor, ginger, cardamom, potatoes, sweet- potatoes, yams, pumpkins and varieties of fruits. Magars are usually non-vegetarian and fond of pork, mutton, chicken, fish, and eggs but do not eat beef. Rice is the staple food of the Magar community. They never fail to take advantage of an opportunity to dine together. The roasted corn is a welcomed snack for the guests; predominantly, the Magar people are non-vegetarian and meat is the main tariff along with the local wine (*Jaard*). *Githa and Bhagyur*, a kind of wild tuber/ wild yam, is one of Magar's most important traditional foods, which they add to their diet. The

⁷Manger, K, M., 2023, *Multilingualism in Sikkim: An overview*, The International Journal of Humanities & Social Studies, pp.1-5.

⁸Op. Cit, *Ethnographic Report*, 2006, pp.32-34.

main foods include the *kodo and makai ko dhero*, *kodo ko roti*, *fapar ko roti* (made from flour of buckwheat and millet), *sel roti* (*koyok roti*), *puha* (made up of maize), all kind of tubers (*Tarul*), including *ban-tarul*, *sarkhanda tarul*, *ghar tarul*, *simal tarul* *sisnu* (cactus) *kenama* (fermented seeds) *gundruk* (fermented leaves of radish), The commonly used alcohol is *Madda*, *Han* and *Jaard* (rice beer). (Fig.2.4.8).

Sr. No.	Traditional Foods	Description
1.		<p><i>Selroti</i> (Ring-shaped sweet rice bread) and <i>batuk</i> (Bara made up of black lentils).</p>
2.		<p>Sankranti food includes apples, yams, bananas, seroti, sesame ladoos, and <i>chewra</i> (Flattened rice).</p>
3.		<p>Non-veg thali includes <i>Batuk</i>, Chicken, Mutton, Pork, Cucumber and Mixed Vegetables.</p>

4.		<p><i>Kodo ko Jaard</i> (Millet's beer) and Rice.</p>
5.		<p><i>Phapar ko roti</i> (Buckwheat chapatti).</p>
6.		<p><i>Gundruk ko jhol</i> (Fermented leaves soup).</p>
7.		<p><i>Kinema</i> (Fermented soybean foods).</p>
8.		<p><i>Kinema</i> (fermented soybean foods).</p>



9.		<i>Sakhar Khanda</i> and <i>tarul</i> (Wild yams).
10.		<i>Sakhar Khanda</i> , <i>tarul</i> (Yams) and Sesame ladoos

Fig.2.4.8: Traditional Food of Magar Community (Source: Clicked by Scholar).

2.4.9 Art and craft:

Craftsmanship plays a significant role in man's life and society and it has all the earmarks of being workmanship, which has been unified and is as old as human life. The earliest confirmation of man's achievement in the field of craftsmanship finds verbalization in the sinkhole specialty in the upper Paleolithic time.

On the contrary, Magar people are skilled craftsmen; they used to weave from cotton, silk and wool to fulfill the clothes requirement. They also make different types of handicrafts out of bamboo and wood carving and are used to carry goods. (Fig.2.4.9). The Magar culture had been self-supporting for a significant time, including household goods such as pottery, basketry, carpentry, blacksmithing, etc.

The recent changes in the Magar culture have moreover affected these customary occupations and the contrive commodities have

fundamentally influenced these endeavors; for example, the indigenous earthen pots have been snubbed by aluminum and plastic, and old wood and bamboo cups are replaced by burnishing mugs and plates⁹.








Sr. No.	Art and craft	Names
1.		<i>Khurpi</i> (small shovel).
2.		Art piece of Magar couple in traditional attire.
3.		<i>Khurmi Khurpeto</i> (Shovel set).

Fig 2.4.9: Art and Craft of Magar Community (Source: Clicked by Scholar).

2.4.10 Weapons of Magar Community:

Khurlik and *Khurlam* (Bows and Arrows), *Khukri* (Nepali Sword), *Khurpeti* (Sickle) *Gunyetro* (Slingshot), Axe (Kodali) Knife (*Chakku*), *Khanti* (Crowbar) and *bhala* (spear) are the main weapons of Magar community and which are in use till today.

⁹Op. Cit, Vidyarthi, L, P., 1986, p.100-101.

Serial No.	Weapons	Names
01		<i>Khurlik and Khurlam</i> (Bows and Arrows)
02		<i>Khukri</i> (Nepali Sword)
03		<i>Khurpeti</i> (Sickle)
04		<i>Gunyetro</i> (Slingshot)





05		<i>Kodali (Axe)</i>
06		Chakku (Knife)
07		<i>Khanti (Crowbar)</i>
08		<i>Bhala (spear)</i>

Fig 2.4.10: Weapons of Magar Community (Source: Clicked by Scholar).

2.4.11 Festivals:

The Magar community celebrates many old traditional festivals like *Kul minat*, *Goth minat*, *Bhairi minat*, *Dashain*, *Tihar*, *Maghe Sankranti*, *sawne Sankranti* etc. The other festivals celebrated by Magar people are described in the following paragraph.

- a) **Makar Sankranti**: Makar Sankranti is a specific day on which eating roots is the primary custom and this capability takes on purging oneself and carrying out a strict role to give proper respect to mother nature and consuming roots turned into a significant capability among the Magars. Thus, the Makar Sankranti is commended with great energy and excitement.
- b) **Dashain (Dashami)**: It is celebrated by offering the sacrifices of animals such as pigs, chickens, and goats to many secret natural grooves and *Kul Devta* (ancestral deity). On this auspicious occasion, they drink *Madda and Han* (alcohol and rice beer) along with meat. During *Dashain*, the Magar people, along with family members, gather in their *mul ghar* (the main house) and receive tika on their forehead as a token of love and blessing from their family members and the younger ones who come to take the blessings from elders have to carry kosali (gifts) such as boiled pork and pork leg wrapped in banana leaf, alcohol, fowl, fruit, sweets, etc.
- c) **Tihar (Deepawali)**: Magar people perform *deusi* and *Bhailo* (singing and dancing along with instruments), which was started by *Bali hang* (Magar king). (Fig 2.4.11c).
- d)








Sr. No.	Festivals	Description
1.		<p><i>Bhailo</i> (Traditional dance along with songs during Deepawali).</p>
2.		<p>One of the oldest pictures of the then Magar people playing <i>Bhailo</i> for the first time during Diwali.</p>
3.		<p>Latest picture of <i>Bhailo</i>.</p>
4.		<p><i>Maruni dance</i> (One of the most important traditional dances of Magar community).</p>

Fig 2.4.11 c: *Bhailo* and *Dhewsi* during Diwali (Source: Clicked by Scholar).

e) **Kul Puja**: *Kul puja* is one of the main festivals of the Magar community in which the ancestor's deity is worshipped (*Kul deity*). It is celebrated during *Mangsir Purnima* (Mid-November-December, Full Moon Day) or *Baisakhi Purnima* (April- May Full Moon Day). The ritual is carried out by offering nine *mana* rice, nine *mana Jaard* (rice beer), and *nine mana* (foods), but the most important foods are *Githa vyagur*, all kinds of tubers including wild tubers, bread made from maize flour, millet flour, rice and fruits and sacrifices of sheep, goats, pigs or cocks are also offered to the deity. The rituals are performed by *Bhusal* (priest) or the head of the family. The worshipping spot may differ from one sect to another, as some worship inside their house near the hearth and others worship under a tree. People also dance around the tree in the forest and later take their worshipping items to the nearby river to cleanse them. During *Kul puja*, no one is allowed to drink alcohol till it is over and as soon as the rituals are over, they celebrate a fest. One of the most traditional and grandly celebrated Kul Puja of the Magar community is *Barahimijong*, meaning "*Barahi*" (God), "*MI*" (*Minat*) or puja "*Zongs*" (fort) ¹⁰ (Fig 2.4.11d).

Sr. no.	Pictures of <i>Kul Puja</i>	Description
1.		<i>Bhusal</i> (Priest) is ready to perform rituals, which will last until midnight.





¹⁰Op. Cit, Allay, S., 2003, pp.61-65.

2.		<p>Rituals started with lighting Diyas and agarbatti and playing a musical instrument, Dhengro (one-sided drum), to communicate with Masto (ancestral deity) God.</p>
3.		<p>Bhusal is ready to beat Dhengro (One-sided drum).</p>
4.		<p>Puja <i>than</i> (Mandir) is decorated with (<i>kol ko thumba</i>) banana leaves, flowers, <i>Diya's</i>, <i>bajas</i> (instruments), eggs and rice.</p>

5.



The main *than* (Mandir) is covered with banana leaves, lighted Diya, and yellow and white flowers in which the heads of the sacrificed hens and sheep are kept in order to please ancestral deities in no outsiders are allowed and even the female members are not allowed to see/touch this Mandir. It is performed in order to bring prosperity and well-being to the family members. It depends on the heartbeat of the sheep and how many times it jumps after being taken out, and accordingly, puja takes place. If it jumps only once, every year, and if it

	 	<p>jumps two, then after two years.</p>
<p>6.</p>		<p>Sheep is ready for the sacrificial ritual.</p>
<p>7.</p>		<p>Main <i>than</i> (Mandir) is lighted with Diya, some rice grains, flowers, fruits and sheep head after sacrifices</p>



8.		<p>To perform these rituals, one whole family comes together, and each son must give Bali (sacrifices) of hen to please the ancestral God.</p> <p>Hens are worshipped before sacrifice.</p>
9.		<p>The rituals ended with the sacrifice of hens' and sheep's heads.</p>

Fig 2.4.11.d: Performing rituals during the celebration of *Kul Puja*
 (Source: Clicked by Scholar).

- f) **Barahimijong**: It is one of the main festivals of the Magar community in Sikkim, celebrated annually in mid-December or 1st week of January. *Barahi* in Magar language means God, *Mi* or *Minat* means puja and *Jong/ Zongs* means fort. It is celebrated for the protection and well-being of the family members and also for humanity and to be protected from sorrow and grief. It is celebrated in the place called Magarzongs, which was built by the then-king of Magar, Sintu Pati Sen, around the 12th Century A.D. During puja, freshly harvested crops and all kinds of fruits and vegetables, Diya, and incense sticks are offered to the ancestral God. *Sakar Khanda* (Yam) and Potatoes are the main offerings because it is believed that Magar were the 1st people who cultivated Yams and sweet potatoes in Sikkim before the 5th

Century A.D. After the rituals, *Tika* is applied on the forehead and boiled fruits, *kodo ko roti* (bread), *foltung*, *Selroti* (traditional foods), all kinds of yams, potatoes are distributed among the people. They celebrate this puja in a very grand, pompous and enthusiastic way. Both men and women dressed in traditional attire. Dances and all kinds of marry-making also occur after the rituals ¹¹ (Fig 2.4.11.e).




Sr. No.	Barahimijong festival	Description
1.		<i>Bhusal</i> (priest) performs rituals before the ceremony starts.
2.		Pictures taken after the festival (<i>Barahimijong</i>)
3.		Celebration of <i>Barahimijong</i> .

Fig 2.4.11.e: Celebration of *Barahimijong* in West Sikkim (Source: Clicked by Scholar).

¹¹ Thapa S., 2022, *Historical Study of Magar Tribe in Sikkim (19th Century Onwards)*, NIU International Journal of Human Rights, p.163.

- g) **Chaita Dasai**: Although many people think this festival impacts Hinduism, the Magar people celebrate it enthusiastically by applying tika (rice grains mixed with vermilion and curd) on their forehead. The family members make and enjoy assortments of delicacies.
- h) **Goth Puja**: Magar people, on the other hand, also celebrate Goth puja, in which the cowshed is worshiped twice a year in *Mangsir* and *Baisakhi* on full moon day. It is performed to protect the domesticated animals like cows, goats, buffalo, hens, etc. and side-by-side sacrifices of animals are also performed.
- i) **Harli Puja**: *Harli puja* is celebrated in the month of *Sawan* (July). It is performed in order to ensure that all crops ripen properly. The crops are also offered to *Kul deities*(ancestors) and other natural grooves in order to protect them from getting rotten.
- j) **Sawaney Sankranti**: In *Sawaney Sankranti*, the Magar people perform *rakey/luto falney* (skin disease) ritual. They use hammers to beat the drums in order to make a loud noise and throw away *lutto* (skin disease) transmitted by dogs and buffaloes and also to avoid various natural calamities like floods, landslides, hailstones, earthquakes, epidemics, diseases, etc.






2.4.12 **Traditional House**:





House is called *Im* in the Magar language. Houses are of different shapes and sizes. Some are oval, and some rectangular. Magar community in the olden days built their houses with mud and stone with thatched roofs with two storied, walls were developed utilizing stones and mud mortar, the ground floor was taller height for cooking and sleeping and the upper strayed was for grain storage. Meanwhile, the Magars over and above that construct their homes apportioned with mud and stones having covered rooftop, ordinarily these houses are two celebrated, the ground floor with taller level which are utilized for cooking and for the end goal of resting and the upper floor with more limited

level is used for stockpiling of grains and so on external the houses a device called *dhiki* (mortar to husk rice) is introduced for husking rice and creating smoothed rice called as *Chewra*(straightened rice) and one more contraption called *okhli* (a wooden mortar to pound) is likewise saved for husking of modest quantity of rice and different grains and in opposite side of the ground floor *Stove (heart)* is made by fixing of three stones or a stand which are utilized for preparing food and it is thusly viewed as consecrated spot and individuals outside from one more local area are not permitted to contact and on other hand they additionally fabricate more modest more modest shed for raising cows, pigs goats and other trained domesticated animals too ¹² (Fig 2.4.12).

Sr. No.	Magar traditional house	Description
01		Magar's traditional house is in Suldung village, West Sikkim, India.
02		Typical Magar house with thatched roof and mud white-washed floor in Dhuppidara village, West Sikkim, India.

¹² Op. Cit, *Ethnographic Report*, 2006, pp.26-27.

03		<p>There is an old traditional Magar house in Kamling Village, West Sikkim, India.</p>
04		<p>Traditional mud-washed kitchen in Dhuppidara Village, West Sikkim, India.</p>
05		<p>Woods are dried just above the kitchen, which are later used for cooking foods.</p>
06		<p>The old traditional kitchen of Magar people is in Suldung Village, West Sikkim, India.</p>
07		<p><i>Dhiki</i> (wooden thresher)</p>

08		<p><i>Nanglo</i> (flat round woven tray made up of bamboo).</p>
09		<p>Sheep rearing and feeding them salt in Dhuppidara village, West Sikkim, India.</p>
10		<p>Domesticated Pigs in Suldung village, West Sikkim, India.</p>
11		<p>Cowshed in Suldung village, West Sikkim, India.</p>





12		Dried corn in Dhuppidara village, West Sikkim, India.
13		Store house of dried corn, which are kept for cows and buffaloes in Dhuppidara village, West Sikkim, India.
14		Extremely double-strayed old traditional house in Dhuppidara village, West Sikkim, India, which is now used only for drying corns.
15		Corn go-down in Dhuppidara village, west Sikkim, India.

Fig. 2.4.12: Above picture shows the variety of Magar traditional houses
(Source: Clicked by Scholar).

2.4.13 Traditional musical instruments:

The traditional musical instruments used by the Magar people are *Madal*, *Khajjari* and *Marchunja*. (Fig. 2.4.13).




Sr. No.	Pictures of the Magar people's instruments	Names of the instrument
1.		Both men carrying <i>Madal</i> (Double headed drum)
2.		<i>Baja</i> , <i>Madal</i> (double-headed drum), and <i>Dhengro</i> (one-sided drum).
3.		Both men carry <i>Dhengro</i> and <i>Baja</i> during the celebration of Phulpati (Saptami).

Fig. 2.4.13: Magar Traditional Instruments (Source: Clicked by Scholar).

2.4.14 Traditional dances:

Maruni/sorothi, *Kaura*, *Chudka*, *Kanraha*, *Jhorra*, *Yanimaya*, *Sunimaya*, *Salaijo*, *Rung*, *Bon Lama Nach*, *Hurra*, *Thali*, *Ghatu*, *Modern/folk*, *Paiseru*, *Bhumia naach*. *Kaura* is one of the main

folk dances of the Magar community. One of the most notable dances of the Magar community is the *Maruni dance*, which is celebrated in a very pompous way during the *Tihar* festival (Diwali), in which male artists decked up fully in female attire act to imitate female moves; the other one beat a *Madal or Rani Madal* (double-headed drum). This dance is assumed as one of the divine origins and is straightforwardly connected with folklore and before starting the dance, the *Madal*, dresses and ornaments are worshiped and kept before the idols of Gods and Goddesses (Ram and Seta). The character of the individual beating the *Madal* is viewed as the most significant. Surprisingly, the person who imitates a female artist is considered the dance's defender and wears a mask, engaging the group with his own signals and so on. The wearing of the dress by the dancer is given a formal position, as the artist's dress is extravagantly laid alongside blossoms and so on a metal plate or a winnow. Lastly, the dance closes with gifts to the family that has offered contributions to the moving gathering and formally carries the dance's finish. (Fig. 2.4.14).



Sr. No.	Dances Images	Description
1.		<p><i>Maruni dance</i> one of the traditional dances of the Magar community, where the men folk dance wearing women's attire and ornaments during <i>deusi</i> (Deepawali). It is assumed that it was started by one of the Magar soldiers during the 14th Century in the name of an ailing emperor named Bali hang Rana Magar of Palpa (one of Nepal's highly populated Magar villages).</p>
2.		<p>Sorothi dance is also one of the traditional dances of Magar community, it is celebrated during <i>Maghe Sankranti</i>.</p>

Fig. 2.4.14: Traditional dance of Magar Community (*Sorothi and Maruni*)
(Source: Clicked by Scholar).

2.4.15 Traditional Songs:

Some of the folk songs are *Sarungya, Tappa, Lahara Tappa, Garra, Khamta, Chokra, Samala, Khali, Bibhas, Sorothi, Asis, Sunimaya, Yanimaya, and Maruni songs.*

As time passes, in some way or another, the well-established traditional melodies and dances are fading away as the new generation is very much influenced by pop music¹³.

2.4.16 Property inheritance:

The Magar society follows a paternal system and during the earlier days, the property, whether ancestral or earned by parents, was given only to the sons. Still, both wife and daughter are exempted from such rights. But now in the present day, even girl children are getting equal rights on the properties and are getting shares as marriage dowry.

2.4.17 Rituals:

The Magars are loaded in their ceremonial activities and among all of them, *Kul puja* is one of the most important and like many genetic classes of the world, the Magar community also sacrifice and proffer chicken along with black pig's/Sheep hearts to their ancestral deity. (Fig. 2.4.17).



- a. **Birth Ceremony:** When a child is born, happiness is expressed in the family. The mother isn't permitted to enter the kitchen, as she is considered unclean, and required to sustain several restrictions for 22 days; not only the mother but the whole family members of the house are exempted from social gatherings and religious activities till the naming ceremony. The entire house is painted after 11 days and near and dear ones are invited. Purifying the house is done by sprinkling the cow's urine because it is considered a holy water in the Magar community and even the house members have to drink it too. In the wake of performing puja by the *Wappa* (Priest), he gives the name to the baby along with the zodiac estimation by blowing into the ear of

¹³ Op. Cit, Vidyarthi, L, P., 1986, p.96.

the child and the foot is touched on the ground for the first time and face towards the sun.

- b. **Bhat Khuwai (Weaning)**: *Bhat Khuwai* is one of the most important ceremonies among the Magar community in which the child is fed for the very first time (for boys in six months and for girls in five months). In this ceremony, all the maternal families and cross-cousins are invited because the ceremony is incomplete without them.
- c. **Chewar (Tonsure)**: It is a hair-shaving ceremony. When a boy child attains age 3, the maternal uncle/s are invited to attend the ceremony where he will shave the entire hair except the *Tupi* (Topknot) of the child for the first time.
- d. **Gunyo Cholo (Skirt and blouse)**: The ceremony is celebrated when a girl attains the age of 9/10 years (before menstrual), in which the girl is gifted with money and *Gunyo cholo* (Skirt and blouse).
- e. **Death Rituals**: Firstly, an oil lamp and flower garland are offered to a corpse; on the other, they sprinkle some water on a corpse dipped in gold. *Bhusal*, (priest) performs all the rituals. Later, the corpse is wrapped in a white cloth, the floor before the corpse is laid down in the floor, the entryway is cleaned with cow's dung and later, the body is tied in the green bamboo cot and garlanded with blossoms. *Bhusal* and his associates accompany the funeral procession. After reaching the cremation site, the body is placed on the funeral pyre. *Bhusal* and his associates perform all burial rituals. There is a ritual where family members, along with the one present at the funeral, have to give soil (*Matti*) to the corpse during burial as they also have their conviction framework regarding post-existence. While returning from the cremation, everyone has to

sprinkle water (*sun pani*) (gold dipped in water) in their body to cleanse themselves before they enter their home. Finally, on the seventh day, purification of the house along with the family members and relatives is performed by the *Bhusal* along with his associates. In the end, the family members sprinkled *sun pani* (gold dipped in water). After that, they are allowed to touch oil and salt. The purification ceremony ends by performing the last ritual, known as Sabdi, which is also performed by the Bhusal and his associates' using ashes and tetipati (*Artemisia vulgaris*) to purify the house. Outside the house, donation boxes are also kept. (Fig.2.4.17. e).

Sr. No.	Death ceremony	Description
1.		Donation box which is kept outside the house in the name of the corpse.
2.		On the last journey from the house to the cemetery, the dead body is covered with white loin cloth, (pictures from Suldung village, West Sikkim, India).


3.		White flag in bamboo.
4.		The last journey is where the dead body is buried.


Fig.2.4.17. e: Death Rituals in Magar Community (Source: Clicked by Scholar).

2.4.18 Family and Marriages:

Mostly, the Magar people prefer a joint family where they all eat in one kitchen and on one hearth. Still, over time, it has changed to a nuclear family similar to other tribes like Lepchas and Limboos of Sikkim, but with some differences. A male-centric social framework prevailed in the Magar community. Father, the head of the family, gives an ultimate choice in every matter, yet females take charge of the homegrown errands and depend on the family treasure. Males leave home for various outside activities, whereas females are limited to the home's walls. There is a practice of respecting elderly members and ladies in the Magar community. Magar has a different custom practice, which recognizes the separate personality of the gathering. Two types of Marriages are practiced within the community: the Magi Beha (arranged marriage) and Chori Beha (marriage by elopement). Misogamy and polygamy are also practiced and widow remarriages are also allowed. The Magar community practices matrilineal, cross-cousin intermarriage, which hints that the boy can marry his maternal uncle's daughter. On the off chance that Sister's little girl gets genuine inclusion to the

father's child, individuals are rebuffed by the general public and the couple has to leave their country as a punishment. The girl of the maternal uncle is called '*Bato ko Sali*' and the son of the sister has all the right to marry the maternal uncle's daughter, but if he fails to do so and marries some other girl, then he has to pay cash or kind to his maternal uncle as a fine. (Fig. 2.4.18).

Magars follow endogamy marriages among cousins and three clans (*Tin Ghare*). The pattern of the marriage framework is changing now, yet their family relationship continues as before even today; however, Magars have ceased to marry among cousins in current and metropolitan regions.

Sr. No.	Marriage ceremony	Description
1.		Food items in the marriage ceremony include Mazza juice, <i>Selroti</i> , chicken, rice served in dried banyan leaves and beer.
2.		In a marriage ceremony, a bridegroom puts on a <i>poote/ Manga sutra</i> (Green beads necklace).

3.		<p><i>Sindhur haleko</i> (Putting vermilion in parted hair).</p>
4.		<p>Guests witnesses in Marriage in Suldung village, West Sikkim, India.</p>
5.		<p>Finally, a happy married couple with <i>tika talo</i> (White rice grains mixed with curd) on their forehead.</p>

Fig. 2.4.18: Marriage ceremony in Magar Community (Source: Clicked by Scholar).

2.5 Objectives for Customs interchange:

Due to the impact of modernization, lack of communication and knowledge about their own customs, migration and also the influence of Hinduism, many rituals have undergone drastic changes in the Magar society as they are more or less attracted toward accepting Hindu culture and traditions and leaving behind their rich culture ¹⁴.

¹⁴ Census, 2011, p.11.

Interaction of ceremonial changes	Features of customs change
Innovation	Wealth
Orientalize	Mechanization
Conformity	Constitutional change
Instruction	Conservation
Sanskritization	Anthropology

Table 2.1: Causes of changes in traditions in Magar community due to Modernization (Source: Census Report 2011).

The changes can be seen in birth/death ceremonies as also in marriages. Still, somehow, people are now starting to value their culture and traditions as they are very much interested in preserving the glorious culture because, slowly and gradually, everything ends when culture is lost.

2.6 Opportunities for political Self-Determination:

Eleven local Sikkim organizations may rely on Articles 3-5 and 18 of the UNDRIP. These plans esteem the right of local people to political confidence. This qualifies the Sikkimese social classes for uninhibitedly choosing their political status, building up their political associations and participating in the political presence of the State. Article 18 states that the local social classes save the choice to participate uniquely through their representatives picked by their own methods.

Local people always choose to participate uniquely through their own standard establishments concerning those of the State as per their own self-chose plan and under Article 371F, specific from other plans in the Constitution, obliges the reservation of seats in the State Assembly for all regions of the general population to protect their tendencies and not in light of backwardness and misjudgment, as an announcement of the longing of people of Sikkim on their participation in political underpinnings of India at Central and the State level whose depiction not permanently set up by the social classes. To consolidate all three critical ethnicities, India resolved to save seats in the Sikkim state

Assembly for the Nepalese of Sikkimese. As a component of spreading out and creating principles, the overall normal freedom and guidelines, the Government of Sikkim could drive claims for the affirmation of Nepalese of Sikkimese starting as genealogical and for the booking of seats on their side in the State Assembly and also in view of the right to confidentiality under the UNDRIP. This consolidates the right to self-recognize as local to learn political and authentic status as well as the choice to conclude depiction and collaboration in political choice creation as per neighborhood systems.

The political status of Magar is not as good as compared to the other districts of Sikkim; it may be due to their economic and educational backwardness or may be due to their shy nature as they don't open up with people usually, it is only from the year 1994, the Magar community became active in politics and in the same year, Shree D.B Thapa was elected as a cabinet minister of Rajya Sabha. In 2004, Srimati Manita Magar of Gangtok, Sikkim, was elected as an MLA and only after that, the community became active in politics¹⁵.

Conclusion:

This chapter studies the profile and a brief history of the Magar community of Sikkim. It further explains about the socio-political profile of the Magar community, the demographic profile, the origin, migration and current position of the Magar Community, which highlights the tribes, sub-clans, dialects, religion, occupation, festivals, art and craft, traditions the impact and also the effects of modernization in Magar community, the political status of Magar community.

¹⁵ Xanthaki, A., 2007, *Indigenous Rights and United Nation standard, self Determination, Culture, and Land*, Cambridge University Press, New York City, pp.4-9.

CHAPTER-3

CONTEMPORARY DEVELOPMENT AND ITS IMPACT ON THE ECONOMIC STATUS OF MAGAR COMMUNITY IN SIKKIM

The last chapter described the socio-cultural and political profile of the Magar community, and the present chapter will discuss the contemporary development and impact on the economic status of the Magar community in Sikkim. Monetary issues are a social science that highlights the creation, flow, and usage of work and items and explores individuals', associations', states', and nations' choices to assign resources. Yard development and animal cultivation/pastoralism are considered among the unrefined economies. They are the essential wellspring of occupation of a huge piece of the Sikkimese, free of their ethnic association.

Sikkim is one of the least populated states in India, with a total population of 6.10 lakhs according to the 2011 census and out of the total population of Sikkim, the Magar community is one of the backward communities of Sikkim with a total population of 20-25000 approximately, and out of the four districts of Sikkim, Magar people are mostly found in West district, and the total population of Magar in the four villages which are chosen for the study area are described under the following tables alphabetically.¹ (Table 3.1).

Name of the Village	Population
Dhuppidara	200 approx.
Kamling	400 approx.
Mabong	150 approx.
Suldung	600 approx.

Table 3.1: Villages highlighting the population of the Magar community (Source: Census report, 2011).

The tables above show the study area's population and data collected through the census report 2011.

¹ Census, 2011, p.15.

3.1 Work-based on Gender:

Women in the Magar community played a vital role in the domestic economy; as men furrowed the fields, women started separating the hunks with mattocks, and both plowed together. They go fishing together, hulling beams, looking after the livestock and draining milk from cows. Older women could not climb on tall trees but rather assemble weighty heaps of leaves from the shrubs and low-developing trees. Now and then, women work with hefty plants to remove oil from mustard seeds. The day starts with crushing stones, hulling pillars, and throwing out the debris; they likewise go through hours hunching down by the fire pit for cooking. Men and women help each other in households and outside work, too².

3.2 Effects of Modernization in Changing Life of Magar Community in Sikkim:

Modernization is a standard course of progress. It regularly occurs by taking on new devices and innovation. The outcome of such changes can be seen in the public, too. Many progressive changes have occurred in Nepalese society, especially in the Magar community, in data innovation, media and schooling. It cannot be denied that the Magar community is vigorous and moving quicker for changes in friendly, social, and monetary spaces. Communal replacement among Magars is not just converting to Hinduism; numerous elements are responsible for such social changes. The position of a woman, construction of family, connection framework, monetary foundation and life cycle ceremonies are intensely impacted by westernization, modernization, financial as well as change in educational level and all these certain changes have affected the changes in marriage life also and winning accepted practices, values and culture are likewise impacted in light of modernization that how the Magar community is losing its practices and is leaned to adjusting the external societies. Magar people are again endeavoring to accomplish the benefit of modernization, but without information and other steady things, they cannot snatch it. Undoubtedly, the Magar community began adjusting to the grasp of modernization and experienced both positive and adverse consequences. They learned new advancements and also had more extensive admittance to the world, but in the interim, they experienced the deficiency of their unique social values and customs. The progressing idea of globalization, which is the fundamental specialist of modernization, has just a

² Op. Cit., Allay, S., 2003, p.85.

negative influence on the vast majority of individuals in terms of accepted practices and values, social qualities, their affordable viewpoints, their approach to everyday life and thinking and in order to limit these impacts brought by modernization, the public authority ought to embrace an intense approach to encourage them. The public administration ought to contribute brutal improvement assets. It should give essential materials and support to upraise the native and ethnic gatherings. The procedure and results of Modernization, which changed the way of life in the Magar Community, are described in the following (Table 3.2).

Community-based circumstances	Remunerative-based circumstance
Convert in lineage order	Restricted pay source
Dwindle in ethnic standard.	Chances in low income
Change in accepted practices	Unstable occupation
Ladies strengthening	Low admittance to land and different properties
Expanding needs for schooling	The significant expense of living
Augmentation on well-being offices	Low pay

Table 3.2: Effect of modernization on the life of the Magar community of Sikkim

(Source: Census report, 2011).

The above illustrates the impact of modernization on the Magar community in Sikkim, as derived from the 2011 Census report. This data reflects a juxtaposition of community-based circumstances against remunerative-based circumstances, highlighting the changes brought about by modernization. The effects on the community include a shift in lineage order, a decline in ethnic standards, alterations in accepted practices, women empowerment, increasing demand for education, and expanding health facilities. Conversely, on the remunerative side, these community changes correspond with a restricted pay source, opportunities in low-income sectors, unstable occupations, low access to land and other properties, a high cost of living, and overall low income. This table provides a comprehensive view of how modernization has transformed various aspects of life for the Magar community in Sikkim, encapsulating both the societal and economic dimensions of change.

3.2 Migration of Magar people from the Hilly Region to the Plain Region:

The pursuit of improved livelihoods, employment opportunities, and access to higher education primarily drives the Magar community's migration from the hilly to the plain regions. This migratory trend, however, has led to a decrease in the population of the Magar community in their traditional areas, posing a threat to the preservation of their ethnic identity. Modernization has significantly influenced this movement, as many Magar individuals relocate to nearby towns and cities. Despite the challenges, this migration is gradually enhancing the economic status of the Magar community as they adapt and integrate into new environments and opportunities.

3.3 Economic status of the Magar minority in Sikkim:

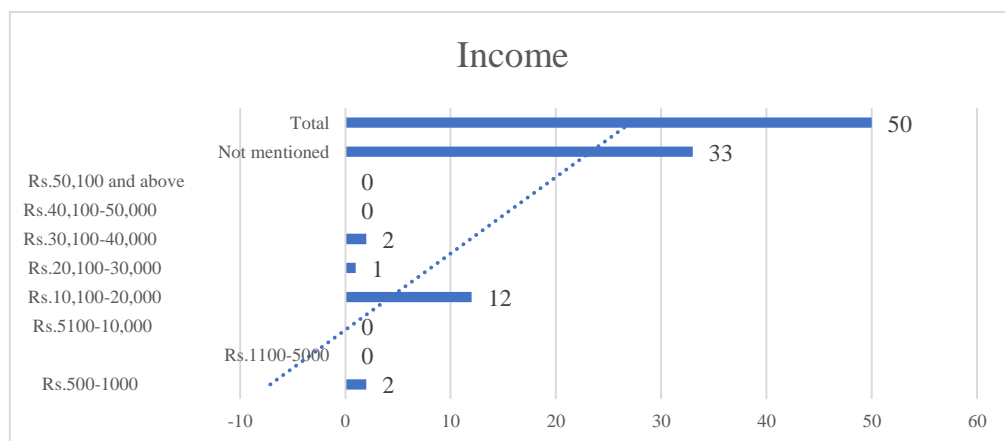
The Magar community despite being one of the oldest and most vibrant ethnic groups in Sikkim, remains categorized as a minority alongside other indigenous tribes like the Lepchas and Limboos. Their status as an indigenous tribe is overshadowed by a lack of historical documentation and the inability of their uneducated forebears to record their history. As a result, the Magar community faces substantial challenges in accessing the rights and benefits enjoyed by other recognized tribes in Sikkim. Their unique socio-cultural and religious beliefs, characterized by traits such as docility, introversion, and shyness, have led to their marginalization, exacerbating socioeconomic disparities. Predominantly rural dwellers, the majority of the Magar people engage in agriculture and farming. This socioeconomic backwardness has led to their classification as a Most Backward Community (MBC) in Sikkim and as Other Backward Castes (OBC) in the central list of India. As analyzed in the study, the economic status of this community is further elaborated in the subsequent paragraph, detailing the nuances of their financial condition in the context of modern Sikkim.

3.3.1 Dhuppidara:

Dhuppidara, a village in the West District of Sikkim, India, is part of the Gyalshing subdivision and falls within the Yoksom-Tashiding assembly and the Sikkim parliamentary constituency. Encompassing a total geographical area of 566.39 hectares, Dhuppidara is a modestly sized village with a total population of 384 individuals. Among these residents, 197 are male and 187 are female. The demographic composition and the geographical expanse of Dhuppidara contribute to its unique character within the region, providing a specific context to understand its inhabitants' economic and social dynamics.

Income	Number of people
Rs.500-1000	02
Rs.1100-5000	00
Rs.5100-10,000	00
Rs.10,100-20,000	12
Rs.20,100-30,000	01
Rs.30,100-40,000	02
Rs.40,100-50,000	00
Rs.50,100 and above	00
Not mentioned	33
Total	50

Table 3.3: Distribution of Respondents according to Income status (Source: Data collected through interview, Appendix A page no.174).



Graph 3.1: Distribution of Respondents according to income status (Source: Data collected through interview, Appendix A page no.174).

The income distribution data for Dhuppidara village in West Sikkim district, based on interviews with 50 respondents, reveals a varied income range among the villagers. A small segment of the population, specifically two individuals, earn between Rs. 500-1,000. No respondents fall within the Rs. 1,100-5,000 and Rs. 5,100-10,000 brackets. The most common income range is Rs. 10,100-20,000, with 12 individuals falling in this category. Only one person earns between Rs. 20,100-30,000, and 2 individuals earn between Rs. 30,100-40,000. No respondents are in the Rs. 40,100-50,000 and above Rs. 50,100 categories. A significant portion of the respondents, 33 out of 50,

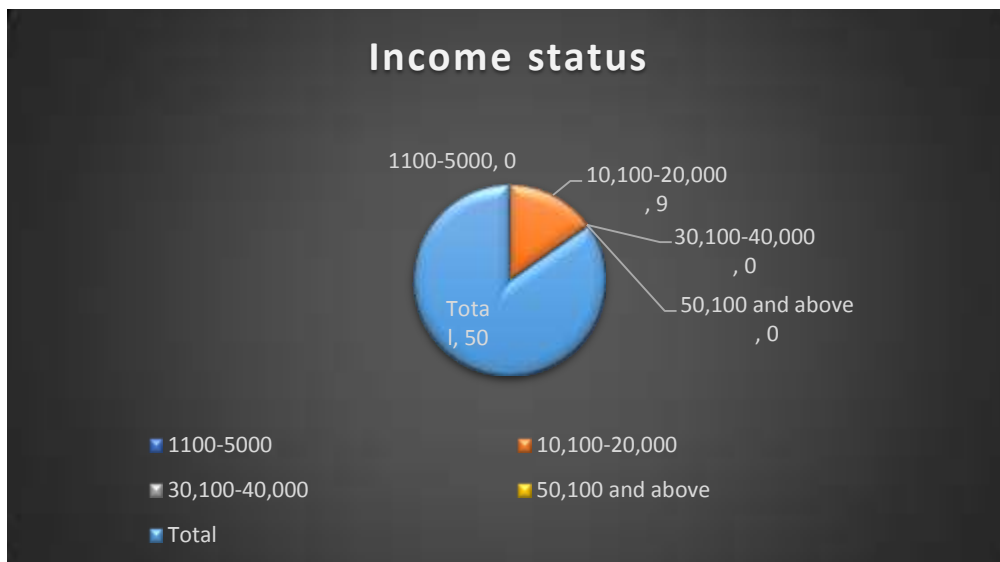
did not disclose their income, which presents a considerable gap in fully understanding the economic landscape of the village.

Kamling:

Kamling, a village located in the Soreng region of the West District in Sikkim, India, is positioned 25 kilometers from the sub-divisional headquarters at Soreng, where the tehsildar office is located, and 30 kilometers from the district headquarters at Gyalshing. The village spans a total geographical area of 479.7 hectares. As per the latest available data, Kamling has a population of 1,247 residents, consisting of 641 males and 606 females. This demographic distribution offers insights into the social structure of the village. Kamling's proximity to key administrative locations and its considerable land area play a significant role in shaping its inhabitants' lifestyles and economic activities.

Income	Number of people
500-1000	00
1100-5000	00
5100-10,000	00
10,100-20,000	09
20,100-30,000	01
30,100-40,000	00
40,100-50,000	00
50,100 and above	00
Not mentioned	40
Total	50

Table 3.4: Income status (*Source:* Data collected through interview, Appendix A page no.174).



Graph 3.2: Distribution of Respondents according to the Income status

(Source: Data collected through interview, Appendix A page no.174).

The table and graph depict the income distribution of respondents from Kamling village in West Sikkim district, collected through interviews. The data encompasses a total of 50 respondents. Interestingly, the distribution reveals that none of the individuals fall into the lower income brackets ranging from 500 to 50,000, which includes specific categories like 500-1000, 1100-5000, 5100-10,000, 10,100-20,000, 20,100-30,000, 30,100-40,000, 40,100-50,000, and 50,100 and above. Only a small fraction, one person, is recorded in the 20,100-30,000 range, and nine individuals in the 10,100-20,000 range. However, the most notable aspect of this data is that 40 out of 50 respondents have not disclosed their income status. This significant number of non-disclosures presents a challenge in forming a complete picture of the income distribution in Kamling village, thereby limiting a comprehensive understanding of the respondents' economic conditions.

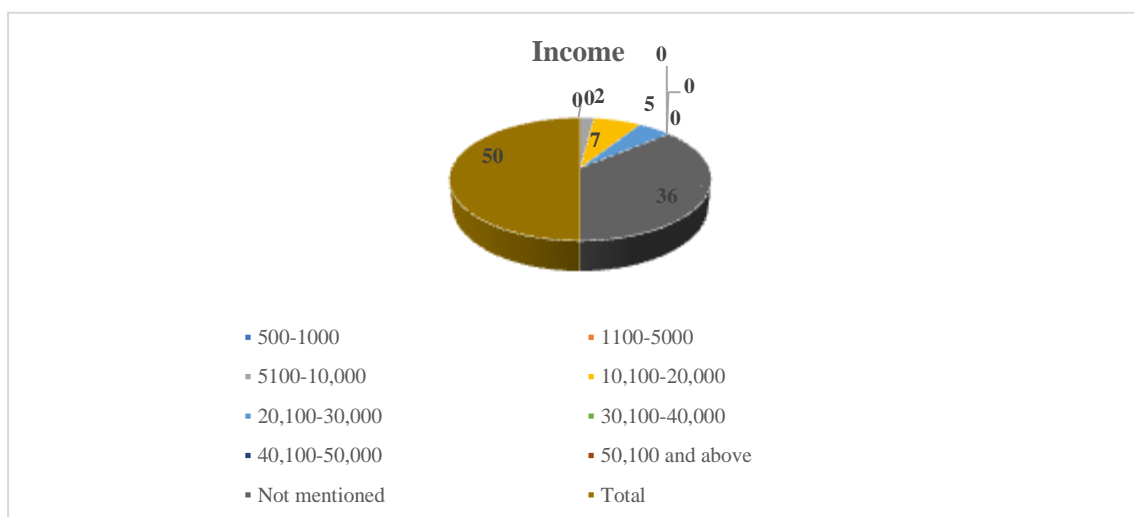
3.4.3 Mabong:

Mabong village, nestled in the Soreng area of West District in Sikkim, India, is situated 24 kilometers from the sub-district headquarters at Soreng, where the tehsildar office is located, and 32 kilometers from the district headquarters Gyalshing. The village covers a geographical area of 334.98 hectares. It has a total population of 1,094, with a gender distribution of 559 males and 535 females. This demographic setup provides a glimpse into the village's social

structure, while its location and size indicate the potential scope for economic and community activities. Mabong's distinct geographical and demographic characteristics contribute to its unique regional identity.

Income	Number of people
500-1000	00
1100-5000	00
5100-10,000	02
10,100-20,000	07
20,100-30,000	05
30,100-40,000	00
40,100-50,000	00
50,100 and above	00
Not mentioned	36
Total	50

Table 3.5: Distribution of Respondents according to Income status (Source: Data collected through interview, Appendix A page no.174).



Graph 3.3: Distribution of Respondents according to the Income status (Source: Data collected through interview, Appendix A page no.174).

The table and accompanying graph provide insights into the income distribution among the residents of Mabong village in West Sikkim district, with data gathered

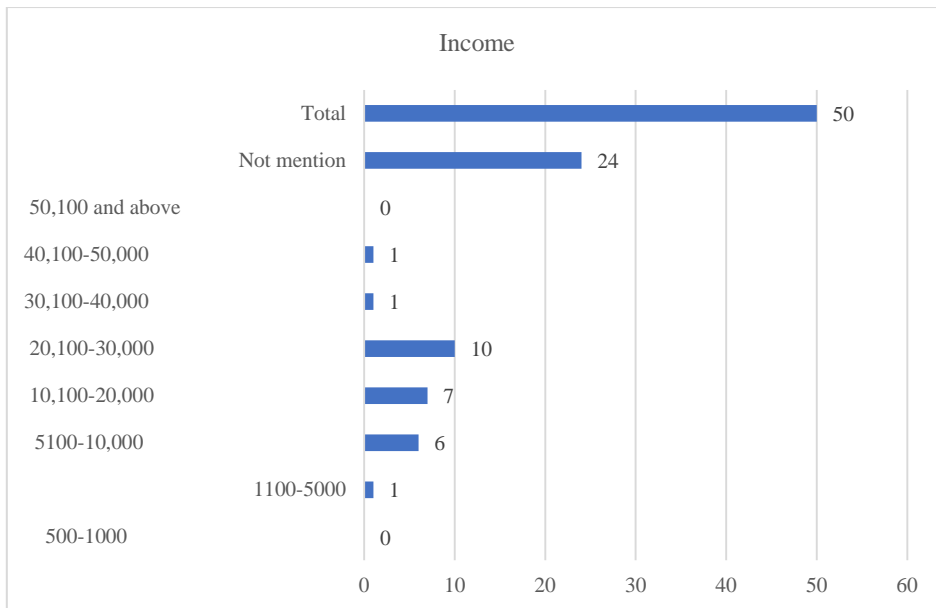
through interviews. Among the 50 respondents, a significant number, 36 individuals, chose not to disclose their income levels. The data indicates no respondents in the lowest income brackets of 500-1000 and 1100-5000. However, two individuals earn between 5100-10,000, and most of those who disclosed their income, specifically seven respondents, fall within the 10,100-20,000 range. Additionally, five respondents have incomes in the 20,100-30,000 bracket. No respondents earn in the higher income ranges of 30,100-50,000 or above 50,100. This information suggests that the disclosed incomes in Mabong village predominantly lie within the 10,000-30,000 range.

3.4.4 Suldung:

Suldung village, located in the Soreng area of the West District in Sikkim, India, lies at a distance of 32 kilometers from the sub-district headquarters in Soreng, where the tehsildar office is situated, and 30 kilometers from the district headquarters at Gyalshing. The village spans a total area of 245.53 hectares. Regarding population, Suldung is home to 754 residents, with a nearly equal gender distribution: 378 males and 376 females. This demographic balance, along with its size and location, shapes the village's community dynamics and contributes to the overall socioeconomic fabric of the area. The geographic and demographic characteristics of Suldung play a vital role in understanding its inhabitants' lifestyle and economic activities within the context of the West District of Sikkim.

Income	Number of people
500-1000	00
1100-5000	01
5100-10,000	06
10,100-20,000	07
20,100-30,000	10
30,100-40,000	01
40,100-50,000	01
50,100 and above	00
Not mention	24
Total	50

Table 3.6: Distribution of Respondents according to the Income status (Source: Data collected through interview, Appendix A page no.174).



Graph 3.4: Distribution of Respondents according to the Income status (Source: Data collected through interview, Appendix A page no.174).

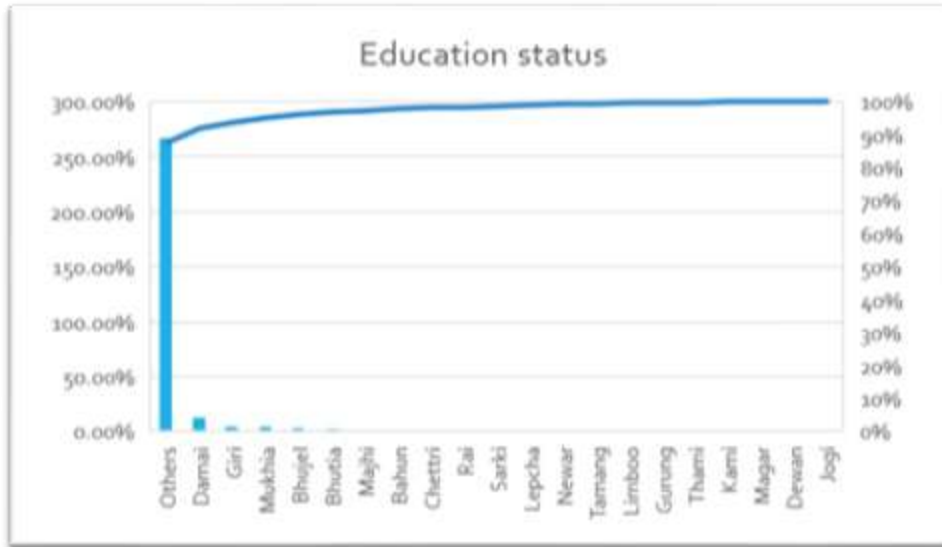
The income distribution data for Suldung village in West Sikkim district, gathered through interviews, encompasses 50 respondents. The analysis reveals that no individuals reported earnings in the Rs. 500-1000 range, while one respondent falls in the Rs. 1100-5000 bracket. The range of Rs. 5100-10,000 includes six individuals, and 7 people earn between Rs. 10,100-20,000. The largest group comprises ten respondents and falls within the Rs. 20,100-30,000 income bracket. Additionally, there is one individual each in the Rs. 30,100-40,000 and Rs. 40,100-50,000 ranges. No respondents earn above Rs. 50,100. Notably, a significant portion of the survey participants, 24 out of 50, chose not to disclose their income, suggesting a degree of reticence or privacy concerning financial matters within the community.

3.5 Revenue record of Sikkim according to 2011 census:

- 1) Percentage distribution of population in terms of education among the different communities of Sikkim is described under the following (Table 3.7) and (Graph 3.5).

Community	Education status
Bhutia	2.0225%
Lepcha	0.7819%
Tamang	0.5899%
Limboo	0.5879%
Bahun	1.2063%
Chettri	1.0793%
Newar	0.6251%
Rai	0.99%
Magar	0.1991%
Gurung	0.4788%
Mukhia	0.0454
Thami	0.44%
Jogi	0.0038%
Dewan	0.0124%
Bhujel	3.5612%
Kami	0.345%
Damai	13.408%
Sarki	0.81%
Majhi	1.22%
Giri	4.8107%
Others	267.2448%

Table 3.7: Different communities of Sikkim and their educational status (*Source: Census report, 2011*).



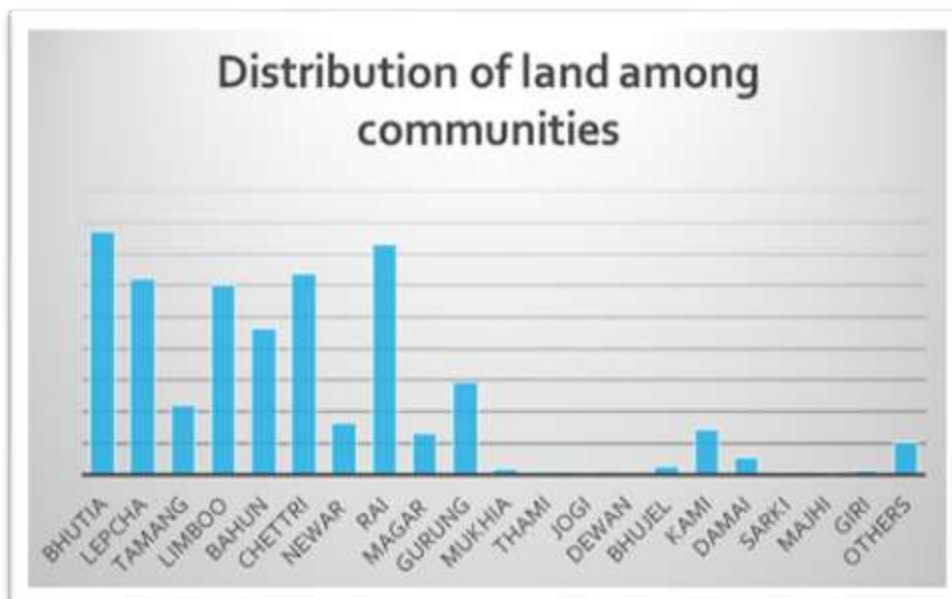
Graph 3.5: Educational status of different communities of Sikkim (Source: Census report, 2011).

The table and accompanying graph provide a detailed overview of the educational status of various communities in Sikkim as per the Census Report 2011. The data reveals a diverse range of educational attainment across different ethnic groups. The Bhutia community has an education status of 2.0225%, followed by the Lepcha community at 0.7819% and the Tamang community at 0.5899%. The Limboo and Bahun communities have similar educational statuses at 0.5879% and 1.2063%, respectively. The Chettri community's education status is reported at 1.0793%, with the Newar community slightly lower at 0.6251%. The Rai community stands at 0.99%, while the Magar community has one of the lower percentages at 0.1991%. The Gurung community is at 0.4788%, and the Mukhia community has a notably low educational status of 0.0454%. The Thami, Jogi, Dewan, Bhujel, Kami, Damai, Sarki, Majhi, and Giri communities show varied educational statuses ranging from 0.0038% to 4.8107%. Among them, the Damai community has a significantly higher percentage at 13.408%. The category labeled "Others" encompasses a large percentage of 267.2448%, indicating a substantial proportion of the population with diverse educational backgrounds not specified within the listed communities. This data provides valuable insights into the educational landscape of Sikkim's diverse communities.

- 2) The percentage distribution of land among the communities of Sikkim is described in the following (Table 3.8) and (Graph 3.6).

Community	Distribution of land among communities
Bhutia	77.3175%
Lepcha	62.3015%
Tamang	22.1052%
Limboo	59.9744%
Bahun	46.4443%
Chettri	63.8259%
Newar	16.3919%
Rai	73.3187%
Magar	13.2623%
Gurung	29.2026%
Mukhia	1.6024%
Thami	1.1001%
Jogi	0.4308%
Dewan	0.0603%
Bhujel	2.7345%
Kami	14.1529%
Damai	5.4203%
Sarki	0.4209%
Majhi	0.1701%
Giri	1.2519%
Others	10.1928%

Table 3.8: Distribution of land among different communities of Sikkim (Source: Census report, 2011).



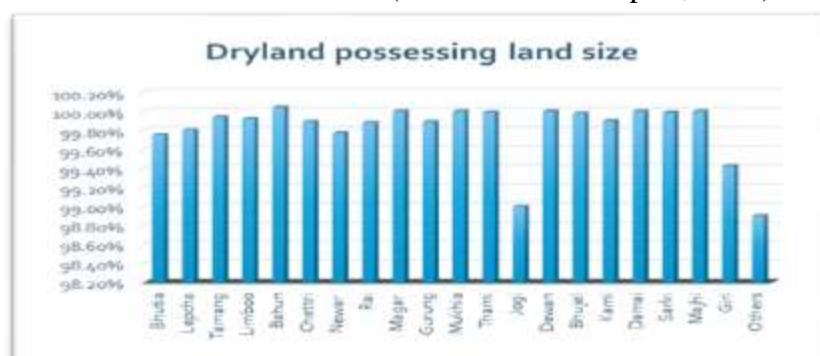
Graph 3.6: Distribution of land among different communities of Sikkim (Source: Census report, 2011).

The table and graph detail the land distribution among various communities in Sikkim based on data from the Census Report 2011. The distribution shows significant variations among the communities. The Bhutia community holds the largest percentage of land at 77.3175%, followed closely by the Rai community with 73.3187%. The Lepcha and Chettri communities also possess a substantial share, with 62.3015% and 63.8259% respectively. The Limboo community has a significant land holding of 59.9744%. The distribution for other communities like the Bahun, Tamang, Gurung, Newar, Magar, and Kami varies, ranging from 46.4443% for the Bahun to as low as 13.2623% for the Magar and 14.1529% for the Kami. Smaller communities like the Mukhia, Thami, Jogi, Dewan, Bhujel, Damai, Sarki, Majhi, and Giri have considerably lesser land holdings, with percentages ranging from 0.0603% to 5.4203%. The category labeled "Others" accounts for 10.1928%, indicating land holdings of other unspecified communities. This distribution highlights the disparities in land ownership among the diverse ethnic groups in Sikkim.

- 3) Percentage distribution of households possessing dry land within communities by land size is described in the following (Table 3.9) and (Graph 3.7).

Community	Dry land possessing land size
Bhutia	99.7526%
Lepcha	99.8019%
Tamang	99.9405%
Limboo	99.9208%
Bahun	100.0406%
Chettri	99.8911%
Newar	99.7723%
Rai	99.8811%
Magar	100%
Gurung	99.8912%
Mukhia	100%
Thami	99.99%
Jogi	99%
Dewan	100%
Bhujel	99.98%
Kami	99.9009%
Damai	100%
Sarki	99.99%
Majhi	100%
Giri	99.4265%
Others	98.9011%

Table 3.9: Distribution of dryland possessing land size among different communities of Sikkim (Source: Census report, 2011).



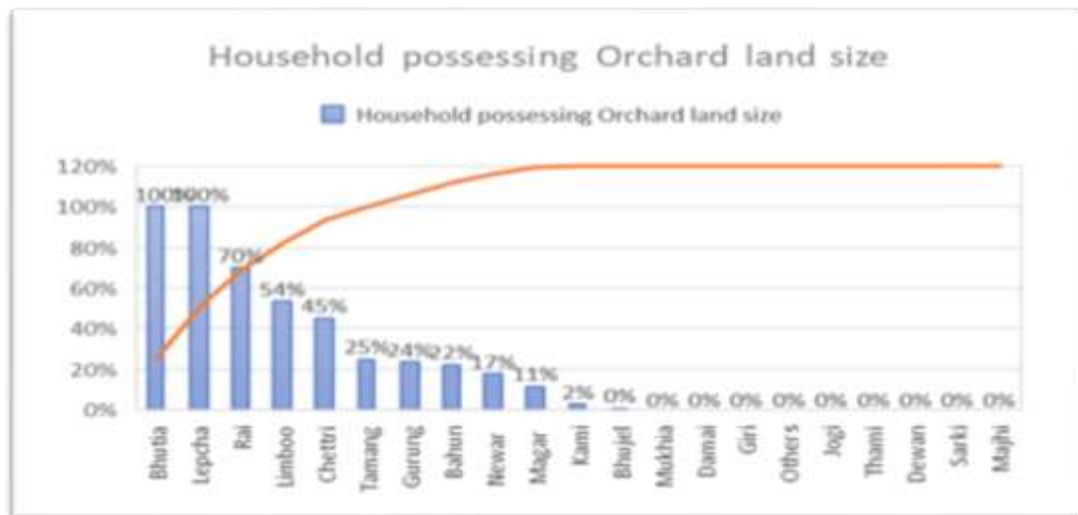
Graph 3.7: Distribution of dry land among different communities of Sikkim by land size (Source: Census report, 2011).

The table and graph illustrate the distribution of dry land among various communities in Sikkim, categorized by land size, based on data from the Census Report 2011. Notably, almost all communities in Sikkim possess dry land, with percentages close to or exceeding 99%. The Bahun community has the highest dry land ownership at 100.0406%, followed by the Magar and Dewan communities at 100%. The Mukhia and Majhi communities also have 100% ownership of dry land. Other communities, such as the Bhutia, Lepcha, Tamang, Limboo, Chettri, Newar, Rai, Gurung, Thami, Bhujel, Kami, Damai, Sarki, and Giri, have ownership percentages ranging from 99.4265% to 99.9811%. The Jogi community has 99% ownership, while the "Others" category has 98.9011%. This data reflects the widespread ownership of dry land among the diverse ethnic groups in Sikkim, with the majority of communities holding nearly all of the dry land available to them. Percentage distribution of households possessing orchards by land size within communities is described under the following (Table 3.10) and (Graph 3.8).

Community	Households possessing Orchard land size
Bhutia	100%
Lepcha	100%
Tamang	24.52%
Limboo	53.62%
Bahun	22%
Chettri	45.0311%
Newar	17.43%
Rai	69.92%
Magar	11.35%
Gurung	23.53%
Mukhia	0.17%
Thami	0%
Jogi	0.0017%
Dewan	0%
Bhujel	0.496%
Kami	2.3905%
Damai	0.0084%

Sarki	0%
Majhi	0%
Giri	0.0025%
Others	0.0025%

Table 3.10: Household possessing Orchard land size among different communities of Sikkim (Source: Census report, 2011).



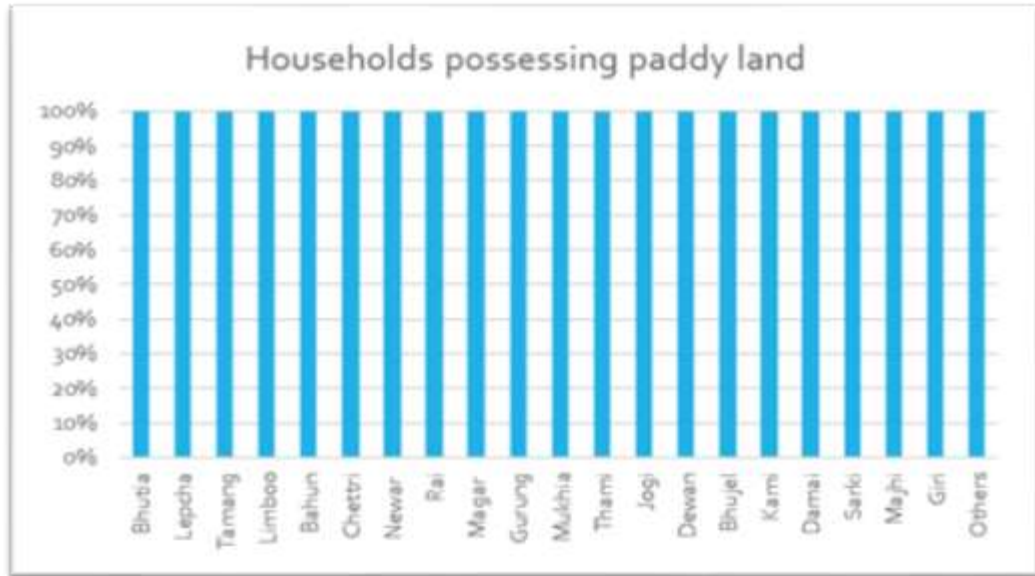
Graph 3.8: Household possessing Orchard land size among different communities of Sikkim (Source: Census report, 2011).

The table and graph provide insights into the ownership of orchard land among various communities in Sikkim, categorized by household possession, based on data from the Census Report 2011. Some communities have higher percentages of households owning orchard land, while others have relatively lower ownership. The Bhutia and Lepcha communities have 100% of their households possessing orchard land. The Rai community follows closely with 69.92% ownership. Other communities with significant ownership percentages include the Limboo community at 53.62%, Chettri at 45.0311%, and Gurung at 23.53%. The Tamang community has 24.52% ownership, while the Magar community owns 11.35%. Several communities, such as Mukhia, Thami, Jogi, Dewan, Bhujel, Kami, Damai, Sarki, Majhi, Giri, and others, have relatively lower ownership percentages, ranging from 0% to 2.3905%. This data highlights the variation in orchard land ownership among different communities in Sikkim, reflecting the diverse agricultural practices and landownership patterns across the region.

- 4) The percentage distribution of households possessing land under paddy within communities are described in the following (Table 3.11) and (Graph 3.9).

Community	Households possessing paddy land
Bhutia	99.3366%
Lepcha	99.6336%
Tamang	100%
Limboo	99.8911%
Bahun	99.9109%
Chettri	96.3339%
Newar	99.6139%
Rai	99.9405%
Magar	99.712%
Gurung	100%
Mukhia	100%
Thami	100%
Jogi	100%
Dewan	100%
Bhujel	100%
Kami	99.99%
Damai	100%
Sarki	100%
Majhi	100%
Giri	98.78022%
Others	95.8132%

Table 3.11: Household possessing paddy land among different communities of Sikkim (Source: Census report, 2011).



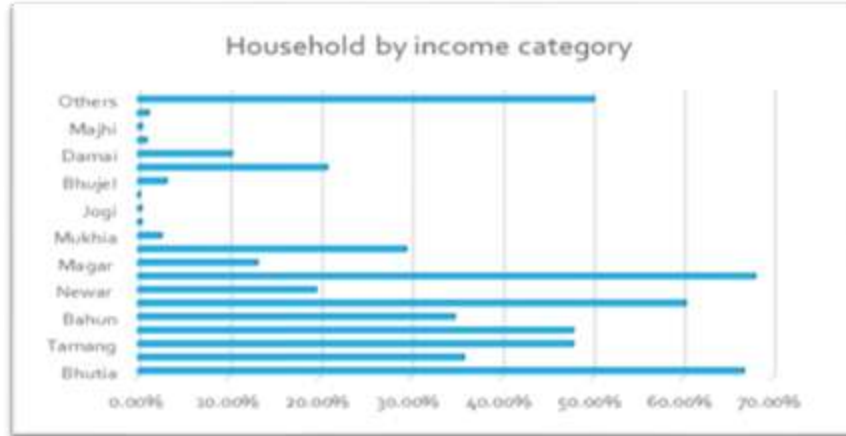
Graph 3.9: Households possessing land under paddy among different communities of Sikkim (Source: Census report, 2011).

The table and graph illustrate the ownership of paddy land among various communities in Sikkim, categorized by household possession, based on data from the Census Report 2011. The data reveals varying degrees of paddy land ownership among different communities. Communities such as Tamang, Magar, Gurung, Mukhia, Thami, Jogi, Dewan, Bhujel, Kami, Damai, Sarki, Majhi, and others have 100% of their households possessing paddy land, indicating widespread ownership within these communities. The Bhutia, Lepcha, Limboo, Bahun, Newar, Rai, and Giri communities also exhibit high ownership percentages, ranging from 96.3339% to 99.9405%. Notably, the "Others" category stands out with an exceptionally high ownership percentage of 95.8132%, possibly due to miscellaneous or unclassified data. Overall, this data reflects the diverse landownership patterns and agricultural practices among different communities in Sikkim, with most communities having a significant presence in paddy land ownership.

- 5) Community- wise percentage distribution of households by income category are described under the following (Table 3.12) and (Graph 3.10).

Community	Household by income category
Bhutia	66.7852%
Lepcha	35.8559%
Tamang	47.8917%
Limboo	47.8917%
Bahun	34.8341%
Chettri	60.3609%
Newar	19.6291%
Rai	68.0718%
Magar	13.1768%
Gurung	29.4996%
Mukhia	2.5943%
Thami	0.3902%
Jogi	0.3902%
Dewan	0.2111%
Bhujel	3.1617%
Kami	20.8149%
Damai	10.3688%
Sarki	0.9704%
Majhi	0.4402%
Giri	1.1822%
Others	50.1737%

Table3.12: Households possessing different income categories among different Sikkim communities (Source: Census report, 2011).



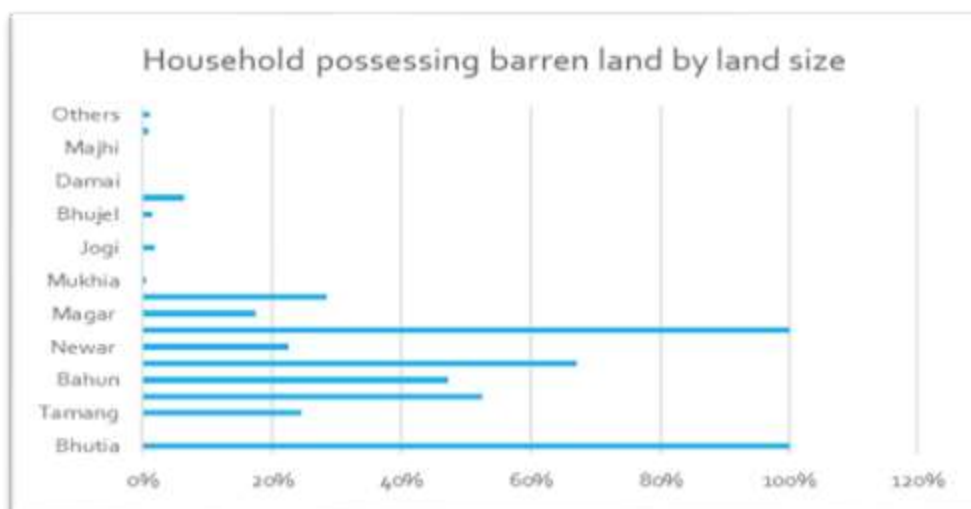
Graph 3.10: Household by income category among different communities of Sikkim (Source: Census report, 2011).

The table and graph provide insights into the distribution of households among different income categories within various communities in Sikkim, based on data from the Census Report 2011. This data reflects the diversity in income levels among these communities. Among the communities, the Bhutia and Rai households exhibit relatively higher percentages in income categories, with Bhutia at 66.7852% and Rai at 68.0718%. This suggests a substantial portion of these communities falls within specific income brackets. In contrast, the Magar community has a lower percentage, with 13.1768% falling into various income categories, indicating a diverse income distribution within this community. The "Others" category stands out with a significant percentage of households at 50.1737%, suggesting a wide range of income levels among unclassified or miscellaneous groups. Overall, this data highlights the economic diversity among different communities in Sikkim, reflecting income and socioeconomic variations.

- 6) Community- wise percentage distribution of households possessing barren land-by-land size is described under the following (Table 3.13) and (Graph 3.11).

Community	Households possessing barren land by land size
Bhutia	100%
Lepcha	95.1915% ²
Tamang	24.5152%
Limboo	52.4844%
Bahun	47.2643%
Chettri	67.0259%
Newar	22.6719%
Rai	100%
Magar	17.5823%
Gurung	28.6026%
Mukhia	0.5424%
Thami	0.0101%
Jogi	2.0608%
Dewan	0.04%
Bhujel	1.5954%
Kami	6.4529%
Damai	0.0403%
Sarki	0.1709%
Majhi	0.0101%
Giri	1.0619%
Others	1.2828%

Table 3.13: Household possessing barren land-by-land size among different communities of Sikkim (Source: Census report, 2011).



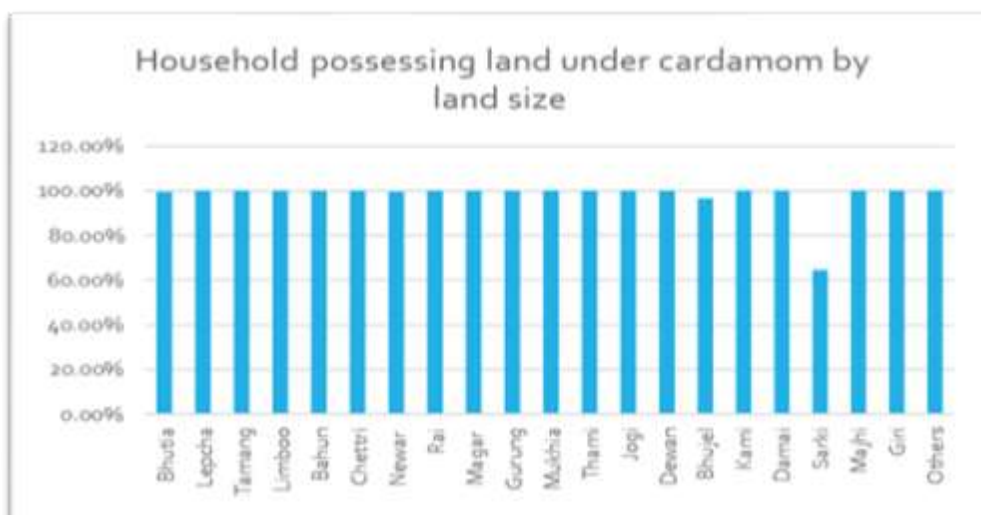
Graph 3.11: Household possessing barren land-by-land size among different communities of Sikkim (Source: Census report, 2011).

The table and graph provide information on the distribution of households among different communities in Sikkim based on their possession of barren land, categorized by land size. This data is derived from the Census Report 2011. Among the communities, the Bhutia community stands out with 100% of households possessing barren land, indicating a high level of land ownership in this category. The Rai community also has 100% possession of barren land. In contrast, the Lepcha community has 95.1915% of households possessing barren land, showing a slightly lower percentage compared to Bhutia and Rai. The Tamang, Limboo, Bahun, Chettri, Newar, Magar, Gurung, and others have varying percentages of households possessing barren land, reflecting differences in land ownership patterns among these communities. Overall, this data provides insights into the distribution of barren land ownership among different communities in Sikkim, highlighting variations in land possession by land size within each community.

- 7) Percentage distribution of households possessing land under cardamom by land size within the community in (Table 3.14) and (Graph 3.12).

Community	Household possessing land under cardamom by land size
Bhutia	99.3763%
Lepcha	99.7721%
Tamang	100%
Limboo	99.9209%
Bahun	100%
Chettri	99.9307%
Newar	99.5941%
Rai	99.891%
Magar	100%
Gurung	99.8515%
Mukhia	100%
Thami	100%
Jogi	100%
Dewan	100%
Bhujel	96.4557%
Kami	100%
Damai	100%
Sarki	64.6471%
Majhi	100%
Giri	100%
Others	100%

Table 3.14: Household possessing land under cardamom with land size among different communities of Sikkim (Source: Census report, 2011).



Graph 3.12: Households possessing land under cardamom by land size among different communities of Sikkim (Source: Census report, 2011).

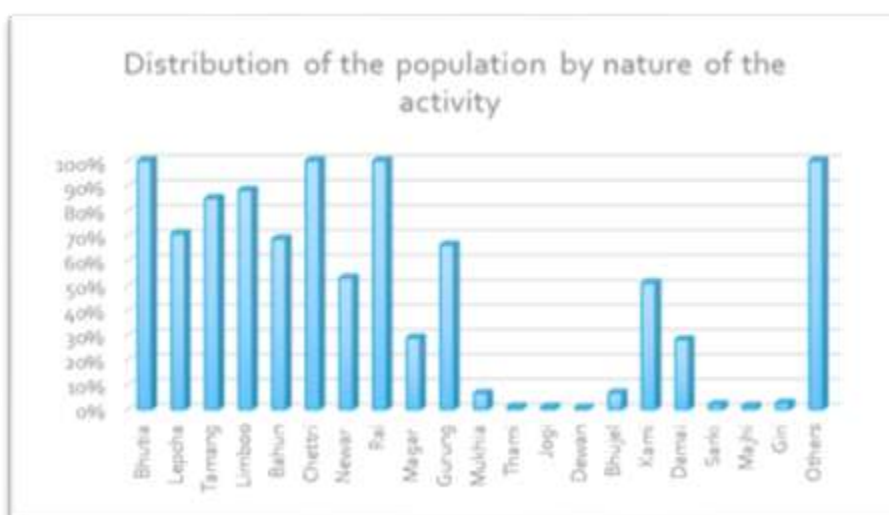
The table and graph present data on the distribution of households among various communities in Sikkim based on their possession of land used for cultivating cardamom, categorized by land size. This data has been collected from the Census Report 2011. Notably, several communities, including the Bhutia, Lepcha, Tamang, Limboo, Bahun, Chettri, Newar, Rai, Magar, Gurung, Mukhia, Thami, Jogi, Dewan, Kami, Damai, Majhi, Giri, and others, have a high percentage of households (ranging from approximately 99% to 100%) that possess land used for cardamom cultivation. However, the Sarki community stands out with a relatively lower percentage (64.6471%) of households involved in cardamom cultivation, indicating a lesser presence in this type of agriculture compared to other communities. Overall, this data provides insights into the distribution of cardamom cultivation land ownership by land size among various communities in Sikkim, highlighting the prevalence of this agricultural activity across most communities in the region.

- 8) Community-wise distribution of the population by nature of the activity (Table 3.15) and (Graph 3.13).

Community	Distribution of the population by nature of the activity
Bhutia	100%
Lepcha	70.79%
Tamang	84.9829%

Limboo	88.2375%
Bahun	68.6657%
Chettri	100%
Newar	53.057%
Rai	100%
Magar	28.8383%
Gurung	66.2984%
Mukhia	6.4464%
Thami	1.0909%
Jogi	1%
Dewan	0.4818%
Bhujel	6.6682%
Kami	51.0874%
Damai	28.1465%
Sarki	1.9609%
Majhi	1.26%
Giri	2.5746%
Others	100%

Table 3.15: Distribution of the population by nature of activity among different communities of Sikkim (Source: Census report, 2011).



Graph 3.13: Distribution of the population by nature of activity among different communities of Sikkim (Source: Census report, 2011).

The table and graph provide information on the population distribution in various communities in Sikkim based on the nature of their activities. This data has been collected from the Census Report 2011. It is noteworthy that several communities, including the Bhutia, Chettri, and Rai, have 100% of their population engaged in activities based on the nature of their livelihoods, indicating a uniform focus on specific types of work. In contrast, some communities, such as the Lepcha, Tamang, Limboo, Bahun, and Gurung, have a substantial portion of their population engaged in these activities, ranging from approximately 66% to 89%, highlighting a diverse range of livelihoods within these communities. Conversely, the Magar community has a relatively lower percentage (28.84%) of its population involved in activities determined by their nature, suggesting a more varied distribution of livelihoods. Moreover, smaller communities like the Mukhia, Thami, Jogi, Dewan, Bhujel, Damai, Sarki, Majhi, and Giri exhibit lower percentages of their population following specific livelihood patterns, with some engaging in more diverse activities. Overall, this data provides insights into the distribution of the population based on the nature of their activities among various communities in Sikkim, reflecting the diversity of livelihoods and occupations in the region.

Conclusion

In conclusion, this chapter has provided a comprehensive analysis of contemporary development and its impact on the economic status of the Magar community in Sikkim. The study encompasses various aspects, including the demographic composition of the study area, gender-based labor participation, the influence of modernization on the Magar community's way of life, patterns of migration from hilly to plain regions, the socioeconomic status of the Magar minority in Sikkim, and an examination of revenue records specific to the Magar community in Sikkim. According to the 2011 census and Sikkim's revenue records, the findings of this study consistently indicate that the Magar community lags behind in various socioeconomic indicators when compared to other communities in Sikkim. Specifically, the Magar community exhibits lower percentages in several key categories, including education (0.1991%), orchard land ownership (11.35%), household income distribution (13.1768%), barren land ownership (17.5823%), and the distribution of the population by nature of activity (28.8383%). However, it is noteworthy that the Magar

community is dominant in certain areas, such as land under paddy cultivation (99.712%) and land ownership related to cardamom and dry land (100%). These categories indicate a comparatively higher level of involvement and success within specific economic activities within the community. With a population size ranging from 20,000 to 25,000, the Magar community is relatively smaller in comparison to other communities in Sikkim. This smaller population size, combined with lower socioeconomic indicators, highlights the unique challenges the Magar community faces.

Nevertheless, a positive trajectory has been observed in recent years, as some community members are increasingly seeking opportunities in other regions and engaging in various roles within both government and private sectors, benefitting from policies such as 'One family, one job.' In summary, while the Magar community in Sikkim faces disparities in various socioeconomic aspects, there are signs of gradual improvement. Understanding these dynamics and disparities is crucial for policymakers and stakeholders to address the specific needs and aspirations of the Magar community in their pursuit of economic development and improved quality of life.

CHAPTER-4

MINORITY STATUS OF MAGAR COMMUNITY IN SIKKIM

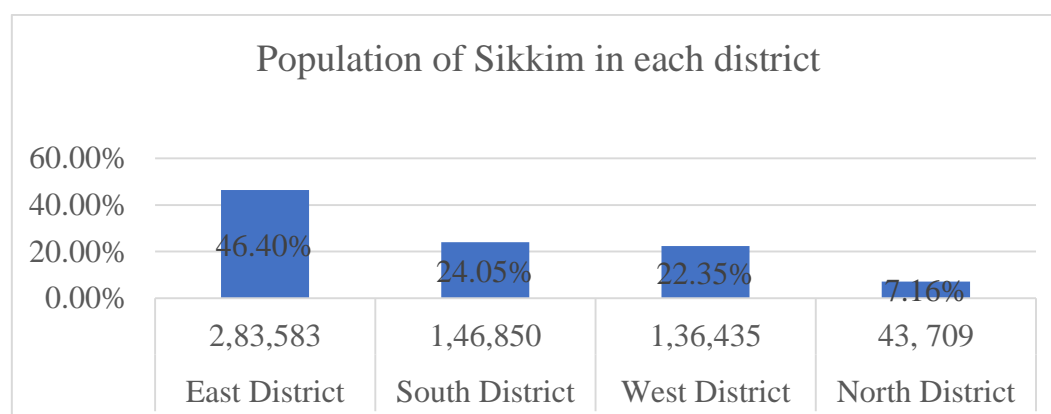
The preceding chapter delved into contemporary development and its implications for the economic well-being of the Magar community in Sikkim. In contrast, this chapter will center on examining the minority status of the Magar tribe within the broader context of Sikkim.

4.1 Sikkim and its total Population:

Sikkim is one of the least populated states in India, with a total population of 6.10 lakhs according to the¹ total Population of each district is mentioned in the following (Table 4.1 and Graph 4.1).

District	Population (Census 2011)	Percentage
East District	283,583	46.4%
South District	146,850	24.05%
West District	136,435	22.35%
North District	43,709	7.16%

Table 4.1. Distribution of Respondents according to the district's Population of Sikkim (Source: Conference report, 2018).



Graph 4.1: Population distribution in each district of Sikkim (Source: Conference report, 2018).

¹ Op. Cit, Census, 2011, pp. 1-10.

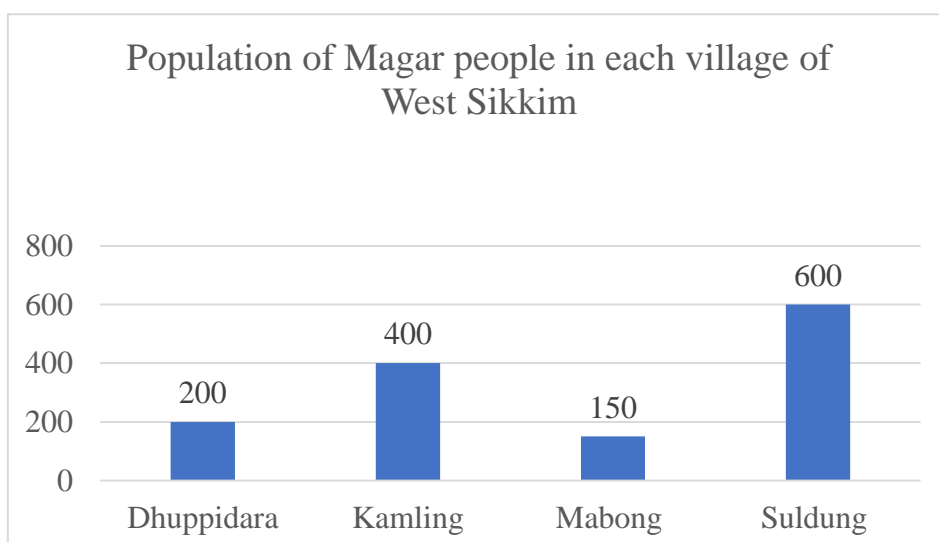
The above table and graph illustrate the distribution of the total Population across Sikkim's four districts, as recorded in the 2018 conference report. East District had the highest Population, comprising 46.4% of the state's total, followed by South District with 24.05%, West District with 22.35%, and North District with the smallest population share at 7.16%. This data offers a concise overview of the demographic distribution within Sikkim's districts as of 2018.

4.2 Four Magar Villages with Population:

According to the 2011 census, the Magar community is one of Sikkim's left-out and backward communities, with a total population of approximately 20-25000. Out of the four districts of Sikkim, Magar is mostly found in the West district, and the total Population of Magar in all the four villages, which are chosen for the area of the study, are described in the following tables alphabetically (Table 4.2 and Graph 4.2).

Name of the Village	Population of Magar people (Approx.)
Dhuppidara	200
Kamling	400
Mabong	150
Suldung	600

Table 4.2: Distribution of Population of Magar people in four villages of West Sikkim (Source: Census report 2011).



Graph 4.2: Distribution of Population of Magar people in four villages of West Sikkim (Source: Census report 2011).

The above table and graph describe the distribution of Magar people in all four villages of West Sikkim district. Suldung village has the largest Magar population, followed by Kamling, Dhuppidara and Mabong. The data collected through the Census Report 2011.

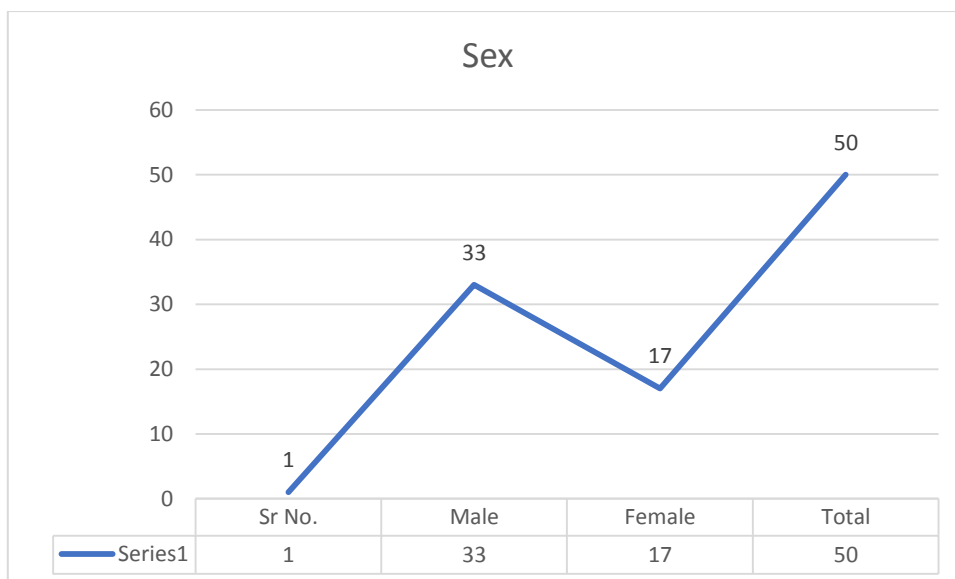
Both the primary and secondary data collected in order to acquire essential information about the Magar community. The preliminary data collected through structured questionnaires (interviews), surveys and fieldwork. The interview conducted with randomly selected people from the West Sikkim district using cluster-sampling methods. The four villages chosen from the West Sikkim district discussed below.

4.3 Dhuppidara:

Dhuppidara, a village in the West District of Sikkim, India, is a part of the Yoksom-Tashiding assembly electorate and the Sikkim parliamentary constituency. The village spans a geographical area of 566.39 hectares and is located within the Gyalshing subdivision. As per recent statistics, Dhuppidara has a total population of 384 people, comprising 197 males and 187 females. This demographic information highlights the village's modest size and Population, emphasizing its role within the region's larger political and administrative structures.

Sr. No.	Male	Female	Total
01	33	17	50

Table 4.3: Distribution of Respondents according to the Sex ratio of Dhuppidara Village (Source: Data collected through interview, Appendix A, page no.195).

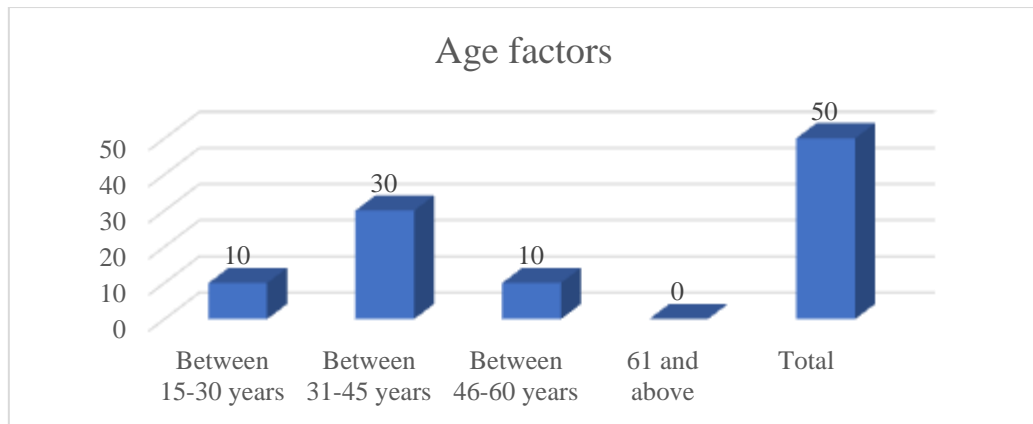


Graph 4.3: Distribution of Respondents according to the Population of both males and females in Dhuppidara Village (*Source:* Data collected through interview, Appendix A, page no.195).

The above table and graph indicates a breakdown of respondents by gender in a survey conducted in Dhuppidara Village. From the data provided, there were 50 respondents, with 33 males and 17 females. This table, sourced from interviews as detailed in Appendix A (page 195), reveals a higher participation rate from male respondents in the village. The predominance of male respondents in the data collection process, as highlighted in both the tables and graphs of the study, suggests a potential gender disparity in participation or accessibility to the survey process. This aspect could be an important consideration in analyzing the data and understanding Dhuppidara Village social dynamics.

Age	Numbers
Between 15-30 years	10
Between 31-45 years	30
Between 46-60 years	10
61 and above	00
Total	50

Table 4.3.1: Distribution of Respondents according to the Age factors (*Source:* Data collected through interview, Appendix A, page no.195).

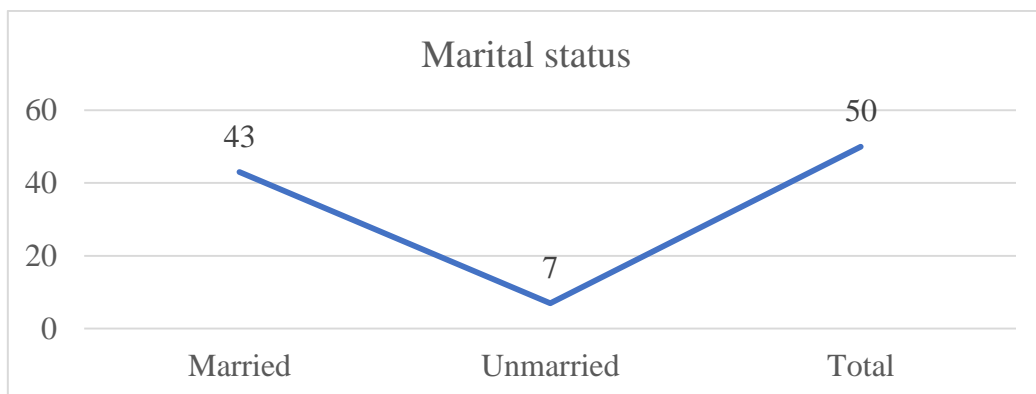


Graph 4.3.1: Distribution of Respondents according to the age factor (Source: Data collected through interview, Appendix A, page no.195).

The above table and graph from Dhuppidara Village, as presented in Appendix A on page 195, shows an age-based distribution of 50 respondents who participated in the survey. The majority of respondents, 30 in total, fell within the 31-45 age group, indicating a significant representation of this demographic. In contrast, ten respondents were each in the younger (15-30 years) and older (46-60 years) age brackets, while no respondents recorded in the 61 and above age group. This distribution highlights the predominance of middle-aged adults in the survey. It suggests that the views and opinions gathered may primarily reflect the perspectives of this particular age group in Dhuppidara Village.

Married	Unmarried	Total
43	07	50

Table 4.3.2: Marital status (Source: Data collected through interview, Appendix A, page no.195).

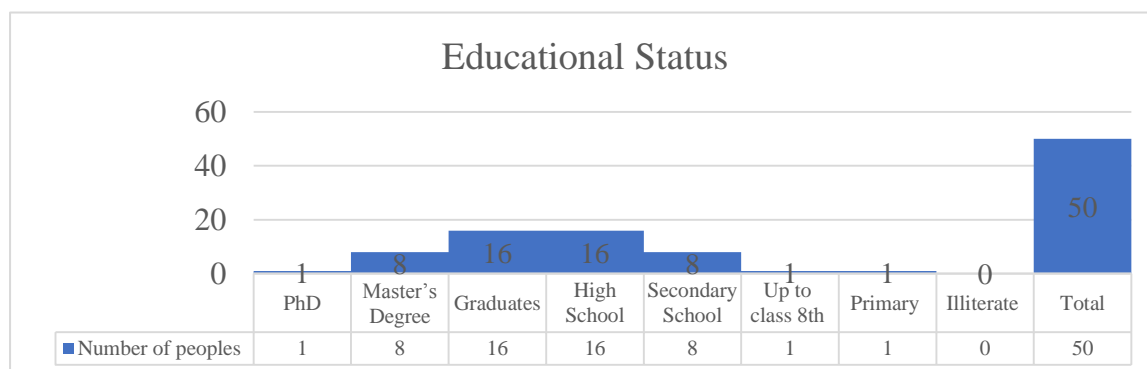


Graph 4.3.2: Distribution of Respondents according to the marital status (Source: Data collected through interview, Appendix A, page no.195).

The above data presents the marital status of respondents from Dhuppidara Village, as sourced from interviews detailed in Appendix A (page 195). The table indicates that out of the 50 respondents who participated in the survey, a substantial majority, numbering 43, were married, while only seven were unmarried. This distribution underscores the perspectives and information gathered through these interviews, predominantly from married individuals in Dhuppidara Village. Such a skew towards married respondents could have implications on the survey's findings, potentially reflecting more closely the views and experiences of married people in the community.

Educational Status	Number of peoples
PhD	01
Master's Degree	08
Graduates	16
High School	16
Secondary School	08
Up to class 8 th	01
Primary	01
Illiterate	00
Total	50

Table 4.3.3: Distribution of Respondents according to educational status (Source: Data collected through interview, Appendix A, page no.195).



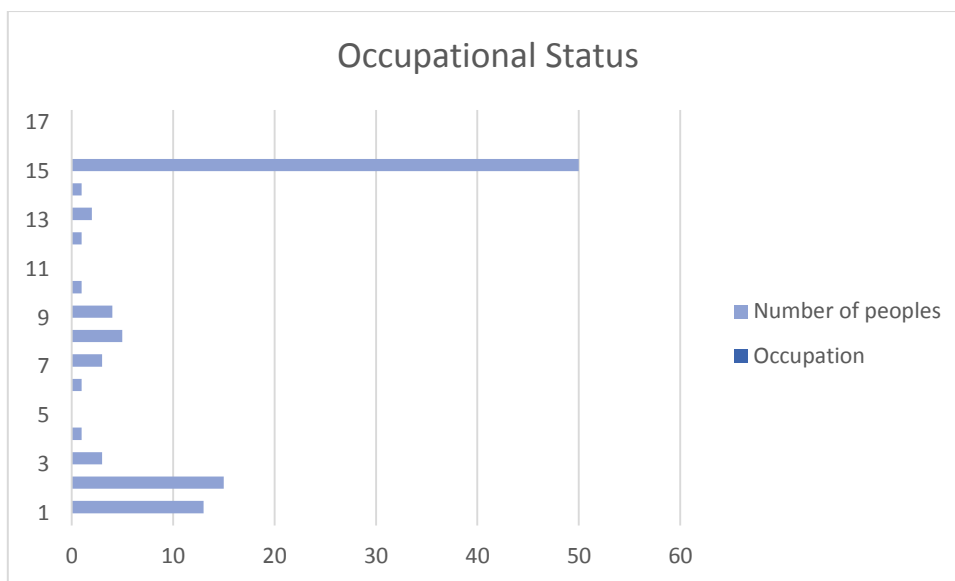
Graph 4.3.3: Distribution of Respondents according to educational status

(Source: Data collected through interview, Appendix A, page no.195).

The above table and graph provide an insightful overview of the educational background of the 50 respondents from Dhuppidara Village. The data reveals various educational attainments: one respondent holds a PhD, eight have Master's degrees, and sixteen are graduates, indicating a significant presence of higher education. Similarly, sixteen respondents completed high school, eight-finished secondary school, and one each stopped their education at class 8th and primary school levels. Notably, there were no illiterate respondents in the survey. This distribution clearly indicates that the study predominantly engaged literate individuals, with a considerable number having attained higher education. The absence of illiterate respondents and the increased representation of educated individuals suggest that the survey's findings may largely reflect the perspectives and experiences of the literate and more educated segments of Dhuppidara Village's Population.

Occupation	Number of peoples
Teacher	13
Government Employee	15
Farmer	03
Businessmen	01
Headman	00
Zilla member	01
House wife	03
Priest	05
NGOs	04
Panchayat Member	01
Taxi Driver	00
Peon	01
Students	02
Principle	01
Total	50

Table 4.3.4: Distribution of Respondents according to the Occupation status
(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.3.4: Distribution of Respondents according to the Occupation status

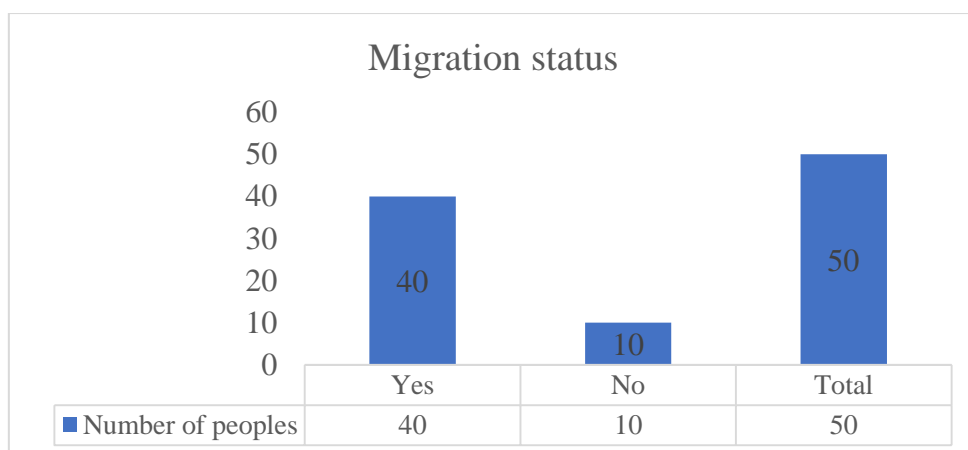
(Source: Data collected through interview, Appendix A, page no.195).

The above table and graph highlight the occupational diversity among the 50 respondents from Dhuppidara Village. The data reveals a varied range of professions: 13 are teachers, 15 are government employees, 3 are farmers, and one each are businessmen, Zilla members, housewives, Panchayat member, peons, students, and principals. Additionally, there are five priests and four individuals associated with NGOs. Notably, there are no respondents listed as headmen or taxi drivers. The high Number of teachers and government employees participating in the survey suggests a significant representation from these professional sectors. Specifically, the prominence of teachers, especially those possibly associated with Magar language schools, indicates that their perspectives have been particularly well represented in the interviews conducted in Dhuppidara Village. This skew towards certain occupations, such as teaching and government service, could influence the survey's overall findings, reflecting more closely the views and experiences of these professional groups within the community.

Migration	Yes	No	Total
Number of peoples	40	10	50

Table 4.3.5: Distribution of Respondents according to the Migration status

(Source: Data collected through interview, Appendix A, page no.196).



Graph 4.3.5: Distribution of Respondents according to the Migration status

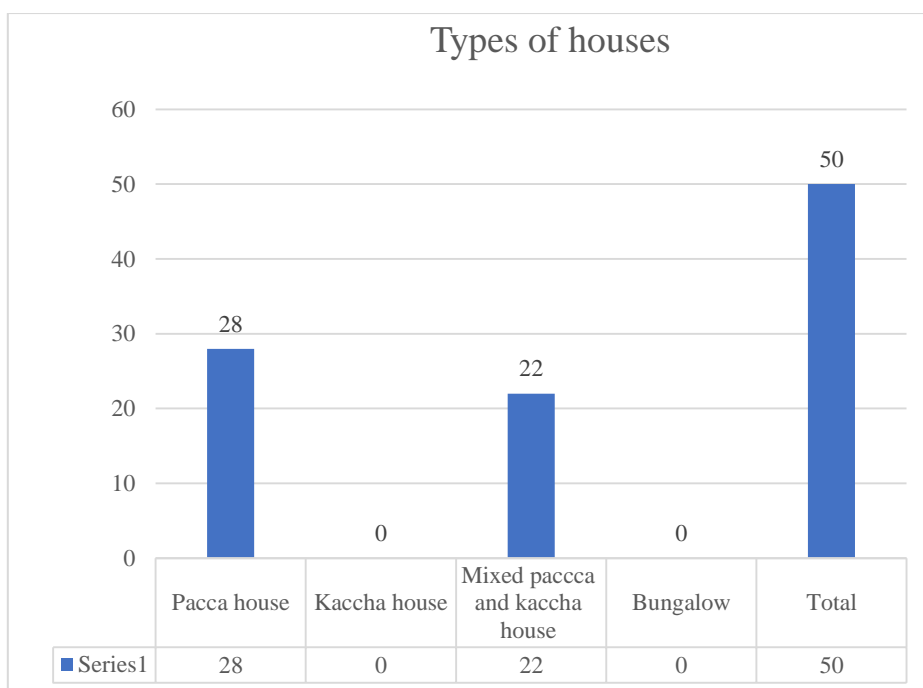
(Source: Data collected through interview, Appendix A, page no.196).

The data presented in the table on migration shows that out of 50 respondents from Dhuppidara Village, a significant majority, 40 individuals, have experienced migration, while only ten have not. This substantial proportion of migrants indicates that a large segment of Dhuppidara population chooses to move, primarily to plain regions, in pursuit of higher education and improved livelihood opportunities. This migration trend among the villagers suggests a strong inclination towards seeking better educational and economic prospects outside their village. It reflects the community's dynamics where migration possibly viewed as necessary for personal development and economic betterment. The fact that the majority have migrated underscores the potential impact this has on the village's demographic, social structure and the collective experiences of its residents.

<i>Pacca house</i>	<i>Kaccha house</i>	<i>Mixed pacca and kaccha house</i>	<i>Bungalow</i>	<i>Total</i>
28	00	22	00	50

Table 4.3.6: Distribution of Respondents according to the Types of houses

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.3.6: Distribution of Respondents according to the Types of houses

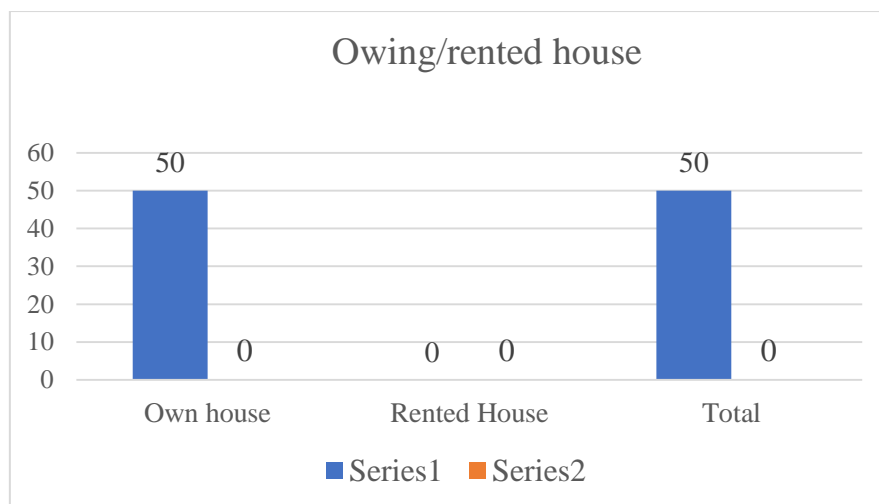
(Source: Data collected through interview, Appendix A, page no.197).

The table and graph clearly shows the types of houses prevalent in Dhuppidara Village. Out of the 50 households surveyed, the majority, comprising 28, live in 'Pacca' houses, which are typically well-built and permanent structures. Additionally, 22 households live in mixed 'Pacca' and 'Kaccha' houses, which combine sturdy and less permanent construction elements. Notably, no households live exclusively in 'Kaccha' houses, which are generally made of less durable materials, or in bungalows. This distribution suggests that the majority of Dhuppidara residents have access to relatively stable and durable housing, with a significant portion living in houses that are fully 'Pacca.' The absence of purely 'Kaccha' houses and bungalows might reflect the economic and environmental conditions of the area, as well as the local preferences or building practices. The prevalence of 'Pacca' and mixed-type houses indicates a certain level of infrastructure development in the village.

Own house	Rented House	Total
50	00	50

Table 4.3.7: Distribution of Respondents according to the Owned/ Rented house

(Source: Data collected through interview, Appendix A, page no.197).



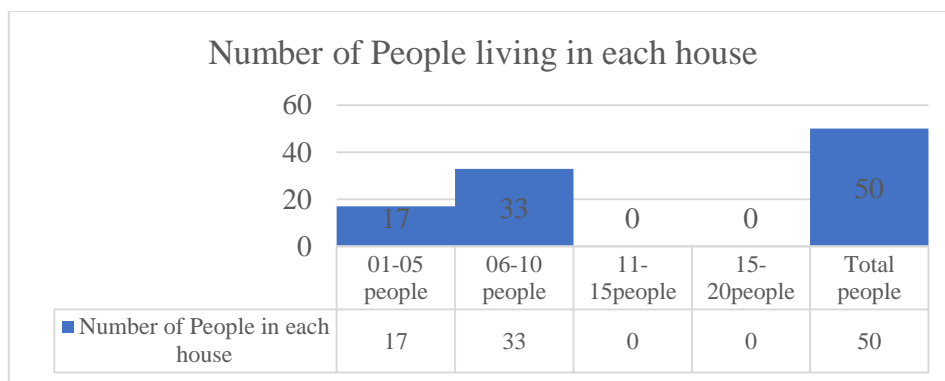
Graph 4.3.7: Distribution of Respondents according to the Owing/rented houses

(Source: Data collected through interview, Appendix A, page no.197).

The above table and graph indicates that all 50 respondents in Dhuppidara Village live in their own houses, with none residing in rented accommodations. This unanimous ownership of houses among the survey participants suggests a high level of housing stability within the community. The absence of rented housing in the sample could imply a strong tradition of property ownership in Dhuppidara, possibly influenced by cultural, economic, or historical factors. This trend of universal homeownership is significant as it reflects the socio-economic dynamics of the village, where owning a home might be a common practice or a community norm.

Serial Number	Number of People living in each house
01-05 people	17
06-10 people	33
11-15 people	00
15-20 people	00
Total people	50

Table 4.3.8: Distribution of Respondents according to the Number of people living in each house ((Source: Data collected through interview, Appendix A, page no.196).

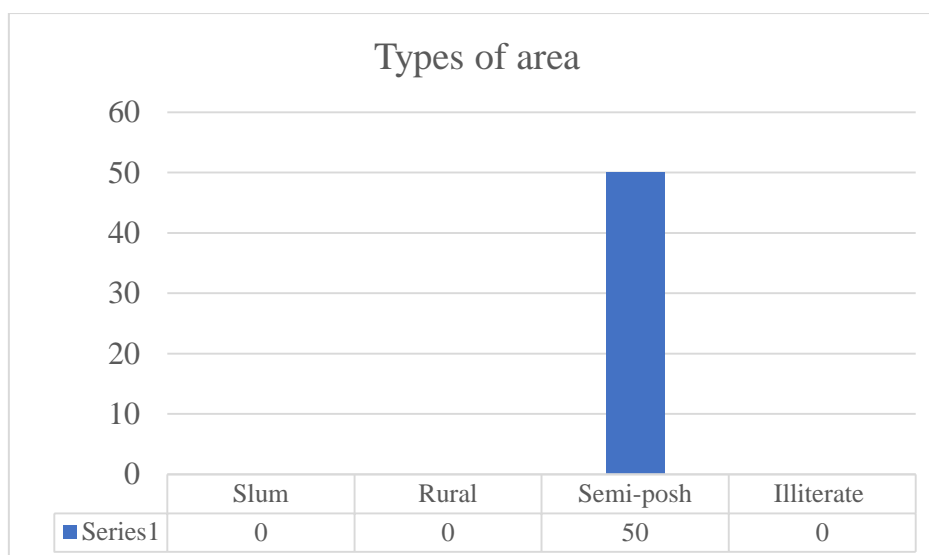


Graph 4.3.8: Distribution of Respondents according to the Number of people living in each house (Source: Data collected through interview, Appendix A, page no.196).

The table and graph presents data on the Number of people living in Dhuppidara Village households. It shows that out of the 50 households surveyed, 17 consist of 1 to 5 people, while a larger proportion, 33 households, have 6 to 10 people. Notably, no households have 11 to 15 or 16 to 20 people. This data indicates that the majority of households in Dhuppidara Village are relatively large, with most having between 6 and 10 residents. The absence of extremely large families (11-20 people) suggests a certain population distribution within households. The prevalence of households with 6 to 10 members could reflect cultural, social, or economic factors that favor larger family units in this community. This trend provides insights into the village's household structure, indicating a tendency towards larger family sizes.

Slum	Rural	Semi-posh	Total
00	00	50	50

Table 4.3.9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).



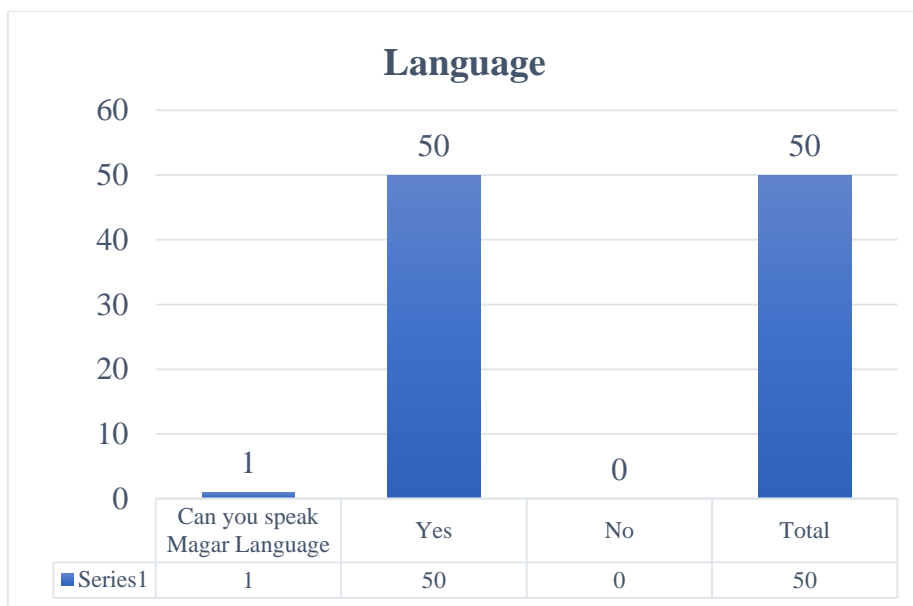
Graph 4.3.9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).

The table and graph indicates the categorization of the living areas for the residents of Dhuppidara Village, which falls under the 'Semi-posh' category. This classification implies that none of the surveyed households falls into the 'Slum' or 'Rural' categories.

This uniform categorization of Dhuppidara Village as 'Semi-posh' suggests a certain level of development and living standards in the area. The term 'semi-posh' typically denotes areas that are not luxurious but still offer a higher quality of living than average, often including well-constructed houses and access to basic amenities. The absence of 'Slum' and 'Rural' areas in the survey data indicates Dhuppidara might have a more uniform and relatively developed housing and infrastructural environment. This reflects positively on the overall socio-economic status of the village.

Can you speak the Magar Language?	Yes	No	Total
01	50	00	50

Table 4.3.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).



Graph 4.3.10: Distribution of Respondents according to the Magar language

(Source: Data collected through interview, Appendix A, page no.201).

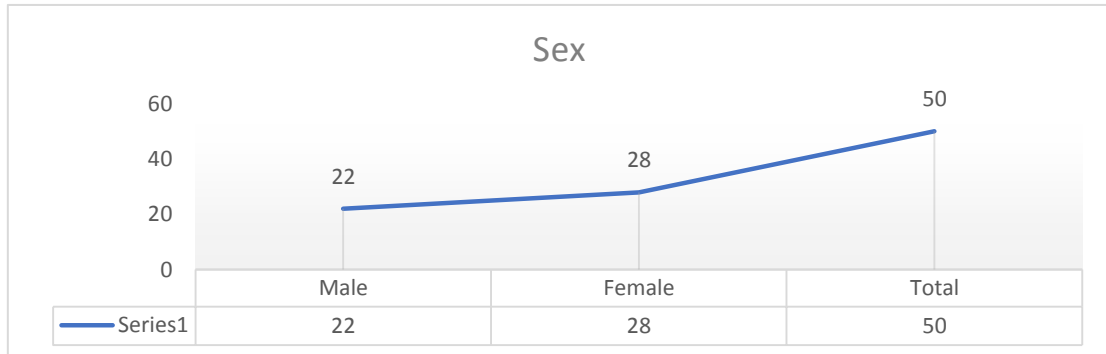
The above table and graph indicates that all 50 respondents from Dhuppidara Village can speak the local Magar language. This unanimous ability to speak Magar among the survey participants suggests a strong presence and preservation of the local language within the community. It indicates that the Magar language is either the dominant or a widely spoken language in Dhuppidara Village, reflecting its importance in the residents' daily lives and cultural identity. This linguistic uniformity could be a significant aspect of the village's cultural heritage and social fabric, highlighting the community's connection to their traditional language.

4.4 Kamling:

Kamling village, located in the Soreng region of the West District in Sikkim, India, presents a unique and vibrant community. Situated 25 kilometers from the sub-locality settlement of Soreng, where the tehsildar office is located, and 30 kilometers from the district headquarters in Gyalshing, Kamling spans a total geographical area of 479.7 hectares. The village has a total population of 1,247 residents, comprising 641 males and 606 females. This demographic breakdown highlights a nearly balanced gender ratio and points to the village's substantial size within the context of the region. Kamling's location and population characteristics suggest a significant community within the West District of Sikkim, likely with its own unique cultural and social dynamics.

Male	Female	Total
22	28	50

Table 4.4: Distribution of Respondents according to the Sex ratio of Kamling village (Source: Data collected through interview, Appendix A, page no.195).

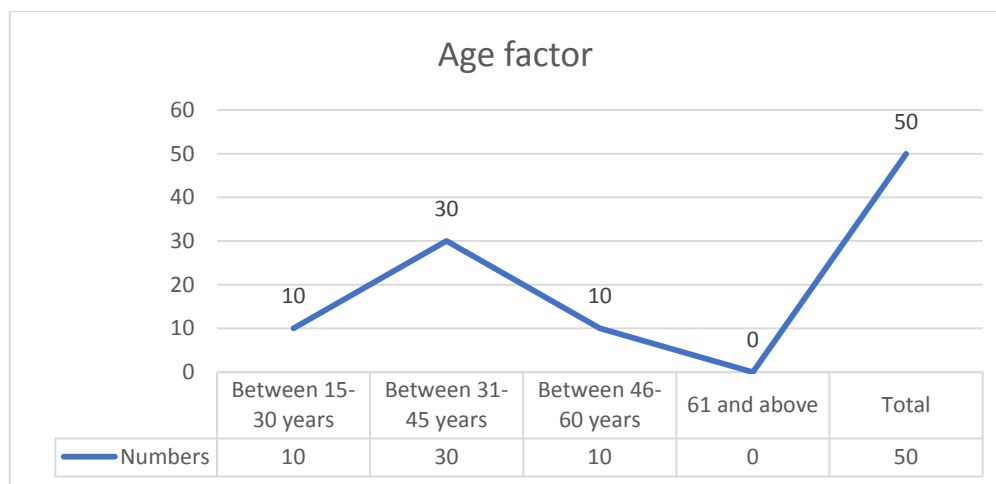


Graph 4.4: Distribution of Respondents according to the sex ratio (Source: Data collected through interview, Appendix A, page no.195).

The above table and graph showing the gender distribution of interview respondents from Kamling Village reveals that out of 50 participants, 28 were female and 22 were male. This indicates a higher participation rate among females in the survey conducted in the village. The predominance of female respondents suggests that the perspectives and insights gathered through these interviews may more closely reflect the views and experiences of women in Kamling Village. This gender distribution is important to consider when interpreting the survey results, as it could influence the overall understanding of the community's dynamics, needs, and concerns.

Age	Numbers
Between 15-30 years	10
Between 31-45 years	30
Between 46-60 years	10
61 and above	00
Total	50

Table 4.4.1: Distribution of Respondents according to the Age factors (Source: Data collected through interview, Appendix A, page no.195).

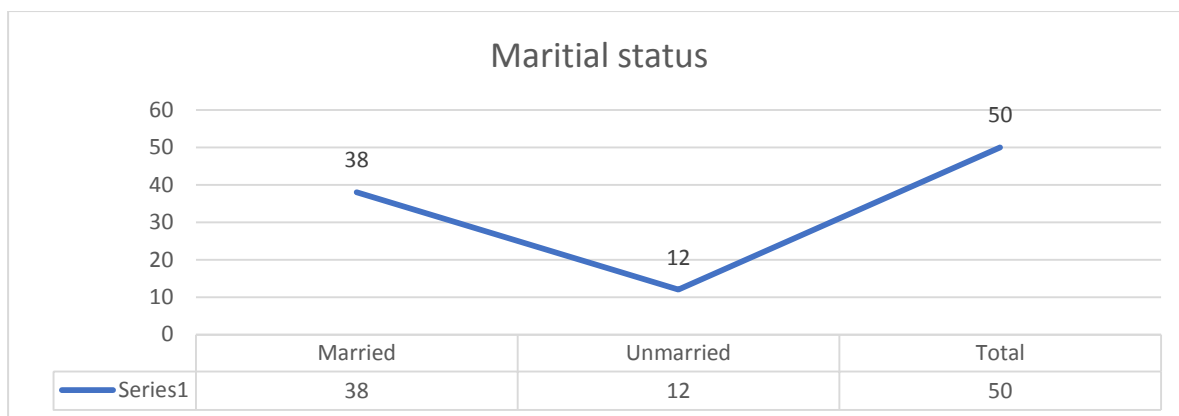


Graph 4.4.1: Distribution of Respondents according to the Age factor (Source: Data collected through interview, Appendix A, page no.195).

The above table and graph reflect that a distinct concentration of respondents in a specific age group. Of the 50 individuals surveyed, 30 are 31-45 years old, making it the most represented group. Additionally, there are ten respondents each in the younger (15-30 years) and older (46-60 years) age brackets, while no respondents are reported to be aged 61 years or above. This demographic pattern highlights that the majority of the survey participants were young adults, specifically in the 31-45 years age group. The absence of respondents in the senior age group (61 years and above) and the lower representation of the youngest (15-30 years) and older middle-aged (46-60 years) groups suggest a particular demographic skew in the survey. This concentration on the younger middle-aged Population can offer insights into the perspectives and issues relevant to this age group in Kamling Village. Still, it also indicates that the survey might not fully capture the viewpoints of the village's older and younger residents.

Married	Unmarried	Total
38	12	50

Table 4.4.2: Distribution of Respondents according to the marital status (Source: Data collected through interview, Appendix A, page no.195).



Graph 4.4.2: Distribution of Respondents according to the marital status

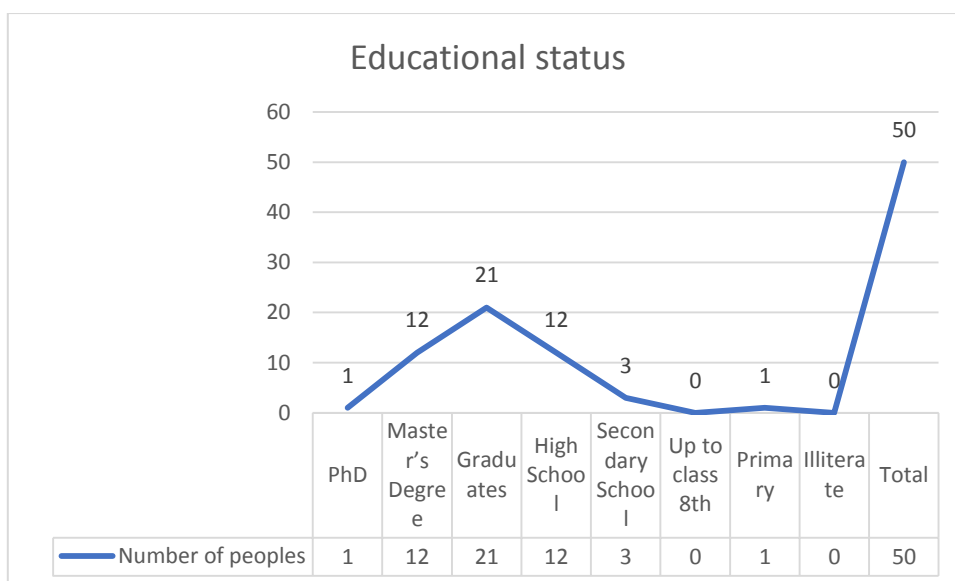
(Source: Data collected through interview, Appendix A, page no.195).

The above data from Kamling Village regarding marital status indicates that among the 50 respondents who participated in the survey, a significant majority, 38 individuals, are married, while 12 are unmarried. This distribution suggests that married individuals were more represented or more accessible for participation in the survey process. The predominance of married respondents in the data collection could have implications on the survey's findings. It might reflect the views, experiences, and concerns of married people in the community more closely. Understanding the perspectives of this demographic is crucial, but it is also important to note that the lower representation of unmarried individuals could mean that the survey may not fully capture the diversity of experiences and opinions present in the broader Population of Kamling Village.

Educational Status	Number of peoples
PhD	01
Master's Degree	12
Graduates	21
High School	12
Secondary School	03
Up to class 8 th	00
Primary	01
Illiterate	00
Total	50

Table 4.4.3: Distribution of Respondents according to educational status (Source:

Data collected through interview, Appendix A, page no.195).



Graph 4.4.3: Distribution of Respondents according to the educational status

(Source: Data collected through interview, Appendix A, page no.195).

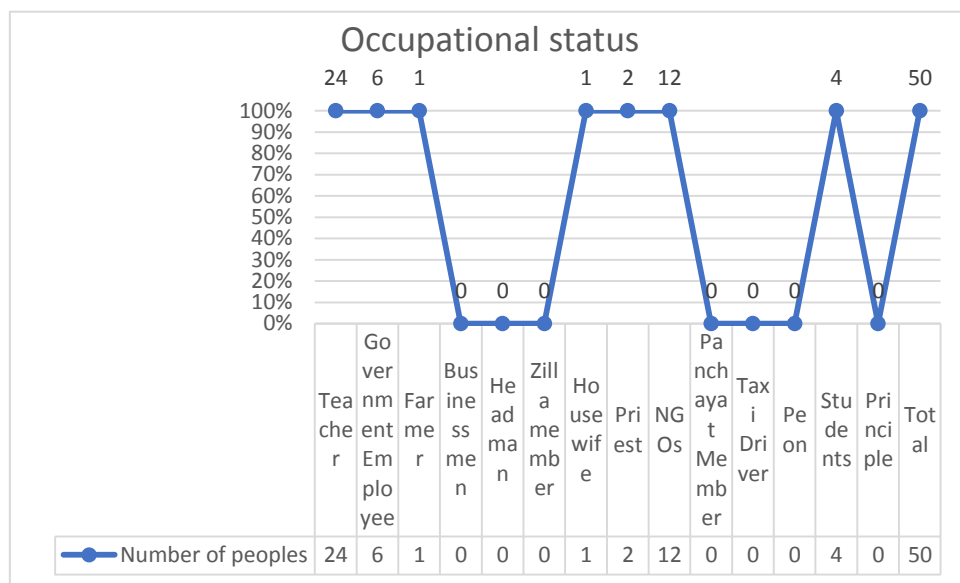
The educational status data from Kamling Village reveals that among the 50 respondents, a significant number are literate, with a notable concentration of graduates. The breakdown is as follows: one respondent has a Ph.D., 12 have Master's degrees, 21 are graduates, 12 have high school education, three have completed secondary school, and one has primary education. This distribution indicates that the majority of respondents are well educated, particularly highlighting the high number of graduates. The absence of illiterate individuals and those with education only up to class 8th suggests that the survey predominantly engaged individuals with a higher level of education. This skew towards literate and more educated individuals could influence the survey's overall findings, likely reflecting the views and experiences of the educated segment of Kamling Village's Population more prominently.

Occupation	Number of peoples
Teacher	24
Government Employee	06
Farmer	01
Businessmen	00
Headman	00
Zilla member	00
House wife	01
Priest	02

NGOs	12
Panchayat Member	00
Taxi Driver	00
Peon	00
Students	04
Principle	00
Total	50

Table 4.4.4.: Distribution of Respondents according to the Occupation status

(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.4.4: Distribution of Respondents according to the Occupation status

(Source: Data collected through interview, Appendix A, page no.195).

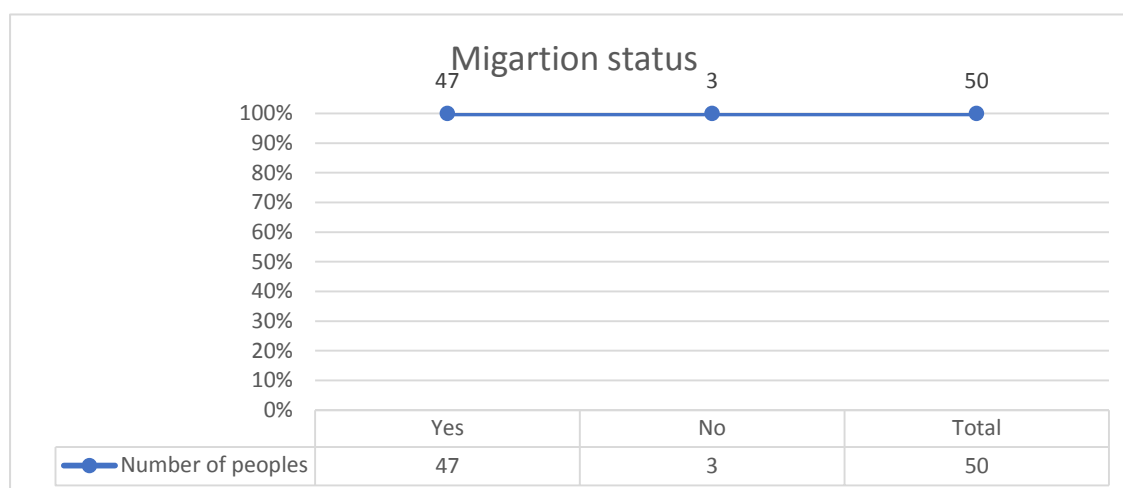
The above table and graph of occupation distribution data from Kamling Village shows a notable skew towards certain professions among the 50 respondents surveyed. Teachers, especially those likely teaching the Magar language, are the most represented group, with 24 individuals. Additionally, employees, 12 individuals associated six government with NGOs, four students, two priests, and one each from the farming and homemaker categories. There are no respondents from the professions of people in business, headmen, Zilla members, Panchayat members, taxi drivers, peons, or principals. This data indicates a significant representation of teachers, particularly those involved in Magar language education, in the survey. The high number of teachers, government employees,

and NGO workers suggests that these professional groups were more accessible or willing to participate in the survey. The absence of respondents from several other occupational categories might reflect the demographic and economic makeup of Kamling Village. The predominance of educators, especially Magar language schoolteachers, in the survey, could influence the survey's findings, possibly reflecting the perspectives and experiences of this particular professional group within the community.

Migration	Yes	No	Total
Number of peoples	47	03	50

Table 4.4.5: Distribution of Respondents according to the Migration status.

(Source: Data collected through interview, Appendix A, page no.196).



Graph 4.4.5: Distribution of Respondents according to the Migration status

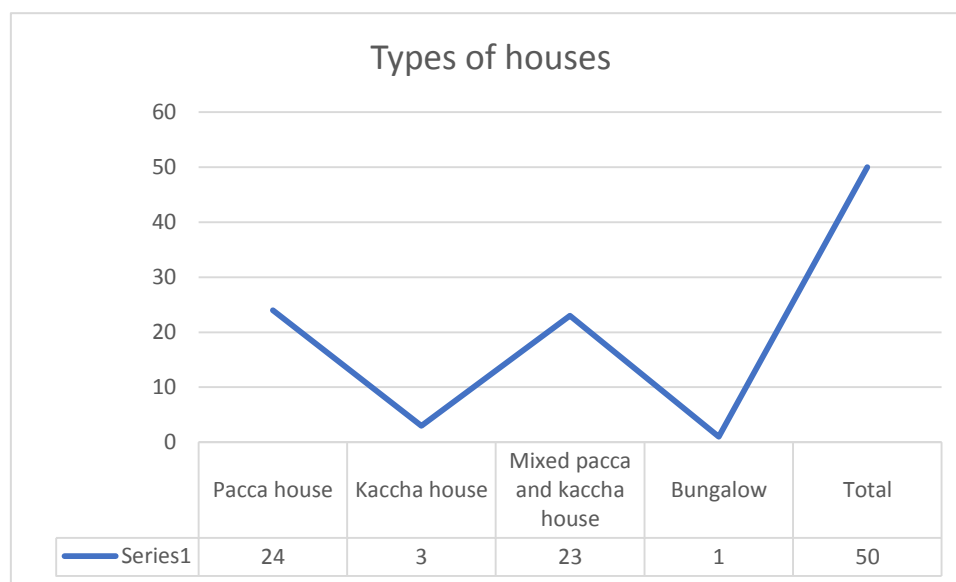
(Source: Data collected through interview, Appendix A, page no.196).

The migration data from Kamling Village shows that out of 50 respondents, a substantial majority of 47 individuals have experienced migration, while only three have not. This significant proportion of migrants indicates that a large segment of Kamling's Population chooses to move, primarily to plain regions, in pursuit of higher education and improved livelihood opportunities. This prevalent migration trend among the villagers suggests a strong inclination toward seeking better educational and economic prospects outside their village. It reflects the community dynamics where migration possibly seen as necessary for personal development and economic betterment. The fact that the overwhelming majority have migrated underscores the potential impact this has on the village's demographic, social structure and the collective experiences of its residents.

Pacca house	Kaccha house	Mixed pacca and kaccha house	Bungalow	Total
24	03	23	01	50

Table 4.4.6: Distribution of Respondents according to the Types of houses

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.4.6: Distribution of Respondents according to the Types of houses

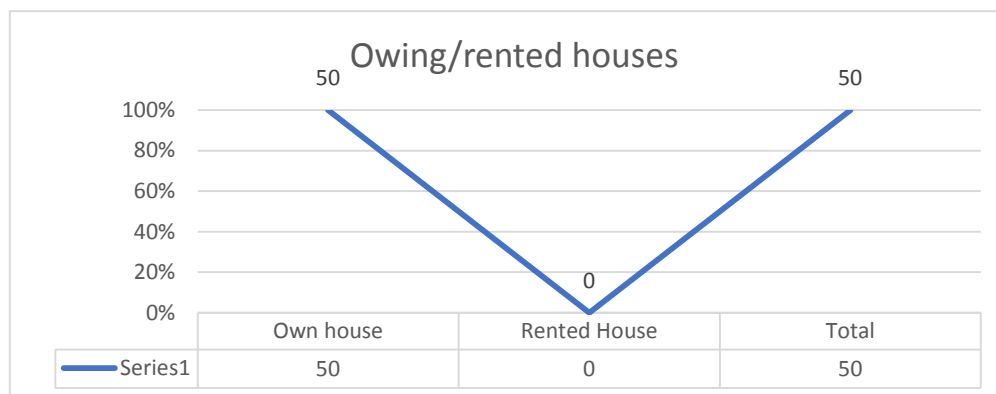
(Source: Data collected through interview, Appendix A, page no.197).

The above table and graph representing the housing data from Kamling Village indicates the types of houses the survey respondents live in. Of 50 households, 24 are 'Pacca' houses, generally permanent and well-built structures. Additionally, there are 23 mixed 'Pacca' and 'Kaccha' houses, combining sturdy and less permanent construction elements, three exclusively 'Kaccha' houses, typically made of less durable materials, and one bungalow. This distribution suggests that the majority of the respondents live in 'Pacca' houses, indicating a prevalence of stable and durable housing in the village. The presence of mixed-type houses and a smaller number of 'Kaccha' houses indicates a range of housing quality and stability among the residents. Including one bungalow might indicate some level of diversity in housing types. Overall, the dominance of 'Pacca' houses reflects a certain level of infrastructure development and living standards in Kamling Village.

Own house	Rented House	Total
50	00	50

Table 4.4.7: Distribution of Respondents according to the Owning/rent house

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.4.7: Distribution of Respondents according to the Owning/rented house.

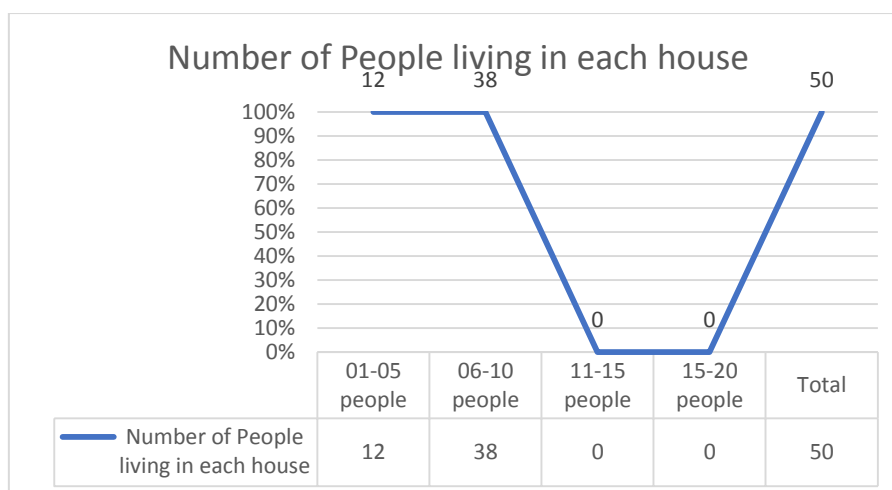
(Source: Data collected through interview, Appendix A, page no.197).

The above table and graph indicates that all 50 respondents from Kamling Village who participated in the survey own their houses, with none living in rented accommodations. This 100% homeownership among the survey participants suggests high housing stability within the community. The absence of rented housing in the sample implies that property ownership is perhaps a common norm or a widely achievable status in Kamling Village. This trend of universal homeownership provides insights into the village's socio-economic status and living conditions, indicating a significant level of stability and permanence in the residents' living arrangements.

Serial Number	Number of People living in each house
01-05 people	12
06-10 people	38
11-15 people	00
15-20 people	00
Total	50

Table 4.4.8: Distribution of Respondents according to the Number of people living in each house (Source: Data collected through interview, Appendix A, page

no.196).

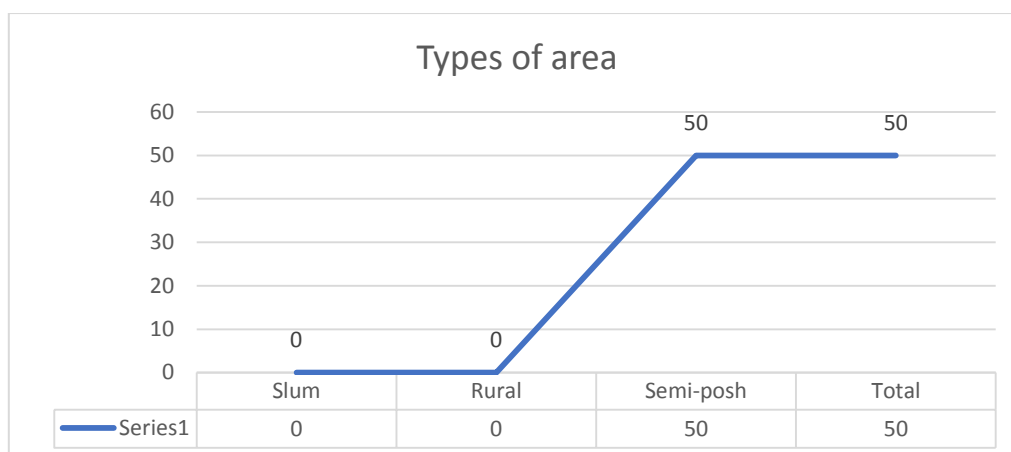


Graph 4.4.8: Distribution of Respondents according to the Number of people living in each house (*Source:* Data collected through interview, Appendix A, page no.196).

The above table and graph showing the number of people living in each household in Kamling Village indicates a clear preference for larger household sizes. Of the 50 households surveyed, 38 comprise 6 to 10 people, the most represented group. Additionally, there are 12 households with 1 to 5 people, while there are no households with 11 to 15 or 16 to 20 people. This data suggests that the majority of households in Kamling Village are relatively large, typically comprising 6 to 10 members. The absence of very large families (11-20 people) and smaller households with fewer than six members indicate a community tendency towards moderately large family units. This trend can provide insights into the social and cultural norms of the village, including aspects of family structure and living arrangements. The predominance of households with 6 to 10 members is a significant characteristic of Kamling Village's demographic profile.

Slum	Rural	Semi-posh	Total
00	00	50	50

Table 4.4.9: Distribution of Respondents according to the Types of area (*Source:* Data collected through interview, Appendix A, page no.197).

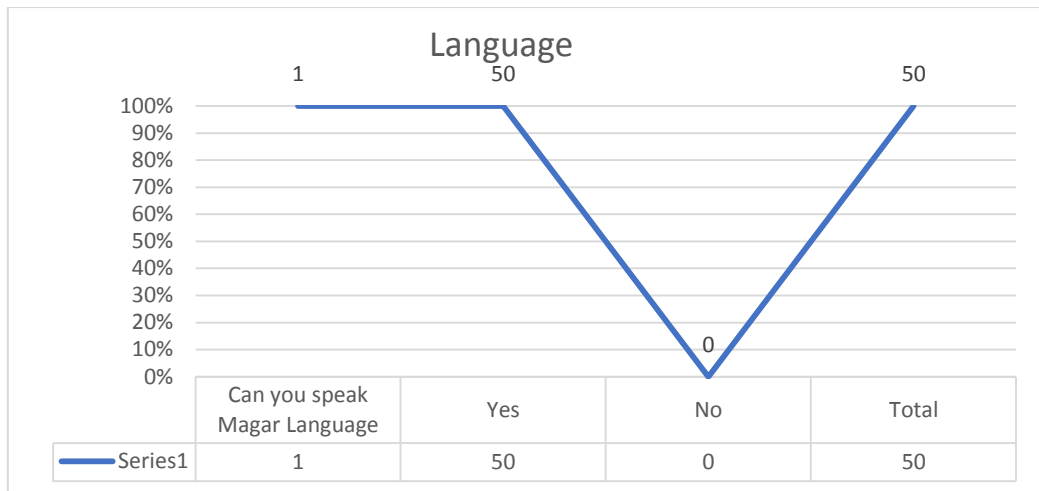


Graph 4.4.9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).

The above table and graph categorizes all 50 surveyed households in Kamling Village as 'Semi-posh,' with no households falling into the 'Slum' or 'Rural' categories. This uniform classification of the entire sample as 'Semi-posh' suggests a certain level of development and standard of living in the village. The term 'semi-posh' generally refers to areas that are better than average in terms of infrastructure and living conditions, but not luxurious. The absence of households classified as 'Slum' or 'Rural' indicates that Kamling Village might have a more homogenous and relatively developed environment with access to basic amenities and infrastructure. This reflects positively on the socio-economic conditions of the village, suggesting that the residents enjoy a relatively higher quality of life compared to typical rural or underdeveloped areas.

Can you speak	Yes	No	Total
Magar Language?			
01	50	00	50

Table 4.4.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).



Graph 4.4.10: Distribution of Respondents according to the language (Source: Data collected through interview, Appendix A, page no.201).

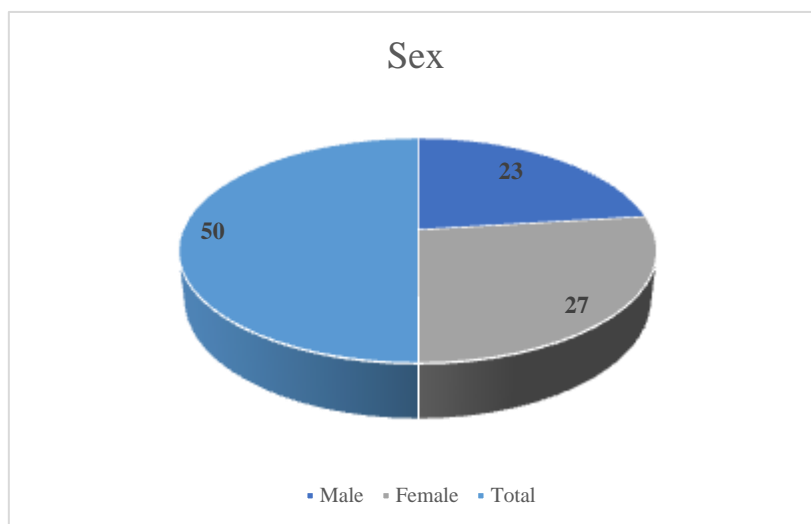
The above table and graph indicates that all 50 respondents from Kamling Village can speak the local Magar language. This unanimous proficiency in Magar among the survey participants suggests that language is integral to the community's daily life and cultural identity. The ability of the entire sample to speak Magar indicates its strong presence and preservation within Kamling Village, reflecting the importance of this language in maintaining the community's cultural heritage. This linguistic uniformity is a significant village characteristic, displaying the residents' connection to and retention of their traditional language.

4.5 Mabong:

Mabong village, situated in the Soreng area of the West District in Sikkim, India, presents a distinctive community profile within the region. It is located 24 kilometers away from the sub-district headquarters in Soreng, where the tehsildar office is, and 32 kilometers from the district headquarters in Gyalshing. Covering a geographical area of 334.98 hectares, Mabong offers a glimpse into the rural landscape of Sikkim. The village has a total population of 1,094, with a balanced gender distribution: 559 males and 535 females. This demographic data indicates a modestly sized village community with a near-equal representation of male and female residents. The geographical and demographic details of Mabong suggest it is a significant settlement in the West District of Sikkim, likely with its own unique cultural, social, and economic dynamics.

Male	Female	Total
23	27	50

Table 4.5: Distribution of Respondents according to the Sex ratio of Mabong village (Source: Data collected through interview, Appendix A, page no.195).

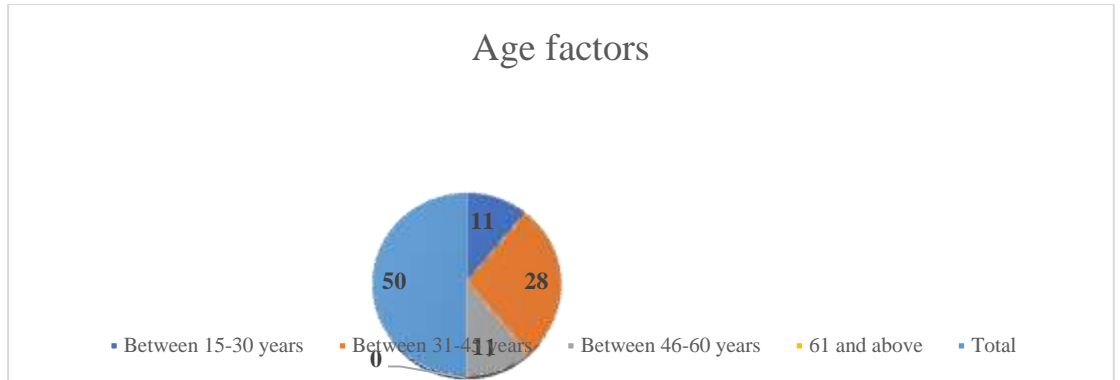


Graph 4.5: Distribution of Respondents according to the Sex ratio (Source: Data collected through interview, Appendix A, page no.195).

The above table and graph represent the Mabong Village regarding the gender distribution of interview respondents reveals that out of 50 participants, a majority of, 27 were female, while 23 were male. This indicates a higher participation rate among females in the survey conducted in the village. The predominance of female respondents suggests that the perspectives and insights gathered through these interviews may more closely reflect the views and experiences of women in Mabong Village. This gender distribution is important to consider when interpreting the survey results, as it could influence the overall understanding of the community's dynamics, needs, and concerns.

Age	Numbers
Between 15-30 years	11
Between 31-45 years	28
Between 46-60 years	11
61 and above	00
Total	50

Table 4.5.1: Distribution of Respondents according to the Age factors (Source: Data collected through interview, Appendix A, page no.195).

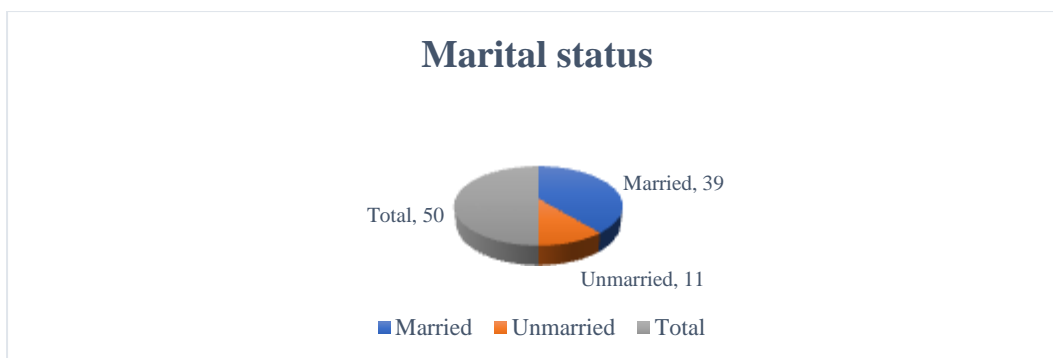


Graph 4.5.1: Distribution of Respondents according to the Age factor (Source: Data collected through interview, Appendix A, page no.195).

The age distribution data from Mabong Village shows a clear concentration of respondents in the 31-45 years age group. Of the 50 individuals surveyed, 28 are within this age range, making it the most represented demographic. Additionally, there are 11 respondents each in the younger (15-30 years) and older (46-60 years) age brackets, while no respondents are reported to be aged 61 years or above. This demographic pattern indicates that the majority of the survey participants were young adults, specifically in the 31-45 years age group. The absence of respondents in the senior age group (61 years and above) and the lower representation of the youngest (15-30 years) and older middle-aged (46-60 years) groups suggest a particular demographic skew in the survey. This concentration on the younger middle-aged Population can offer insights into the perspectives and issues relevant to this age group in Mabong Village, but it also indicates that the survey might not fully capture the viewpoints of the village's older and younger residents.

Married	Unmarried	Total
39	11	50

Table 4.5.2: Distribution of Respondents according to marital status (Source: Data collected through interview, Appendix A, page no.195).



Graph 4.5.2: Distribution of Respondents according to the marital status

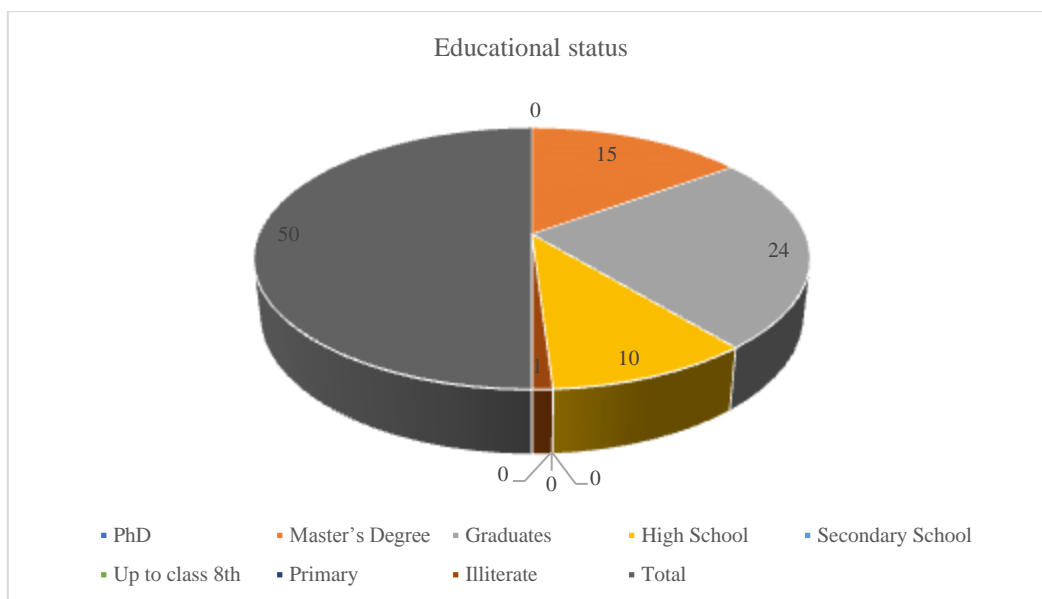
(Source: Data collected through interview, Appendix A, page no.195).

The data from Mabong Village regarding marital status shows that out of 50 respondents who participated in the survey, a significant majority, 39 individuals, are married, while 11 are unmarried. This distribution indicates that married individuals were more represented or more accessible for participation in the survey process. The predominance of married respondents in the data collection could have implications on the survey's findings. It might reflect the views, experiences, and concerns of married people in the community more closely. Understanding the perspectives of this demographic is crucial, but it's also important to note that the lower representation of unmarried individuals could mean that the survey may not fully capture the diversity of experiences and opinions present in the broader Population of Mabong Village.

Educational Status	Number of peoples
PhD	00
Master's Degree	15
Graduates	24
High School	10
Secondary School	00
Up to class 8 th	00
Primary	00
Illiterate	01
Total	50

Table 4.5.3: Distribution of Respondents according to the educational status

(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.5.3: Distribution of Respondents according to educational status

(Source: Data collected through interview, Appendix A, page no.195).

The educational status data from Mabong Village shows that among the 50 respondents, there is a notable emphasis on higher education. The breakdown is as follows: 15 respondents have Master's degrees, 24 are graduates, ten have completed high school, and there is one illiterate individual. There are no respondents with PhD, secondary school education levels, up to class 8th, or primary.

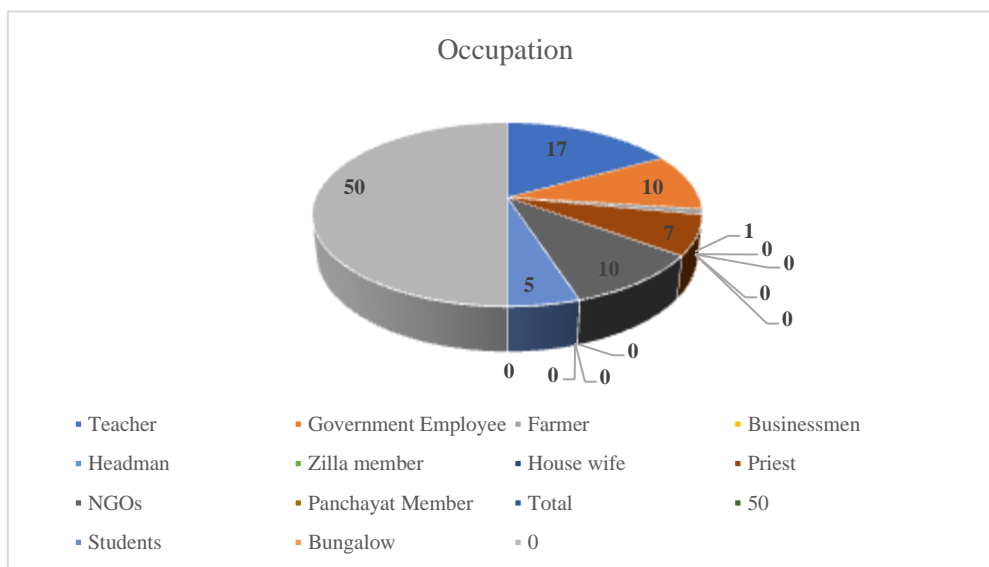
This distribution indicates that the majority of respondents are well educated, with the largest group being graduates. The presence of a significant number of individuals with Master's degrees further highlights the prevalence of higher education in the village. The absence of individuals with only primary, secondary or class eighth education levels suggests a particular skew in the survey toward more educated individuals. The fact that there is only one illiterate respondent also points to a high literacy rate among the survey participants. This trend suggests that the views and experiences captured in the survey are predominantly those of the educated segment of Mabong Village's Population.

Occupation	Number of peoples
Teacher	17
Government Employee	10
Farmer	01

Businessmen	00
Headman	00
Zilla member	00
House wife	00
Priest	07
NGOs	10
Panchayat Member	00
Taxi Driver	00
Peon	00
Students	05
Principle	00
Total	50

Table 4.5.4: Distribution of Respondents according to occupational status

(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.5.4: Distribution of Respondents according to the Occupation (Source:

Data collected through interview, Appendix A, page no.195).

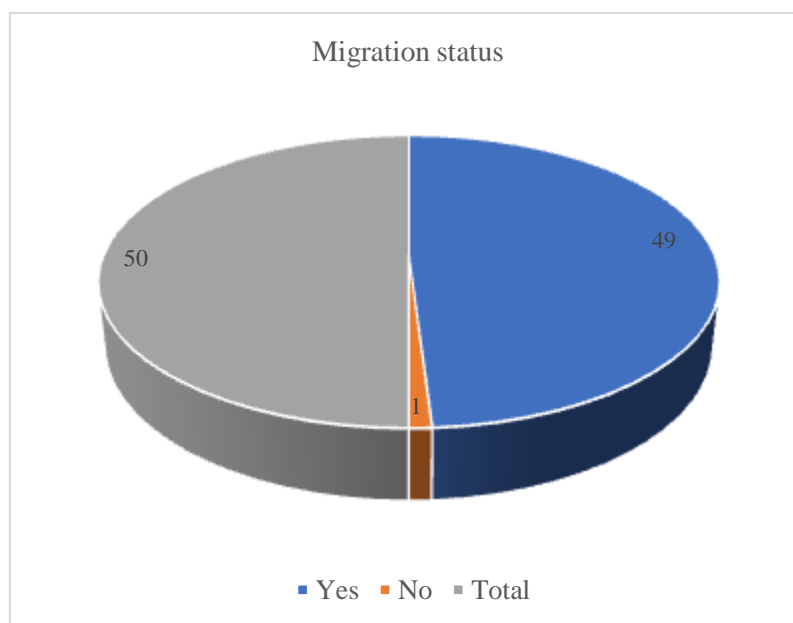
The occupation distribution data from Mabong Village reveals a significant representation of certain professions among the 50 respondents surveyed. Teachers, notably those likely involved in teaching the Magar language, are the most represented group, with 17 individuals. Additionally, there are ten government employees, ten individuals associated with NGOs, seven priests, five students, and one farmer. No respondents listed as businesspersons, headmen, Zilla members,

homemakers, Panchayat members, taxi drivers, peons, or principals. This data indicates a strong representation of teachers in the survey, particularly those teaching the Magar language. Government employees and NGO workers also suggest a noticeable participation from these sectors. The absence of respondents from several other occupational categories might reflect the demographic and economic makeup of Mabong Village. The predominance of educators, especially those involved in teaching the Magar language, in the survey, could influence the survey's findings, likely reflecting the perspectives and experiences of this particular professional group within the community.

Migration	Yes	No	Total
Number of peoples	49	01	50

Table 4.5.5: Distribution of Respondents according to the Migration status

(Source: Data collected through interview, Appendix A, page no.196).



Graph 4.5.5: Distribution of Respondents according to the Migration status

(Source: Data collected through interview, Appendix A, page no.196).

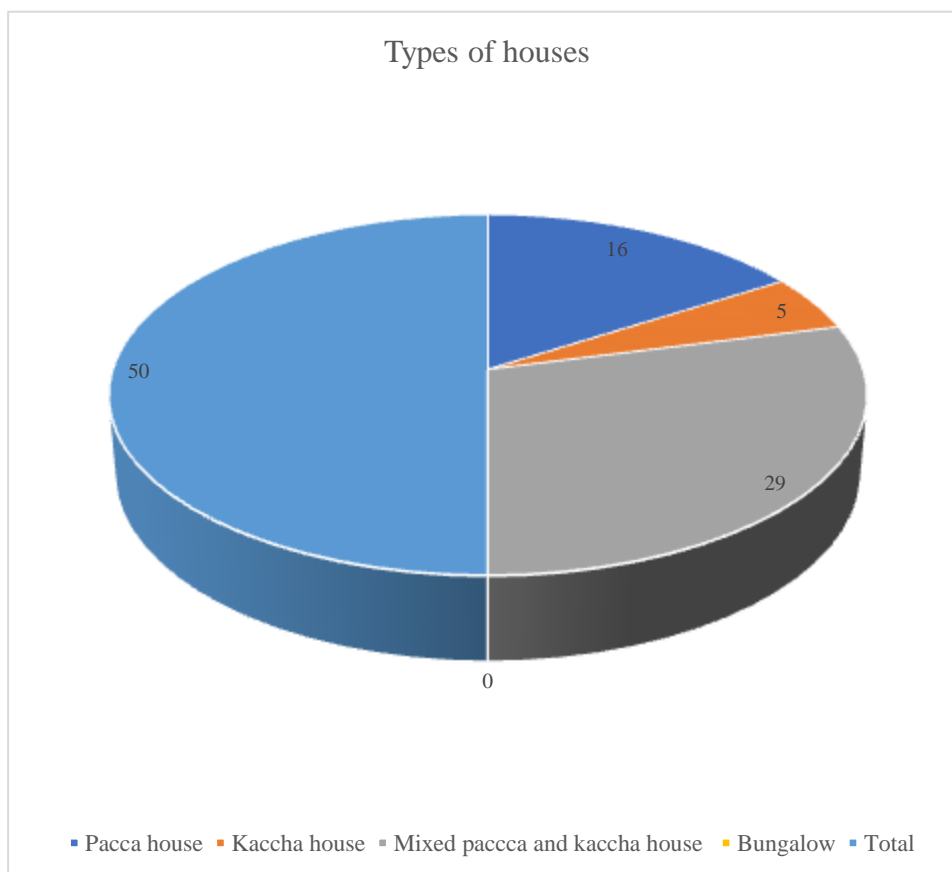
The migration data from Mabong Village shows that out of 50 respondents, a significant majority, 49 individuals, have experienced migration, while only one has not. This overwhelming proportion of migrants indicates that a large segment of Mabong's Population chooses to move, primarily to plain regions, in pursuit of higher education and improved livelihood opportunities. This prevalent migration trend

among the villagers suggests a strong inclination toward seeking better educational and economic prospects outside their village. It reflects the community dynamics where migration possibly seen as necessary for personal development and economic betterment. The fact that nearly all respondents have migrated underscores the potential impact this has on the village's demographic, social structure, and the collective experiences of its residents, indicating a significant movement towards urban areas or regions with more opportunities.

Pacca house	Kaccha house	Mixed pacca and kaccha house	Bungalow	Total
16	05	29	00	50

Table 4.5.6: Distribution of Respondents according to the Types of houses

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.5.6: Distribution of Respondents according to the Types of Houses

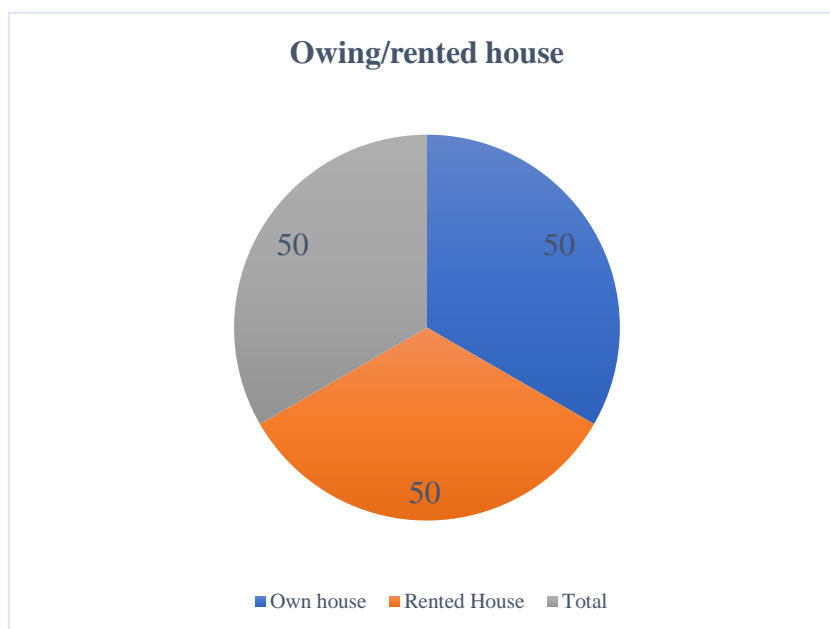
(Source: Data collected through interview, Appendix A, page no.197).

The above table and graph of housing data from Mabong Village indicates a varied distribution of house types among the 50 respondents. According to the data, 16

households live in 'Pacca' houses, which are typically well-constructed and permanent structures. Additionally, 29 households reside in mixed 'Pacca' and 'Kaccha' houses, which combine sturdy and less permanent construction elements, and five households live in exclusively 'Kaccha' houses, generally made of less durable materials. No households are living in bungalows. This distribution suggests that the most common type of housing among the respondents is the mixed 'Pacca' and 'Kaccha' house, indicating a combination of stability and flexibility in housing construction. The presence of 'Pacca' and 'Kaccha' houses points to a range of housing quality and stability among the residents. The fact that a significant number of households live in mixed-type houses reflects a certain level of infrastructure development and living standards in Mabong Village, with a blend of traditional and more durable housing styles.

Own house	Rented House	Total
50	00	50

Table 4.5.7: Distribution of Respondents according to the Owning/rented house
 (Source: Data collected through interview, Appendix A, page no.197).



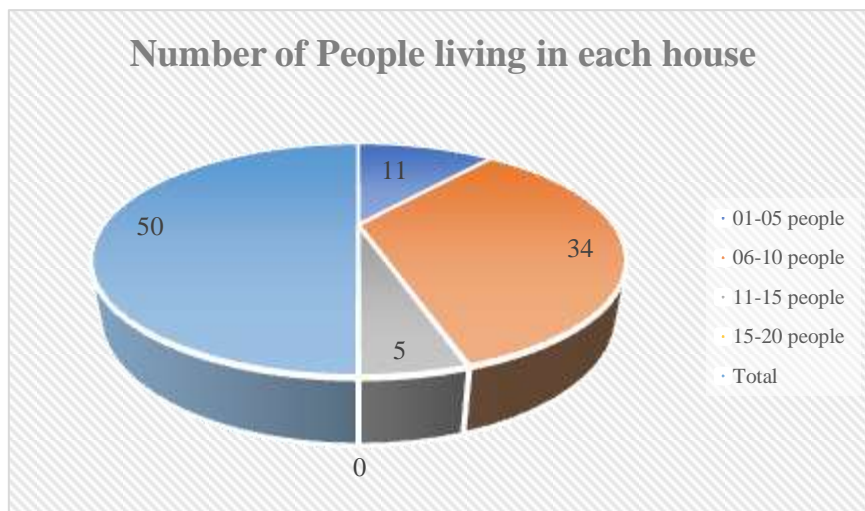
Graph 4.5.7: Distribution of Respondents according to the Owning/rented house
 (Source: Data collected through interview, Appendix A, page no.197).

The above table and graph indicates that all 50 respondents from Mabong Village who participated in the survey own their houses, with none living in

rented accommodations. This 100% homeownership among the survey participants suggests high housing stability within the community. The absence of rented housing in the sample implies that property ownership is perhaps a common norm or a widely achievable status in Mabong Village. This trend of universal homeownership provides insights into the village's socio-economic status and living conditions, indicating a significant level of stability and permanence in the residents' living arrangements.

Serial Number	Number of People living in each house
01-05 people	11
06-10 people	34
11-15 people	05
15-20 people	00
Total	50

Table 4.5.8: Distribution of Respondents according to the Number of people living in each house (*Source: Data collected through interview, Appendix A, page no.196*).

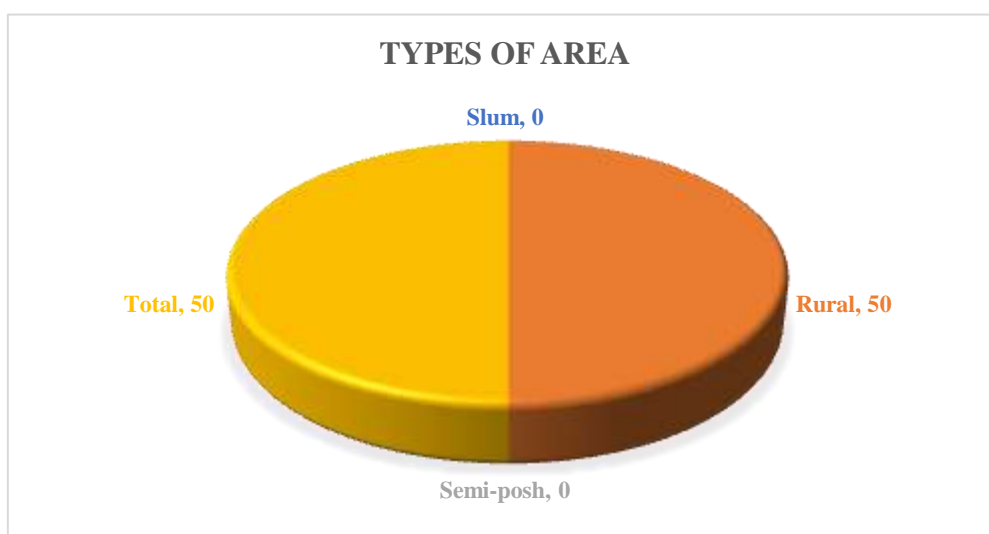


Graph 4.5.8: Distribution of Respondents according to the Number of people living in each house (*Source: Data collected through interview, Appendix A, page no.196*).

The above table and graph represent the number of people living in each household in Mabong Village indicates a preference for larger household sizes. Of the 50 households surveyed, 34 consist of 6 to 10 people, making it the most represented group. There are 11 households with 1 to 5 people and 5 households with 11 to 15 people. There are no households with 15 to 20 people. This data suggests that the majority of households in Mabong Village are relatively large, typically comprising 6 to 10 members. Some households with even larger family sizes (11 to 15 people) indicate a range of family structures and sizes within the community. The absence of very large families (15-20 people) and the smaller number of households with fewer than six members suggest a community tendency towards moderately large family units. This demographic pattern is an important characteristic of Mabong Village's composition, reflecting the social and familial dynamics within the community.

Slum	Rural	Semi-posh	Total
00	50	00	50

Table 4.5.9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).



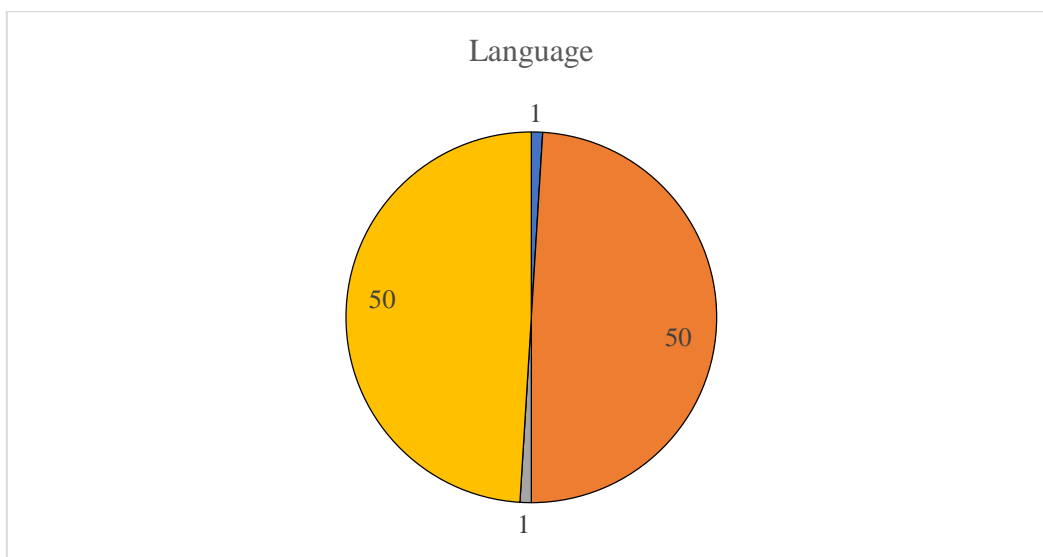
Graph 4.5. 9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).

The data categorizes all 50 surveyed households in Mabong Village as 'Rural', with none falling into the 'Slum' or 'Semi-posh' categories. This uniform classification as 'Rural' suggests that Mabong Village maintains a traditional rural character, likely characterized by its agricultural and natural surroundings. The

term 'Rural' typically refers to areas with a lower population density and a focus on agricultural or natural activities. The absence of households categorized as 'Slum' or 'Semi-posh' indicates that Mabong Village is predominantly rural in nature, maintaining its rural lifestyle and traditional practices. This classification provides insights into the village's socio-economic and cultural context, emphasizing its rural identity.

Can you speak Magar Language	Yes	No	Total
01	49	01	50

Table 4.5.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).



Graph 4.5.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).

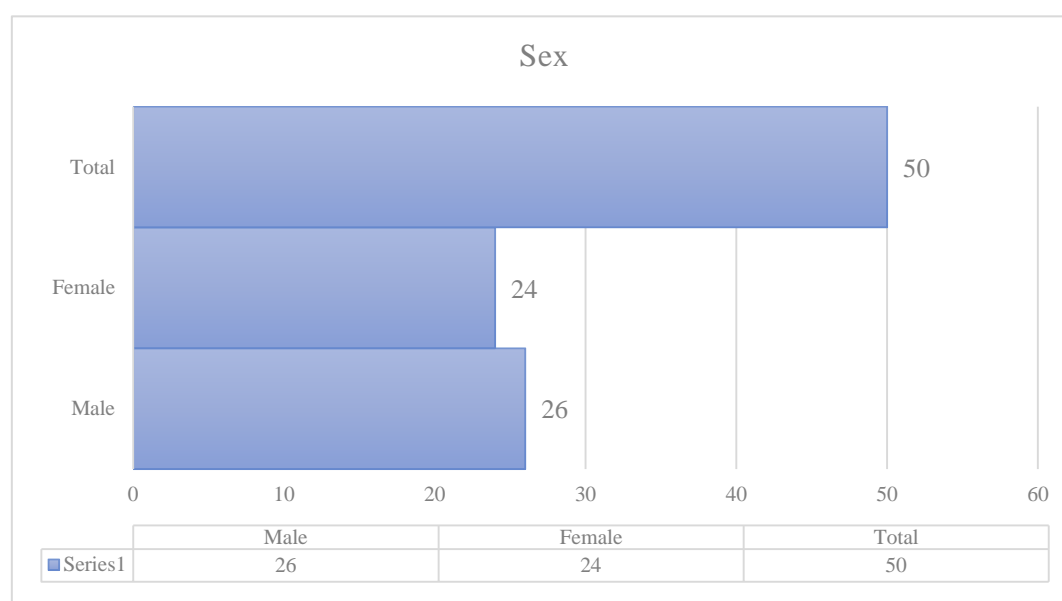
The above table and graph indicates that 49 out of 50 respondents from Mabong Village can speak the local Magar language, while only one respondent cannot. This data confirms that the vast majority of the survey participants are proficient in the Magar language, which is a testament to the preservation and importance of the local language within the community. The ability of the residents to speak Magar reflects their cultural identity and their connection to the linguistic heritage of Mabong Village.

4.6 Suldung:

Suldung Village, located in the Soreng area of the West District in Sikkim, India, presents a unique community profile within the region. It is located 32 kilometers away from the sub-district headquarters in Soreng, where the tehsildar office is located, and 30 kilometers from the district headquarters in Gyalshing. Covering a geographical area of 245.53 hectares, Suldung Village offers insights into the rural landscape of Sikkim. The village has a total population of 754 people, with a balanced gender distribution: 378 males and 376 females. This demographic data suggests that Suldung Village is a relatively small and gender-balanced community with its own unique cultural, social, and economic dynamics within the larger West District region of Sikkim.

Male	Female	Total
26	24	50

Table 4.6: Distribution of Respondents according to the Sex ratio of Suldung village (Source: Data collected through interview, Appendix A, page no.195).



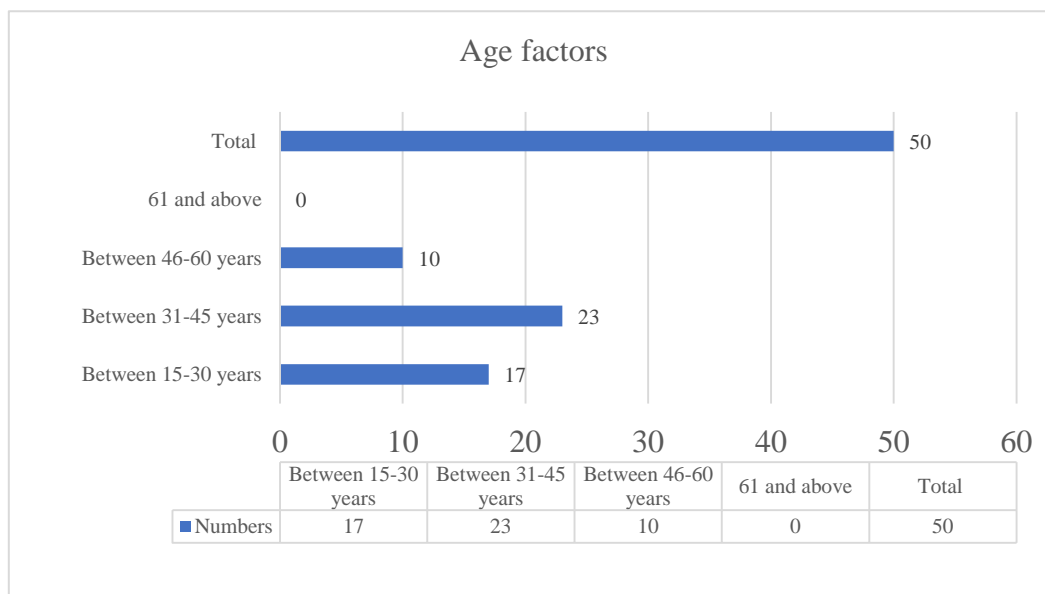
Graph 4.6: Distribution of Respondents according to the Sex ratio (Source: Data collected through interview, Appendix A, page no.195).

The data from Suldung Village regarding the gender distribution of interview respondents reveals that out of 50 participants, a slight majority of 26 were male, while 24 were female. This indicates a higher participation rate among males in the survey conducted in the village. The predominance of male respondents

suggests that the perspectives and insights gathered through these interviews may more closely reflect the views and experiences of men in Suldung Village. This gender distribution is important to consider when interpreting the survey results, as it could influence the overall understanding of the community's dynamics, needs, and concerns.

Age	Numbers
Between 15-30 years	17
Between 31-45 years	23
Between 46-60 years	10
61 and above	00
Total	50

Table 4.6.1: Distribution of Respondents according to the Age factors (Source: Data collected through interview, Appendix A, page no.195).



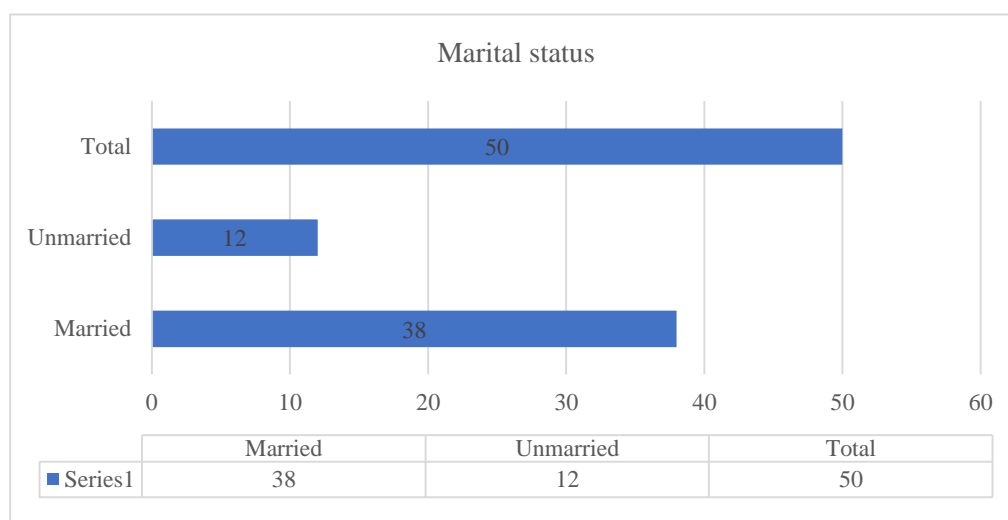
Graph 4.6.1: Distribution of Respondents according to the Age factor (Source: Data collected through interview, Appendix A, page no.195).

The above table and graph of the age distribution data from Suldung Village shows that the majority of respondents, out of 50 individuals surveyed fall within the age group of 31-45 years, with 23 individuals in this category. Those between 15-30 years, with 17 individuals, follow this age group and there are ten respondents between 46-60 years. There are no respondents aged 61 and above. This demographic pattern indicates that the most represented age group among the survey participants is

31-45 years old, suggesting that individuals in this age range were more accessible or willing to participate in the survey. The absence of respondents aged 61 and above and the relatively lower representation of younger respondents (15-30 years) and older middle-aged respondents (46-60 years) highlight a particular demographic skew in the survey towards individuals in their prime working and middle-aged years (31-45 years). This age distribution provides insights into the age composition of Suldung Village's Population and the age group most actively engaged in the survey.

Married	Unmarried	Total
38	12	50

Table 4.6.2: Distribution of Respondents according to marital status (Source: Data collected through interview, Appendix A, page no.195).



Graph 4.6.2: Distribution of Respondents according to marital status (Source: Data collected through interview, Appendix A, page no.195).

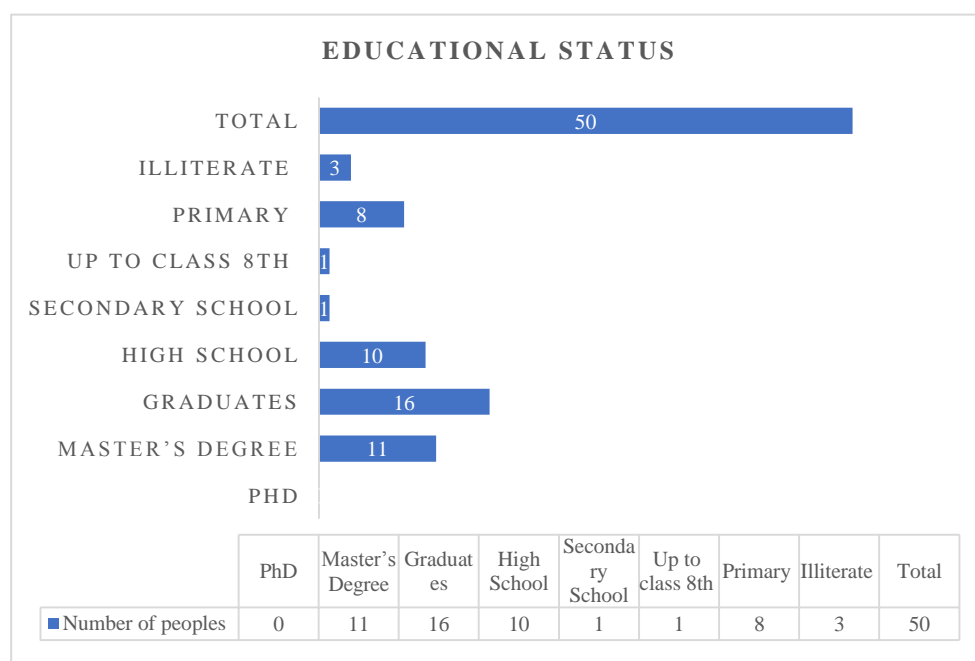
The above data from Suldung Village regarding marital status shows that out of 50 respondents who participated in the survey, a significant majority, 38 individuals, are married, while 12 are unmarried. This distribution indicates that married individuals were more represented or more accessible for participation in the survey process. The predominance of married respondents in the data collection could have implications for the survey's findings. It might reflect the views, experiences, and concerns of married people in the community more closely. Understanding the perspectives of this demographic is crucial, but it is also important to note that the lower representation of unmarried individuals could mean that the survey may not fully capture the diversity of experiences and

opinions present in the broader Population of Suldung Village.

Educational Status	Number of peoples
PhD	00
Master's Degree	11
Graduates	16
High School	10
Secondary School	01
Up to class 8 th	01
Primary	08
Illiterate	03
Total	50

Table 4.6.3: Distribution of Respondents according to the educational status

(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.6.3: Distribution of Respondents according to the educational status

(Source: Data collected through interview, Appendix A, page no.195).

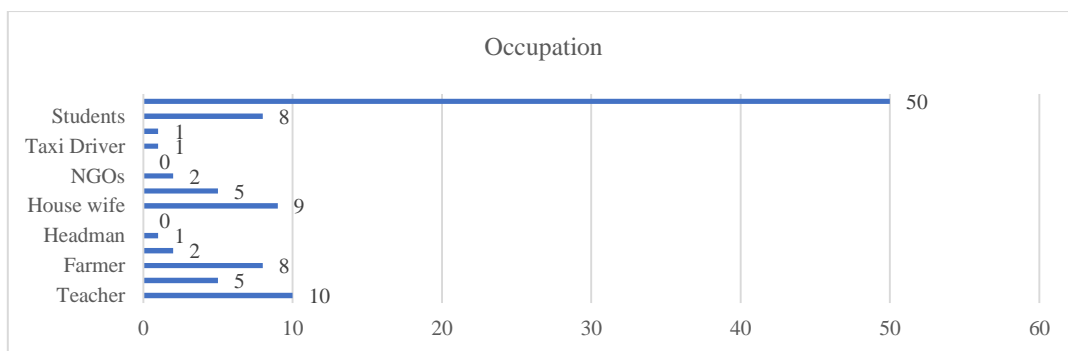
The educational status data from Suldung Village shows that among the 50 respondents, there is a range of educational backgrounds. The distribution is as follows: 11 respondents have Master's degrees, 16 are graduates, 10 have completed high school, 1 has a secondary school education, one has up to class 8th education, 8

have primary education, and three are illiterate. There are no respondents with a PhD. This distribution indicates that a significant portion of the respondents is educated, with the largest group being graduates, followed by those with Master's degrees. Individuals with high school and lower-level education reflect a diversity of educational backgrounds within the community. The presence of a few illiterate respondents also highlights the need for educational support and access to literacy programs in the village. Overall, the data suggests a range of educational experiences and levels among the surveyed Population, with a notable emphasis on higher education.

Occupation	Number of peoples
Teacher	10
Government Employee	05
Farmer	08
Businessmen	02
Headman	01
Zilla member	00
House wife	09
Priest	05
NGOs	02
Panchayat Member	00
Taxi Driver	01
Peon	01
Students	08
Total	50

Table 4.6.4: Distribution of Respondents according to the Occupational status

(Source: Data collected through interview, Appendix A, page no.195).



Graph 4.6.4: Distribution of Respondents according to the occupational status

(Source: Data collected through interview, Appendix A, page no.195).

The above table and graph shows that among these occupations, teachers, including those likely involved in teaching the Magar language, are the most represented group, with ten individuals. Additionally, eight students, nine homemakers, eight farmers, and five individuals work as priests. Other occupations, such as government employees, businesspersons, NGO workers, taxi drivers, headmen, and peons, have smaller representations, and there are no Zilla members or Panchayat members among the respondents. This data suggests a diverse range of occupations within the community, with a notable presence of teachers, students, homemakers, and farmers. The presence of teachers, including those teaching the Magar language, highlights the importance of education and language preservation within the community. The variety of occupations also reflects the multifaceted nature of livelihoods and roles within Suldung Village.

Migration	Yes	No	Total
Number of peoples	50	00	50

Table 4.6.5: Distribution of Respondents according to the Migration status

(Source: Data collected through interview, Appendix A, page no.196).



Graph 4.6.5: Distribution of Respondents according to the Migration status

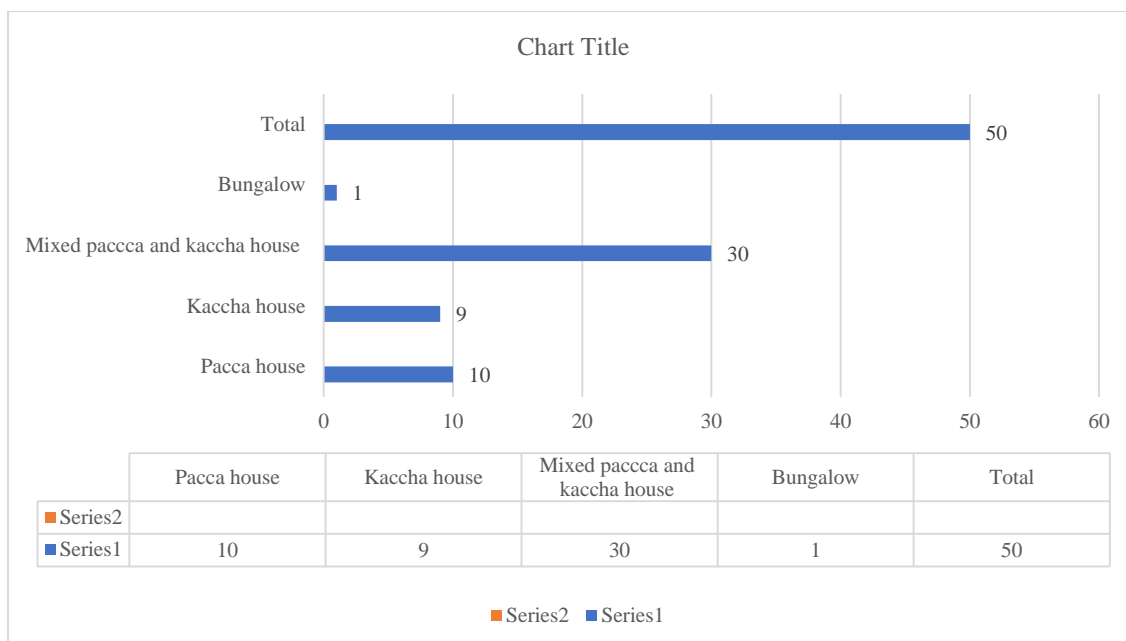
(Source: Data collected through interview, Appendix A, page no.196).

The above migration data from Suldung Village is quite interesting as it indicates that all 50 respondents surveyed have experienced migration, with none reporting that they have not migrated. This data reflects a universal migration trend within the community, with every respondent moving to the plain region for higher education and better livelihood opportunities. The fact that all respondents have migrated suggests that migration is a common and almost inevitable aspect of life for the residents of Suldung Village. It underscores the importance of seeking higher education and improved economic prospects in the plain regions as a significant driver of migration within the community. This trend of universal migration highlights the impact of education and economic factors on the residents' decision to leave their village temporarily for better opportunities elsewhere.

<i>Pacca house</i>	<i>Kaccha house</i>	<i>Mixed <i>pacca</i> and <i>kaccha</i> house</i>	<i>Bungalow</i>	<i>Total</i>
10	09	30	01	50

Table 4.6.6: Distribution of Respondents according to the Types of houses

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.6.6: Distribution of Respondents according to the Types of Houses

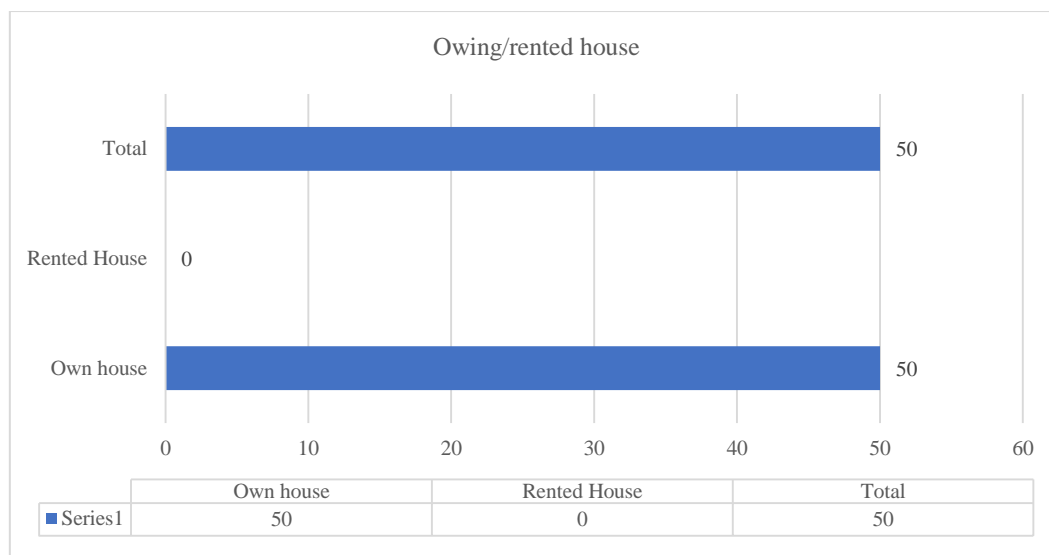
(Source: Data collected through interview, Appendix A, page no.197).

The above table and graph shows that among the housing types, the most common type is mixed *pacca* and *kaccha* houses, with 30 households, followed by *pacca* houses with 10 households. There are fewer households in *kaccha* houses and only one in a bungalow. This distribution suggests that the majority of respondents live in mixed *pacca* and *kaccha* houses, which could indicate a combination of traditional and more modern housing structures within the community. *Pacca* houses also suggest a level of permanence and infrastructure development, while *kaccha* houses may represent more traditional or temporary housing structures. The single bungalow could be an outlier, indicating a more modern and spacious housing option within the village.

Own house	Rented House	Total
50	00	50

Table 4.6.7: Distribution of Respondents according to the Owning/rented house

(Source: Data collected through interview, Appendix A, page no.197).



Graph 4.6.7: Distribution of Respondents according to the Owing/rented house

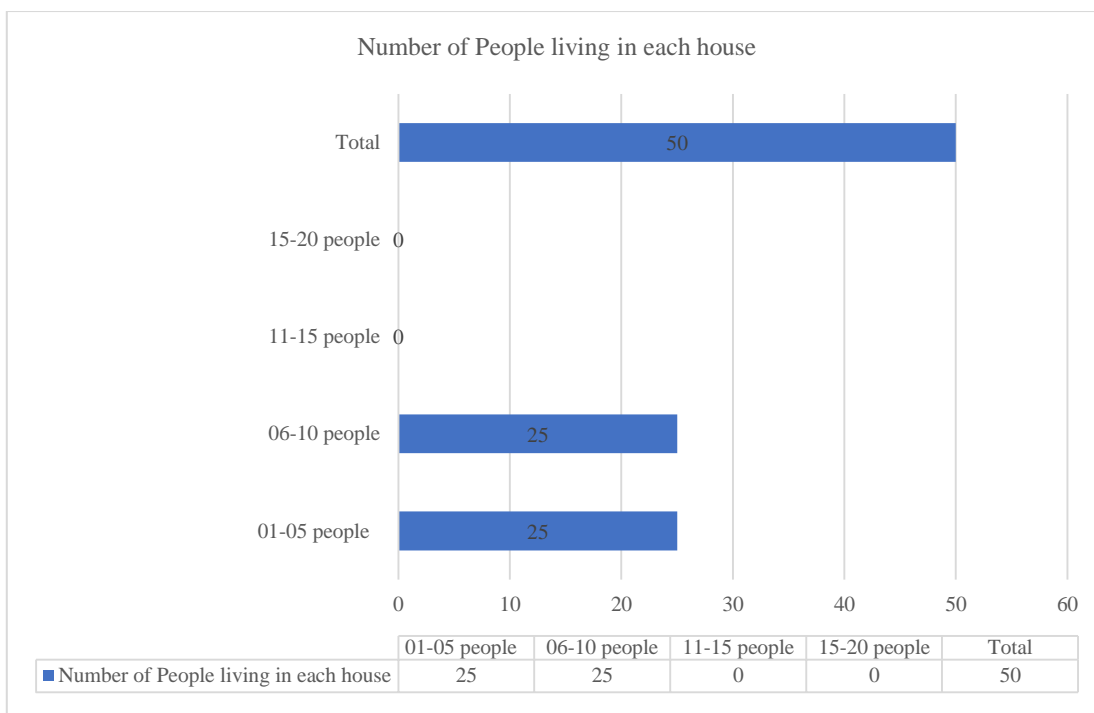
(Source: Data collected through interview, Appendix A, page no.197).

The above housing ownership data from Suldung Village is notable, indicating that all 50 respondents surveyed own their houses. None of the respondents reported living in rented houses. This data underscores a high rate of homeownership within the community. The fact that all respondents have their own houses suggests a strong culture of property ownership and potentially a sense of stability and permanence within the village. It also indicates the community's attachment to their homes and the importance of property ownership as a form of security and investment. This high homeownership rate is a unique characteristic of Suldung Village and may reflect the cultural and economic values of the residents. It provides valuable insights into the housing dynamics and preferences within the community.

Serial Number	Number of People living in each house
01-05 people	25
06-10 people	25
11-15 people	00
15-20 people	00
Total	50

Table 4.6.8: Distribution of Respondents according to the Number of people living in each house (Source: Data collected through interview, Appendix A, page

no.196).

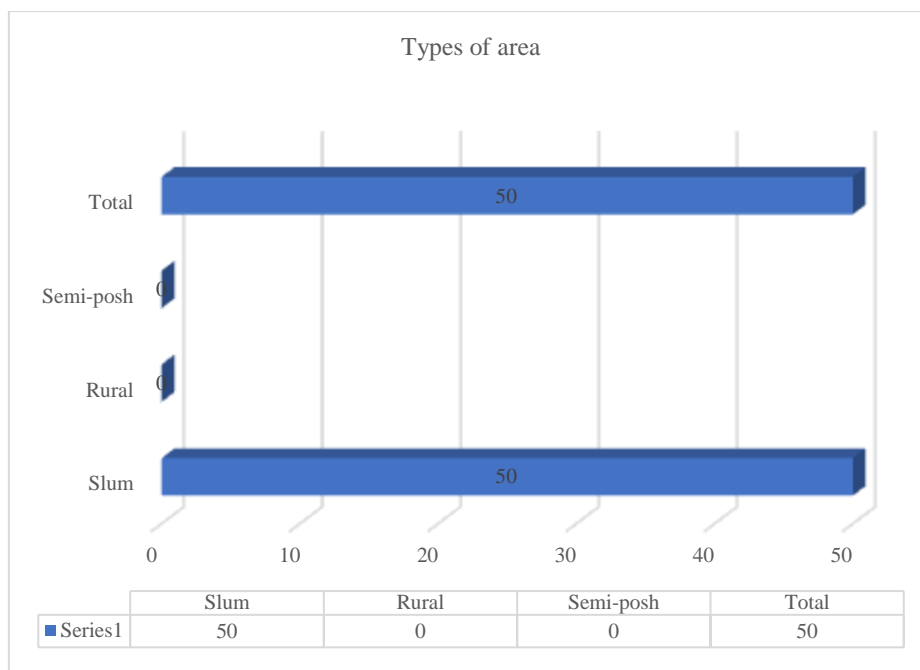


Graph 4.6.8: Distribution of Respondents according to the Total Number of members in each house (*Source:* Data collected through interview, Appendix A, page no.196).

The data on the number of people living in each house in Suldung Village reveals an equal distribution of households with 6-10 people and households with 1-5 people, with each category comprising 25 households. No households have 11-15 people or 15-20 people. This distribution suggests a balanced distribution of household sizes within the community, with most households accommodating between 6-10 people. It's important to note that this data provides insights into the size and composition of households in the village, reflecting the community's living arrangements and family structures. The absence of very large households (11-15 or 15-20 people) may indicate a preference for more moderate household sizes.

Slum	Rural	Semi-posh	Total
50	00	00	50

Table 4.6.9: Distribution of Respondents according to the Types of area (*Source:* Data collected through interview, Appendix A, page no.197).

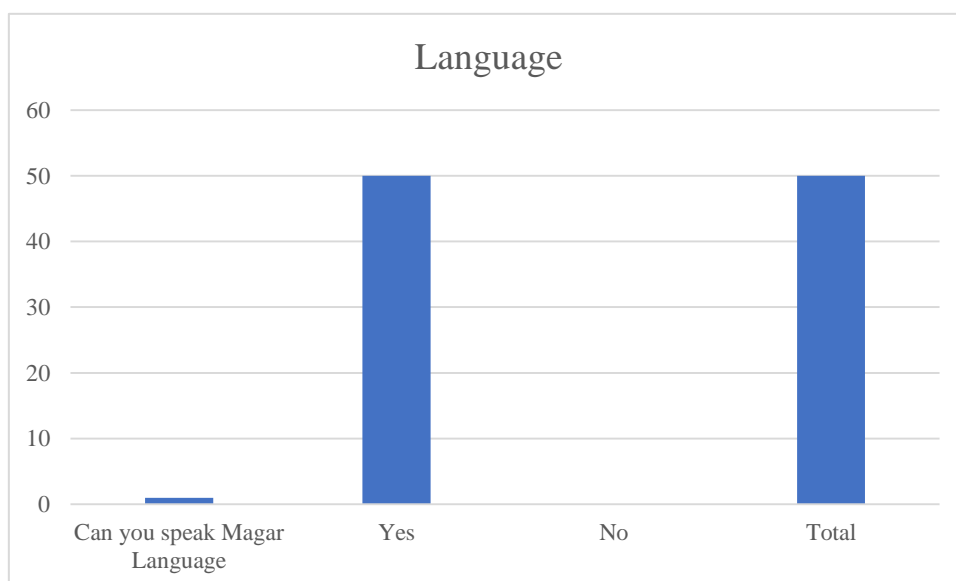


Graph 4.6.9: Distribution of Respondents according to the Types of area (Source: Data collected through interview, Appendix A, page no.197).

The above table and graph reflect that the Suldung village falls under a slum area.

Can you speak Magar Language	Yes	No	Total
01	50	00	50

Table 4.6.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).



Graph 4.6.10: Distribution of Respondents according to the Language (Source: Data collected through interview, Appendix A, page no.201).

The above table and graph data reveals that all 50 respondents from Suldung Village, on whom the interviews conducted, possess the ability to speak the local Magar language, with none reporting otherwise. This data underscores the widespread proficiency and importance of the Magar language within the community, emphasizing its role as a vital means of communication and cultural identity among the residents of Suldung Village, contributing to the preservation and continuity of their linguistic heritage.

4.7 Complying data of four Magar villages:

It is evident from the data presented for the four Magar villages that a comprehensive analysis of key socio-economic and demographic factors which has been conducted individually for each village. These factors include the sex ratio, marital status, age distribution, educational attainment, employment, occupation, government involvement, household composition, sub-tribe identification, housing types, area classification, housing ownership, and language proficiency. Each village's unique characteristics and trends has outlined, providing valuable insights into the lives and circumstances of their residents. To gain a more holistic understanding, compiling data from all four villages will allow for a broader perspective on Magar communities in the region. This comprehensive dataset will enable researchers, policymakers, and stakeholders to identify commonalities and variations across villages, aiding in formulating informed policies and initiatives that address the specific needs and challenges the broader Magar population faces. The compilation of data will facilitate a more in-depth analysis of Magar communities as a whole, shedding light on key socio-economic and cultural aspects that contribute to their distinct identities and livelihoods.

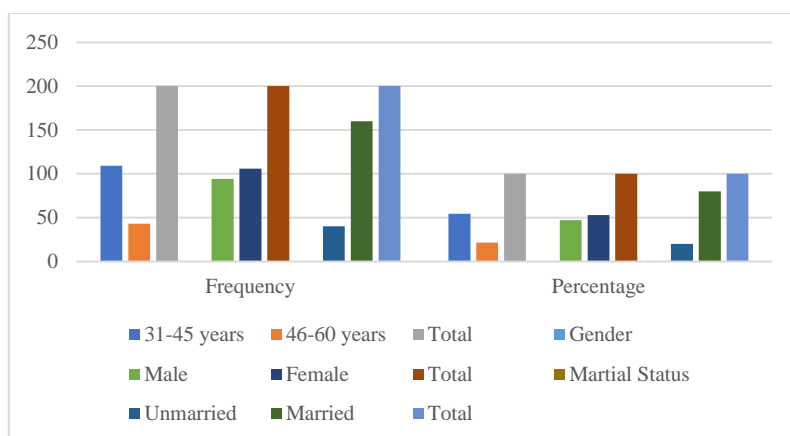
Sex	Frequency	Percentage%
Male	94	47%
Female	106	53%
Total	200	100
Age	Frequency	Percentage%
15-30 years	48	24%

31-45 years	109	54.5%
46-60 years	43	21.5%
Total	200	100%
Marital Status	Frequency	Percentage%
Married	160	80%
Unmarried	40	20%
Total	200	100%

Table 4.7: Sex ratio, age and marital status of all four villages (Source: Data collected through interview, Appendix A, page no.195).

The combined demographic data from the four Magar villages in West Sikkim District provides a comprehensive view of the respondents and the methods of data collection. The data reflects a balanced representation of both male (47%) and female (53%) respondents, indicating gender inclusivity in the data collection process. Regarding age distribution, the majority of respondents fall within the age group of 31-45 years, comprising 54.5% of the dataset, followed by individuals aged 15-30 years at 24%, and those between 46-60 years at 21.5%. Additionally, the data reveals that approximately 80% of the respondents are married, shedding light on the significant presence of married couples within these villages. Notably, a substantial portion of the data (80%) collected from the general public and government employees, suggesting their active participation in the data collection process.

Conversely, secondary data sources, such as newspapers, articles, books, government gazetteers, ethnographic reports, and conference documents has utilized to enrich the dataset. This comprehensive dataset forms a valuable resource for in-depth analysis and research on the socio-demographic aspects of the Magar villages in West Sikkim District. The above table shows that the primary data collected through both males and females. The percentage of males was 47%, whereas the females were 53% from all four villages of West Sikkim District, between the age group of 31-45 years with 54.5%, followed by 15-30 years of age with 24% and 46-60 years of age with 21.5%. Around 80% of the data were collected from the public and Government employees through married couples. On the contrary, the secondary data collected through newspapers, articles (both local and national), books, Government Gazetteers, ethnographic reports, conference documents, etc.



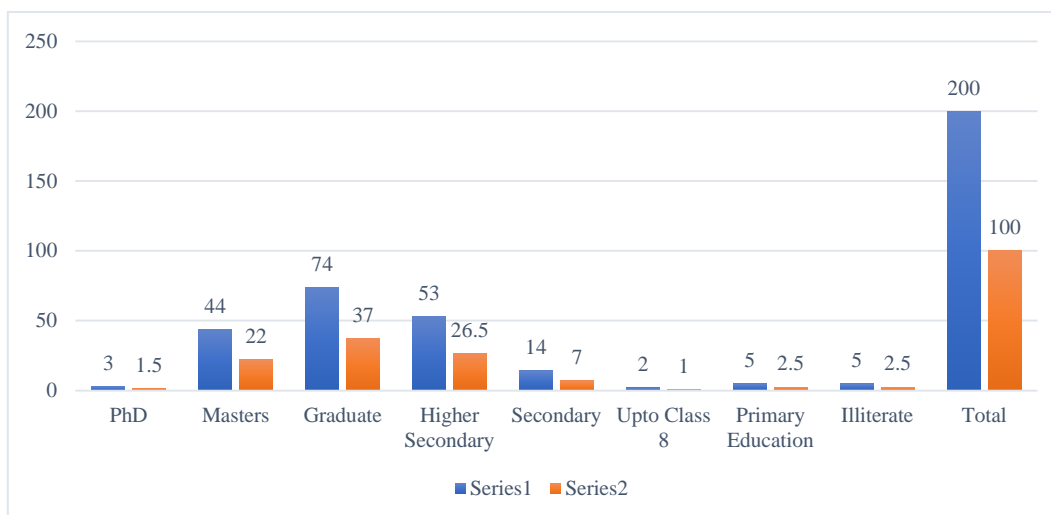
Graph 4.7.: Graph representing age factors, sex ratio, and marital status of all four villages (Source: Data collected through interview, Appendix A, page no.195).

Educational status	Frequency	Percentage%
PhD	03	1.5%
Master Degree	44	22%
Graduates	74	37%
High School	53	26.5%
Secondary School	14	0.7%
Up- to class 8th	02	1.5%
Primary	05	2.5%
Illiterate	05	2.5%
Total	200	100%

Table 4.7.1: Education status of all four villages (Source: Data collected through interview, Appendix A, page no.195).

The educational status data from the four Magar villages in West Sikkim District reveals a diverse range of educational backgrounds among the respondents. Notably, the majority of individuals, constituting 37%, are graduates, indicating a substantial presence of higher education qualifications within the communities. Additionally, 22% of respondents hold Master's degrees, highlighting a significant proportion with postgraduate education. High school completion is also noteworthy, with 26.5% of respondents attaining this level. Furthermore, the dataset displays academic diversity, with a small percentage of individuals holding PhDs (1.5%) and some with primary or class 8th education (3.5%). However, it is important to

acknowledge the presence of illiterate individuals (2.5%), suggesting the need for educational support and literacy programs in specific population segments. This data paints a comprehensive picture of the educational landscape in these villages, indicating opportunities for educational development and enhancement.



Graph 4.7.1: Educational status of all four villages (Source: Data collected through interview, Appendix A, page no.195).

Employment status	Frequency	Percentage%
Teachers	67	33%
Government Employee	36	18%
Farmer	13	6.5%
Businessmen	20	10%
Headman	01	0.5%
Zilla Members	01	0.5%
Housewife	12	0.6%
Priest	18	0.9%
NGOs	29	14.5%
Panchayat Members	01	0.5%
Taxi Driver	01	0.5%
Peon	01	0.5%
Total	200	100%
Income status	Frequency	Percentage%

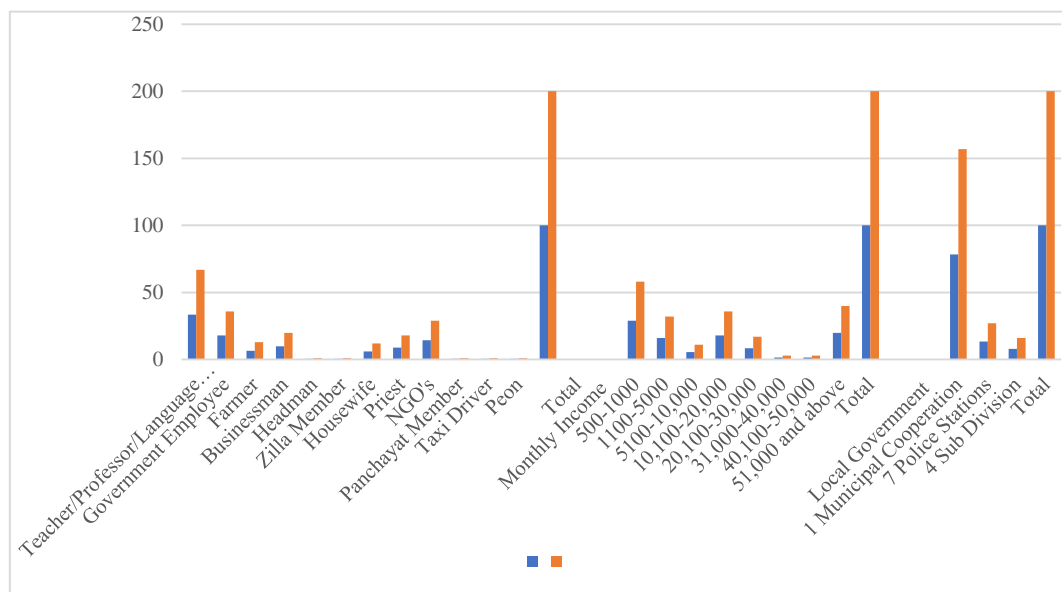
500-1000	58	29%
1100-5000	32	16%
5100-10,000	11	5.5%
10,100-20,000	36	28%
20,100-30,000	17	8.5%
31,000-40,000	03	1.5%
40,100-50,000	03	1.5%
50,100 and above	40	20%
Total	200	100%
Local Government	Frequency	Percentage%
Municipal Corporation	157	78.5%
Police-Station	27	13.5%
Sub-division	16	0.8%
Total	200	100%

Table 4.7.2: Employment status (*Source: Data collected through interview, Appendix A, page no.195*).

The employment status of the respondents from the four Magar villages in West Sikkim District reveals a diverse range of occupations. The majority of respondents were schoolteachers, accounting for 33% of the dataset, indicating the significance of the teaching profession in these villages. NGOs workers comprised the second-largest group at 14.5%, followed by businesspersons (10%), priests (9%), farmers (6.5%), homemakers (6%), and other occupations such as headman, Zilla members, panchayat members, taxi drivers, and peons, each accounting for 0.5% of the dataset.

Additionally, the income status of the respondents provides insights into their economic well-being. A significant portion of the respondents (29%) reported earning an income ranging from 500 to 1000 per month, while 16% fell into the income bracket of 1100 to 5000 per month. The income categories of 5100-10,000 (5.5%), 10,100-20,000 (18%), 21,000-30,000 (8.5%), 31,000-40,000 (1.5%), 41,000-50,000 (1.5%), and above 50,000 (20%) also contribute to the diverse income distribution within the villages.

Furthermore, the local government structure in the area are categorize by the dominance of Municipal Corporations, covering 78.5% of the total area. There are 13 police stations and 8 subdivisions, indicating the administrative organization within the region. This comprehensive data on employment, income, and local government structure provides valuable insights into the socio-economic dynamics of the Magar villages in West Sikkim District, facilitating further analysis and research in these areas.



Graph 4.7.2: Graph representing Employment status, Monthly income and local Government (Source: Data collected through interview, Appendix A, page no.195).

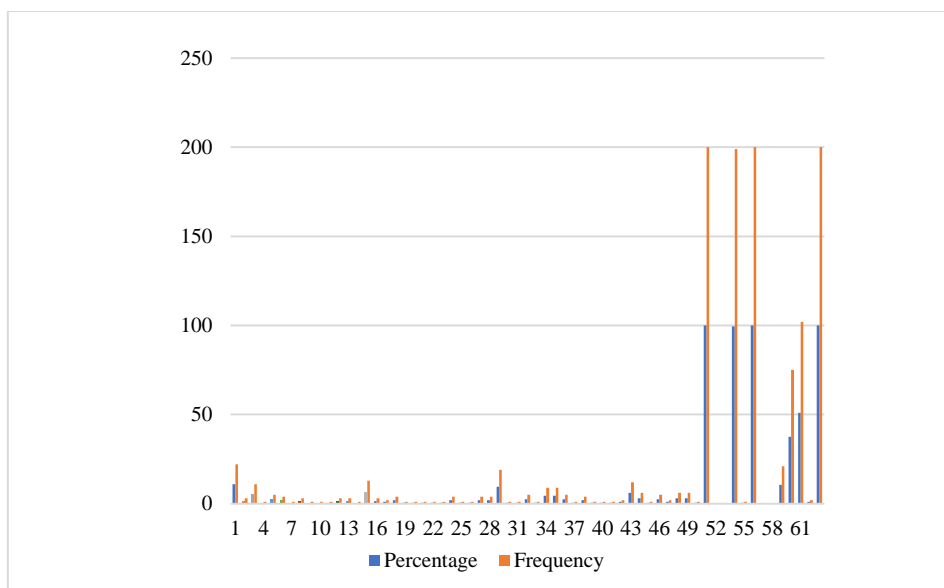
Sub-tribe	Frequency	Percentage%
<i>Barai</i>	22	11%
<i>Birkhali</i>	19	9.5%
<i>Baral</i>	13	6.5%
<i>Lungeli</i>	11	5.5%
<i>Billi</i>	09	4.5%
<i>Shanghai</i>	01	0.5%
<i>Surai</i>	05	2.5%
<i>Gamal</i>	04	0.2%
<i>Charmi</i>	01	0.5%
<i>Pulami</i>	03	1.5%

<i>Kharka</i>	01	0.5%
<i>Ranju</i>	01	0.5%
<i>Assami</i>	01	0.5%
<i>Rawal</i>	03	1.5%
<i>Raho</i>	03	1.5%
<i>Thami</i>	01	0.5%
<i>Chitaurey</i>	03	1.5%
<i>Hungchen</i>	02	0.1%
<i>Galami</i>	04	0.2%
<i>Suyal</i>	01	0.5%
<i>Tajali</i>	01	0.5%
<i>Thakali</i>	01	0.5%
<i>Rimal</i>	01	0.5%
<i>Sothi</i>	01	0.5%
<i>Bagale</i>	04	0.2%
<i>Eyapchaki</i>	01	0.5%
<i>Sirpali</i>	01	0.5%
<i>Kala</i>	04	0.2%
<i>Makkim</i>	04	0.2%
<i>Khal</i>	01	0.5%
<i>Balampakhe</i>	01	0.5%
<i>Pithakote</i>	05	2.5%
<i>Pali</i>	01	0.5%
<i>Sinjali</i>	09	4.5%
<i>Balal</i>	05	2.5%
<i>Kalikote</i>	01	0.5%
<i>Palungi</i>	01	0.5%
<i>Sene</i>	01	0.5%
<i>Para</i>	01	0.5%

<i>Balali</i>	02	0.1%
<i>Darlam</i>	12	0.6%
<i>Hiski</i>	06	0.3%
<i>Sain</i>	01	0.5%
<i>Singe</i>	05	2.5%
<i>Bulami</i>	02	0.1%
<i>Ruchal</i>	06	0.3%
<i>Pulami</i>	06	0.3%
<i>Sanangi</i>	01	0.5%
<i>Phungali</i>	04	0.2%
<i>Lhayo</i>	03	1.5%
Total	200	100%

Table 4.7.3: Sub-tribe of Magar Community (*Source: Data collected through interview, Appendix A, page no.195*).

The above table and graph reflects that the Magar community's sub-tribe distribution across the four villages in West Sikkim District shows a diverse representation. The dominant sub-tribe is Barai Magar, comprising 11% of the respondents, followed by Birkhali (9.5%), Lungeli (5.5%), Billi (4.5%), Sinjali (4.5%), and various other sub-tribes with varying percentages, including Lhayo (1.5%), Pulami (1.5%), Rawal (1.5%), Raho (1.5%), Chitaurey (1.5%), Pithakote (2.5%), Surai (2.5%), Singe (2.5%), and more. Additionally, several sub-tribes represented in smaller proportions, such as Charmi, Kharka, Ranju, Assami, Gamal, and many others. This diversity in sub-tribes highlights the rich cultural tapestry of the Magar community in the region, with each sub-tribe contributing to the unique heritage and identity of the community. Understanding sub-tribes distribution is essential for comprehensively analyzing the community's sociocultural dynamics and provides valuable insights for future research and development initiatives.



Graph 4.7.3: Sub-tribe of Magar Community (Source: Data collected through interview, Appendix A, page no.195).

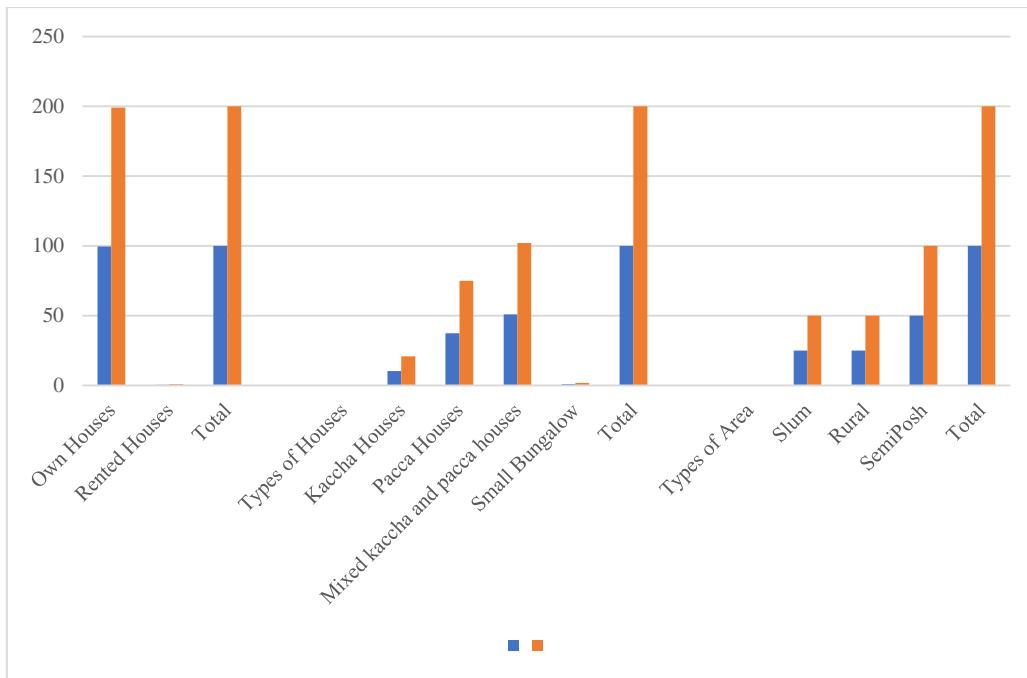
Types of houses	Frequency	Percentage%
Kaccha house	21	10.5%
Pacca house	75	37.5%
Mixed kaccha and pacca house	102	51%
Small Bungalow	02	0.1%
Total	200	100%
Types of Area	Frequency	Percentage%
Slum	50	25%
Rural	50	25%
Semi-posh	100	50%
Total	200	100%
Owing/Rented houses	Frequency	Percentage%
Own house	199	99.5%
Rented house	01	0.55
Total	200	100%

Table 4.7.4: Types of houses, types of area and owing/rented houses (Source: Data collected through interview, Appendix A, page no.197).

The above table and graph reflects that the housing situation among the respondents from the Magar community in the four villages of West Sikkim District is quite diverse. The majority of respondents, accounting for 99.5%, have their own houses, while only a small percentage, 0.5%, and live in rented houses. Among those with their own houses, 51% live in mixed kaccha and pacca houses, 37.5% in pacca houses, 10.5% in kaccha houses, and a negligible 0.1% in small bungalows. This distribution displays the prevalence of mixed kaccha and pacca houses among the respondents, indicating a blend of traditional and modern housing structures within the community.

Regarding the types of areas, Suldung village is classify as a slum area, with 25% of the respondents residing there. In contrast, Mabong village is categorize as rural, with 55% of the respondents living in rural areas. Dhuppidara and Kamling villages both fall under the semi-posh category, with 50% of respondents in each. This classification provides insights into the socio-economic and living conditions of the Magar community in these villages, with variations in urbanization and infrastructure.

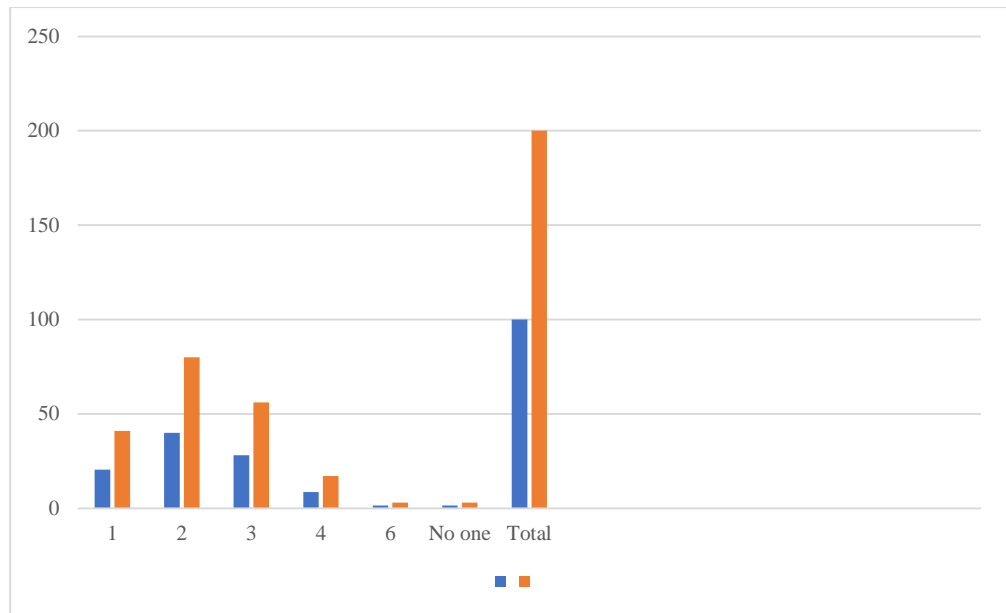
The predominance of respondents owning their houses underscores a sense of ownership and stability within the community. Understanding these housing patterns and area classifications is crucial for assessing these villages' living standards, infrastructure development, and future planning initiatives.



Graph 4.7.4: Types of houses, types of area and owing/rented house (Source: Data collected through interview, Appendix A, page no.197).

Total no. of people working from each house	Frequency	Percent age%
01	41	20.5%
02	80	40%
03	56	28%
04	17	08.05%
06	03	1.5%
None (depends on farming)	03	1.5%
Total	200	100%

Table 4.7.5: Total Number of people working from each house. (Source: Data collected through interview, Appendix A, page 196).



Graph 4.7.5: Number of people working from each house. (Source: Data collected through interview, Appendix A, page no.196).

The above graph and table reflects that the distribution of the number of people working from each household shows a diverse employment pattern. Approximately 20.5% of households have only one person working in the government or private sector. The majority, accounting for 40%, have two working members in their households, indicating a dual-income source for these families. Another significant portion, 28%, consists of households with three working individuals, further contributing to their economic stability. In contrast, households with four working members constitute 8.05%, highlighting larger family units or additional income sources. A smaller percentage, 1.5%, consists of households with six working members, potentially indicating extended families living together. Lastly, there are households, also at 1.5%, where no one works, and their livelihood depends solely on farming. This distribution reflects the diversity in employment patterns and household dynamics within the Magar community in these villages.

Conclusion:

The findings presented in this chapter shed light on the minority status of the Magar community in Sikkim, specifically in the four villages of West District. The data collected through interviews predominantly involved female respondents, with a significant portion falling within the 31-45 age group and being married. Education

among the Magar community is on the rise, with a majority holding graduate degrees, while the percentage of illiterate individuals is minimal at 2.5%.

Traditionally reliant on farming, the community's main source of income has shifted, with only 6.5% still engaged in farming and a mere 1.5% entirely dependent on agriculture. Many now seek opportunities outside the agricultural sector, pursuing careers as teachers, professors, and government employees, reflecting the community's aspirations for a brighter future. Migration to plains regions for higher education and better job prospects is common among the Magar people.

The villages surveyed exhibit a significant administrative presence, with a total of 157 Municipal Corporations, 27 Police Stations, and 16 Subdivisions. These villages are categorized into semi-posh (50%), rural (25%), and slum (25%) areas. Notably, the vast majority of respondents (99.5%) own their houses, while only 1% reside in rented accommodations.

Housing patterns in these villages vary, with 59% of respondents living in mixed kaccha and pacca houses, 37% in pacca houses, 10.5% in kaccha houses, and a small percentage (0.1%) residing in bungalows. Finally, the Barai Magar sub-tribe emerges as the predominant sub-tribe in West Sikkim, India. These findings collectively depict the region's evolving socio-economic landscape of the Magar community.

CHAPTER-5

TRIBAL IDENTITY AND GOVERNMENT INITIATIVES FOR THE MAGAR COMMUNITY IN SIKKIM

In the preceding chapter, we delved into the minority status of the Magar community. In this chapter, our focus will shift towards exploring tribal identity and the Government's initiatives to uplift the Magar community in Sikkim.

The 2011 census recorded India's tribal population at a staggering 1.21 billion, with 89.97% residing in rural areas and 10.03% in urban centers. Remarkably, Lakshadweep, India's smallest Union Territory, boasted the highest concentration of tribal inhabitants at an impressive 94.8%.

Sikkim, India's second smallest State, trailing only Goa in size, presents a unique demographic distribution, with 74.85% of its populace residing in urban locales, while 25.15% call the countryside home. Amongst this population, 33.8% are categorized as Scheduled Tribes in the State of Sikkim.

The tribal communities, as a collective, form integral but often marginalized segments of Indian society. Their distinctive cultural heritage, beliefs, and geographic preferences expose them to vulnerabilities that necessitate protection from discrimination and exploitation by more dominant social groups.

Tribal development encompasses a comprehensive transformation of tribal societies, aiming to elevate them across various dimensions of life. Indigenous populations in India seek socio-cultural enrichment and improved economic circumstances. Their development necessitates advancements in healthcare, employment opportunities, transportation infrastructure, education, and safeguards against exploitation and abuse by non-tribal populations. Implementing well-structured developmental programs tailored to their specific needs in a time-bound and phased manner is paramount in achieving these goals.

In the pre-independence era, the British administration introduced a segregation policy for the betterment of tribal communities. This policy sought to distance tribal populations from mainstream society due to the challenging terrain and remote locations, allowing for more manageable governance and reducing political

interference. The British believed that isolating tribal communities from the influences of the modern world would lead to their increased happiness and wellbeing. However, only after India gained independence did the new nation recognize its responsibility towards the welfare and upliftment of these historically marginalized communities.

This chapter will explore in detail the tribal identity of the Magar community in Sikkim and the various government initiatives aimed at addressing their unique needs and challenges.

When Jawaharlal Nehru assumed the role of Prime Minister of India, it marked the beginning of comprehensive development initiatives for tribal communities. Under his leadership and throughout the 1950s, several schemes and policies were introduced, fostering both national development and international harmony. A pivotal program during this period was the Scheme of Tribal Panchsheel, which encompassed five fundamental principles. Here, we outline the key plans and schemes associated with tribal progress in India:

1. **Ethnic Alternate Objectives:** Initiatives were crafted to preserve and promote the distinct cultural identities of tribal communities.
2. **Subsidy Under Article 275 of the Constitution:** Article 275 provided for financial assistance to tribal regions, aiding in their economic advancement.
3. **Central Fund Programme:** A central fund was established to support various tribal development projects and initiatives.
4. **Central Programme for 100% Allotment to the States and Union Territories under the Ministry of Ethnic Affairs:** Ensuring equitable distribution of resources and attention to tribal welfare across all states and union territories.
5. **Enactment of Plantation Rights Act:** The Plantation Rights Act was enacted to secure the land rights of tribal communities, preventing land alienation.
6. **Scheduled Areas:** Special provisions were made for areas with a significant tribal population, referred to as "Scheduled Areas," to address their specific needs and concerns.

7. **Skepticism on Particular Presentations in the Parliament/Legislative Assembly/Local Bodies:** Encouraging tribal representation and participation in legislative and administrative processes to voice their concerns.
8. **Remarkable Liberty with Reference to Skepticism and Mitigation of Standard in Government Seats and Haunches in the Organizations:** Measures were taken to ensure affirmative action and reservation policies for tribal representation in government positions and organizations.
9. **The Organization Trust:** Trusts and organizations were entrusted with the implementation of various programs and schemes tailored to tribal development.
10. **Education Along with the Fellowship:** Emphasis on education and scholarships to empower tribal youth with knowledge and skills for a brighter future.
 - i. **Preference in Selecting Recipients:** To address concerns of bias and partiality, it is imperative to maintain transparency and ensure a fair selection process free from political influence. Establishing clear guidelines and criteria for recipient selection can help achieve this.
 - ii. **Deficit in Infrastructure and Economic Expansion:** To overcome infrastructure and economic limitations, the Government should prioritize investments in infrastructure development and promote economic expansion in the region. This includes improving transportation networks, access to markets, and providing incentives for economic growth.
 - iii. **Lack of Awareness and Understanding of Ethnic Context:** To combat this issue, the Government should conduct awareness campaigns, seminars, training programs, and workshops to educate both the tribal communities and government officials about development plans tailored to the region's ethnic context. Utilizing the media for outreach can be especially effective.

- iv. Outdated Technological Management:** To enhance administrative efficiency and effectiveness, there is a need for organizational reform and the adoption of modern technologies. Implementing better technology and management practices can significantly improve operational performance.
- v. Insufficient Financial Resources and Tight Schedules:** To overcome financial constraints and meet tight schedules, increased financial support from the Union Government is essential. This would enable the implementation of flexible and adaptable tribal development plans that align with the specific needs of the communities.
- vi. Negative Public Perception:** Improving the overall public perception in the region is crucial. Initiatives to change the attitudes and outlook of the general population toward development projects can help overcome this obstacle.
- vii. Uneven Oversight and Irregular Audits:** To ensure accountability and transparency, it is essential to establish proper monitoring and evaluation mechanisms. Regular and thorough audits of development projects can help identify and rectify irregularities, ensuring that resources are utilized effectively.

By addressing these challenges and implementing the suggested solutions, the State Bank for Agribusiness and Rural Development and associated funds revenue plans can better promote agricultural growth and economic stability among tribal communities in the Northeastern region.

In the wake of India's independence, a concerted effort was made to combat discrimination and promote the welfare of tribal communities within the country. Over time, this approach evolved in alignment with the recommendations of Jawaharlal Nehru, adopting a federalist perspective. The overarching strategy focused on safeguarding and nurturing the development of tribal communities, with an emphasis on various aspects such as land conservation, housing, education, culture, and heritage, aiming to elevate their wellbeing comprehensively. This perspective was

guided by five fundamental principles known as the Tribal Panchsheel Plan. To facilitate the execution of this plan, numerous directorates and councils were established to identify and address the challenges faced by tribal regions, and various measures were proposed to overcome these obstacles.

The comprehensive framework for tribal development initiated by the Central Government of India is outlined in the following:

1. **Tribal Backup Scheme:** Implemented in 22 states and 2 Union Territories, this scheme excluded states where the tribal population constituted the majority, defined as exceeding 60%.
2. **Article 271(1) Allowance:** This provision offers subsidies to 22 Tribal Sub-Plans and four major tribal regions.
3. **Peripherally support measures for Tribal students:** Supporting tribal students is a crucial aspect of the Government's efforts to uplift tribal communities in India. The peripherally supported measures for tribal students encompass a range of initiatives and programs aimed at ensuring their access to quality education and overall development. Here is an overview of these measures:
 - a. **Post-Registering Fellowship:** This fellowship provides support to tribal students after they have enrolled in educational programs, offering financial assistance to help cover their academic expenses.
 - b. **Improvement of Excellence Scholar:** This program recognizes and supports exceptionally talented tribal students, assisting them in reaching their full academic potential.
 - c. **Preceding-Enrolment Fellowship:** Prior to enrollment, this fellowship extends financial assistance to tribal students, making it easier for them to access education.
 - d. **Junior Boarding House:** Junior boarding houses offer accommodation and support for younger tribal students, providing a conducive educational environment.
 - e. **Juvenile Boarding House:** Similar to junior boarding houses, juvenile boarding houses cater to even younger tribal students, ensuring that they receive proper care and education.

- f. **Establishment of Hermitage Academy:** Hermitage academies are institutions that focus on the education and development of tribal students, helping them gain knowledge and skills.
- g. **Arrangement of Tribal Celebration:** These celebrations are organized to promote tribal culture, heritage, and traditions, fostering a sense of pride and belonging among tribal communities.
- h. **Information on Broadcasting:** Broadcasting initiatives are used to disseminate information about educational opportunities and support available to tribal students, ensuring they are well-informed.
- i. **Ethnological Tribal Event Accord:** These events promote the rich cultural diversity of tribal communities, fostering understanding and appreciation among the broader population.
- j. **Merit Reserve Fund for the North-East States:** This fund is specifically allocated to support the merit and achievements of tribal students in the Northeastern states of India, providing financial assistance.
- k. **Subsidize Forecasts of All-India Classification/Freeway Classification for Scheduled Tribes:** These forecasts help ensure that tribal students can access equitable educational opportunities and resources across India.
- l. **Investigation and Coaching:** These initiatives provide tribal students with coaching and guidance to excel in their academic pursuits, addressing any challenges they may face.
- m. **The Altercation Came upon Tribal:** This program addresses conflicts and issues faced by tribal students, offering support and resolution mechanisms to create a conducive learning environment.
- n. **Observe and Consider:** Observing and assessing the progress of tribal students helps tailor educational strategies to their specific needs, ensuring their success.
- o. **Intelligence Automation:** The implementation of automation in educational processes can streamline administrative tasks and enhance the efficiency of educational institutions, benefiting tribal students.

These peripherally supported measures collectively aim to empower tribal students with the resources, opportunities, and support they need to excel in their education, ultimately contributing to the overall development of tribal communities in India.

1. The central strategy of allocating 100% of resources to both states and union territories, as part of the Bureau of Tribal Affairs, reflects a commitment to ensuring comprehensive development and wellbeing for tribal communities. Here is an overview of the various components of this strategy:
 - a. **Subsidization to Unsalried Corporations:** Providing financial support to non-profit organizations and entities engaged in activities aimed at tribal development, including education, healthcare, and livelihood initiatives.
 - b. **North Worthy Inducement to NGOs Carrying Outstanding Missions:** Offering incentives and support to non-governmental organizations (NGOs) that undertake exceptional projects and missions focused on tribal welfare.
 - c. **Instruction and Combined Projects:** Implementing educational and collaborative projects that empower tribal communities through improved access to quality education and skill development.
 - d. **Job-related Averting in Tribal Regions:** Promoting initiatives and programs that aim to prevent and address employment-related challenges tribal populations face, including skill training and job placement services.
 - e. **Nourish Training Inside the Little Educated Districts of Scheduled Tribe Regions:** Establishing nutrition training programs in less-educated districts with a significant tribal population to address nutritional needs and promote health.
 - f. **Enlargement of Merchandise and Organization for Tribal Legacies:** Supporting the growth and expansion of tribal handicrafts, traditional art forms, and other heritage-related industries to preserve cultural legacies and generate income.
 - g. **State Tribal Expansion Collaborative Organization Considering Insignificant Plantation Manufacture:** Collaborative efforts at the

state level to promote and support small-scale plantation and agriculture projects among tribal communities.

- h. Improvement of Particularly Vulnerable Tribal Groups:** Focusing on the upliftment of the most vulnerable tribal groups by providing targeted support in areas such as education, healthcare, and livelihoods.
- i. Internal Scheduled Tribes Investment Including Expansion Organization:** Investing in developing and expanding infrastructure and resources within tribal regions, ensuring better living conditions and opportunities.
- j. Rajiv Gandhi's Comradeship for Students Belonging to Scheduled Tribes:** Providing fellowships and support to tribal students pursuing higher education to facilitate their academic growth.
- k. Program About the Organization of Distinction/Gentility Programme:** Implementing programs that recognize and celebrate tribal culture, traditions, and achievements, fostering a sense of pride and identity.
- l. Strategy for Federal Abroad Fellowship:** Offering fellowships and opportunities for tribal individuals to engage in international exchange programs and educational opportunities.
- m. Promoting Small Plantation Manufacture Among Least Aid Fare:** Encouraging and supporting small-scale plantation and agricultural activities in economically disadvantaged tribal areas.
- n. Divergent World Bank Estimate to Upgrade Tribal Regions:** Collaborating with international institutions like the World Bank to secure funding for projects to upgrade tribal regions.
- o. Central Organization for Academy:** Establishing central academies that focus on tribal education, culture, and development to provide specialized training and education.
- p. Organize Tribe and Interchange of Regulations:** Facilitating coordination and interaction among tribal communities and regions, promoting the exchange of best practices and regulations.
- q. Vanbandhu Kalyan Yojna:** Implementing schemes and initiatives under the Vanbandhu Kalyan Yojna, a program dedicated to the welfare of tribal communities.

- r. **Wellbeing and Nourishment Enterprises:** Supporting initiatives related to tribal health, nutrition, and overall wellbeing, with a focus on addressing healthcare disparities and nutritional needs.

These comprehensive strategies and initiatives aim to address the multifaceted challenges faced by tribal communities in India, with the ultimate goal of ensuring their holistic development and wellbeing.

2. **The Accomplishment of the Plantation Act 2006:** The Plantation Act of 2006 was a significant legislative achievement aimed at securing the land rights of tribal communities. This act addressed issues related to land alienation and recognized the land rights of tribal individuals and communities in plantation areas. It aimed to prevent the exploitation of tribal lands and ensured that tribal communities had legal protection over their ancestral lands. The act played a crucial role in safeguarding the interests and rights of tribal people in plantation regions.
3. **Scheduled Areas with 5th Scheduled and 6th Scheduled in the Northeastern States:** The 5th Scheduled Areas in India are regions that have a substantial tribal population, and special provisions under the Fifth Schedule of the Indian Constitution are applied to these areas. These provisions deal with organizing and controlling planned regions, including those inhabited by Scheduled Tribes. The 5th Schedule aims to protect and promote the welfare of tribal communities in these areas by granting them autonomy in local governance by establishing Autonomous District Councils.

Additionally, the 6th Schedule primarily applies to the Northeastern states of India. It provides for the formation of Autonomous District Councils and Regional Councils in tribal regions. These councils have legislative and executive powers to manage and regulate various aspects of local governance, including land, resources, and cultural preservation. The 6th Schedule is designed to empower tribal communities in the Northeastern states and facilitate their socio-economic development.

4. **Reservation of Specific Representation in the Parliament, Legislative Assembly, and Local Bodies:** To ensure adequate representation for tribal

communities in the political sphere, there are provisions for reserved seats in various legislative bodies. These reservations are aimed at giving tribal individuals and communities a voice in decision-making processes at different levels of governance:

- a. Parliament:** The Indian Parliament includes reserved seats for Scheduled Tribes in the Lok Sabha (House of the People) and the Rajya Sabha (Council of States). These reservations ensure that tribal issues and concerns are adequately represented at the national level.
- b. Legislative Assembly:** In most Indian states, there are reserved seats for Scheduled Tribes in the State Legislative Assemblies. This allows tribal communities to elect their own representatives to address their specific needs and challenges at the state level.
- c. Local Bodies:** Reserved seats are also provided in local bodies such as Panchayats (village councils) and Municipalities to ensure tribal representation in grassroots governance. This empowers tribal communities to participate in local development initiatives and decision-making.

These reservation mechanisms are crucial for promoting the political participation and empowerment of tribal communities and for addressing their unique concerns within the framework of Indian democracy.

- 5.** Reservation policies in India, particularly for Scheduled Tribes (STs), are designed to provide specific benefits aimed at addressing historical disadvantages and promoting their social, educational, and economic upliftment. These benefits extend to various aspects of governmental assistance and academic opportunities, including the following:

- a. Representation in Government:** Reservation ensures that STs have adequate representation in various government bodies, including legislative bodies, at both the state and national levels. This representation allows them to voice their concerns and participate in decision-making processes.

- b. Reserved Seats in Educational Institutions:** Reserved seats in educational institutions, including schools, colleges, and universities, provide ST students with opportunities for higher education. This helps in reducing educational disparities and increasing access to quality education.
- c. Scholarships and Financial Aid:** Special scholarships and financial aid programs are available to ST students, enabling them to pursue their education without the burden of high fees and expenses. These scholarships cover tuition, books, and living expenses.
- d. Reserved Government Jobs:** A significant percentage of government jobs are reserved for ST candidates. This reservation in employment ensures job opportunities and financial security for tribal individuals and communities.
- e. Skill Development and Vocational Training:** Government initiatives include skill development and vocational training programs tailored to ST youth, equipping them with skills that enhance employability and income-generation potential.
- f. Subsidized Housing:** Various housing schemes and subsidies are provided to ST families to improve their living conditions. These programs help construct and renovate houses in tribal areas.
- g. Healthcare Facilities:** Access to quality healthcare facilities is a crucial benefit. Government healthcare programs provide medical services, immunizations, and maternal care to ST communities.
- h. Infrastructure Development:** Government investments in infrastructure development in tribal areas include roads, bridges, schools, and healthcare centers. These developments improve living standards and access to essential services.
- i. Land Ownership and Land Rights:** Initiatives such as the Forest Rights Act aim to secure land rights for tribal communities. This

ensures their ownership and control over traditional lands, reducing the risk of displacement and land alienation.

- j. Entrepreneurship and Livelihood Support:** ST individuals are supported in starting and expanding businesses through various government schemes, fostering economic self-reliance and job creation in tribal areas.
- k. Reservation in Panchayats and Local Bodies:** Reserved seats in local governance bodies, such as Panchayats, Municipalities, and District Councils, empower ST communities to participate in local decision-making and development planning.
- l. Cultural Preservation:** Efforts to preserve and promote tribal cultures, languages, and traditions are supported through cultural exchange programs, museums, and heritage conservation initiatives.

These benefits aim to alleviate socio-economic disparities, empower tribal communities, and enable them to lead dignified lives while preserving their unique identities and cultures. Reservation policies play a vital role in ensuring equal opportunities and reducing historical injustices faced by Scheduled Tribes in India¹.

5.1 Tribal's progress improvement agenda and plan:

The Government of India has initiated various agendas and plans to enhance the progress of tribal communities. The foundation of these Tribal development programs is outlined through the following key components:

- a. Educational, Economic, and Social Protection:** Ensuring academic, economic, and social protection, as per the provisions of Article 15.
- b. Non-Discrimination in Employment:** Ensuring equal opportunities in universal employment, as mandated by Article 16.
- c. Preservation of Freedom of Expression:** Safeguarding the fundamental rights related to freedom of expression as articulated in Article 19.

¹ Lalhmachhuana, 2019, *Tribal Development Administration in Mizoram: A study of Tribal Welfare Schemes*, Shod ganga, pp. 42-59.

- d. Obligation for Tribal Advancement:** Commitment by the Government to uplift Scheduled Tribes through educational and economic measures in accordance with Article 46.
- e. Reservation in Panchayat Representation:** Reservation of positions within Panchayats to guarantee tribal representation, as outlined in Article 234D.
- f. Reserved Seats in Parliament:** Reserved seats for Scheduled Tribes in legislative bodies, in compliance with Article 330.
- g. Continuation of Special Representation:** Ensuring notable representation even after individuals reach the age of 60, as stipulated in Article 334.
- h. Welfare and Standards:** Provision for amenities and standards, as mandated by Article 335.
- i. Supervision and Certification:** Appointed supervisors for Scheduled Tribes to oversee the implementation of various constitutional provisions and protections, as per Article 338.
- j. Establishment of Federal Directorate:** The creation of a Federal Directorate dedicated to the welfare of Scheduled Tribes, as articulated in Article 338.

Collectively, these components constitute the framework for the Government's efforts to improve the progress and wellbeing of tribal communities in India².

5.2 A Memorandum on 'Tribal Status' beneath International Human Rights:

Scheduled tribes represent a distinct civic category within Sikkim, characterized by their preference for dwelling in forested areas, engaging in hunting, and practicing shifting cultivation. These communities possess unique philosophies, faiths, and customs that set them apart from other groups. As of the 2011 census, Sikkim is home to several major tribal communities, and their respective populations are detailed in the following table:

² Ibid, pp.2-4.

Sr No.	Tribes of Sikkim	Population
1.	Bhutia (including Chumbipa, Dophapa, Dukpa, Kagateys, Sherpa, Tibetan, Tromopa, Yalmo)	69,598
2.	Lepcha	42,909
3.	Limboo	53,703
4.	Tamang	37,696
5.	Generic Tribe	2,454
	Total	206,360

Table 5.1: Scheduled Tribe of Sikkim with its total population (*Source: Census report, 2011*).

The table above provides detailed information about the primary tribal communities in Sikkim, including Bhutia, Lepcha, Limboo, Tamang, and a category called "Generic Tribe." It also specifies the population of each tribe based on the 2011 census data, offering insights into the demographic composition of these communities in the region. These diverse tribal groups contribute significantly to Sikkim's cultural and ethnic diversity.

When Sikkim became the 22nd State of India on 26th April, 1975, it marked a significant moment in the region's history. The Government of India and Sikkim entered into various pivotal political agreements that laid the foundation for integration and inclusion within the Indian Constitution. This integration process notably involved the enactment of Article 371F, which provided for special provisions related to Sikkim.

Article 371F (f) of the Indian Constitution specifically empowered the Parliament to make provisions for the reservation of seats in the State Assembly to safeguard the rights and interests of different segments of the Sikkim community. These segments were identified based on historical agreements and regulations preceding Sikkim's merger with India.

Before the integration, certain arrangements were made on 8th May, 1975, and the Sikkim Subjects Regulation of 1961, among other documents, recognized three major ethnic tribes as the key segments of the Sikkimese population: the Bhutia,

Lepcha, and Nepalese. Up until 1978, seats in the Sikkim State Council were exclusively reserved for these three ethnic tribes.

However, in 1978, through the Constitution (Scheduled Tribes) order, the Parliament officially recognized only the Bhutias and Lepchas as 'Scheduled Tribes,' for whom seats in the current Legislative Assembly continue to be reserved. Unfortunately, the Nepalese community was excluded from this designation, which contradicted the agreements established between the Government of India and Sikkim under Article 371F(f).

The Nepalese community has long sought recognition as a Scheduled Tribe but has faced challenges in meeting the criteria outlined in the Lokur Committee Report. This note aims to evaluate the case of the Nepalese community, examining their claims to maintain their tribal status in accordance with international human rights principles and regulations pertaining to indigenous peoples.

The first section of this note delves into the standards used to determine a community's status as indigenous within the international human rights framework. The subsequent section further assesses the claims related to the political self-determination rights of the Sikkimese people, aligning with the United Nations Declaration on the Rights of Indigenous Peoples³.

5.3 Identification as aboriginal solitary:

Indigenous peoples' rights and recognition are governed by international instruments such as the 1957 International Labor Organization (ILO) Convention concerning the Protection and Integration of Indigenous and Other Tribal and Semi-Tribal Populations in Independent Countries. Additionally, the United Nations Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly in 2007, represents a significant advancement in acknowledging and normatively valuing the rights and identities of indigenous and semi-tribal communities on a global scale.

³ Op. Cit, Moktan, R., 2004, pp.47-81.

These international agreements signify substantial progress in acknowledging the unique cultural and social identities of indigenous, familial, and semi-tribal groups. For instance, in its Article 1, the ILO Convention provides an inclusive definition encompassing a wide range of indigenous, familial, and semi-tribal social classes. This recognition underpins the significance of preserving and honoring these communities' distinct identities and rights in the context of global regulations and norms.

5.4 The International Labor Organization (ILO) Convention 107:

The ILO Convention 107 marked a pivotal moment in recognizing indigenous peoples as distinct rights holders within the framework of global regulations. It addressed their undeniable disadvantages by introducing a comprehensive framework aimed at alleviating their social and economic marginalization. This framework acknowledged that overcoming isolation and discrimination required a multifaceted approach, including political and social planning at the national level. The Convention outlined criteria to identify indigenous peoples, as described in Article 1, which are elaborated upon below:

- a. Tribal or Semi-Hereditary People:** This category encompassed groups whose status was determined by a combination of factors, and who were socially and economically disadvantaged compared to other segments of society.
- b. Indigenous, Hereditary, or Semi-Familial People:** This category included individuals belonging to pre-conquest or pre-colonial societies that had historically inhabited the nation or a specific geographic district. Regardless of their current legal status, these individuals maintained distinct social, cultural, and economic characteristics that set them apart from the broader population (cultural uniqueness).

The Convention employed measures such as backwardness, social and cultural distinctiveness, and local relationships to determine the status of indigenous peoples.

However, it's important to note that the drafting of Convention 107 did not involve the participation of indigenous communities or their representatives.

Additionally, critics argued that the Convention fell short in addressing indigenous communities' fundamental freedom concerns, needs, and aspirations. As the primary goal of the Convention was assimilation, aimed at integrating these communities into mainstream institutions to overcome their perceived social, cultural, and economic backwardness, it had limitations. Moreover, it restricted the recognition of indigenous peoples to those at a less advanced stage of development.

Indigenous experts and scholars criticized the criteria for backwardness as being based on an erroneous belief in racial and ethnic superiority and failing to respect the self-identification of indigenous peoples. Contrasting this with the fundamental freedom instruments, indigenous peoples' freedom was closely tied to their relationship with the land, which was seen as a means of development stemming from their distinct societies and institutions. This perspective was reflected in the recognition of the status of indigenous peoples⁴.

5.5 The ILO 169 (The International Labor Organization):

The preamble of Convention 169 of the International Labor Organization (ILO) sets a significant tone by emphasizing the need to build upon past conventions. It aims to foster respect for indigenous peoples, their unique ways of life, social and economic developments, cultural identities, languages, and religions within the context of the states where they reside. This marks a significant departure from earlier conventions that primarily sought to address indigenous backwardness, as Convention 169 focuses on advancing freedom and culture.

The criteria for determining indigenous status also evolved as the Convention shifted its focus from addressing indigenous backwardness to promoting their freedom and culture. ILO Convention 169 introduced a combination of objective and personal measures for ascertaining indigenous status. The primary factor in determining this status revolves around the personal dimension of self-identification as an indigenous person. This personal identification is supplemented by accompanying objective criteria, including:

⁴ Op. Cit, Lalmachhuana, 2019, pp.15-27.

- a. **Indigenous Descent:** Individuals who are descendants of populations that inhabited the nation or geographic district before colonization or the establishment of current state boundaries. This includes factors such as historical occupancy, local affiliation, and having distinct social and economic structures, irrespective of their present legal status.
- b. **Self-Recognition:** Indigenous identification is based on an individual's self-recognition as an indigenous person.
- c. **Territorial and Cultural Connections:** The Convention recognizes the importance of maintaining connections to land and established cultures. This encompasses not only those who are original inhabitants but also individuals whose territories were incorporated into modern state boundaries. This broader definition includes communities that may not currently inhabit the land but have maintained valid relationships with it over generations.

In summary, Convention 169 upholds the fundamental characteristics of indigenous peoples, including their historical ties to land and distinct cultures. It introduces key departures from Convention 107, notably:

- **Personal Determination:** The individual's self-identification is the primary factor for determining indigenous status.
- **Inclusion of Pre-Conquest and Pre-Colonial Peoples:** It expands recognition to encompass pre-conquest and pre-colonial populations, as well as those whose territories were encompassed within contemporary state boundaries. This broader scope ensures the inclusion of communities with valid historical connections to the land, even if they are not current land inhabitants⁵.

5.6 The United Nations Communique, the Coherence of Native Populace:

The adoption of international instruments is a significant step towards strengthening the protection and recognition of indigenous populations living within specific regions. These instruments play a vital role in delineating the

⁵ Swepston, L., 1998, *Human rights law and freedom of association: Development through ILO supervision*, International Labor Review, Geneva, pp.4-6.

responsibilities of states in safeguarding the rights and wellbeing of indigenous communities. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) holds particular importance in this regard.

UNDRIP strongly emphasizes the principle of self-identification as a fundamental determinant of indigenous status. It is evident from various provisions in the declaration that self-identification is central to the recognition of indigenous peoples. For the sake of clarity and practicality, international bodies and scholars often refer to the working definition of indigenous peoples proposed in the Cobo Report. This working definition serves as a common reference point for establishing criteria that can be used to identify indigenous communities.

The core objective of UNDRIP is to ensure the protection and promotion of indigenous peoples' rights within specific regions. It aligns with the principle of self-identification, which is pivotal in determining indigenous populations' status and entitlement to the rights and protections outlined in the declaration. UNDRIP stands as a crucial international framework that fosters coherence and unity in recognizing and addressing indigenous communities' unique challenges and aspirations worldwide.

5.7 The Cobo Report Frame, Indigenous individuals, are under the accompanying section:

Indigenous communities and nations share an intrinsic connection with the pre-colonial inhabitants and societies that thrived on their ancestral lands. They regard themselves as distinct from the prevailing societies currently existing in those regions or as part of the regions where they reside. However, the structure and recognition of indigenous peoples in the non-indigenous areas are not always firmly established.

The Cobo Report's definition of indigenous peoples takes into account a series of interconnected elements to determine their status. These elements include historical occupancy, cultural distinctiveness, marginalization, regional affiliation, and the determination to maintain distinct identities. While these criteria are not exhaustive, they collectively provide a broad framework for recognizing and honoring indigenous peoples based on their self-identification⁶.

⁶ Thornberry, P., 2013, *ILO Standard 11, Convention in Indigenous people and human rights*, Manchester University Press, Manchester, pp.173-175.

This framework represents a significant departure from earlier instruments, as it reflects the evolving legal standards governing the recognition of individuals as indigenous. Early instruments primarily focused on the State's responsibility to address indigenous marginalization and backwardness. However, contemporary, universally accepted principles and international standards recognize indigenous peoples' rights to self-determination in political, social, and economic matters. This evolution is also reflected in the significance attributed to self-identification as indigenous, which has become the most crucial criterion in determining an individual's indigenous status within the framework of global regulations⁷.

5.8 The basis for Scheduled Tribes in India: The illustration of the Sikkim:

The Indian Constitution sees explicit- Scheduled Tribes with the ultimate objectives of legislative strategy in regard to minorities in the public arena in Government tutoring, fill in as well as accreditations of self-organization, security of social person and affirmation of the rights to land and the Lokur Committee, report are described under the following lines.

- Former-noteworthy credit.
- Typical culture.
- Hesitate to cooperate with other people.
- Geographical separation.
- Retardation.

Regardless of the specific phrasing embraced at the local level, India is to get the right contained under the UNDRIP to those organizations that self-perceive as local. Obviously, these actions do not fight with UNDRIP and the emerging overall guidelines on the normal opportunities for local social classes. A fundamental opportunity protesting procedures for choosing local/genealogical status at the local level is the following.

- Validation of Character Acknowledgement.
- Ancient attachment with topographical regions.
- Distinct (subverted) social character.
- Universal harmony.

⁷ Op. Cit, Lalmachhuana, 2019, p.33.

The different genuine and political instruments provoking the circuit of Sikkim as a state in the ongoing provincial constraints of India may be taken as proof of self-ID of the local people of Sikkim. This unequivocally treats the Bhutia, Lepcha and Nepali Communities of Sikkimese as Sikkim subjects. This consolidates the Sikkim Subjects Regulation 1961, Agreement on 8th May 1973 between the Indian State, the Chogyal Monarchy along with the Government of Sikkim Act 1975 passed by the Government of India to recollect Sikkim as the 22nd State in relationship with India considering with Article 371F was also added to the Constitution of India. The Indian State is resolved to respect distinctive evidence of the Nepali social classes of Sikkim starting as local Sikkim subjects and to see their status as such under suitable guidelines.

The abundance of three assistant components of a particular relationship, specific social character, certain establishment and general regulations arrangements are objectives that are not settled forever. These may be spread out through reliance on true, anthropological, humanistic and other verification⁸.

5.9 The Reasons for Scheduled Tribe condition to all Sikkimese Clique:

Assuming all the left-out communities of Sikkim, such as the Kirat Khumbu, Rai, Kirat Dewan (Yaksha), Khas Chettri-Bahun, Sunuwar, Gurung, Magar, Bhujel, Thami, Newar, Sanyasi/Giri and Jogi are associated with the Scheduled groups by the Government of India, then thus the Nepali Community seat will be restored in the region of Sikkim⁹.

In the year 1973, a Tripartite comprehension was supported by the then Chogyal, three philosophical gatherings and the Government of India under the plan of the excellent political status of the Bhutia-Lepcha strict solicitation were obliged, for Bhutia and Lepcha there is a booking of seats for both Bhutia and Lepcha in the State Board as Individual social class, nevertheless, in continuation of the dominating status of Bhutia and Lepcha in the year

⁸ Op. Cit, Allay, S., pp.47-51.

⁹ SCFBC (Sikkim Commission for Backward Classes), 2018, *Sikkim Summit for Tribal Status*, Sikkim Commission for Backward Classes, Gangtok, pp.110-115.

1976, the State Government has sent a suggestion to Government of India for the Bhutia social class close by its eight sub-get-togethers and Lepcha in the overview of Scheduled Tribe of Sikkim¹⁰.

In the year 1976, the Director General of Backward Classes Welfare (BCW), Government of India had requested the Sikkim Government to review their one-of-a-kind recommendation paying due examinations to the cases of thought of various organizations fitting in the overview of Scheduled Tribes of Sikkim, unlike customary practice where State Government sends a suggestions to the Government of India for the thought of organizations in the summary of Scheduled Tribes, for the present circumstances, the possibility of thought of extra organizations in the once-over of Scheduled Tribes of Sikkim was from the beginning, given to the State Government by the Union Government, obviously, there presumably been a very few purposes for this thought.

No particular information is available on the way; thus, the Government didn't benefit from the entryway introduced by the Government of India on giving constitutional safeguards to the organizations. It may be conceivably that they knew nothing about the state association and the benefits that amass to people, or there could have been ethnopolitical reasons of the then Government.

The primary summary of Scheduled Tribes is quite sometimes being told in 1950; it was predominantly established on the overview; rough factions of 1931 enlistment and the summary of in switch, families, were prepared under the public power of India Act, 1935, all the proposed Sikkimese Communities were gathered under the class, 'Slant Tribes were consolidated among the unrefined groups. In the brilliance of this reality, it might be started that expecting Sikkim was among the Indian States in 1950, all of the Sikkimese Nepali Communities would have normally been recorded as STs in the Government of India. Regardless, this didn't happen then.

The Sikkim Subjects Regulation of 1961 integrates that all 19 organizations of Sikkim living there to be a singular socio-political substance, as of now generally called 'Sikkimese Communities'. The term Sikkimese isn't simply a

¹⁰ Op. Cit, Moktan, R., 2004, pp.56-61.

socio-political substance, but formally, it has an affirmation of having an indisputable status by the Government of India. In this affiliation, it is pertinent to determine here that with that change in section ten of the individual obligation act by implanting condition 26AAA, every individual Sikkimese is by and by equipped for exemption from Income Tax, thusly recollecting that them at principles with the STs of other Northeastern states and Ladakh.

As indicated by the need of the concerned Ministry of the Government of India, the Sikkim Government had driven three examinations on the proposed networks by unmistakable university professors/anthropologists, who have univocally recommended for their ST status. One of the last studies was imparted to the Internationally well-known Anthropologist Professor B.K Roy Burman and a socially renowned scientist from different disciplines. He further referenced the noticeable reality in his report that Sikkim Subject Holder Communities (Sikkimese Communities) are a 'discretionary family' of local nature and proposed the thought of a large number of Sikkimese Communities in the overview of STs of Sikkim¹¹.

The sub-get-togethers, such as Bhutia Lepcha and Limboo, have ST Status. The abundance of communities such as Kirat, Khumbu, Rai, Dewan (Yakha), Sunuwar and equivalently Tamang, Sherpa, Gurung, Magar and Bhujel are homogeneous organizations to the degree that their beginning stage, history of the movement, social likeness and pattern of Sikkimization are concerned at this point the underlying two organizations have affirmation as STs. However, the Khas are ST as a Constituent social class of the local factions as Jaunsari of Uttarakhand and Kinnaur Of Himachal Pradesh; in this manner, the Sikkimese Communities such as Bahun, Chettri, Newar, Jogi, and Sanyasi/Giri in like manner justified the same established guards¹².

5.10 Movements for achieving Tribal status by Magar in Sikkim:

Sikkim is a state known for its cultural diversity, with various linguistic and cultural communities residing within its borders. Despite

¹¹ Ibid, Moktan, R, 2004, pp.44-51.

¹² Op. Cit, *Ethnographic Report*, 2006, pp.40-41.

possessing strong socio-cultural, linguistic, and historical ties, the Magar community in Sikkim has been striving to attain tribal status recognition.

In 2004, the All Sikkim Magar Association took a significant step by submitting an Ethnography report to the Burman Commission. This report aimed to comprehensively understand the Magar community's cultural and historical significance within the region.

In 2010, the Ministry of Tribal Affairs visited Sikkim with the state government's consent to validate and acknowledge the cultural importance of the Magar community. This visit recognized the need to address the concerns and aspirations of the Magar people.

Leaders from the Magar community have consistently engaged with the Central Government, advocating for the inclusion of the Magar community in the Scheduled Tribe category. Their efforts gained further momentum in 2016 when the Central Tribal Affairs authorities revisited Sikkim to review the status of the Magar community and 11 other communities that had been left out of the Scheduled Tribes list.

However, despite these efforts and initiatives, there has been no definitive response from the central Government regarding the inclusion of the Magar community and the 11 other neglected communities on the Scheduled Tribes list. In response to this, the Magar community, along with the other 11 communities, has initiated a joint effort to approach the Central Government collectively. Their shared goal is to ensure that all 11 communities receive the recognition they deserve by being included in the Scheduled Tribes category in the near future. This recognition has been long overdue and has faced neglect from both the State and Central Governments until now.

5.11 Initiatives taken by the Government of Sikkim for the development of the

Magar community:

The Government of Sikkim has undertaken various initiatives aimed at the development and wellbeing of the Magar community. These initiatives reflect the Government's commitment to uplift the Magar community and promote their cultural heritage. Some of the key initiatives include:

- a. Road Connectivity:** The Government has focused on enhancing road infrastructure by constructing new roads and rehabilitating existing ones with metal surfaces. This improved connectivity directly links Magar villages to towns and urban centers.
- b. Water Supply:** The Government has facilitated water supply to every household in Magar villages, ensuring access to clean and safe drinking water.
- c. Language Recognition:** In 1995, the former Chief Minister, Shree Pawan Chamling, recognized the Magar language as a regional language of Sikkim, acknowledging its cultural importance.
- d. Magar Bhawan:** A five-storied building known as Magar Bhawan has been constructed in 6th Mile Tadong, Gangtok, to serve as a community center and hub for Magar cultural activities.
- e. Education:** The Government has established thirty-seven new government schools, including primary and secondary schools, with mid-day meal facilities in every village. This initiative has increased Magar children's enrollment in schools, contributing to a better future.
- f. Local Language Textbooks:** Magar language textbooks, including high schools, have been introduced in schools up to the 8th grade. The Government has appointed Magar language teachers in regular and ad-hoc school positions since 2005.
- g. Sikkim Herald Newspaper:** The Government publishes the Sikkim Herald newspaper in the local Magar language on a weekly basis, promoting the dissemination of information in the community.
- h. Barahimijong Festival:** Sikkim observes a state holiday on Barahimijong, the Magar festival, which falls on the 7th day of Mangsir Purnima (mid-December, full moon) each year.
- i. Computer Fonts:** The Government has implemented Magar language

fonts in laptops and computers, ensuring digital accessibility in the community.

- j. Free Electricity:** Residents of Sikkim receive free electricity up to 100 watts, contributing to improved living conditions.
- k. Healthcare:** Health sector facilities have been established in every village, enhancing access to healthcare services.
- l. Preservation of Traditional Houses:** The Government provides financial aid for preserving old traditional Magar houses, helping safeguard cultural heritage.
- m. Language Translator:** A Magar language translator has been appointed in the State Assembly to facilitate communication and representation.
- n. One Family, One Job:** The Government has implemented a policy of granting one job per family in every village, providing employment opportunities to the community.

Collectively, these initiatives represent a comprehensive approach by the Government of Sikkim to promote the Magar community's welfare, culture, and development. (Source: Data collected through interviews, 2019) (Fig. 4.9.1 and Fig. 4.9.2).









Fig. 5.9.1: Some glimpses from interview sessions during data collection (*Source:* clicked by scholar)





Fig 5.9.2: Government scheme schools with the names (Dhuppidara P.S School and Government Secondary School, Karjee, West Sikkim, India) and Government Scheme houses (Source: clicked by scholar).

Conclusion:

Sikkim holds a unique status within the Northeastern Hill Council, distinguished by its distinct demographic and geographical attributes. Unlike other states in the Council, such as Mizoram (94.5%), Nagaland (89.1%), Meghalaya (85.9%), and Arunachal Pradesh (64.2%), Sikkim has a notably lower percentage of Scheduled Tribes (STs), standing at 20.6% according to the 2001 Census. This contrast is striking, especially considering the high proportions of STs in the neighboring regions of Manipur, Tripura, and Assam. Most ST populations in these areas, including Sikkim, are part of the Tibeto-Burman Linguistic Sub-family. In comparison to the general trend observed in the Northeastern Council states, the remarkably low percentage of STs in Sikkim calls for immediate policy interventions to address the underrepresentation of proposed tribal communities.

Geographically, Sikkim is a landlocked state, ensconced in the Himalayan ranges that form its northern, eastern, and western boundaries. It resembles a thumb in shape and shares international borders with Nepal to the west, the Tibet Autonomous Region (TAR) of China to the north and east, and Bhutan to the southeast. This geographical isolation has led to minimal inter and intra-state connectivity, with the State's towns, including the capital Gangtok, being quite distant from one another. The rugged terrain, marked by extreme climatic conditions like severe cold, heavy snowfall, intense rainstorms, landslides, soil erosion, and earthquakes, further compounds the challenges faced by the Sikkimese people. The altitude varies significantly, especially in the western and northern regions, ranging from 6,562 to 13,124 feet above sea level, underscoring the harsh geographical conditions prevalent in Sikkim.

The State Council of Sikkim has taken a significant step by passing a resolution in the Sikkim Assembly to consider the inclusion of previously excluded communities in the Scheduled Tribes (ST) list. This move addresses growing concerns, particularly among the youth of the Nepali community, who are not currently recognized as Scheduled Tribes. The absence of ST status for these communities has led to a sense of inequality and disenchantment, especially when compared with those enjoying the benefits of scheduled tribe status. If the inclusion of these left-out Sikkimese communities in the ST list is further delayed, it could exacerbate unrest and disrupt

the harmony that Sikkim is known for in the otherwise tumultuous Northeastern region of India.

Sikkim, a state historically celebrated for its peace and tranquility, faces the risk of socio-political instability if corrective measures are not implemented promptly. The proposed communities for inclusion clearly meet the five criteria set by the Lokur Committee, as adopted by the Government of India for the revision of the ST list. Sikkim, one of India's most geographically isolated regions, is home to people with a distinct and rich cultural heritage. These communities possess unique social structures, customs, economies, and religious practices, as documented by various ethnographers and historians in significant publications like the Census of India (1921-1931), works by Dalton (1872), Gait (1926), Haimmendorf (1964), Mujumdar (1958 and 1962), Hodgson (1849 and 1858), O'Malley (1907 and 1917), Morris (1933), Risley (1891 and 1972), and Subba (1989, 1999, 2008, 2009). The inclusion of the proposed 11 communities in the ST list is a crucial step towards acknowledging and preserving their distinct and rich cultures.

This homogeneity among the diverse communities in Sikkim has been recognized and acknowledged by renowned researchers, the Government of India, and even the Supreme Court of India. Anthropologists have observed that such a cohesive social framework is vital for the survival and prosperity of these communities. When any constituent group within this framework is denied specific privileges or recognition, it affects that particular community and poses a risk to the social fabric as a whole. The deprivation of certain rights or distinctions can lead to the marginalization or even the potential dissolution of these unique cultural groups.

If any of the 11 communities in Sikkim are not granted Scheduled Tribe (ST) status, it could lead to increased advocacy and protests from these groups. ST status's importance lies in its protection, including safeguards against land alienation. Without this status, these communities would face greater challenges in preserving their lands and cultural heritage, putting them at a significant disadvantage compared to those who are recognized as Scheduled Tribes.

The Nepali community in Sikkim has played a pivotal role in upholding India's sovereignty, demonstrating their commitment through significant sacrifices. This

community is characterized by its religious pluralism, encompassing beliefs from Hinduism, Buddhism, and Christianity. Yet, despite this diversity, there is a shared adherence to elements of Shamanism and animism, particularly in ceremonial practices. This includes a profound reverence for nature and ancestral worship, underscoring the deep cultural ties and spiritual traditions that permeate the Nepali community.

Incorporating all the left-out communities into the Scheduled Tribes (ST) list is pivotal for preserving Sikkim's cultural integrity, resilience, unity, and harmony. This action aligns with the spirit of the consolidation of Sikkim with the Indian Union in 1975. During this historic merger, there was an expectation that the ethnic communities of Sikkim would comprehensively receive enhanced protection. However, this has remained unfulfilled for some communities. Addressing these longstanding requests for inclusion is crucial for several reasons.

Firstly, it serves as a necessary clarification and fulfillment of the promises made during the integration of Sikkim into India. Secondly, including all Sikkimese communities in the ST list would significantly reinforce the provisions of the 8th May Agreement and Article 371F of the Indian Constitution, ensuring their relevance and protective power for generations to come. These legal and constitutional frameworks are essential for safeguarding Sikkim's diverse communities' unique cultural and political rights.

Lastly, the proactive initiatives undertaken by the Government of Sikkim, particularly for developing the Magar community, underscore the commitment to ensuring equitable growth and representation for all ethnic groups in the region. The inclusive recognition of these communities as Scheduled Tribes would rectify historical oversights and strengthen the socio-cultural fabric of Sikkim, reinforcing its distinct identity within the Indian Union.

CONCLUSION

This research, divided into five comprehensive chapters, has delved deeply into the intricate tapestry of Sikkim's tribal identity and minority status, with a particular focus on the indigenous Magar community. Each chapter has been meticulously crafted to build a holistic understanding of the subject.

The first chapter sets the stage, introducing the multifaceted realm of Sikkim. It encompasses an exploration of the state's diverse geology, geography, languages, religions, ethnicities, and tribal groups, along with its rich cultural landscape. This chapter also delves into the intricate political history of Sikkim, tracing the evolution of the kingdom from the early days of Tibetan rule through the era of the Chogyals, the impact of English colonization, key agreements such as The Ten Clauses Agreement, the transformative leadership of Sidkeong Tulku, the repercussions of the Indo-China War, and the eventual dissolution of Sikkim's independent monarchy leading to its integration into India.

Furthermore, this chapter provides an in-depth look at the Magar community, detailing their demographic and cultural presence in specific areas like Dhuppidara, Kamling, Mabong, and Suldung, complemented by illustrative maps. Critical aspects of the research methodology are outlined, including the objectives, design, data collection methods, sampling procedures, and sample size. The chapter also addresses the research problem statement, identifies gaps in existing literature, and sets the stage for the investigative journey embarked upon in this thesis.

The second chapter offers a detailed examination of the socio-cultural and political profile of the Magar community in Sikkim. This chapter intricately explores the positioning of the Magar community within the broader social structure of Sikkim, considering their interactions and status relative to Scheduled Tribes, Scheduled Castes, and Other Backward Classes (OBCs).

In this chapter, the intricate tapestry of the Magar community is unraveled, encompassing various aspects of their socio-cultural identity. This includes their traditions, customs, linguistic characteristics, religious practices, and the unique elements that distinguish the Magar community within the diverse ethnic landscape of Sikkim. The chapter also delves into the political dimensions of their identity,

discussing how historical and contemporary political scenarios have influenced and shaped the Magars' societal position and recognition within the state.

Additionally, this chapter presents a comprehensive Magar profile, offering insights into their demographic distribution, economic activities, and the challenges they face in the context of social stratification and political representation. By exploring these various facets, the chapter aims to provide a nuanced understanding of the Magar community's place in Sikkim's social and political hierarchy.

In summary, the second chapter serves as a crucial component of the thesis, shedding light on the complex interplay of socio-cultural and political factors that define the Magar community's identity and status in Sikkim. It sets the stage for a deeper exploration of the issues pertaining to tribal identity and minority status in the subsequent chapters of the thesis.

In this research, the third chapter comprehensively analyzes the contemporary developments and their profound impact on the Magar community in Sikkim. A critical aspect of this investigation has been the exploration of gender-based work roles within the Magar community. This study revealed that modernization has significantly altered traditional gender roles, leading to a shift in the socio-economic dynamics of the community. Additionally, the chapter thoroughly examined the effects of modernization on the lives of the Magar people. It was observed that modernization brought both challenges and opportunities, reshaping the community's traditional lifestyles and economic practices. This transition has been pivotal in redefining the community's identity and status in a rapidly evolving socio-economic landscape. A notable finding in this chapter is the migration pattern of the Magar community from hilly regions to plains. This migration, driven by various socio-economic factors, has significantly affected the community's socio-economic status. The study has demonstrated that this shift in habitat has led to a transformation in the community's livelihood strategies, social structures, and cultural practices. Lastly, the chapter concluded with an analysis of Sikkim's revenue records as per the 2011 census. This data provided valuable insights into the economic conditions of the Magar community, highlighting their current socio-economic status in the broader context of Sikkim's economy. In summary, this chapter has painted a detailed picture

of the economic transformations experienced by the Magar community in Sikkim. It underscores the complex interplay of gender dynamics, modernization, migration, and socio-economic changes, all of which have collectively shaped the contemporary identity and status of the Magar community as an indigenous and minority group in Sikkim.

The fourth chapter of this thesis has been instrumental in shedding light on the minority status of the Magar community in Sikkim. Through a comprehensive analysis of the data collected from various study areas, this chapter has revealed the multifaceted aspects of the Magars as a minority group, encompassing socio-economic, cultural, and political dimensions. The findings underscore the complex reality that the Magar community faces as a minority. Despite being an indigenous group, their experiences and struggles reflect the broader challenges inherent in maintaining their distinct cultural identity and navigating the socio-political landscape of Sikkim. The analysis has highlighted the vulnerabilities, resilience, and adaptability of the Magar community in the face of changing socio-economic conditions. One of the key revelations of this chapter is the nuanced understanding of what minority status entails in the context of tribal identity. It goes beyond mere numbers; it encompasses issues of representation, access to resources, cultural preservation, and political voice. While retaining its unique cultural heritage, the Magar community has shown an ability to evolve and adapt, which is crucial for its sustainability in the changing dynamics of Sikkim. In conclusion, the insights garnered from this chapter contribute significantly to the overarching narrative of this thesis. They paint a detailed portrait of the Magar community, not just as a demographic entity but as a dynamic and integral part of Sikkim's socio-cultural fabric. The findings from this chapter thus provide a vital perspective on the broader discussions around tribal identity and minority status in Sikkim and set the foundation for future research and policy considerations.

The fifth and final chapter of this thesis provides a comprehensive narration of the tribal identity of the Magar community and the concerted efforts of the Government of Sikkim towards their development. This chapter has meticulously explored various aspects, including the tribal progress improvement agenda and plans and the recognition of the Magar community under international human rights frameworks.

One significant part of the chapter discusses the Magars' identification as an aboriginal solitary group. This identification is crucial in understanding their unique position within the broader socio-cultural landscape of Sikkim and the implications for their rights and recognition. Furthermore, the chapter delves into the relevance of international conventions and reports, such as the International Labor Organization Conventions 107 and 169 and the United Nations' Cobo Report. These documents provide a global context for understanding the rights and status of indigenous communities like the Magars. In addition, the chapter examines the criteria for Scheduled Tribe status, using Sikkim as a case study to illustrate these points. This analysis is vital in understanding the legal and socio-political framework that governs the recognition and rights of tribal communities in India. Lastly, the chapter highlights the initiatives taken by the Government of Sikkim in fostering the development of the Magar community. These efforts are critical in addressing the unique challenges faced by the Magars and ensuring their continued growth and integration within the broader societal fabric of Sikkim.

In summary, this thesis has provided a detailed exploration of the tribal identity and minority status of the Magar community in Sikkim from 1951 to 2015. It has highlighted the complexities and nuances of their socio-cultural, economic, and political circumstances and the essential role of government and international frameworks in shaping their future. The insights gained from this study not only contribute to the academic understanding of tribal communities in Sikkim but also offer valuable perspectives for policymakers and stakeholders involved in tribal development and rights.

This thesis has explored the rich historical tapestry and evolving identity of the Magar community in Sikkim, a group that has been integral to the region since as early as 1600 AD. Recognized as one of the earliest settlers alongside the Lepchas and Limboos, the Magar community has played a pivotal role in the history of Sikkim. Historically, they stood as valiant rulers and defenders of their land, fighting alongside Lepchas, Limboo, and Bhutias.

The Magar's settlement in remote and rugged terrains of Sikkim, in areas like Kamling, Suldung, Mabong, and others, has shaped their unique cultural and social dynamics. Their tendency towards rural living and minimal interaction with other

communities has fostered a distinct identity characterized by bravery, honesty, and simplicity. The construction of zongs (forts), known as Magarzongs, is a testament to their historical presence and ruling status in Sikkim, dating back to the prehistoric period around the 5th century A.D.

The narrative of the Magar community took a turn around 1600 AD under the reign of King Sintu Pati Sen, who established a strong kingdom in Mangsari. The legacy of this era is still celebrated through the Barahimijong festival. Yet, it also marks the beginning of the decline of their ruling status, eventually overshadowed by the rise of the Bhutias.

This historical journey of the Magar community, from rulers to a minority group in Sikkim, underlines the complex interplay of power, culture, and identity over centuries. Despite losing their earlier status, the Magar community has retained its distinct cultural identity and continues to contribute significantly to the socio-cultural fabric of Sikkim. The thesis has shed light on this evolution, offering insights into the challenges and resilience of the Magar community and highlighting the need to recognize and preserve their rich heritage and identity within the broader context of Sikkim's diverse society.

This thesis has chronicled the significant episodes in the recent history of the Magar community in Sikkim, particularly focusing on the events post-1951. The study highlights a critical juncture on 8th May 1973, with the signing of the 'Tsong Seat' treaty, which promised political reservation for the Limbo and Magar communities. However, the failure of the Magar community to assert their rights led to a loss of these promised privileges.

The political agitation of the same year saw active participation from prominent Magar leaders like Bhadra Allay Magar, Balbir Thapa Magar, and Krishnadas Magar. Despite their efforts to preserve their rights, they faced significant challenges and were ultimately unsuccessful. This period marked a pivotal moment in the Magar community's struggle for recognition and rights within the socio-political framework of Sikkim.

The initiatives led by Kaiser Bahadur Thapa in 1979 to form an organization for developing the Magar community was a response to these challenges. The

organization aimed at fostering mutual cooperation, providing financial assistance to impoverished families, address unemployment, organizing cultural events, and emphasizing child development. Establishing Magar Samaj branches in rural areas and village membership drives were crucial steps towards community consolidation and empowerment.

These historical events and initiatives illustrate the ongoing struggle of the Magar community to maintain their identity and secure their rights in the face of socio-political challenges. The thesis has shed light on these aspects, offering a nuanced understanding of the complex dynamics shaping the tribal identity and minority status of the Magar community in Sikkim. It underscores the need for continued efforts towards the recognition, development, and empowerment of the Magar community, ensuring their rightful place and participation in Sikkim's socio-cultural and political landscape.

Unfortunately, such initiatives and efforts of Kaiser Bahadur Thapa were unsuccessful, and all his efforts ended miserably. After almost 12 years, again in 1991, Mr. B.B. Rana and Santosh Allay Magar took the initiative to develop the Magar community, but nothing came out. It was only after two years, i.e., in 1993, Akhil Sikkim Magar Sangh was formed under the presidentship of Gobind Thapa of East Sikkim and within a year, the organization was registered under the Land Revenue Department, Government of Sikkim, on 4th July 1994 and many new objectives were set up for the development of the Magar community.

1. To help improve the socio-economic and educational conditions of the Magar.
2. To help research work in the history, culture, customs and traditions and scripts and to take initiatives to preserve them.
3. To create a spirit of unity and establishment of the organization among the entire Magar community.
4. To give grants to those scholars who intend to research Magar history, culture and customs.
5. To establish a Magar local library in Sikkim.
6. To publish a quarterly magazine to publicize the achievements of the Sangh.

Again, in the same year, Dal Bahadur Thapa was the person from the Magar community chosen for election from a party called Sikkim Democratic Front led by Shree Pawan Kumar Chamling (Founder of Sikkim Democratic Front) and was elected as a Minister of Transport and Motor Vehicle Department till 1999. As the Sikkim Democratic Front Party resumed power in the State, various communities and sub-communities, including Magar, were given rights to preserve their traditional culture, language, scripts, dresses etc. On 27th March 1996, Rai, Tamang, Gurung, Sherpa, Newar, Mukhia and Magar languages got state's language status. After getting a State Language Status, an Assistant translator was elected in the Legislative Assembly, in which Mrs. Abimaya Magar was appointed as the 1st Assistant translator, on the other hand, the Government also provides financial help every year for the development of language and literature. Bishnu Kumar Rana Magar is the Magar language translator of Sikkim Herald, a weekly newspaper Government published in Sikkim since 2002.

Darshan Thapa of Darjeeling is the one who developed software in Magar script and also worked effortlessly for the publication of Magar language and script (*Akkha*), which the Nepal historian M.S. Thapa developed. With the rapid growth of technology and the English language, traditional languages are disappearing daily; only 5% of the Magar population knows how to speak their own language.

The above research states that the remains of history from different oral and written documents, as well as forts of historical, provide sufficient evidence that Magars, along with the Lepchas and Limbo, have been one of Sikkim's oldest communities for centuries; their folklores, historical facts are all burnt by Bhutias kings and nothing has been left, the history of Magar has always kept in darkness, many historians and authors from Magar community has started working to push Magar community forward and it is observed that only through language the ethnicity of Magar community is still preserved despite of their socio-economic backwardness. Through some left Magarzongs, folk tales, Mudhums (Religious Scriptures) of *Dhami* and *Jhakris* (Priest) and remains of *Rajdarbars* are the evidence that Magar is an ethnic and indigenous community of Sikkim. Still, they are always neglected by other communities and are deprived of all the facilities as other Scheduled Tribes enjoy. Mostly, the Magar people are farmers and cultivators and uneducated as they are

socially inactive as of their shy nature, as well as economically poor; as time passes, it has been noticed that very few people migrated to urban areas for higher education as well as for earing and for the better future and opportunities but still till date they prefer to be in rural areas. There are no businessmen in the Magar community because of the percentage of people working in the Government sector and other economic or political sectors. Magars were administrators in several districts of Sikkim till 1642. Still, after the assassination of the last Magar king Sintu Pati Sen of *Mangsari Magarzung* West Sikkim by the Bhutia King, they lost everything, including political power restored during the Namgyal Dynasty.

Sikkim, a state renowned for its diverse communities, languages, and cultures, presents a paradox in its treatment of the Magar community and other ethnic groups. Despite possessing all the attributes that typically define tribal identity, the Magar community, along with 11 other ethnic groups including Rai, Dewan, Sunuwar, Gurung, Mangar, Bhujel, Khas (Bahun and Chettri), Newar, Jogi, and Sanyasi/Giri, remains excluded from the Scheduled Tribe category. This exclusion poses significant challenges, particularly in protecting land rights and cultural heritage.

The struggle for tribal status is becoming increasingly critical, as other communities enjoy protections against land alienation and other benefits. As per the 2006 census, there was a noticeable focus on developing education, land ownership, employment, and income distribution among these 11 ethnic communities, particularly for the Magar community. Efforts by the All Sikkim Magar Association (ASMA) in 2004 and the Ministry of Tribal Affairs' visit in 2010 highlight ongoing attempts to document and validate the Magar culture and identity. Despite these efforts and appeals to both the state and central governments, the response for inclusion in the Scheduled Tribe list has been disappointingly absent.

In 2016, another review by the Central Tribal Affairs aimed to reassess the Magar and other communities for possible inclusion in the Scheduled Tribe category. Yet, the outcome remains unresolved. Amidst this continued neglect, the Magar community, along with the other 11 ethnic groups, has strived to maintain its identity, unity, peace, and harmony. The aspiration for recognition and protection of ethnic communities, kindled during Sikkim's merger with the Indian Union in 1975, remains unfulfilled.

In a turn of events, implementing the Mandal Commission's recommendations brought the Magar community into the Other Backward Community (OBC) category, providing them with certain facilities and amenities. However, the community's quest for tribal status continues. This unaddressed demand highlights the need for a deeper exploration of their history, the revival of their illustrious past, and the preservation of their rich cultural heritage for future generations.

The Magar community in Sikkim navigates a life predominantly centered around survival challenges. Despite various government initiatives aimed at poverty alleviation, the impact on the Magar community has been limited. Factors such as inadequate supervision and ineffective monitoring have hindered the success of these programs. Consequently, the poverty level among the Magars remains critically high and is more acute compared to other ethnic groups in the region.

A significant majority, approximately 90%, of the Magar population is dependent on agriculture. While most Magar families own land, the productivity is often below potential, primarily due to various limitations, including lack of resources and modern farming techniques. This scenario leaves many Magars with just enough produce for self-sustenance rather than generating surplus for economic growth.

The younger generation of the Magar community exhibits a distinct disinterest in agricultural or income-generating activities. Their focus is more on cultural pursuits such as playing, singing, and dancing, which are integral to their traditional celebrations. Additionally, many are drawn to careers in the British or Indian armed forces, attracted by the prospects of physical fitness and financial benefits. This inclination towards the military is partly due to the lack of sufficient governmental support and encouragement in other development fields.

The absence of focused developmental strategies has led to persistent issues in the Magar community, including unemployment, educational shortcomings, nutritional deficiencies, and inadequate youth empowerment. These challenges persist in the study area and are reflective of the broader socio-economic struggles faced by the Magar community in Sikkim.

BIBLIOGRAPHY

A. Primary Sources:

1. Gazetteer and Ethnographic Report:

- i. ASMA, (2006). Mangars (Mangers/ Magars) of Sikkim, Ethnographic Report.
- ii. ASMA, (2008). Magars of Sikkim, Ethnographic Report.
- iii. Risley, H.H. (1894). Gazetteer of Sikkim.

2. Newspapers:

- i. Anugamini.
- ii. Fastest Fast Sikkim.
- iii. Himalai Bela.
- iv. Sikkim Chronicle.
- v. Sikkim Express.
- vi. Sikkim Herald (Weekly Published).
- vii. Summit Times.
- viii. Swatantra Aawaj.
- ix. Voice of Sikkim.

3. Documents:

- i. Chettri, U. (2018, September 11). Sikkim Summit for Tribal Status. www.ompublication.in.
- ii. Department of Public Information and Public Relations. (2008, August 13). Human Ecology and Statutory status of Ethnic Entities in Sikkim. <http://dspace.cus.ac.in/jspui/handle/1/6305>.

iii. Muktan, R. (2004, January 26). *Sikkim: Darjeeling Compendium of Documents*. Gopal. <http://dspace.cus.ac.in/jspui/handle/1/718>.

B. Secondary Sources:

1. Acharya, U. (2021). Impacts of Modernization in Changing Life of Magar Community of Baglung. *Research Nepal Journal of Development Studies (RNJDS)*, 4(2), 16-27. Retrieved from <https://doi.org/10.3126/rnjds.v4i2.42679>.
2. Allay, S. (2003). The history of Magar and their culture, *Darpan Publication, Darjeeling*.
3. Anaya, S. J. (2004). *Indigenous peoples in international law*. Oxford University Press, USA.
4. Arora, V. (2006). Roots and the Route of Secularism in Sikkim. *Economic and Political Weekly*, 4063-4071.
5. Arora, V. (2007). Assertive identities, indigeneity, and the politics of recognition as a tribe: The Bhutias, the Lepchas and the Limbus of Sikkim. *Sociological bulletin*, 56(2), 195-220.
6. Arora, V. (2006). The forest of symbols embodied in the Thulung sacred landscape of North Sikkim, India. *Conservation and Society*, 55-83.
7. Baruah, S. (1989). Indigenous peoples, cultural survival and minority policy in Northeast India. *Cultural survival quarterly*, 13(2), 53-7.
8. Basnett, Y. (2009). From politicization of grievances to political violence: An analysis of the Maoist movement in Nepal. *London School of Economics (LSE)*, 78, 1-33.
9. Basu, S. K. (2013). *Geology of Sikkim state and Darjeeling district of West Bengal*. Bangalore: Geological Society of India.
10. Bennett, L. (2008). *Caste, ethnic, and regional identity in Nepal: further analysis of the 2006 Nepal Demographic and Health Survey*. Population Division, Ministry of Health and Population, Government of Nepal.

11. Bhutia, S. T. (2019). *Financial Inclusion in Sikkim: Initiatives and Outreach* (Doctoral dissertation).
12. Biswa, A. (2018). *Gorkhaland and movement: A study in the politics of ethno nationalism* (Doctoral Thesis) <http://hdl.handle.net/10603/285487>.
13. Black-Lock, T., & Rode horst, D. Traditional Knowledge and Practices for Resilience to Climate Change in Nepal's Mid-Hills: Perspectives from Darma and Madi Rural Municipalities.
14. Bora, B. (2009). *Tourism in Sikkim: An evaluative study*. (Doctoral Thesis), <http://dspace.cus.ac.in/jspui/handle/1/4210>.
15. California. University. Dept. of Linguistics & Berkeley. Dept. of Linguistics. (1976). *Linguistics of the Tibeto-Burman Area* (Vol. 3). Department of Linguistics, University of California.
16. Chakraborty, S., & Chakma, N. (2016). Economy and social development of rural Sikkim. *Space and Culture, India*, 4(2), 61-79.
17. Chandel, B. (2015). Impact of modernization development processes level and pattern of transformation among Jad tribe of Himachal Pradesh.
18. Chettri, M. (2013). *Ethnic politics in the Nepali public sphere: three cases from the eastern Himalaya* (Doctoral dissertation, SOAS, University of London).
19. Chettri, N. 2017. 'From Jat to Janajati Demands for Recognition as Scheduled Tribe and Claims of Indigeneity in Darjeeling'. *Sage Journal*.66 (1)75-90.
20. Chettri, T.K. (2023). Politics of Tribal Status to left out communities in Sikkim, *Dogo Rangsang Research Publication, Assam*, 13(6), 1-8.
21. Chettri, U. (2018). Sikkim summit makes strong pitch for Tribal Status for 11 communities, *The Sikkim Journal*, 4(1), 123-126.
22. Dam, S. (2014). *Tourism industry in Sikkim study of trends and patterns of growth during the period 1991-2007*(Doctoral Thesis), <http://hdl.handle.net/10603/93040>.

23. Das, T. K. (2009). Political process in a tribal community a study of Lepcha political behavior.
24. Dhungana, G. (2016). *Apologies in English and Magar Language* (Doctoral dissertation, Faculty of English Education).
25. Dikpal, R. (2020). The political heritage of Magar people, www.onlinekhabar.com.
26. Dwivedy, N. (2013). *Role of female labor in farming sector: A study of the state of Bengal*. (Doctoral Thesis), <http://hdl.handle.net/10603/49129>.
27. Erschbamer, M. (2021). *The Royal History of Sikkim: A chronicle of the house of Namgyal*, by John A Ardussi, Anna Balikci Denjongpa and Per K Sorensen.
28. Fadzakir, A. (2001). *The Muslims of Kathmandu: A study of religious identity in a Hindu Kingdom* (Doctoral dissertation, Brunel University School of Health Sciences and Social Care PhD Theses).
29. Gautam, B. L. (2019). Sociolinguistic survey of Nepalese languages: A critical evaluation. *Language Ecology*, 3(2), 189-208.
30. Gergan, M. D. (2014). Precarity and possibility: On being young and indigenous in Sikkim, India. *HIMALAYA, the Journal of the Association for Nepal and Himalayan Studies*, 34(2), 10.
31. Gurung, S. K. (2007). *Ethnic cultural identity and the political process: a study of relationship between ethnic politics and political institutions and organizations of Sikkim* (Doctoral dissertation, University of North Bengal).
32. Hakala, I.I. (2014). *Ethnic Identity and Education in the "New Nepal:" An Ethnographically- oriented Study of Limbu "Mother Tongue" Schooling* (Doctoral Thesis), <https://doi.org/10.18130/V3TR6M>
33. Jha, H. B. (2019). *The Janajati of Nepal*. (Doctoral Thesis), <https://www.vifindia.org/author/hari-bansh-jha>.
34. Jina, P.S. (1997). 'Recent research on the Himalayas'. *Indus Pub. New Delhi*, 16(2), 222

35. Kanwar, A. (2014). *Socio- Economic status of Magar community*, Kirtipur Kathmandu. (Doctoral thesis).
36. Kansakar, T. R., Yadava, Y. P., Chalise, K. P., Prasain, B., Dhakal, D. N., & Paudel, K. (2011). A sociolinguistic study of the Magar language. *Himalayan Linguistics*, 10(1).
37. Kar, P.K. (2008). *Chemical and pharmacological evaluation of ethno medical plants of Sikkim*. (Doctoral Thesis), <http://hdl.handle.net/10603/150365>.
38. Kharga, M., & Bhutia, R. T. (2015). Democratic Associations and Political Representation of Tribal Population in Sikkim: A Study of the Associational Activity of Bhutias and Lepchas. *International Journal of Scientific and Research Publications*, 5(6), 1-7.
39. Kharel, M. P. (2002). *Socio-Economic conditions of Sikkim under colonial domination (1889-1947) an authenticity discourse* (Doctoral dissertation, University of North Bengal).
40. Khatoon, U. (2018). *Evaluation of Selected Vegetables of Sikkim Himalayas for some Nutraceutical Properties* (Doctoral dissertation).
41. Lama, R. (2014). *Community based tourism development (a case study of Sikkim)* (Doctoral dissertation, Kurukshetra University).
42. Lama, A. (2020). *Ethnic Inequality in the Northeastern Indian Borderlands: Social Structures and Symbolic Violence*. Routledge.
43. Lama, D. (2004). *Taxonomical, distributional and ecological studies of Acer L. (Aceraceae) in the Darjeeling-Sikkim Himalayas* (Doctoral dissertation, University of North Bengal).
44. Lepcha, P.R. (2018). *Education of the Lepchas in West Bengal: Analytical Study* (Doctoral Thesis), <http://hdl.handle.net/10603/274541>.
45. Lewicki, S. (2011). One Community, Many Identities: Language, Ethnicity, and Nationality among Bhutanese Refugees in South Philadelphia.

46. Limboo, R. (2020). Globalization Ethnic Identity and Tribe A Sociological Study of Limboo Tribe of Sikkim.
47. Magar, S. T. (2014). *A STUDY OF MAGARS AFFILIATED WITH THE NEPAL MAGAR ASSOCIATION: TRANSITION FROM ASSIMILATION TO IDENTITY CONSTRUCTION* (Doctoral dissertation, School of Asia Pacific Studies, Ritsumeikan Asia Pacific University, Japan).
48. Maity, D. Vascular plant diversity of Kanchenjunga biosphere reserve Sikkim Volume 2.
49. Mangar, A. (2020). Mangars: Origin and Settlement in Jalpaiguri and Darjeeling.
50. Manger, K. M. Magar as an Endangered Language of Sikkim.
51. Mangar, A. (2020). Mangars: Origin and Settlement in Jalpaiguri and Darjeeling.
52. Mangar, K.M. (2023). *Magar as an endangered language of Sikkim*, (Doctoral Thesis), www.languageinindia.
53. Mani, A. (2014). *Identity construction among the Mangar of Okhaldhunga*, (Doctoral Thesis).
54. Magar, S. T., & Mani, A. (2014). Identity construction among the Magars of Okhaldhunga District in eastern Nepal. *Ritsumeikan Journal of Asia Pacific Studies*, 33, 95.
55. Magar, S. T. (2014). *A STUDY OF MAGARS AFFILIATED WITH THE NEPAL MAGAR ASSOCIATION: TRANSITION FROM ASSIMILATION TO IDENTITY CONSTRUCTION* (Doctoral dissertation, School of Asia Pacific Studies, Ritsumeikan Asia Pacific University, Japan).
56. Maya, S. N. A study on elementary education in the state of Sikkim.
57. Muktan, R. (2004). *Sikkim: Darjeeling Compendium of Documents*. Gopal.
58. Nepal, Y. P. (2008). *Politics of Sikkim since 1975* (Doctoral dissertation, University of North Bengal).

59. Pathi, S. (2019). Tribal Development Administration in Mizoram A Study of Tribal Welfare Schemes.
60. Pandey, *et.al.* (2006). UNESCO report KAT-SHS-2006/01. *Forms and patterns of social discrimination in Nepal*, Doctoral Thesis) <https://unesdoc.unesco.org/ark:/48223/pf0000146086>.
61. Phipon, J.S. (2020). Becoming Tribal, Heritage, Identity and Ethno Politics in Chetan Raj Shrestha's *The Light of His Clan*, *An Interdisciplinary Journal of Literary Studies*, v (ii).
62. Pokhrel, N. (2015). *The Changing Rituals of Magar a Sociological Study of Magars of Oreste VDC, Syangja* (Doctoral dissertation, Faculty of Sociology).
63. Pradhan, R. (2007, August). Negotiating multiculturalism in Nepal: Law, hegemony, contestation and paradox. In *Conference on Constitutionalism and Diversity, Kathmandu, Nepal*.
64. Pun, S. K. (2009). *Modernization Influences in the Socio-Economic Status of Magar Community (A Case Study of Baglung Municipality of Baglung District)* (Doctoral dissertation, Department of Rural Development).
65. Rai, A. K. (2014). *Microbiology of Traditional Meat Products of Sikkim* (Doctoral Thesis) <http://dspace.cus.ac.in/jspui/bitstream/1/4200/1/Microbiology%20of%20Tradition%20Meat%20Products%20of%20Sikkim.pdf>.
66. Rai, S. (1994). *Agricultural in Sikkim with special reference to the mixed farming of La-chen and La-Chuang Valleys of North Sikkim* (Doctoral dissertation, University of North Bengal).
67. Rai, S. (2016). *Property Inheritance Laws of Women in Tribal Societies: A Case Study of Sikkim* (Doctoral dissertation).
68. Roy Burman, B. K. (2008). Human ecology and statutory status of ethnic entities in Sikkim (Report of the CRESF). *Gangtok: Government of Sikkim*.
69. Sales, A.D. (2013). *The Biography of a Magar Communist*. *Sage Knowledge*,

18(4), 18-45. Doi. 10.4135/9788132105954.n2.

70. Sapkota, P. P. (2010). The Ritual use of Jhakro in Magar Community. *Dhaulagiri Journal of Sociology and Anthropology*, 4, 223-234.
71. Sapkota, P. (2013). *Participation of Indigenous Peoples in Mass Media: A Case Study of FM Radios in Kavrepalanchowk, Nepal* (Master's thesis, Universitetet Tromsø).
72. Sarkar, A., Biswas, K., & Das, A. P. (2010). Ethnobotany of Kirat Festival of Magar Community in Buxa Duar area of West Bengal, India.
73. Sarma, N. (1991). *Plainsman in the hills a sociological study in Sikkim* (Doctoral dissertation, University of North Bengal).
74. Sharma, B. (2008). *Changing agricultural pattern and its impact on land use in south district of Sikkim* (Doctoral dissertation, University of North Bengal).
75. Shenga, S. Future prospects of eco-tourism in Sikkim with special reference to cultural tourism.
76. Shneiderman, S., & Turin, M. (2006). Seeking the tribe: Ethno politics in Darjeeling and Sikkim. *Himal South Asian*, 18(5), 54-58.
77. Sinha, A. C. (2006). Search for Kirat Identity Trends of De-Sanskritization among the Nepamul Sikkimese.
78. Sinha, A. C., & Subba, T. B. (2003). *The Nepal is in Northeast India: The Community in Search of Indian Identity*. New Delhi: Indus.
79. Sinha, A. C. (2021). Politics of identity formation in Sikkim: An insider's view. In *Comprehending Equity* (pp. 71-79). Routledge India.
80. Subba, N. R. (2019). Journal of Global Literacies, Technologies, and Emerging Pedagogies.
81. Subba, G. M. (2015). Ethno History and Fluid Identity of the Limboo Tribe of Sikkim.

82. Subba, J. (2021). A brief history of Sikkim from 1642-1889
83. Subba, K. (2016). *A Comparative Study of Limboo and Bhutia Tribes in Sikkim, 1974-2014* (Doctoral dissertation, Sikkim University).
84. Subedi, M. (2015). Draft Version1 Identity Debate and Ethnic Federalization in Rural Areas of Nepal. *Contributions to Nepalese Studies*, 42(1), 107-143.
85. Subedi, M. (2015). Draft Version1 Identity Debate and Ethnic Federalization in Rural Areas of Nepal. *Contributions to Nepalese Studies*, 42(1), 107-143.
86. Swepston, L. (1998). Human rights law and freedom of association: Development through ILO supervision. *Int'l Lab. Rev.*, 137, 169.
87. Swarup, S. SPATIO TEMPORAL ANALYSIS OF TOURISM AND SUSTAINABLE TOURISM PLANNING A STUDY ON SIKKIM HIMALAYA.
88. Tamang, A. (2016). *The Tamang Community In Sikkim: A Historical Study* (Doctoral dissertation).
89. Tamang, J. P. (1992). *Studies on the microflora of some traditional fermented foods of Darjeeling hills and Sikkim* (Doctoral dissertation, University of North Bengal).
90. Tamang, J. (2021). A brief history of Sikkim from 1642-1889, IJARIEISSN (O)-2395-4396.
91. Tarnowski, C. B. (2002). *Forest places, political spaces: the social implications of community forestry in Nepal* (Doctoral dissertation, University of Georgia).
92. Thami, B. (2008, February). *Identity Politics in Sikkim: A Study on the Demand of Thamis*. (Doctoral Thesis), <http://dspace.cus.sc.in/jspui/handle/1/6069>.
93. Thapa, S. (2002). *Ethnicity, class and politics in Sikkim* (Doctoral dissertation, University of North Bengal).
94. Thapa, S. (2022). Ethnicity and protective policies in Sikkim: Consolidation and reconfiguration. *Sage Journal*, 56(1), 2-25.

95. Thornberry, P. (2013). ILO standards II: Convention 169. In *Indigenous peoples and human rights* (pp. 339-368). Manchester University Press.
96. Thapa, S. (2001). *Microbiological and biochemical studies of indigenous fermented cereal-based beverages of the Sikkim Himalayas* (Doctoral dissertation, University of North Bengal).
97. Thapa, S. (2002). *Ethnicity, class and politics in Sikkim* (Doctoral dissertation, University of North Bengal).
98. Tomei, M., & Swepston, L. (1996). *Indigenous and Tribal Peoples: A Guide to ILO Convention No. 169*. International Labor Office.
99. Tran, H. (2012). *Chogyal's Sikkim: Tax, Land & Clan Politics*.
100. Vandenhelsken, M. (2009). Reification of ethnicity in Sikkim: 'Tribalism' in progress. *Bulletin of Tibetology*, 45(46), 161-194.
101. Vidyarthi, L. P. (1986). *Art and culture of Northeast India*. Publications Division Ministry of Information & Broadcasting.
102. Watter, D. E. (1975). Siberian shamanistic traditions among the Kham Magar of Nepal. *Contribution to Nepalese Studies, Centre for Nepal and Asian Studies (CNAS), Tribhuvan University (TU), Kathmandu, Nepal*, 2 (1), <http://himalaya.socanth.cam.ac.uk/collection/journals/contribution/pdf/CNAS>.
103. Xanthaki, A. (2007). *Indigenous rights and United Nations standards: self-determination, culture and land* (Vol. 52). Cambridge University Press.
104. Yangchen Lhamu, K. (2018). *State, NGOs and Tribal development: study in Doors Region of West Bengal with special reference to the role of the non-governmental organizations since 1991* (Doctoral dissertation, University of North Bengal).

APPENDIX A

INTERVIEW SCHEDULE

**Department of History
School of social sciences and languages**



**Title: “Tribal Identity and Minority Status in Sikkim: Study of Magar
Indigenous community of Magar (1951-2015)”**

Prepared By

SHIWANI THAPA

Research Scholar

Supervisor

DR. AMITA GUPTA

Assistant Professor

Lovely Professional University

Punjab, India

2023

Introduction

Organizing tool for data collection as one of the bases for conducting reliable research, as such the present study “Tribal Identity and Minority Status in Sikkim: A Study of Indigenous Community of Magar (1951-2015)”. Aimed to be achieved using a structured Questionnaire to conduct Interview schedule in order to acquire in-depth knowledge of the research topic. This is to solicit your esteem cooperation to validate these questions in order to determine wording arrangements and sequence of questions.

Objectives of the Study:

1. To examine the process of migration of Magar Tribe from hilly to plain region.
2. To analyze the socio-economic status of the Magar minority tribe in West Sikkim.
3. To explore the local culture and literature of Magar Tribe in West Sikkim.

Four villages from such as Dhuppidara, Kamling, Mabong and Suldung has been chosen for collecting data from West Sikkim District.

1. Opening

- A) My name is Shiwani Thapa, a Research Scholar from Lovely Professional University (LPU), Punjab, India, with Reg. No. 11812924 from Meghalaya State, India. I want to interview you in your local language to get the best information about my research topic.
- B) I would like to ask you some questions regarding the Magar community identity, such as the Socio-Political Profile of Magar Community, the socio-political profile of the Magar community, to explore the local culture and literature of the Magar community of Sikkim, to examine the process of migration of Magar Tribe from hilly region to plain region and lastly to analyze the socio-economic status of the Magar minority tribe of Sikkim.

C) I hope that using this information will help your state and Government to make more effort to uplift the living standard and to request the government to consider your aspiration for scheduled tribe identity in the near future.

D) The interaction will take some time. If you do not mind, sir/ madam, I hope you have ample time to respond to these few questions at this time.

Part I. Biodata

1. Local Government Area -----
2. Village/District-----
3. Ethnic/Tribe-----
4. Name -----
5. Sex-----
6. Age-----
7. Marital Status-----
8. Education-----
9. Occupation-----
10. Annual Income-----
11. Monthly Income-----

Part II. Opinion

Section A

Q1. Does the Magar Tribe migrate to other Indian states/countries?

I YES ()

II NO ()

If yes, what are the factors leading to the migration of Magar Tribe?

Q2. Who is primarily a Magar tribe?

Q3. Are they migrating to the plain region?

I YES ()

II NO ()

If yes, give reason -----

Q4. Does migration affect the population growth of the Magar Tribe?

I Yes ()

II No ()

Q5. What are the costs/benefits of Magar Tribe Migration?

Section B

Q6. How many people are currently living in your household, including yourself?

Q7. Out of which, how many children is/are 18th years of age or above?

-

Q8. What type of house are you living in?

- I A bungalow or double storied air-conditioned building with lawn and telephone ()
- II A small bungalow or single storied building with lawn and telephone ()
- III A simple pacca house ()
- IV A mixed kaccha and pacca house ()
- V A small kaccha house ()

Q9. Where are you living in?

- I Own house ()
- II Rented old house ()
- III Own old house ()
- IV Rented modern house ()

Q10. How many people are working from your household in Private/Government sectors?

Q11. What type of area are you living in?

- I Posh ()
- II Semi-posh ()
- III Slum ()

Q12. Who pays the bills of electricity in your household?

- I Father ()
- II Mother ()
- III Children ()
- IV Relatives ()
- V Other specify ()

Q13. How do you adjust if the bills are not paid?

- Q14.** What type of energy do you use at home for cooking?
- I Electricity ()
 - II LPG ()
 - III Coal ()
 - IV Firewood ()
 - V Kerosene ()
 - VI Solar ()
 - VII Other Specify-----

- Q15.** Which one of the following do you prefer for cooking?
- I Electricity ()
 - II LPG ()
 - III Coal ()
 - IV Firewood ()
 - V Kerosene ()
 - VI Solar ()
 - VII Other specify-----

- Q16.** Why would you prefer this source of energy?
- I Convenience ()
 - II Cheap ()
 - III Cultural preference ()
 - IV No choice ()
 - V Easily accessible ()
 - VI Other Specify-----

Q17. Do you have an alternative source of energy? If yes? please mention.

I Yes () -----

II No ()

- Q18.** How do you save energy at home?
- I Switching off the electric bulb when not in use ()
 - II Putting off electric equipment when not in use ()
 - III Switching off the LPG when not in use ()
 - IV Use water to extinguish coal fire after use ()
 - V Use water to extinguish the wood fire after use ()
 - VI All of the above ()
 - VII None of the above ()

Q19. Which of the following appliances do you use at home?

- I Electric bulb ()
- II Electric iron ()
- III Refrigerator ()
- IV Radio ()
- V Hair dryer ()
- VI Computer ()
- VII Microwave ()
- VIII Geyser ()
- IX Other Specify -----

Q20. Have you experienced the electricity cut-off? What is the reason behind this?

-----.

Q21. Do you think electricity cut-off has a positive or negative impact on the community?

-----.

Q22. What did the community of West Sikkim do to solve the problems related to electricity crises?

-----.

Q23. Can you explain briefly how people were reconnected to electricity?

-----.

Q24. What are the alternative energy sources after the electricity cut off?

-----.

Q25. Do you save energy at home?

I Yes () how? -----

II No ()

Q26. What is the impact of electricity cut off for the entire community?

Section C

Q27. Do you think culture has any significant role in the livelihood of the Magar Tribe?

Q28. What culture does the Magar Tribe follow?

Q29. What are the dos and don'ts in Magar Tribe culture?

Q30. What are the consequences in case of violations of cultural norms of the Magar Tribe?

Q31. Does the Magar Tribe have local literature?

Q32. Is the literature still in use in West Sikkim and other districts of Sikkim?

Q33. Can you mention some of the benefits of using Magar local literature?

Q34. Can you speak in Magar's local language?

Q35. Do you know how to read and write in Nepali script?

Section D

Q36. Does the Magar Tribe have any political representatives in Central and State governments?

I Yes (),

If yes, what role are they playing in ensuring the inclusion of your tribe among the scheduled tribes of India?

II No()

44. What are the initiatives taken by the government to uplift the standard of Magar Tribe in West Sikkim and other three districts of Sikkim?

45. What are the roles played by Magar Tribe association leaders in ensuring the realization of Government projects in West Sikkim and other three districts of Sikkim?

46. Is there any NGO presence in West Sikkim and the other three districts who are contributing to the development of Magar Tribe?

I Yes ()

If yes please mention-----

II No ()

Respondent's Details:

Name: _____

Signature: _____

Mobile Number: _____

Thank you for taking the time to participate in this survey. Your inputs are invaluable to our research.

APPENDIX B
LIST OF PUBLICATION

Serial No.	Title of paper with author names	Name of journal/conference	Published Date	ISSN No/ Vol No, issue no	Indexing in Scopus/ Web of Science/UGC - CARE list
1.	Historical Study of Magar Tribe in Sikkim (19th Century Onwards) (Shiwani Thapa, Dr. Amita Gupta)	NIU International Journal of Human Rights	01.03.2022	ISSN : 2394 - 0298	UGC
2.	The Paradigms of Indigenous life fold in Sikkim after Post Independence (Shiwani Thapa, Dr. Amita Gupta)	Journal of Positive School Psychology	20.05.2022	5146 - 5152	Scopus



Image Source:- Translation of Magar Local Language Book



Image Source:- Translation of Magar Local Language Book

ᐃᑦ (ᐱᑦᑦ)

Damber Thapa
Assangthang



Abhinaya Alley

ᐃᑦ ᐱ ᐱᑦ ᐱᑦᑦ

ᐃᑦ ᐱ ᐱᑦ ᐱᑦ

ᐃᑦᑦ ᐱᑦ ᐱᑦ

ᐃᑦ ᐱᑦ ᐱᑦ.

ᐃᑦᑦᑦ ᐱᑦᑦ ᐱᑦᑦ

ᐱᑦᑦ ᐱᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦ ᐱᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦ.

ᐱᑦᑦᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦ ᐱᑦᑦ

ᐱᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦ.

ᐱᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦ ᐱᑦᑦ ᐱᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ ᐱᑦᑦᑦ

Image Source:- Translation of Magar Local Language Book

PROCEEDINGS
OF
THE SIKKIM LEGISLATIVE ASSEMBLY
(VERBATIM)
TRANSLATED INTO MANGAR LANGUAGE



FIRST SESSION

29th to 30th December, 1994
FIFTH ASSEMBLY
1994

SIKKIM LEGISLATIVE ASSEMBLY
Gangtok - Sikkim

Image Source:- Translation of Magar Local Language



Image Source:- Sikkim Herald (Weekly Publish Local Language Newspaper)