

CHAPTER -1

INTRODUCTION

1.1 The Study Context

Nepal is a landlocked country situated in the lap of Himalaya and is located between the latitude 26°22' to 30°27' north and longitude 80° 4' to 88°12' east and elevation ranges from 60 to 8848 meters. The average length being 885 km east to west and average breadth is about 193 km north to south. The country is bordering between the two most popular countries of world the republic of India and the people republic of China with area 1, 47,181 sq. km which is 0.03 percent of Asia region. (CBS, 2011)

Nepal is a multilingual, multi-cultural and multiethnic country. The way of life, dress, language, socio-economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people has their own identities; they do their own cultural practices and other numerous characteristics.

Geographically, the country is divided into three broad ecological regions stretching from the east to the west. On the high Himalayan region snow covers all the year round; the hill consists of Mahabharat and Churiya ranges and the Terai is plain which is supposed to be a granary of food grains.

The Himalayan region, which is to the north of the Mahabharat range is largely an Archaic Wasteland and been a marginal area for human settlement. Sherpas, Lomis, Topkesgolas, generally known as Bhotiyas, are the dwellers of this region. The population is still sparse and the main economic activities are barter, trade, pastoralism and shifting cultivation.

The Hill region also known as mid land lies between the Mahabharat and the Churiya range. It is a sub-tropical belt and has been the traditional population zone of Brahmins, Chhetris, occupational caste groups, Newars, Rais, Limbus, Gurungs, Magars and Tamangs. Subsistence agriculture is the basis for the hill economy.

The Terai region is divided into two regions i.e. outer Terai and inner Terai, where Danuwars, Tharus, Majhis, Yadavas, Brahmins, Chhetris, Muslims, Chamars, Doms,

Musahars, etc. dwell. The Terai consists of forest and was once uninhabited due to malaria. Now it has acquired greater economic importance with new shelters and reclamation of agricultural by clearing forest.

As the people of Nepal mentioned above live in different physical conditions, naturally, they have developed in course of time different types of customs and manners. Their food habits vary from region to region. They differ from one another in language. They differ tribe-wise and place-wise. For instance, the Newars of Kathmandu valley differ from the Newars of the rest of country in their culture, language and so on.

It is needed to identify the community to which Dalit groups belong to caste system; and refers to an occupationally segregated, hierarchically and ritually discriminatory social system based on heredity of an individual or group of individuals. They are economically exploited, politically voiceless, socially humiliated and treated as “Untouchables”. In essence, the victim of caste-based discrimination and untouchability can be considered as Dalits. The Dalits have been placed at the bottom in the Hindu caste system. The major Dalit caste groups in the Terai are Musahar, Chamar, Dom, Tatma, Dusadh, Khatwe, Bantar, Dhobi, Patharkatta/Kushwadia and Chidimar while such caste groups in the Hills are Damai, Kami and Sarki. In the Kathmandu valley, the major Dalit castes include Poda and Chyame.

The Musahar is the second largest group in terms of population size among the Terai Dalits. In the 2011 census, they are numbered 2,34,490 in the Dalit population of Nepal. The Musahar population with more than 10,000 is found in seven districts but their heavy concentration is noted in Siraha and Saptari, district, i.e. the population is 31,519 and 29,739 respectively.

1.2 Statement of the Problem

Nepal is a country with many unique social system, culture and economic conditions of various caste/ethnic groups. The ethnography of each caste/ethnic group is the heritage for the introduction of Nepal to the world. The ethnography of a community shows the life style (living condition) of the people in that community.

Many communities, especially on Dalit groups are still backward and little known. They are still found suppressed, exploited, neglected and forced to live insecure life because of illiteracy, ill health, poverty and discriminatory legal system. With the great change in the fields of education, transport, communication, technology and their interaction with different cultural/ caste groups, they must have undergone certain changes.

Siraha – district is inhabited by various Dalit groups which also include Musahar community. The Musahars have their own traditional norms, values, occupation and culture. They are untouchable and landless. The ethnography of the Musahar community provides more information about the social institutions such as marriage, family, kinship, dress pattern, food habits, religion and economy.

Various national and international scholars have done a lot of research on the various caste/ ethnic groups of Nepal but few have done in-depth study and research on Terai Dalit groups, especially on Musahar community.

Musahars are a so-called low-caste community, who have been given the name “Musahar” because of the fact that used to maintain their living by catching and eating the rats (local name “Musha”) found in the open field. However, some Musahar disagree with this belief and claim themselves they were very clever to catching rats and agricultural activities. So that words forming so-called Musahar. The Musahar believes that they are the descendants of saints and sage called “Rishis”.

Musahar’s manual work is digging. Because of this quality, Musahars play an important role in agricultural activities. Yet they have no good houses to live in. What they commonly have is a small hut barely enough to protect them from the rains. The population of Musahar varies between fifteen and twenty districts. However they are concentrated more in districts like Siraha, Saptary, Dhanusa, Mahottari etc. Usually, these people have black complexion. They are backward mainly due to illiteracy and poverty. Because of lower status in caste hierarchy, they are treated as untouchables.

There is no concrete existence related to historical ancestor but according to their oral history they claim that they were migrated from India to this region approximately 400 years ago. There is no evidence of actual period of their migration to Nepal from

India. It is believed that they started to settle permanently in this region two centuries ago.

Musahar house pattern is very simple huts. They are very low in height and made from locally available material like bamboo straw, mud, khar(thatch) etc. There are categories of Musahar community into two parts according to their life style. Some are still nomads and mobile for hunting animal birds and collecting foods for survival and some other who began to settle in permanent form.

Musahars are divided in two distinct group according to their genealogy; Maghaiya and Tirhutiya. One major difference between them has being that Maghaiya bury the dead body while Tirhutiya perform cremation of cadaver.

The Musahar community is such group of lesser known and backward minority people of the country. So it is essential to undertake a study about this community. The lack of scientific research and timely intervention to bring about improvement in living standard of Musahar community it is observed that their socio-economic condition is rather degrading day by day. If the situation is not improved the existence of Musahar will be stake.

Although the present study might not be sufficient to cover all aspects of Musahar community, it can be hoped that this study will be able to identify some of their problems and various other dimension of the community of the study area. Hence the study deals with the following research questions:

1. What is the demographic, social and cultural status of Musahar community of Golbazar Municipality?
2. What are the causes of economic backwardness of Musahar community?
3. What are the strategies for the well-being of Musahar community?

1.3 Objectives of the Study

The general objective of this research is to study the economic backwardness of Musahar community of Golbazar Municipality of Siraha district.

The specific objectives of the study are as follows:

- i) To show the demographic, social and cultural status of Musahar community of Golbazar Municipality
- ii) To study the causes of economic backwardness of Musahar community
- iii) To identify the strategies for the well-being of Musahar community

1.4 Rationale of the Study

Nepal is a multi-ethnic, multi-religious, multilingual as well as multicultural country. Each and every ethnic group has its own ethnography, economy and socio-demography. The socio-economy of a community shows the living condition of people and economic status in that community.

This study is contribute to the body of knowledge of the Terai Dalits, focusing on Musahar community and further research on untouchable communities of Nepal. The study has been analyzed the present ethnography, socio demographic status of the Musahar community which has the lowest status within the terai untouchable community. So this study may be useful for policy maker, planners and organizations (NGOs, INGOs and Government) to introduce and implement relevant planning, program and development works.

1.5 Limitations of the Study

The study has following limitation:

1. The study is based on small sample size of Golbazar Municipality. Thus the finding may not be generalized to the district and national level.
2. The study has been financial constraints.
3. Simple statistical tools are used to analyze the data.

1.6 Organization of the Study

This study is organized into five chapters. Chapter one has presented this Introduction, Rationale, Objectives, and Limitation of the study. The second chapter deals with Literature Review. The chapter three is related to Methodology of Research, Study Areas, Research Design, Nature and Source of Data, Sampling Technique, Focused Group Discussion, Questionnaire. The four chapter is related to Data analysis and Interpretation. The fifth chapter is consisting of Summary, Conclusion & Recommendation.

CHAPTER -2

LITERATURE REVIEW

A literature review is a body of text that aims to review the critical points of current knowledge on a particular topic. In the chapter, we find what kind of conclusion and finding has made before. We can compare and make better the topic by furthermore research and find major findings. The socio-economic study of others community has been done but Musahar community related is done very few as Dalit or untouchable caste and their socio-economic condition. So, the study will be helpful to know socio-economic condition and causes of backwardness of Musahar community. The study sources are books, thesis, studies, journals, reports, internet etc.

Review of literature is the study is the study of previous research or article or book in related field or topics for finding the past studies, conclusion and deficiencies that may be known for further research. This chapter is help to check the chances of duplication in the present research. Thus, the gap between the previous research and current research can be filled.

Nepal is a multi-ethnic, multicultural and multi- lingual nation exhibiting cultural diversity. Nepal Over the centuries, has developed a rigid hierarchical society based on “high” and “low”, “touchable” and “untouchable” castes and dalits occupy the bottom of Hindu caste hierarchy. According to Madhusudan Pandey , “Dalit” refers to a group of people who are religiously, culturally, socially and economically oppressed. He believes that Dalit is not a caste group but a politically coined group used to refer to a socially backward community in Nepal. Similarly, National Dalit Commission (NDC) has defined dalit community as racial community who is the most backward in social, economic, educational and political as well as religious sector due to the racial discrimination and untouchability is abstained from enjoying the dignity and social justice.

A number of the Dalit castes exist in Nepal. In the hills, the major Dalit castes are Kami, Damai, Sarki, Badi and Gaine. On the other hand, the major Terai Dalit castes include Musahar, Dom, Halkhor, Dusadh, Chamar, Tatma, Khatwe and Bantar. The National Dalit Commission has identified the following 22 major castes in the Dalit category of which 5 castes exist in the hills and the remaining 17 in the Terai.

Dalit Castes of Hill Origin

1. Gandharb (Gaine)
2. Pariyar (Damai, Darji, Suchikar, Nagarchi, Dholi, Huduke)
3. Badi
4. Vishwokarma (Kami, Lohar, Sunar, Oda, Chunara, Parki, Tamata)
5. Sarki (Mijar, Charmkar, Bhool)

Dalit Castes of Terai Origin

6. Dom (Marik)
7. Kakihaya
8. Kori
9. Khatik
10. Khatwe (Mandal, Khang)
11. Chamar (Ram, Mochi, Harijan, Rabidas)
12. Chidimar
13. Kalar
14. Tatma (Tanti, Das)
15. Dusadh (Paswan, Hajra)
16. Dhobi (Rajak)
17. Pattharkatta
18. Pasi
19. Bantar
20. Musahar
21. Mestar (Halkhor)
22. Sarbhang (Sarbariya)

In the study the status of the Musahar community has been defined and measured by selecting socio-demographic, socio-economic and economic indicators such as education, occupation, religion, residence, income, health and type of family, land / capital resources, political participation and relation with other caste groups. All these indicators are independent variables.

Musahars are least known people. There are very few study carried out by the Nepalese and foreign scholar. The study on socio-economic status of Musahar community has been done very few in relations to socio-economic status.

2.1 International context

Ghyuse G.S. (1992) has claimed that the Musahars ancestral tradition suggest that they are the descendants of great saga Valmiki, the author of religious epic Ramayan.

Kunnath,G. (2012) has presented that the Musahars mainly live in the states of Bihar, Jharkhand, Uttar Pradesh and West Bengal. A large Musahar population has also settled in Nepal. In Bihar, with a population of over two million, the Musahars form the third largest Dalit group in the state. They are the poorest and the most discriminated against of all the Dalit castes in Bihar. Any reflection on the durable effects of poverty and untouchability on the community must take into account everyday actions and social arrangements that, although apparently ‘normal’ or ‘harmless’, still result in irreparable damage to the self-image and agency of the community. They include practices of untouchability, illiteracy, landlessness, infant mortality, the low status of Dalit women, and dominant discourses that represent Dalits in a negative manner, all being submerged or deeply embedded forms of structural violence.

2.2 National Context

On Musahar, prof. bista has mentioned little on Musahar people on his monumental volume of ‘people of Nepal.’ Similarly in his slim volume of the ‘sabai jatko phulbari’ has mentioned that Musahar Community is a tribal so called low caste community. Majority of that community are involving in agricultural sector as wage labors and some of them as tenant. Some of them are involved in non-agricultural sectors such as industrial labor.

Pandey, M. (2005) has presented the Musahar as illiterate, hardworking simple and peace living. Though they are farmers by occupation, they don't have land of their own and therefore they work in the field of landlord. Their ways of living is still primitive. They further argue that Musahars have monogamy joint family system.

NNDSWO (2006) shows that the Musahar is like nomads who migrated from Chhotnagapur plateau of Bihar and have been staying in Nepal for 6-7 generations. The culture they follow is more or less similar to that of the Munda tribe of Chhotnagar. However, some Musahar of the some area disagree with this belief and claim themselves to be an indigenous community living in Nepal for thousands of years.

NNDSWO (2006) has presented that Musahars are agricultural laborers working in others land and also working as house servant living in small huts and very backward in education.

Pandey, M. (2005) has explained about their ethnography of Musahar which simply includes introduction, occupation, population, surnames, tradition, culture, education status. He further writes that Musahar community has the perception that to study is the main function of the elite group who has well economic condition. Due to such perception to education, most of Musahars are still illiterate as well as representation in the state machinery is almost nil and they are limited to the peon, guard, sweeper etc. level. He has revealed that landlessness, unemployment, low income, etc. are the main cause of poverty among the Musahars.

Pokharel, B. (1997) has focused on the ethnography of the Musahar community. The study said that Musahars are backwarded people. They all live in lower standard way of life. They have been neglected in all aspects of social life. Economically they are also poor. They can be called backward and under developed people who have less chance in every aspect of social life.

Moktan, D.N. (1997) describes socio-economic factors of Musahar community, some Musahars trace their origin to the legend of the low caste women Sabari a devotee of god 'Ram' in the great Hindu epic the Ramayan. By virtue of her love and devotion of Lord Ram who is regarded as in carnation of Lord Vishnu, she came to occupy an exalted position in the galaxy of great devotees.

2.3 Research Gap

After analyzing and revising the entire literature, the study shows that there is lack of considering the socio-economic status of Musahar community in the way of backwardness. Here in the study, socio-economic status of Musahar community has been studied. And strategies are also included for the well-being of Musahar community. Hence, the study justifies the present work.

CHAPTER – 3

RESEARCH METHODOLOGY

This chapter presents a discussion on the research methodology that is used to collect qualitative and quantitative data for the study. The chapter is further divided into many sub-sections such as site selection, research design, nature and sources of data, sampling procedure, and techniques/instruments of data collection, reliability, and method of data analysis.

3.1 Study Site and Its Rationale for the Selection

3.1.1 Study Area

Siraha has 86⁰6" to 86⁰26" in latitude and 26⁰33" to 26⁰55" longitude covering an area of 1188 sq. km. It has 9 Rural Municipality, 6 Municipality and 4 Election Constituencies. The district is surrounded by Saptari in the east, Udaypur in the north, Dhanusha in the west and Bihar state of India in south. According to Central Bureau of Statistics, Siraha district has total population of 6, 37,328. The population of Musahars is 31,519 (4.94 percent) (Census, CBS 2011).

Golbazar is one of the major commercial trade areas of Siraha District and the Sagarmatha Zone in Eastern Region of Nepal. It is new municipality of Nepal. It was established 2071 BS with total population of 52,137.

Golbazar Municipality is distributed in total 13 wards spread in the area of 104.5 sq. km. It's included 8 VDC i.e. Asanpur, Muksar, Lalpur, Jamdah, Chandralalpur, Chandraudaypur, Aashopur Balkawa and Betauna.

Siraha is the district where Musahars can be found in large number. Beside most of the Mushar reside in remote area; there is significant number of Musahars in Golbazar municipality also. The area is selected as to find out the condition of Musahars in relatively developed area.

Table 3.1: Musahar Population by District

District	Total Population	Male	Female
Siraha	39929	19884	20045
Saptari	38625	19330	19295
Sunsari	25787	12933	12854
Morang	28863	14641	14222
Mahottari	23364	11737	11630
Dhanusa	19904	10023	9881
Sarlahi	14137	7294	6843

Source: Population Census 2011, CBS, Nepal

Figure 3.1: District Location as per Province



Figure 3.2: District Location of Siraha District



Figure 3.3: Golbazar Municipality Location of Siraha District



3.1.2 Rationale for the Selection

This study site is underdeveloped and Dalit groups have no any position in society although their presence is the good position in number. Many castes are living here such as Teli, Chamar, Musahar, Kami, Danuwar, Yadav, Dusadh, Sudi, Hajam, Dom, Muslim, Brahmin, Chhetri etc. Here a little modernization impact is seen. But no any development activities are seen for the Musahars at the present.

The population of the study site is homogeneous. This study will be very useful to provide the knowledge about ethnographic, social, cultural & economic aspects of the Musahar community at the present and past.

3.2 Research Design

The research is qualitative and descriptive type. It describes the socio-economic status of Musahar people. The research is mainly focused on cause of backwardness and strategy for well-being.

3.3 Nature and Source of Data

The primary data was collected from field survey and interview with a pre-structured research questionnaire. The references were taken from secondary data from various sources like central bureau of statistics, Golbazar Municipality, research articles, related books, CBS and related profiles.

3.4 Universe and Sampling Procedure

The Total population of Golbazar Municipality is 52,137 (male: 25394; female: 26743). The total population of Musahar community is 4135 (male: 2106; female 2029) which occupies only 7.93 percent of total population of Golbazar Municipality. The sampling technique was adopted to determine the household in all wards. The primary data of Musahars were collected from Golbazar Municipality Office and District Co-ordination Committee shows that Musahars are residing mainly in ward no. 3, 4 and 11 of Municipality. So, sample method has been applied and data are taken from around 120 of households with a sample size of 415.

3.5 Techniques and Tools of Data Collection

It is the most important part for getting reliable information. The techniques/instruments of data collection were used as follows:

Techniques:	Instruments:
Interview	Questionnaire
Observation	Checklist
Interview with Key Informants	Schedule
Focus Group Discussion and Meetings	Interview Guide

3.5.1 Questionnaire

A semi structured questionnaire was used to elicit socio-economic and demographic information from the respondents.

3.5.2 Observation

Observation is the basic sociological/anthropological tool for the data collection methods. This method was used by the researcher to collect information about dress pattern, food habits, settlement, ceremonies, talking style, behavior.

3.5.3 Interview with Key Informants

It was used to collect data about the history of their culture, rituals, ceremonies and tradition of the past and the present.

Key informants are the important source of acquiring real data. The persons who have detail knowledge/information about the related site and about related studying group. They are president of Ward, and president of Dalit. The knowledgeable and aged person of the Musahar community was interviewed to collect information about birth, marriage and death rituals, history of migration, discrimination and so on.

3.5.4 Focus Group Discussion

It was used to collect qualitative data from study sites. The focus group discussion was organized in each wards of municipality of the study site to collect qualitative data. Male and female both were participated in focus group discussion.

Interview, Observation & Focus Group Discussion techniques has been played vital role in this study.

3.6 Method of Data Analysis

The collected data of the research study were analyzed descriptively and statistical methods were also applied where necessary. So, different statistical (table, pie-chart, figure and simple frequency) and logical tools were used to analyze data in this study.

3.7 Limitations of the Study

Since the study was conducted in Golbazar Municipality of the Siraha district of Nepal. So, the result obtained can't be generalized for the lowest caste groups of the entire country due to vast difference in the cultural, social and anthropological aspects.

CHAPTER – 4

DATA ANALYSIS AND INTERPRETATION

In this chapter, the analysis and discussion of empirical data obtained from the field survey are focused. Demographic features of the study site, socio-cultural life and economy of the people are analyzed in detail.

Household survey was carried out in 120 household of Musahar community in ward number 3, 4 and 11 of Golbazar Municipality.

4.1 Demographic Status of Musahar

This section includes age and sex structure of the total population of the Musahar of the study site and their marital status, educational status and family respectively.

4.1.1 Age Distribution

Life expectancy of the Dalits is 61.3 years against 66.51 years at the national level. About more than 50 percent of the Dalit children are the victims of malnutrition. Trafficking among the Dalit women is a matter of concern. Gynecological disease such as prolapsed uterus is most common among the Dalit women. Birth control and spacing is still unknown to them. Many of them become pregnant each year.

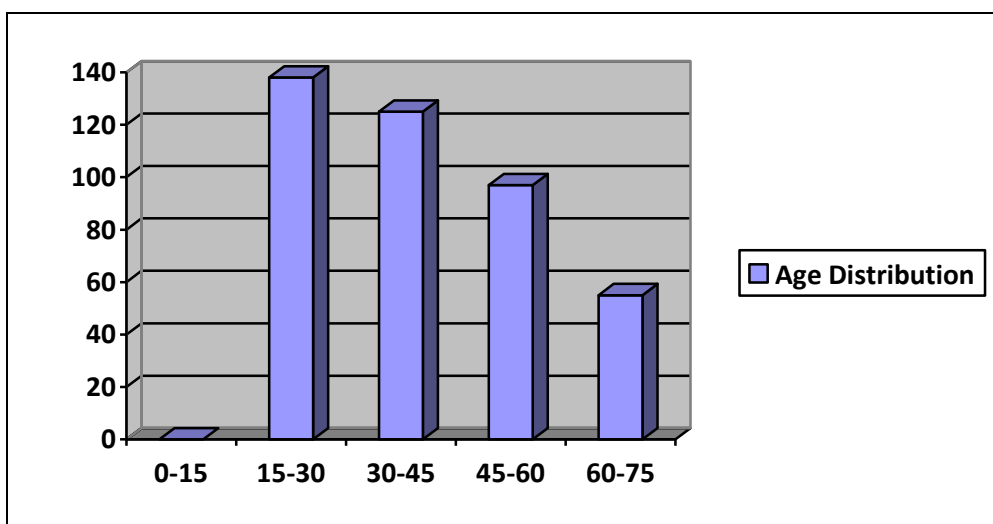
The age distribution of the respondent were majorly from 15 to 45 as shown by the table 4.1

Table 4.1: Age Distribution of the Respondent

Age Group (Years)	No. of Person	Percentage
0-15	0	00.00
15-30	138	33.25
30-45	125	30.12
45-60	97	23.37
60-75	55	13.26
Total	4150	100.00

Source: Field Survey, 2017

Figure 4.1: Age Distribution of the Respondent



Source: Based on the table 4.1

Table 4.1 and Figure 4.1 show that there are very few people of advanced age in the Musahar community. Out of the 415 respondent 33.25 percent lies in the range of 15-30 years. Musahar people had low average life expectancy. The data is justified as the

Musahar people have very low socio-economic status. They have to work hard for their livelihood. They don't have enough money to get access to health services.

4.1.2 Population Distribution by Sex

Though women comprise 49.07 percent of the total population, gender discrimination prevails in the society from the family to the national level. Status of women in Nepal with regards to their access to knowledge, economic resources, political power and personal autonomy in decision making is generally desolate. Owing to gender based discriminations that have restricted their access to the state's resources (such as markets, productive services, education facilities and health care) and decision making structures, they face multiple discrimination and human rights violations.

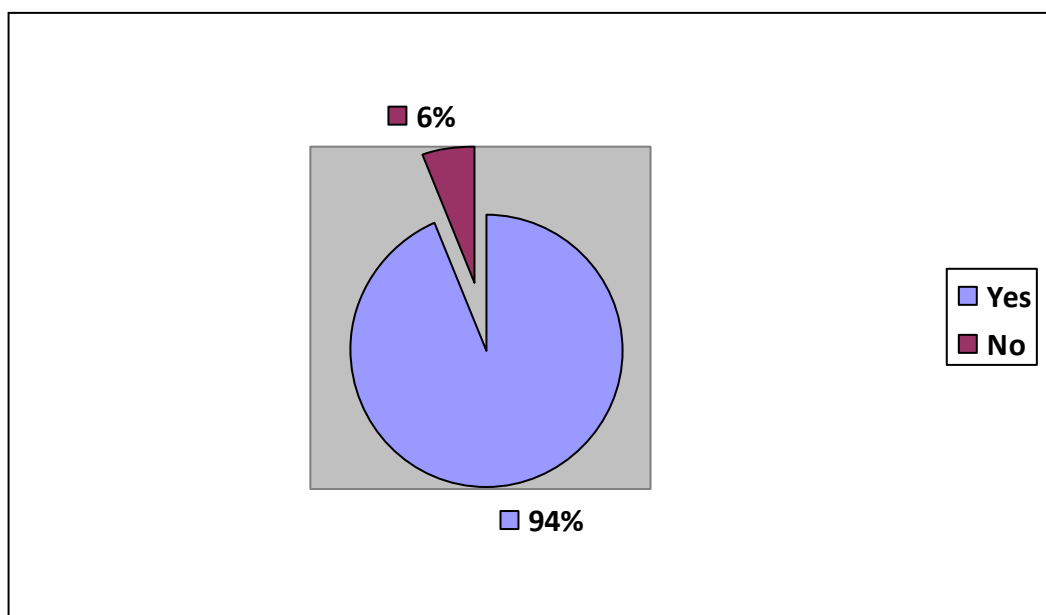
In the son-preferring Nepalese society, girls are considered unimportant as "the birth of a daughter is a fatality" is a common saying in rural as well as urban community. Malnutrition and poverty have hit women the hardest. Female children are usually given less food than male children, especially when the family experience food shortages. Women's common property rights have also been limited in many ways. Daughters lose rights over parental property after marriage. Despite the high average work burden of women, which at 16 hours a day is much higher than the global average, women still lack access to and control over productive resources. Only 10 percent of women have land ownership while a meager 6 percent own a house of their own.

Table 4.2: Lust of Male Child

Yes	390	94%
No	25	6%
Total	415	100%

Source: Field Survey, 2017

Figure 4.2: Lust of Male Child



Source: Based on the table 4.2

Table 4.2 and Figure 4.2 reveal that respondents were asked about the importance of male child in the family. 390 (94%) of the respondent said that male child is essential in the family. Majority thought that son was important to complete the social ritual. While significant number 25 (30%) said that birth of male child was unimportant and there was no difference between male or female child.

It is evident from the table 4.2 that among the Terai Dalits the number of female Dalits is less as compared to the male Dalits. Stopping giving births to the girl child after the requirement of the boy child is met, growing mortality of the girls/women due to carelessness, etc. are some of the major factors responsible for the decline of female population among the Terai Dalits.

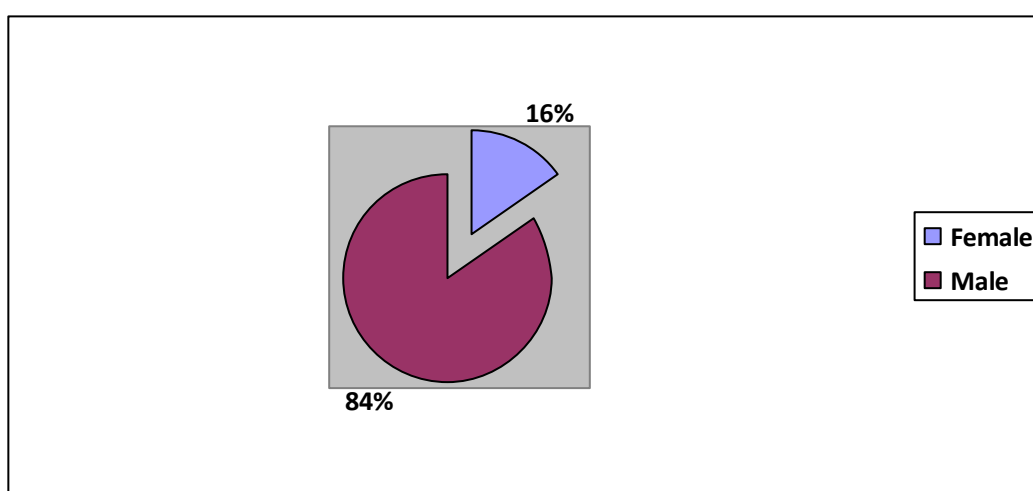
Though the patriarchal structure, prevalent in the Nepalese society, is responsible for the discrimination of women and has placed them in a discriminated position regardless of class, caste, ethnicity, religion and age, the important specificities of class, caste, ethnic, age and other cross validated by the scarcity of sex disaggregated data related to different caste, ethnicity and region. This has made it difficult to accurately compare gender disparity in different groups.

Table 4.3: Distribution of Respondents by Sex

Male	350	84.34 %
Female	65	15.66%
Total	415	100 %

Source: Field Survey, 2017

Figure 4.3: Distribution of Respondents by Sex



Source: Based on the table 4.3

Table 4.2 and Figure 4.2 show that out of the total 415 respondents only 65 were females. The females were reluctant to respond to the questionnaire. This was because of parda system for the new comers. They wouldn't interact with new people.

4.2 Social-cultural Status of Musahar

This section includes family, marital status, educational status, rite, religion and festival of the total population of the Musahar of the study site and their hierarchy, language, food habit, dress and ornaments respectively.

4.2.1 Family

Family is a basic and universal social structure. Family is a group defined by sex and blood relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. We can enumerate the following basic function of the family:

- The regulation of sexual behavior and reproduction
- Care and training of a children
- Co-operation and division of labour
- Primary group of satisfaction

There are three types of family units in existence

1. Nuclear family
2. Joint family
3. Extended family

In the Musahar community, family property is commonly shared and managed. When the family breaks up, the property is equally divided among brothers. There is no any rigid rule of family separation. According to respondents the causes for the breakdown of the joint family are: conflict between two brothers, conflict between a mother-in-law and daughter-in-law's, conflict among brother's wives etc.

There is no strict adherence to one or the other kind of family- nuclear or extended. Both type of family are found in Musahar community. Some families have members from two-three generation living together.

Family is the basic unit of human society; it is worldwide socially sanctioned and culturally approved social institution. Family is group of persons united by the ties of marriage, blood adoption, constituting a single household and interacting, intercommunicating with each other in their respective social rules of husband and wife, mother and father, son and daughter, brother and sister creating a common cultural system.

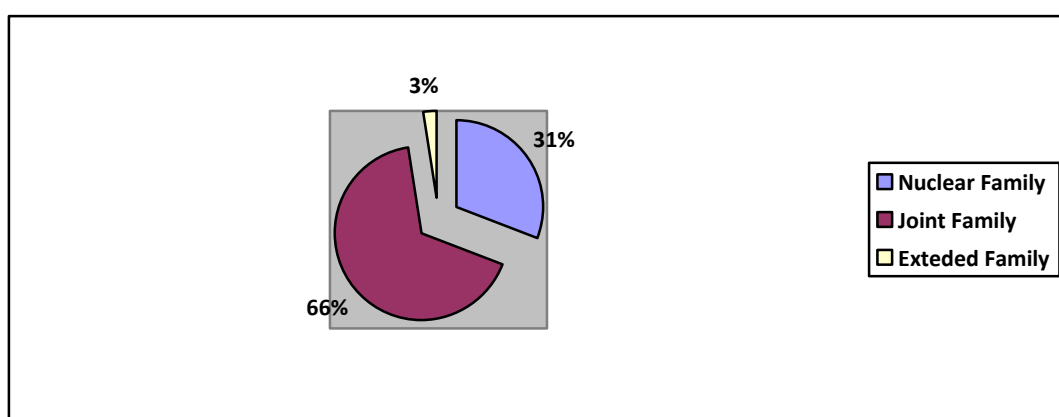
Previously Musahars used to live in an extended family. Nowadays, they are living in both joint and nuclear family. During the survey, it revealed that the choice of nuclear family is widely accepted in the community due to many reasons. The main reason is comfort and peaceful living of individual life. As large the family is, the women have to pass through more tensions.

Table 4.4 Statement of Family Structure

S. No.	Particulars	No of Households	Percentage
1	Nuclear family	37	30.83
2	Joint Family	80	66.67
3	Extended Family	3	2.50
Total		120	100.00

Source: Field Survey, 2017

Figure 4.4: Statement of Family Structure



Source: Based on the table 4.4

Table 4.4 and Figure 4.7 show that 66 percent of the total household had joint family and 31 percent of the total household had nuclear family. Only 3 percent of the total household had either joint or extended family.

4.2.2 Authority and Decision in Family Affairs

Among the Musahar an elderly person, usually the eldest male in the family, control over others and take pleasure in respect and authority to decide the social, economic and religious affairs of the family. In all matters, the opinion of the headman is sought. When a call, message or invitation is given from someone it is always in the

name of the head of the family. The woman does not attain any formal position in the family affairs. However, in some cases, women, usually the mothers control the family affairs. The headman has a simple dominant position over the rest of the family members. But in practice it has not always been like this. It is because of their simple living that the head usually counts the advice of his son or family members who are grown up, mutual understanding, co-ordination and co-operation are some of the characteristics of the Musahar households.

In setting the children's marriage both father and mother are expected to feel equally responsible to find suitable matches. In Musahar family all the family members have a fixed and well-divided share of work. In spite of this sometimes the family members such as married brother or married sons show their interest in family separation. At that time generally, the headman permits them to be separated by distributing the properties among them. A Musahar usually separates himself only after the construction of his own house.

4.2.3 Marital Status

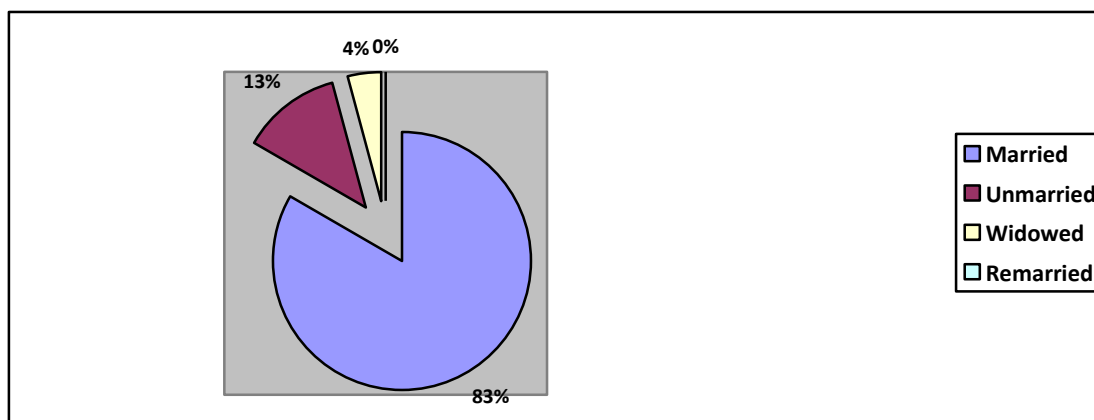
Marriage is among the top priority activities of Musahar. The child marriage is normal among Musahar. Hindu ideology, in particular, attributes high value to virginity relating it with purity of women's sexuality and dictates that girls are married early even before puberty.

4.5: Marital Status of the Respondents

S. No.	Particulars	No of person	Percentage
1	Married	346	83.37
2	Unmarried	52	12.53
3	Widowed	17	4.10
4	Remarried	0	0
Total		415	100.00

Source: Field Survey, 2017

Figure 4.5 Marital Status of the Respondents



Source: Based on the table 4.5

Table 4.5 and Figure 4.5 show that 346 (83.37%) are married, 52 (12.53%) are unmarried, and 17 (4.10%) are widowed. None of the respondents were divorced or remarried.

This is validated by the fact that 33.5 percent of girls, falling in the age group of 15-19 years, are married as against only 11.8 percent of boys of the same age.

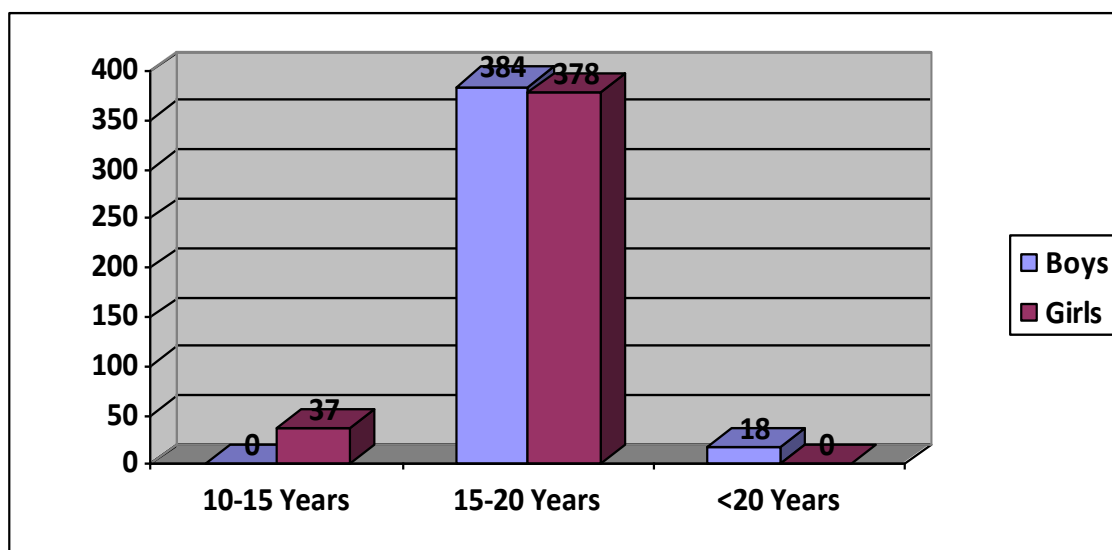
Though this mean age of marriage has increased from 16.8 years in 1991 to 19.5 years in 2011, indicating a slow but steady change in social perceptions, the mean age of marriage for girls is lower (19.5 years) than boys (22.9 years).

In order to avoid sexual activity outside one's own caste, the marriage used to be arranged between the baby bride and baby groom. Usually such marriage used to be arranged before the puberty of the baby bride. It was after several years of the marriage and puberty that the bride used to go to her husband's house during the second marriage called 'gauna.' Many of the bride or groom did not even know whom she or he married. Though over the years the marriageable age between the girl and boy has increased in all the castes, the traditional practice of marriage between 'baby bride' and 'baby groom' is not very uncommon, particularly among the Dalit caste groups in the Terai.

Though the patriarchal structure, prevalent in the Nepalese society, is the discrimination of women and has placed them in a discriminated position regardless of class, caste, ethnicity, religion and age, the important specificities of class, caste,

ethnic, age and other cross validated by the scarcity of sex disaggregated data related to different caste, ethnicity and region. This has made it difficult to accurately compare gender disparity in different groups.

Figure 4.6 Age at Marriage of Boys & Girls



Source: Field Survey, 2017

The attitude of Musahar towards marriage is changing. This may be because they are residing in the municipality. The respondents were asked about the marriageable age. Of the 415 respondents 18 said that marriage age for boys should be more than 20 years, while 384 said that marriageable age should be 15-20 years. For the girls 37 respondents said that marriageable age should be about 15 to 20 years.

4.2.4 Educational Status

Education is an essential factor for accelerating the development of any community. If people are educated, their living standard also improves. Thus education plays a vital role in developing knowledge and skill of the people. In the past, the Dalits did not send their children to school. Before the establishment of democracy in 2046, no Dalits were given a chance to enter the school education. Therefore, the majority of the Dalits and lower caste are still far behind in the field of education.

Hence, the Musahar community is Dalit (backward and depressed) caste. The community was deprived of education before the promulgation of new constitution 2046. Even today, they lag behind in the field of education.

Literacy rate among the Dalits is as low as 10.7 percent whereas at the national level literacy rate is over 65.9 percent. In certain Dalit communities such as among Musahars the literacy rate is 4 percent till today. Literacy rate among the Dalit women is as low as 3.2 percent. The Dalit children find it difficult to receive education in the schools partly due to the social discrimination and partly for their inability to pay for tuition fee and textbooks.

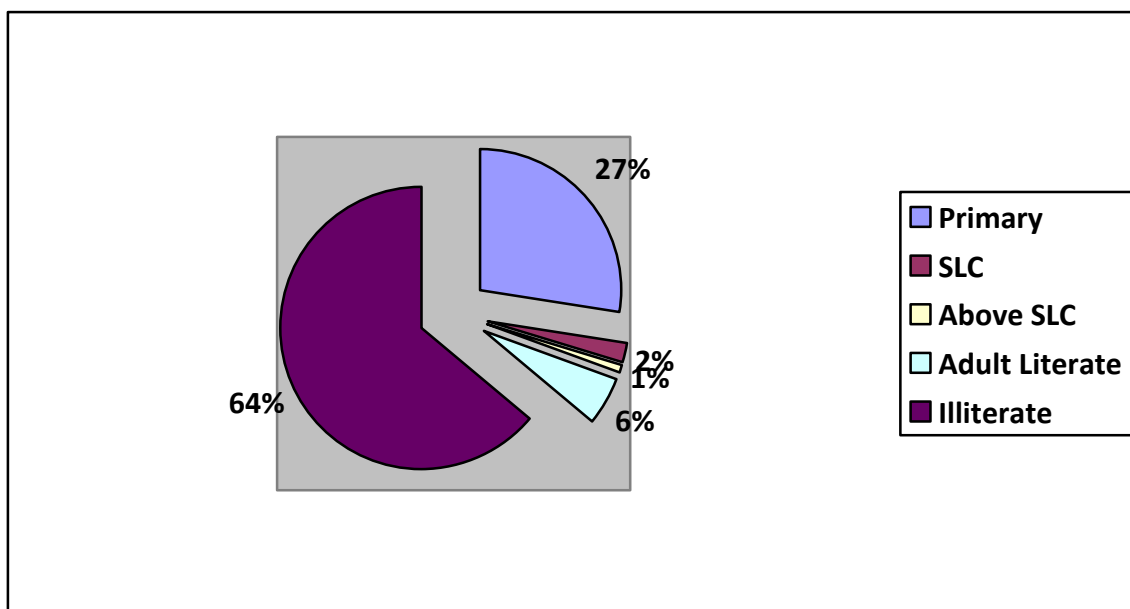
Educational status of Dalit community is very low compared to the national literacy rate. They are marginalized in terms of social, economic and educational. Representation of the Dalit community is almost nil in the state machinery. Poverty is one of the identities of them. The Musahar has lowest literacy rate 6.9 percent (male-9.8 % and female-3.8%).

Table 4.6: Literacy Rate of Musahar Population

S. No	Educational Status	Number	Percentage
1	Primary	114	27.47
2	S.L.C	9	2.17
3	Above S.L.C	4	0.96
4	Adult Literate	23	5.54
5	Illiterate	265	63.86
	Total	415	100.00

Source: Field Survey, 2017

Figure 4.7: Literacy Rate of Musahar Population



Source: Based on the table 4.6

Table 4.6 and Figure 4.7 reveal that out of the total of 415 respondents 265 were illiterate and remaining 150 were literate. Of the literates 114 had passed the primary level and rest 23 were adult literate.

The Musahar people sent their children to school although most of them were illiterate. One hundred seven household had sent their children to school and rest thirteen house hold didn't have children of school going age. But there were no children studying in secondary level.

4.2.5 Access to Right Provided by State

Out of the 415 respondent 389 had received Citizenship. 26 of the female respondent didn't have citizenship card.

Table 4.7: Ownership of Citizenship

Yes	389	93.73%
No	26	6.27%
Total	30	100%

Source: Field survey 2017

Table 4.6 shows that 389 (93.73%) of the respondent had the citizenship Card. 350 were males and 65 were female who had the citizenship card made. 26 (6.27%) didn't have the citizenship card and they were females. They didn't have card since they were from India and were residing there after their marriage.

All the 415 respondent visited hospitals for the illness and none of them believed in traditional healing.

Table 4.8: Treatment of Sickness / Illness

Treatment	Number	Percentage
Dhami/ Jhakri	00	00.00
Health Post/ Doctor	415	100.00

Source: Field Survey, 2017

Most of the Musahars people believe on traditional healer for treatment of sickness. But the residents of the municipality didn't believe in Dhami/Jhakri. This may be due to the fact that they are residing in the area where the health facility is quite good. They are aware of the fact that disease is due to infectious agent rather than supernatural powers.

There are health posts with quite satisfactory services. Since the medical treatment is within their reach, their belief towards hospital has strengthened.

4.2.6 Rites of Passage of the Musahar Community

Everybody's life passes through different stages in different periods. In every stage, he/she performs different ritual ceremonies. Rites of birth, marriage and death are the main rites of passage in Hinduism and these are called Sanskar. The word "Sanskar" means religious purification rites and ceremonies for sanctifying the body, mind and intellect of an individual so that he/she may become a full-fledged member of the community. These Sanskar also create an awareness of social status and privileges of the individual.

The processes of the performance of rites of passage are different in every community. Therefore, their ways of performing rituals and some elaborate of these rituals and institutions are necessary to know how they are helpful in the substance of the community. And on the other hand, it should be necessary to know to what extent are they preserving or changing their traditional rituals, which are maintaining the social structure of a society. The Musahar community is also found performing these Sanskars according to their own culture.

4.2.7 Birth Rite

Birth is the universal fact of human life, when a man and a woman get married; they are socially permitted to have sexual relations. After the conjugal life, they give birth to children and their social life start.

Among the Musahar community, when the member of the family know that one has become pregnant they begin to prepare for the day of delivery. They start to collect more chickens for feeding to the mother after delivery. During pregnancy, no special care of mother is taken. With regard to food, there are not set rules. The pregnant woman is required to eat enough rice, meat, pulses, green vegetables, milk, ghee etc. but because of poverty, they could not get special type of diet.

In matter of sexual intercourse, no ritual restriction exists during the period of pregnancy. According to key informants a man may continue to cohabit with his wife till the delivery time.

During the time of delivery, they take help of a woman called Sudeni (a local chamar woman) who knows something about delivery, but not about special health care and who gives birth to a baby is called Sutkeri and her family and clan members observe birth pollution for 6 days. But nowadays, Musahar community also little bit aware about health related issue to take advantage from nearest community health post. This is because of Government policy. Government policies facilitate birth centers and birth related scheme to pregnant mothers.

4.2.8 Chhaithi (Sixth Day Ceremony/Nwaran /Naming Ceremony)

Chhaithi is performed on the sixth day after the birth of the child. This ritual is performed believing God writes the fate of the child on that day. At the same time (sixth day of birth) the naming ceremony (Nwaran) is celebrated. The name of newly born baby is given by relatives of the baby. The purification of birth pollution is also done on the same day.

4.2.9 Bhat Khuwai (First Feeding)

There is no classical rule for any rituals in the Musahar community. A baby is given food after 5-6 months of his/her birth. There is no special ritual for this purpose.

4.2.10 Mundan (First Shaving)

When the child's hair is cut first, it is called Mundan. The child is placed on his mother's lap and the hair is cut by a barber. While the hair is being cut the mother makes sure that the hairs do not fall on the ground, so she collects them in the anchal or tip of sari, spread out under the child's head. The collected hair is taken and thrown into a river. This ritual is performed in very simple manner. No other work is performed on that day.

4.2.11 Marriage

Marriage is a socially recognized institution for having legitimate sexual relationship between a man and a woman for the protection, upbringing, maintenance and socialization of the children through establishing a family. It is a strong institution in Hindu society and perhaps every other society. According to social rule and regulations and their belief system, types and forms of marriages vary widely. In the Musahar community, especially three types of marriage systems are in practice.

Magi Bibah (Arrange Marriage)

Jari Bibah (Payment of Compensation)

Inter-caste Marriage.

4.2.11.1 Magi Bibah (Arrange Married/Traditional Type of Marriage)

In the arrange marriage system among Musahar, the initiative is supposed to take place from the bridegroom's side or bride's side both. When the parents of a boy or girl want to marry their son or daughter, they request to other parents who has a son or a daughter. Generally the Musahars marry their children at the age of adolescents.

They practice marriage by negotiation and elopement. Marriage with one's mother's brother's daughter with one's father's sister's daughter and with one's elder brother's widow is permissible.

Marriage rituals are performed at the bride's residence and the marriage feast is hosted by the bride's party. The marriage rituals include sagun, lagan, kalsa, samdhi, dhoti and bidai. The nuptial ceremony is performed at the bride groom's residence. Vermilion, glass-bangles and bindi are the marriage symbols for women. They practice monogamy. Some clothes and utensils are given to the bride as dowry and cash, pigs, different kinds of assets etc. are given to the bridegroom as dowry.

On the occasion of wedding ceremony the janti and other Musahar enjoy and quarrel to each other by taking domestic wine and eating feast.

Another day the janti returns grooms home with bride. On this happy occasion in the grooms home, all their kins and neighbours are invited to a feast (domestic wine, pig's meat, rice and other items provided for a feast).

4.2.11.2 Jari Bibah (Payment of Compensation)

The Musahar community practices and accepts polygamy one after another or simultaneously. A man can marry with another woman if he dislikes his first wife and keeps more than one wife but if a woman dislikes her first husband, she elopes with other man. Her previous husband cannot compel her to live with him rather he can claim an expenditure he made while marrying her, from her new husband. This cost paid by a man to his wife's previous husband, is called Jari, such practice exists even today. The cost of Jari may comprise cash.

Nowadays, though the term Jari itself is not used in legal term, give and take is considered as the compensation for the expenditure of the first husband. The amount

of such Jari or compensation is determined by the respected persons of the community or by neighboring community. There are no fixed rules for it. It depends upon the whim of decision makers who belong to the dominant part of people of the community.

4.2.11.3 Inter-Caste Marriage

In the past, if someone married with other caste person, he would be out of the caste. Water and other things touched by him were not accepted by others. If the rule breaker wanted to enter in the case, he had to be whipped and also he had to pay some money, decided by the community members as compensation.

Nowadays, especially after 2046, the situation has changed a lot. Education, mass communication, state law, close interaction with other caste people etc. are playing a vital role in minimizing the caste based discrimination.

In the Musahar community there is also a trend in favor of the inter-caste marriage from older to younger generation. From the in-depth observation, it was found that there was one Musahar who had got married with Musahar's girl who had four children but no one of other castes had got married with the Musahar's girl.

4.2.11.4 Divorce/Separation

According to the Hindu Sanskar, the marriage is sacrament and sacred union. It does not dissolve easily. The man and his wife are supposed to be found to each other even after the death of either of them. Therefore, whatever the situation exists, they have to comprise and readjust with each other. But nowadays this view has been undergoing change.

When there is no good relationship between wife and husband, they got divorce. Although social opinion is against the divorce, it continues to exist in every society.

In Brahmin's and Chhetri's family, the social status of a divorced woman is not good. She is considered as a bad woman.

Marriage bound in Musahar community can be dissolved in two ways, first by resorting to regular divorce procedure and wife run away with her lover as the second.

Under the system of formal divorce, both the parties mutually agree to break the marriage bound by signing the divorce papers called chhod-patra. But none of the parties can affect a divorce by his or her own unilateral decision. But the second method is given enough liberty to the woman to dissolve marriage. A woman, when dissatisfied with her husband, picks up a new lover and runs away to live with him. This method is more prevalent among the Musahar community.

4.2.11.5 Remarriage of Women and Widow

In the past, remarriage of a woman/widow was not considered as a good. But in untouchable castes, it has been existed since a long time. In the Musahar community it was not allowed in the past but now it is being practiced. Today if a Musahar woman's husband leaves her or dies, she can set marriage with another man. But the social status of the remarried woman is not better than once married woman. Similarly, widow marriage is also being practiced, although it is not considered good.

4.2.12 Mortuary or Death Rites

When a person dies, the dead body is cremated in any area or at the side of the river by sons and other relatives. At that time, the dead body is tied with white cloth. All the relatives and close neighbors participate in the funeral procession. If the dead person is old or adult, he/she is burned but if the dead person is a baby or child, he/she is buried. The burning process of corpse initiated by his/her sons and some other relatives too, and by finishing the burning process all the participants of the funeral procession take bath in river, pond or tube well.

Family members and clan members associated with deceased are also ritually polluted. No Pooja (Worship) or any religious function can be performed during polluted period (12 days). Death pollution, in Musahar community, is purified by son-in-law (Juwai) or Nephew (Bhanja) on 13th day of death. On the 13th day of death, the sons and male clan relatives shave their head and cut their nails.

On the purification ceremony (13th day of death), the family gives a feast to the members who participated in funeral procession on that day. Before eating the salt on that day, the purification is employed.

The higher caste people don't participate in funeral procession as they may be the neighbors.

4.2.13 Religion and Festival

To understand a society, it is important to understand their culture which is base of human being. Like many others societies, Musahars regard nature as supreme god. They also believe in supernatural power. They also believe in the normal conventions of Hindu religion like swarga (heaven), narka (hell) and Dharma (good) and Paap (sin). They strongly believe that god is the maker of fate and destiny. Musahars believe in ghosts, spirits and witchcraft as well. These ghosts and spirits are believed to be the soul of the people who have died in an unnatural way or accidentally or of them whose funeral rites are not properly performed. Though witches are living people, their identity is never disclosed due to fear of revenge. The witches are said to perform witchcraft by using putla. Musahars believe that they are capable of doing anything using black magic OJHA, DHAMI, JHAKRI and supposed to be the witch doctor who fights against the witchcraft. The deities and the gods of Musahars are similar to that worshiped by Hindus.

4.2.13.1 Religion

Musahar seem to be more inclined toward DEVI (mother goddess) or Shakti (power primordial). The puja or worship is done by the dhamis who must be Musahars. Prior to puja, these dhami sing a song and this ritual is called the jhummar. Their greatest deity DINA BADRI is worshipped once a year or any month suitable for them. However Ashad, Mangsir and Magh are the ones when the worship is performed. It is performed in the fields, flat spaces or chaur and even on the threshold of the main door where it is cleaned with a mixture of mud, dung and water and a mound is erected. Musahars have their own style of celebrate the festivals. Despite their economic condition, they celebrate all main festivals. The main festivals of Musahars are SANKRANTI, DASHAIN, TIHAR, CHHATH, JITIYA, JURSTAL and GHADI PAWAIN.

Dhoti and Kurta are the clothes worn by the male while female wears the usual sari and cholo. But a new generation Musahars boy wears modern pants and shirts while girls wear Kurta Surwal. The main source of entertainment is playing card and

drinking alcohol. They also enjoy killing musa or rats. The female members also enjoy by smoking bidi (like cigarette), drinking alcohol and puffing huka. At the same time, they enjoy by singing songs and puffing HUKAS. And they enjoy by singing songs performing programs in wedding, births and festivals. Their musical instruments are dholak, harmonium and jhail, etc.

Table 4.9: Religion of Musahar People

S.No	Religion	Number	Percent
1	Hindu	415	100%
Total		415	100%

Source: Field survey, 2017

4.2.13.2 Festivals

Nepalese people celebrate various festivals according to their culture and tradition. They worship various Gods and Goddesses and enjoy themselves by eating, drinking and dancing. So it can be said that Nepalese people know how to live in pleasure. The festivals which Nepalese people celebrate are associated with one or other of the divinities, held sacred either in the Hindu, Buddhist or Muslim theology.

The Musahar community of the study sites celebrates festivals as other Hindu do. Dashain, Laxmi Pooja (Deepawali), Maghe Dakranti, Chhatha etc. are main festivals of the Musahar community of the study site. The ways of their celebrating is given briefly as below:

4.2.13.2.1 Dashain

Dashain is the greatest festival of Hindu. The Musahar community also celebrates it. Dashain is celebrated for two weeks, which is performed with different kinds of religious task. In preparation of Dashain, every house is ceremonially cleaned with animal (Cow, Ox) dung and fresher for the visitation of Goddess Durga and long waited return of distant and nearby family members.

On the occasion of Dashain, they buy new clothes (Dresses) and eat delicious food with meat and taking domestic wine.

4.2.13.2.2 Laxmi Pooja (Deepawali or Tihar)

Another festival of the Musahar community, as other Hindus is Deepawali which is also known as Tihar. This is celebrated for five days. Goddess of wealth, Laxmi, is worshipped on this festival, especially on the third day of Tihar which is known as Laxmi Pooja. On this day, light is lit on every window, door, courtyard and wall. It means to please Laxmi, who loves light.

4.2.13.2.3 Chhatha Parva

Chhatha Parva is the greatest festival on Terai region which is celebrated for six days. It is performed with different kinds of religious tasks. People pray with sun and moon for good health by providing different kinds of sweets and fruits in this festival. As other Hindus, the Musahar communities also celebrate Chhatha Parva.

4.2.13.2.4 Maghe Sakranti

The first day of Magh is celebrated as Maghe Sakranti. On the occasion, they like to eat Khichari (A kind of dish made by mixture of rice and pulses). The festival is celebrated as a belief of long life. The Musahar communities eat pig's meat, rice and drink domestic wine.

4.2.13.2.5 Jur Sital

This festival is celebrated on the first day of Baishakh. Baishakh Purnima is the main day for this festival. They welcome the New Year and farewell the past year. On this day, elder people give blessings by sprinkling fresh water on the head to those relatives who are younger in relation as well as in age. They celebrate this festival happily and hopefully to get happiness. They cook rice, pulse, vegetables, curd, meat etc.

4.2.13.2.6 Naga Panchami

This is devoted to the worship of the Nagas, the divine serpents. Pictures of the Naga are stuck over the doorposts of all the houses in the morning as protective spells. On

this day, Musahar people use cow-dung to make model of serpent and display on the wall of their house and worship by offering flowers, incense, milk and apply paste of red power and 'laba' of paddy.

One of the important aspects of Naga Panchami is that, if the snake gods are well fed and their images are widely displayed on this special day it is believed that family will be blessed and protected from drought and famine, death from snake bite and disease, loss of possessions and calamity the collapse of names and buildings.

4.2.13.2.7 Chaurachan

Chaurachan is celebrated with great enthusiasm with an unflinching belief of being blessed with son, have his/her wishes fulfilled and wealth as per one's desire. Also during this festival, people worship moon in the late evening and take food like rice pudding, puri, etc.

4.2.13.2.8 Faguwa (Hori or Holi)

Holi is the festivals of flying colour in the day of full moon of the Falgun. The Musahar community observes this festival as one of the most important festivals with the religious significance of Holika's death on this particular day and celebrates this each year. Everybody, young or old, boys or girls celebrate this festival happily using different types of colours. They put coloured on each other's body and face, this festival also signal to the beginning of spring season. They eat special sweet dish. Malpuwa (made from flour, sugar and milk), sel, puri, and also drink alcohol and other drinks mixed with "Bhang and Dhaturu". They reach door to door of relatives or friends with dacing singing Hori song and coloring each other.

4.2.14 Hierarchy

Musahars have their own hierarchical system. There are many clans among Musahars such as Maghaiya, Tirutiya, Rishikul, Bhuniya, Dholpitta, Sinauriya, Kanjaniya and Kathariya etc. Among them Tirutiyas are in majority are placed at higher level. Majority of Musahars living in study area are Maghaiya and Tirutiya. Most of the mushars are Hindus. However, they are lowest and downward than the other Hindu communities like Brahmin, Chhaitry. They worked as a laborer of upper castes

landlords. They are suffering from inferior feeling and think themselves backward and isolated among them. They are socially, culturally, economically and educationally weaker than other groups.

4.2.15 Language

Musahars speak the Maithili language. Mushars communicate by Maithili language at home, community and with other people.

4.2.16 Food Habits

Every community has its own food habits. Though the Musahar community has no any distinct food habits, they usually take two principal meals. The first is taken at about ten o'clock and the second after the sun set. Though they prefer to eat rice but their food items may be any things (rice, wheat etc.) because their food items depend on what they get from their occupation.

The Musahar community is non-vegetarians. They keep cock, pigs and goat for income and meat, when their relatives or guests visit their home, rice and chicken are cooked. They even borrow rice from neighbors in such occasions. People feel ashamed if they have to serve wheat.

Smoking beedies/cigarette, drinking wine and chewing betel leaf are quite common among the Musahar community. If some relatives visit a family, the family feels necessary to treat him nicely offering him wine, beedies/cigarette and betel leaf.

4.2.17 Dress and Ornaments

According to the key informants, the traditional types of dresses of male Musahar are Kurta, (a type of shirt), Lungi or Dhoti and the female Musahars' traditional dresses are sarees and blouse. The female's traditional ornaments are silver or aluminum earrings, nathiya (a silver bangle wearing in nose) etc. Nowadays, shirt, Dhoti is worn by old Musahar and pant, shirt, T-shirt, shoes are worn by young male Musahars. Blouse, Maxi, Sarees are worn by married women and Miniskirts, T-shirt, Maxi, Suruwal, are worn by unmarried girls. Because of the poverty, the quality of clothes and ornaments are always low. The female Musahar wear Earrings, Phuli, Tilhari etc. which are made of brass, silver, aluminum and plastics.

4.3 Economic Backwardness of Musahar Community

This section includes occupation, monthly income and animal husbandry of the total population of the Musahar of the study site and their structure of household, access to land, material holding condition and access to right provided respectively.

4.3.1 Occupation

Agriculture is the main occupation of the people of Nepal. Though much of the agriculture depends on monsoon and its uncertainty extensively affects life. The distribution of population and lack of any alternative of income generating activities has made people almost extensively dependent on land.

The distribution of land has been uneven, some people own large areas of land; a few have enjoyed the privilege of inheriting large farms and agricultural estates while other are landless.

The land reform program initiated in the 1960s was originally an attempt to help change the social order by taking away the surplus land beyond fixed ceiling. There were several other measures stipulated with it, however beyond initial endeavors, it failed to achieve its goal. This hardly affected the land ownership of the rich. The poor have remained poor, the landless have remained landless.

The Dalits are the victims of the feudal political structure where they prove 'voiceless' and 'choiceless'. Unequal distribution of resources and exploitative relations of production have compelled most of the Dalits to live as paupers, landless and homeless. The problem of untouchability does not allow them to improve their economic conditions as many of them are not allowed to sell milk or engage themselves in tea stalls, hotels, restaurants, etc. It is also due to the inequality in caste system that the Dalits are left to engage in polluting occupations. This is so because the Chamar or Sarki is entrusted with the function of tanning of hides, removal of dead animals, scavenging and shoe-making. Similarly, the Dhobi is made to wash the clothes and the Dom/Halkhor caste of people sweeps the streets and removes the filths.

Musahars strong physical built and the nature of their traditional occupation have close connection. Wherever hard physical work is required, they are almost instantly remembered and their labor force is used. Their occupational activities can be broadly divided into the following four categories.

1. Traditional occupation: Agriculture, Agricultural labor and Animal husbandry.
2. Earth work
3. Craft
4. Modern employment opportunity.

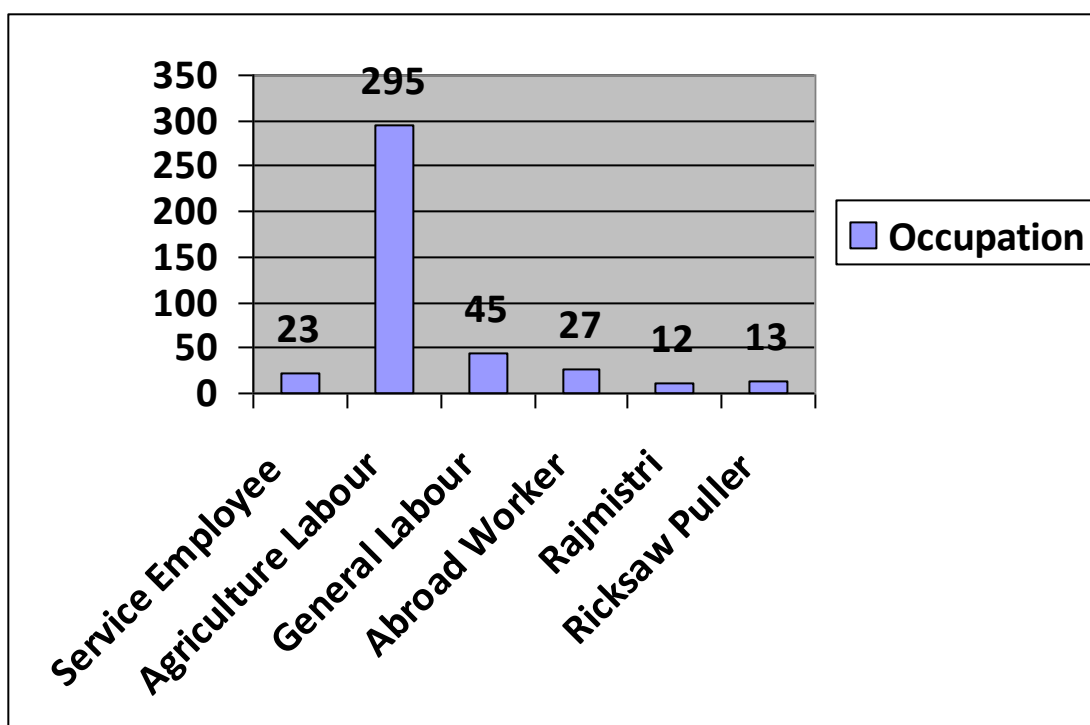
This section basically concern in dealing with the general economic activities of Musahar peoples' life in agriculture, supplemented by trade, animal husbandry and wage earning. They are also engaged in other activities such as crafting, fishing and digging land. In household, female members are engaged in works such as making Chatai, Dhaki (bamboo basket) etc. Some are in services in others' houses nearby the study area. They work in rice mills and similar industries, animal husbandry and domestic works such as cooking washing, making the chatai/Dhaki.

Table 4.10: Occupational Distribution of Musahar People

S. No	Occupation	Number	Percent
1	Service Employee	23	5.54
2	Agriculture Labour	295	71.08
3	General Labour	45	10.85
4	Abroad Worker	27	6.50
5	Rajmistri	12	2.90
6	Rickshaw Puller	13	3.13

Source: Field Survey, 2017

Figure 4.8: Occupational Distribution of Musahar Population



Source: Based on the table 4.8

From the Table 4.8 and Figure 4.8, the majority of the respondents 295 (71.08%) was Agriculture labor. some of the people involved in agriculture land of their own. They became landless due to not getting opportunity to register their land during the time of land survey because these Musahars people were not educated and the land were taken away by clever high caste people.

27 (6.50%) were in abroad (India and Golf countries) for the earning. People go to India during harvesting season. 3.13 percent were rickshaw puller. Rickshaw puller had bought rickshaw through installment from local person.

They worked in brick industries as labour, coolies to take load from trucks and tractors in mills. Some of them are engaged in construction labor. They gradually learn the skills of construction and promote to Rajmistri. Beside that two respondents found as service employees in NGO/INGO.

4.3.2 Structure of Household

The clustered Musahar settlement is separated from that one of other castes in the Terai village. They settle at a place which is at a considerable distance from the house

of other caste. They live by themselves with not even a single household of any other caste.

Nowhere, they live with other caste in the same settlement area. They live in a separate corner of the village known to everybody but little visited by other caste.

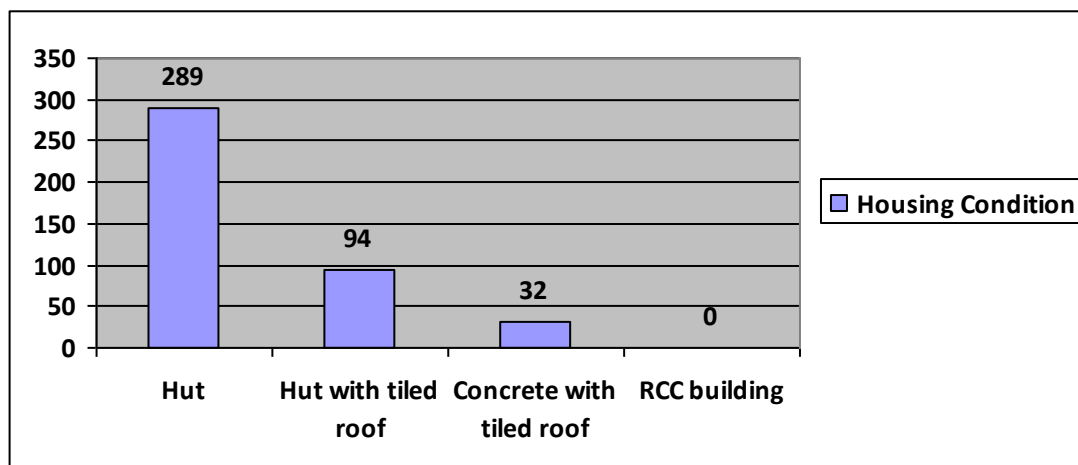
The house hold of Musahar is very peculiar. They use natural resources while building houses. The houses are generally made of wood, straw, and bamboo, khar and plastered by mud. The Musahars build their house close to each other and generally don't make windows. The house contains only a single room. The corners are used as kitchen and passage in between as bedroom, living room or dining room. Musahar's house roof generally comprises of khar and supportive poles are made of tree trunks. One monogamous family sleeps in one single room. After the son gets married, Musahars generally construct another house. The majority of study population had hut with roof made by khar and rest had hut with tiled roof (tin). There was no R.C.C. building. The Musahar community had no access to electricity or drinking water. Few of the household had the facility of toilet. They used open field for defecation.

Table: 4.11: Condition of Housing Pattern

S.No.	Particulars	Number	Percentage
1	Hut	289	69.64
2	Hut with tiled roof	94	22.65
2	Concrete with tiled roof	32	7.71
4	RCC building	0	00.00
Total		415	100.00

Source: Field Survey, 2017

Figure 4.9: Condition of Housing Pattern



Source: Based on the table 4.9

Table 4.9 and Figure 4.9 show that most of the Musahar people of the study area are settled in huts (60%) and 40% live in huts with tiled roof. They have ‘taati’ (walls made of bamboo sticks) are after plastered with mud. The earthen floor is at times cleaned with thin coat mud and cow dung in most cases.

There is no correlation between the development of infrastructures and settlement patterns of Musahar community. Road accessibility or inaccessibility doesn’t seem to be any consideration for Musahar community settlement. The principal consideration is its separateness, sufficient distance from main village settlement to avoid contact with other communities what might be called cultural pollution.

4.3.3 Access to Land

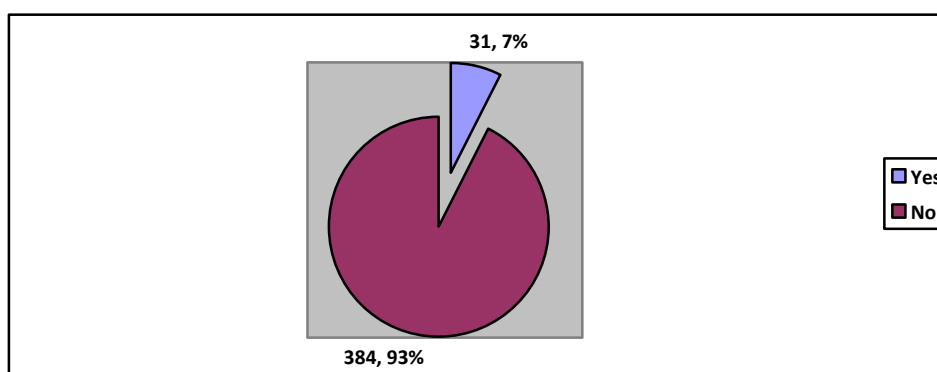
Land is important natural resources. But the Musahars are mostly landless and they are earning their living bread and butter by working as laborers either as agriculture labor or any other sector. They don’t possess any cultivable land of their own. They usually work for rich persons on daily wage basis of Nepal. Most of these castes have very few lands (ailani) and their economic condition is very bad in every sector of society.

Table 4.12: Assess to land

	No	Yes
Asses to land	384 (92.53%)	31(7.47%)
Total	384 (92.53%)	31 (7.47%)

Source: Field Survey, 2017

Figure 4.10: Access to Land



Source: Based on the table 4.10

Studies show that the Dalits are the most disadvantaged and poorest community in Nepal. Most of the Dalits in the Terai are landless and their share in agricultural land is only 1 percent. Only the lucky ones among the Dalits in the Terai have land, though the situation is comparatively better in the hills.

Table 4.10 and Figure 4.10 show that the study population all were residing in ailani land.16 household were given laal purja at least of 4 dhur where they have built their houses and rest of the household were yet to be provided with laal purja.

4.3.4 Monthly Income of Musahar People

Nearly 80 percent of the Dalits has to live below the poverty line. Per capita income of the Dalits is US \$ 39.6 against the per capita income of the nation of US \$ 210 in 2001.

There is certain upward mobility in caste system. For example, the Sudi, Teli and Kalwar – three main business class people - in the Terai used to be treated as untouchables. Over the years, they have fare well economically, received better education and demonstrated their unity during the elections. As a result, they are least regarded as untouchables. This creates an impression that the upward mobility of a caste is possible provided the people fare well in education, economic and political arena.

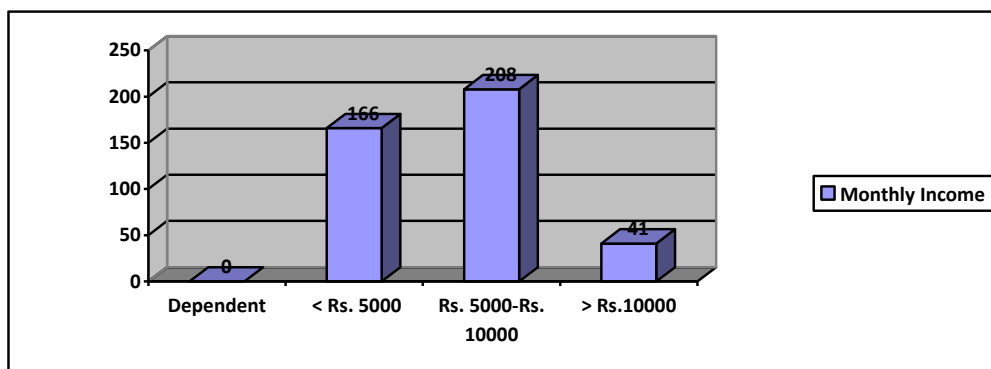
Encouragingly, certain Dalits have been able to improve their socio-economic conditions by engaging in agricultural activities, though on a marginal scale. In the project area of local NGO in Lalpur VDC of Siraha district, the Chamar caste of people, who by tradition work as scavenger and engage themselves in skin tanning, grew vegetables for marketing purpose. Similarly, these people gave up eating the meat – whether of fresh or of dead animals. By tradition, these people were used to taking meat from the dead animals.

Table 4.13 Monthly Income of Musahar People Per Annum

Income	No/Percent
<5000(NRs)	166(40%)
5000-10000(NRs)	208(50%)
>10000(NRs)	41(10%)
Total	415 (100%)

Source: Field Survey, 2017

Figure 4.11: Monthly Income of Musahar People



Source: Based on the Table 4.11

The income of the Musahar people in Golbazar Municipality is better than that of village inhabitant. This is because they have multiple option of working. A person at times works as agriculture labor is busy pulling rickshaw or working in construction in non-harvesting season. So they never run out of job.

Although they didn't have enough money for saving, they neither had difficulties in running their household.

Table 4.11 and Figure 4.11 show that out Of the 30 respondent 15 household had income Rs.5000-Rs.10000. And 3 household had income more than 10,000 per month.

4.3.5 Animal Husbandry

Another source of subsistence of Musahar people is animal husbandry. But in Golbazar Municipality it was less in number. This may be because of land required for the purpose was not available. No household had bigger animals like cow or buffalo. Very few household had Goat. 5 households had no animal in their family

The list of cattle is presented in the table.

Table 4.14: Cattle Holding of the Respondents

S.No.	Name of Cattle	0	1to 3	>3
1	Duck/ Hen		20	24
2	Goat		15	19
3	None	7		

Source: Field Survey, 2017

4.3.6 Material Holding Condition of Musahar

The material condition shows the very severe condition of consumption of the materials of living. Musahar people's income cannot afford the material prosperity. The clothing condition shows very low standard of life. Similarly, the domestic appliances are very low quality. Only aluminum materials are used and steel material is rarely used.

As early mentioned in housing patterns, they live in huts, so they did not use any better material.

Table 4.15: Material Holding Condition of Musahar

S. No.	Name of Appliances	Number of Household		
		0	1-3	>3
1	Plate/Thal of steel		42	78
2	Plate/Thal of brass		23	97
3	Dekchi		108	12
4	Karai		113	7
5	Radio	21	98	1
6	Khat	21	98	1
7	Chair	25	93	2
8	Table	26	94	0
9	Daraj	92	27	1
10	Television	412	3	0
11	Bicycle	414	1	0
12	Gold	410	5	0
13	Silver	406	6	3

Source: Field Survey, 2017

4.3.7 Causes of Economic Backwardness of Musahar Community

Nepal is home to a mosaic of ethnicities and languages. More than 61 ethnic groups and diverse nationalities reside in the country. Despite the socio-cultural diversity, Nepal is facing a vicious cycle of poverty which mainly is the cause of spatial heterogeneity and structural inequalities.

Although anti-discrimination provisions are contained in the 1990 Constitution, caste discrimination remains ingrained in Hindu-dominated Nepalese society. Poverty, lack of social services (health, education, water and sanitation, etc.) remain pressing problems for rural, lower castes and indigenous peoples, despite economic development and poverty alleviation having been the primary objectives of the Nepali budget for the past years.

The Musahar are the victims of the feudal political structure where they prove 'voiceless' and 'choiceless'. Unequal distribution of resources and exploitative relations of production have compelled most of the Musahar to live as paupers, landless and homeless. The problem of untouchability does not allow them to improve their economic conditions as many of them are not allowed to sell milk or engage themselves in tea stalls, hotels, restaurants, etc. It is also due to the inequality in caste system that the Musahar are left to engage in polluting occupations.

Musahars are very victim in various fields like religious based caste discrimination employment, social hierarchy status, education, political powers. There is no even access participation in most of the command or government institutional. They are always treated as marginal people by the others. Their main source of income is physical work. They earn grains and some money from physical labor only in the fixed season.

The economic backwardness of the Musahar community are outlined here on eight major aspects: poverty, low level of income, unemployment, unskilled labor, low productivity, traditional technology and lack of property rights.

1. Poverty

It is said that poverty is mother of all kinds of backwardness. Poverty is the major issue among Musahar people. The poor status of Musahar community leads to economic backwardness in comparison to other communities. In the study area, various factors such as low level of income, lower level of living pattern, lack of employment and slum depict the picture of vicious poverty.

Musahar people have not sufficient wealth and equipment to become self-dependent and cast away poverty.

2. Low Level of Income

Low level of income determine as economic backwardness that display lack in all economic behavior such as low saving, low consuming and low level of employment. In the study area, Musahar have not sufficient and proper income sources. They have not enough opportunity to increase income level except traditional type of jobs such as agricultural and physical work.

Musahar people earn per day money as income Rs.300 to Rs.700 and that is not properly earned. Due to poor job, low level of income of Musahar people show merely basic need fulfill hardly and no saving to meet tomorrow needs.

3. Unemployment

Unemployment is crucial factor for economic backwardness. Due to unemployment, economic status will not improve in uplifting in any community. In the study area, most of Musahar people involve in traditional types of work such as agricultural labor and physical labor. They have not any opportunity to get better job or job alternative.

For employment, Musahar people have not modern skill, equipment and political consciousness to grab any opportunity in employment. Musahars' traditional jobs are based on sessional type and rest of time they become unemployed.

4. Unskilled Labor force

Unskilled labor force is creating cause of economic backwardness. Unskilled manpower could not contribute to uplift in economy well-being. In the study area, Musahar people have traditional type of skill but some of have semi skill in modern technology and in physical work such as Rajmistri (stonemason).

5. Traditional Technology

Traditional technology could not meet the modern market need and is not suitable for economic uplift. In the study area, Musahar people use traditional technology to produce bamboo and timber related commodity such as chatai, dhaki (bamboo basket) and furniture.

6. Low Level of Productivity

Low level of productivity is major issue of economic backwardness. In the study area, Musahar people have sufficient efficiency in traditional work. But they have not modern skill and modern technology to increase productivity. Thus, their low level of productivity leads to economic backwardness.

7. No Access to Market

Access to market is signal for economic uplift. No any product exists without market access. In the study area, Musahar people produce handicraft products that have limited size of market. Users of Musahars' product are very few due to product could not reach the market. Thus, lack of market access, musahar people could not cast away the economic backwardness.

8. Lack of Property Rights

Lack of property rights is major issue in economic backwardness. In the study area, most of Musahar people reside in ailani land. Very few have land ownership. Due to low level of education, Musahar people could not benefited by Government scheme related to economic back warded community.

4.4 Strategies for Well-being Musahar Community

The major issue of concern is poverty of the Terai Dalit communities, especially Musahar community in Nepal. Poverty has wide ramifications in the life of the Musahar community as it is systematically tied with landlessness, lack of enough food, education, and health and participating in politics, particularly in the local government bodies. In addition, the caste-based discrimination is paramount and observed in the entire study site. Despite all efforts in the fields of education and health by the government and various NGOs/INGOs, the impacts of these programs are still minimal in the areas of study. So, strategies are out lined here on five major areas: caste-based discrimination, economy, health, education and political representation.

1. Caste-based Discrimination

i) Dalit discrimination is identified as the primary concern in the study site. Strategy for gradually minimizing the caste based discrimination is: a) putting both the Dalit and non-Dalit groups together and creating awareness among them. The lesson is: Caste-based discrimination is harmful for the development of society as a whole. This has to be done bringing a lot of illusions from the different parts of the world, b) punish all those people who discriminate people in their day-to-day life, endorsing strong legal measures.

ii) Intra-caste based discrimination is also widely observed in the study site and this has affected the larger goal of Dalit solidarity among Terai Dalits, especially Musahar community. Culturally, they are deeply ingrained in caste based discrimination and there is a strict hierarchical order in terms of food, marriage and rituals among the Terai Dalit. In other words, culturally all of them are endogamous groups and one group does not accept food and water from the other member of the different Dalit group. Strategy for this issue are: a) increase dialogues among the various Dalit groups of the Terai which should focus on accepting food and water from each other; ii) increase inter-caste marriage among the Dalit groups. These both activities can be done gradually with the help of "Mainjan", the traditional headman of each community in the area. The dialogue should start among the Mainjans of various Dalit groups.

2. Economy

As most of the Musahar community is landless or marginal landholders, it is not wise to focus much more on their attention on agriculture and animal husbandry. The only alternative available to improve their economy is to sharpen their traditional skills. The Musahar community of the study site possesses some level of skill in their traditional occupation, but this skill has yet to develop fully to complete in the market with other groups. These needs both: better technology to utilize their skill fully and the market of their finished products. The NGOs/INGOs and the government can play significant role to improve their skills further while providing of guarantee for the finished products. For example, this community has an excellent skill in making bamboo baskets and handcraft.

3. Education

Though the education is gradually not taking a good shape among the Musahar community, there is need of concerted effort both by the government and the NGOs/INGOs to improve the level of education by sex and age in the study site. Strategies for improving the present level of education by age and sex are:

i) Include the skills of Musahar community in the informal, formal and vocation level educational program, so that Musahar children are prepared mentally to upgrade their traditional skills; other children will also be largely benefited from this skill enhancement training program; it will further improve interaction between the Dalit and non-Dalit students.

ii) Make the quota system for Musahar children for getting admission and provide financial support for getting all levels of education, including the technical courses such as the medicine and engineering. The Musahar parents will be more motivated to send their children to the school when they know that the government has reserved the quota for their children, including the areas like medicine and engineering.

4. Health

Strategies for improving health situations are:

i) Create awareness among Musahar community for the use of private latrine and its benefits in avoiding diarrhea and other diseases.

ii) Enhance the knowledge and practice of family planning services to both the eligible females (15-19 years of age) and males so that fertility rate of these groups could be curtailed gradually.

5. Political Representation

There should be changed in such a way that some seats at all level should be reserved for Musahar community so that they can come to the power which ultimately influences to the district and local bodies.

CHAPTER – 5

SUMMARY, CONCLUSION & RECOMENDATION

5.1 Summary of the Findings

Nepal is land of various castes, creeds and different ethnic settled in different parts of the country. The nation is divided in three different geographical regions i.e. mountain, hill and terai region.

The present study focuses on the economic backwardness of the Musahar Community in Golbazar Municipality. The objective of the study was to provide a short insight on economic backwardness in Musahar community. Both primary and secondary data are used. The data collection instruments are non-participant observation, household survey, and interview with key informants.

The descriptive and analytical research design has been followed for the purpose of the study. The Musahar respondents were selected by using random sampling technique for the data collection. Both qualitative and quantitative data were used.

The educational status of the Musahars is very poor. Most of their children do not go to school due to lack of financial and awareness problem. Even the literates have not passed the primary school. Very few of the school going children are at the secondary level. This shows the fact that even the school going children don't continue their schooling beyond primary level and there is high rate of dropout.

Musahars have no land at all for the purpose of cultivation they are land less. They even don't possess the land for residential purpose. They are settled in the ailani land. Recently some of them are provided with lal purja of their residential place of around 4 dhur.

Poverty in general cannot be treated as an economic phenomenon only. It is also an outcome of the social interactions among various social groups. It is closely interconnected with the problems of the caste system. The Musahar like other lower caste are treated as inferior being not fit for any higher social role except the traditional assigned to them in the present social structure.

The residential patterns and types of house found in Musahars was of peculiar type made of wood, straw, bamboo, khar and mud plastered. Their houses have thatched roof.

Musahars were found to live in mainly ward no 3, 4 & 11 of Golbazar Municipality. Mushars are always found to live in their own community.

From the field survey, it was also observed that most of the people spent a large proportion of their income on liquor consumption.

5.2 Conclusion

Musahar is one of the indigenous communities in the country. They live in a terrible plight both socially and economically. They are victims of economic, racial and social discrimination. The Musahars of the study area are marginalized from the mainstream of development process of the nation. They have no access to any natural resources, technological knowledge, and educational opportunities. They are suffering from malnutrition, diseases, illiteracy, landlessness, unemployed, low income and upper castes discrimination. Social awareness is also lacking in this community.

5.3 Recommendations

- In view of the low interest of the Musahar in education, the need to adopt measures to motivate them towards education is very great. Individual efforts have serious limitations. Therefore an awareness campaign with special emphasis on interior Musahar villages should be launched.
- The government should implement its reservation policy effectively and give due share to the Dalits as per its commitment in education, employment and other sectors. 'Dalits' even among the Dalits should get priority in the reservation.
- Access to the means of production is importantly associated with both status and empowerment. In the Nepali context, land is the most important means of production. The state should determine the magnitude of landless among the Dalit people and it should also determine the amount of land under its control. The surplus land should be distributed to Musahar community.

- The discrimination against the Dalits might also be reduced if the political parties make it a pre-condition that only those people will be entitled to become their members who oppose discrimination on the basis of caste. In this way, Musahars should also include in social inclusion and political power.
- Categorization should be made among the Dalits, considering their socio-economic status i.e. 'Dalits' and 'Backward Terai Dalits'. All possible efforts need to be made by the planners, policy makers; government, NGOs, INGOs and donor agencies to see that special program are launched to develop leadership to well-being Musahar community.
- The Government should take immediate action for the enactment of laws and bi-laws as per the letter and spirit of the Constitution of 2072 with a view to eliminating the caste system and to punish those who indulge in caste discrimination in public places and in the utilization of public services. Derogatory words used for the Dalits in the Muluki Ain need to be removed without any further delay.
- Non-formal Education will help enlist greater number of members of the Musahar community-schools' dropouts and adults. Therefore, the non-formal education programmers with provision of skills such as agronomy, horticulture, use of fertilizer, insecticide, animal husbandry, poultry, cottage industries, sanitation, health and population, education should be introduced.
- Every programme should be participatory in nature. The active participation of the Musahar population is necessary. Programme should be for the Musahar, by the Musahar and of the Musahar community.
- They should be made aware from the suppression, oppression, injustice and exploitation from traditional social structure. They should be empowered to bargain in negotiation with government which make them to raise standard of living, better health facilities, education and political, economic, social and cultural aspects.
- Spending on alcohol, smoking and traditional festivals should be reduced by conducting some public awareness programme to avoid economic vulnerability.

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APPENDICES

APPENDIX - I

Questionnaire for Household Survey

1. Introduction

Full Name of Interviewee:	VDC/Municipality:
Age (completed year):	Word No.:
Sex:	Tole/Village:
Religion:	Household No.:
Education:	Origin place:
Time spent in VDC/Municipality (in yrs)	

2. Socio-Demographic Information of Household.

S.N.	Name	Age	Sex	Marital Status	Educational Status	Occupation	
						Primary	Secondary

3. How much land do you have?

Types of land	Total land	Cultivated ownself	Rented in	Rented out

4. What do you grow on your land?

S.N.	Major types of crops	Production

5. Is the production sufficient to meet the annual food required of the family?

- a) Yes b) No

20. What is your access in local resources management?

i) In the management committee of school: a) Yes b) No

ii) Participation in local development works/affairs: a) Yes b) No

21. Do you have approach in political participation?

a) Yes b) No

22. If Yes, in which political activities do you involve?

a) As a voter b) As a candidate in election

c) As a general member of a party.

d) As a active member of a party.

23. What is the condition of your family in terms of work division, market approach and control in resources on the basis of sex?

.....

24. Is social exclusion your problem?

a) Yes b) No

25. If Yes, what is your reaction about social exclusion?

.....

26. What are the reasons of doing early marriage in your caste?

.....

27. Why and how do your caste sell a village within the caste as an asset?

.....

APPENDIX – II

Checklist for Key Informant

1. Birth Rituals (before and after birth):
2. Marriage Rituals (in details):
3. Death Rituals (in details, who participate, who brings what and when):
4. Festivals:

APPENDIX – III

Checklist for Focus Group Discussion

1. Please, say about your origin place?
- a. Inter-caste relationship
- b. Caste-based discrimination
2. What are the main causes of your backwardness?
.....
3. Do you want to change your traditional occupation?
.....
4. If yes, why?
.....
5. Have you seen any changes on what? in what sense? after 1990?
.....
6. What is your reaction about social exclusion? do they understand the term social exclusion? better to simplify the term so that they can understand what you asking
.....
7. What can be done against (reduce) social exclusion?
10. Please evaluate what to evaluate? as whole

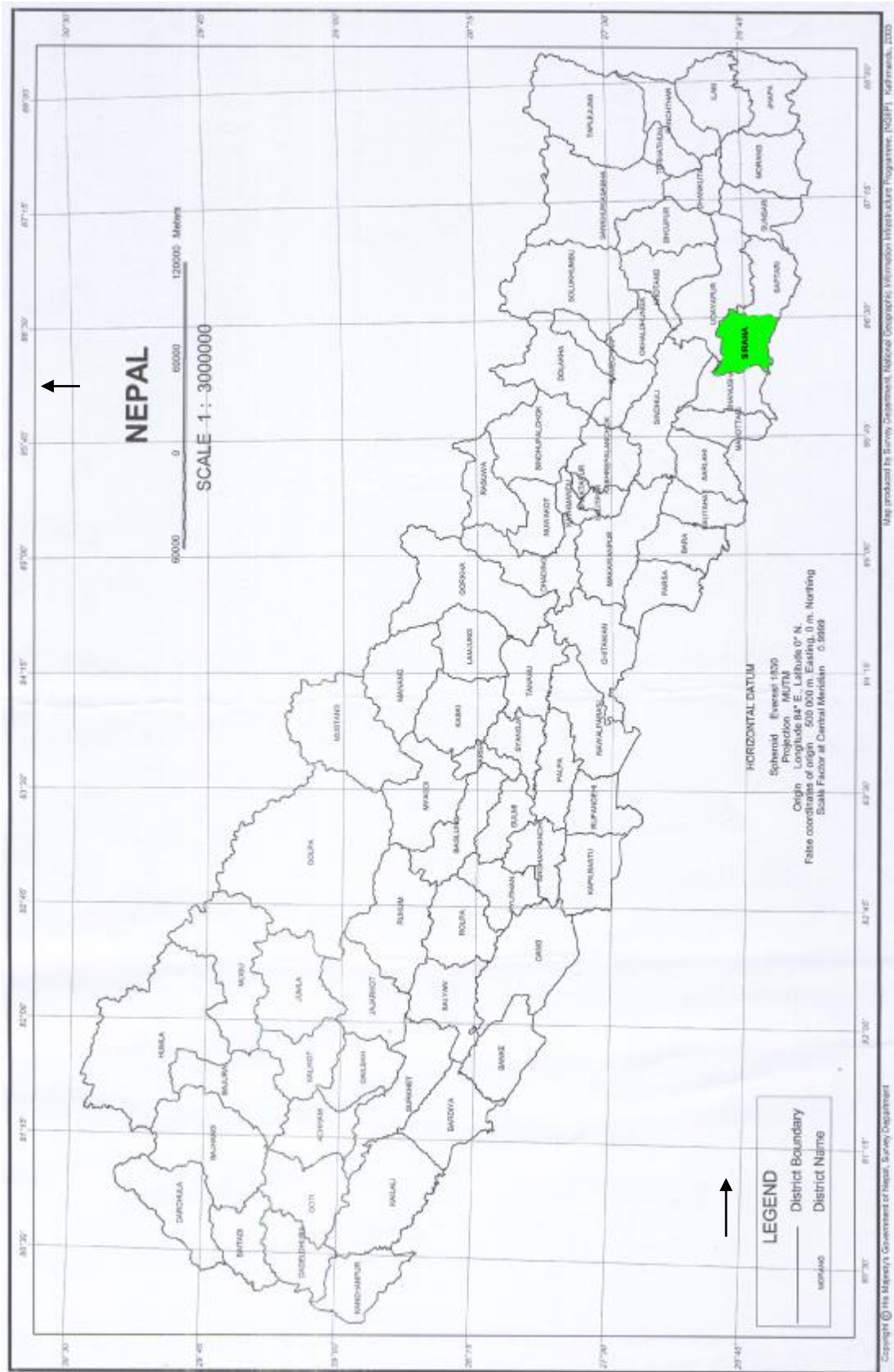
APPENDIX – IV

Checklist for Observation

1. Settlement Pattern (where it is located):
2. Types of Houses:
3. Sanitation:
4. Condition of Children (cleanliness):
5. Location of Animal Shed:
6. Assets they have:
7. a. Cleanliness of kitchen.
 - b. Cleanliness of bed room:
 - c. Cleanliness of source of water:
 - d. Cleanliness of drain:

APPENDIX – V

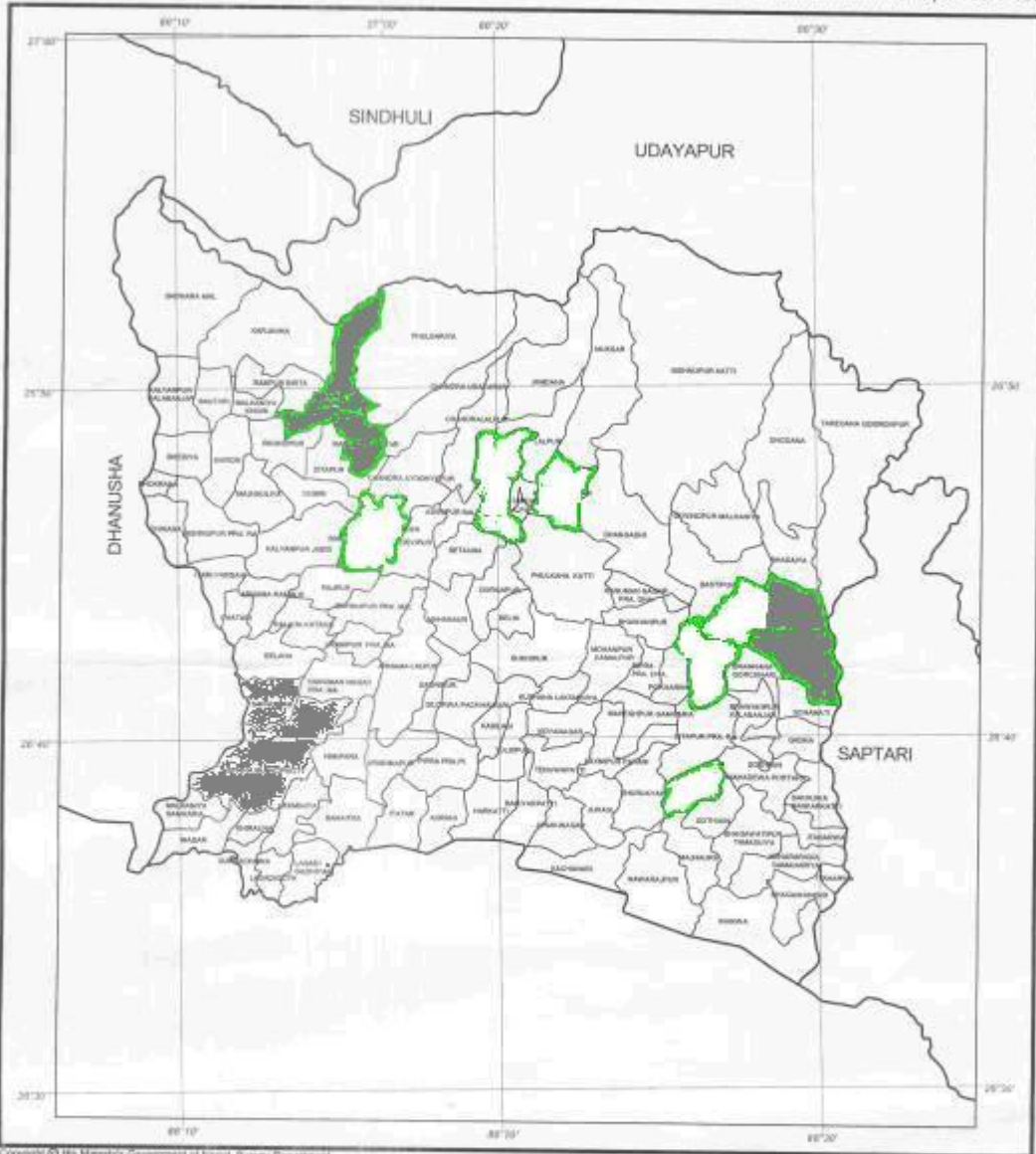
LIST OF MAPS



SIRAHA DISTRICT

ZONE : SAGARMATHA

Number of VDCs/Municipalities : 108



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SCALE 1 : 300000

0 6000 12000 Meters

LEGEND	
	District Boundary
	VDC Boundary
MORANG	District Name
	VDC Name

Map compiled from National Topographic Database of scale 1:100 000. Internal administrative boundaries are not demarcated on the ground. Map produced by the Survey Department, National Geographic Information Infrastructure Project, (NGIIP), Kathmandu, 2005



DISTRICT : SIRAHA

APPENDIX – VI

Caste/Ethnic Composition of Siraha – district, Nepal

Caste/Ethnic Groups	Total	Male	Female	Percentage
Chhetri	7588	3865	3723	1.33
Brahman – Hill	7664	3920	3744	1.34
Magar	7045	3566	3479	1.23
Tharu	27252	13669	13583	4.78
Tamang	6238	3219	3019	1.09
Newar	7559	3962	3597	1.32
Muslim	41478	20939	20539	7.27
Kami	2734	1428	1306	0.47
Yadav	137622	71866	65756	24.14
Rai	1825	932	893	0.32
Gurung	315	153	162	0.05
Damai/Dholi	786	391	395	0.13
Limbu	765	405	360	0.13
Thakuri	1038	546	492	0.18
Sarki	2517	1238	1279	0.44
Teli	28186	14507	13679	4.94
Chamar/Harijan/Ram	26670	13507	13163	4.67
Koiri	31453	16334	15119	5.51
Kurmi	7061	3608	3453	1.23
Sanyasi	1008	525	483	0.17
Dhanuk	22138	11210	10928	3.88
Musahar	39929	19884	20045	5.70
Dusadh/Paswan/Pasi	15775	8131	7644	2.76
Sherpa	649	348	301	0.11
Sonar	2136	1111	1025	0.37
Kewat	12539	6280	6259	2.20
Brahman – Tarai	4589	2364	2225	0.80
Baniya	7375	3821	3554	1.29
Gharti/Bhujel	610	328	282	0.10

Mallah	12107	6194	5913	2.12
Kalwar	2784	1411	1373	0.48
Kumal	785	406	379	0.13
Hajam/Thakur	8852	4584	4268	1.55
Kanu	111	56	55	0.01
Rajbansi	48	20	28	0.00
Sunuwar	2706	1409	1297	0.47
Sudhi	16217	8445	7772	2.84
Lohar	441	225	216	0.07
Tatma	10301	5215	5086	1.80
Khatwe	7984	4148	3836	1.40
Dhobi	4176	2150	2026	0.73
Majhi	437	230	207	0.07
Nuniya	101	54	47	0.01
Kumhar	1714	868	846	0.30
Danuwar	6677	3320	3357	1.17
Haluwai	9563	5028	4535	1.67
Rajput	2102	1078	1024	0.36
Kayastha	2607	1312	1295	0.45
Badhae	3062	1570	1492	0.53
Marwadi	667	356	311	0.11
Santhal/sattar	165	71	94	0.02
Jhagar/Dhagar	1177	609	568	0.20
Bantar	1341	654	687	0.23
Barae	5207	2660	2547	0.43
Kahar	6	4	2	0.00
Gangai	3	0	3	0.00
Rajbhar	1128	599	529	0.19
Thami	1	0	1	0.00
Dhimal	17	6	11	0.00
Bhote	486	240	246	0.08
Bing/Binda	759	372	387	0.13

Bhediyar/Gaderi	535	289	246	0.09
Nurang	32	15	17	0.00
Yakkha	13	4	9	0.00
Darai	8	2	6	0.00
Tajpuriya	9	3	6	0.00
Chidimar	5	2	3	0.00
Pahari	4	2	2	0.00
Mali	741	385	356	0.13
Bangali	342	174	168	0.06
Chhantel	1	0	1	0.00
Dom	1266	652	6.14	0.22
Kamar	1536	785	751	0.26
Bote	7	0	7	0.00
Brahmu/Baramu	4	2	2	0.00
Gaine	4	2	2	0.00
Jirel	6	0	6	0.00
Adibasi/Janajati	209	109	100	0.03
Dura	1	0	1	0.00
Churaute	96	55	41	0.01
Meche	48	20	28	0.00
Lepcha	5	0	5	0.00
Punjabi/Sikh	198	109	89	0.03
Kisan	12	6	6	0.00
Raji	2	0	2	0.00
Byangsi	15	9	6	0.00
Dhunia	47	23	24	0.00
Jaine	33	15	18	0.00
Raute	1	1	0	0.00
Kusunda	2	0	2	0.00
Unidentified Dalit	1201	611	590	0.21
Unidentified Caste	15315	7736	7579	2.68
Total	569880	292679	277201	100

Source: CBS, 2011

APPENDIX - VII

Population Composition of Dalits and Ethnic Groups of Nepal

Caste/Ethnic Groups	Number of the total population	Percentage
Ethnic Groups	8460041	37%
Dalits	2829494	12%
Others	11861888	51%

Source: CBS, 2011

APPENDIX – VIII

Caste-wise Population Composition of Dalits of Nepal

S.N.	Caste	Number of the total population	Percentage
1	Kami	895954	3.94
2	Damai	390305	1.72
3	Sarki	318989	1.40
4	Chamar	269661	1.19
5	Musahar	172434	0.76
6	Dushad	158525	0.64
7	Sonar	145088	0.36
8	Lohar	82637	0.34
9	Tatma	76512	0.33
10	Khatwe	74972	0.16
11	Bantar	35839	0.05
12	Chidimar	12296	0.04
13	Dom	8931	0.03
14	Gaine	5887	0.02
15	Badi	4442	0.02
16	Musahar	3621	0.3
17	Others	173401	12
	Total	2829494	

Source: CBS, 2011

APPENDIX - IX

Population Composition of Dalits by Terai Region/District

District	Population	Percentage of the District Total Population
Saptari	84,429	18.1
Siraha	82,334	17.9
Parsa	62,180	16.7
Bara	68,105	16.4
Mahottari	71,808	16.3
Danusha	76,419	14.1
Rauthat	56,913	13.7
Sarlahi	61,101	12.4
Sunsari	27,877	6.0
Rupandehi	28,612	5.5
Kapilbastu	20,115	5.4
Nawalparasi	22,202	5.1
Morang	29,542	4.4

Source: CBS, 2011