

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a country of multi-lingual, multi-religious and multi-ethnic society. There live one hundred and three castes or ethnic groups through out the country. Among them Musahar is the small ethnic cast of Nepal (Population census, 2001:CBS). The total population of the Musahar according to the National Census 2001 is 172434 which constituted 0.76% of the total population of Nepal and 5.85% share among dalit population.

Musahar are the untouchable and indigenous people of eastern terrain belt of Nepal. Musahars originally came from India and are mostly found in Jhapa, Morang, Susari, Saraha, Saptari and Dhanusa District of Nepal. Their traditional occupation is cleaning the shewares, brick making and other kind of labour associated with construction and farming. Musahar means “mouse eater” is the name of a low aboriginal cast of Uttar Pradesh (India) who are categorized under untouchables castes as a hariyan of Bihar, India and known as a field labourers. Musaharas are the agriculture labourers working for wages. They specialized in ditch digging and often moved in search of earth cutting opportunities. In wedding procession they carry the “palaki” of the Bridegroom and Bride. They are poor and landless in spite of residing in Nepal Terai region for a long time.

The Musahars had no land registered under their name. Their main source of subsistence is working in other land on lease and as hired labourers. The Musahar women also work hard as a labour in the field

and contribute to the family income. They are employed on daily wages basis by land owners for various domestic works as making cow dung cake, planting paddy, millet, harvesting crops threshing and so forth.

The Musahar are so poor, they do not have sufficient food to eat and clothes for wear. They do not have shelter to live in and no sufficient money to educate their children. They do not have basic health facilities.

The socio-economic condition of the country is dependent upon the health status of the people and vice versa. The socio-economic condition of the country is shaped by the variety of factors, such as the level of income and standard of living, housing, sanitation, occupation, education, employment health consciousness, personal hygiene, environmental hygiene and coverage and accessibility to health care delivery services

The population growth is a problem for Nepal. The population of Nepal was about 5.6 million in 1911 which increased by 64 million in the following 30 years to reach 6.28 million by 1941. If the average growth rate of population prevention during the period had continued. It would have taken 200 years for the Nepalese population to double. However, the population of Nepal almost double from 8.25 million to 15.02 million in the past 30 years between 1952/54 and 1981. The population 18491097 in 1991 and the population growth rate was 2.1%. The alarming aspect of population growth in Nepal during the past few decades has been that not only has the size of population expanded but also the rate of growth has accelerated during the same period. The rate of growth of population of 1.6% during the 1952/54 to 1961 increased to 2.1% during 1961/71; 2.7% during 1971/81 and 2.1% during 1981/91. If the annual average growth rate 2.38% observed during 1971. It continues it would take not more than 30 years for the 1991 population to double.

Most of the people in developed countries are educated and employed therefore their social status is also very high. In developed countries women are equal to men and population growth rate in developed countries is very low. Total fertility rate (TFR) per women is very low. In 1996, IFR in Japan was 1.5m in Sweden 1.9, Norway 1.9 and USA has 2.0. Similarly Infant mortality rate (IMR) is also very low in developed countries. In 1996, IMR in Japan was 4, in Sweden 4, Norway 5 and USA has 8, Incontrary in Nepal in 2001 was 4.12 and IMR 85.

One of the indicators of women' employment is control over their own fertility. In the Hindu tradition women are worshiped for their fertility in the exalted status of mother. Goddess while in fertility is considered a curse. Pregnancies, child birth and lactation force women to withdraw from active economic work, thus making them depended own other members of the society. Frequent pregnancy impinge own their health and same time even own their vary live. It is therefore most important to examine whether women have control over their own fertility. Till the date of today, no research has focused on the degree of control that women's have exercise over their own fertility. Agriculture is the dominant exercise of Nepalese and also source of living, still it is in the subsistence level of development. Since, the overall economy of Nepal is primary based on agriculture, which contribute about 39 percent of GDP (Source: CBS, 2004), Nepal falls in one of the least developed countries. Musahar people have adopted agriculture labour as their main occupation.

Musahar's are those people who have been almost isolated and neglected by the government. The neglected segments of society facing many problems and becoming poorer and poorer day by day the migrated people from hills "Pahadiyas" are highly influencing the life style of

Musahars. The Musahar community are affected by transportation, education, telecommunication, migration and modernization and seems many changes in their economic and social life. Under this circumstance to know their real present situation there is an urgent need to study social and economic condition of Musahar people.

Nepal is decorated with villages. Near to 85% people live in rural areas, similarly the rural population of Nepal consists of several ethnic groups. Some groups are far ahead socially economically than the other groups. There is intra as well as inter diversity in living conditions and income level among different social groups.

For most of the people, their own tradition, customs and culture are very important as these reveal their own originality. The constitution of Nepal also gives direction of the government in the article 26 (r) as “the state shall, while maintaining the cultural diversity of the country, pursue a policy of strengthening the national unity by promoting healthy and cordial social relations among the various religious, castes, tribe communities and linguistics groups and by helping in the promotion of their language, literature, scripts and culture.

The Musahars are the less studied ethnic groups of Nepal and are inhabitants of Terai, inner Terai, the indigenous group up to people living in different places from east to west of the country. The settlement of Musahars in Morang district is in considerable number with comparison to the other districts the Musahar living in Hattimuda VDC are illiterate, suppressed and backward in socio-economic condition. The focus of the study is to analyze the socio-economic condition of Musahar community of Hattimuda VDC of Morang district.

1.2 Statement of the Problem

Nepal is a composition of vast ethnic and indigenous groups. Among all the indigenous groups, Musahar's the occupational caste groups are also living in Hattimuda VDC following different professions like. "Dhalikeya". Agricultural labour, factory labour, cleaners for their own livelihood. Musahars are mainly dependent on agriculture and daily wages labour. Because of modernization, infrastructure development, not changes in their large family size and land lessness. The income from daily wage is insufficient. For the Musahar's livelihood in the form of factory area immigration increases the density of population and decreasing land holding size in one hand and creating more competitive changing environment on the other hand. They can not become enough clever to adopt them in changing environment competing with other groups. So they have left back and become dependent upon the high cast people. They perform various types of work for the high cast groups people to get basic need.

They are not under gone only in incomegenerating activities and condition but also in social and cultural activities and practices. Because of influence of advanced groups and modern technology they are under repulsion with their culture. As a result, the new generation even do not know about their cultural activities and practices like language, different festivals etc.

Musahar economy is traditionally associated with land. They are agriculture labour people by tradition. But their access to land has been endangered after the migration of hill people of terai in Search of land and work. Similarly their economic status has been also decreased along with the decreasing rate of land holding size by stabilizing factories.

In Morang there are various ethnic groups. Among them Musahars are also one old inhabitant with its own tradition and culture. From the anent period they developed their own customs. Arts moral., beliefs and socio economics institutions. In course of time, they are loosing their originality without gaining capacity to adopt to the new environment so they are in the most difficult stage. Taking this tact in to consideration this study attempt to document the social and economic status of Musahar people.

This study is going to be done to going to find out the factors casualties and other things that are responsible to bring down the social, cultural, and economic changes of lives of Musahar of Haattimuda VDC.

1.3 Objectives of the Study

The general objective of this study is to analyze the socio-economic condition and present relatities of Musahars living in Hattimuda VDC.

The specific objectives of the study are as follows:

-) To investigate the socio-cultural practice of Musahar.
-) To explore the economic condition of Musahars in the study area.
-) To trace out the factors of socio-cultural and economic changes of Musahar community.

1.4 Importance of the Study

Musahar population of Terai, which is considered to be the indigenous of south along with other groups, is still poor. Musahars are one of the most under privileged group of Nepal. They constitute 0.76% of total population of Nepal. The Musahar population occupy large

number in 17852 at district 26 house holds and no of persons 206 are in study area. This study provides new insight about the Musahars of Hattimuda VDC and will be also to enlighten the socio economic condition and cultural life of Musahar community of the study area.

1.5 Limitation of the Study

Every social research is not beyond from limitation. This is also not exception. The study has following limitations.

- a. The study area is very small and it has been chosen a Musahar community of Hattimuda VDC of Morang district, which may not represent the entire Musahar's of the country.
- b. The study intended to focus only socio-economic condition of a Musahar community of Hattimuda thus, other caste/ community are excluded.
- c. The study is conducted under time and financial constraints.

CHAPTER-II

REVIEW OF LITERATURE

2.1. Musahars of Nepal

Many anthropologists and Social Scientists have carried out research on Musahars and made many conclusion. Musahars are mainly Inhabit of Eastern Terain of Nepal. They are basically hard working agricultural labour who are landless in real.

Bista (1973): *Given Basic Information of Various Ethnic and Cast Groups and their socio-economic condition and occupational status* and describe Musahar as an ethnic community.

Gautam and Thapa Magar (1994): *Present conceptual idea about tribal ethnography of Nepal.*

Shrestha and Singh (1987): *Presented the Musahar as illiterate, hard working, simple and peace loving.*

Sharma (1977): *Analytical study of old legal code.* He maintaion. Cast history and caste hierarchy system of Nepal.

Pokhrel (1997): *Presents a brief picture of Nepalese religious cultural and social system.* She Notes religious practice of Musahar.

Dahal (2053): has made study of *Musahar. Community of dangihat and Bahuni VDC of Morang District.* He Identified the Musahar community in the “*Sudra varna*”. He has painted out that they are poor by economic but very rich by culture.

Poleman T.T. 1981; IPPP, 1977 and Ford foundation 1991. Ford foundation, 1991.

Ghurye, G.S. 1979: *Castes and Race in India* page 33.

Verma K.N. Chhtri G. and Rana S.: *A modest study of current socio economic situation of the lowest status caste and tribal communities in Nepal, research report of SCF (USA), 1994.*

From the above references it is known that many research works have been carried out but they have mostly focused on the socio-cultural, social change, occurs on many effect ethnic/ cast group. A few studies have been made about the Musahar community. Seeing the lack of deep study concentrated on the socio-economic aspect of Musahar community. This present study makes an attempt to analyze their socio-economic status.

1. Explore of Indigenous pattern of life among the Musahar.
2. To identify the socio-economic status of Musahar community living Hattemuda VDC of Morang.

Socio-cultural change

Change is the law of nature which denotes a difference in some period of time what is today, shall be different from what would be tomorrow. In connection with change Magumdar (1961) states "Social change may be defined of a new fashion or made either modifying or replacing the old on the life of the people or in the operation of a society".

The Musahar's are spread out in the Terai regions and their rituals, customs, belief are not exactly alike as has been from the preceding matter, but today they are beginning to change for the better are getting a bit more organized among themselves with the development peace of the

world growing faster. Today, these Musahar people are gradually merging into the main strain and applying medical and educational ideas into their long slanting and stagnant socio-cultural (Gautam et al. 1994)

The Musahars are indigenous cast of the Eastern Terai mainly survive in Jhapa, Morang, Sunsari, Saptari, Mahottari, and Dhanusha district. They have their own culture and traditions. Musahars are basically came from India. They are brought in Nepal by rich land lords for their farm work and housework. From starting time they are worked as a daily wages based farm worker. They have their one tradition that if they found work in land they should be happy because they aspect they found grains in land and “mouse” or “mice’ because they eat it. From ancent time they are known as mouse eater, so they are called “Musahar”. They have their own culture that they can pray village god as “Brahmsthan’ which is the god of life and death, and other occasion as they worship the “Ranidevi” as like the Dashin, but now a days their cultural and traditional practice are gradually changing as other Hindu Migrated from hills.

Culture is constantly undergoing changes is occurring to environment and due to this transformation it is constantly being adopted. To external force but once it is developed the influence of the natural environment being to decrease. Beside, the various aspects of culture are also under going development and some internal adaptation among the consequently being necessitated (Kumar, 1997).

The term cultural change and social change has been dealt separately by some sociologists and anthropologist. But Prasai (1998) have the opinion that the term socio-cultural change is so brand that it encompasses the way of life customs, traditions, occupations, languages,

religions and several other aspects of the people of a particular society. Because of the close affinity over copying between two social and cultural aspect will be derived synonyms.

Modernization is one of the major factors of the socio-cultural change. Modernization depends on the involvement of technique, fresh invention, accelerated mode of production and rejuvenated standard of living. Modernization is the result of technical changes. Some factors impressing on social change are advances in agricultural technologies improved varieties of seeds, cattle, fertilizers and labour saving mechanical devices, sanskritization is a process by which local (lower) cast people imitate higher caste way of life in order to the privileges enjoyed by the latter. This system has however, been so popular in Nepal and they have accept it in different way of life (Prasain, 1998).

Due to the infiltration of people from at directions a prosperous community began to the grow and people as the different background of language, culture and ethnicity began to develop here a common life style with a common language and culture this perhaps accelerated this process of Nepalization much faster than at the initial phase. The process of Nepalization in the terai was vehemently opposed by the more sophisticated plain Hindu culture of terai but the plain tribal of terai have yielded to the process of aggressive hill culture which have converted them into a hindu follower (Upadhyay, 1999)

Indicators of socio- cultural change are change is socio relation status, role, institution, structure, customs, perspective, attitude, fooding, clothing, physical development, religion, technology, system, justices factors of socio-cultural change are biological, technological, cultural geographical, economical political, psychological etc. (Acharya, 2000).

Socio-economic Status

The term socio-economic status means “In a system of social stratification, it refers to a combination of various socio and economic indexes of Rank which are used in research studies. The term is often used to seal welt that these are distinct social class” (Bhusan, 1989).

Dor Bahadur Bista was the first anthropologist to make a preliminary study into a variety of ethnic groups of Nepal. In his ethnographic survey of Nepalese people, in on of his book “people of Nepal” he has given some description of different aspects of the socio-economic life of ethnic casts.

The Musahar’s are in real son of the earth because they worship it and cultivate it grew up grains but not for them for land lord’s and landowners even they are land lord’s and landowners even they are land less they are trouble to hand to mouth but they can do their own profession, they have empty stomach but smiles when they are in land for cultivate.

As many previous studies are centered on people, culture and festivals in the anthropological sphere there is lack of socio logical study on socio-economic life of the Musahar of Nepal. Therefore, present sholars should pay their attention to study the present socio-economic condition of the Musahar of Nepal.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

The research has been basically designed to investigate the socio-economic condition of Musahar community in Hattimuda VDC of Morang district. A descriptive cum exploratory research design has been applied in this study. This research design tends to describe the socio-economic condition of Musahar people in sequential order.

3.2 The Selection of the Study Area

For the collection of primary data and other related information for this study. Hattimuda VDC of Morang district has been selected. The main cause of the selection of this area for this study is that, Musahar people were indigenous residents of this village and up till now they are poor among other ethnic groups. Similarly, the study area more convenient place for study because this village is familiar to researcher. Musahar people of this village are very helpful and co-operative to collect the information during this study that made very easy to reach in this goal.

3.3 Source of Data

This study includes both primary and secondary data. Primary data were collected from the field survey through interview and secondary data were collected from VDC office, private agencies, government offices, various research reports and other relevant literature.

3.4 Universe, Unit of the Study and Sampling Method

The universe of the study is Musahar Community of the and unit of VDC household and universe of this study is the 26 Musahar household of this study area. Purposive sampling method was selected to identify the socio economic condition of Musahar community. Musahar occupy the small community in Hattimuda VDC. According the record of VDC the total population of VDC has 7926 and among them Musahar population is 405 in different wards.

The total household is 1497 in this VDC. Among 9 wards in Hattimuda VDC, Ward no. 7 has been selected because the large number of Musahar population has been living in this ward. Which occupy the thick Musahar settlement than other wards. Among the total 26 Musahar household from the ward (total household 56) for household survey which is 50% of total household.

3.5 Technique and Tools of Data Collection

The data from the field were collected through different techniques.

3.5.1 The Interview Schedule

The interview was conducted in 26 Musahar households out of 56 households using both structured and unstructured questionnaire. The basic quantitative information such as age, sex, educational attainment, land holding, occupation and other socio-economic characteristics of the household were gathered through household survey.

During the survey, where as applicable respondents represent the entire household and in some of the cases where individual view was asked, respondent represents single interview.

3.5.2 Observation

The observation has been used to get the relevant information for the study. It has been used to observe the Musahar culture, agricultural practices, dressing pattern and house type etc.

3.5.3 Key Informant Interview

The village headman, school teachers, local political leader's and those who have knowledge about the Musahar peoples of the study area were selected as key informant in order to collect information through interview about socio-economic condition of Musahar of Hattimunda VDC. The questions asked in interview were able to collect qualitative information. For key informant interview Checklist was prepared and used to collect the information.

3.6 Method of Data Analysis

After collecting various data, the data were manually processed and present simple tabulation and graphs. Information on geographical settings of the village, family structure, housing condition was descriptively analyzed. Information obtained on marriage, educational attainment, population composition, economic status, income status, income and expenditure were simple analyzed. Most of data were calculated and tabulated with percentage.

CHAPTER - IV

GENERAL BACKGROUND OF THE STUDY AREA

4.1 Morang District: General Profile

Morang is one of the seven district of Koshi zone, which lies in the Eastern zone of Nepal. It is situated at a distance of about 840km east from Kathmandu. Morang district is surrounded by Jhapa in east with Ilam west by Sunsari North by Dhankuta and South by Bihar of India. It is located between 26°20' to 26°53' latitude and 87°16' to 87°45' longitude.

Morang district is eastern Terai district. Through its geographical feature Morang includes mainly terrain but having some hill area. A tropical to subtropical climate prevails in the district from its plain area to hillside. The mean temperature of 4°C. The district coverage are 1855 sq km, with the evaluation range of 140-2, 409.

The district coverage by 65 VDC's with only one Municipality is named Biratnagar. It is ranking by population among district is 2nd by area is 33. It have total population is 8433220 number of household is 167,875 with average household size of 5.02, it has annual growth rate (1991-2001) 2.23% with sex ratio in male and female is 1.01 it has total road in km 690 and population influenced per km. of road is 978.

In the past Morang is known by the jungle and its harvest production become moran is called for new harvest it was the land for known by rice, and paddy. The Morang was known as the land of malirea epodemic, after the eradicate Malirea the hill people were from Dhankuta. Panchthar, Terathum, Phidem, Sankhuwasava were migrated there and make majority. So the native of Tharu, Musahar, Santhal,

Dhangar, etc are in minority group in present population. The present Morang has contains both the indigenous and migrated people from hills.

According to population census of 2001 the total population of Morang district is 8,43220. The ethnic composition of the district which is given below reveals that Morang today has become a multicultural and multi ethnic society.

Table – 4.1
Ethnic Composition in Morang District

Cast ethnic group	Population	Population in %
Chhetri	94638	11.22
Brahman-Hill	109982	13.04
Magar	22270	2.64
Tharu	63673	7.55
Newar	34013	4.03
Muslim	36976	4.39
Yadav	17709	2.10
Tamang	18953	2.25
Gurung	7200	0.85
Damai/Dohli	10189	1.21
Teli	12884	1.53
Sarki	3651	0.43
Chamar/ Harijan/ Ram	2326	0.28
Musahar	17852	2.12
Kewat	22424	2.66
Santhal/Satar	16387	1.94
Fhangar/ Jhangar	13198	1.57
Bantar	12384	1.47
Gangai	22175	2.63
Dhamal	10093	1.20
Bing/Ninda	1284	0.15
Chidimar	305	0.04
Others	292654	34.71
Total	843220	100

Source: CBS, Population Census, 2001

Morang district which has 65 VDC's and one municipality is considered one of the most important district of Nepal from several aspect. It has highly fertile land which is famous for the production of rice, paddy and jute in the country. Transportation network of the district is also better. Kakadvitta, Ittahari, Sigment with Inaruwa segment of east west highway is black matelled road in the district. Almost all of the plain area of the district is facilitated by gravel and muddy road's, the Musahar are well distributed through whole terai part of Morang.

4.2 Profile of Hattimuda Village Development Committee,

4.2.1 Location

Hattimuda VDC is one among the 65 VDC's of Morang district. Geographically Morang district is divided into three major regions the flattened terai area in the southern part the inner terai in middle part and northern part coverage some hilly parts. Hattimuda lies in Inaruwa, southern part of the belt. The study area is surrounded by flatten land is situated and touched by Biratnagar-Ithari highway which touched to the east-west highway. This area comes under the terai range however its location lies inner terai. The average temperature of this site is between 42° climate of this study area site is subtropical which is hot in summer and cold in winter.

4.2.2 Natural Resources

Land, forest and water are the important natural resources of this site. Almost all of the population of the study area depends upon these natural resources for its substance production.

Land

Land is one of the most important natural resource. In the study area, the land is generally classified as Khet and Bari. Most of the land which is located at the bank of River (Budikhola) and other provided with irrigation facility is included in khet where paddy crop is grown. Little land located at the height and not provided irrigation is called Bari or dry land where houses are made for settlement. The land tenure system of this site is Rikar (land in which the state owns the land which the cultivators relation their right to cultivate, it only in payment of a stipulated rent to the state). Such type of land is considered as fertile land for paddy, wheat, maize, pulses, green vegetables.

Forest

Forest which is the main source of obtaining fuel, fodder and construction materials for every household is another major Natural resources of this site, it is estimated that forest supplies almost 60% of the fuel requirement and provides more than 30% of fodder and grazing land to animal in the area. Rapid growth of population by immigration, insufficient forest management system illegal extraction of timber and firewood and gradual encroachment of forest area by the people for cultivating are the main causes of forest depletion in this area.

Water

Water, which is inevitable to life, is here available by different sources. Drinking and irrigating farm are to common use of water in the area. Budi khola an river are the main sources of water for irrigation, which irrigate more then 75% of the cultivate land, Musahar people and other people practice fishing in Budi khola during off farm seasons for

their own. Consumption and also irrigate by the cannal system which provided by government.

Drinking water is procured from different sources, for this purpose several hand pump and well are used as private tap water is not available in the location.

4.3 Demographic Aspect

According to the population census of 2001, the total population of Hattimuda VDC is 7926 of which the total number of males and females is 4019 and 3907 respectively. There are total no. of household is 1497 and average household size is 5.29. The village has multi-cultural, multi-ethnic and multi-lingual society as people of different castes and creeds are living there in.

4.4 Economic Aspect

The economy of the village is predominantly rural and agrarian. According to population census 2001, about 68% of economically active population is engaged in agriculture economically active population is engaged in agriculture sector. Most of the people are subsistence farmers pressure of population on land has already reach to extremity. Encroachment of land less people in to forest- land and public land is common scene in the village. All of these suggest to control population growth, develop non-farm sector and improvement of diversification in agriculture for upliftment of village economy.

4.4.1 Agriculture and Livestock

Agriculture

Since the village is endowed with fertile cultivatable land, farming has been the main economic activities of the people. Agriculture in the village of dominate by cereal crops. Since the whole terai is called ‘granary’ of Nepal, the village also produces in surplus quantity the farming system is some what mixed as applied both the primitive and improved method. Farmers have been practicing fertilizers, high yielding varieties and pesticide and insecticide in their farms. One of the important change occurred in the farming system of the village is increasing use of tractors instead of Bullock’s. Few reach farmers in the village has owned the tractor which are hired by other farmers. Tractors are used in several farming activities such as plough and leveling of farm and threshing of rice, wheat and maize. Beside the serial crops other agricultural crops which are grown in the village are lentil, mustard, potato, pulses etc.

Livestock

Livestock is an integral component of farming system of the village. Most of the farmers have kept some animals. Holding of livestock varies with the holding of lands. Cows and Buffalos are kept for milk and the production of oxen that are used for ploughing fields. Goats, chicken pigs ducks are raised for meat. Landless people also kept them, poultry raising is becoming popular in the village as some farmer have run poultry farm in an improved way.

4.4.2 Extension and Service Agencies

There is an agriculture service and veterinary center located in ward no. 4 of the village. Agriculture-technicians of this office trains initiate and inspire people for improved way of farming as well as to control animal-diseases and publicize improved varieties of livestock. There is a Gramin Bikas Bank (Village Development Bank) located in ward no.2. It also lends loans to small farmers, land less women in small amount.

4.4.3 Industry, Tourism and Market

The village have many efforts of industry some are big and some are small industry sector. Formally, there is no any cottage or handicraft industries exist in the village. There is no any tourism centres which can attract to tourists.

Duhabi of Sunsari is the main market area of the village from where villagers purchase their necessary goods. Agricultural production rice, wheat, maize are traded by the farmers through middleman who take away these commodities to the main market center Biratnagar and other sectors.

4.4.4 Transportation and Communications

Biratnagar-Ithari highway touches this village and several of Gravel road in the area. The means of transportation include bicycle, motor-Bike, Tractors, Bullock-cart, Tracks in village. Among them bicycle is widely used. Tractors and bullock carts mainly use for carrying loads. There are few telephone services in all wards of VDC in limited numbers.

4.4.5 Description of Musahar Settlement

Musahar are settled in the region which is rich in land resources. It is evidenced by their close proximity to land on the agricultural area. It may be due to the agriculture as their livelihood as well as their keen interest with mud and farming. They have established themselves on the lower paddy land, however houses are built at slightly elected adjoining upland,

Musahar settlements are more clustered. It is so because Musahar prefer to live in close contact with their relatives they live in the cluster which includes from five or six to thirty or more houses. They share courtyard and passage in common. Indeed, such type of living of the Musahar tend to seclude their settlements from the settlement of other ethnic groups. However, in course of time, due to the lack of site to build houses nearby old settlement as a consequence of population growth, they find “Parti’ or “aailani’ land which is under control of VDC and settle themselves there.

Musahar, generally, set their houses in groups and mixed types because of no-land situation and population high they build their house usually by local materials like, Bamboo, Tached roof, mud and wood. Because these materials are economically to construct. Walls of the house are made by stick with mud plaster on them without ventilation. The shape and size of house is so poor. Some have only one room where all family father, mother, son and daughter live with the kitchen and barn. Because they have no land for make big house which shows, how much they are poor and getting poorer.

CHAPTER-V

SOCIO-ECONOMIC STATUS OF MUSAHAR COMMUNITY

5.1 Socio-cultural status

This chapter includes social characteristics such as; lifecycle ceremonies and access to social services like education, health, sanitation, family planning etc. This chapter also attempts to analyze the data and information collected for securing objectives and derives the major findings of the study. To give proper direction of the study at first, the data are presented in table form and analysis was made on the basis of information obtained.

5.1.1 Type of Family

Family is the basic and universal social structure. It full fills various needs of the members in additions it performs several function including continuity, integration and change in the society.

It is generally believed that large majority of families in Nepal are joint in nature, but in the study area both joint and nuclear family were found. Musahar society is party-liner society. Father is the head of the family who makes decision on and their unmarried children and the joint families have joint resident kitchen and property. The researcher has classified these two types of family as below:

Table - 5.1
Distribution of Respondents by Family Types

Family type	No. of respondents	Percentage
Nuclear	6	23.08 %
Joint	20	76.92 %
Total	26	100 %

Source: Field Survey, 2006

The table shows that out of 26 households 23.08 percent Musahar live in the nuclear family and 76.92 percent are in joint family. The reasons behind disintegration of joint family in the study area is that, it leads home for idles, encourage litigation, lead to quarrels, privacy denied, uncontrolled procreation, so they were separate after they have got married.

5.2.1 Age Composition

Table- 5.2
Distribution of Sample Population by Age and Sex

Age group	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
0-14	38	35.85 %	34	33.66 %	72	34.78 %
15-50	26	24.53 %	2	1.98 %	47	22.71 %
31-44	29	27.36 %	29	28.71 %	58	28.02 %
45-59	11	10.38 %	15	14.85 %	26	12.56 %
60- over	2	1.89 %	2	1.98 %	4	1.93 %
Total	106	100.00 %	101	100.00 %	207	100 %

Source: Field Survey, 2006

Table 5.2 presents the age of the respondent and their family. Table 3 shows that out of total Musahar house holds young population (the age group 0-15) comprises 34.78 percent, then economically per population (16-30) is 22.71 percent, then active population (31-50) is 28.02 percent and only 1.93 percent Musahar are the age of 60 above from that it can be said that there is high fertility and high mortality rate prevail in the study area. The total figure 0-15 age group shows that high fertility and proportion of 60 and above age group shows the high old age mortality are prevail in the study area.

5.1.3 Educational Status of Musahars

There is a good educational facilities in the village, the government school and some boarding school is also there, and near by district town Duhabi bazaar have also schools and collage there are several primary, secondary and high schools with campus in district capital Biratnagar far from 15 minute by bus about 12 km. Student enrolment is increasing day by day in the schools. Some Musahars of the study area are also sending their children to school now a days by knowing the education is most important for human being. But they cannot help and guide the children at home because they are illiterate. The children have to look after the cattle, goats, pigs and other house works in the morning and afternoon. Musahar boys and girls are good in the study at beginning, but after some time they begin to loose because of poverty and careless of their parents, if some how they starts they have no money for book, copy, pencils, dress and fee for schools most of girls were married before the age of six to eleven.

Table-5.3
Literacy Status by Sex in the Study Area

Literacy status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	7	6.93 %	6	5.66 %	13	6.28 %
Illiterate	94	93.07 %	100	94.34 %	194	93.72 %
Total	101	100 %	106	100 %	207	100 %

Source: Field Survey, 2006.

The above table no 5.3 present the data on the literacy rate by sex of Musahar in the study area. The total literacy rate of the study area is 6.28 percent (informal education is included), which is very low. The National figure shows 65.08 percent males and 42.49 percent Females are literate (Census 2001 CBS)

Table-5.4
Educational Attachment by Sex in the Study Area

Educational Attainment	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Primary	2	33.33 %	2	28.57 %	4	30.77 %
L. secondary	-	-	-	-	-	-
Secondary	-	-	-	-	-	-
Campus	-	-	-	-	-	-
Non formal	4	66.67 %	5	71.43 %	9	69.23 %
Total	6	100.00 %	7	100 %	13	100 %

Source: Field Survey, 2006

The above table shows the educational attachment by sex in Musahar community of study area. The total number of student in different level of educational is 6. Among them 33.33 percent have been attending, primary schools and some of them have left the education after finishing the primary education 0 percent have attending lower secondary 0 % in secondary and only one found in educated level.

Before some years Musahar forefathers were not interested to send their children to school. The main reason is their higher illiteracy and poor economic condition. But now a days the Musahar younger generation know the benefit and value of education. They also know that education can play the vital role in their overall life. So they are considerable interested in education.

Literacy status

In Nepal the term literacy means a person who can read and write in any language with understanding in Nepali. The CBS confirms that the ability to read and write own name may have also been interpreted as being literate.

5.1.4 Health and Sanitation

Most of the people of the study area are unconscious for health and sanitation must of Musahars household have poor sanitation their Kitchen and rooms are dirty and flies are everywhere. The room, kitchen and Barn is in single room, they built their house without window so no air passage for air passing, usually they clean their room once a day but due to the lack of passage and lack of time they are dirty again. The Musahar children also poor hygienic condition. They are suffering by malnutrition. There faces are seems like ugly, nose are running, hair like the birds nest

and waling surrounds food preparation practices is also not hygienic because of lack of knowledge.

Some Musahar families still consult "Dhami" for the treatment but some Musahar are used modern medicines. After not response of "dhami" treatment they go to the hospital in Biratnagar and health center when the illness is serious other wise they use traditional method of treatment.

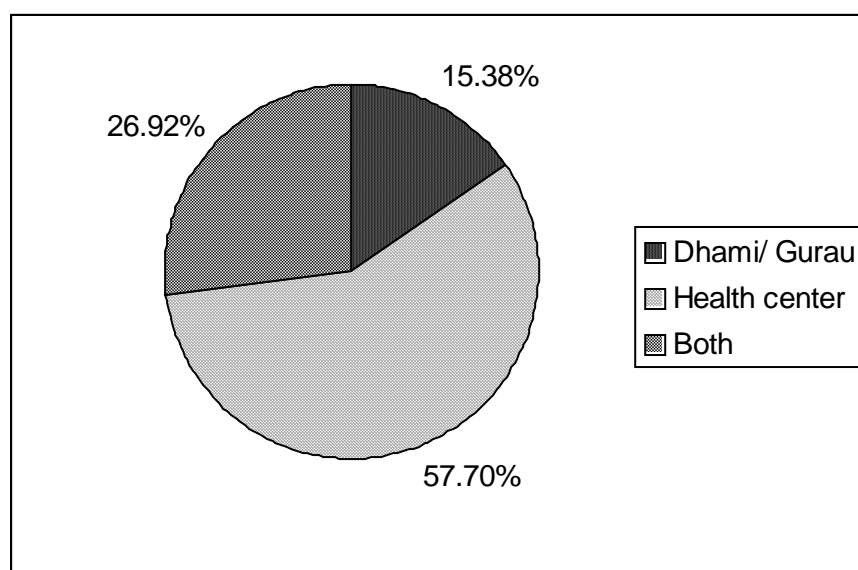
Table- 5.5
Treatment Pattern of Illness in Musahar Community

Service provides	No. of Household	Percentage
Dhami/ Gurau	4	15.38 %
Health center	15	57.69 %
Both	7	26.92 %
Total	26	100.00 %

Source: Field Survey, 2006

The table no 5.5 shows that 57.69 percent household go to the health post and 15.38 percent go the Gurau/ Dhami. Some of them do not want to go to the hospital. This is due to the lack of educations. It also signifies their faith over Guaru/Dhami a traditional fait village doctor.

Figure 1
Treatment Pattern of Illness in Musahar Community



Drinking water

It is found that most of this of the household gets water from hand pump. Some people depend on open well water or river water.

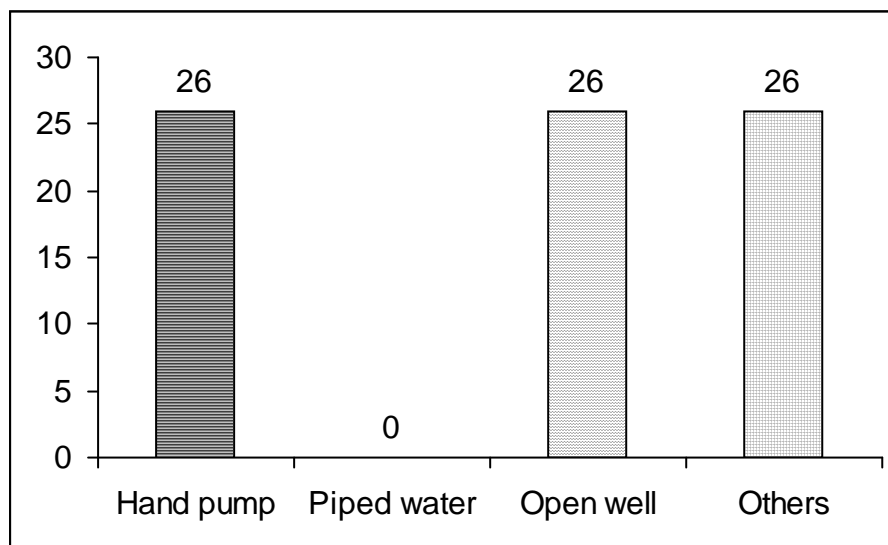
Table – 5.6
Source of Drinking Water in the Study Area

Source of water	No. of Household	Percentage
Hand pump	26	100%
Piped water	0	100%
Open well	26	100%
Others	26	100%
Total	26	100%

Source: Field Survey, 2006

The table 5.6 shows that out of the 26 households 100% have the facility of hand pump water. 0%, 100%, 100% piped water; open well and others respectively have been used in the study area.

Figure- 2
Source of Drinking Water in the Study Area



5.1.5 Family Planning

One of the most problems of Nepal is population pressure, which is affecting the people. The family planning program of government is lunching slowly in village. Some Musahar men have undergone Lapreoscopy cooperation. But they do not use other means of contraceptive for temporary family planning. The knowledge and awareness of family planning seems to be minimum among the Musahar of the study area.

Table – 5.7

Distrubution of Respondents by Using Contraceptives Devices in the Study Area

Method	No of Household	Percentage
Condom (male)	10	38.46 %
Pills (female)	3	11.54 %
Vasectomy	0	0.00 %
Laproscopy	7	26.92 %
Not any	6	23.08 %
Total	26	100.00 %

Source: Field Survey, 2006

The table 5.7 shows that of the Respondents, 26 Respondents, 100 percent know at least one method of family planning 38.46 percent have used condom and 11.53 percent have used pills, Similarly 0 percent have done Vasectomy operation and 26.92 percent female have done permanent laperoscopy. The 23.08 percent have not used any mans of family planning. Total respondent 26 were married.

5.1.6 Knowledge on Development and Local Leadership

All the knowledge about development depends upon leadership. Leadership is very important factor for human being or Society. No one can stand peaceful life in the Society in the absence of the leadership. Leadership is needed for uniting Society creating peace-fullness and making the society justice and fair. The knowledge and development of workers attitude can be shown as follows.

Table – 5.8

Distributions of Respondents by Knowledge on Development and Contact with Development Workers

Responses	No. of Respondents					
	Yes	%	No	%	Total No.	%
Knowledge on development	5	100 %	0	0	21	100
Contact with Dev. Workers	5	100 %	0	0	21	100
Total	10	100 %	0	0	42	100

5.1.6 Occupational Status

Occupational Status is one of the important achieved characteristics, which directly determines the demographic process and also indicates the economies characteristics of population. Occupations provide not only the sources of income but it is also a good due to one's motivations, expectation, aspirations, and need identification. In view of these occupations as a Variable has been taken into consideration. The distribution of sample population 10 years and above by occupational status is presented in table 5.8.

Table - 5.9

Distribution of Sample Population by Occupational Status and Sex

Occupational status	Male		Female		Total	
	No	%	No	%	No	%
Agriculture	37	100	50	100	87	100
Daily wages	25	100	15	100	40	100
House hold work	10	100	7	100	17	100
Total	68	100	72	100	144	100

Source: Field Survey, 2006

According to the table, Daily wages (%) followed by the Agriculture (%) was the occupation in which most of the Musahar of Hattimuda VCD was dependent upon. Only 100% of Musahar population in the VCD were engaged in household work only. The most common occupation was daily wages and equal numbers of male and female were engaged in daily wages and agriculture. The female mainly occupy house hold work. Hence, the “men at work were more in number than” woman at work.

5.1.7 Size of Land Holding

Size of land holding is one of the economic characteristics, so this particular variable has been taken into consideration. The sample households were found landless. They had made their house in “Aliani” (land not registered in the name of person), in this way it be said that generally, Hattimuda VDC’s Musahar’s were too much poor people. More than are Third (%) had radio, and some had TV. It may be concluded that most of the respondents have their own house in others

land but they do not use electricity facilities. Actually they were living very uncomfortable situation.

5.2 Cultural Aspect of Musahars

5.2.1 Religion

Though religion is a highly personal thing, yet it has a social expect and social role play. Musahar society is full of superstitious; they believe that god does the creation of humans. They believe in legends. Like others of the Musahar institutions, religion lends to reinforce Musahar ethnicity. The Musahar perpetuate their traditions by adherence to their ethnic religion beliefs. Religious affiliation reinforces Musahars. Thus their behaviour is patterned by their religious belief system and their joint participation in religious norms makes them a more cohesive group. Deeply rooted in the Musahers Traditions/way of life is the institution of the “Dhami” who function as a meditation between the supernatural and the real world. In every village there is one Dhami. The Dhami field puja of the Musahars and they also takes care that all decties including this gods good and spirites that live in the village. He is supposed to help protect people from attack by witches and frone disease and possession. The Musahar believes in dain, churaini, bhoot, prêt and boksi. The dhami can try to protect people from their because, in a way similar to a witch (Dain), He possesses spiritual powers the only difference being that he does not use them for negative purpose. The common notation is that the spirits of the dead body are able to make life difficult for the living. Musahar village has at list one Barahamasthan where Musahar worship the spirits to protect themselves from famine disease and natural calamities power and forces of nature personified are also worshipped occasionally for protection and help to obtain a good income.

5.2.2 Life Cycles

Baby Birth

The birth of new baby is taken as the happiest event on the Musahar community. Traditionally, when child was born his/her naming ceremony was held on after the third day of the birth. These day may be Third, fifth, seventh or ninth day but some where they use ceremony in eleventh day like wise before in migration of hilly people there was no tradition about birth pollution, But in these days the woman who delivered the child should be kept in a separate place and in this time should not be allowed to touch any object except those which are given to her purpose for 10 day which is called birth pollution . The naming ceremony was performed either by their own priest “Guruwa” or “Gurau” or house hold head himself but the naming ceremony is performed by Brahmin priest. Similarly their traditional naming system was not systematic. Traditionally, Musahar’s naming practice is related with the baby’s relation of any events, natures or day’s and conditions. If baby’s birth hold on Sunday (Aaitabar) his/her name will be Acta/Atabaria, if birth is Monday (Sombar) his /her name will be some/ someaiya/samea.

Now a days due to the influence of other cultures, Musahar have left to give such name and would prefer to given common hindu names like Ram, Sita, Narayan, Laxmi, Krishna Sarashowati, Prashanta etc. Musahars githe calling name or nick name to the babies according to their position in the Sibling hierarchy of the family such as Badka- eldest, Mayhil-second Sajhile- Third, Nauku - Last.

Marriage

Marriage is an institution, which admits men and women to family life. It is a Stable relationship in which a man and woman are socially permitted to have Children implying the right to Sexual relations in the life of human being marriage is an important event every Society has developed a pattern for guiding marriages. In the Musahar community the parents try to arrange an early marriage for their Children because they have aspirating to see their house full of Children and grand children's.

It involves the social function generally in the form of Civil or religious ceremony authorizing two persons of opposite Sexed to engage in sexual and other consequent and co-related socio-economic relation with one another "(Majumdar and Madan)". Among the Musahar society of Morang. Their marriage bonds are common between members of all clan group, marriage between close relatives is the only prohibition mainly they joint marriage knot with same district but some time they tie up with the Musahars of Jhapa, Seraha Saphari, Dhanusa and Mahottari but occasionally with some Indian's also. Most of Bride and groom's of Musahars are between 5 years to 10 years and groom is between 8 to 14 years of age, if some of son or daughter cross the time of marriage there is very difficult to arrange brides were most of time pass in their mother home occasionally they cannot go father in laws house before 13 of the age. Most of the marriage are organized by Guardians and the bride side pay "Dahey" to groom side or grooms father how much they "bargain"

The love marriage is not in their site because they have no choice to make love marriage. Widow marriage is restricted in their clam, if once husband died the lady spent hole life lonely but never get re-marriage because the guardians can't give organize re-marriage.

Death

Death is considered as one of the event of great significance among the Musahar society as also in the other tribal communities Musahars believes in horoscope (Janma kundali) according already written by god, death is occurred. They classify death in to tow forms, one is Natural form and another is Accidental death Musahars believes in re-birth and according to them there is a next world called “Heaven” Where all the gods and goddess were survive, where all done in earth is accountable.

The Musahar of study site have not any define rules about death rituals. Most of the people could not say what are their actual death rites. Due to the domination of Hindu system most of their death rituals resemble with that of Hindu system. Such as, after death the dead body is kept on the green bamboo frame called “Kahatiya” (streatchere to carry the dead body) lead up and covered with a white cloth son, grand sons or brother may carry the body first and then the relatives can help. The body cane carry to nearest river bank mainly to the bank of Koshi river and creamted or buried whatever they want rice, is spread along the Hurial rout, for it is believe that as birds starts piking the grain, the dead person’s sex is washed away. After the cremation or burial, all members of the funeral party bathe in the river. Some Musahar are spread and small ditches are dug on the obstacles for the spirit so that it cannot return. Finally after reaching their own home, all members of the funeral party purify themselves by sprinkling water on their bodies and only then they can enter their homes.

When the Musahar person’s dies, information is send to the villagers. Either and the adults from each house of the village gather at the dead person’s house and help to perform the funeral ceremony as well

as console the family. The dead body can wrapped in the clothes and kept on the khatiya, then the widow breaks her glass bangels and opens up her hair and other ornament which she wares when her husband survive except precious and puts all them all over the dead body. When the dead body carries towards cremation or burial site the voice of weeping person becomes louder and the dead body is taken out.

They kept their own Brahmins priest and observe death pollution for a period of 13 days and perform the kaykriya (mourning ceremony). Similarly to other Hindu tribes. Traditionally only the eldest son sude to perform mourning rituals but these days all brothers may take parts in the ritual.

5.2.3 Festival's

The indigenous Musahar entertained with many festivals through out of the years. Festivals are major aspects of peoples cultural life. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals.

Dashain

Dashain is one of the great festivals of Musahars as well as other hindus of Nepal. in the month of September/October Dashain is celebrated with full motion of all feast, the Dashain is taken as a victory of Hindu deities (God) over the demon's and it is also taken as a happy ceremony due to Danava "Ravana" was killed by "Ramchandra" by bless of Durga Devi. The Musahara celebrated dashain up to 10 days. The Musaharas dashain starts from saptami called "fulpati" when they worship "Raj devi" and the king saloms (salahea). From that day they starts to sacrific cock, Goat, Buffalo "Ranga" in the temple of Raj Devi

and salahea. The 10th day of Dasahain is called Dasahami. In this day all family members take tika from elder of respected family members. The majour festival of the Musahar of the study area are described as follows.

Tihar or Dipawali

This is another second important festival of Hindu which is also common among the musahar people. The method of celebrating. This festival is some how different from that of other Hindu cast conventionally. These people did not used to celebrate Bhai tika. But worships, cow, ox and other useable using things. But now a days some people have also started to celebrate Bhai tika by taking saptarangi tika from their own sister.

Falgun purnima/ Holi

The Musahar community must enjoy the festival of Falgun purnima by playing Red, green, Blue and other colours with their friends group. They can enjoy by using bhang and alcohol as drinks and make other sweeteners for enjoy the holi. They can sing holi song hole night and mid night they can fire up the holika.

Others

The musahars are use to enjoy all hindus fist an festivals as usually like other Hindus, Buddha purnima, Magh Sarkranti, Chaite Dashains are Majour.

5.2.4 Festivals and its Impact on Socio-cultural and Economic Life of the Musahar

Festivals are major aspects of socio-cultural life of the Musahar. It is found that there is a great impact of festival on socio economic life of the Musahars. They observe various festivals through out the years. In this ceremonial customs, they spent a lot of time and money however they have or not. If they have money they can or if not they can joy in creadite for an Instance among those festivals worshipping time of Raj Devi and Raja Salahue at Dashain is most expensive and important for them. They observe it with great enthusiasm. They entertain and enjoy with meat and liquor. To observe the festivals the poor Musahar has to take loan because he is unable to meet this very heavy expenditure. Besides, Holi and other festivals for with he takes loan from rich from rich community people and work free hole year on their land against loan.

It makes clear that how such festivals and ceremonies make the Musahar people poorer and poorer especially land less and become in-depth again and compelled to live in the vicious circle of poverty. To some extent such ceremonial customs help is socialization and social feeling, which reflect on social solidity.

5.3 The Economic Status of Musahar

This chapter deals the economic characteristics of the Musahar Communities in the study area. This includes the land and food productions, Occupational pattern. Land ownership, animal husbandry, energy consumption and annual income of Musahar people.

5.3.1 Occupation

In the study site, the Musahar people were engaged in different occupational activities however their main occupation is working for land lord in daily wages, but some of them are working as city cleaner. Table No. 5.11 provides the information about their occupations. Musahar's livelihood run information activities which is presented as follows.

Table-5.10
Distribution of Sampled Household by Occupational Status

S.N	Sources	No of House hold	Percentage
1	Agriculture labour	4	15.38
2	Labour (Waged)	20	76.92
3	Employee in Govt. office	1	3.85
4	Business	1	3.85
6	Total	26	100

Source: Field Survey, 2006

The above table shows that from 26 household 15.38 percent derived their means of livelihood from farming or agriculture as the main source, 76.72 percentage derived their means of livelihood form waged labour as the main source because those families have no sufficient food for hand to mouth from their situation of landlessness, 3.85 percentage are employed in government office and 3.85 percentage are in business.

It indicate that majority of Musahar were engaged as agricultural labour and factory labour and rest of the Musahars are engaged in same profession as their previous ancestor has.

Figure-3
Distribution (Distribution of sample Household by Occupational Status)



5.3.2 Type of House

The Musahar's residential and types of house's are traditional. Their house shows the picture of poverty in eyes on one vision by their design. The houses are made by Bamboo, mud and tatch. The study areas houses are tatched roof house with the poor housing condition. The Musahars houses are small and narrow, the house has no separator. House are small and narrow, the house has no separate room's the front of the house is courtyard; the houses are ventilation less i.e. no windows. The do not allocated specially room for bedroom/kitchen. The space is multi purpose as kitchen, bedroom and dining room. Some time use as barn thus, inside of the whole house are dirty and ugly.

Table-5.11
Types of House in Sample Household

Types of households	No. of household	%
Trached roof	26	100
Zink seet roof	0	0
Ree Building	0	0
Total	26	100

Source: Field Survey, 2006

The above table 5.11 shows that all of the respondents have trached roof house and no one have zink, tiled or concrete roof house, which shows their poverty situation.

5.3.3 Size of Farming Land

The occupation pattern indicates that majority of Musahar household depended on agriculture. Therefore, the size of farming land and land ownership are the main indicators of economic status of Musahars, but almost all the Musahars of study area are land less. They are living in Government's land occupying, the land is called parti.

5.3.4 Agriculture Practice in the Study Area

The Musahar's are land less but they are good farm worker so they are agriculture labour and work as a daily wages labour.

5.3.5 Food Sufficiency

The tend of food production and consumption determines the economics status of people or Nation. During the study period, I found

the Musahars of study area are land less. So they have no grain production, nor the production will be sufficient for them they have only one choice to feed by daily income if no daily income whole family were sleep with empty stomach. In the period of study, the Musahars of study area are very poor in every economic matters, some time their daily wages or income is insufficient for their living.

5.3.6 Economic Activities of Musahar

Livestock:

Among the various secondary job of the Masahar. Livestock raising is also one of them now a days. Because they have statred to keep pig in their home some have four some have six. Although they do not have any idea of the improved method of the cattle reading. But they are keeping pig, goats and chicken not by the moto of business in view of that to full fell some economic necessities.

Labour and wages

In the study area there are mainly two types of labour system:

(a) Factory Labours

This types of labour is worker of factory as cleaner and they can got very minimum salary about one thousand to fifteen hundred rupees monthly basics. It is not sufficient for livelihood but they have to do, if some day they are absent in work the salary will be down and also they are not permanent they are temporary basics.

(b) Daily wages

These kinds of labour is commonly practice in study area the land less Musahar were on the basics of daily wages. This types of labour may be hired individually for a day's work and paid on the basics of time of worked. Especially in the season of rice planting period the labours are hired and paid on daily wages women labour demanded in the month of July-August is very high. Labour go to work in the field for agriculture purpose. The wages rate in between Rs. 80-100 per day otherwise they can get Rs. 70-80 per day minimum.

Use of Modern Technology

Every society and community is dynamic or progressive change of thought the world. Musahar community is not the exception one. In course of time they have been changed in their social and economic status. The Musahar community of the study area have been want to adopted or used different types of modern technology as their social and economic status. Radio and Bicycle is almost commonly used by Musahar people of the study area. But biogas, television and telephone are dream for them because of their economical conditions.

Using modern technology is one of the principle bases to analyze the socio-economic condition of the Musahar community in the study area.

5.3.7 Annual Income and Expenditure

To illustrate the further economic characteristics of the Musahar people, their income was investigated. The respondent of researcher could not say their exact annual income. So various source of their

livelihood were asked. The total income has derived different source and is calculated in term of money. There was not any significant income source to them than labour on the other's land other income source are seen as nominal as well. Besides agriculture labour, they have adopted other income activates like daily wages labour, livestock and so on.

All these are not seen as good part of income than agriculture sources of income. But these sources of income are supposed to contribute substantially to livelihood of Hattimudas Musahar's. in such income sources can be illustrated as follows:

Table - 5.12
Estimated Annual Income of Household from Different Sources

Income in Rs. (Annually)	Number of Household						
	Agriculture	Wages labour	Service	Skill	Business	Livestock	Total
1000-5000	0	0	0	0	0	6	6
6000-10000	0	0	0	0	0	4	4
11000- 15000	0	26	0	0	0	0	26
16000- 20000	5	0	0	0	0	0	5
21000- 25000	0	0	2	0	0	0	2
26000- 30000	0	0	0	0	1	0	1
Above 31000	0	0	0	0	0	0	44

Source: Field Survey, 2006

The above table shows that the estimated annual income from Musahar's household as above different sources of income. Among them total respondent ... percent were earned income annually from agriculture labour in different strata. Similarly, the second high ratio income is based on daily wages labour and livestock which is occupied 100 percent. Among them the lowest amount of income is based on business which occupies only... percent of total household.

Table-5.13
Estimated Annual Expenditure of Musahar Household

Expenditure in Rs. (Annually)	Number of Household					
	Food grain from own land	Grain purchases	Feast and festival	Clothing	Education	Total
1000-5000	0	0	0	4	4	8
5000-10000	0	0	0	7	0	7
10000- 15000	0	0	6	3	0	9
15000- 20000	0	6	0	12	0	12
20000- 25000	0	0	5	0	0	5
25000- 30000	0	20	0	0	0	20
30000- 35000	0	0	15	0	0	15
Total percent of household	0	100	100	100		76

Source: Field Survey, 2006

Among the total respondent of the researcher the expenditure pattern of Hattimuda is Musahar is seen as the higher amount of Income spend into clothing, food purchasing, feast and festivals and as well. Where as the less amount of annual income spend on education and so on. Which has directly reflected that the Musahars economic condition is going on deteriorating condition in long run.

5.4 Factor of Change in Musahar Community

When a society comes in contact with the external factors, the changes of change are observed in it. Development is possible only through positive changes. A change is not the matter to occur over night. It is also not easy to bring about changes in human concepts, beliefs and mentality. For this, years and years efforts may be needed. Some change may occur automatically. But so far the concepts is concerned. There is the need of change in different aspects by different factors (Sharma, 1986)

Change is the law of nature. It occurs according to time and situation. It is a Universal and Natural process. The factors of change are as follows on Socio-cultural and economic status of Musahar community.

5.4.1 Economic Factor

There are various means of change in Musahar community of the study area like religious, cultural, life cycle ceremony. Among the many factors policy, festival, economic standard, agricultural pattern and others, economic standard is one of the most significant factors to change the socio-cultural and economic status of Musahar community. The poor economic condition has been one of the feature for change in Musahar festivals, food habits and quality of life because the poor people are not able to afford much money for the celebration, naturally they have to cut down the expenditure and so on. In the study area, Musahar people have maintained their quality of life as their economic condition.

5.4.2 Migration

Secondly, contact with other peoples has also encouraged change in the life style of Musahar people's activities such as way of living, dress pattern, food habit, celebration of festivals, access to education, use of technology etc. The Musahar people of the study area were isolated from various things before the in-migration of Hill people.

At that time they had their unique type of way of life, But after the eradication of malaria. Hill people migrated to these are and influenced the way of life of Musahar people. The migrated hill people slowly started to dominate to the Musahar community with socially, culturally and economically, so we can say that the migration is one of the major factors of Socio-cultural and economic change.

5.4.3 Technology

Moreover, the development of technology, the traditional culture, and the indigenous knowledge's of Musahar of the study area has been affected. At the same time the musical instrument of Musahar people which were used during the time of festival, have also undergone with some significant changes. Previously they used Dholak but now they have started to use sahani, damfu, madal as well as musical band and so on. They also started to use advance technology in feast like cassettes and VDOS.

5.4.4 Education

Education is an essential factor for the development of society. It also helps to achieve upward mobility. Education brings consciousness and plays vital role in developing knowledge and skills of people. Thus

education has become one of the most essential sources for socio-economic and cultural change of Musahar community.

5.4.5 Physical Facilities

Physical facilities like transportations, school, health centers, banking access, etc are the major factors of this types of changes, due to the transportation facility they also started to go out side and started to practice different way of life. They also began to visit Holy shrines, Hindu fairies, and faira. By the facility of communication, Musahar could gain knowledge or different activities of other part of the country with the modern health facility Musahars are slowly changing their health practices. They also started to adopt family planning to control population.

5.4.6 Social Organization

Different type of Organization are existed in the study area such as political, Social, governmental etc. The governmental Organization, village development committee is responsible to strengthen the living standard of Musahar community. Different political parties try to make aware or organize in development activities to the local people: Musahar community has own type of social organization which is very important for them.

5.4.7 Modernization

After the restoration of democracy in Nepal, except Musahar community could not isolated from the effect of modernization. Many Musahar people are trying to struggle for modernize them by overseas service, factory worker. Driver in Foreign Service i.e. Dubai, Qatar,

Malaysia, even in various cities of India. They are changing their food habit slowly. They started take rice two times inside of three or four time a day. It is the effect of modernization which is another responsible factor of change.

5.4.8 Sanskritization

Musahar people left some tribal feast and festival and started to observe some Hindu festivals for example Dashain, Tihar, Holi, Teej, Chhat, purnima, etc. It is a festival borrowed from the Hindus. Wherever they are in contact with Hill people, they gradually adopt the Hindu culture and change the mode of celebration for socio-cultural change of the study area.

5.4.9 Nepalization

Nepalization is another major factor of change in Musahar community of the study area. The influence of Nepali language has gradually resulted in the loss of their mother tongue language. In the present context every young Musahar girls and boys Understand and speak Nepali language. They communicate in Nepali language even among the Musahar community also. Musahar females and males have fascinated toward. The Dhakatopi and saris, Maxis, Cholo-Kurta, Frocks etc, respectively.

CHAPTER-VI

SUMMARY CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Nepal is a small country with immences diversity. Nepalese society is diverse and heterogeneous. Musahars are one of such community possessing indigenouse identity. Musahar ethnic people are not compromising very large number of population, but they have their own significant identity in community. They are very simple and hard working people. In Hathmuda VDC of Morang district, hill people in large number has been migrated which contributed to gradual change of traditional ways of socio-economic and cultural life. Number of study about the Musahar, had been conducted taking different issues, but the socio-economic condition of Musahar's of Hattimuda VDC of Morang districts have not been studied yet. Thus the present study attempts to provide the socio-economic condition of Musahar community. The present study was conducted in ward No 7 of Hattimuda VDC in Morang District.

Descriptive research design was followed in this study, to select the respondent's proportionate random, sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administering, questionnaire through interviews and observation.

The total number of Musahar household in the study area is 56 with average, household sizes. Where as the total sampled Musahar young population compare 34.78 percent, the economically active population is 21.01 percentage, and 1.93 percentage of Musahar are the age above 60 years.

The total literacy rate of the study area is 50 percentage of the total sampled population, 30.76 percentage of male are literate, likewise of the total sample population 33.34 percent female are literate. Out of which majority had only primary level and informal education. It was found that 57.69 percent of the respondent wear treated by health workers and 15.38 percent by Gurau and remaining 26.93 percent by both. There were no special sanitary programme at all, No one have their own hand pump every body have been getting water from one public hand pump 100 percent of population get drinking water from one hand pump other wise community peoples well or hand pump

Among the total respondents only 100 percent, have knowledge about at least one method of family planning and no percent male have done vasectomy operation and 26.92 percent female have done permanent laproscopy among the total respondents.

Similarly, 100 percent have some knowledge about development and no one are in contact with development and polities.

The Musahar's of the study area have adopted Hindu religion systems, such as adoption of Brahmin priest in different deities[this is another such the prist is come from some where of India because of that the Musahar are untouchable calm] and rituals ritual rather than using "Gurau". The Musahars are a calm of Hindu so they are observing Dashain, Tihar and other Hindu festivals rather than faguwa, Magha Shankranti and other their own feast. They are adopting some Hindu rituals in life cycle ceremonies too, such as polluted assumption system in birth of child for 11 days, naming by Brahmin priest with Hindu system, they are reducing mis-matched and early marriage, performance of mourning ritual just after death are such newly adopted cultural practices

which were not prevalent among them before. Similarly the Musahars of this village have adopted new types of chasseeing and ornament's, which are usually used by Hill people.

The Musahars of study area are depend in agriculture but no one have their own land for agriculture they are hard working daily wages based agriculture labour.

They have no sufficient money for food but they used Hommed wine or "Tadi" [a type of wine from taad tree] a lot in as their daily evening drink only few are not use drink other wise every body men or women were drink. They have no land for agriculture and no permanent income source so Musahar community falls victim in the cycle of povetry every year, months and days.

6.2 Conclusion

In conclusion, it can be said that Musahar people are considered Hindu sanskritized indigenous group because they have been celebrating all Hindu festivals.

In the study area, socio-economic condition of Musahar is poor. They are simple, honest hard working but uneducated and poor the way of worshiping their village dities, believe in spirits, simple dress pattern, and cluster type of settlement patterns distinctly different from other ethnic groups. They are dominated in all sphere of life by high cast. The rapid development of education, health, transportation, mass communication, migration of hill people in the study area effect of their socio-economic life. In course of time, there is both positive and negative impact can be seen on socio-economic condition of the Musahar people.

The most important positive impact caused by the interaction between Musahar and non-Musahar was the development of education and health sector. In the past, Musahar were not interested in sending their children to school now a days they are started sending their children to school by initiating to hill people. Similarly musahars are not interested to go to the hospital for treatment and had to be brought them forcefully for vaccination and other medical treatments but now a days, they come willingly to health post for treatment. They have adopting new job of line for increasing their socio-economic states. They are becoming more civilized, heath-care and more percentage of educated than before.

There are some negative aspects of change in Musahar community in the study area. They are loosing their native culture, philosophy of life is heavily dominated by hindusim. They are loosing self-confidence about their own traditions, language and beliefs. The Musahar men and women rarely ware their dress and ornaments. Their tratiditonal song and dances are forgotten by them Instead they go to cinema hall, sing hindi filmi song's for entertainment. In one hand, their ethnic identity is gradually disappearing and on the other hand, their ethnic feeling is slightly increasing.

6.3. Recommendations

On the basis of this study some recommendations are made in different areas or topics, which are considered to be useful for the upliflment and betterment of related sectors and further research, they are as follows:

The literacy of Musahar people is low, most of them don't know the importance of education. So there should be special kind of incentive to the childrens of this tribble for education and a regular class for the "Adult

education” is required to conduct which will be proved to be one step push forward for the adult of this community. That will give the incentive to their young children also.

Education and Awareness

-) They are less conscious on development and politics, thus it is necessary to motivate Musahar to take part in local development and politics.
-) Ensure mechanism of social integration through cross - cultural exchange.
-) Musahars are less aware about their right to access to basic needs, so they should make aware to access to basic services as education, health and water and sanitation.

Encourage participatory management approach.

-) They spend their major earn on the feasts and drinking local wine and Tadi. Therefore, the awareness about the demerits of such bad habits should be thrown to musahars through education.
-) They were not trained mainly agriculture based people most of the cultivated land of Hatumuda VDC is fertile and provided irrigation facility, emphasize should be given to improve their agricultural practices in order to raise their economic condition by providing some their own land and give emphasize for grew green vegetable and other agricultural based practice for earn money by providing technical support and facilities. This will be a great source of the solution of this ethnic community.

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QUESTIONNAIRE

Socio Economic Status of the Musahar Community

(A Case Study of Hattimuda VDC, Ward No. 7, Morang)

Questionnaire

Filled by

Filled

Date : 2054/1/

1. General information :

1.1 Name of House hold head :

1.2 Tole :

1.3 Sex :

Male

Female

1.4 Age

1.5 Literacy

Literate

Illiterate

1.6 If literate education

Primary

SLC

grate and over

1.7 Birth Place the VDC

Within the VDC

Outside

Out of District

1.8 Citizenship

Yes

No

2. House Hold Information

2.1 Population

Education	0-14		15-29		30-44		45-59		60/most	
	M	F	M	F	M	F	M	F	M	F
Illiterate										
Literate										
Primary										
SLC										
IA										
BA/over										
Total										

2.2 Family Type : Nuclear Joint

2.3 Desired Family Type Nuclear Joint

2.4 Migration

a. Type of Resident Original Migrant

b. If migrant, give reasons Economic Social

Geographical Political

Natural calamities

Other Specify

2.5 Marriage

Sex	Marriage age in year				
	10 – 15	15- 20	20-25	25-30	30 and over
Male					
Female					

3 Economic Aspect

3.1 Main occupation and Annual income (Please rank)

Rank	Occupation	No of Person Employed	Annual Income Rs
	Agriculture		
	Livestock keeping		
	Trade / Industry		
	Labour / Agriculture		
	Labour (Others)		
	Government/ Other service		
	Other services (specify)		
	Total		

3. Land

Type of land	Area			Value in Rs	Annual Income Rs	
	Own	Rented				Total
		In	Out			
A. Land of Residence						
B. Farm Land						
1. Up Land						
i. Abal						
ii. Doyum						
iii. Sim						
iv. Chahar						
2. Low Land						
i. Abal						
ii. Sin						
iii. Doyum						
iv. Chohar						
Total						

3.3 Agro-production

S.N	Description	Production in Quintal	Price/Quintal	Total Price
1.	Paddy			
2.	Wheat			
3.	Oil seed			
4.	Pulse			
5.	Jute			
6.	Vegetable			
7.	Other (special)			

3.4 Food sufficiency (Time over by own agro-production)

Surplus for sale Whole Year Nine Months
 Six months Three month and less

3.6 Comparative status of assets

Assets	For Fathers Rs.	Present (Rs)
1. Land		
2. Goods		
3. Cattle		
4. House		
5. Cash		
6. Others (special)		

3.6 If present assets are less than left by father give reasons,

- 1) Sold for loan repayment
- 2) Sold for Health treatment
- 3) Destroyed by Natural collanties
- iv) Other specific

3.7 Live stock Description

S.N	Livestock	No.s	Value	Annual Income
	Buffaloes			
	Cows			
	Goats			
	Chickens			
	Others			
	a).....			
	b).....			
Total				

3.8 Annual Expenditure

S.N	Expenditure Head	Expenditure RS	
		Monthly	Annual
	Food		
	Clothing		
	Health		
	Education		
	Loan and Interest payment		
	Social feast and festival		
	Others		
	Total		

4. Socio Cultural Aspects

4.1 Mother language

4.2 Religion Hindu Buddhist Muslim
 Christian Others (Please Specify)

4.3 Major festivals Tihar Dashain
 Fagu Prunima Chhat
 Others

(Month and technique of celebrating above festivals will be discussed with social leaders, elder persons, teachers, political leaders, knowledgeable housewife and other knowledgeable persons and noted separately)

4.4 Major Rituals (from Birth to death, Refer age also)

Festival	Age	Festival	Age	Festival	Age
[1]		[2]		[3]	
[4]		[5]		[6]	

4.5 Inter Cast Marriage Yes No

4.6 Food Habit

Time	Thugs
Morning brake fast	
AF lunch	
Tiffin	
Dinner	
Others	

4.7 Birth of social leader

1. Heredity
2. Ballot election
3. Direct election
4. Social service
5. Personality
6. Richness
7. Others (specific)

4.8 Major Role of function of social leader (please rank)

- | | |
|---|--|
| <input type="checkbox"/> social service | <input type="checkbox"/> conflict settlement |
| <input type="checkbox"/> Legal service | <input type="checkbox"/> Economic support |
| <input type="checkbox"/> Adme support | <input type="checkbox"/> Leadership. |
| <input type="checkbox"/> Others | |

4.9 Relation/Interaction with other social Ethnic/group

Yes No.

4.10 If yes.

- | | | |
|-------------|------------|--------------|
| 1. Economic | 2. Social | 3. Political |
| 4. Cultural | 5. Marital | 6. Religious |
| 7. Others | | |

4.11 How should your socio economic condition be improved (maintain the major)

1. By providing political support
2. By providing coans and grants
3. By providing Employment opportunity

4. By providing Education appointees
5. By providing land and House
6. By providing Awareness frame
7. Others

5 Awareness and Education

5.1 Awareness on [A1] Family planning

Knowledge Yes No

Altitude Yes No

Practice Yes No

[A2] Source of family planning Information

- (1) Mass media (Radio/TV/Newspaper)
- (2) VDC Health works
- (3) Friends/Family member
- (4) Others.

[b] Health

- (1) Visit Faith father's
- (2) Visit doctor
- (3) First faith heller their Dr
- (4) First Dr then Fn

5.2 Education

a. Children Education

Male yes no

Female yes no

b. If no why ? Give reason.

1. Lack of money
2. Lack of Awareness
3. Lack of labor
4. No school near by
5. Other

5.3 Special notes:

- 1.
- 2.
- 3.
- 4.

Observation Sheet

House No	House structure	Dress	Ornaments	Body Apperance	Behavior	Drinking water source

Sanitation / Toilet / utensils/

- Code use for observation

A House structure

1. Hot with thatched roof
2. Two or more story with Thatched roof
3. Zinc sheet/ state roof
4. Concrete roof
5. Other

B. Dress

1. Good
2. General
3. Poor

C. Ornament:

1. Good
2. General
3. Poor

D. Body Apperance

1. Healthy
2. Unhealthy

E. Behavior

1. Sociable
2. Indifference
3. Quarrel some

Check list for group discussion and Interview.

1. What do you know about the origin of your community in Nepal?
2. What are the objectives of your life?
3. What is lacking in your society?
4. In your opinion, who is responsible for doing it.
5. What are the factor of social change
 - a. Education
 - b. Economy
 - c. Life style
 - d. Physical development (Road, Transportation, Electricity, New technology
 - e. Modernization in culture
 - f. Social change

Factors	Previous	Present	Reasons
Marriage			
Age at marriage			
Inter cast			
Widow			
No of child per couple			
Son preference			
Method of marriage			
Divorce			
Family type (Nuclear/Extended			
In law Relation			

EDUCATION

- Level of Education
- Women Education

AWERNESS

- Family planning
- Health

CLOTHING

- Adoption of New doth
- Avoidance of Traditional clothing
- Cover whole body or not

ORNAMENTS

- Adoption of New ornament
- Avoid Traditional ornament

LIFE CYCLE CEREMONIES

- Adoption of New Ceremonies
- Avoidance of Traditional
- Modification of Rites and Rituals

FESTIVALS

- Adoption
- Avoidance
- Modification Rites and Rituals

WOMEN RAVE

- Child labor
- Occupation
- Relation with other community

FOODING

- Drink - Processed food
- Adoption of new food
- Avoidance of Traditional food meat etc.
- Drinking water

AGRICULTURE

- Irrigation - Technology
- Seed. - Fertilizer / Insect poison

RELIGION

- Believe - God/Goddess
- Praying Technique

Interview is putting her questions with Tempo-boy at Ratna Park

Tempo boy is looking and shouting for passengers

A hanging tempo-boy with his running tempo

A hungry tempo-boy eating egg on his passenger waiting time at park

Tempo boy are playing with other tempo-boys at the park

A tempo driver showing his love to his tempo boy (asking for meal)

A tempo-boy making a joke with his driver

A tempo-boy hanging on his tempo and shouting to passenger