

Chapter – One

Introduction

1.1 Background

Nepal is naturally beautiful country with series of snowy mountains and numerous beauties which lies in South Asia between two big countries China and India. It attracts large numbers of visitors from other countries due to its natural beauty and socio-cultural heritage. The geo-political area of Nepal is 147,181 square kilometre which falls 26.22' to 30.27' Latitude and 80.4' to 88.12' longitude. The population of Nepal is 264,94504 where the population of Women is 51.5%. The average Family size is 4.88 and Annual Population growth is 1.35%¹. As per the latest data of 2070 the average economic growth rate is 2.1%². As per its geographical status, it has divided in 3 major ecological belt: Mountain(Himal), Hill(Pahad) and Plain(Terai).

Nepal has huge resource potential but the gap between the equal distribution as well as proper usage of resource looks so wide. Due to the lack of employment opportunities as well as less number of production oriented activities, Nepal remains one of the poorest countries in the world. According to the Nepal Central Bureau of Statistics 25.2% of the population live below the poverty line, which is currently set at Rs. 19,261 (US\$ 250)³ per person per year. Poverty is pervasive and chronic, and this state of pervasiveness is reflected by Nepal's global ranking in the 2011 Human Development Index as 157 out of 187 countries.⁴ The measure of inequality as reflected by the Gini coefficient has also declined between 2003/04 and 2010/1011 from .41 to .33 which is a significant reduction but it is still a high value⁵. However, the status of poverty reduction seems progressive in Nepal but it is not driven by sustainable economic growth, rather it has resulted mainly by improvements in remittance, agricultural wage, connectivity, and urbanization. In Nepal people are poor not only because of low income, but also because of their low access to opportunities or participation.⁶

Nepal is heterogenic country in terms of religion and cast. It is land of various caste, tribe, and ethnic group. Each Group has its own unique language, culture, social organization, myths, customs, moral values and tradition. So Nepal is a multi-lingual

¹ CBS-2011

² Economic Survey 2012-2013, MOF

³ Nepal Living Standard Survey (NLSS), 2010/11, Central Bureau of Statistics (CBS), National Planning Commission (NPC). It is approximately PPP \$1.30 per capita per day as per World Bank estimations.

⁴ United Nations Development Programme; Human Development Index, 2011.

⁵ MEDEP-IV project Document, 2013-2018, UNDP Nepal July 2013

⁶ UNDP, "Nepal Human Development Report 2009: State Transformation and Human Development."

and multi-religious country.⁷ Nepali is its major as well as national Language where 44.6%⁸ population speaks Nepali as their mother tongue. Likewise, rest of the major Languages are Maithili, Bhojpuri, Tharu, Tamang, Magar etc. Hindu is major religion of Nepal. Almost 81.3% people are from Hindu religion in Nepal. Other religions are Buddhist, Muslim, Kirat, Christian etc. According to the Census 2013 there are 125 castes in Nepal and the Major castes are Chhetri, Brahman, Magar, Tharu, Tamang, Newar, Muslim, Kami, Yadav, Rai, Gurung, Damai, Limbu, Thakuri, Sarki, Teli, Chamar, Koiri, Kurmi, Sanyasi, Dhanuk, Musahar, Dusadh Sherpa etc.

The Terai region has a tropical temperature in Nepal where mostly Yadav, Tharu, Koiri (Kushwaha), Teli, Sudhi, Brahman, Chhetri, Rajput, Muslim, Chamar, Musahar, Dusadh are dwelling. It is regarded that earlier Manu had initiated traditional code of cast hierarchy and laterally king Jayasthitimalla (1360-95) legalised the social norms on hierarchical social structures. According to the cast hierarchy, there are four categories of the caste, i.e. Brahman, Chhetri, Baishya and Shudra. Brahman and Chhetri (Rajput) are higher caste where as Baishya (Newar, Sudhi, Teli, Kalwar etc.) is known as a middle caste. Likewise, Kami, Sarki, Damai, Chamar, Musahar, Dom, Dusadh are regarded as a lower class. They are called a Dalit which means untouchable class. They are economically exploited, politically voiceless, socially humiliated and treated as 'Untouchables'⁹. The National Civil Code, 1854, (Muluki Ain) legalized the caste system and established it as the basis of social mobility. It laid out detailed codes for inter-caste behaviour and specified punishments for their infringement. Such discriminatory legal system and hierarchical social structures, in course of time, formed as a rigid 'value system' and 'codes of social behavior and practices'. This value system and attitude is still dominant in every sphere of the society, which is propelling 'untouchability' and 'caste-based discriminations' though it is constitutionally and legally prohibited. Caste based discrimination and untouchability are also in practices within Dalit community that is intra-Dalit discrimination.¹⁰

The Musahar caste is also so called untouchable Dalit caste living in Terai area of Nepal. They are from Maithili culture and living in Eastern and Mid-Terai and western Terai by scattering Morang, Saptari, Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat, Nawalparasi, Rupandehi, Kapilbastu, Banke and Bardia district. They are socially excluded, economically deprived and politically backward. Mainly, they are agrarian labour and maidservant. Daily wages is the means of their livelihood. Now a days, they found to be worked in road construction, cleaning work and some private and public organization across the country as well. And some are found to be gone to Gulf countries to look for better job and good earning by taking hard loan from

⁷ Karna, Anamika, a Research Report: Ethnographic study of Musahar Community with emphasis on Female Group, 2008

⁸ CBS-2011

⁹ Karna, Anamika, Ethnographic study of Musahar Community with emphasis on Female Group, 2008

¹⁰ Dalits in Nepal

local lender. The total population of Musahar is 234490(0.88%)¹¹ out of 13% Dalit in total population. The population of Dalit in urban area is 11065 where as the population of village are is 223,425. The status of the Musahar caste covers 19th rank out of 123 caste in Nepal.

Livelihood stands for means of living by which one is earning income from the different source of job or work. It is simply the way of sustaining life. According to Chambers Mini Dictionary it is "one's meaning of Living." Livelihood is simply gaining a living. It occupies people's capabilities, activities and assets, which they use in the process of gaining a living. It can be anything that helps to sustain a life or family¹². Livelihood strategy comprises range of combination of activities and choices that people undertake in order to achieve their livelihood goals. It includes productive activities, investment strategies and reproductive choices along with good expected outcomes. Livelihood strategies change over a time and there is enormous diversity of livelihood strategy geographically, across the sector and with household. The more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or to adapt the shocks and stress of the context.¹³

1.2 Statement of the Problem

Musahar Community belongs to Indo-Aryan ethnic group and known as a lower Dalit(Untouchable) class in the Hindu caste hierarchy. Traditionally, they are used to catch rat and like to eat the meat of it. Due to their fondness and habit for eating meat of rat(called Moos or Musa in Hindi, Maithili or Nepali) they called as a Musahar. They are migrated from Bihar, Uttar Pradesh and Madhya Pradesh of India and started to dwell in eastern, middle and western terai plane land. The people from Musahar community are economically very poor, socially disadvantaged and politically back warded. They live in small commune and have mud thatched house. Mostly, they have own ground Water source (Well and tube well) to drink water. It has been managed very hardly due to the presence of social discrimination everywhere in the society. The stress from so called higher caste in the society gives always mental torture to the lower caste in collecting water together.

The Livelihood of Musahar caste seems very vulnerable. Mostly, they have no own land to sustain their livelihood from agriculture yield. Usually, they work in the local land lords' farm or field and receive wages to maintain their hand to mouth problem. They are very famous for their physical and hard labor and ditch-digging earth with spade (Kodalo). However, they work always very hard, but seems very pitiable to maintain their livelihood (by the wages of the agriculture work). Their food, clothing, education, health, sanitation and other livelihood status seems very poor. Hence, the study here attempts to explore the status, socio-economic conditions, quality of life,

¹¹ CBS, 2011

¹² Rai, Rajkumar, a Livelihood Strategy of Badi community, a case study of Narayan Municipality, Dailekh, 2012

¹³ DFID, 2002

livelihood status, and way ahead for enhancing their livelihood of the people belongs to Musahar community.

This endeavor has attempted to answer the following research questions:

1. What are the social and economic status of Musahar community?
2. What are the livelihood strategies of the people belongs to Musahar community in Badaharamal VDC of Siraha District?
3. What are the main assets, activities and capabilities as means of livelihood available with Mushahar for earning a living?
4. What are the main constraints and issues of enhancing their livelihood?
5. What could be an entry point to diversify the livelihood of Musahar community?

1.3. Objective of the study

The main objective of the research is to study and analyze the livelihood status of Musahar community in Badaharamal VDC of Siraha District and look forward the major strategy and entry point that could enhance their livelihood. Moreover, it has been focusing the following specific objectives:

1. Explore the social and economic status of Musahar community in the study area.
2. Analyze the livelihood strategies of Musahar in the study area.
3. Identify the issues, way ahead and major entry point(recommendation) for enhancing their livelihood.

1.4 Rational of the study

The study of each ethnic groups of Nepal is extremely important for the introduction of Nepal itself in the world. It is also significant to study the complexity of society that helps to take better strategy for social and economic development. Since Nepal is a heterogenic country in terms of religion and caste, we are unable to achieve the development goal until and unless the knowledge gained on the different ethnic group of the society. Moreover, we cannot prepare an appropriate plan and implement it without making a knowledge of ethnic diversity. Because different ethnic group in Nepal have their own social norms and traditional values and we cannot ignore them instantly in the name of development. These are also one hurdle and crux of the Development of Nepal.

The Musahar caste belongs to Dalit class in the social hierarchy of Nepal. According to caste system in Nepal, Dalit are existing as a so called untouchable class. However, it is illegal in terms of law, social justice and humanity as well; we can found it more or less all over the world. In Nepal also as other Dalit caste Musahar also existing by facing several trouble. They are bound to live separately in such a way that they are the living things from outer world. They cannot participate together in cultural and religious function with so called upper class. They cannot collect water together, not allow to eat together and even not allow to enter in the house of upper class. They cannot marry with the member of upper class. In this way, in one hand Musahar people economically exploited and in other hand they are discriminated by the

society. It results the poverty trap and poor socio-economic development of the society. The gap line between rich and poor seems wide. To make equal distribution of resource for the people and to utilize optimum resource to acquire the targeted result and to make the sustainable development, it needs to harmonize among the all ethnic group of the society.

Various national and international scholar has done research in ethnographic study of Dalit community. Likewise, some scholar has carried out study on Musahar community, but depth study has not found yet on the livelihood enhancement strategy of them. Therefore, this study is needed to carry out. It has analyzed and present the existing social and economic picture as well as has explored their traditional livelihood strategy. Beside this, it has also attempted to capture the issues and constraints for uplifting their livelihood and tried to flash out the way for changing their sustainable livelihood. It would be beneficial for those student who are interested in the theme of Musahar deprived community. Likewise, it could be useful to policy maker, planner, development worker and those people who will study further on Mushar community.

1.5 Limitation of the Study

Every study has its own limitations. This study has been conducted by student for partial fulfillment of the requirement for the master's degree of arts in Sociology. The study is concentrated to explain the livelihood study of Mushar community who are living in Badaharamal VDC of Siraha District under pathetic condition. Although, out of the total household some of them (about 10%) has been taken by using random sampling for the studies, which could be more hypothetic to explain their complete present livelihood status of all Musahar who have been living in the VDC along with sparsely all over the country.

This research has focused only on the objectives of study of this particular area. The study has very specific like that of case studies. It might not match all over the Musahar community of whole Nepal, as there can be some differences on many ways and so on.

1.6 Organization of the study

This study has been organized into six chapters. The first chapter introduces about Musahar community. The second chapter presents review of literature. It has two sections- the first section reviews the literature on Musahar community and the second section presents the livelihood strategy framework. Data production and analysis and approach underlying these processes are the core of research. Thus, chapter three presents the research methodology. The data analysis and interpretation has been described in this chapter. The fourth chapter has presented the demographic, social and economic aspects such as age structure, education, earning, health and food security etc. of Musahars . Likewise, chapter five identifies that the Musahar and their livelihood strategy along with the issues and constraints of Musahar community to uplift their livelihood. The last but not least important Chapter six has comprised the summary, conclusion and recommendation part where the steps and strategy for diversifying their sustainable livelihood has been suggested.

Chapter – 2

Literature Review

One of the most important and early steps and components in a research writing is conducting of the literature review. It is a very important aspect of academic research and an essential element of research design. Review of literature is the entry point for most scholarly works of academics and professionals. It is one of the ways to give original contribution in the field of specialization and also avoids redundancy of the work. It helps to identify the available scholarly works so that the future researchers find the document useful.¹⁴

2.1 Theoretical Reviews on Livelihood Study

The sustainable livelihoods idea was first launched by the Brundtland Commission on Environment and Development. The United Nations Conference on Environment and Development 1992 expanded the concept, advocating for the achievement of sustainable livelihoods as a broad goal for poverty eradication. Likewise, Chambers and Conway in 1992 proposed the following composite definition of a sustainable rural livelihood which could be applied most commonly at the household level:

"A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term."

Sustainable livelihoods (SL) thinking gained ground in the Department for International Development (DFID) poverty reduction efforts in the 1990s. The guiding assumption of the DFID approach is that people pursue a range of livelihood outcomes by which they hope to improve or increase their livelihood assets and to reduce their vulnerability. The five types of assets that form the core of livelihood resources in the DFID-SL framework range from financial, human, natural, physical, to social capital. These constitute the actual building blocks for livelihoods. The livelihood strategies applied for achieving livelihood outcomes evolve interaction with a context of vulnerability and transforming institutions¹⁵.

A person's livelihood refers to their "means of securing the basic necessities-food, water, shelter and clothing- of life". Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly. For instance, a fisherman's livelihood depends on the

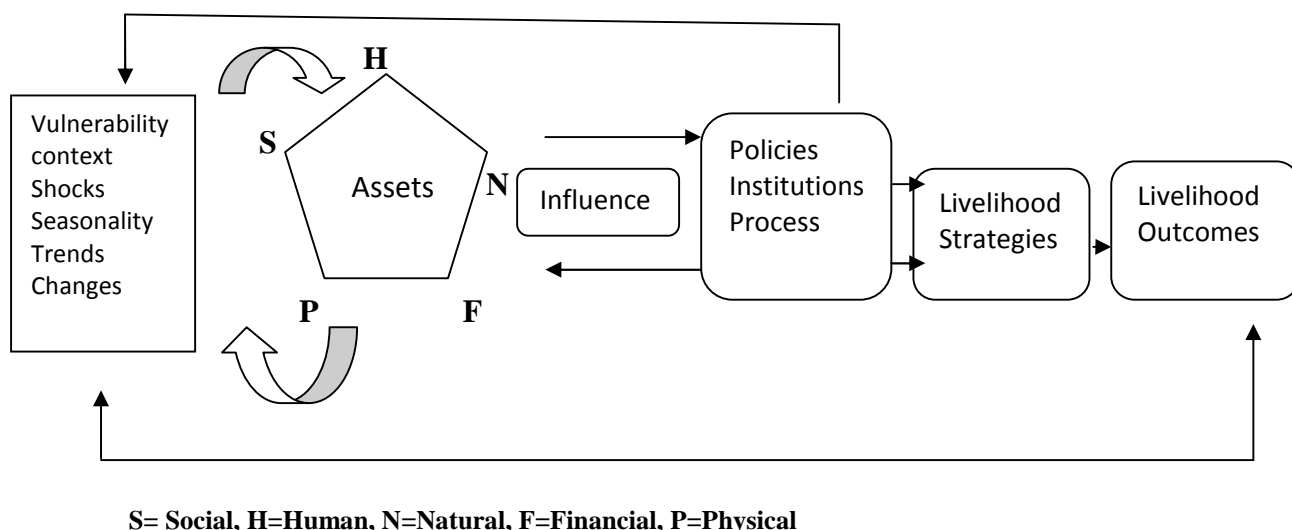
¹⁴ Subedi, BP, Writing literature review: some practical consideration, Geography plus, Kirtipur, Nepal
Geographic student society, 2004

¹⁵ Rai, Rajkumar, A proposal on Livelihood strategy of Badi Community, 2012

availability and accessibility of fish. In social sciences, the concept of livelihood extends to include social and cultural means, i.e. "the command an individual, family, or other social group has over an income and/or bundles of resources that can be used or exchanged to satisfy its needs. This may involve information, cultural knowledge, social networks and legal rights as well as tools, land and other physical resources." (Wikipedia, a free encyclopedia).¹⁶ Livelihoods have been considered to consist of both generation of income as well as the ownership of assets that reduce the vulnerability of marginalized communities. The means of livelihoods have been shown revolving around resources such as land, crops, livestock, labor, knowledge, skill, community institution, and social relationships among others.¹⁷

2.2 Conceptual Framework

Figure -1 Understanding the sustainable Livelihood Framework



2.3 Book/Report reviews on Livelihood study of Musahar Community

There are many books and reports found stating the status of Musahar in Nepal. Some illustration are attempted to capture in this report which are given as follows:

A report namely 'Dalit in Nepal' explained : "The exclusions and discrimination experienced by Madhesi Dalits is even worse than that of Hill Dalits. Bantar, Chamar/Ram/Harijan, Dhobi, Dom/Malik, Dushad/Paswan, Halkhor, Khatwe (Khan and Mandal), Musahar, and Tatma are the some of the sub-groups of Terai Dalits. Among them Dom and Musahar community have the worst situation. Landlessness,

¹⁶ Livelihood model, Wikipedia a free online encyclopedia

¹⁷ Thapa, Prahalad K, Ph.D., Analytical summary of Micro-Enterprise Development for poverty Reduction research reports , 2013

lack of citizenship, illiteracy, poverty, child marriage, dowry system, social boycott by non-Dalits, Sinopratha, etc. are the major issues of Terai Dalits."¹⁸

Mushars are a so-called low-caste community, who have been given the name "Mushar" because of the fact that they used to maintain their living by catching and eating the rats (local name "Musha") found in the open field. A report published by German Nepal Help Association described that after the construction of the road connecting East-West highway to Siraha Headquarter, the Mushars were resettled in around 70,000 square feet of land in Sanaitha Village with the help of Mr. Krishna Charan Shrestha (Social Worker) and German Nepalese Help Association (GNHA). During re-settlement, some land was given and small huts were made for them"¹⁹

A report namely Socio-economic condition & food security situation in a Musahar community at Udayapur district explained: "The illiteracy rate of the community was high with 75% and had very less access to health facilities. More than half of the populations have citizenship. Almost 80% of the population did not have any landholdings to sustain their livelihood and worked in other people's rented land as laborer for economic security. The wages received by females were almost half of that male co-workers. The communities depending on agriculture were found to be doing seasonal farming for food security to sustain them. About 52% of the households were found to be severely food insecure, 32% were moderately food insecure and 16% were mildly food insecure. Food access was low due to limited land, increase in food prices and lack of employment opportunities. About 42.6% of the population did not have own source of drinking water. About 95% of the Musahar communities had not heard about their economic, social and cultural rights at all. Recommendations based on the research have been provided to the government and civil society organizations to work for sustainable livelihoods and social welfare of the concerned community."²⁰

Anamika Karna stated: "The Musahars are considered the lowest untouchable caste groups of the Terai. They are not allowed to fetch water either from the private or public tube-wells. They have separate tube-wells for their own use or go to the nearby stream/pond to fetch water. Working as a labor is their traditional caste occupation. They dig mud for construction of houses, roads and work in farming fields as laborers. In addition, cleaning roads/rivers/canals are also considered as traditional occupation of Musahar. These are their main source of earning a livelihood. The conditions of Musahar

¹⁸ Dalits in Nepal, Website of NNDSWO

¹⁹ German Nepal Help Association, Enhancing the Livelihood of the Minority Mushar Community in Sanaitha VDC, Siraha, 2010

²⁰ Socio-economic condition & food security situation in a Musahar community at Udayapur District, Nepal, 2012

women are more critical. Generally they are house wives. Few women help their husband as a labor, and few work as a maidservant in the houses of their landlords."²¹

Likewise, Paudel and Adhikari explained the status of Musahar and Bote in Chitwan valley. They have written; "Among the various ethnic groups in Nepal's Terai, Mushahar and Bote are indigenous fishing communities residing in Chitwan valley. The Mushahar and Bote community is in the minority among the ethnic groups in Nepal. In Nawalpur, there are 1153 households¹. In most of the villages, they live with indigenous Tharus, and other marginalised communities migrated from the hills. The indigenous fishing folk, the Mushahar and Bote community are settled alongside of the river Narayani of Chitwan Valley. Most of them are residing in Nawalpur side. Mushahar and Bote community are very small in population. They are less than 0.1 % of Nepal of the total population including other 20 minorities. When government implemented the national park and buffer zones protection, the local people were deprived of their traditional occupation. Many of the farming communities were also evacuated from the area. Mushahar and Bote, the indigenous inhabitant of the area displaced from Narayani river side of Chitwan and Nawalparasi districts, who were depending on fishing in Narayani river and forest product from the surrounding jungle. These people have sustained their livelihoods through forest and aquatic resources and are rich in indigenous knowledge, skills on the systems. These cultures, knowledge and skills could be utilized for their development, if they had an opportunity to do so. It can be argued that Nepal's natural resources, most importantly forest resources, began to deplete rapidly since the indigenous people lost control over these resources. However, development efforts tended to add to their marginalization. After malaria eradication in 1950s caused a heavy influx of hill people into Terai. These new settlers, particularly the so-called upper-caste hill people, not only displaced the local inhabitants out of their land holdings but also captured the commons where indigenous people of the area including Mushahar and Bote were using for centuries. National park projects also displaced several indigenous groups, like the Tharus and other communities from their lands. Without adequate resettlement policies, all these processes resulted in the economic marginalization of these groups."²²

A report published by German Nepal Help Association has described "Sanaitha Village Development Committee lies in Siraha District of Eastern Terai plain land) of Nepal 10 KM inside from Indian boarder. Musahar tole or with new name as Sadaya tole is considered one of the remotest village in terms basic aspect of development though it is situated within 15 KM from the District headquarters of Siraha Bazar. The inhabitants of this village Sadaya tole are mainly Musahar- most underprivileged community, lower caste (untouchable) in traditional system of Terai region of Nepal. Musahars are surviving as bonded labor in agriculture and other cleaning, sweeping

²¹ Karna, Anamika, a Research Report: Ethnographic study of Mushar Community with emphasis on Female Group, 2008

²² Paudel, Adhikari, Paudel, Reframing Livelihoods Strategies: Musahar/Bote's Changing Livelihoods Contexts and their Responses to Diverse Development Interventions, 2007

works which other community avoid. Females have no work, they collect left over paddy after harvest in the field and collect snails to solve the hunger of their children. Terai, southern slopes plain land is the richest area of Nepal in terms of agriculture, industry and development but indigenous Musahar remained always backward, uneducated, lack of awareness in health, sanitation and so on. They do not own any piece of land for the agriculture. Even their living huts are built in the sides of roads and ponds in the public places. Alcohol and child marriage are main menaces of these people. The modernization of agriculture such as use of tractors for plugging rice fields created further unemployment to Musahar people. Slowly, male members started moving to agriculturally rich Indian State like Punjab in search of job as labors. In spite of all struggles to survive Musahar could not develop socially and economically."²³

Cox has described "Among these untouchable, Musahar is the indigenous people dwelling found in the Terai belt of Nepal from very beginning as an indigenous group. In the traditional Hindu Caste hierarchy they belong to Shudra class and they are treated as untouchables. They eat rats; speak Maithali, Bhojpuri, Abadhi, Hindi and Nepali. Some Musahar take Maithali as their native language and do not ever know Nepali."²⁴

DB Moktan has written in his dissertation report, "The health status of the Musahar women is highly affected by their illiteracy, early marriage, food deficiency, malnutrition and other various Socio-economic factors."²⁵

The 'National' Magazine has published an article and stated that the Musahar community in Meghauri of western Chitwan has been facing tough time to sustain their livelihood due to lack of access to state-operated self-employment programme. People belonging to Musahar, deemed disappearing caste, have voiced their complaints for the state ignoring them. The Musahar locals, who have been living in landless squatters' area, expressed their grievances that they are facing the problem of sustaining their livelihood with the state providing nothing to them as of today. "²⁶

Kedar Ghimire has pointed up; "The Musahar is one of the major marginalized caste groups of Nepal. Their settlements are found in the terai and inner Terai of Nepal. Most of them are settled in Morang, Sunsari, Udayapur, Siraha, Sarlahi, Dhanusha, Rautahat.....Musahar are nomad which can be proved by the type of the house or huts they construct for dwelling, which are small and low in height and clustered together in 20-25 house-groups in single community."²⁷

Ram Narayan Mahato has drawn the picture of Musahar community in his dissertation report; "The distance and exclusiveness of the Musahar settlement emphasizes an important fact that other caste groups place the Musahars on a low and untouchable status, and want to keep them away to avoid all kinds of contact with them. Since the

²³ German Nepalese Help Association, 2010

²⁴ Cox, 1994

²⁵ Moktan, Dhanbahadur, Socio-economic factors affecting the health status of Musahar Women, 1997

²⁶ National, Chitwan Musahar community in trouble, July 2013

²⁷ Ghimire, Kedar Prasad, Livelihood strategy of Musahar Community, 2009

Musahars live at an unusual distance, from a community even a children of other castes do not have any chance to mix with and play with the Musahar children"²⁸

Researcher Loknath Dulal has argued in her dissertation report on Musahar Jati ek adhyan (A Study on Musahar tribe) that Musahar are famous to catch and hunt Mouse. Considering their skill on hunting mouse they are known as a 'Musahar' rather than their eating habit of mouse. ...Dulal wrote ahead; The Musahar are found in eastern Terai of Nepal and they look peculiar caste among others. Their racial group are similar to pre-Dravida type.²⁹

The report published by National Dalit Commission(2068/69 BS) describes the identity of Dalit by referring the National Civil Code(Muluki Ain) of 1854(1910 BS) that Dalit are untouchable caste who have discriminated by the society and are socially, economically, educationally and religiously backward by the mainstream of the state.

Chronological Index of castes in Dalit class in Nepal:

A. Pahadi Dalit

i. Gandharva(Gaine), ii. Pariyar(Damai, Darjee, Suchikar, Nagarchi, Dholi, Hudke), iii. Badi/Kulu, iv. Bishwokarma(Kami, Lohar, Sunar, Od, Chunara, Parki, Tamata), v. Sarki(Mijar, Chrmakar, Bhul), vi. Pode(Deula, Pujari, Jalari, Jalandhar), vii. Chyame(Kuchikar, Chyamkhala)

B. Madhesi Dalit

viii. Kallar, ix. Kakaihiya, x. Kori, xi. Khatik, xii. Khatwe(Mandal, Khang), xiii. Chamar(Ram, Mochi, Harijan, Ravidas), xiv. Chidimar, xv. Dom(Marik), xvi. Tatma(Tanti, Das), xvii. Dusadh(Pasman, Hajara), xviii. Dhobi(Rajak)-Hindu, xix. Pasi, xx. Bantar, xxi. Musahar, xxii. Mestar(Halkhor), xxiii. Sarbhang(Sarbariya), xxiv. Natuwa, xxv. Dhandi, xxvi. Dharikar/Dhankar.³⁰

However, these studies and coverage presents the status of Musahar caste in Terai area of Nepal, but none of any flash out the practical and real solution for enhancing the Livelihood of the Musahar Family.

²⁸ Mahato, Ramnarayan, Socio-economic factors affecting the health status of Musahar Women, 2007

²⁹ Dulal, Loknath, Musahar Jati Ek Adhyan, 2058(B.S)

³⁰ Annual report of National Dalit Commission, 2068/069(BS)

Chapter - 3

Research Methodology

The methodology section has explained in detail the process used in designing and implementing of the study. It has also covered analyzing and interpretation of the data. First, the context of the study area had been outlined and then methodologies were set. Accordingly, the study design, process and the research methods used in its implementation. The type of information gathered, the methods of data analysis employed, and the limitations of study has been discussed.

3.1 Research design

The term research describes a process of systematic investigation leading to an increase in the sum knowledge³¹. The social research is mostly based on collection and analysis of data, which are processed to create knowledge.

Both qualitative and quantitative methods has been employed in this research in integrated way. The reason behind the selection of integrated research method are- the consideration of qualitative and quantitative method are complementary rather than competitive; to grasp the strength of both methods reducing their weakness. However, more emphasis has been given on qualitative methods. There are several ways to mix methodologies. In the initial phase of quantitative research, qualitative methods can provide information for generating hypothesis and designing instrument, quantitative data can prove useful to design qualitative data by providing background information. In this research, the researcher has collected primary and secondary information from different instruments. Household survey conducted in the initial period provided primary quantitative information while data from CBS and other organization provided secondary information. These works has been followed by informal interview, key informant interview and focus group discussion.

This research followed by descriptive cum analytical in nature. This research is based on field study on Musahar Community of Badaharama VDC of Siraha district. This research will focus on to analyze the Socio-Economic status along with Livelihood strategies of Musahar community and along with the constraints of uplifting their livelihood. It also explore the way ahead for enhancing the livelihood of Musahar people.

3.2 Selection of the research Site

The research has been conducted in Badaharamal VDC of Siraha district. Musahar settlement of the all 9 wards has been selected purposively for conducting this research. The reason of selecting the Musahar community is due to my own touch and experience with them. I am also belongings from the same VDC. My sentiment is being connected with one tutor gentleman who taught me a lot in my childhood and he represents from Musahar community. Really, there is some sort of his contribution for me to get my present status. Since I am very much aware on their socio-economic condition along with their lifestyle in the community but looks not been changed

³¹ DFID, 1998

much yet for three-four decade where as others high caste's life style has been changed a lot. Absolute poverty, pitiable life style, illiteracy, early marriage, lack of consciousness, social exclusion and backwardness are rooted in their community. These facts stroked me to do some for the community. Therefore, I selected the research for the Musahar community.

For this study Musahar Settlements were selected to find out the status of livelihood and identify their socio-economic scenario. This area was selected to examine theoretical implication of development on the study area. The following table shows the detail of the sample area.

Table no.1

Description of settlement

District	VDC	Village/Ward
Siraha	Badaharamal	Musahar Settlement of 1-9 Wards

3.3 Sampling Procedure

The following sampling procedure techniques and sample size had been pursued in the field study including sample design. The settlement of the different wards were selected purposively. For the study, purposive and random sampling method had been used for household survey. The study covered about 10 percent of total households. The sampling structure has been presented in the following table.

Table no.2

Sampling level and technique

Level	Sampling Technique
VDC	Purposively (habitat of Musahar)
Village	Purposively (Cluster of Musahar settlement)
Household	Random sampling [At least 38HHs out of 358 households (10% above)]

3.4 Source of Data Collection

The primary data had been collected by the researcher himself through field visit in study area and secondary data collect from published and non-published written document from individuals, experts, researchers and organizations like CBS related to research subject.

3.5 Tools and Techniques of Data Collection

Household survey through structure questionnaire, semi or unstructured interviews, observation, as well as focus group discussion method was primarily used to collect and generate required information for the study. They are discussed below.

3.5.1 Questionnaire (Household/HH) Survey

Structured as well as unstructured questionnaire were used to generate the realistic and accurate data from household survey. The respondents were requested to fill up the questionnaire. In the case of the respondents who cannot fill up the questionnaire, the questions were asked to the respondents and answers were filled up by researcher himself to collect the required data.

3.5.2 Key Informant Interview

Key informant interview is most popular and unsystematic way of collecting the information. It has been used as a field instrument in this research. Likewise, it has also used to get information of the Musahar community and their livelihood strategies. In the study, primary data was also being collected from key informants using the semi or unstructured interview method. The interview was taken as cross checking for data obtained from questionnaire. Although, 8 people from Musahar community including 2 women were interviewed as a key informant. The information provided by these people were considered very reliable in many respect. This information has been used for qualitative data analysis. Elderly people, social workers, local level political leaders, village group members were also keys for interviews.

3.5.3. Participatory Observation

Observation means viewing or seeing of the scenario closely. We go on observing things or others while we are awake. Most of such observations are casual and have no specific purpose. But observation as a method of data collection is different from such casual viewing³². Observation is a purposeful systematic and selective way of watching and listing and interaction as it takes place.³³ In this research participatory observation method were used to get relevant information for the study. Basically, the technique has been used to know the daily life and subsistence activities of Musahar community of the study area based on everyday life approach. Livelihood pattern of Musahar such as housing, clothing, education, food, sanitation etc. has been observed. Likewise, their traditional occupation, farming system, family structure and related information were obtained through this technique. During the field visit observation some photographs has been taken for making the research real and more reliable.

3.5.4 Informal Discussions

Informal discussion is the most popular and unsystematic way of collecting information needed for the researcher. Informal discussions has been carried out in order to validate the data from household survey. The data generated from the informal discussions were filtered. More data has been generated by focusing on intimacy with the respondents. During the fieldwork, several informal discussions were carried out to get knowledge on livelihood strategies of Musahar, existing socio-economic patterns, different sources of livelihood and their off-farm activities. Such instrument were applied at different time and people in a group and individuals. The mode of carrying out discussion has been maintained very simple and informal.

3.5.5. Focus Group Discussion (FGD)

The qualitative information necessary for this research has been collected from the focus group discussion as well. Researcher had informally organized two such group discussions among the village group members and youth group members, in the study area based on the philosophy of participatory rural appraisal(PRA) and learning process approach.

³² Krishnashawami, 1999:205

³³ Kumar, 1998:165

Two focus group discussions had been held, by considering and categorizing as follows:

Table no.3

Description of Focus Group Discussion

S.N	Category	Focus Group Discussion
1	Village Members	One
2	Youth Groups Members	One

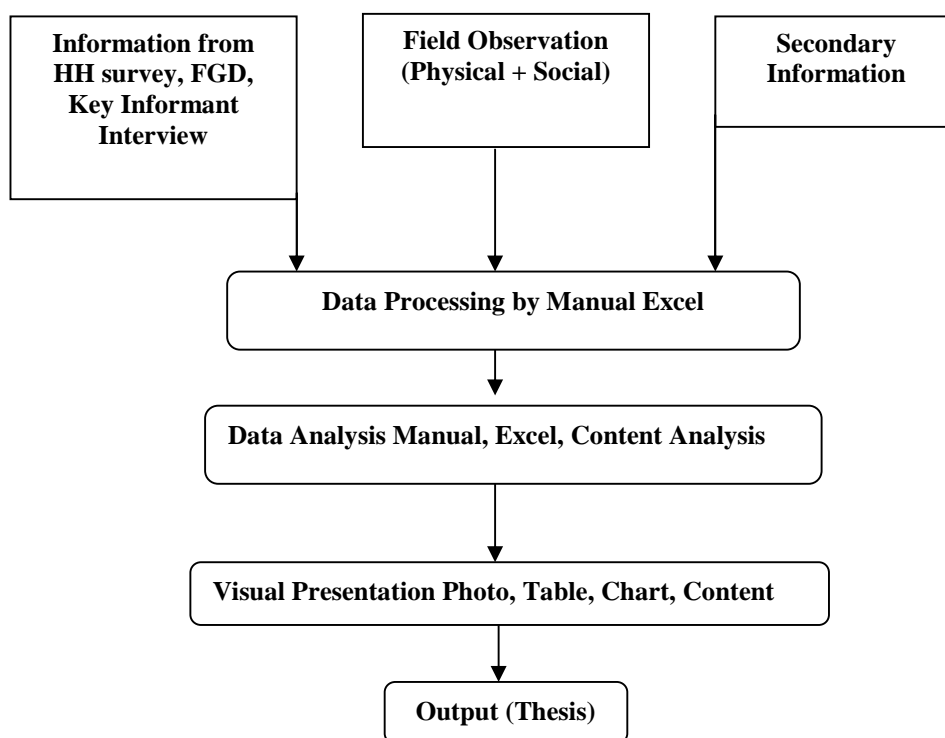
3.5.6 Field Notes

Researcher has also used field notes to record some information. It is sample where researcher has recorded important incident, event and the discussion, which includes both subjective interpretation of the situation and the raw interpretation of the fact. It really proved helpful to make complete the information..

3.6 Data Analysis and Interpretation

The information gathered from diverse sources and methods has been subsequently edited, processed and analyzed. As the research is, descriptive cum analytical nature, separate method and technique has been also applied to analyze data to reach in conclusion. The data has been analyzed by descriptive qualitative method. However, as per the necessity, some quantitative data has been also analyzed with the help of computer using simple statistical tools like tables, graphs, pie-charts, and Ms-Excel as well. Content analysis and in-depth description has been adapted to present qualitative information. The method of data analysis has been presented in the following figure.

Figure 2 Schematic Frameworks of Data Analysis



Chapter - Four

Thematic feature of study area

The chapter attempts to analyze the collected data and information physically and socio-structure of study area. It presents the brief introduction of Siraha district by focusing the demographic figures of Musahar community of Badaharamal VDC, the study area.

4.1 Siraha District: A short profile

Siraha is ecologically a terai district under Sagarmatha Zone. It lies in eastern development region of Nepal. It is known as a heavy dense district of the Sagarmatha zone where as its area is smaller than other district under Sagarmatha zone. It is situated in 26.033" to 26.055" north (longitude) and 86.06" to 86.026" east (latitude). The boundary of this district is Saptari in east; Udayapur, Dhanusha and Sindhuli in north; Dhanusha in west and Bihar state of India in south. Mainly the territory of Siraha distinguished between Kamala and Balan river. The altitude of the district is 76 meter to 88.5 meter from the sea level. There are 106 VDC, 2 Municipality, 17 area (Ilaka) and 6 electoral/constituency area in terms political distribution.³⁴

The main river of this district is Kamala, Balan, Ghurmi, Bataha, Mainabaati, Khutti, Gagan, Jiwa, Bhedwa, Sahaja, Sarre, etc. The main Tourism and religious spot of the districts are Sahalesh Phulbari (Sisbani and Padariya), Kamal Daha (Phulbariya), Hanumandhoka and Patari Pokkhari (Maheshpur Patari), Nandaba Mandir (Badaharamal), Manik Dha (Govindapur), Sahalesh Mahisotha Dham (Siraha Municipality), Sarswarnath Mandir (Sarswar), Brahman Gadh (Brahman Gorchari), Pakariya Gadh (Bhadaiya), Harinagar Paari pokhari (Lxmipur patari), Dhamiyain than (Asanpur), Parasnath Mahadevthan (Itari Prasahi), Kavre Mahadevthan (Govindaur), Balasundari Bhagawatisthan (Bhagawanur, Uttarbahai of Kamala River (Badaharamal), Kas Ganga (Muksar), Police Pata (Chandradayopur) Dian Bhadri (Pipra Pra.dha).

The total area of the district is 122796.9 hector, where forest covered land is 193.8 Hector, settlement covered area is 77442.95 and rest is covered by other sector. An average temperature of the district remains up to 40 Degree celcius in summer and up to 20 degree celcius in winter. Similarly, an average rainfall exists 1467 millimeter and humidity seems 90 percent.³⁵

The total population of Siraha is 637,328 (Men: 310101 and Women: 327227) out of 117962 household. The average family size is 5.4 and annual growth rate of population is 1.07. Likewise density of population per square KM is 536 and the

³⁴ District Profile of Siraha, 2006

³⁵ 20th District council meeting booklet of Siraha DDC 2012

population living in out of the country is 45790 where the outgoing women size is 490. An average literacy percent is 50.15 in total where women's percent is 39.20 and men's percent is 61.85³⁶

As per the context of Human development index an average life expectance is 63.38, Adult literacy rate is 34.8 percent, Per person domestic production(PPP US\$) 880 and Human development index is 0.427. It has secured 51 position out of 75 districts in Nepal. Similarly, as per the human poverty index, malnutrition index is 52.3, access to safe drinking water proportion is 11.91 percent, human poverty index 47.1 percent and human poverty position is 50 out of 75 district.³⁷ An average death rate is 11.5(per thousand), an average maternity death rate is 47.5(Per thousand), child death rate is 118(per thousand), infant death rate is 74.7 (per thousand).

The main language of the district is Maithili. Beside Maithili Nepali, Hindi are also in use and usually understand by most of the people. The main festival of the district are Chhat, Dashain, Deepawali, Holi, Tila Sagrait, Jur Sital, Chaurchan, etc. Dal, Roti, Bhat and Tarkari are major food habit of the people belonging to this district. Sense of mutual cooperation during the marriage ceremony and funeral function in the society looks very good.

The main ethnicity dwelling in this district are Yadav, Muslim, Musahar, Koiri, Teli, Tharu, Chamar, Dhanuk, Sudi, Dusad, Kewat, Malah, Tatma, Haluwai, Hajam, Khatwe, Hill Brahmin, Chhetri, Newar, Baniya, Kurmi, Magar, Danuwar, Tamang, Barahi, Terai Brahmin, Dhobi, Kalwar, Kami, Sunuwar, kayastha, Sarki, Sonar, Rajput, Rai, Kumhar, Kamar, Bantar, Dom, Jhangar, Rajbhar, Thakuri, Sanyasi, Damai, Kumal, Limbu, Bink, Mali Marbadi, Sherpa Gharti, Bhdiyar, Bhote Lohar, Majhi, Bangali, Halkhor Gurung etc. The top ten ethnic population of Siraha district has been found as follows:

³⁶ CBS, 2011

³⁷ District profile, 2006

Table no. 4**Population of Siraha district**

Population of Siraha, 2001				Population of Siraha, 2011			
S N	Ethnicity	Total Population	Percentage	S N	Ethnicity	Total Population	Percentage
	Total	569880	100		Total	637328	100
1	Yadav	137622	24.149	1	Yadav	155391	24.382
2	Muslim	41478	7.278	2	Muslim	47715	7.487
3	Musahar	31519	5.531	3	Musahar	39929	6.265
4	Koiri	31453	5.519	4	Koiri	38325	6.013
5	Teli	28186	4.946	5	Chamar	36150	5.672
6	Tharu	27252	4.782	6	Teli	30562	4.195
7	Chamar	26670	4.680	7	Tharu	26386	4.140
8	Dhanuk	22138	3.885	8	Dhanuk	23330	3.661
9	Sundi	16217	2.846	9	Sundhi	17512	2.748
10	Dusad/Pasman	15775	2.768	10	Mallah	16046	2.518
	Total	378310	66.384		Total	431346	67.081
11	Other caste	191570	33.616		Other caste	205982	32.919
	Grand Total	569880	100		Total	637328	100

Source: CBS, 2001 and 2011

The figure reveals that the population of Musahar is remarkable in Siraha district. It has secured third position with 5.53% population in 2001 and 6.27% in year 2011. This data also shows that the proportionate of population in Musahar community has been increasing gradually.

4.2 Badaharamal VDC

4.2.1 A general profile

Badaharamal is most dense populated VDC of Siraha. It is situated in west-north part of district which is located in the bank of Kamala river which is west-boarder VDC of Siraha district. Kamala is big river of the district which differentiates Siraha and Dhanusha district. Kamala river has a big contribution for yielding cereals and vegetables in Siraha and dhanusha districts through its two big canals and Kulo (Small canal) called 'paini' in local language. There is East-west high way (called Mahendra High way), which is gone through this VDC. The boundary of this VDC is Karjanha in east, kalyanpur kalabanjar in south, Kamala river situated in its west adjoined with

Dhanusha district and Kamal river in north part as well that has been adjoined with Sindhuli and Udayapur districts.

This VDC stretches 5.5 km from north to south and about 5 km east to west. The area of Badaharamal VDC is nearly 27.5 sq.km. There are six villages in Badaharamal VDC namely Bandipur, Mirchaiya, Badahara, Bhulkiya, Baltiya and Bastipur. The climate of Badaharamal VDC area is simply the hot and similar to the climate of Terai. Temperature rises up to 42°c in the month of April, May, June and drops to 10°c in the month of December, January and February. The rainfall is maximum in June to September and minimum in February to April. Thus the average rainfall is 1440mm.³⁸

The temperature pattern of Badaharamal looks slight differ than average of Siraha district, because the affect of Kamala river and chure forest area supporting to make a bit cold than inner Siraha that supports to create a cold a bit. Due to the irrigation facility from Kamala river through Kamala eastern canal and Uttarahini Painsi (Small canal brought from Kamala river) the land of this VDC has been fertile. About 200 hectares of land is irrigated by the Kamala eastern canal and Uttarahini Painsi in this VDC (Field survey, 2013). The small laborious farmers involving in seasonal and off-seasonal vegetable farming making a good benefit from their job. The farmers involved in Animal husbandry is also getting satisfactory return. Buffalo farming, goat keeping, poultry farming are being popular in this area and availability of road and transportation facility, establishment of diary and provision of Hatbazar (small market) providing sufficient ground for the farmers. There are three small Hatbazar is prevailed in this VDC. First is established in ward no.2 Bandipur which is bigger in size and transaction among all. Second is created in ward no-3 Bandipur and Third is in ward no.7 of Mirchaiya village. Most of the local production sell in the local market of this VDC and some production are sold in the outer market like market of Ramnagar Mirchaiya VDC and Godar VDC of Dhanusha district, etc. Bandipur and Bastipur are booming as a small market place in terms of business transaction and safer settlement with all basic facility as well in this VDC.

4.2.2 Demography

The population of this VDC is increasing year by year due to the easy livelihood over here along with safety and security. In one hand here is the trend of migration from hilly region and on the other hand, people from the southern part also being migrated here. Due to the vulnerable condition faced on the southern VDC of Siraha district like Vedia, Chikana by Kamala flood before a decade, some people migrated here and now have good status than they have ever. Some people looks migrated from the neighboring district Dhanusha for searching safety and business security. Due to the irrigation facility, road and easy transportation, public and private education institutions, nearby forest resources, Security institutions, financial facility, market

³⁸ Moktan, DB, Socio economic factors affecting the health status of Musahar Women, 1997

provision and maintaining of peace and mutual harmony among cross cultural society, are the main attraction of the VDC that resulted increasing the population size day by day.

The population composition looks diverse in this VDC. Mainly, Chhetri, Musahar, Yadav, Pahadi Brahmin, Tatma, Koiri, Sudhi, Teli, Mallah, Danuwar, Haluwai, Chamar, Dom, Dusadh, Tamang, Magar, Rai, Gurung, Sanyasi, Kami, Damai, etc are staying in this VDC. This VDC has very nice composition of Hill castes and Terai castes. The size of major 6 ethnicity of this VDC is comparatively included in the table below:

Table no. 5 Top five Ethnic population composition of Badaharamal

Population of Badaharamal, 1991				Population of Badaharamal, 2001				Population of Badaharamal, 2011			
S N	Ethnicity	Total Population	%	SN	Ethnicity	Total Population	%	S N	Ethnicity	Total Population	%
	Total	10766	100		Total	13266	100		Total	16482	100
1	Yadav	1443	13.40	1	Chhetri	1266	9.54	1	Musahar	2212	As per field study
2	Musahar	1418	13.17	2	Musahar	1264	9.53				
3	Chhetri	938	8.71	3	Yadav	1071	8.07				
4	Tamang	764	7.10	4	Hill Brahmin	1020	7.69				
5	Mallah	648	6.02	5	Tatma	855	6.45				
6	Other Caste	5555	51.59	6	Other caste	7790	58.72				
	Grand Total	10766	100		Grand Total	13266	100				

Source CBS, 1991, 2001, 2011 and Field survey, 2013

The trend and size of ethnic population in Badamal VDC shows that the population of Musahar is large in number than other ethnicity. Although, the population of Musahar found decreased in year 2001(1264) than year 1991(1418), but it has found by the researcher during the field study that the house hold and population size of Musahar has been increased remarkably(1890) in latest decade(2001-2013) than past years. By observing the scenario, it can be forecast that their size might be biggest than all other caste in Badaharamal VDC, though the VDC wise ethnic figure has yet to be published by CBS. It reveals that the overall development pattern of VDC is mostly affected by the livelihood status of Musahar community. Until and unless of enhancing the livelihood of Musahar community, the development of VDC cannot be uplifted. The table also shows the relation of an each caste which influences the livelihood of Musahar caste. The social situation of the above mentioned caste, thus,

has also influenced the social and economic situation of the Musahar community because the community is closely touched with each other.

Table no. 6 Ward-wise Population of Badaharamal by sex ³⁹

Population of Badaharamal, 2011					
Ward No	HH	Total Population	Men	Women	Remarks
1	481	2370	1121	1249	
2	727	3675	1753	1922	
3	347	1817	873	944	
4	340	1676	776	900	
5	353	1596	778	818	
6	178	850	412	438	
7	476	2385	1167	1218	
8	146	765	397	368	
9	298	1348	668	680	
Total	3346	16482	7945	8537	Average Family size: 4.93
		Percentage	48.20	51.80	

The table-6 gives the detail of households and population on the basis of sex. The table reveals that the average household size is 4.93(dividing the total population by total households. Similarly, the total population of VDC is 16482 including 48.20 percent men and 51.80 percent women. This figures clarifies that both men and women have important role to maintain their livelihood.

Table no. 7 Sex-wise economically active Population ⁴⁰

Total			Economically Active			Economically Passive		
Total	Men	Women	Total	Men	Women	Total	Men	Women
9176	50.68	49.32	50.80	65.48	45.87	44.20	34.52	54.15

The table-7 shows that the role of men and women is almost looks together in economic activity. Slightly the size of men is bigger 65.48 percent and women 45.87 percent in economic activity out of 50.80 percent. Likewise, economic passive population of women is 54.15 percent than men 34.52 percent out of total 44.20 percent. The figure reveals that women should be more empowered and facilitated to make balance in economic activity.

³⁹ CBS, 2011

⁴⁰ Siraha DDC Profile, 2006

Table no. 8 Off-farm focused small economic business holder family⁴¹

Total			Types of Enterprise					
Total	Economic transaction conducted	Economic transaction not conducted	Total	Industry	Business	Transportation	Service	Others
2518	446	2072	446	33	210	26	161	16

The table-8 indicates that 446 family has conducted off farm related small business activity out of 2518 households in the VDC. Among them, 33 are manufacturing, 210 business, 26 transportation, 161 service and 16 other enterprises. It also reveals that here is possibility of enhancing the livelihood through off-farm activities along with agriculture activity. Likewise, a large number of households looks passive in doing business or economic activities. The excluded households are tempted to make better way of enhancing their livelihood.

Table no.9**Age and Sex Composition of Badaharamal VDC**⁴²

Age Group	Male	Female	Total	Percentage
Total	6668	6598	13266	100
0 to 4	676	729	1405	10.59
5 to 14	1883	1855	3738	28.18
15 to 49	3293	3318	6611	49.83
50 to 74	749	634	1383	10.43
75+	67	62	129	0.97

The table-9 has shown the population of the Badaharamal VDC on the basis of age group. Most of the people of Badaharamal VDC are at the age of 15-49(about 50 percent). This group is regarded as a active group to generate income for their livelihood. The second age group is age of 5-14 which ha the major role for income generating. The third age group is 0-4 which has also no any role for maintaining livelihood. The last group(above 75) is not the much active age span for maintaining livelihood.

Similarly, during the field survey of surveyed site it has found that unproductive age group is bigger than all and it also indicates the size of fertility is not reduced though family planning programme implemented in the district. The average size of family found 6.18 whereas overall population growth rate of VDC is 4.93 and district consists of 5.04.

⁴¹ Siraha DDC Profile, 2006⁴² Siraha DDC Profile, 2006

Table 10

Age and Sex composition of respondents in BM VDC

No of surveyed HH	Total no of Respondent			0-14		15-29		30-59		Over 60 years	
	Men	Women	Total	Men	Women	Men	Women	Men	Women	Men	Women
	38	123	112	235	44	40	30	24	39	39	9

Source: Field Survey, 2013

Chart -1

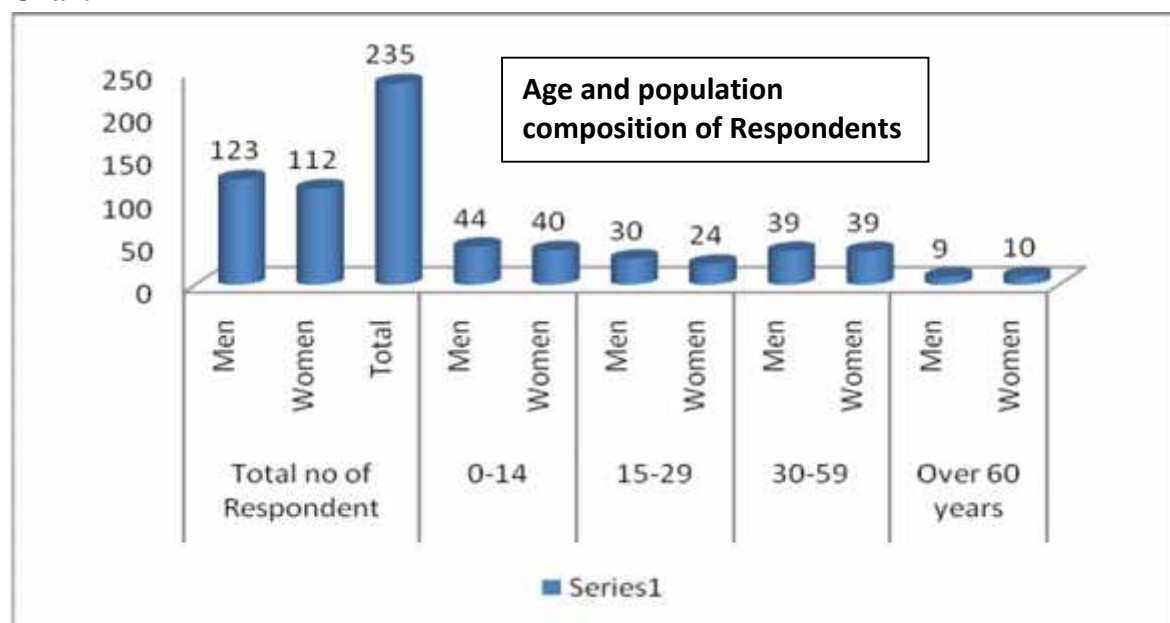


Table 11

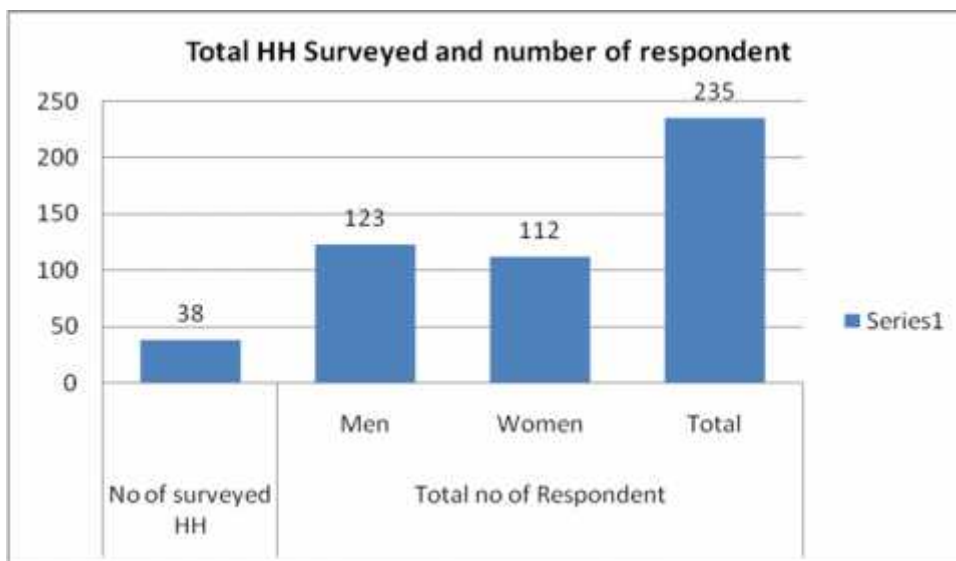
Projected Population of Musahar in Badaharamal VDC⁴³

Ward No	Total no of House hold	Approx. Population per House Hold	Total Population	Remarks
1	13	6.18	80	
2	3	6.18	19	
3	12	6.18	74	
4	33	6.18	204	
5	17	6.18	105	
6	10	6.18	62	
7	82	6.18	507	
8	72	6.18	445	
9	116	6.18	717	
Total	358	6.18	2212	

Source: Field Survey 2013

⁴³ Field Survey, 2013

Chart 2



The table shows the house hold and average population that is 358 house hold and total number of population projected is 2212. The Population of Musahar in Badaharamal VDC is calculated as per the growth rate of average population of Badaharamal VDC identified by the random survey and house hold identified during the field survey, 2013. The table shows the largest household inhabited in ward no 9 and lowest household existed in ward no.3. The population of Musahar comparison to census 2001, it has found heavily increased from 1264 to 2212.

4.2.3 Natural resources

Forest and water is main natural resources of the VDC. Six chure community forest user groups are established and conducting over here.⁴⁴ Most of the family of this VDC have been bringing the firewood, leaves, grass and fodder for their house hold use. As per Badahara range forest office, various species such as Khayar, Saaj, Tikuli, Karma, Tick wood, Sal, etc are found in the forest. Likewise, among fruit trees mango, pineapple, jackfruit, guavas, bananas, etc are found. Similarly, chure forest of Badaharamal VDC is blessed with birds such as peacocks, doves, pigeons, sparrows, cuckoos, crows, eagles, parrots, vultures, etc. And among the animal, tiger, leopard, deer, jackal, monkey, rabbit, spotted deer, hog. deer, barking deer, stripped hyena, porcupine and mongoose are found.⁴⁵ The Musahar people are benefitted by the chure forest as other poor family. It has been a alternative means of their livelihood from where they are seasonally bring fire wood and earn income by selling it in the market.

⁴⁴ Record of Badhara range post office, 1996

⁴⁵ Moktan, DB, a socio-economic factor affecting health of Musahar women : a case study of Badaharamal VDC, 1996

About 200 hector of land is irrigated by the eastern canal and Uttarbahini micro-canal of Kamala River. Almost it covers the 50% area of the VDC. Most of the peoples are benefitted by the irrigation facility in the VDC. Although, Musahar community are land less people, but the irrigation facility existed in the VDC is also supporting them to maintain livelihood, because they are mainly agriculture labor and the agriculture production like paddy, wheat, maize, vegetables are yielded by farmers by the help of the irrigation and they are also benefitting by this.

4.2.4 Drinking Water:

Drinking water facility looks adequate in this VDC. It has been supplying to the people of VDC through tube well, well, tape and pond. The tube well is found maintained personally and publicly in the all ward of the VDC except some area of ward no 5 and 6. Traditional well are becoming useless due the easy use of hand pump and tape. The Bastipur Drinking water project has provided drinking water facility to Ward no. 2,3,5 and 6 ward of this VDC. Earlier there was a drinking water scheme conducted in Ward no5 of Bhulkiya village of this VDC but in these days the scheme has been closed due to the cost ineffectiveness. Although, it looks sufficient drinking water facility in this VDC, but the Musahar community is facing uneasy from the beginning to use public hand pumps, well and pond due to the tradition of social discrimination. Neither, they are allowed to bring the water together from hand pump, nor from the well.

4.2.5 Education

There are 6 public schools and 3 Child care centre established in this VDC. Out of them one is higher secondary, one is lower secondary and rests are primary level. Likewise, there are three private boarding school established which are lower secondary level and primary level. The name and location of the educational institutions are as follows

- a. Nepal Rashtriya Phulkumari Mahato Higher Secondary School, Bandipur
- b. Nandababa Primary School Baltiya
- c. Namuna Lower Secondary School, Badahara Bhulkiya
- d. Bathantole Primary School, Mirchaiya
- e. Shree Primary School Mirchaiya
- f. Janajagriti Primary School, Bandipur
- g. Sabari Child Care Centre, Mirchaiya
- h. Dinbhadri Child Care Centre, Mirchaiya
- i. Bayarbani Bal Bikash Kendra, Bandipur
- j. Oxford Lower Secondary Boarding School, Bandipur
- k. PVM Lower Secondary Boarding School, Bandipur
- l. Kamalamai Primary Boarding School, Bandipur

However, these public and private education institutions are established for the people of Badaharamal, but looks very few people enrolled in public school. Although, old aged people from Musahar community is found illiterate but trend of enrollment of their child in primary level classes are found satisfactory. So far as the regularity of

going school and upgrading ratio of Musahar students observed, it seems poor. As per the field survey, 2013 most of the students from Musahar community left the school in primary level. Some students left in Lower secondary level and very few students reach in secondary level and higher secondary level. The students enrolled in graduate degree level is rare. Just one person found passed bachelor degree and three students are enrolled in bachelor level. These all scenario arises due to the economic problem in the Musahar family of community. Most of the respondents answered that poor economy is the major cause for under education and some found claiming that there is no enabling environment to their students in public school. Since their children are not take cared and make them isolated in the school by so called high caste teacher, it caused leaving the school by their child. So far as enrollment in private school is concerned, a very few number of students are found studying over there. Although, Musahar community based child development centre initiated to enroll them but it also looks inadequate. These fact shows, the poor economy is major cause of under education of Musahar child whereas poor enabling environment due to the injustice social system is another important fact. These all playing the direct indirect role in the livelihood of Musahar community and paying attention to the state and development organization to do something for them quickly and sustainably.

4.2.6 Government organizations:

There are so many government organization working in the VDC. These institutions are established to support for uplifting the livelihood of the VDC directly and indirectly. They are given as follows:

- a. Village Development Committee, Badaharamal
- b. Area Police Office, Bandipur
- c. Army Barrack, Bandipur
- d. Forest Range Post, Bandipur
- e. Health Post, Bhulkiya
- f. Artificial Insemination(AI) Centre(Pashu Kritim Garvadhara Kendra), Bandipur

Although, these government organizations are established to provide the service for the citizen of the VDC but during the field study it has been found that Musahar community looks often excluded from the service of these institutions. Very few people taking service from health post, Forest range post, AI Centre, etc. The people often go to attempt in the VDC just for the purpose of citizenship and to update voter list purposes. They are less aware on the development activities and usually not contacted by VDC during any development and social issues. In this way, we observe, since biggest number of people are excluded from the development services and activities, it has been affecting the livelihood of Musahar community and contributing to make backward the society.

4.2.7 Community Organizations(NGOs, CBOs and Clubs):

Some non-government, private and social institutions are also looks existing in this VDC. They are as follows

- a. Everest memorial club, Bastipur

- b. SEEP Nepal, Bandipur
- c. Nandababa community forest user group, Baltiya,
- d. Kamalamai community forest user group, Bandipur,
- e. Jordaha community forest user group, Bandipur,
- f. Kamaladhar community forest user group, Bandipur,
- g. Badahara Namuna community forest user group,
- h. Chure Bhulke community forest user group,
- i. Bandipur Byapar Sangh, Bandipur,
- j. Bandipur Tractor Byabsayi Sangh, Bandiour

Similarly, few national and district based NGOs and project like Indreni Sewa Samaj Siraha, Sirjana Samudayik Bikas Kendra, Samgra Bikas Kendra, Feminist Dalit Organization(FEDO), MEDEP are operating their services in this VDC. Mainly, they are focusing the programme in poverty alleviation, Micro-Enterprise Development, literacy and awareness.

During the field study, it has observed that the Musahar community are generally isolated in these community based organization. Few of them incorporated, but their role are just looks like mirror members. Generally, they make isolated from decision making role. The organization like, Sirjana Samudayik Bikas Kendra, Feminist Dalit Orgnization, Micro-Enterprise Development Programme have started to address the livelihood of the community a bit but their investment and efforts found inadequate and irregular that caused the invisibility of the good return and result in the community.

4.2.8 Financial Institutions:

There are not adequate financial institutions available in this VDC. Although some cooperatives, micro-finance institutions and development banks are delivering the services in this VDC. The major cooperatives working in this VDC are as follows:

- a. Kamalamai saving-credit cooperative ltd, Bandipur
- b. Bharosha saving-credit cooperative ltd, Bandipur
- c. Bipanna Dalit saving-credit cooperative ltd, Mirchaiya
- d. Nawa Yuba agriculture cooperative ltd, Bandipur
- e. Siddhartha agriculture cooperative ltd, Bandipur

In addition to this, the financial and micro-financial services has been providing in this VDC by Agriculture Development Bank, Gramin Biksh Bank, Swablamban Micro-finance Development Bank, Sirjana Micro-finance Development Bank, etc. But when we analyze the status of credit flow in Musahar community, it has found that very few number of people are benefitted by this financial services. Earlier, the Small Farmer Development project under Agriculture development bank has initiated to provide the loan to the community, but due to the unsatisfactory return rate, it also closed flowing loan to the community without making proper analysis. The new cooperative namely Bipanna Dalit saving-credit cooperative in Mirchaiya village has just started to incorporate Musahar in the cooperative for micro-financial services, but the fund flowing capacity of this cooperative is very poor. Just one house hold in Bandipur village from musahar community is found affiliated with Sirjana Micro-

finance bank. These status of financial service reveals the awful perception of financial institution towards the community that also effecting to diversify the livelihood of Musahar ethnicity.

4.3 The Musahar of Badaharamal VDC

Musahar is very poor caste in Nepal as well as in this VDC. Their total population is 1890 and their inhabitation are found in all ward of this VDC. Their status looks very poor and most of them have no land. Their house pattern are really a miserable, usually made from low quality of timber, bamboo, mud that roofed by fodder or grass. Generally, their houses are made in Ailani⁴⁶ or Sukumbasi⁴⁷ land with 2 Dhur to 5 Dhur⁴⁸ or the land owned by other high caste. They have no authentic land record (Lalpurja) of their home. As Musahar is second large population in this VDC, the size of Population is 1264 out of 13266. We can find their presence in all 9 ward of this VDC. As per the information from the Senior Musahar citizen, their inhabitant existed in this VDC from 5-6 generation and they had come here from the different neighboring villages. They might be migrated in Nepal from Bihar and Uttarpradesh of India, but they are unaware on it. Mostly, they looks black and wheat-white colour and small height. Their way of livelihood have been maintained from agriculture labor, firewood and timber supplying work from the public forest, construction work. Earlier, they seemed famous for earth cutting and digging work, but due to the development of modern technology like tractor and Excavator, they are bound to replace this profession.

As per Hindu Barnasharam Dharma, they are known as a untouchable Dalit class. The mother tongue of Musahar is Maithili while they can speak and understand Nepali, Hindi and Bhojpuri language as well. Their religion is Hindu. As other Terai Hindu caste, they celebrate festivals such as Dashain, Deepawali, Chhat, Holi, Jitia, Tila sagrait, chorchan, Jursital, Ashadhi, etc. They look worshipping the natural God like Kamleshwori(Local river-god), Ashadhi(Water-god) and family god Dina Bhadri.

4.4 Settlement Pattern and house structure

Musahar are landless community dwelling in very pathetic condition in separate settlement in Terai land of Nepal and in this VDC as well. They are treated untouchable class called 'Dalit' in Nepali as per Hindu Barnasharam Dharma. Their main habitats are found in Jhapa, Morang, Sunsari, Udayapur, Saptari, Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara, Parsa, Chitwan, Nawalparasi and Kapilbastu districts of Nepal.⁴⁹As per the census of Nepal,2011 the total population of

⁴⁶ Ailani : Unregistered land

⁴⁷ Sukumbasi: A person identified by the state who have no land and supported by the government to make residence in small identified area

⁴⁸ Dhur: it holds the land of 0.0033 hector

⁴⁹ Gautam,R and Thapa, AK, Tribal ethnography of Nepal, Vol1,2, 1992

Musahar is 234490 out of 118080 men and 116410 women. The village population of Musahar is very high 223425 whereas urban population of Musahar is 11065. Their population composition in ecological reason seems Mountain 60, Hill 6168 and Terai 228262 respectively. Their inhabitants very intensive in Eastern Terai(140132) and looks decreasing ratio of population in middle(86982), western(6224), Mid-west(949) and far west (203)development reason. The population of Musahar in Siraha is 39929, where the population of men is 19884(49.80%) and women is 20045(50.20).

As per the field study of Badaharmal VDC,2013 the population of Musahar is found 1765 out of 358 household where men projected population of men is 879 and female is 886 as per the Musahar population calculation of this VDC with the Musahar population of Siraha district. Normally, Musahar settlement is found separate from other so called higher caste. The name of their locality called 'Musahari' in local Maithili language.

They settle at a place which is at a considerable distance from the house of other castes. This indicates not only a sharp caste division but also the low status that have been traditionally given.⁵⁰ The settlement pattern of Musahar is also found pitiable. The roof of their houses are touched with the roof of other family house look like a long hut. These are often built by inexpensive and easily available materials such as low quality timber, bamboo, fodder, straw wheat stalk, hay made rope and hay etc. The hey walls are coated with the mixture of mud and cow dung. The area of their houses are covered hardly 15x10(150) feet and height of the house in nearly 8 feet(submitted the snap of houses of Musahar in Annex-4). During the field study researcher has found that out of all respondent, just two respondent found got brick-cement mixed house and Cement tiled roof, rest of the houses are poor mud thatched and roof made of fodder . Due to the weak economic status neither they have one drinking water source (hand pump or well) and nor have toilet. So their settlement is found pathetic in terms of health, hygiene and sanitation.

⁵⁰ Moktan DB, a socio-economic factor affecting health of Musahar women : a case study of Badaharamal VDC, 1996

Chapter-V

Musahars and Livelihood Strategy

5.1 Origin

According to Hindu caste(Barnashram) hierarchal system in Nepal the position of Musahar exists on 'Shudra' or low category. Accordingly, they are known as so called untouchable Dalit caste, which has created discrimination to them in the society. So far as the origin of Musahar is concerned, they regard themselves as a generation of Sabari, a sage who was belong to 'Treta Yug'⁵¹ where lord Ram was the friend of Sabari and he had eaten 'Bayar' given by Sabri but his brother Laxman had rejected to eat due to the Bayar got from poor hand. Accordingly, the Musahar believes that they are the descendant of saints and sage called 'Rishis'. These are the tradition of listening from senior to junior and nothing is exactly find in written shape. Likewise, it looks unknown about the exact time when them came to Nepal. But there is a belief that part of them entered to Nepal from Magadh of India and the others from Tirhut(Mithila) partly in Bihar of India. Therefore, the Musahars are divided in to 'Magadhiya Musahar' and 'Tirhutiya Musahars' . Most of the Musahar in Siraha-Saptari have like to call them as a 'Sada' as their sir name.⁵² They have regarded that they had entered in Nepal from Jhapa and spread all over terai, Hill and Mountain district. Earier they used to eat Mouse. So they are called as Mouse eater- called Musahar in India and Nepal. Dr. Ganesh Kshetri and Mahesh Dahal has mentioned their finding on the origin of Musahar that the community had entered in Nepal from Northern part of India during an end of 18th century to beginning of 19th century. They made welcomed in the Terai Land of Nepal to make deforestation and promote housing and settlement. Due to their strong physical adoptability to fight with Malaria they helped to deforest an intensive forest in Terai land and that made ease to establish settlement in Terai reason. Accordingly their community also made promoted to settle in Terai land.⁵³ In this way, it seems they have been living in Nepal from more than 3 century and they found entered Nepal from the northern part of India somewhere from Bihar, Magadh and Uttar Pradesh. As one respondent also claim that they have about ten generation in Nepal, it also proves their dwelling in Nepal for 3-4 century. Initially their nature was nomadic and hunting later they started to stable by making connection with agriculture.

5.2 Festivals, celebration and dowry system

As other Madhesi caste, main festivals of Musahar are Fagu Purnima(Holi), Deepawali, Chhat, Tila Sagarait, Chaurchan, Jur sital, Akhadi puja, Dashan, etc. They

⁵¹ Treta Yug: As per Hindu religion there is 4 important arena namely Satya, Treta, Dwapar and Kali. Recently Kali Yug is running.

⁵² Karna, A, Ethnographic study of Musahar community with emphasis on female group, 2008

⁵³ Dr. Kshetri, GP and Dahal, MP, Purbi Nepalko Taraika Musaharharu ek adhyan, 2054 BS

worship Kamala Maharani(a local river Goddess) usually to fulfill their wishes which is called 'Kabla' locally. Likewise, they also worship their home God called 'Kul devata'. Worshiping of Dina Bhadri is special function of Musahar community that is not entertained by other caste(Field study, 2013). Beside this, like other caste, they also entertain a local big festival named 'Kartik Kumar Mela' which remains in month of September-October. In this local festival, they go to the Uttarahini(kamala river which flow from opposite from south to north and it lies in Badaharamal VDC ward no.1) where they bath and later they pray God Kumar for their betterment. After worshipping the God Kumar, they celebrate the festival by taking nice food and watch stage play which is called 'Nach' in local language. The drama of 'Allah-Udal', 'Maina Gobina', 'Sit Basant', 'Kumhar Brij Bhan', 'Raja Harischandra' are very famous in local society. Likewise, they also worship lord Shiva during the month of Shrawan and take Brata(fasting), go to the holy river Kamala, have bath, take water in some pot and carry it up to the temple of Shiva ji with bare feet and weight cloth. Accordingly, they pour the holy water(taken from Kamala river) for the God Shiva. During this time, they shout saying 'Bolbam' on the way to the temple from Kamala river. They have a social-religious belief that worshipping of lord Kumar and Shiva will fulfill their wishes like receiving of child, cure of certain disease and receiving of peace, progress and prosperity.

There has been Dowry system in Musahar community as well. They are maintaining it as per their socio-economic status. They often handover livestock like goat, buffalo, bicycle along with clothes like Dhoti, Kurta, Lungi, Gamchha and ornaments as a dowry for bridegroom. Similarly, the side of bridegroom also provide Sadi, Blouse, sandal, ornaments to bride. Mostly, an ornaments are made from silver and bronze which is affordable to them due to their poor economic status. Furthermore, present is gifted from the daughter side mostly when they commission marriage. Traditional 'Sahanai' Baza is famous in the marriage ceremony of the Musahar community. In these days, due to the development of modern technology, music system is of Musahar is also a part of it. The effect of direct cash claiming culture imported from other upper terai caste, bridegroom side from Musahar is also start demanding some cash from bride side, but it is used to compromise by observing the economic status of the family of bride.

Their birth and death ritual is also similar to Maithili caste of Terai. During new baby, they make chhathiyar where they created the name of their child by the help of their own Guru Brahman. They also do 'Nakesh' during the ninth day of birthing child and they make sacred the mother and child in 13th day. During the death rituals, some make grave dead body and some burn the dead body depends on their convenience and culture. They get sacred in 13 days from their death of the family member. In the yearly funeral function, they call their brotherhood and relatives and celebrate by feeding them good food as per their competence.

5.3 Social setting

The settlement of Musahar looks very closed to each other. It reveals their attachment with neighbor and like to be in small settlement. As the distance of each household was measured, about 80 percent households are found to have just distance of 5-10 meter and 20 percent houses are found beyond the distance. This picture shows the poor state of Musahar at one hand and the other hand it shows the state of unity and cohesiveness. During the study time an informal question asked to respondent concerning their liking and disliking to be near to the neighbor, most(90%) of the respondent replied that they would like to be near to the neighbor. Mostly, the closeness with neighbor is needed to get help in every aspect of life. Due to the poor economic status, there are so many activities they are using commonly, such as maintaining firewood called 'Ghur' for heating them commonly in the winter, use of Tube well commonly, use of yard('Aangan') commonly, etc. Moreover, the need of neighbor looks more essential in their community during sickness and other necessary function like marriage, rituals, etc. It shows that Musahar people have less sever conflict but experiences much cohesiveness⁵⁴.

5.4 Health and sanitation consciousness

As other caste in the VDC Musahar are also keep belief in Dhami, Jhankri for their initial treatment. First of all, they approach to community healers for their any sort of illness, later they proceed to ayurvedic or allopathic treatment. Mostly, they use Ayurvedic or herbal treatment that is available in free of cost or cheaper cost when they are suffered from diseases like fever, cold, diarrhea, gyne problem etc. Some of them also proceed to health post of the VDC to checkup them and for receiving medicine which is distributed there in free of cost. The government of Nepal has been distributing the medicine for TB, malaria, leprosy(called kushtharog in locally) in free of cost. So they also start using this services from the community health post. There are 4 private medical dispensary in the VDC but usually the Musahar community have very rarely access over there. They even don't maintain sufficient food and regular check up for their women in pregnancy because of poor income status. When they caught major diseases, they proceed to Community Health Centre and community clinic of Mirchaiya Bazar which is 10 Km far from the VDC. Though, most of them are poor, illiterate and unable to proceed for the advance hospital; some people from the community reach up to Janakpur Zonal Hospital(45 Km far) and Private clinic/public hospital of Darbhanga of Bihar(India) by the help of neighbor for their better treatment in severe disease. In these days, they are also making encouraged to take part in vaccination programme of government to their child such as BCG, DPT along with polio, malaria, vitamin a capsule, etc. Although, they are aware on family planning, they are tempted to do permanent family planning like mini-lap, than using of contraceptives temporarily. Male member of Musahar community do not like to make family planning like vasectomy because they have a

⁵⁴ Ghimire, KP, Livelihood strategy of Musahar Community of Baijanathpur VDC, Morang, 2009

feeling and belief that the people who have permanent family planning got weak in doing of hard labor as they are full time physical labor and way of their livelihood depends on their physics.

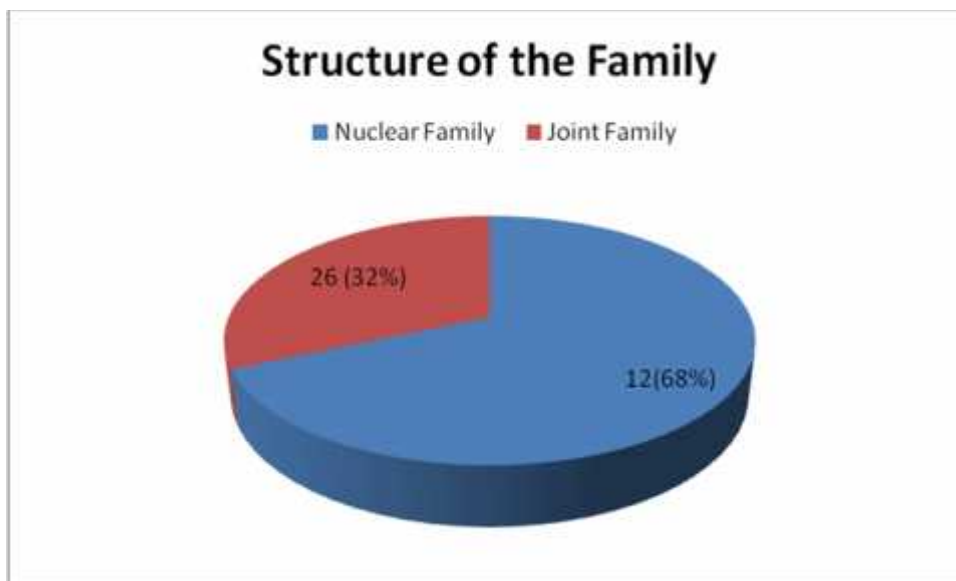
The settlement of Mushar looks dirty and unhygienic due to their close clustered and very narrow settlement. Most of them have no toilet and their child seems urinating and defecating near their settlement and corner of the road, street. The programme and publicity of GON and NGO/project against open defecation has not made value for them. In this way, in terms of maintaining health safety, hygiene and sanitation, the Musahar community looks pathetic and poor due to the poverty and unawareness.

5.5 Structure of family

Family is known as a group of people living together in one house and shelter which is related with one dynasty. Family is the basic and universal social structure which fulfills various needs of the members. In addition, it performs several function including continuity, integration and change in the society.⁵⁵

Generally, Nepalese family are joint in nature but due to the complex living style, the joint family are being terminate to the nuclear in these day. This scenario can be seen in the family of Musahar as well. It is the party-liner society. Father is the head of the family who usually makes decision in every household, but tradition of discussion with mother is also incurred. The nuclear family comprises a married couple and their unmarried children and the joint family is group of brother's family living together and they have joint resident, kitchen and property. The chart 3 below shows the existing structure of the family out of 38 House Holds in Musahar Community that observed the status of nuclear family is increased. Though, earlier it is said that they like to be in joint family.

Chart 3



⁵⁵ Rai, RK, livelihood strategy of Badi community, A case study of Narayan Municipality of Dailekh, 2012

5.6 Status of land purchase of respondents

During the field study, 2013 the researcher has informally asked the question to respondent that if they could purchased some land or built good house. Out of 38 respondent it was found that just one family purchased 3 Kathas of registered land and one family purchased Ailani land. Rest of the respondent found no any status of purchasing land. In spite of this, they found loosing, selling their land where they settling and yielding. The new scenario of purchasing land found the result of their service in public sector and remittance. Since some member of Musahar house hold is found working in Arabian country and earning some money, they could purchase some land in future if their family mobilize their earning in right track.

5.7 Education status of respondents

Out of 358 Household in research site, the researcher has made interview with 38 Household. Out of 235 family member 66% are found illiterate, 9% are found just literate, 14 % primary, 9 % secondary, 1% higher secondary and 2 % are found making bachelors' degree. Non of any found having masters degree from Musahar community. Likewise, education status of female is poor than men in all category(illiterate, literate, primary, secondary, higher secondary and university degree). The figure below represents the poor status of Musahar community that caused effecting their poor livelihood.

Table 12

Education composition of respondents

No of surveyed HH	Total no of Respondent			Illiterate		Just literate		Primary		Secondary		Higher Secondary		University degree	
	Men	Women	Total	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
	38	126	109	235	72	82	14	6	21	11	15	7	2	1	3

Source: Field study,2013

Nepal Rashtriya Ful Kumari Mahato Higher Secondary(NRFKMHS) School of Bandipur, which is single public high school of Badaharamal VDC and bear famous school in the area as well, found poor enrollment of the pupil from Musahar community. Out of 1365 student, just found 43 students (2.75%) enrolled from Musahar community and ratio of the pupil in higher class(from 6-12 class) seems poor than primary level. The table below shows that no any Musahar students found enrolled in class 4, 5, 11 and 12. These picture also reveals the pitiable education status of Musahar which also represents their poor livelihood and effect their living onward as well.

Table 13**Status of student enrollment in FKMHS School Bandipur Badaharamal VDC, Ward no.2**

SN	Class	Total No. of Student enrolled	No. of Musahar student enrolled	Remarks
1	One	84	5	
2	Two	99	12	
3	Three	88	7	
4	Four	125	0	
5	Five	98	0	
6	Six	166	5	
7	Seven	134	6	
8	Eight	219	1	
9	Nine	268	4	
10	Ten	195	3	
11	Eleven	21	0	
12	Twelve	68	0	
	Total	1565	43	
	Percentage	100	2.75	

Source: Record from NRFKMHS School Bandipur

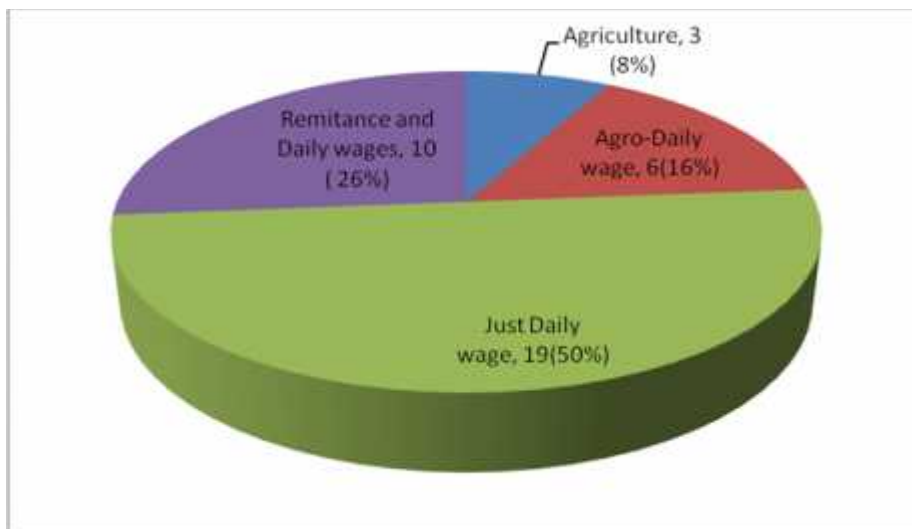
Likewise, a private boarding school namely Oxford English Boarding School which is very popular in the area have also found very poor number of students from Musahar community. As per the record of the school there is just 5 students found enrolled in primary and pre-primary level out of 950 students.⁵⁶

5.8 Livelihood strategy and outcome

Musahar community of study area is living over there from 3-5 generation and they seems migrated from nearby districts. Traditionally, they are very famous for digging or maintaining earth cutting work along with agrarian labor work, but the changing way of life has been replaced their earth cutting/digging work. Now a days, their source of livelihood is mainly seasonal agrarian labor, off-farm based labor, agriculture and remittance. The chart below that has been drawn from the key respondent from the study area shows that 50% are totally depends on just daily wage work, 26 percents are remittance and daily wage work, 16% are in agriculture and daily wage and 8 % are found in agriculture out of 38 respondents. These different living source projects their status of livelihood in the study area.

⁵⁶ Record of Oxford English Boarding School, 2013

Chart 4 Difference living sources and their status of livelihood



5.8.1 Agriculture as means of livelihood

As Nepal is agricultural country, the livelihood of Musahar community is also affecting it. Most of the Musahar are depend on agriculture labor work in landlord's farm like digging, ploughing and preparing land for cultivation of agriculture production, weeding and harvesting work for paddy, wheat, maize, vegetables, pulses(pigeon pea, lintels etc), mustard etc. Land is customarily a prime asset to maintain the livelihood of the people of agricultural countries like Nepal. The produced items in land are much crucial to reduce food deficiency and main source of earning.⁵⁷ The chart above represents that 24% Musahar people(8% in agriculture and 16% in agriculture cum daily wage) are directly related with agriculture as a means of their livelihood.

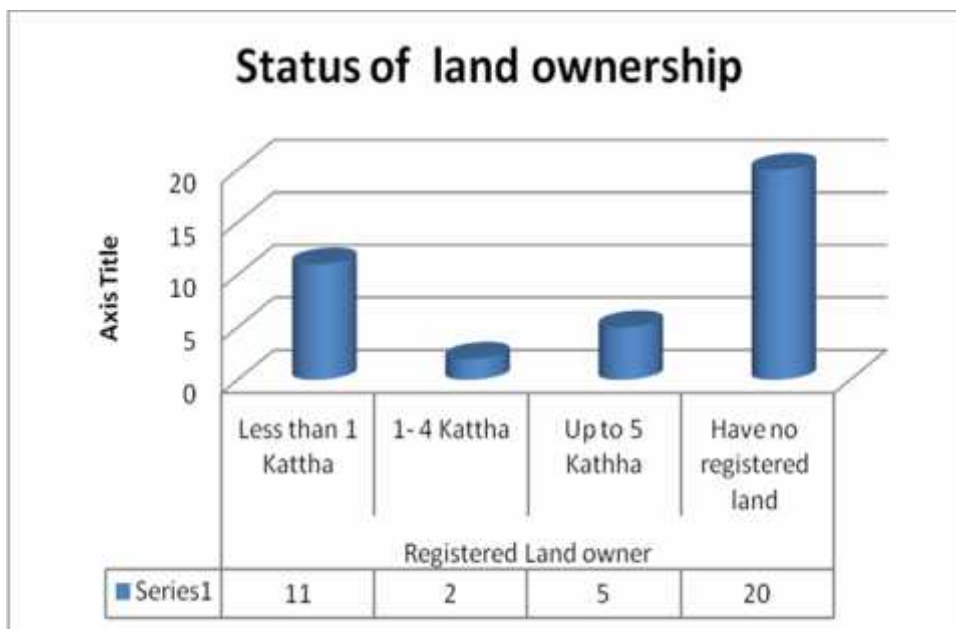
Mainly, Musahar are landless class of the society. As per the information from the elder person of the VDC, earlier two Musahar household from ward no.3 had sufficient land(One had 3 Bigha and other had 2 Bigha), but one lost it by making gambling and other lost it to maintain their livelihood because he made less care it and kept it without cultivating.⁵⁸ Traditionally, their way of livelihood seems agrarian labor in the rural society. The chart below reveals that minority number of Musahar family have registered land(32%) and most of them(68%) have no registered land. Among them 4 respondent have less than 1 Kathha land, 2 have below 5 Katha(1-4 katha) of land and 3 respondent have below 10 kattha(5-10 katha) of land. Hence, the majority of family are found settled in Ailani land. During the interview it has found

⁵⁷ Ghimire, KP, Livelihood strategy of Musahar community : a case study of Baijanathpur VDC, Morang, 2009

⁵⁸ Hakru Sada of ward no.3 had 3 Bigha of land and Phagua Sada of ward no 3 had 1 Bigha of land earlier.

that most of them are maintaining their home somehow between 3-5 Dhur of land. This really shows their poor and pathetic picture.

Chart 5



Although, Musahar community have landless but some have registered land and few of have Ailani land where they have been cultivating cereal crops like paddy, wheat and Maize; pulse like pigeon pea, lintels; mustard; tobacco, Sugarcane, vegetables, etc. These all agriculture production has been partly supporting to maintain their livelihood.

5.8.2 Wage employment as means of livelihood

As Musahar are landless people of the society, most of them are maintaining their livelihood by daily wage. During the field study, 50 percent of respondent (out of 38 respondent) have found engaged in wage labor as their means of livelihood. The wages labor work can be divided in two major parts: farm based and off-farm based labor work. Their farm based labor work is concerned with ploughing, digging, planting, weeding, harvesting of paddy, wheat, maize, tobacco plan, pulse(grain), and mustard. Usually they receive Rs.200 to 300 based on the nature and priority of job. The difference of wage between men and women also remain on the nature of work they do. Mainly, digging or earth cutting labour get more money up to 300 which is carried out just by men. They normally work 8-10 hours a day in the farm of landlord. Since agriculture work are seasonal and it comprises less than 3 months in a year round, they usually look for alternate way of off-farm support activities. Mainly, off-farm based activities are house construction, road construction, fire wood collection, stone collection, etc. During the off-farm time, they also look making

household support work like weaving of rope, crafting of basket (for storing grain), crafting of bamboo basket (for carrying grain and grass), making of 'Kucho'⁵⁹, making of local barrier made from bamboo called 'Tat' in local language.

5.8.3 Animal husbandry as a means of livelihood

Animal husbandry is also a part of agriculture. Since cow-dung and cow-urine are so important for plant, normally farmers are rearing livestock. Although, Musahars are landless, some of them are found rearing animal as an alternate source of livelihood. Their involvement in animal husbandry found nominal than other higher caste. Out of 38 Musahar respondent, 9 respondent found rearing animal. In total, 5 house hold found rearing 10 cow, 3 house hold found 4 buffalo rearing and 12 house hold looked rearing 30 goat. The table below shows the picture of animal husbandry which also looks not encouraging for maintaining their livelihood. During the field study, it has found that goat keeping is relatively easy rearing and good earning source for them rather than other animal. During the field study, they found not rearing high breed livestock and modern treatment for livestock.

Table 14

Status of Animal husbandry

Total Surveyed HH	Total livestock rearing HH	No. of Cow	No. of Buffalo	No. of Goat	Others (Pigeon)
38	9	10	4	30	4

5.8.4 Business/Enterprise as a means of livelihood

Business or enterprise is also source of livelihood of Badaharamal VDC. There are 446 household found engaged in business activities in Badaharamal VDC.⁶⁰ Normally, these activities are conducted by other caste. Among them just 1 household (in ward no.9) found conducting business activity during the field study. It also represents the poor livelihood of Musahar community.

5.8.5 Forest resource as a means of livelihood

Generally, family of the Badaharmal VDC are looked benefitting from the forest resource of Chure forest of Badaharamal VDC of Siraha. There are 6 community forest user group formed in this VDC and there are Sal, Karma, Khayar, Dabdabe, Maidal, Nim, Bayar, bamboo, etc species of tree and various bushes along with various animal and bird. They are being reliable source and boon for the people of this VDC. Firewood and timber collection from community and public forest is also source of livelihood of poor people of Badaharamal VDC. Accordingly, Musahar people also taking benefit from it. As other member of society, they also collect fire wood and timber as an alternate means of their livelihood. Beside this VDC, they

⁵⁹ Kucho refers the cleaning material made of local fodder.

⁶⁰ Siraha DDC profile, 2006

also been collecting fire wood and timber from Udayapur and Sindhuli district nearby this VDC. These legitimately or illegitimately collected firewood and timber (from Chure forest) are sold in the local village and market area of Bastipur and Bandipur along with nearby village. They are earning Rs.200-300 a day by this forest product collection and transaction.⁶¹

However, they are partly maintaining their livelihood from forest resource, they do have no idea for afforestation and sustainable use of the resource. Likewise, they are not sensitized on responsibility to preserve it. Although, they found engaged in this alternate profession from the decade long, but still their lifestyle is pathetic yet. Local government and community forest managers are unable to control over these deforestation activities which caused decreasing the forest resources. It is regarded locally that unless the state address their hand to mouth or unemployment problem, it could be faced adversity in the society from the vulnerable class.

5.8.6 Remittance as a source of livelihood

Remittance is being major source of economy in Nepal in recent decade. About 25 Lakh youth from Nepal are working in abroad. The proportion of the labor migration is increasing every year. It has played 22% share contribution in GDP right now.⁶²

Hence, labor migration in these days are being source of livelihood in every society in Nepal and Musahar community in Terai area are also part of it. Out of 38 respondent, it has found that 7 households are involved in the benefit of remittance from Arabian Country. The table below represents the picture of remittance in Musahar community. During the field study, it has observed that all of the outgoing labor from Musahar community have borrowed credit from 1 lakh to 1.5 lakh and the interest rate of credit is very high from 36 percent to 60 percent. According to the version of money lender respondent, it has been taking 1.5 to 2 years of time to repay the credit to the individual banker. And very few of the migrants can earn some money during their 3-5 years tenure in Arabian country. Though, there are some cooperative and micro-finance institutions established and working in this VDC with reasonable interest, but found none of Musahar people have got loan for the purpose of foreign employment due to the lack of registered collateral.

Table 15 Description of respondent involved in various livelihood means

Total HH	Agriculture	Agro-Daily wage	Just Daily wage	Remittance(Just calculated for Arabian Country)	Remittance from India
38	3	6	19	7	3

Source: Field study, 2013

Similarly, as per information from key informants and focal group discussion, it has informed that about 6-7 youth from every Musahar settlement are migrating India for earning money every year. It means 55-65 youth from Musahar are migrating every

⁶¹ Field survey, 2013

⁶² MEDPA 5 years strategic plan, 2013

year comprising the all 9 ward and they have been hardly saving Rs.2000 to 3000 in a month. These picture reveals that though seasonal labor migration and remittance are being way of livelihood but it is not going in right track as well due to the carelessness and inadequate policy adopted by the state to the community.

5.9 Qualitative analysis

5.9.1 Sustainable livelihood

Sustainable Livelihood approaches place a heavy stress on the *assets* of poor men and women, rather than, as with previous development approaches, focusing on their needs or deficiencies.⁶³ Other previous development approaches lacks it. They focused only on their needs. Sustainable livelihood focuses on the acquiring a set of regular basic needs (Food, clothing, housing, medicine, education etc) by generating the income for maintaining livelihood and place a ownership on the assets. It helps to develop capacity to cope with the shocks and vulnerability that encourage resistance of marginalized community. It comprises a strategy to the vulnerable community in sustainable basis with their dignity and existence.

The household assets in sustainable livelihood approach appear as backbone as one drives adaptive and coping strategies from them. People require a range of assets to achieve positive livelihood outcomes. Though, there are numerous assets, sustainable livelihood approach identifies five core assets namely; Human, social, natural, physical, and financial upon which livelihood is built. If we use this approach, it is possible to map out a particular livelihood system over the course of time, the assets that are used and how these advance or hinder adaptive strategies. Therefore, it is necessary to measure whether these assets are being replenished or eroded and what are the factors which contribute to these processes.⁶⁴

The sustainable livelihood assets has been given different name by the organization and scholars according to their objective (table)

⁶³ Sida, 2002

⁶⁴ Rai, Raj Kumar, A livelihood strategy of Badi community, A case study of Narayan Municipality of Dailekh, 2012

Table 16 Sustainable Livelihood Models

Chambers	UNDP	DFID, OXFAM	CARE	MOSER
Tangible(stores, resources)				Labor
Intangible	Human	Human	Human	Economic and Social infrastructure
Claims for material, moral or practical support.	Social	Social	Social	Housing
Opportunity to access resources	Natural	Natural	Economic	Household Relation
	Physical	Physical		Social capital
	Economic	Economic		

Source: Sida, 2002

Based on DFID's sustainable livelihood framework, there are five assets that is called pentagon assets, are as follows:

5.9.2 Household Assets

5.9.2.1 Human Capital

Human Capital stands for household members, active labour, education, skill, knowledge and their good health that enable people to pursue different livelihood strategies and achieve their livelihood objectives. It directly contributes to achieve better livelihood outcome on the one hand and on the other stimulate other assets to strengthen them. People, who possess good health, better skill and required knowledge, might have better access on employment and earning, for deriving better livelihood outcomes. Hence, it is regarded that poor health, lack of education are core dimension of poverty. Therefore, human capital is highly depends on adequate nutrition, health care, safe environmental condition and education.

We can assess that labor is most important assets for the poor people today-either in rural, semi urban or urban setting. The person who have adequate skill, can have better chances for the better job and wages elsewhere. Usually, manual labour who does not have better skill pay less in reverse condition. As per the field study almost 90 percent Musahar households found involved in daily wage labour to derive livelihood. Most of the Musahar found unskilled and semi-skilled. Mainly unskilled labour related to agriculture work and major skill labor from Musahar community seemed in house building, driving, plumbing, rope making, carpentry, etc. The table below insights the trend of labour in Musahar community.

Table 17 Respondents Involving in Wage labor

Total HH	Agriculture	Agro-Daily wage	Just Daily wage	Remittance and wage labour
38	3	6	19	10

Source: Field Survey, 2013

Adequate skill and knowledge is also relied on sound health of the concerned people. One may have required skill, knowledge, but if their health is not sound, they will not be able to earn livelihood using this strength. Though, these areas have physical access to public health post at the VDC, but have very less oriented (by the Musahar community) on it. Either, they make access to private medicine centre or proceed to private hospital of Mirchaiya or Janakpur. Their access is reached up to Darbhanga of Bihar as well to take medical services. Due to the economic poverty their access on medical services seems very poor.

Regarding the human capital, global change has mixed effects in Musahar community. With pace of change, literacy and educational attainment in Musahar community is also slowly increasing. They are getting skill oriented training as well from different source. Health facility is also increasing in the village area. These all are considered as positive effects of change. But only few of them have access on it. The rate of losing the traditional skill such as digging earth, catching mouse from the mouse hole and eat it in the study area.

5.9.2.2 Physical Capital

Physical capital comprises livestock, equipment, vehicles, houses, irrigation pumps, etc. that people own, rent or use and public infrastructure that they have access. Affordable transport, safe shelter and buildings, adequate water supply and sanitation, clean affordable energy and access to information (Communications) public infrastructure associated with physical assets. Lack of these assets are considered as core dimension of poverty. Without adequate access to services such as: water, energy, health facilities housing, fooding, they spend much of their time in non-productive sector. The opportunity is associated with poor infrastructure; can preclude education, access to health services and income generation. Without transport, essential fertilizer cannot be distributed effectively, agricultural yields remain low and it is then difficult and expensive to transport limited product to the market.⁶⁵

The increased cost (in terms of all types of capital) of production and transportation making comparative disadvantage in the market. Insufficient or inappropriate way of producing goods also constrain people's productive capacity and therefore, the human

⁶⁵ Rai, Raj Kumar, A livelihood strategy of Badi community, A case study of Narayan Municipality of Dailekh, 2012

capital is at their disposal. More time and efforts are spent on meeting basic needs, production and gaining access to the market.

The importance of access to infrastructure, particularly road, transportation, communication, market has been noted in helping people take advantage of living condition.. However, Musahar Community is not able to take sufficient advantage from it, though the infrastructures are available in the study area. Though, they have access of road, transportation and market, they have very few product or service for income. There seems problem of sanitation in Musahar Community. They are also facing problem of drinking water.

Housing is normally one of the most important assets for poor rural households as it is used both for shelter and reproductive purposes and for productive or income generating purpose. In the study area, found no any use of housing in income-oriented purpose. All are looked just using their household purposes rather than income generation among 38 households

5.9.2.3 Natural Capital

Natural Capitals refers to access to land, forests, water, grazing, fishing, wild products and biodiversity. Natural capital is very important to those who derive all or part of their livelihoods from resource-based activities (farming, fishing, raw materials collecting, mineral extraction, etc.) These assets are generally highly used in the livelihood strategies of the rural poor, as they tend to be more available in the rural area. Likewise, its importance goes way beyond this. None of us can survive without the help of key environmental services and food produced from natural capital. Public health (human capital) is tend to suffer in areas where air, water, sound quality is poor as a result of intensive house hold and industrial activities or natural disasters. Although, our understanding of linkages between resources remain limited, we know that we depend for our health and well being upon the continued functioning of complex ecosystems (which are often undervalued until the adverse effects of disturbing them become apparent). In rural environment such land is usually considered as farmland, wood land and theoretically has greater significance on the house hold activities and food production and its loss to rural development represents an irreversible reduction in the physical resources base for the food production.

Most of the Musahars are landless, so they have no more land as a natural capital. The availability of common land has an impact on the ability of the landless and possibly small farmers, to rear livestock, which is found decreasing gradually in the study area. Therefore, they have to be dependent on crop residue to feed their animal. However, they have also access to collect the fodder from the forest.

It has been found forest and water resources available in the study area is very much important natural capital. The Kamala river has contributed to outlet one micro and other meso level canals over this area. In one hand water is supporting to yield various crops that is providing agriculture labour work. Likewise, forest resource is providing

the alternate means of livelihood for number of Musahar house hold in agro-off-season.

The most of the people from the area collect firewood and timber from the forest nearby village. People of Musahar community also use forest to get timber and firewood. Usually, they are using it as a alternate source of livelihood in off-farm season.

Likewise, local ponds are another natural capital that has been helping to maintain the livelihood of some family. Ponds are used for rearing of fishery along with source of drinking water for the livestock. It is also being use to irrigate the crops in periphery area. The ponds available in the VDC are also using by Musahar community for providing the drinking water to their livestock.

People of the study area used to water for drink from deep tube well and Taps.

5.9.2.4 Financial Capital

Financial Capital denotes the financial resources like savings/debt, gold, gems and jewelry, income, credit, insurance, etc. that people use to achieve their livelihood purpose. It also incorporates flows as well as stocks that can contribute to consumption as well as production. However, it has been adopted to try to capture an important livelihood building block, namely the availability of cash or equivalent that enables people to adopt different livelihood strategies.

Income from the daily wage labor work is often one of the most important assets for the Musahar household Lack of skill and absence of social network hinders them from the opportunity. In their own areas construction work and other wages for the unskilled people. However, income among them varies according to efficiency of human capital.

However, Musahar people are making daily wage most of the time, but their financial capital seems very poor. Most of them found no savings and They usually lend loan from the land lord or local money banker, who charge them high interest rate, that also caused to suffer them from vicious circle of poverty. They don't have any insurance or any social security scheme for maintaining their better livelihood option. Most of the time they expending to maintain hand to mouth problem.

5.9.2.5 Social Capital

Social capital refers to kin networks, group membership, socio-political voice and influence in the society that is mobilized to have access on it for making employment and better livelihood opportunities. It is an ever more used term, but also one which is difficult to define, especially in a commonly agreed manner and even more difficult to identify and access.

In the sustainable livelihoods framework, social capital is intended in the widest sense as social resources (such as networks, memberships of formal groups, trust and reciprocity, etc) up on which people look in search of their livelihood objective. Of all

the five livelihood building blocks, social capital is the most intimately connected to transforming structure of these structures and processes.⁶⁶

In fact, it can be useful to think of social capital as a product of these structures and processes, though this over-simplifies the relationship. Structures and processes might themselves be products of social capital; the relationship goes two ways and can be self-reinforcing. For example: when people are already linked through common norms and sanctions they may be more likely to form new organizations to pursue their interests; and strong civil society groups help people to shape policies and ensure that their interests are reflected in legislation. Both inter and intra household relation is considered vital aspect of social capital in rural environment. The structure, composition and cohesion of the households are related with intra household characteristic, which determines its ability to mobilize labor, and for sharing both expenditure reducing and income generating strategies and are considered one of the important asset in the SL framework.⁶⁷

Community level relation seems traditional institution from the beginning in Mushar community and newly developed institutions like saving-credit group, Dalit network, Dalit cooperative are presented here as social capital of Musahar in the study area. It has been helping them to raise their issues, problems and collective voice to public institutions.

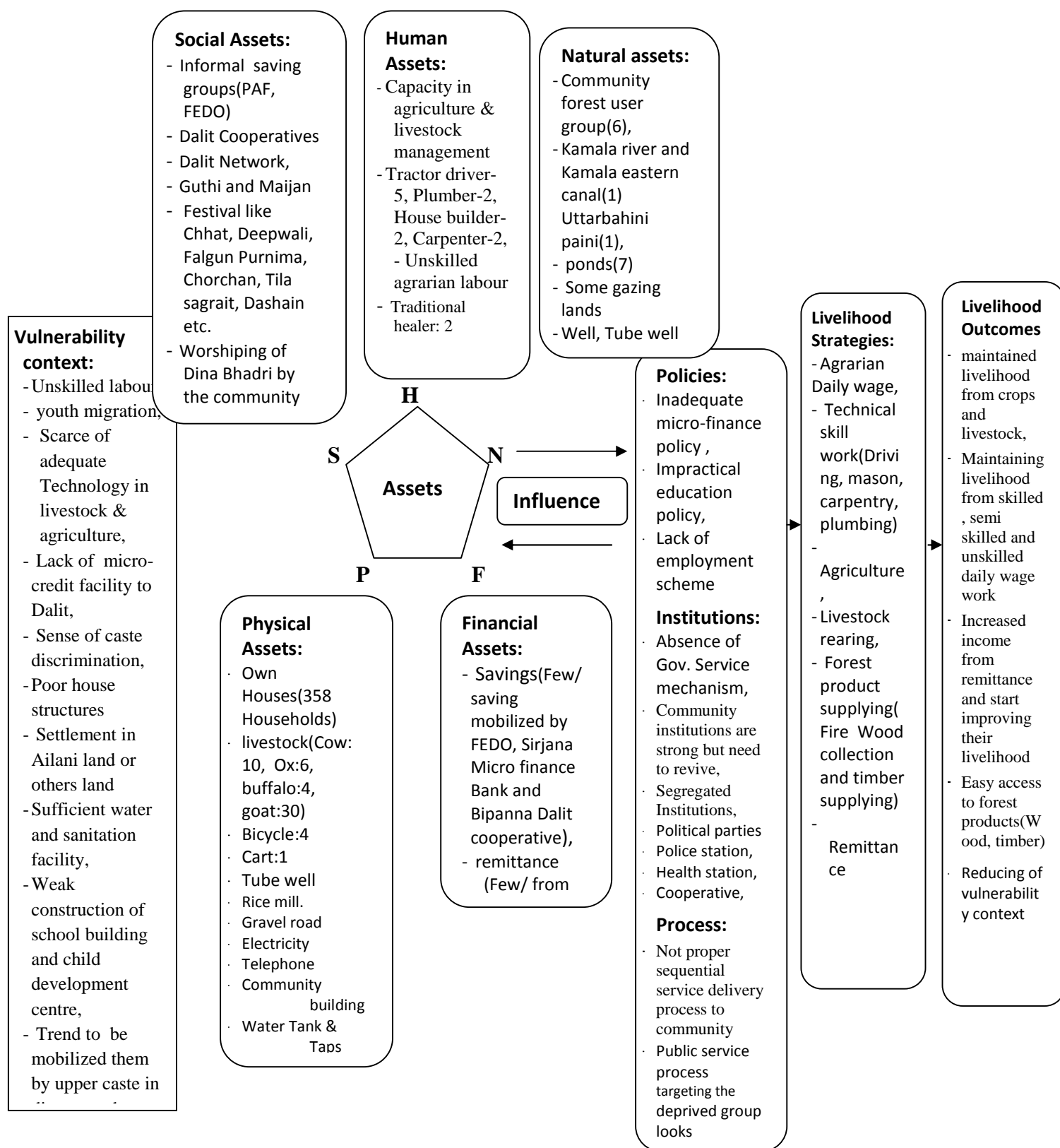
The result of modernization and urbanization looks increasing in the study area. Most of the family are tempting to be nuclear and breaking the social rule and losing patience and harmony as well. These activities caused to the house hold and society towards heterogeneous leading communal violence and social fragmentation. These dynamics ultimately caused the loosening of social ties; competition for access to scarce resources and the widening gap between rich and poor. As result, it start making dispute and battle within the Mushar community in the study area sometime.

⁶⁶ Rai, Raj Kumar, A livelihood strategy of Badi community, A case study of Narayan Municipality of Dailekh, 2012

⁶⁷ Rai, Raj Kumar, A livelihood strategy of Badi community, A case study of Narayan Municipality of Dailekh, 2012

5.3.3 Sustainable livelihood framework of the Musahar community in B.M. VDC

Figure 3



Note: S= Social, H=Human, N=Natural, F=Financial, P=Physical

5.3.4 Issues and constraints of Musahar community

As Musahar is backward class of the society, they found economically, educationally and socially deprived. There are several issues and constraints that bound them to be poor. The following issues and constraints are noted during the field study to enhancing the livelihood of Musahar community:

- a. Politically excluded from the state (in terms of various opportunity with regard to participation, accession and responsibility);
- b. Social and caste discrimination rooted in the society from the beginning and accordingly such norms and public code established by Nepal Government;
- c. Exploited by the landlord (with regard to the agriculture wage and other benefits);
- d. Isolated from the school, due to the poverty(Their child is not treated well by high class teacher);
- e. Lack of awareness on education and skill, although the GON has declared the reservation policy in the education and skill for Dalit, they found ignored it ;
- f. Less intention to get formal education and skill by the Musahar community themselves;
- g. Unawareness of saving culture(Carelessness to save money, grain for future);
- h. Less aware to rear livestock;
- i. Unintended habit and culture to conduct business activities;
- j. Unaware on the importance of retaining their own land and less interested to buy land;
- k. Inadequate awareness and capacity to adapt the changing context;
- l. Evil habits got by themselves such as drinking alcohol, tobacco, Gaja and gambling etc.
- m. Adaption of Dowry system and some other socio-cultural system that bound them to expense beyond their economic capacity.

Chapter- VI

Summary, Conclusion and recommendation

6.1 Summary

The main aim of the study is to analyze social and economic status of Musahar community along with explore the way ahead to enhance their livelihood of Badaharamal VDC of Siraha district. In order to meet the above objective it has been selected more than 10 percent household(38 HH) out of 358 Musahar Household in the VDC. This study is conducted by the help of primary and secondary data. Due to lack of enough secondary data the researcher has attempted to collect primary data from the field.

Musahars of Badaharamal VDC are settled first looks migrants from various neighboring district before 3-4 generation. So far as their history in Nepal is concerned, it is regarded that they were migrated in Nepal from Bihar, Magadh and Uttar Pradesh during the time when there were intensive forest placed in Terai area and Government of Nepal took the policy to open settlement to the general citizen in Terai area. During the time as strong physical health who can fight with Malaria, Musahar were encouraged to work in that place to make deforestation campaign and support for making settlement area. Later they were also provided some land and shelter to settle in the Terai land and started to stay here with family.

Earlier, they used to be very famous for digging and earth cutting work for making good agriculture production. They also fond of catching mouse form the farm and love to eat meat of the mouse. Due to their fond and tend to eat mouse, they are called Musahar. As other Hindu Terai caste they also celebrate Depawali, Chath, Tila Sagarait(Maghee), Falgu Purnima(Faguwa), Jursital, Chourchan and Dashain. They also celebrate the marriage ceremony as per their financial capacity and grant some dowry to son- in- law by expecting their daughter will be happy in new family. Their birth and death ritual is also similar to Maithili casted of Terai. They make chhathiyar where they created the name of their child by the help of their own Guru Brahman. They also do 'Nakesh' during the ninth day of birthing child and they make sacred the mother and child in 13th day. During the death rituals, some make grave dead body and some burn the dead body depends on their convenience and culture. They get sacred in 13 days from their death of the family member. They speak Maithili language as their mother tongue however, they are found familiar to Nepali and Hindi language as well as their medium language in the study area.

In these days, almost (more than 90 percent) Musahar are landless, beside their tiny house land which usually covered nearly 2 Dhur to 10 Dhur. Mostly, there settlement are placed in Ailani(unregistered) or other land, owned by landlord or so called higher cast. Musahar community existed in all 9 wards in Badaharamal VDC. As per population 2001, their position remained second(1264/ 9.53%) out of 13266 total population. During the recent field study it has found that their projected population is

2212 out of 16482 total population. Probably, this time their population can be highest due to their big family size is (6.18) where as average family size identified by CBS in 2011 for this VDC is 4.93. The highest Musahar population found in ward no. 9(116 HH) and lowest recorded in ward no.3(3 HH).

The livelihood strategy of Musahar is mainly agrarian labour from the beginning. They have been working in the landlords farm as a daily wage basis. They earn 200-300 per day based on the nature of job. Man who involve in earth cutting or digging duty would get up to 300 where the women get 200-250 per day. So far is taking of grain as a wage is concerned, it places 8 KG paddy per day for labour work. They work normally 8-10 hours a day. Very few Musahar house hold found maintaining their livelihood by agriculture yield and rearing livestock. Beside this source, they are found maintaining their livelihood from forest product collection and selling work as well. Likewise, they also looked involved in off-farm activities like house construction, masonry, plumbing, driving, carpentry, rope weaving, basket making, etc. They are found going India to earn money to maintain their livelihood. Similarly, now a days, they also seems attracted by remittance from Middle east and other abroad by taking high interest loan from local money lender. They are hardly saving few money after repay the loan to the money lender with high interest.

Conversely, Musahar are dominated from the class oriented religious Hindu culture as well. They are treated as untouchable and excluded by so called higher Brhaman, Chhetri and Baishya class. Therefore, their settlement seemed isolated from higher caste community and known as a Musahari by identifying their caste and poverty. The structure of their house is mud thatched. They are made from cheap and poor quality raw materials such as bamboo, fodder, low-quality timber, etc. Their size of housing is nearly 12 to 15 square feet where there is household arrangements are managed any way. Rooms are from 1 to two depends on the size of house. Usually, they are settling in Ailani land which they do have no 'Lalpurja' of their housing landing. Their housing pattern are closed to each other by maintaining single yard, and common sitting room where senior citizens are staying there and they welcome their relatives over there.

However, the state has been committing to address their issues and problem of schooling, permanent settlement, housing, employment, drinking water, etc. but remains inadequate and almost unsolved till this date. Most of the Musahar child are remained playing in the street near their shelter rather going school. Hardly 2-3 percent students found enrolled in public school and the status of their enrollment in secondary and higher secondary seems rare. They do not have access in private school due to their poverty.

In this way, landlessness, lack of proper education and awareness, social-political exclusion, irregular wage work, unskilled human resource, insufficient wage rate, lack of saving, lazy attitude along with habit of alcohol, tobacco are the major issues of the Musahar community in study area. The state need to resolve their issues and problem to bring them in mainstream of development.

6.2 Conclusion:

The Musahar are economically deprived, socially excluded and politically exploited voiceless community. As they are landless class, their status of livelihood seems very pathetic. Their livelihood strategy in the study area looks in transition and challenging in these days. Since the major agriculture work like earth digging, mud cutting, ploughing, harvesting task has been terminated and start doing the tasks by machine with appropriate or modern and technology. It has enforced the community to terminate their traditional profession and bound to think alternate way of living. As result of the situation, some youth Musahar have adapted them by terminating their traditional occupation. They looked working in house construction, driving, driving assistant, masonry, plumbing, carpentry and going abroad for searching better fate. But most of the Musahar has not been adopting changing pace of life and their livelihood seems more vulnerable than ever, because they are really weak in pentagon (Human, Physical, Natural, Social and Financial) assets.

However, public policies, public-private-social institutions and processes are in place, these are not remained enabling to this marginal class to enhance their livelihood strategy. Status of education looks really very pathetic along with awareness part which could be tended to disable their human capability along with could hinder other opportunities. Conversely, they are not tend to be technically sound in off-farm activities that could pose additional challenge them and could invite Socks and vulnerability onward.

Although, some initiation are commissioned to enhance the livelihood of the special marginalized community by the state, I/NGO, Project and civil society, but remained just in propaganda. The programme has not been success due to inadequate, insufficient and just trial based support to them. These dynamics tend to discourage the Mushar youth and they are starting to vomit their severe dissatisfaction and started to raise their voice with state and concerned programme implementer. So, the result of investment to this class has become insufficient and almost being worthless.

6.3 Recommendation

As described above, the Musahar are poor and landless community but have full of potentiality. Since they are genetically strong and morally honest, their human assets are minutely assessed and properly utilized in the construction of new Nepal onward. Unless they are made economically sound and socially sensitized, impossible to bring them in to main stream of development. Therefore need to be taken the following entry points as my strong recommendation:

- a) Since there is huge population of Musahar in the studied VDC and district as well, a collective basket fund should be created in local body (DDC, VDC and Municipality) by inviting the fund from different government and non-government development organization to enhancing the livelihood of this marginal class. The

Local Autonomy Governance Act, 2055(BS) and Guideline 2056(BS) should be more functionalized to implement this strategy.

- b) A practical five year master plan should be designed by inviting and incorporating donor, livelihood expert, development line agencies and target group representatives to uplift the livelihood of this marginal class by focusing their entrepreneurship development and income generation activities.
- c) A sequential entrepreneurship package support programme for the special marginalized community could be designed by following Micro-Enterprise Development(MED) Model that has been tested and applied by UNDP-GON. The steps of the sequential package service are advised as follows:
 - i. The Musahar communities (by focusing women and youth) should be sensitized in social mobilization activities such as group formation, group meeting conduction, monthly saving mobilization. Some sorts of fund need to be supported to functionalize and mobilize the group.
 - ii. The sensitized group from Musahar community should be involved in week long Micro-Entrepreneurship Training such as Start and Improve your Business(SIYB) or Micro-Enterprise Creation and Development(MECD) to encourage them to start business and proper business selection.
 - iii. The business sensitized group should be trained in technical skill just after entrepreneurship training based on their business plan and demand.
 - iv. The potential entrepreneurs group should be facilitated to link them with public-private MFIs that help them to borrow loan from the MFIs. Likewise, existing MFIs policy should be revised and should be friendly for micro and small entrepreneurs.
 - v. The potential entrepreneurs group from marginal community should be supported for making enterprise shed along with technology that help to operate the group enterprise in nominal cost sharing basis(20 percent from community and 80 percent from development organization) as a common facility centre(CFC). In this common facility centre, the group of the community sit and work together for producing the goods and services. A CFC operating guideline should be developed to operate and functionalize CFC along with distribution of share to the concerned group of the community.
 - vi. After producing the production, the Micro-Entrepreneurs(MERs) should be supported to link with local, regional and national market where necessary.
 - vii. A through group monitoring and business or technical counseling activity should be carry on during their transaction up to 2 years. The group should be sensitized in environment conservation and cleaner production.
 - viii. The CFC MERs group should be supported to upgrade in the Cooperative and they should be capacitated to manage cooperative as well.
 - ix. The group should be supported to keep well transaction record of their business such as procurement of materials, machines; sales; profit; credit; cash; stock, debtors etc.
 - x. The CFC group should be facilitated to register their own brand for the product.

- d) The GON should make proper policy for incorporating marginal class to access on foreign employment. Special reservation should be offered for the class by the state.
- e) The group and nearby community should be sensitized on Gender and social inclusion; Family planning along with hygiene and sanitation.
- f) The meaningful presence and active participation from the deprived community is must in VDC planning and decision making process. Therefore, as a represents from the huge populated community the Musahar representative should be incorporated in every steps of VDC development.
- g) A special reservation policy should be made and applied to employ/educate/skill the potential individual from this marginal community.
- h) GON should give emphasis on the additional research for the social, cultural and economic aspect of the Musahar community.

Thanks.

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**Annex - I
Questionnaires**

Survey Questionnaire on Livelihood Study of Musahar community

Name of the respondents

Age:

Occupation:

1. How many members are there in your family?

Age	Male	Female	Total
0-14			
15-29			
30-59			
60+ above			
Total			

2. Can you or any member of your family read or write?

Yes () No ()

a. If yes, in what level?

Education	Male	Female	Total
Illiterate			
Literate			
Primary Level			
Secondary Level			

b. If not, what are the causes to be illiterate?

- I. Lack of money
- II. Due to the whole social uneducated status and unwillingness of study
- III. Force of kin and family members to earn money rather the study
- IV. Educational policy of government

c. Do you have any skill in your family to earn money?

Yes () No ()

d. If yes, which of the following to you know?

- I. Merchant, II. Pottering, III. Carpenter,
- IV. Agriculture, V. Other

e. Does Government, NGOs, market, community help by any kinds of training, orientation program to increase in skill or Entrepreneurship development?

Yes () No ()

f. If yes, what program do they have?

- I.
- II.
- III.

3. What kind of physical assets do you have to maintain your family livelihood?

- I. Land, II. Livestock, III. Labor force, IV. Other

a. What shorts of land belongs to you if you have land property?

- I. Own, II. Adhiya land, III. Both of above, IV. No land

b. How much land do you have?

Land	Ownership status	
	Own	Adhiya
Khet		
Bari		
Sim		

c. If, you have livestock as assets, what types and ownership status of animal?

Livestock	No.
Cattle	
Buffalo	
Goat	
Sheep	
Hen/Duck	
Pig	
Other	
Total	

d. How many members of your family are frequently included in income generation activity?

Male member..... Female member.....

4. Any of your family have gone out of country to earn money ?

- I. Yes II No

If yes, then how much money they are earning and sending for the family.....

5. What are the social assets of your family?

- I. II III IV.

a. How do you link with other casts for maintaining livelihood?

6. Which of the following occupation do you have to maintain you and your family life?

- I. Agriculture, II. Wage/labor, III. Haliya system
IV. Property, V. Service, VI. Others

a. How much agriculture production do you produce?

Types of crops	Quantity in mann	
	From own land	From adhiya land
Paddy		
Maize		
Potato		
Wheat		
Mustard		

Others		
Total		

b. how do you get your daily wages for wage labor?

Types of wage	Rate in wages (daily)		
	Male	Female	Children
Cash (in Rs.)			
Crops (in kg.)			

c. Do you have any members of your family with permanent or temporary job at out side?

Yes () No ()

d. Does your family involve in weaving?

Yes () No ()

If yes, what is your income annually?Rs.

e. Have you operating any self income generating work?

Yes () No ()

If yes, what is that

What is your income annually?Rs.

7. How much time has covered to your family by the grains acquired from different sources?

I. Less than 3 months, II. Equal to 3 months, III. Equal to 6 months

IV. Equal to nine months, V. Equal to year

a. If the food is not sufficient, how do you manage?

I.

II.

III.

8. Are you satisfied with your living standard/ earning sources?

Yes () No ()

a. Have you been able to make saving from your occupation?

Yes () No ()

Annex - II
Check List (Key Informants)

Name of Respondent:

Age:

Sex:

Education:

1. What are the traditional occupations of Musahars' Community in this village?
2. Are these occupation are changing over the year? Give reason.
3. What are the roles of modernization/ urbanization in such change?
4. What are the activities of women in this community?
5. Are there any gender problems?
6. Are there any organizations in your society?
7. If yes, what are they doing?
8. Is there any institutional Change over the years?
9. If yes what are the possible reason for it?
10. What are the problems and challenges of the village on the way of making sustainable livelihood?
11. How can you improve the livelihood of Musahars' community of this village? Give some suggestions.

Annex-3

List of respondent involved in interview, key informant survey and focal group discussion

SN	Name	Address	Age	Sex
1	Mr. Bito Sada	Badaharamal VDC Ward no.1	45	Male
2	Ms. Jitani Devi Sada	Badaharamal VDC Ward no.1	44	Female
3	Mr. Chhabilal Sada	Badaharamal VDC Ward no.1	40	Male
4	Mr. Jugeshwor Sada	Badaharamal VDC Ward no.1	70	Male
5	Ms. Jamuniya Devi Sada	Badaharamal VDC Ward no.1	60	Female
6	Mr. Ramchandra Sadaya	Badaharamal VDC Ward no.1	65	Male
7	Ms. Kari Devi Sada	Badaharamal VDC Ward no.2	35	Female
8	Mr. Ramashish Sada	Badaharamal VDC Ward no.2	50	Male
9	Mr. Mangala Sada	Badaharamal VDC Ward no.2	42	Male
10	Mr. Raghubir Sada	Badaharamal VDC Ward no.3	28	Male
11	Ms. Kisuni Sada	Badaharamal VDC Ward no.3	50	Female
12	Mr. Sive Sada	Badaharamal VDC Ward no.3	30	Male
13	Mr. Lal Kumar Sada	Badaharamal VDC Ward no.3	30	Male
14	Mr. Rameshwor Sada	Badaharamal VDC Ward no.3	26	Male
15	Mr. Ramkrishna Sada	Badaharamal VDC Ward no.3	62	Male
16	Ms. Lalkidevi Sada	Badaharamal VDC Ward no.3	55	Female
17	Mr. Ramkaran Sada	Badaharamal VDC Ward no.4	65	Male
18	Ms. Rebati Sada	Badaharamal VDC Ward no.4	35	Female
19	Mr. Ramphal Sada	Badaharamal VDC Ward no.4	58	Male
20	Ms. Garbhu Sada	Badaharamal VDC Ward no.4	58	Female
21	Mr. Saukhilal Musahar	Badaharamal VDC Ward no.4	46	Male
22	Mr. Bechan Sada	Badaharamal VDC Ward no.4	55	Male
23	Mr. Shyam Kumar Sada	Badaharamal VDC Ward no.4	42	Male
24	Mr. Jogendra Musahar	Badaharamal VDC Ward no.4	51	Male
25	Ms. Bhulli Sada	Badaharamal VDC Ward no.5	60	Female
26	Mr. Ramkumari Sada	Badaharamal VDC Ward no.5	40	Female
27	Mr. Rajkumar Sada	Badaharamal VDC Ward no.5	42	Male
28	Mr. Mune Sada	Badaharamal VDC Ward no.6	30	Male
29	Mr. Bhune Sada	Badaharamal VDC Ward no.6	40	Male
30	Mr. Santalal Sada	Badaharamal VDC Ward no.7	40	Male
31	Ms. Ishair Sada	Badaharamal VDC Ward no.7	35	Female
32	Ms. Marani Devi Sada	Badaharamal VDC Ward no.7	67	Female
33	Mr. Gyan Kumar Sada	Badaharamal VDC Ward no.8	35	Male
34	Mr. Dhaniklal Sada	Badaharamal VDC Ward no.8	35	Male

SN	Name	Address	Age	Sex
35	Mr. Bharoshi Sada	Badaharamal VDC Ward no.8	45	Male
36	Mr. Shreechan Sada	Badaharamal VDC Ward no.8	60	Male
37	Mr. Dasharath Sada	Badaharamal VDC Ward no.8	55	Male
38	Ms. Daho Sada	Badaharamal VDC Ward no.9	50	Female
39	Ms. Devkumari Sada	Badaharamal VDC Ward no.9	65	Female
40	Ms. Rajkumari Sada	Badaharamal VDC Ward no.9	42	Female
41	Mr. Sijendra Sada	Badaharamal VDC Ward no.9	44	Male
42	Ms. Mano Devi Sada	Badaharamal VDC Ward no.9	44	Female
43	Mr. Ghuran Sada	Badaharamal VDC Ward no.9	48	Male
44	Mr. Ramkishor Sada	Badaharamal VDC Ward no.9	35	Male
45	Ms. Santoliya Devi Sada	Badaharamal VDC Ward no.9	42	Female
46	Mr. Rambichha Sada	Badaharamal VDC Ward no.9	41	Male
47	Mr. Kadamlal Kumhar	Badaharamal VDC Ward no.1	42	Male
48	Mr. Nagendra Katuwal	Badaharamal VDC Ward no.3	43	Male

Annex-4

Some Clips of Musahar Community



A house of Musahar in B.M. VDC-4 family in study area

Leader(Maijan) of Musahar with her



A Musahar Women in study area
her house

A Musahar women in front of



Settlement of Musahar in study area

Mushar family in study



Musahar Child playing in Landord's under construction building

Musahar people during interviewing with researcher



A Musahar gentleman
getting remittance

Changing livelihood of Musahar after



A young Musahar couple in study area

Researcher with respondent in