

OCCUPATION AND EDUCATIONAL STATUS OF MUSAHAR

A Case Study of Bardibas Municipality, Mahottari, Nepal

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March, 2017

DECLARATION

I hereby declare that the thesis entitled **Occupation and Educational Status of Musahar : A Case Study of Bardibas Municipality in Mohattari** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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This thesis entitled Occupation and Educational status of Musahar : A Case Study of Bardibas Municipality in Mahottari district has been prepared by Mr. Madan Kumar Rana under my supervision in partial fulfillment of the requirements for Master Degree of Arts in Rural Development. I forward this thesis for its final evaluation and approval.

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APPROVAL SHEET

This thesis entitled Occupation and Educational Status of Musahar: A Case Study of Bardibas Municipality in Mahottari District submitted by Mr.Madan Kumar Rana in partial fulfillment of the requirements for the Master's Degree (M.A) in Rural Development has been approved by the evaluation committee.

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ABSTRACT

Nepal consists with villages where most of the people live in rural area. It is a country of multi-lingual, multi-ethnic and multi religious society. One hundred and twenty six casts/ethnic groups live throughout the country. Among them Musahar is one of the small ethnic group of Nepal. Musahar are those people who have been almost isolated and neglected by the government. Musahar are basically agricultural daily waged labour. They are secluded ethnic groups of Nepal and are inhabitants of terai and inner terai. The settlement of Musahar in Bardibas Municipality in Mahottari is in considerable number with comparison to the other districts. As seen by the study, the Musahar's socio-economic condition in Bardibas has found as illiterate, oppressed and backward. They have adopted different professions like agricultural labor, carpentry, clearer, factory labor and vivid daily waged/labor. From the ancient period they developed their own customs, arts, morals, beliefs and socio-economic institutions.

The general objective of the study is to analyze the occupational and educational condition of Musahar of Bardibas Municipality in Mohattari district. The specific objectives of study are to describe the practices of occupation of Musahar community, to identify the educational status of the Musahar community in Bardibas Municipality and to identify the occupation and education related program. Primary and secondary data were used for the study. Primary data were collected through interview, key informant survey and observation method in the field and secondary data were collected from Municipality office, private agencies, government offices, and various published and unpublished report.

There are 7869 household in the Municipality among them 50 households of Musahar's community were taken as sample for the study. Musahar community is clustered, disadvantaged, backward, marginalized, dogmatic, patriarchal and separated from other caste settlement. Occupation of Musahars includes agricultural labour (28%), daily wages(42%), business(14%), foreign remittance (8%), driver (8%). Average household size of Musahar people is 5.85 higher than national level. No any single household occupies registered land. All most everybody are landless. Literacy rate of Musahar people is 43 percent (male 22.68% and female 19.38) only

and 57% is illiterate. The dropout rate of Musahar student is 34% and 55% Musahar students used to escape from the school. The Musahar people spends 46% on food, 12% on alcohol, 6% on education in average of their income.

Due to the influence of “Phadiyas” and other high casts some significant changes are seen in education, health sector, sanitations, economic activities and way of life style of Musahar community in Bardibas Municipality. Based upon the findings the paper suggests some recommendations to increase occupational and educational condition of Musahar in Bardibas Municipality. It mainly highlights the low literacy rate of Musahar people. So there should be special incentive to the children of this tribe for education. They were not trained in any vocational guidance so proper training for mobilization of internal resources is required.

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ACRONYMS

CBS	Central Bureau of Statistics
CERD	Convention on the Right of Child
CRC	Convention on the Right of Child
EFA	Education For All
Govt	Government
INGO	International Non –Government Organization
MDGs	Million Development Goals
NGO	Non-Government Organization
NDC	National Dalit Commissions
TYP	Three Year Plan

CHAPTER-I

INTRODUCTION

1.1 Background

Nepal is a country of multi-lingual, multi-religious and multi-ethnic society. It is a land of cultural diversity with three ecological regions- Mountain, Hill and the Terai. The population census of Nepal, has identified 126 caste/ethnic groups (CBS, 2012). Among them Musahar is the small ethnic cast of Nepal. In Nepal the total population of Musahar is 234,490 (0.89 percent). Sex composition of Musahar is 118,080 male and 116,410 female. Sex ratio of Musahar people is 101.4 in Nepal (CBS, 2012).

Mahottari district is a part of province number two, is one of the seventy five district of Nepal. The district, with Jaleshwar as its district headquarter, covers an area of 1002 kilometer square and had a population of 627,580 in 2011. Bardibas Municipality is situated in Mahottari district in Janakpur zone which was merged by Gauribas, Maisthan and kisannagar VDC.

Musahars are the indigenous people dwelling found in the Terai belt of Nepal from very beginning as an indigenous group but still marginalized and excluded socio-culturally. They eat rat, speak Maithali, Hindi, Bhojpuri, Nepali, and Abadhi in mid-west and Bengali mix in eastern Terai of Nepal. Some Musahars take Maithali as their native language and do not even know Nepali (Cox, 1994).

Gautam and Thapa in their study (1993) the Musahar had no land registered under their name." their main source of subsistence was working in other land on lease and as hired labors and add to the family income. They are employed on daily wage basis by landowners for various domestic work, as making cow dung cake, planting paddy, millet harvesting crops and threshing and so forth.

The settlement of Musahars in Mahottari district is in considerable number with comparison to the other castes living in Bardibas Municipality are illiterate, suppressed (law) and backward in socio-economic condition. The focus of the study is to analyze the occupation and educational condition of Musahar community of Bardibas Municipality district. In Nepal the government conducts many policies and programs to uplift the Musahar and also special provision in the constitution but there

is not any symbol of the development of the Musahar community in Bardibas Municipality.

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

After nearly two and half centuries of social exclusion and 10 years of conflict in the country, Nepal has an opportunity to redress the past problems that have been created purposely or consciously due to social exclusionary practices. But the socio-economic condition of Musahar is degrading day by day. If this situation will not be improved the existence of Musahar will be at stake. This study is done to find out the factors casualties and other things that are responsible to bring down the educational and economic condition of Musahar of Bardibas Municipality.

1.2 Statement of the Problem

Participation in education is an important dimension to access the development of society. Education develops the human resources which is interpreted as process of increasing the knowledge, skills, and capabilities of all people in the country. Such improvement of human resources help to meet the desired goal in different sectors of development. But social economical, educational and cultural barriers are challenging to get their goal in the development of education. The literacy rate of Musahar community is very lower than other community. The Musahar are landless, backward and untouchables. Among all the indigenous groups, Musahar's the occupational caste groups are also living in Bardibas Municipality following different professions like agricultural labour, factory labour, and others for their own livelihood. Musahars are

mainly dependent on agriculture and daily wages labor and also modernization, infrastructure development, could not changes in their large family size and landlessness. The income from daily wage is insufficient. Their educational status is very poor. Socially, economically they are very poor that they do not have sufficient to eat, clothes to wear, shelter to live in, they do not have basic educational facilities of their families.

In the Musahar community, many people do not send their children to school. There is higher proportion of school going children in the primary level than secondary and higher levels. The dropout rate of student is very high only few student complete their primary education. Similarly, unequal behavior between boy and girl still exists in Musahar community. Maximums girls are engaged in domestics work, so enrollment of school going girls are lower than the boys. Illiterate and poor are the main causes of the backwardness and they could not enable to give education to their children due to the poorness in the musahar community in Bardibas Municipality. Therefore, the following questions are considered under this study:

- What is the educational and occupational condition of Musahar community in Bardibas Municipality?
- How to incorporate the programme regarding the education and occupation of Musahar community development in the study area?
- What strategies could be recommended to develop the occupation and education condition of Musahar community?

1.3 Objectives of the Study

The general objective of this study will be analyzed the occupation and educational condition of Musahars community in Bardibas Municipality in Mahottari district and the specific objectives are

- To identify the practices of occupation of Musahar community.
- To identify the educational status of the Musahar community in Bardibas Municipality.
- To identify the strategies for educational and occupational improvement of Musahar community.

1.4 Significance of the Study

Generally, the study will be focused on status of education, occupation and review of some government's policies and programs for the Musahar community. This study provides the information about educational and occupational practices which helps to designing plan to improvement of education status and income. The study can provide the key information to government, INGOs, NGOs which are involved in the development of Musahar's community for effective planning and bring the change in the policy to uplift the occupation and educational status of Musahars. It will help to understand the entire situation of the Musahar community of selected study area. This study will be helpful for planner in making micro level plans, development plans and programs to improve occupation and education conditions of the Musahar community. It is also hoped that this study will be able to bring forth the Musahar's socio-economic condition, their life style and indigenous skills in order to overcome socio-economic problems of community.

1.5 Limitations of the Study

This study is confined in the study of occupational and educational condition of Musahar community of Bardibas Municipality in Mahottari District.

Due to the limitation of time, this study will covers limited households. So the finding will be only indicative rather than conclusive. Similarly, study analyzes the practices and occupation and education of Musahar community and recommend measures to improve the condition of Musahar of Bardibas Municipality of Mahottari District which may be not useful to the Musahar of other places. The study will be limited in terms of deeper analysis as only a few variables will be selected to be studied from the numerous factors affecting the occupational and educational condition of Musahar community. Further limitation of the study are

- Illiterate respondents may not provide sufficient data.
- Various aspect of Musahar community may be uncovered, due to time and financial constraint.
- The answer can be biased.

CHAPTER II

LITERATURE REVIEW

2.1 Conceptual Review

Musahar migrated seven century ago and settled down permanently in Terai region of Nepal. They claim that they are the descendants of great sage (wise) Valmiki, the author of religious epic The Ramayan. Some Musahars trace their origin to the low caste women Sabari a devotee of God Ram in the great Hindu epic The Ramayan. By virtue of her love devotion to Lord Ram who is regarded as incarnation of Lord Vishnu, she came to occupy an exalted position in the galaxy of great devotees (Verma, 1991).

The middle hills, a densely populated region that alone carries two thirds of Nepal's population, present an even richer spectacle of cultures and people. This area is often considered the cultural heartland of the country. One finds the valley bottoms and the low altitudes of these middle hills inhabited by the smaller ethnic groups such as the Raji, the Majhi, the Bote, the Kumal, the Danuwar, the Darai, etc. (Sharma, 2004).

Bista (1973) has given basic information of various ethnic and castes groups, their general socio-economic condition and occupational status. He describes Musahar as an ethnic community. He writes Musahars are also called *Khataves*. He presents economic status of Musahar and their specialization on ditch-digging, agricultural labor is their main occupation, their economic condition is very poor and they are landless.

National culture remains animated only through preserving and promoting the important archaeological religious and cultural heritages of the nation along with conservation and specialization of culture, language, arts and costumes. In order to make it a reality, every community and society of all regions, including indigenous national culture policy should incorporate true aspect of social inclusion with a great importance. Similarly programs of protection and promotion of culture need to be expended and continued for re-construction, re-establishment and research and development of historically, archaeologically, religiously and culturally important all

physical and non-physical cultured heritages, sites and structures. For greater extension and broader development, participation and cooperation with local bodies local organized along with other local organized societies and organizations will strongly considered necessary (NPC, 2010).

To the Hindus the State boundaries are deemed to be sacred within which the rulers of the dharma (the Hindu concept of righteousness and its ultimate moral order). Thus, protection of dharma became the ruler's most sacred duty. The Code has accorded place to all Nepal's ethnic groups under the name of the *Matawalis*. There are two groups of *Matawalis* recognized, those belonging to the unenslaveable (namāsine) class, who have been given an upper ranking, and those belonging to the enslaveable (māsine) class, who get a lower ranking. In the former were counted the more prominent groups such as the Magars, the Gurungs, the Newars, the Rais, and the Limbus. All of them represented the more advanced groups of agriculturist possessing distinct cultures and languages of their own as compared to the other more economically backward groups of Nepal. The slaveable category of the *Matawalis* has been enumerated as follows: Bhotiya, Chepang, Majhi, Danuwar, Hayu, Darai, Kumal, Pahari (Code 86:4, p. 367) and Meche (Code 89:49, p. 392) (Sharma, 2004, P.134).

Gautam and Thapamagar (1994) present conceptual idea about tribal ethnography of Nepal. They have studied various tribal ethnic/caste group of Nepal and found Musahar as one of them. They present brief introduction of Musahar, their origin and cultural practices. According to them, Musahar community is found in Jhapa, Morang, Sunsari, Sapatari, Udayapur, Siraha, Dhanusha, Mahotari, Saralahi, Rautahat, Bara, Parsa, Chitwan, NawalParasi and Rupandehi district of Nepal. Rats have been their delicacy in the past and the present. *Musa* means rat and *Ahar* means food in Nepali. So those who ate rats generally known as Musahars or rat eaters. Rats have been Musahars delicacy in the past and the present. So those who ate rats generally known as Musahars or rat eaters. The custom of rat eating which is still in practice was handed over from generation to generation. They conclude, most of the Musahars are landless and they live by working as Hali (a person who does ploughing on other's land).

Professor Bista (1985) described as the phenomenon of unity in diversity, but in the name of unity in diversity, several minorities caste dominated by others ; on short of socio economic condition of one group of people is conditional by the another sort of socio economic condition of other group of people. Musahar are the severely marginalized and subjected minority, from terai, by the main stream elite class of Nepal. Musahars are In very low standard of living. Food crisis, famine and starvation are frequent event on the cycle life of Musahar.

Although caste based Discrimination became illegal in 1963, it continues to define interactions between social groups. Person's status in Nepal is determined largely by her or his birthplace, sex, age, and caste/ethnicity, apart from education and income. Differences in these features, together with deep-seated socio-economic and cultural discrimination, have given rise to disparate human development outcomes across different geographical areas, along with differing caste and ethnic groups. Nonetheless, all Nepalese are citizens, each entitled by law to the rights set out in the country's constitution and the United Nations covenants on human rights (UNDP, 2009).

Caplan(1972) makes a study on relation between priests and cobblers (Brahmin and Sarki). He has expressed realities of interrelationship between priests and cobblers that existed in a Hindu society of western Nepal. More even, Caplan highlights how the pattern of social life change due to conflict them.

Caplan pictures the historical context of land holding pattern of Limbu and change in it form conflict perspective along with the changed government land reform policy. He also includes other socio cultural changes occurring in them especially the acceptance of Hindu norms and values through hindulization process.

Hitchcock (1977) studies that the Magar of Banyan hill has found that population growth rate of this community was higher than the agriculture production to feed them because the land was limited and fertile.

2.2 Review of Previous Studies

Musahar faces extreme rage of social exclusion which results poor socio- economic outcome. Specifically, Musahars have limited access to livelihood assets; they own

small land size and limited livestock and there is high illiteracy and low health status among Musahar (Yadav, 2008).

Pokharel (1997) presents a brief picture of Nepalese religious, cultural and social system. She notes religious practice of Musahar, mention the God and Goddess whom they worship, technique of celebrating various religious festivals. Moreover, she has praised the effort of the Musahar community to continue their religious culture though they are very poor economic status. Dahal (1996) has made a study on Musahar community of Dangihat and Bahuni VDC of Morang District. He has concentrated on socio-cultural aspect. He has identified the Musahar community within the Hindu Varna and placed in the *Sudra Varna*. He has pointed out that they are poor by economy but rich by culture.

Pokhrel's (1997) study is the ethnographic study that covers the ritual feast, festival, life cycle genealogy family, marriage, kinship, political, religious socio economic condition of Musahar very short briefly. Pokhrel has explored several cultural practices and their backwardness and its impact on their social life. Leadership and reward motivation and other factors that shape the social life.

To identify the excluded caste and ethnic groups that need the government support most, the National Planning Commission developed an inclusion index in 2008. This index consists of three sub-indices: poverty or economic exclusion; human capability; and political participation, and each of these combine several indicators. The computation of the inclusion index has been carried out for 80 caste and ethnic groups using the small area estimation method. However, it has not been done by gender for all the castes and ethnic groups because of the small sample size of national household surveys and the practice of collecting income data at the household rather than individual level. According to the computed values of social inclusion index, the most excluded group is the Musahar with the lowest value. When all the 80 groups are combined into 11 caste and ethnic groups, as this Nepal Human Development Report does, the most excluded group is *Madheshi Dalit*, followed by Hill Dalits, Muslims and then Tarai and Hill *Janajatis*, respectively. The value of the inclusion index ranges from 19 percent among *Madheshi Dalits* to as high as 94 percent among the Newars, reflecting high discrimination between caste and ethnic groups. By gender, significant differences appear in the level of the exclusion, with higher gender

differences among Dalits, followed by Muslims and Terai *Janajatis*. This implies that excluded caste and ethnic groups have higher gender differentials as well, indicating a greater degree of discrimination against women (Bennett and Parajuli, 2008).

More detail and precise study on Musahar Community have been done by Chhetri and Dahal (2051). They have studied Musahar people from different angles. They found Musahar community were migrated from Bihar of north India and settled in the eastern Terai in Saptari. They identified the community as untouchable caste of *Sudra Varna*. Their birth to death rituals is similar to the other caste of Hindu but the technique of celebration is different. They have made a brief study on economic condition of Musahar. According to them, most of the Musahars are uneducated, landless and very poor. In the same manner, Tamang (1994) indicates the existence of ethnic problem in Nepal. He finds higher caste people are domination over other lower castes of Nepal. He presents Musahar as one of the dominated community settled in eastern Terai who were migrated from India.

Shrestha and Singh (1987) have presented the Musahar as illiterate, hardworking simple and peace living. Though, they are farmers by occupation they don't have land of their own and therefore they work in the fields of landlord and manage hand-to-mouth for existence. Their ways of living is still primitive. Researchers further argue that the Musahar have monogamy, joint family system.

Barali (1983) presents the autobiography of some freedom fighters against untouchability existing among the caste groups of Nepal. He also states that Bishwokarma and other untouchables are mostly inhabited in western Nepal; where they have been dominated by the high caste people especially Brahmin/Pandits. Therefore to get out of the domination, they have started untouchable movement of struggle at first from Mulpani VDC of Baglung district.

Caste-based discrimination became an organizing principle of the national code of 1854, the Muluki Ain, for consolidating Nepal's diverse people into a nation state. The code defined caste in terms of ritual "purity" and "pollution." Brahmans and Dalits occupied the top and bottom ranks of this hierarchy respectively, while the ethnic groups now known as *Adivasi/Janajatis* occupied the middle ground—with, however, numerous distinctions among them as well. This nationwide system governed all aspects of social life, including marriage and food exchange. It also gave

rise to a caste-gear'd body of law in which the punishment of what was considered criminal behavior derived from an individual's caste rather than the act with which he or she was charged. Although caste-based discrimination became illegal in 1963, it continues to define interactions between social groups. It therefore spills over, too, into the ways in which the descendants of the so-called low-caste groups experience barriers to participation in Nepal's political system and thus access to government opportunities, resources, and services. Of all the caste and ethnic groups, Dalits have fared worse because they still hold the lowest position in the caste hierarchy. They receive much the same treatment from indigenous groups as from the other Hindu castes. The belief that Dalits are "polluted" not only segregates them from members of other castes, but also prohibits them from touching non-Dalits and their possessions. Additionally, Dalits are denied entry into public places, such as temples and restaurants. A survey conducted in 2002 listed a total of 205 existing practices of caste-based discrimination.¹³ Such practices and their implication have undermined the health and education of Dalits, together with their interactions with members of other groups and their scope of activities in a broad range of social sectors. To take only one example, Dalit children do not eat their midday meals with other children in some remote schools. Happily, with the general rise of Nepali literacy and the awareness that the media has played a large role in creating, especially since 1990, these kinds of discrimination have begun decreasing, especially in urban areas and their vicinity. However, in the remote rural areas, especially those of the Mid- and Far-Western regions, as well as parts of the Terai, these customary cruelties still exist. They also deprive the country of talent it needs for development (UNDP, 2009).

The Muluki Ain(1963) has eliminated the caste based discrimination. It states that the caste discrimination is a social crime. But still, the rural areas and villages are not completely aware and this type of discrimination disturb for socio economic development of that area.

Musahar community is facing manifold problems. Poverty, caste discrimination, exclusion in every sector of life are main. Caste discrimination upon them is not only vertical but also horizontal. Caste discrimination by so-called upper class which is vertically and they are also discriminated by the so-called upper caste within dalit community horizontally. Due to including these problems literacy rate of Musahar

community is poor. Low educational status is prevalent. (Action Aid et. al. 2002 and CBS 2001).

The overall literacy rate of Nepal is 54% as of the census of 2001. However, Dalit's literacy is 33% which is lower than the national literacy rate. Moreover, there is significantly difference in the literacy rates between Tarai and Hill area Dalits. The literacy rates for Hill areas Dalits is 38.8 % whereas Tarai Dalits has only 21 % in literacy. Again, Mushar, one of the Tarai Dalit groups has the mere literacy rate of seven percentages. (CBS 2001)

Sharma (1977) makes analytical study of old legal code and has highlighted caste history and caste hierarchic system of Nepal. He notes about social mobility among various caste/ethnic groups of Nepal.

Bista (1967) focus his attention on a majority of different ethnic groups but did not give a space for the Musahr. Bista includes course of describing about different caste In Terai along with describing about different caste groups of terai in his book. According to Bista the traditional occupation, Mallaha's job is to do fishing, Koiri grows vegetables and sell them, Lohar makes iron tools for agriculture, Chamars do leather works, and Musahar do agriculture labour basically as wage labour.

For the first time in Nepal, the legal Code of 1963 ended caste discrimination as a legal basis for applying the law to Nepalese. In other words, all people have been made theoretically equal before the law irrespective of their caste, creed, sex and tribe. But, at the same time, ethnic and caste identity has not even now been terminated in the code altogether. Traditional practices can be pursued and being pursued within the family of castes and ethnic groups as well. Even so, Nepali society does not look upon these ethnic groups as being too socially apart from the predominant Hindu groups, and the anthropologists' eagerness to use their own social classification system (i.e. Hindu-non-Hindu) in Nepal does not always meet with favor in official quarters (Sharma, 2004).

Bhabani Pokharel in his study '*An Ethnographic Study of the Musahar of Kharji Kovara of Morang District*' (1997) focused on the ethnography of the Musahar community. The study said that Musahar are backwarded people. They all live in lower standard way of life. They have been neglected in all aspects pf social life.

Economically they are also poor. They can be called backward and under developed people who have less chance in every aspect of social life.

Nepal National Dalit Social Welfare Organization (NNDSWO) has done an *'Ethnographic Study of Terai Dalits in Nepal'* (2006). The study is focused on the Terai Dalits with emphasis on their ethnography. The study also includes the ethnography of Musahar community. It shows that adult literacy rate of Musahar community is the lowest (6.9 percent) among all groups in Nepal. The dropout rate among the children belonging to this community is very high and is more so among the girls. But the study doesn't focus on the causes of the low educational participation.

Nepal National Dalit Social Welfare Organization has done a *'Demographic and Socio-economic Survey of Dalits'* (2006) in selected six districts which covers all development regions of the country. The survey report focused on the demographic and socio-economic status. The report shows that more than 72 percent of the Dalits are illiterate in Saptari. Finding of the report indicates that adverse economic condition is the main cause of the not attending school.

A book written by Madhusudhan Pandeya entitled *'Nepalka Dalitharu (Dalits of Nepal)'* (2062 B.S.) has explained about their ethnography of Musahar which simply includes introduction, occupation, population, surnames, tradition, culture, educational status. He further writes that Musahar community has the perception that to study is the main function of the elite group who has well economic condition. Due to such perception to education, most of Musahar are still illiterate as well as representation in the state machinery is almost nil and they are limited to the peon, guard, sweeper etc. level. He has revealed that landlessness, unemployment, low income, etc. are the main cause of poverty among the Musahars.

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

National Dalit Confederation-Nepal (2007) has published a research report on '*Terai Dalit Women*'. The study focused on the Terai Dalit women's issues related to citizenship, political participation and good governance.

Bidya Nath Koirala has completed his Ph.D. in the subject '*Schooling and the Dalits of Nepal: A Case Study of Bungkot Dalit Community*'. His study shows that the caste system as the major structural problem in Nepali society, not the economy or the political system or even the educational system. Besides, the research concluded that a lot of intellectual work related to Hindu teachings about caste and the cosmogenic relations of the world are one to the main ways to address this problem, as well as some specific change in schooling.

Ghurye G.S. (1969) in his book "Caste and Race in India" claimed that the Musahars ancestral tradition suggest that they are the descendents of great Sage Balmiki, the author of religious epic Ramayan.

H. Gurung (1999) has also provided short description about Musahar people. He has written that the Musahars are Caucasoid people of the lean frame and the dark complexion. He also introduced Musahar as mice – meat searcher.

L.M. Sharma (1999) has conducted his study on fertility amongst Musahar women in Siraha. The main objectives of the search were to identify the factors affecting fertility in Musahar community. He has conducted research applying purposive sampling method from 100 households representing from Musahar ethnic group. He has concluded that educated Musahar women have less number of children in compared to illiterate women. Similarly, the fertility of women is decreasing with increment in gross household income. Prevalence of son preference plays major role of decision-making power of women in reducing fertility.

M. Pokhrel (1998) has studied about Musahar of Paklihawa VDC of Nawalparasi District. She has concluded that the Musahar have a patriarchal family structure. They were very much backward in education and deprived of the benefit of the modern development.

P.K. Gurung (2003) has studied about the social economic condition of Musahars of Amudha VDC of Sunsari. He has concluded that Musahar people of studied community have poor economic condition due to the lack of education, awareness, skill, will power, lack of feeling of competition and lack of saving habit.

K. Ojha (2002) has studied about the socio-economic condition of Musahar in Dulari VDC of Morang. He has concluded that the Musahars of this study area live in a terrible plight both socially and economically. They are also victimized by economic, racial and social discrimination.

L. Vaiva (2005) has given the description about the social, economic and cultural situation of the Musahar of Amudaha VDC of Sunsari. The Musahar of this VDC are totally landless and they are compelled to settle at the land given by their Malik (landlord) such land is called Girat. Vaiva has also presented some causes of poverty of the Musahar of this VDC. He has concluded that landlessness, low level of income, illiteracy, caste system, and population growth are the major causes of poverty of the Musahar of this VDC.

J. Adhikari (2008) has given articles in his book „ Changing Livelihoods“ and has presented various issues related with the livelihood of various rural and urban community of Nepal. Adhikari has only presented the livelihood situation of the western community of Nepal regarding livelihood but also drawn a sketch of livelihood pattern of occupational caste group like Musahar. He has concluded that most of the occupation caste groups like Musahar are deprived with the facilities of going Gulf countries. Even they had gone there; they are mainly engaged in labor activities and earned particularly

B. Pokharel (1997) has studied about the ethnography of the Musahars of Khaji Kobhara, Morang with the objectives to draw a socio cultural economic profile of the Musahars of the study area applying descriptive research design. He has taken data from 50 households and interviewed 80 respondents out of 450. He has concluded that the Musahars of Khaji Kobhara are changing their occupation and are engaged in official work and industrial labour.

Caste-based discrimination became an organizing principle of the national code of 1854, the Muluki Ain, for consolidating Nepal's diverse peoples into a nation state. The code defined caste in terms of ritual "purity" and "pollution". Brahmans and Dalits occupied the top and bottom ranks of this hierarchy respectively, while the ethnic groups now known as *Adivasi/Janajatis* occupied the middle ground—with, however, numerous distinctions among them as well (UNDP, 2009).

The old Muluki Ain of 1854, promulgated by Jung Bahadur, specified and categorized the schedule of social offences punishable by law. Punishment for an offence was

determined by taking into account the caste of the offender and that of the victim. The new Muluki Ain, promulgated in 1963 by King Mahendra, while it did not do away with the idea of caste altogether, did make discrimination on the basis caste illegal in the courts, in education, and in employment (Sharma, 2004).

The legal Code of 1854 has devoted a major part of it to enunciate social relations involving various castes, the infringement of which becomes a state offence. Although the Code underwent many revisions in its subsequent editions, these relations remained more or less unchanged until 1963, after which a new law was promulgated (the Muluki Ain of 1963).

Y.yarr showed ethnic inequality existed in educational arraignment between European-American sand Asian-African people. He states their poorer academic performance and higher dropout rates because they play in the development of effective learning. their deficiencies are attributed mainly to the socio economic backward of oriential families and their traditional cultural heritage, similarly institution discrimination are also cited as a cause of inequality because schools are social institution committed to universalistics standard of performance.

A World Bank Study, prepared by lockhud and Janison on primary and lower secondary school participation in the terai region of Nepal indicates that presents from higher socioeconomic backgrounds and with some education tend send their children to school more often then those with low socio economic status. The study indicates that children's school participation was determined by the household wealth, the schooling attained by household heads and the caste of the household many poor parents are unable to send their children to school where as educate and wealthy parents perceive education as a means of securing, better jobs in the Government.

"Nepal Human Rights year book manual 2007" Reports that civil and political rights of Nepalies peoples. The ICCPR establishes and international minimum standard of conduct for all states parties to it insuring the rights to self determines legal redness, equality liberty, freedom of movement, fair public and speedy trial off criminal charges, privacy freedom of expression of thought conscience and religion, peaceful assembly, freedom of association (including trade union rights and political parties) family and participation in public affairs ; but forbidding torture, cruel, inhuman or

degrading treatment or punishment slavery, arbitrary arrest, double jeopardy and imprisonment for debt.

Ethnographic have been setting gradually changed only with the place of modernization rapid population growth and the acute deforestation. The Musahar began to move from their original places to the new ones in the research of better facilities (singh1995).

DB Bishowkarma has presented that the rules of late king Surendra Bir Bikram Shah in 1910 B.S, on the leadership of Jang Bahadur Rana in 'Naya Mulki Ain' they had given the legal implementation of apartheid and discrimination on the Dalit community. According to the ministry of local Development and Dalit in Nepal. Dalit Commission categorize that there are 14 sub caste within Musahar groups. The total literacy rate of Musahar is 4.85% in primary level, there is 1.4% in lower secondary level, 0.4% in secondary level and 33.3% Musahar are landless (DB Bishowkarma "Nepal ma Dalit manav Adhikarko Awastha 20004 ra kanu I bewastha, JUP Nepal).

"A branch of Anthropology that deals historically with the origin and affiliation of races and cultures anthropology specific ; a branch of ethnology dealing with description of culture rather than comparison and analysis." (Webster's third new international Dictionary vol.1 1966).

Many anthropologists and social scientists have carried out research on musahars and made many conclusion.Musahar are mainly inhabit of eastern Terai of Nepal. They are basically hard working agricultural labor who are landless in real.

(Kumar,1997) the musahars are indeginious cast of the eastern Terai mainly survive in Jhapa, Morang, Sunsari, Saptari, Mahottari, and Dhanusa district. They their own culture and traditions. Musahars are basically came from India. They are brought in Nepal reach landlords for their farm work. From starting time they are worked as a daily wages based farm worker. They have their own tradition that if they found work in land they should be happy because they aspect they found grains in land and mouse or mice because they eat it. From ancient time they are known as mouse eater, so they are called Musahar. They have their own cultures that they can pray village god as "Brahmsthan" which is the good of the life and death and other occasion as they

worship the "Ranidevi" as like the Dashain, but now a days their cultural and traditional practices are gradually changing as other hindu migrate from hills.

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

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

(Updhaya, 1999) due to the infiltration of people from all directions a prosperous community began to grow and people as the different background of language, culture, and ethnicity began to develop here a common life style with a common language and culture this perhaps accelerated this process of Nepalization in the terai was vehemently opposed by the more sophisticated plain hindu culture of terai but the plain tribal of terai have yielded to the process of aggressive hill culture which have converted them into a hindu flower.

Rajesh Gautam and Ahok k Thapa's (1994) books tribal Ethnography (vol I and II) are also books of ethnography, these books have traced about some untouchables castes of Nepal, such as ; Badi, Damai, Gaine, Kami, Musahar, Sarki, etc untouchable castes are tried to described in these books. Some foreign writer has tried to write about untouchable caste but they all are not ethnography study.

A study conducted by CERID in 1984 on "determinants of educational participation in rural Nepal" have found that the educational level of the adults of the household was a significance predictors of children's school participation. The attitude of the

head of the household towards modernity is positive due to the educational awareness. Occupation of the family members predicted participation on education. Children whose family is engaged in labour exhibited a lower participation rate than those family who are not engaged in labor.

Research conducted by the centre for educational research, innovation and development CERID on "parents" Attitude toward and Expectation from Education Explain the positive attitudes towards education with the prosperity of their children in the future. A majority of parents felt that the education could provide an opportunity to acquire expertise in various areas necessary to secure prestigious position in the government agencies and else where. For most of the wealthy parents, education means the secure income. Even those parents whose children are under privilege to attend school felt that education opens up the gate to prestige and increase the probability of improving their living condition. there are many other related factors which prevented parents from sending their children to schools. The expectation of the parents towards their children to schools. The expectation of the parents towards their children varied according to the level of education, occupation and household income.

Maharjan in his study on "A comparative study of caste and ethnic group parents attitude concerning education in Nepal" has mentioned the attitudes and perception of high caste, low caste or minority ethnic groups parents toward education. The study shows more positive attitude towards education of their son than their daughter from high caste group have high rate of enrollment than the children from low caste and minority ethnic group. Economic condition, social factors are presented as major factors preventing both groups of parents from sending their children to school. The difference between higher and lower caste are reflected into the occupation and educational status of both groups. The high caste parents are educated and engaged in government service but minority and low caste parents are illiterate and engaged in agriculture.

"A study on educationally disadvantage population groups" by CERID 1990, describes the educational situation of backward society in Nepal. The report pointed out the major problem of the poor economic condition is due to the illiteracy. The various factors which have influenced the poor economy of the communities are the

socio-culture, such as early marriage, negative attitude toward girl education and school relation (i.e. language problem and teachers behavior on students). The study has found out the higher dropout rate in the higher level of classes. In the contexts of girls education, this trend is more rapid than the boys.

"An enquiry into the causes of primary school drops out in rural Nepal" prepared by CERID explained about situation and dominant factors of dropout from the school in the rural area in Nepal. This report states high rate of dropout situation of the family of illiterate, poor economic condition, engaged in agriculture, labor occupation and a large family. The study shows that strong relationship of dropout with economic condition and parents awareness.

Shrestha on his research on "Determinants of Educational Participation in Rural Nepal" has mentioned that various factors have influenced the participation of children in education. These factors are: gender, economic status of family, family education, school facilities, topography, modernity, size of family, language and teacher characteristics. It is those factors which determine whether children will get chance to study in school or remain at home without education. Apart from giving an account on various factors concerning educational participation in Nepal, the researcher also has discussed about relative importance of those factors. This study has emphasized on gender which is the most important factors influencing the participation of people in education.

. In Nepal, Planned development process has been started from 2013 BS. But policy and program related to Dalit and excluded community is included only in 9th Five Year Plan of 2054 BS. Help in work related to protection and livelihood maintenance of backward ethnic group, helpless, handicap and identity less people's within ward is granted as the job, duty and right of village development committee in Local Self Governance Act, 2055, Article 25 (~f). The development work done or will be done regarding backward castes and poverty existing region or in that region should be included with priority in periodic plan of village development committee is mentioned in Article 43 (5) (u) of same Act (NDC, 2008).

. Better education , increased communication , transport network and – the final ingredient–democracy , might be expected to nudge the ethnic groups, fuelled by distinctions of race, region, culture, language and so on, to a new level of political

consciousness. Cultural and ethnic minorities and erstwhile subject groups are bound to demand a share of power and the recognition of their cultural and regional and linguistic rights. Today, diverse cultural and regional groups are trying to come to terms with the political change and to find their niche in the new state. An ethnically and culturally diverse population is seeking to re-define its role and place, and to make new adjustments within the state. Like India, the state of Nepal needs to formulate policies relating to minority languages and culture, secure them their new rights in these respects, and lay down a democratic and equitable basis for political power-sharing by ethnic minorities. All conflict prone situations would be resolved by talking resources to dialogue between the contending parties, without sacrificing the long-term interests of national integration (Sharma, 2004, PP.217).

The goal of the Three Year Plan is to improve the living standards of all Nepalese people, reduce poverty to 21 percent, and achieve MDGs by 2015 through sustainable economic growth, generating dignified and gainful employment opportunities, achieving regional balances, and eliminating social exclusions (NPC, 2010).

...The TYP emphasized on increasing employment opportunities within the country; protecting the rights of workers; initiating reforms in labour law and administration to increase production and productivity; making foreign employment decent, safe and productive; increasing access of youth, women, indigenous people with disability, *Madheshi*, Dalits, conflict affected people as well as backward and poor people to productive employment; ensuring social security to workers and elimination of worst forms of child labor in accordance with international commitments (NPC, 2010).

Plans and programs like Participation of Dalit in consumer committee, school execution committee, local institution and NGOs is given priority. Access of Dalits in higher practical education, institutional empowerment of Dalit Commission, provision of Dalit teacher in school, implementation of special education program for backward *Madheshi Dalit*, special priority was given to landless Dalit during land distribution, priority is given to Dalit women if available in selection process of women health worker or volunteer, easy loan facility is provided for the modernization of Dalit's traditional skills, etc. related to Dalit upliftment and development are mentioned in 10th Five Year Plan (NDC, 2008).

Re-established Representative's Assembly by the historical peoples' movement of 2062/063 made a declaration related to Dalit in Jestha 21, 2063. That declared, the appropriate provision of education, health and employment with operating special economic program for people under poverty line by collection of data, inclusion of Dalit community in nations' mainstream to build equitable society, untouchability and discrimination free nation (NDC, 2008). Now Caste Discrimination and Untouchability Act, 2068 and Regulation, 2068 has been enacted.

2.3 Musahar's rights in constitution

2.3.1 Right to Inclusion

- Right of social justice has been mentioned in *sPart 3, Article 42 of Constitution of Nepal*. In which, proportional inclusion of economically, socially and educationally backward Dalit community in state structure has been mentioned.
- Out of 45 percent of total free competition recruitment process in the security sector, government of Nepal has been provided 10 percent preservation for Dalit communities.
- Out of 45 percent of total free competition recruitment process in bureaucrat, government of Nepal has been provided 9 percent preservation for Dalit communities.
- Right against untouchability and caste discrimination is mentioned in Constitution of Nepal , Part 3, and Article 24.

2.3.2 Services and Facilities

- 25 percent discount in property registration fee.
- Social security program under the Local Development Ministry has been provided Rs. 500/- for Dalit senior citizens of age 60 years above.
- Education Ministry has been provided free secondary education for Dalit students.
- Out of 45 percent 15 percent Dalit scholarship has been provided in MBBS studies by Education Ministry.
- Local Development Ministry has been providing scholarship annually for Higher Secondary studying Dalit students

2.3.3 Correction of Surname

Home Ministry has provided the right to change Dalits surname which are traditionally suppressing and take citizenship certificate with new surname. Interim Three Year Plan 2064 had included economic, social, health, participation and representation, religion, caste, culture and language, socio-economic level of Dalit women, and empowerment of *Madheshi Dalits* related plan and programs regarding Dalit community development in general and Musahar community development in particular. Out of above mentioned programs empowerment of *Madheshi Dalits* had focused on Musahar community specially. This program has been emphasized on:

- To operate special package programs for economic and educational development of Chidimar, Dom, Dhankar (?) and Musahar of Dalit community.
- To operate construction program of community building and group toilet in *Madheshi Dalit* settlement area.
- To continue citizenship distribution campaign for *Madheshi Dalit*.
- To make and implement provision of special allowance policy for older persons of Musahar and Dom community.
- To make and implement necessary mechanism (forms) for information collection of whole Dalit and *Madheshi Dalits*.

2.3.4 State obligation

Nepal is a party to the Convention on the Rights of the Child (CRC) 1989 and International Convention on the Elimination of All Forms of Racial Discrimination (CERD) 1965. Nepal has an obligation under the CRC to recognize the right of the child to education. Nepal has also an obligation under CERD to take special and concrete measures to ensure the adequate development and protection of the dalit community for the purpose of guaranteeing them the full and equal enjoyment of human rights and fundamental freedoms.

2.3.5 Legal provisions

Constitution

Article 14 of the Interim Constitution of Nepal 2007 has guaranteed right against untouchability and caste discrimination and declared caste discrimination as a punishable crime. Article 17 has guaranteed education right to free from the State up to secondary level. Article 21 has guaranteed right to social justice for dalits who are also economically, socially and educationally backward, to participate in the state mechanism on the basis of proportional inclusive principles.

Article 33 (h) has posed responsibility upon state to pursue a policy of establishing the rights of all citizens to education, health, housing, employment and food sovereignty. Article 35 of the Interim Constitution has categorically outlined state policy of raising the standards of living of the general public through the development of infrastructures such as education, health, transportation, housing, and employment of the people of all regions, by equitably distributing investment of economic resources for balanced development of the country.

2.3.6 Laws

Education Act and regulation has guaranteed for free education and free of cost textbooks by the government. Section 11 (O) and 16 (D) of the Education Act 1971 (2028 BS) reads as follows (8th/9th Amendment 2007):

11(O) **Provision for scholarship can be made:** His Majesty's Government can arrange scholarship for the students enrolled at Lower Secondary Education and Secondary Education as per the rules specified.

16(D) **Rules of fee structure:** (1)The education provided by Community Schools up to the Primary level will be free, and the students enrolled in such schools will be provided free of cost textbooks by His Majesty's Government.

(2) A provision of free education will be made for girl children and the students from the dalits and the tribal class that fall below the poverty line.

(3) Once the schools charge admission fees to the students while getting admitted to a particular grade, the same school cannot collect any kind of tax from the same student while getting readmitted to another grade.

(4) The school will not be allowed to collect any kind of fees towards building the physical infrastructure of the school from the students.

(5) The fees that a school is to collect from the students should be decided only with the permission of His Majesty's Government or the person authorized. The permission of the fee structure will be based on the classification of schools.

(6) The concerned authority must make the school return the fee provided that the school has collected fees from the students against this Act.

(7) The concerned authority can punish the school with a fine of up to Rupees twenty five thousand provided that the school has collected fees against this act.

As well as Rule 152 of Education Rules 2002 (2059 BS) reads as follows:

152. **Free Education to be Provided**: (1) Community school shall make provisions for providing free education to the students living below the poverty line, ethnic and dalits community students and female students.

(2) For the purpose of providing free education in accordance with Sub-rule (1), the school shall publish notice at the school for submitting application for such free education.

Explanation: For the purpose of these Rules "students living below the poverty line" means dalit students, ethnic communities, women and others who have been recommended by the Village Education Committee or the concerned Ward Office of Municipality stating that such students are as follows:-

- (a) Since no member of the family of the student has a job, business, profession or means of livelihood and no minimum income required for living they, she/he is unable to pay school fees.
- (b) Having arable land less than five, ten and fifteen percent of the maximum ceiling of land which one family is entitled to own as in the capacity of a landowner in Tarai and Valley, Hilly areas and Himalayan areas respectively under the Land Reform Act, 2021 (1964).
- (c) Having income falling into or below poverty line as defined by National Planning Commission.

2.3.7 Government Policy

Tenth Plan

10th five year plan of Nepal has the following policy and strategy:

- to develop the free primary education towards compulsory education and to provide scholarship for Dalits, disadvantaged, ethnic groups, girls, handicapped children, economically poor children.

- To set special program to increase access of the Girls, Dalits and disadvantaged group in the qualitative education
- To encourage program of providing the education on their mother language to increase access of the various lingual community children

2.3.8 Education for All (EFA)

Education for All is the five years (2004-2009) strategy of the government. The objectives of the EFA are as follows:

1. To ensure access and equity in primary education
2. To enhance the quality and relevance of the primary education; and
3. To improve the capacity and efficiency of the organization.

In the *Main Document for the EFA* government of Nepal has indicated that there are many aspects to be focused regarding the basic and primary education with the focused program and policies. Govt. has the policy to achieve 96% enrollment rate in reality. The document has indicated that only 53% of the 6-15 years children are going to primary school, 29% to Lower Secondary and 18% to the Secondary school. The enrollment rate is lowest (72%) in the Terai region in comparison with Hill (77%) and Mountain (90%). Enrollment from the disadvantaged group is less than 50% in above mentioned percentage. The document has also indicated that learning motivation and children-friendly environment is far from the children. Govt. has indicated that prevailed poverty, gender discrimination, centralized educational management, political instability etc. are the causes behind the educational status.

From the above discussion, it is known that many research works have been carried out. But they have mostly focused on the socio-cultural, social changes occurs on, many effect ethnic/caste group. A few studies have been made about the Musahar community, but most of them are concentrated on the other aspects leaving the deep study concentrated on the education and occupation aspect and government's policies and programs regarding uplift these aspects of Musahar community, so that this present study will be made an attempt to analyze the occupation and education condition of Musahar community in the Bardibas Municipality.

CHAPTER-III

RESEARCH METHODOLOGY

Methods are systematic and standard procedures for obtaining data. Almost all methods have the technical purpose of enabling the researcher to make observations that symbols or numerals can be assigned to the objects or the sets of objects under the study. In this study research methodology includes research design, study area and its rationale, nature and sources of data, sampling procedure, techniques and tools of data collection, data analysis and interpretation.

3.1 Research Design

The research basically has been designed to investigate the occupation and education condition of Musahar households in Bardibas Municipality of Mahottari district. The study will be applied descriptive research using techniques and tools. Descriptive research will be used to describe the occupation and education condition and its related program of Mushar community. And it will be applied to identify the factors that helps in improvement of the education and occupation condition.

3.2 Rational for the Selection of the Study Area

The study area is Bardibas Municipality, Mahottari district for the collection of primary data and other related information for this study. The main reason of selection of this area for the study is that, Musahar people were indigenous residents of this village and up till now they are illiterate and their occupation pattern are agriculture labour, house cleaner, and other labour related activities in the study area. They are very poor in the comparison to other ethnic groups. In the study area, many programs are not effectively implementation. There is not conducted official research about the occupational and educational aspect of Musahar community till now.

3.3 Nature and Sources of Data

The nature of data is both qualitative and quantitative. In this study Primary as well as secondary data is has been collected from study area. The primary data has been collected from the household survey, key informants interview to find out the educational and occupational condition of the Musahar community. Similarly, the secondary data also used for the study which was collected from published and

unpublished document such as books, journals, articles, news papers research paper, village profile of Municipality.

This study aims to explore the occupational and educational condition of Musahar community of Bardibas Muicipality in Mahotari district. Thus, the primary data was collected from households of the study area.

Similarly, the secondary data regarding the occupational and educational condition of Musahar were collected from published and unpublished, written documents from individuals and organizations related to Musahar community.

3.4 Data Collection Techniques and Tools

This chapter deals with the methodology adopted for the study. To achieve the objectives of this study and to make the study more systematic, certain research procedures or methods were applied to explore the occupational and educational condition of Musahar community.

To generate the primary data, structured questionnaire, was conducted with Musahar respondents, Key informants that was proved very effective in accumulating the data and exact information from those respondents.

3.4.1 Primary Data Collection

This research has been conducted by employing various methods for data collection. Both primary and secondary data have been collected. The researcher had collected the primary data from the respondents by conducting the questionnaire survey with the Musahar respondents. For the collection of primary data, the following Tools and Techniques were used to Collect Primary Data:

3.4.2 Questionnaire Survey

Structured questionnaire was prepared to generate the data from the Musahar households of the study area. The questionnaire for the field study was prepared according to the objectives of the proposed study which was checked and approved after consultations with the corresponding teacher (i.e., the thesis supervisor).

3.4.3 Key Informant Interview/ Checklist

The primary data was collected from key informants using the semi or unstructured interview method. The interview was taken as cross checking for data obtained from questionnaire from the respondents. The informants were interviewed on the basis of questionnaire related to outsource occupational and educational situation of the Musahar people.

A checklist was developed on the basis of information gathered from the desk study. These research tools was finalized based on the feedback received from the pre testing conduction.

3.5 Universe and Sampling

Bardibas Municipality, Mahotari has 7869 households. Out of total household 50 Musahar's households are there. We defined that, those 50 Musahar household are universe. For the effectiveness of research, census methods were used.

3.6 Data Processing and Analysis

By the help of computer program simple statistical tools like tables, graphs, pie charts are used for data analysis. The collected primary data and information were arranged in the systematic order to meet the objectives of the study.

3.6.1 Data Processing

- i. Editing: The collected raw data were edited to detect errors and omissions. So to overcome the possible error in our research editing was done carefully.
- ii. Coding: In order to make the research more systematic and scientific, assigning of numerals or symbols to answer a code had been given, so that it helped to allocate the answer whenever necessary.
- iii. Classification: The result of research study is at large volume in the form of raw data. So in order to simplify it had been classified into homogeneous groups, so a meaningful relationship can be profoundly studied.
- iv. Tabulation: After the necessary classification of data, the next step taken was arranging the data in respective tables, charts. The tabulation is essential in order

to systematize and logical arrangement of data for further manipulation for the processing process was done.

3.6.2 Data Analysis

All the data have been analyzed systematically and scientifically by using different statistical tools. Primary data have been analyzed according to its nature, so as to address the objectives of the study. Quantitative data have been analyzed using simple statistical tools like frequency and percentage distribution. Qualitative data has been analyzed descriptively and to the extent possible with use of tables and frequency distribution.

CHAPTER IV

PRESENTATION OF DATA AND ANALYSIS

4.1 Mahottari District

Mahottari District is a part of proposed Province No. 2, is one of the seventy-five districts of Nepal. The district, has Jaleshwar as its district headquarters, covers an area of 1,002 km² and had a population of 553,481 in 2001 and 627,580 (census, 2011)

Its headquarters is located in Jaleshwar, a neighbouring town of the historical city of Janakpur. The name Jaleshwar means the 'God in Water'. One can find a famous temple of Lord Shiva in Water there. Jaleshwar lies at a few kilometres distance from the Nepal-India border and has a majority of Maithili people. In Janakpur zone there are two districts, Mahottari and Dhanusha and both are in a distance of one hour.

4.2 Bardibas Municipality

The study was undertaken at Bardibas Municipality of Mahottari district. The Municipality covers 175.30 square kilometer. In the Municipality there are 12 wards. This Municipality lies in constituency no.1 of Mahottari district. Total population of Bardibas Municipality is 37048 with 17961 male and 19087 female population. There are all together 7869 households with an average household size of 5. (National Population and Housing Census, 2011).

Within the Municipality, our study is mainly focused in ward no 3 which is composed people mainly of Magar community, largest population is of Chhetris. Besides, the other castes and ethnicities like Magar, Yadav, Saha, Brahmin and Musahar also have their presence.

4.3 Demographic structure of the household of Musahar community

Table no. 1

S.N.	Age	Male	Female	Total
1	0-5	16	24	40
2	5-15	44	56	100
3	15 above	56	64	120
	Total	116	144	260

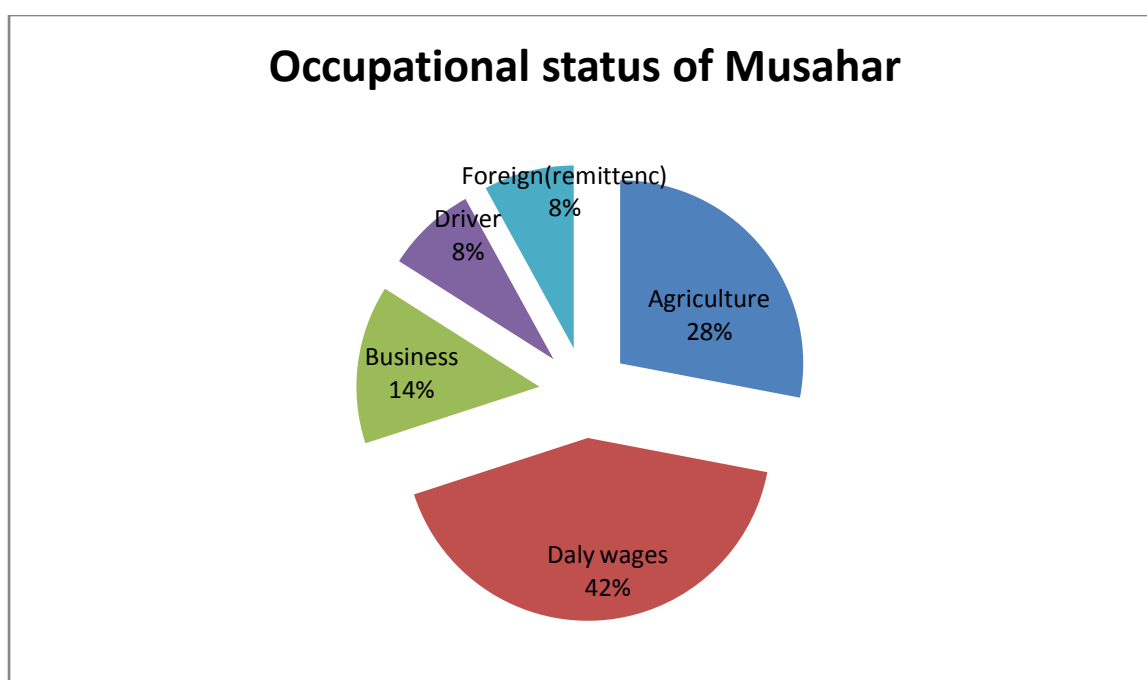
Source; field survey 2016

Altogether there are 260 individuals in 50 households among which male population is 116 and female population is 144 in Musahar community in Bardibas Municipality.

4.4 Occupational Status of Respondents

An occupation represents the livelihood status of the respondents, which is the basic economical source of livelihood. People are involved in various types of occupation according to their interest, ability and opportunity to conduct their livelihood. Similarly, the Musahar people's occupation and their income are shown below.

Chart no.1



Source: Field survey 2016

Above pie chart shows that in the Musahar community 42 percent of the household depend on daily wages, 28 percent on agriculture, 14 percent on business, 8 percent on foreign remittance, 8 percent on driving.

The Musahars were found neither educated nor in economically good condition. Due to illiteracy they are unable to get better jobs and due to poor economic condition unable to conduct the domestic or cottage industries and income generating activities. Physical strength is everything, their sole source of livelihood. They are mostly agricultural workers. Their traditional occupation is cutting and digging the earth ditch, ponds, well, drain, carrying the soil etc. They have been doing such works for generations. Nowadays such works are more or less carried out with the help of

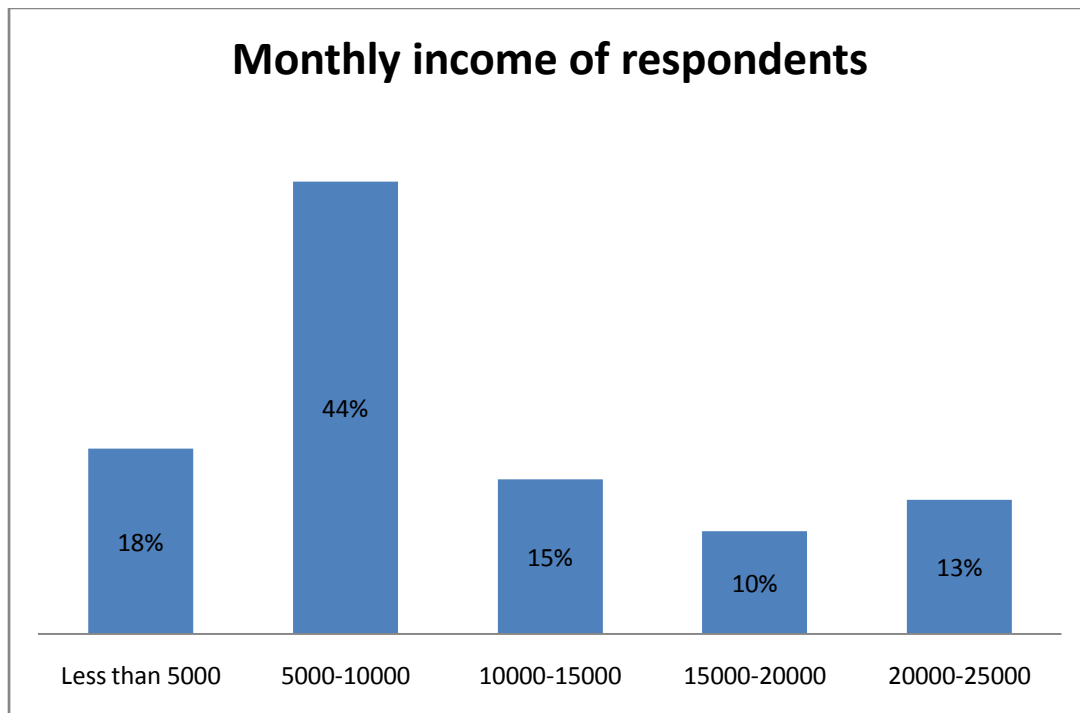
modern machine like Dozer, Loader, Grader and Dumper instead of menial works of digging, cutting, leveling and carrying the soil from one place to another. The Musahars are facing a great problem as they become unemployed. Some of them were found working at Bihar, Punjab, Ludhiaana, etc. of India as farm and industrial labour.

Musahars are also known as *Kahars* or *Palaki* carriers. In the past when there were no road and modern modes of transport, they served as carriers of human being from one village to another. Whenever a rich man or woman of upper class had to travel from one village to another, the *Kahars* carried them in *Palaki*. *Palaki* is a kind of Palanquin used for carrying bride or bride groom during their wedding ceremony. Later with the development of new modes of transportation prevailing practices are gradually disappearing. But such a practice is still continued in marriage ceremonies to carry the bride and bride groom in rural Terai. Musahars occasionally work as *Kahars* or *palaki* carriers. The main occupations of Musahars are being replaced by the modern transportation and equipment.

Fishing is also their traditional occupation. They used to catch fish so most of them are called *Majhi*. Even their surname became *Majhi*. They used to sale caught fishes in the village. They also caught fishes for their own consuming purpose. At present no any Musahars are totally engaged in catching fish. Because catching fish only is not sufficient to feed their family members daily. Only during leisure time they go for fishing. In the study area they were mostly working their landlords work and others daily wages work to live. The highest portion of Musahar people were engaged in farm works like cutting, plantation, harvesting, etc. very few Musahars were engaged in industrial labour works. Livestock keeping was also their side wise occupation.

4.5 Monthly Income of Respondents

Chart no. 2



Source: Field Survey 2016

Above bar diagram depicts that 44 percent of the household income between NRs 5000- 10000, similarly 18 percent households have income less than NRs 5000, 15 percent have income between NRs 10000- 15000, 13 percent households have income between NRs 20000-25000, and 10 percent households have NRs 15000-20000.

4.6 Average Monthly Expenditure

Table no.2

Income group	No of Household	Monthly expenditure(in Nrs)					
		food	Edu.	health	alcohol	Clothing	Others
Up to RS 5000	9	3000	-	-	1000	1000	-
5000-10000	22	5000	-	500	1500	1000	-
10000-15000	7	7000	1000	500	2000	1000	
15000-20000	5	12000	1500	1000	2500	2000	-
20000-25000	7	15000	2000	1500	2500	3000	-

Source: Field survey 2016

Above table shows the average monthly expenditure in different overhead. 9 Household having monthly income upto Nrs 5000 spend Nrs 3000 on food, Nrs 1000 on alchol and Nrs 1000 on clothing monthly. They usually donot spend any money on education and health. 22 household having monthly income upto Nrs 10000 spend 5000 on food 500 on health, Nrs 1500 on alchol and Nrs 1000 on clothing. 5 houtholds having monthly income of Nrs 20000 spends Nrs 12000 on food, Nrs 1500 on education, Nrs 1000 on health and Nrs2500 on alchol and Nrs 2000 for clothing. 7 household having income upto 25000 in an average spend Nrs 150000 on food Nrs 2000 on education, Nrs 1500 on health, Nrs 2500 on alchol and Nrs 3000 in clothing.

4.7 Ownership Of Agricultural Land

The Musahar people's have no land but some of them were found cultivating other's land based on the sharing half crops as a tenant. The landownership pattern of the Musahar community with the study area are shown below in the table:

Land Hold Position of Musahar Community

Table no: 3

S.N.	Particular	Number of households	Percentage	Crops in price annually (Per household)
1	1-5 kattha	6	37.5	20000
2	5-10 kattha	5	31.2	30000
3	10-15 kattha	3	18.7	40000
4	15-20kattha	2	12.5	50000
5	Above 20 kattha	-	-	
Total		16	100	

Source: Field Survey 2016

4.8 Business

In Bardibas Municipality the Musahar people are also engaged in small scale of business (14 %). Almost all Musahar people are poor so that they only sell cheaper items such as ghugi (a type of local fish), firewood, and vegetable etc in the local market. It is not sufficient income source but it is compulsory for them. The Musahar people's income by business can be shown in the table:

Table No: 4

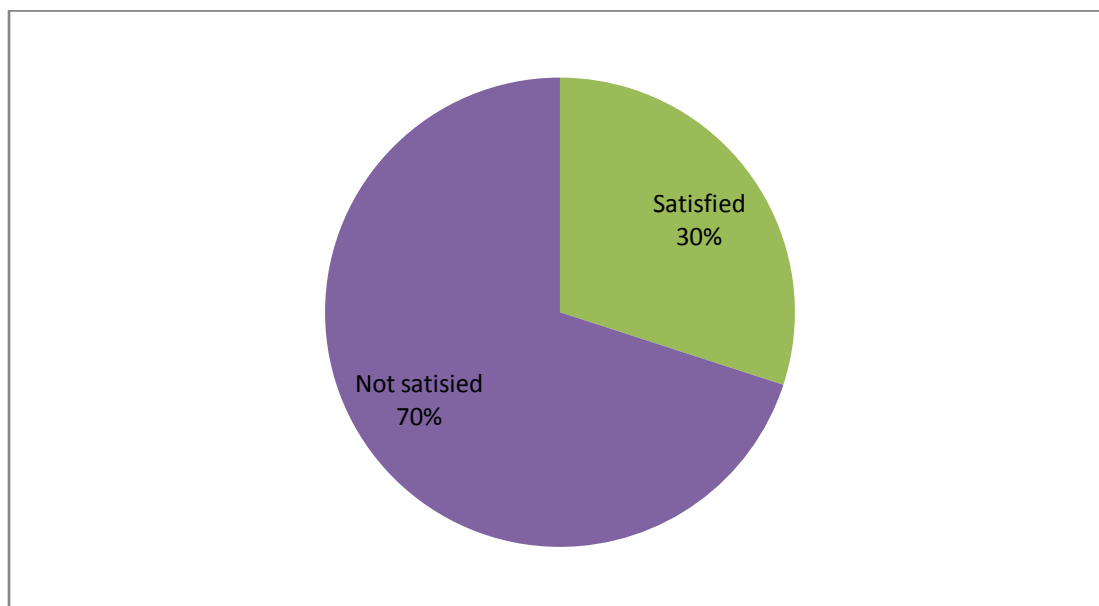
Income by Business

S.N.	Particulars	No. of respondents	Income in a day (per person) in Nrs
1	Fish	1	400
2	Ghugi	1	300
3	Firewood	3	400
4	Vegetable	2	500
	Total	7	1600

Source: Field Survey 2016

4.9 Occupational Satisfaction level of respondents

Chart no. 3



Source: Field Survey 2016

From the respondent 70 % of respondents are found to be not satisfied and only 30 % are satisfied with their respective occupation in the community. Literate respondents are found to be not satisfied with their occupation whereas illiterate people are found to be satisfied with their jobs.

4.10 Livestock Keeping

Another source of subsistence income is livestock keeping for Musahar people. Although it is not major occupation, most of the households have domesticated animals. They keep goats, pigs, chickens and some have buffaloes. It is supplementary to the subsistence of Musahar people. They sell chickens and also consume them from where they get protein diet. Goat and pig keeping is very popular in the study area. They sale goat and pig to earn money for essential goods such as oil, salt, clothes, spices and goods of entertainment. Family having and not having livestock are shown in table.

Table no: 5

Families With and Without Livestock

Families	Number	Percent
Having livestock	40	80
Not having livestock	10	20
Total	50	100

Source: Field Survey, 2016

Table 4.15 shows that out of 50 surveyed households 40 (80 percent) were keeping livestock while 10 (20 percent) households were found not having livestock. Simply the reason for the households not having livestock was that they don't have sufficient money for rearing them.

4.11 Daily Wages

Table No. : 6

Particular	Household number	Daily Income(In Nrs)/per person
Agriculture related daily wages	8	500
Construction Related daily wages	10	600
Industrial related daily wages	3	500
Others	-	
Total	21	1600

Source; field survey 2016

The table shows the pattern of the daily wages existing in Musahar community. They are agriculture related daily wages, construction related daily wages, industrial related daily wages . agriculture related daily wages contain 8 households with daily income of Nrs 500 per person. Construction related daily wages contain 10 households with daily income of Nrs. 600 per person. Industrial related daily wages contain 3 households with daily income of Nrs 500.

4.12 Foreign Remittance

Table No. 7

SN	No. of member in foreign	Country	Monthly Income (in Nrs)
Household no.1	1	Malaysia	20000
Household no .2	1	Malaysia	20000
Household no .3	1	U.A.E.	25000
Household no .4	1	U.A.E.	25000

Source; field survey 2016

Altogether there are 8% (4) households who receive foreign remittance from different countries such as Malaysia an U.A.E. household number 1 and 2 receive Nrs 20000 income and 3 and 4 receive Nrs 25000 income .

4.13 Driver

Table No. 8

Income by Driving

S.N	Type of driver	Number of person	Monthly income (In Nrs)
1	Tempo	1	15000
2	Sumo Bolero	1	18000
3	Tractor	2	15000

Source; field survey 2016

The above table shows the pattern of driving occupation of Musahar respondents. Altogether there are 8% (4) population of Musahar who are involved in driving occupation. One is involved in tempo driving who earned Nrs 15000 monthly, another one person is involved in sumo Bolero driving who earned Nrs 18000 and 2 persons are involved in tractor driving who earned Nrs 15000 income monthly.

14.14 Traditional/ indigenous knowledge of Musahar people in Bardibas Municipality

The knowledge which is inborn, inherent or innate to the heart and mind is called indigenous knowledge. The term of indigenous people is a broad one and involves the hunters, gathers, shifting cultivation, pastoral nomads, settled farmers and industrial workers. "There are about 250 millions indigenous people being scattered over global territories of 70 countries. Approximately 60% of the total indigenous people live in Asia and 66% of them are particularly found in China and Asia".(Singh 1995)

The term indigenous knowledge has been defined as system that is generated by internal initiative with in a local community itself. This indigenous knowledge was presence and passed from one generation to another for governing their life. The term indigenous knowledge refers to local knowledge of adaptive skills of local people usually derived after many years of experiences.

They have good knowledge to prepare "jaad" from cereals by fermentation, mat from straw, and bricks from mud. They have also good knowledge ofm knitting the nets, hooks , dhadia, koin (fishing equipment made from bamboo), duhali, donhia (river diversion) to catch fish. They use a unique method to make banana ripe by keeping inside a mudpit. They make gundruk and sinki in mudpit by fermentation the leaves of mustard and radish. They have also knowledge of boating. Indigenous knowledge of local people is divers in various activities, which helps for identification management and utilization of various natural resources.

The above discussions shows that the Musahar people are very poor, backwarded in Bardibas Municipality in Mohattari district. Among the Musahar people 48 % are engaged in daily wages, and 28 % in agriculture, similarly 8% foreign remittance, driver 8% and 14 % engaged in small scale of business activities. Almost people are labor, they do not have skill, knowledge according to the changing time to cope and conduct livelihood. But slowly the Musahar people also try to engaged in technical sector like driving, and business activities and other sectors. Comparatively the young Musahar people have some skill, knowledge than aged Musahar. Musahars are also known as *Kahars* or *Palaki* carriers. In the past when there were no road and modern modes of transport, they served as carriers of human being from one village to another. Whenever a rich man or woman of upper class had to travel from one village to another, the *Kahars* carried them in *Palaki*. *Palaki* is a kind of Palanquin used for carrying bride or bride groom during their wedding ceremony. Later with the development of new modes of transportation prevailing practices are gradually disappearing. Still now the Musahar people do not have sufficient basic needs and services because of unconscious for their life, they do hard work in the field but they used money on alcohol and drinks substances except other basic needs. The few young Musahar people think, they have need of training and skills to uplift their livelihood.

4.15 Education

Education is the basic foundation for development of a country, which helps to fulfill the basic needs of the people of any nation. Education is the basic needs for improvement of personality and development of country and helps to solve the problem of unemployment. Educational information was collected from the Musahar community shown that most of the families are illiterate but their attitudes are positive towards the education.

Table No. 9
Educational Status

S.N.	Particulars	Male	percentage%	Female	percentage%	Total percentage %
1	Illiterate	68	26	80	31	57
2	Only literate(read\write)	23	8.8	12	4.61	13.41
3	Pre-primary level	7	2.69	9	3.46	6.15
4	Primary level	24	9	29	11	20
5	Lower secondary level	6	2.3	1	0.38	3
6	S.L.C. level	-	-	-	-	-
7	Intermediate level	1	0.38	-	-	0.38
8	Total	129		131		

Source: Field Survey 2016

The above table shows from the total population of 260, 57 percent (148) are illiterate. There are 50 households of the Musahar community in Bardibas Municipality, Mohattari. Among the illiterate population 26(68) percent are male and 31(80) percent are female. 13 percent Musahar people are only literate, among them male number is 23 and female number is 12. In pre primary level 6.15 percent children are studying similarly 20 percent (53) are studying in Primary level. Musahar children are studying ,among them 9 percent (24) are male and 11 percent (29) are female. In lower secondary level 3 percent (7) children are studying among them 2.3 percent (6) are male and 0.385 percent (1) are female and in secondary level there is no children and in intermediate level 0.38 percent (1) student is studying of the Musahar community in Bardibas Municipality in Mohattari district.

4.16 Enrollment and Drop out Status of the Musahar community

Table No. 10

Particulars	No. enrollment			Number of drop outs		Total
	Male	Female	Total	Male	Female	
Pre-primary level	7	9	16	-	-	-
Primary level	29	36	65	7	8	15(38%)
Lower secondary level	15	17	32	10	14	24 (61%)
Secondary level	-	-	-	-	-	-
Intermediate level	1	-	1	-	-	-
Total	52	62	114	17	22	39 (34%)

Source : Field Survey 2016

The enrollment of total number of Musahar student is 114 among them male are 52 and female are 62. In the pre primary level the enrollment of student is 16, among them male number are 7 and female number are 9. Similarly, in primary level the total number of student is 65, among them 29 is male and 36 is female. In the lower secondary level the total number of student is 32, male are 15 and female are 17. In the secondary level there is not any enrollment of the Musahar student. In the intermediate level there is only one enrollment of student. The children of the Musahar community 34 percents (39) students are drop out in the total number 114 students. Among the dropout rate 38 percent (15) in primary level, 61 percent (24) in lower secondary level. It is the barriers of the higher education of the Musahar community. In the Musahar community there are many problems such as economic, social, education cultural etc. which push the backward and specially these aspects affects the grasping education.

4.17 Children escaping from the school

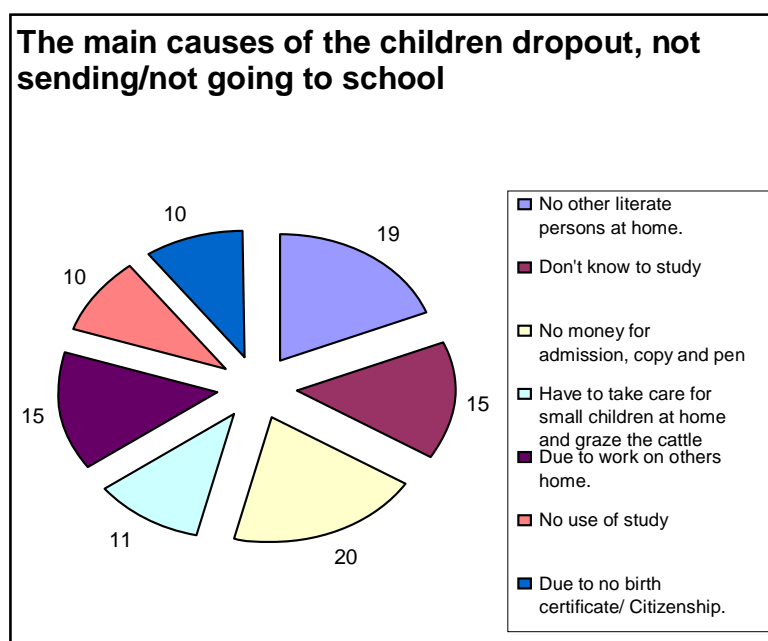
Level (class)	Total no. of students	No. Escape students
Pre primary level	16	-
1	11	8
2	9	5
3	12	10
4	13	9
5	6	2
6	5	3
7	3	-
12	1	-
Total	75	39

Source; field survey 2016

The table shows that the Musahar students are 75 and 39 number of students are used to escape from the school because they have many problems such as hungry, care children , livestock grazing, working in the field, working in tractor etc. and the guardians also don't care their children in terms of education , health, food and other basic needs and facilities .

4.18 The main causes behind the children dropout, not sending/ not going to school

Chart :4



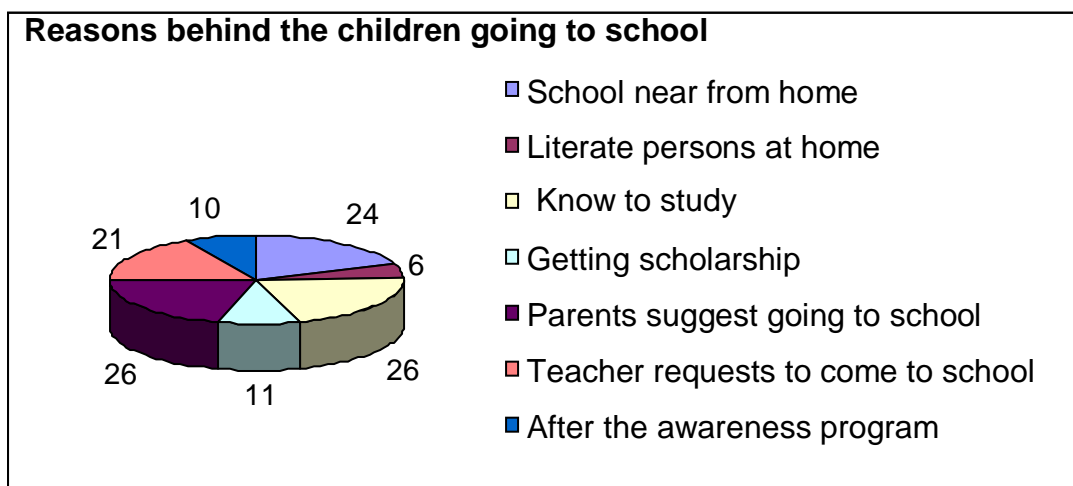
Source: Field Survey 2016

The causes of not sending and not going to school are manifold as per respondents. The main causes are not having money for admission, copy and pen, due to not having literate persons at home, for taking care of the siblings at home and graze the cattle, due to work at other's house. Other causes as respondents said are don't know to study, no use of study and due to no birth certificate/ citizenship.

Questions were administered among the students who were not going to school to identify the causes of not going to school. As shown in chart above, among the respondents 20 percent student said that they never went/send to school and dropout in between the academic year due to not having money for admission, copy, pen and other educational materials. 19 percent student said that due to no presence of literate persons at home, 15 percent students said that due to not having the knowledge to study of parents, 15 percent students said that due to work at other's house, 11 percent students said that due to take care for siblings at home and graze the cattle 10 percent students responded due to thinking of no use of study, 10 percent students are not going to school due to the problem of birth certificate/citizenship.

4.19 Reasons behind the children going to school

Chart:5



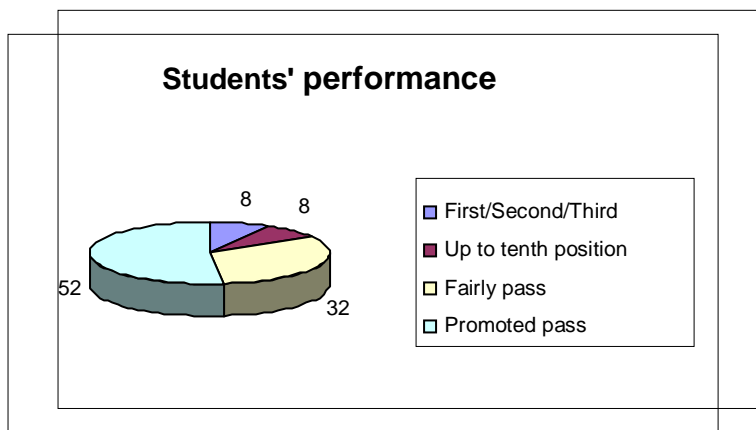
Source: Field Survey 2016

The survey was conducted between the Musahar communities' children who are going to school to find out the compelling factors behind going to school. Most of the school going Musahar children responded that know to study, parents suggest going to school, teacher requests to come to school are the compelling factors for going to school. Other factors as they responded are school near from home, literate persons at home, getting scholarship and after the awareness programs.

Survey was conducted among the 75 school going Musahar children. Among them 24 percent of the respondent verify that they are going to school due to school is near from home. 6 percent verify due to literate persons at home, 26 percent verify due to know to study, 11 percent verify due to getting scholarship, 26 percent verify that parents suggest going to school, 21 percent verify due to teacher suggests to come to school and 10 percent verify that they are going to school after the awareness program.

4.20 Performance level of the school going Musahar children

Chart:6

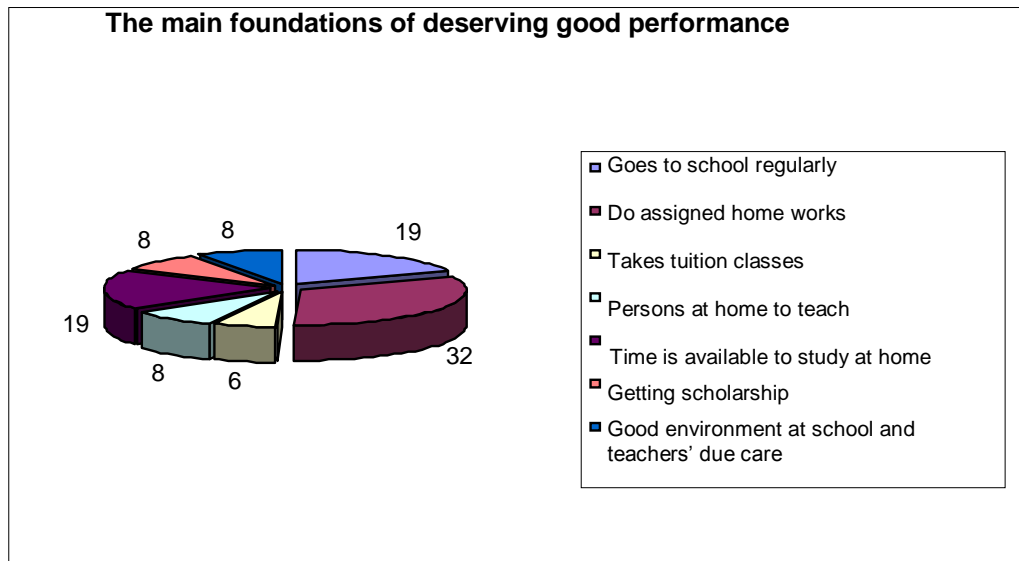


Source: Field Survey 2016

The survey was conducted among 75 school going Musahar children to identify their performance. 52 percent (20-24) of the school going Musahar children deserves only promoted (one/two subject's can't get pass mark) pass. 32 percent (13) students deserves fairly (succeed to get the spass mark in all subjects) pass, only 8 (3 among 40) percent students deserves up to tenth position (with in class after 9th persons means good marks) and other 8 (3among 40) percent students responded that they deserves with in first/second/third position in the final examination for another grade. The Data shows that the school going Musahar children's performance level is not high.

4.21 The main foundations to deserve good performance by the Musahar children

Chart:7



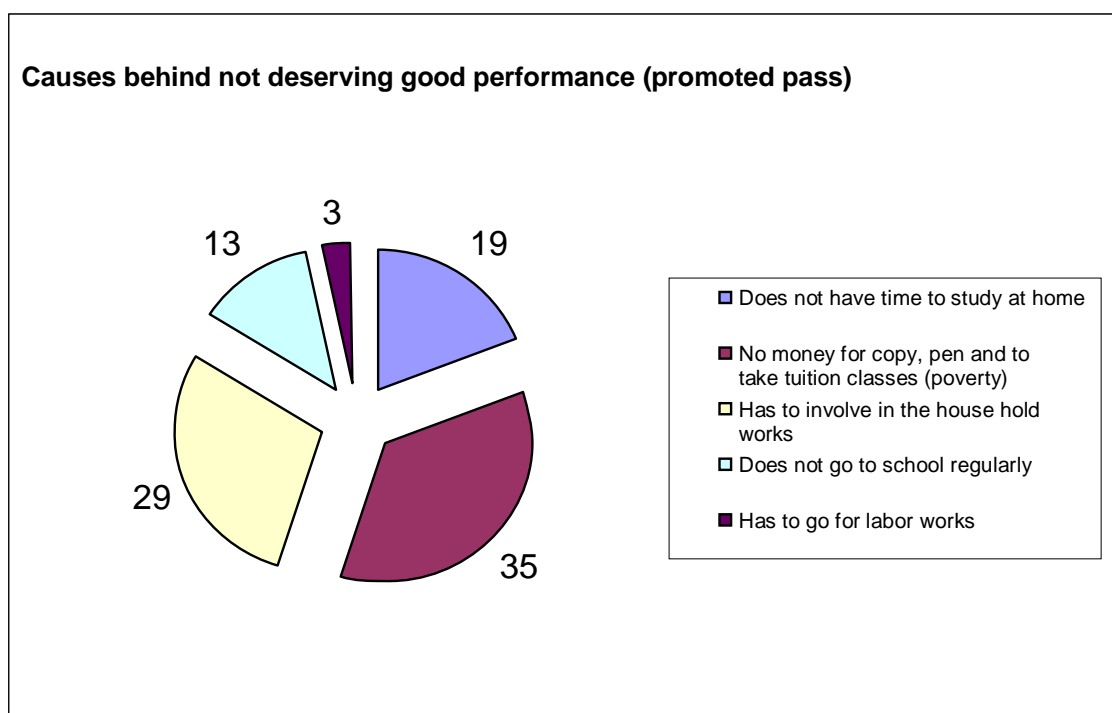
Source: Field Survey 2016

Questions were administered within the school going Musahar children to find out the main foundations of the students deserving the good performance. The main foundations for deserving good performance as they responded are regular going to school, doing assigned home works, taking tuition classes, teaching by other persons at home, time is available to study at home, getting scholarship and good environment at school and teacher's due care. Most of the respondents verify that main foundations behind good performance are doing assigned home works (32 percent), going school regularly (19 percent) and availability of the time to study (19 percent) .

This data shows that if the children go to school regularly, do assigned their home works and time is available to study at home, they could get good performance.

4.22 Causes behind not deserving good performance (promoted pass)

Chrt:8



Source: Field Survey 2016

Survey was conducted among school going Musahar children to find out causes of not deserving good performance. No money for copy, pen and to take tuition classes is identified as main cause of not deserving good performance (promoted pass). Other major causes identified are not availability of time to study at home, due to involve in the household works and not going to school regularly. 35 percent of the students responded that they deserve promoted pass due to not having money copy, pen and other educational materials (poverty) and 29 percent respondents replied that they deserve promoted pass due to involve in the household works and 19 percent said that not availability of the time to study is the cause of deserving promoted pass. 13 percent responded they deserves promoted pass due to not going to school regularly. But 3 percent responded that they are going to school even in the situation of going for labor works and due to that they deserves promoted pass.

14.18 Education related programs

a) Informal primary education

In Musahar community to support the formal education in terms of to uplift the Musahar students the pre-primary informal education program is conducting from 2 months . There is appointment one teacher for teaching learning activities and multiple class teaching are also conducting in the Musahar community. The Municipality has managed the budget for the primary informal education.

b)Funding for the educational activities

The Dhurmus Suntali Foundation has provide the 60,000 budget for the educational materials to the Musahar children in the Musahar community in Bardibas Municipality -3, in Mohattari district. The educational material is provided as the price so that it uplift the educational behavior of the Musahar children .

The government level and organizations focus to the Musahar children to uplift their educational level though they have not co- ordination between them. The government level and different organization conduct program separately.

Chapter V

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

From above discussions conclusions can be drawn that the Musahars are indigenous people of Nepal. Their social status is very poor. Socially, they are considered as untouchable. Their behavior and values are also conservative. Similarly, status of formal education and literacy rate is not satisfactory. Their health status is quite good but it's also not satisfactory. Some of them don't have citizenship certificate. Social awareness is lacking behind in this society. It's all because of socio-economic backwardness. All the Musahars in the study area do not have any registered land. They are residing in governmental (Ailani) land. The occupational status of Musahars is also very poor. Daily wage or bounded labour as agricultural labour is their main occupation and they have no job guarantee. The economic condition of the Musahars is very poor. They are absolute poor. How much a Musahar earn on an average hardly meets the needs of family member. They have low living standard and high dependency ratio. Several policies have been formulated; programs have been made and implemented. Government of Nepal is taking forward steps to uplift Musahar people for balance development of nation.

Finally, it can be said that economic status of the Musahar community has to be improved, the traditional and humiliated beliefs, values and thoughts of the Musahar should be changed and improved and the cultural practices of the Musahar community should be preserved and documented.

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

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

The study shows that 34 percent Musahar children are out of school. Apparently the educational status of Musahar community is very low. Despite international obligations, legal provisions and government initiatives Musahar community has less access to the education. Main cause of less access to the education and low educational status of the Musahar Community is adverse economic condition (poverty) as study and most of the reviewed literatures show. The study shows that habit towards sending Musahar children to school is very low. Drop out rate is also high within the school going Musahar children. More than seventy percent of the Musahar parents don't send their children to school. Only one fourth of the Musahar parents send their children to school. Drop out also happens on that. This causes low educational status of Musahar community. The main cause of Musahar Children not sending and not going to school are not having money for admission, copy and pen although the government says that the primary education is free but the schools are taking some amount for admission so that Musahar people can't afford and they don't send their children to school. Another cause is due to not having literate persons at home as guardians can't guide to the children's study. Other causes are for taking care of the siblings at home and graze the cattle, due to work at other's house so that children don't get time to study at home. Other causes as respondents said are don't know to study so that they don't give the priority to education, no use of study and due to no birth certificate/ citizenship.

The main causes of the students drop out in between the academic year as respondents verified are due to not having money for admission, copy, pen and they don't have

money to pay exam fee and to buy stationary, no literate persons at home, due to work other's home, due to take care of siblings at home and graze the cattle and due to involve in labour works then children don't have time do home work and study at home. Other causes verified are no use of study by daughter. Due to the gender discrimination they discontinue their daughter from school. Other cause is language problem. They use Maithali language at home and Nepali language is used in school so they can't understand easily. Another cause is caste and gender discrimination.

Know to study, parents suggest going to school, teacher requests to come to school, school near from home, literate persons at home, getting scholarship and the awareness programs are the compelling factors for Musahar children going to school. The study also shows that performance level is very low among the school going Musahar children. The other causes of low education status of Musahar community are lack of awareness on the importance of education, domination upon them, illiteracy among the community, parents early expectation of income from the children, child marriage, and not having govt. initiatives for their education.

5.2 Major Findings

Major findings of the present studies are as follow:

- Musahar community is clustered, disadvantaged, backward, marginalized, dogmatic, patriarchal and separated from other caste settlement.
- Main occupation of Musahars' are; 28% agricultural labour, 42% daily wages, 14% business, 8% foreign remittance, 8% driver.
- Average household size of Musahar people is 5.85 higher than national level.
- No any single household occupies registered land. All most all are landless.
- Literacy rate of Musahar people is 43 percent (male 22.68% and female 19.38) only and 57% is illiterate.
- The dropout rate of Musahar student is 34% and 55% Musahar students used to escape from the school.
- The Musahar people spends 46% on food, 12% on alcohol, 6% on education in average of their income.
 - The survey was conducted among 114 Musahar children among them 75 children are going to school, 39 children were dropped out from the school in

between the academic year which shows that educational status of Musahar community is very low.

- The main causes of dropout, not sending and not going to school are manifold as per respondents. The main causes are not having money for admission, copy and pen, due to not having literate persons at home, for taking care of the siblings at home and graze the cattle, due to work at other's house. Other causes as respondents said are don't know to study, no use of study and due to no birth certificate/ citizenship.
- The Musahar communities' children who are going to school to find out the compelling factors behind going to school. Most of the school going Musahar children responded that know to study, parents suggest going to school, teacher requests to come to school are the compelling factors for going to school. Other factors as they responded are school near from home, literate persons at home, getting scholarship and after the awareness programs.
- More than half of the school going Musahar children deserves only promoted pass
- The main foundations for deserving good performance are regular going to school, doing assigned home works, taking tuition classes, teaching by other persons at home, conducting the informal primary education, time is available to study at home, getting scholarship and good environment at school and teacher's due care.
- No money for copy, pen and to take tuition classes is identified as main cause of not deserving good performance (promoted pass). Other major causes are not availability of time to study at home, due to involve in the household works, not going to school regularly and due to involve in labour works.
- Differences were found on the habits towards sending their children to school. The differences were found according to categories of the children. Not sending habits were found for the first child and daughters. Drop out also found maximum within children whose parents were able to send to school. Altogether it constitutes two third majorities of the children who don't have access to education. A little bit differences were found among other categories of the children but there are not found substantial differences regarding school sending habit.

- Not having money for admission, copy and pen (poverty), due to not having literate persons at home, due to work in others house, due to involve in labour works, not having knowledge to study, due to take care for siblings at home and graze the cattle, not having school near from home and due to birth certificate/citizenship problem are the main causes behind not sending children to school/dropped out in between the academic year.

5.3 Conclusion

- The settlement of Musahar in Bardibas Municipality in Mahottari is in considerable number with comparison to the other districts. As seen by the study, the Musahar's socio-economic condition in Bardibas has found as illiterate, oppressed and backward. They have adopted different professions like agricultural labor, carpentry, clearer, factory labor and vivid daily waged/labor. There is not any programs which uplift he Musahar community but they have needed to sill based trainings so that from the local level to central level should consider to provides training and incentives. And other part the Musahar children are in very poor situation from the side of education and health, only 75 children going to school among the 114, 39 children had to dropout of the school because No money for copy, pen and to take tuition classes is identified as main cause of not deserving good performance (promoted pass). Other major causes are not availability of time to study at home, due to involve in the household works, not going to school regularly and due to involve in labour works. So that Training programs on awareness, health education, sanitation and public health should be launched with special attention to primary health care practices. Transfer knowledge about free primary health care and deliver the services to Musahar people. The sustainable economic development programs should be conduct through coordinating private sector and government to uplift the Musahar community in Bardibas Municipality in Mohattari district.

5.4 Recommendations

On the basis of this study an attempt has been made recommendations as some measures to uplift the educational and occupational condition of Musahar community of Bardibas Municipality in Mohattari district.

- It needs to adopt measures to motivate Musahar towards education by awareness campaign in their community.
- Implement compulsory and free basic education Musahar children, technical education for both school dropout and adult Musahar with clearly spelt out plan of action.
- Books, stationery, uniform and breakfast during school time should be provided freely to Musahar children by the government.
- Training programs on awareness, health education, sanitation and public health should be launched with special attention to primary health care practices. Transfer knowledge about free primary health care and deliver the services to Musahar people.
- Income generating programs should be conducted by different social organization, so that they become economically sound.
- Formulate national land policy and land use policy with the spirit of scientific land reform. Musahars should be provided land as they are landless.
- Increase the accessibility of Musahar community to the available resources by empowering them through the principles of equity and inclusion.
- The minimum wage rate and terms and conditions of employment should be fixed by the government as they have no job guarantee.
- Income generation make them to raise standard of living, better health facilities and educational, political, economic, social and cultural opportunity to entertain.
- Programs should be culturally acceptable, environment friendly and economically viable.
- They are less conscious on development and politics, thus it is necessary to motivate Musahar to take part in local development and politics.
- Ensure mechanism of social integration through cross - cultural exchange.
- Musahars are less aware about their right to access to basic needs, so they should make aware to access to basic services as education, health and water and sanitation.

- They spend their major earn on the feasts and drinking local wine and alcohol. Therefore, the awareness about the demerits of such bad habits should be thrown to musahars through education.
- Emphasize should be given to improve their agricultural practices in order to raise their economic condition by providing some their own land and give emphasize for grew green vegetable and other agricultural based practice for earn money by providing technical support and facilities..

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QUESTIONNAIRE

I. Name of Respondent:.....

Address.....occupation.....

Age..... sex.....

Education.....

II. About Family members (household)

s.n.	Full name	Relating of head	Age	Sex	Edu	Occupation	Marital status

III. Family type

(a)nuclear.....(b) Joint.....

IV. What is the status of food sufficiency ?

- a) 3 months b) 3-6 months
- b) 6-9 months d) 9-12 months
- e) surplus

5. What is your main income source?

- a) Farming b) labor
- c) business d) remittance

5.1 how many members are there in foreign land for work?

5.2 which country?

5.3 How much money receive from them?(monthly)

5.4 Business

a) business activities b) income source.....

6. how much income receive in monthly?

- a) up to 5000 b) 5000- 10000
 c)10000- 15000 d) 15000- 20000 e) 20000-25000

6.1 How much income from the daily wage per day?

- a) agriculture related b) industrial related.....
 c) construction related.....

6.2 Do you have live stock ?

- a) yes b) no

7.How do you manage food deficit ?

- a) Labor b) Loan c) other

8. Are you satisfy in your occupation?

- a) yes b) No

9. Do your members have engaged in driving? If yes;

- a) types of driving..... b) income.....

10. Do you have any traditional skill which support livelihood?

11. Do you need a training to gain knowledge or skill which support livelihood?

12.Do you have land?

- a) yes b) No

13.If yes What type of lands do you have?

s.n.	Type of land	Bigha	Kattha	Own	Lease land

14. except agriculture, in your family members involved in other occupation? if yes, in which sector involved ?

.....

15. Annual income and expenditure.

Income		Expenditure

15.1 Average monthly expenditure

Overhead	Nrs
Food	
Cloth	
Education	
Alchol	
Health	
Others	

16. Education status

S.N.	Household member	Education Level	Drop out	Illiterate
1				
2				
3				
4				
5				
6				

17. Do your children go to school regularly?

Yes.... No.....

If no why?

a)no literate guardians

b)Don't know to study

c)no money for admit, copy, and pen

d) care children

e)grazing livestock

f)do work other house

g) no birth certificate

18. Do your children have necessary educational materials ?

a) Yes

b) No

19. Do your children have regularly passed or fail the exam?

If passed mention the division

a) first division

d) fail in some subjects

b) second division

c) third division

If fail? why

a) Careless in study

b) No time to study

c) Labour work

d) No money for educational material

e) Care children

20. Do your children used to escape from school for coming in the house?

Yes..... No.....

If yes mention the reason

a) hungry

b) fear of teachers

c) no teaching

d) others

20.1. children used to escape from the school. If yes;

Level (class)	Total no. of students	No. Escape students	Daily	Weekly
1				
2				
3				
4				

5				
6				
7				
12				

21. Did your children have to dropout from the school?

Yes..... No.....

If yes give reason.

- a) For labor work
- b) For work in other house
- c) unhealthy
- d) take care child
- e) no money for educational Material

22. Why do your children go to school regularly ?

- a) school near from home
- b) literate person at ho me
- c) getting scholarship
- d) suggest going to school
- e) teacher request to come to school
- f) awareness program

23. what are the reason of good performance ?

- a) goes to school regularly
- b) do assigned homework
- c) take tuition classes
- d) teaches at home
- e) time to study at home
- f) getting scholarship
- g) good environment school and homes

Check List

- I. What are the differences between present and past occupation of the Musahar community?
- II. What is the status of education in the Musahar community?
- III. What are the programs are launched to improve the occupational practices and educational condition of the Musahar community?
- IV. What are the programs are conducted through the government level?
- V. Are the programs conducting coordinately or separately?
- VI. Did the programs uplift the occupational and educational condition in the Musahar community?
- VII. What should be done to uplift the Musahar livelihood in the Bardibas Municipality
- VIII. Almost children are out of the school, what is the reason behind this, how can be involve these children in the mainstream of education?