

CHAPTER I

INTRODUCTION

1.1 Background

Every human society has undergone different level of change in the changing time context and environment. Nepalese societies are not the exception. As modern civilization develops, people are changing their livelihood strategies in order to cope with the change in time. Due to the impact of development activities, people are attracted to adapt new occupation while giving up their traditional occupations i.e. traditional agricultural and forest based economic activities. Modern development has also caused negative impact in socio- economic life of people. As a result, people are engaged in low-income job for their livelihood. Hence, various types of livelihood strategies are in practices.

Nepal is a small and developing country sandwiched between India and China. It is a multi-ethnic, multi-cultural, multi-lingual, multi-religious and secular state (Luitel 2008). So, it is the common garden of various castes groups of people. These various caste group people have their own tradition, culture, norms and values that influence the ways of their living and their livelihood.

Change is a universal and continuous phenomena found in all societies at all times. Along with change, people have adjusted their ways of earning for livelihood as per the changing situation. Change in community can be seen through the development activities and its impact at their livelihood. Sometimes the change comes through development and sometimes through modernization, globalization along with social and political movements. But every change does not only bring positive transformation on the lives of community people. The change also brings negative impact on their lives and livelihood.

The Mushar community is also being linked with global integration, the integration of village economy with the outside world along with the impact of modernization no matter what the previous condition (social, political and economic) of the community is. So, there might be the changed relationship among various groups in Mushar community. The changed relationship in such community might affect the economic

strategy of people. Similarly, it may affect the social and cultural sector of the entire community.

The Mushar is one of the major marginalized caste¹ groups of Nepal. Their settlements are found in the Terai and Inner Terai of Nepal. Most of them are settled in Morang, Sunsari, Udayapur, Siraha, Sarlahi, Dhanusha, Rautahat. According to the population census 2001, there are 1,72,434 Mushars in Nepal. It represents 0.76 per cent of total population. In Morang, there are 17,852 Mushars including 9,195 male and 8657 female (CBS, 2001).

Mushar prefer them to be called as Rishidev, decent of sage Valmiki. They have started to settle in Terai region since seven centuries ago. Mushar claim Dinaram Bhadri as their Great Man. They believe that the generation of Mushar came into existence from the same person Dinaram Bhadri (RDA, 2008).

Mushars are the nomad which can be proved by the type of the houses or huts they construct for dwelling, which are small and low in height and clustered together in 20-25 house-groups in a single community. Their houses are light and constructed from locally available materials such as bamboo and straw. The house of Mushar is comprised of single large central room. In one corner, they keep their livestock; in another they cook their meals.

Morang District that lies in the East of Nepal is the second largest district of Nepal concerning population. The district has the area of 1858 square kilometers and situated between 26°20' to 26°53' latitudes and 87°16' to 87°41' longitudes. The district is historically important due to the famous king Birat who had ruled over Biratnagar during the time of Mahabharata. The district is also important culturally because it is the specific settlement area of various castes groups with their own cultural rules regulation, norms and values (DDC, 2007).

Among the settlers of various caste groups, the number of Dalit caste group is also significant in Morang district. In almost 66 VDC of this district, we can get significant number of Dalit. The study area, Baijanathpur VDC, is also rich in Dalit settlements. It is the only VDC that has the highest number of Dalit among all VDC of this district.

¹. In Nepal the common practice is that of referring of ethnic group to certain indigenous group and caste groups and caste groups to Brahmins, Chhetries and Dalit. In this study, Mushar is defined as caste group.

According to the data of DDC (2007), Baijanathpur VDC covers 53.91 per cent Dalit caste. It is the first highest and majority per cent of Dalit caste in Morang followed by Jhodahat and Thalaha VDC which cover 43.83 and 37.57 per cent Dalit respectively. This is the reason that the study, being conducted on Mushar community people, becomes more reliable and important with sociological insight. The district has bordered with Jhapa and Illam in the East, Sunsari in the West, Dhankuta and Pancharthar in the North and Bihar state of India in the South.

More than 80 per cent of this district lies at the Terai region which is the specific settlement area of Mushar people. The Terai region of this district is famous for crops production due to the fertility of the land available. The average temperature of the district is 42 degree Celsius and the average annual rainfall of the district is 1812 mm. Mushars are the dependent farmers who particularly dependent upon their owners. The fertility of the land, though they have not their land of their own appropriate for cultivation, has major role to maintain their livelihood. On the other hand, the climatic situation of the Morang and Baijanathpur might have affected their life and livelihood strategies (DDC, 2007).

The Baijanathpur VDC of Morang district is a specific settlement of Mushars. They are the second major caste group in this VDC. The first one is Danwar and the third one is Rajbanshi. The total population of this VDC is 4,498. Among them, Mushar population is 1,078 which represent 23.96 per cent of total population of this VDC (DDC, 2007). Despite being second majority group, they are very much backward with extreme poverty and illiteracy. Their ways of earning livelihood is also not appropriate for their sustainable development. Due to the impact of modernization, some changes are found in their means of earning livelihood. They are certainly trying to adjust them in changing situation and context. They have their own tradition and culture based on their own perspective. In this situation, it is appropriate to study about such community of Baijanathpur VDC of Morang district.

Baijanathpur VDC is one of the important settlement areas of various, organized ethnic/caste groups where Mushar are the second major one. This study, so, is important to get the reality of Mushar community people, their changing socio-economic situation and impact of modernization at their livelihood strategies. For this reason, the study is rational to reflect the reality of other backward community of Nepal as well.

1.2 Statement of the Problem

Mushars are the major marginalized Occupational Caste² group people who are lacking different facilities required to uplift their life standard. Their livelihood strategies of then and now are not sufficient to support their life standard. Comparatively, they are very much backward people in every respect. In such situation, it is necessary to study about the livelihood of such a marginalized Mushar community.

According to the report presented by parliament in 19th March 2002, there are 32 sub-groups in Dalit. The total per cent of Dalit, in this way, comes to be 12.68 per cent (10,6946). Among these all Dalit castes group, Mushar is the leading group which represents 2.12 per cent (DDC, 2007).

The Mushars of Baijanathpur VDC in Morang district are in touch with different developmental activities viz. modernization, globalization and modern technologies. Their economic status, health status and their perception on change might be changed. Their means of earning livelihood is also being changed in changing situation and context. Hence, it is taken as a problem to study about their livelihood strategies by applying development perspective through sociological insight.

This study will address the following research questions:

- a. What is the socio-economic background of Mushar?
- b. What are the changes that they face at present due to modernization on their livelihood strategy?
- c. What are the livelihood strategies of Mushar at present?

1.3 Objectives of the Study

1.3.1 General/ overall objectives

The general objective of the study is to access the livelihood strategies of the Mushars at the changing socio-economic context.

² Occupational Caste represents here those groups or sub groups, who are considered untouchable as of Hindu social system. In Nepali hill villages, Occupational castes mainly includes Kami (blacksmiths), Damai (tailors), Sarki (cobblers) and Pode (those who are involved in fishing).In the *Varna* hierarchy of Hindu society ,Occupational caste is considered as belonging to the lowest stratum and is supposed to provide service to the higher castes. Now days, they are commonly referred to as Dalits.

1.3.2 Specific objectives

The specific objectives of the researcher are:-

- a. To describe the socio- economic condition of the study population.
- b. To find out the changing livelihood strategy of the study population due to modernization.
- c. To find out the livelihood strategy of the study population in the changing context.

1.4 Significance of the Study

Mushar, at one hand, is one of the major marginalized castes group and least studied on the other. Few studies have focused on such an important caste group. Even the studies which are based on Mushar community basically focused on other aspect rather than livelihood. So, this study has an aim to study the entire Mushar community focusing on their livelihood strategies. An attempt is also made so as to study about the change in livelihood found with in last 10 years. For that, modernization is taken as an indicator. Each and every aspect of livelihood strategies are tried to be studied through the impact of modernization. So, this research could be an important source for the concerned individuals/organization/agencies to study as well.

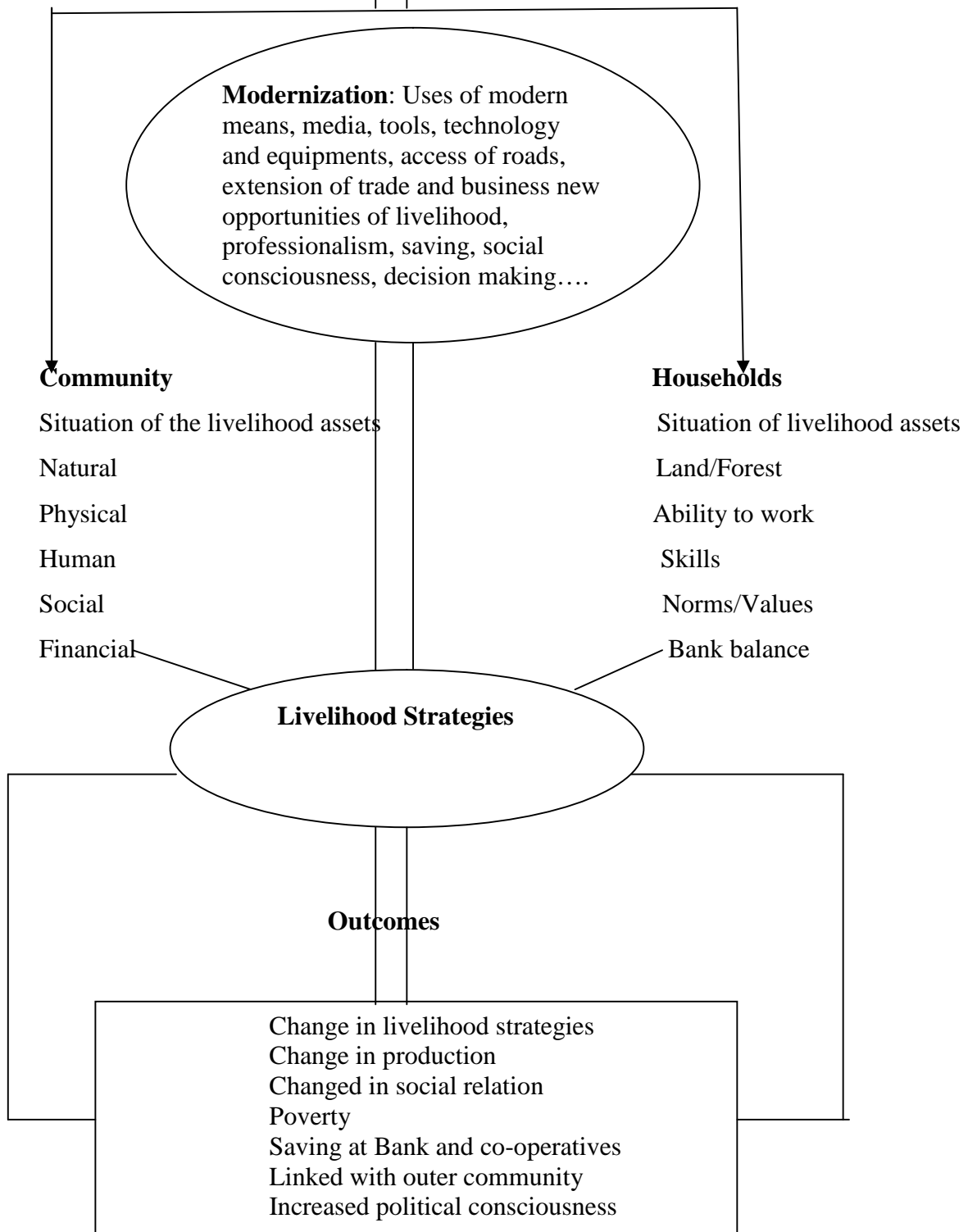
Due to poor economic condition, low skilled manpower, lack of sufficient sources for income generating activities, lack of permanent job, the rural and backward society, people are adopting various strategies, for their earning livelihood. The strategies are mainly agriculture, animal husbandry, wage labor, services and migration. With social and political awareness and the people's movement first and second along with the implementation of decentralization program of government, the livelihood strategies of rural community people might have changed.

This study mainly focuses on the livelihood strategies adopted by Mushar community people. The changing state of agriculture, animal husbandry, wage labor, migration, investment/saving are studied with comparison. But the expenditure and consumption pattern are studied taking the current data but not with comparison. The changing living standard of Mushar community people is also studied. The independent thinking of Mushar community people towards adopting alternative source of earning such as wage labor, migration have become the major interest of researcher. So, clear sketch of the entire Mushar community can be taken from the study.

Above all, the report is presented to the Sociology Department of Tribhuvan University and is helpful to study about the current situation of Mushar community and their livelihood strategies adopted in the changing situation and context.

1.5 Conceptual Framework

Figure-1: Conceptual Framework of Dimensions of Mushar's Livelihood



Thus, the livelihood assets prevalent at the community determines the livelihood strategies of Mushars and the adopted strategies are influenced by modernization as a result, some change appears in community and community people. In this respect, the conceptual frame work of the study has been conceived as given in above mentioned figure-1.

1.6 Scope and Limitations

Mushar community is one of the major occupational sub-caste groups of Nepal. At the current situation, such marginalized caste groups are being disappeared and their socio-cultural identity are in great risk i.e. their social and cultural norms rules and regulations are being collapsed due to certain changes occurred in community and due to social and political consciousness along with modernization. The following study is conducted on the above mentioned background and it has the objective of finding the livelihood strategies of Mushar community of Baijanathpur VDC.

CHAPTER II

LITERATURE REVIEW

2.1 Analysis of the Reviewed Literature and Theoretical Perspective

Livelihood strategies are mostly depended on the economic status of the people and plan and policy of the government at one hand and at the other such strategies like agriculture, animal husbandry, wage labor, business, begging are influenced by the factors like development, modernization and globalization. The political movements like people's revolution first and people's movement second of 2046 and 2062/63 are also the responsible factors to bring change in livelihood of the people of Nepal. Mushar community is also affected by all these factors. As a result, change can be seen at the entire community, and change, which may influence the community, ultimately influence the livelihood strategies.

The livelihood strategies are influenced by the social and cultural situation of the entire community. The rules and regulations, customs and traditions of the Mushar community have the major role to measure and control the livelihood of the community people. So, the development related literatures are included here in literature review hoping that the factors like development, modernization, and globalization affect the livelihood of the Mushar community.

Similarly, the studies which are already undertaken by the scholars and researchers mentioned give the details of social and cultural situation of the Mushar community in one hand and at the other, the fertility status of the women, the migration pattern and other sector which are studied by the scholars have helped the researcher to compare and develop conclusion at this present thesis. So, the thesis presented by other scholars is taken, here, as literature.

By studying the dependency level of Mushar people at Baijanathpur VDC and their sustainable livelihood pattern, the researcher can predict the current situation of dependency of Mushars with their owners, the owners of the land whose land the Mushar people share as the form of Dini³, Adhya⁴, Theka⁵, Byjamarau⁶. Similarly, the study of the present state of sustainable situation can be helpful for researcher

³ Dini refers to the system of taking some portion of crops from the owner as a return of agricultural wage labor.

⁴ Adhya refers to the system in which the tenant gives half of the produced crops to the land owner.

⁵ Theka refers to the system in which the tenants have to give certain agreed amount of crops to the land owner for once.

⁶ Byjamarau refers to the system in which the tenant has to pay certain amount of money to the land owner so that the tiller does not have to share the crops produced.

through the sustainable development approach. Thus, the researcher can, through the sustainable development approach, make conclusion about the vulnerable situation of Mushar community people at livelihood. For this reason, the researcher has taken dependency and sustainable development theory in its literature.

After the establishment of democracy in 1951, Nepal began to formulate periodic development plans from 1956 onwards. Over the course of time, different and often contradicting models of development such as top-down, bottom-up approach have been adopted and implemented. Nepal is on receiving the end of interventionist approach. The form of receiving aid is gradually changing from the grant to loan, there by creating greater dependency. But the focus of development is also shifted towards poverty alleviation, basic-needs, empowerment, social development and sustainable development.

The notion of development shifted from an economic (growth centered) development model to sustainable development model, which clearly contends that we cannot always apply the same formula to diverse societies. According to Sen, “people are the real wealth of nation” and that the basic objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives (Sen, 1998 quoted in Dahal, 2001). Similarly, sustainable development, defined in Our Common Future, the report of World Commission on Environment and Development (The Brundtland Report, 1987 quoted in Marshall, 2004) as “development that meets the needs of the present without compromising ability of future generation to meet their own needs”.

Modernization is another factor to bring change in livelihood of the people of every nook and corner. Modernization doesn't denote any philosophy and movement, but it only symbolizes a process of change. In fact, modernization is understood as a process, which indicates the adaptation of the modern ways of life and values. It is also described as a process that changes the society from primarily agricultural to primarily industrial economy. As a result of the change in economy, the society itself is undergoing with changes in values, belief and norms.

With modernization and greater integration of village economy with the outside world, the traditional relationships are changing fast. The level of awareness in rural community is also increasing due to literacy and education and due to new political

agency of deprived and disadvantaged groups. The new relationships which are expected to be developed in rural communities due to modernization are based on mutual benefit resulting from the self interested pursuit of best livelihood strategies appropriate for each person's resources. As a result, the bargaining power of disadvantaged groups has also been increasing, especially of those who have become economically independent from the new found opportunities like migration to gulf countries. Such opportunities like out migration, increased level of awareness and development of political agencies bring change in livelihood pattern. (Mishra, 2008) argued that changed livelihood pattern and decline of dependency relationship among individuals from different class or wealth background are some of the reasons for the peoples demand for the overthrow of royal regime or kinship from Nepal and eventually the declaration of Nepal as a federal democratic republic.

Thus, the study is completed through the sociological insight due to the reason that the livelihood strategies of the Mushar community of Baijanathpur VDC is observed from the perspective of development and modernization claiming that modernization is a factor to change society. Here, it would be worth mentioning that many sociologist like (Moore, 1963) takes modernization as a factors to bring change in community who writes, 'what is involved in modernization is a "total transformation" of a traditional or pre-modern society into a type of technology and associated social organization that characterize the "advanced", economically prosperous, and relatively politically stable nations of the western world.'

The Mushar community, the study area, is analyzed with some social facts to measure the organic or mechanical nature of society as stated by Durkheim which is the key to study the social transform through sociological insight. The other social facts includes the use of modern tools and technology and the access of market at agriculture, professionalism and access of market at animal husbandry, nature of wage employment , migration pattern and consumption of modern means at the lives of the studied area. In this way, the entire community is studied through sociological perspective putting the theory of social change at the centre of the analysis. The literature portion also gives the details of it.

2.2 Development

Over the time 'development' has carried out very different meanings. The term 'development' in its present sense dates from the post war era of modern development thinking. Earlier practices have been viewed as antecedents of development policy, though the term development was not necessarily used at the time. Thus, Martin (1991) regards the classic political economists from Ricardo to Marx, as development thinkers for they addressed similar problems of economic development.

Development is a process to bring change in livelihood in each and every society. In the year after world war 2nd, development has become one of the most widely used, misused, abused and consequently confused term. In the early post war era, the notion of development was equated with economic growth and replication of economic and social and political orders found in western industrial nations and consequently paved the way for the intervention approach. Such notion can be regarded as belonging to an "orthodox" paradigm and another being the "political economy" (Wilber and Jamorson, 1988). Both paradigms conceptualize development as passage of time and change, alone, rather, as change in a particular "desired direction"...

2.3 Modernization

The term modernization, in this study, does not denote any philosophy or movement but it only symbolizes a process of change. In fact, modernization is understood as a process, which indicates the adaptation of the modern ways of life and values.

The key to understanding modernization lies in thinking of it as a set of change that affects the whole society. These changes are many and complex. Each is linked to the others. Moreover, the process is different in each country, depending on its history.

Modernization involves a transformation of social, political and economic organizations. "This includes the transformation indicated by Durkheim, from 'Mechanical solidarity' to 'organic solidarity'; that indicate by Becker, the transformation from the 'change-resistant sacred outlook to the 'change-ready secular-outlook'; the transformation indicated by Weber from 'personal bonds' to 'impersonal relation' with bureaucracy; and the transformation from 'status based relation to

‘contract based relation’ as indicated by Maine, long ago. It applies to the individualist form of organization of the western model, the communist form of organization of the Russian or Chinese model as well as the socialist pattern, the Indian model” (Swamy,1972 quoted in Rao, 2005).

2.4 Dependency Theory

Dependency theories have emerged as a radical critique of modernization theory. Dependency means the state of being connected to and subordinate to some one or something. It is the opposite of self - reliance. In the study of economic growth and the sociology of development, it describes a situation in which the less developed countries (LDC) literally depend on inputs from the advanced industrial states, in order to achieve growth.

The main theme of the dependency is that capitalism cause under development. The normal process of the capitalist world economy widens the gap between developing and the developed countries, viz. ‘metropolis’ and ‘satellite’ respectively. The metropolis develops at the cost of the satellite, while the satellite is reduced to a stage of dependency. So, contemporary manifestation of the development and the underdevelopment are not different stages in the evolution of mankind but two aspects of the same historical process. In this way, peripheral economics are integrated into capitalism, but on inherently unequal basis, which ultimately lead peripheral reasons to become dependent upon core region. Thus, there is dependency as an international relationship where the strong economic condition the weak while there is also dependency as a structure distinct from the advanced nations (Frank, 1967).

Some change have taken place in and around Mushar community due to development and modernization such as construction of road, establishment of health post, market, access of market which put influence on their daily lives.

2.5 Sustainable Development

Sustainable development, defined in our common future, the report of the 1987 World Commission on the Environment and Development the ‘Brundland Report’ as

‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs’ (quoted in Marshall, 2004).

Any sustainable development agenda must be concerned with inter-generational equality that is, with ensuring that future generation have the same capability to develop as the present generation. A development path is sustainable only if it ensures that the stocks of overall capital assets remain constant or increase over time. These assets include manufactured capital (such as machines, and roads) human capital (knowledge and skill) social capital (relationship and institutions) and environmental capital (forests and coral reefs). The environment matters not just because of its effect on physical and non-economic welfare but also because of its impact on production over the long term. Environmental suitability is also closely connected with intra generational equity (World Development Report, 1999-2000, quoted in Poudyal, 2004).

2.6 The Analysis of Livelihood Strategy

Blaikie et al (1994) have defined livelihood as the command an individual, family or other social group has over an income and /or bundles of resources that can be used or exchanged to satisfy its needs. Dahal, (1993) defines livelihood as means for living on a sustainable basis. A livelihood is sustainable if it can bear the weight of present activities for a long period without compromising the future prospects. Livelihood strategies are the “range and combination of activities and choice that people make in order to achieve their livelihood goals or, the way of combining and using assets”. (DFID, 2002 quoted in Wyss, (2003). It includes production activities, investment strategies, reproductive choice and much more, livelihood strategies change over time, over space to location, across the sectors and within household and individual. Livelihood strategies directly influence the sustainability of livelihood, the more choice and flexibility that people have in their livelihood strategies, the greater their ability to withstand or adapt to the shocks and stresses of the vulnerability context (DFID, 2002 quoted in Wyss, (2003).

2.7 The Analysis of Livelihood Assets

The sustainable livelihood approach is a way of putting the centre of development. It seeks to draw a realistic picture of the people's assets and capital endowment and to

find ways how there can convert into beneficial livelihood outcomes. Therefore, it lies in the center of the livelihood framework (DFID, 2002, quoted in Wyss, 2003). Different capital assets like natural capital, human capital, physical capital, financial capital and social capital represents skills knowledge, ability to work and good health, natural resources like land, forest, marine, wild resources, water and air quality and sanitation, shelter, water supply, energy as well as information and communication facilities, tools and equipment, stocks and regular flows of money, bank jewelry and cash and earned income, pension and assets that affects on the other assets.

2.8 Introduction to Mushar

D. B .Bista (1973) has given short description about different casts and ethnic group. He has given the description of different ethnic group like Rai, Tamang, Newar, Magar. But, little description is there about Mushar people in his book “Sabai Jatko Phulbari”. The book does not provide the clear and detail sketch of Mushar but introduces them as “Khatwa” who are the Mushar in general. But, the livelihood of Mushar community is not mentioned in his book.

R. Gautam and A. Thapa (1994) have also provided the short description about origin and culture of Mushar community. Among the caste inhabiting the area of Morang, Sunsari, Udayapur, Siraha, Saptari, Sarlahi, Dhanusha, Rautahat are the major settlement areas of Mushar with strange tradition and culture. The writers have stated that these Mushars were nomadic previously. But now, they are a settled community.

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

B. Pokhrel (1997) has studied about the ethnography of the Mushars of Kharji Kobhara Morang with the main objectives to draw a socio- cultural and economic profile of the Mushars 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 Mushars of Kharji Khohara are changing their occupations and are engaged in official work and industrial labor.

L.M. Sharma (1999) has conducted his study on fertility amongst Mushar women in Siraha. The main objectives of the search were to identify the factors affecting fertility in Mushar community. He has conducted research applying purposive sampling method from 100 households representing from Mushar ethnic group. He has concluded that educated Mushar 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 Mushar of Paklihawa VDC of Nawalparasi District. She has concluded that the Mushar have a patriarchal family structure. They were very much backward in education and deprived of the benefit of the modern development.

K. Dhakal (1995), in his dissertation has studied about fertility and status of Mushar women of Jhapa Baijanathpur VDC, Morang. He has concluded that illiteracy is the main cause of more fertility and the status of women is very much weak.

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

P.K. Gurung (2003) has studied about the socio-economic condition of Mushars of Amudha VDC of Sunsari. He has concluded that Mushar people of this 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.

L. Vaiva (2005) has given the description about the social, economic and cultural situation of the Mushar of Amudaha VDC of Sunsari. The Mushar 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 Mushar 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 Mushar of this VDC.

V. Subedi (2004) has studied about the Mushar of Tanmuna VDC of Sunsari and discussed that the economic condition of Mushar was not good and they were much backward and the causes of this backwardness were lack of education, awareness, enough land and huge population growth.

R. Malla (2002) has also studied about Mushar people of Balkawawa VDC of Siraha and has discussed about origin and history of Mushars. More importantly, the changing state of celebrating festivals was also discussed in this thesis. The researcher has concluded that the socio-cultural situation of the Mushar is being changed due to the influence of Brahmin and Chheiri community and their culture.

J. Adhikari (2008) has given various articles at his book 'Changing livelihoods' and has presented various issues related with the livelihood of the various rural and urban community of Nepal. Adhikari has not only presented the livelihood situation of the western community of Nepal regarding livelihood but also drawn a sketch of livelihood pattern of occupational caste groups like Mushar. He has concluded that most of the occupational caste groups people like Mushar are deprived with the facilities of going gulf countries. Even if they had gone there, they are mainly engaged in labor activities and earn particularly less than other community people like Brahmin, Chhetri and other ethnic caste group like Rai and Limbu. Adhikari clarifies that most of the Dalit group people like.

Suffice to say that the studied which were already undertaken by many scholars and researcher have focused at the particular aspect of Mushar community rather than livelihood strategies. They have particularly studied about the socio-economic and cultural situation of Mushar people. The whole conclusion of the community is not found at the research and studied book mentioned above. But this research has the aim to study the entire Mushar community in detail. On the other hand, the impact of modernization at this community is denied which was explored by this thesis.

CHAPTER-III

METHODOLOGY

3.1 Study Site and Reasoning for Selection

Fourteen years ago, an unexpected incident had stroke the researcher much pathetically as the researcher's beloved father of 45 years found dead in his home apartment. It was the case of 2052 Jestha 18th night Dakait⁷ had entered at the home and killed the researcher's father. The researcher, at that time, was 16 years old. Investigation, later, proved that the Dakait were Mushars and from the Baijanathput VDC where there was researchers farm-land. The accident had made the researcher much depressed and still is. It was an inhuman and terrifying activity. The researcher used to think why they killed his father. The researcher used to treat them as sinners. He used to hate the whole Mushar community, in fact.

As the researcher started to study Sociology/ Anthropology in Master level at Tribhuvan University, his thinking on the entire community changed. He felt that he should not treat the entire community as if the Mushar are the criminals. He realized that social setting/situation has the prime role to develop the human nature. He was much interested to study the entire community, so, through sociological insight. With the completion of theoretical degree, he made his mind to study the very community. He selected the very site with the subject entitled.

On the other hand, the study area is one of the specific settlement areas of Mushars. They, in this VDC, are the second largest group after Danwar. The location of their settlement is also an important factor to attract the researcher to select the particular community for study. Biratnagar sub-metropolitan city is near to the settlement area. They are also with deep touch with Brahmin and Chhetri community at the East and with Danwar, Rajbanshi, Tharun, Batar at North-West and South. Mushar community plays important role in every election. But, they are deprived of various facilities like health and education. The researcher could not realize the specific change in their livelihood within these 15 years time. So, the feeling of inquisitiveness is evoked at the

⁷ Dakaits refer to the one who come particularly at night with arms and with large number to thief the property and such groups are considered much dangerous because they can kill the people who try to protest them.

academic heart of the researcher to select the area for study. More importantly, they are seen different in their lifestyle and in livelihood than others. So, it would be better to study the socio-cultural situation of such community to find out the cause of backwardness and impact of development at their livelihood.

3.2 Research Design

Research design is one of the major aspects of research in which the researcher develops an outline of his /her research. So, research design is rightly be said as the outline, the scheme, the paradigm if the operation of the variables. (Kerlinger, 1973) indicates research design as the plan, structure and strategy of investigation conceived as to obtain answers to research questions. At this research, the researcher, too, has applied descriptive and exploratory research design to complete the research through the scientific measurement.

Descriptive research design is adopted at this research by focusing on the objective of study, method of data collection, sample selection, data collection, data processing and analyzing and report writing. So, the whole research is developed around the objectives of finding livelihood strategies and impact of modernization on the studied livelihood strategies. Appropriate methods of data collections are adopted to follow the objectives of the study. Ultimately the collected data are analyzed to develop the report.

Exploratory research design, on the other hand, is adapted to analysis the cause and effect relationship between the variable that check the livelihood pattern and impact of modernization on it. The land holding size, food sufficiency and deficiency, agricultural productions, situation of animal husbandry, wage labor activities, migration, consumption and other strategies of earning livelihood are analyzed in this research through cause and effect relationship.

3.3 Universe and Sample

Though Baijanathpur VDC is the specific area of more than 30 caste groups people, the second largest group, the Mushar, are found settled in Ward No. 3,5,7,8 and 9. The total households in this community is 946 but the largest population is in Ward No

8(142), 9(141), 5(127)⁸. But, Ward No. 5 has more Mushars households where there are only few other caste groups people. So, this Ward was enough to get data selecting it as a cluster.

It was much sad to hear from the VDC member that there were no any data at VDC concerning the exact households of Mushar in these 5 Wards. It was because the Maoist burnt the VDC record during insurgency period. The authorities said that all data are burnt and they are trying to collect the data soon. It had compelled the researcher to count the total number of households rounding the Mushar settlement area of the VDC. From the pilot survey, it came to be known that Ward no 5 is the most specific settlement area of Mushar where there are about 115 Mushar households. Among 5 Wards, Ward No 3 has the least and 7, 8, 9 have the significant number of Mushar households.

To get the authentic data of Mushars who are settled on the way above mentioned, researcher had adopted the way of cluster sampling method to select the households. For that, the community settlement areas were divided into 3 clusters in which Ward No 3, 7 and some households of Ward 8 who were settled at near to the Canal were selected as cluster 1, Ward No 8 and 9 were as cluster 2 and Ward no 5 as a whole was selected as cluster 3. All the clusters were divided according to there specific geographical location. Cluster 1 is specific why because it lies in the South of Birnarayan Majhi Marga where Mushars are settled at the periphery of the Chatara Canal and where there are the other caste groups like Tharu, Danwar, Satar. Cluster 2 is also specific in the sense that the Mushar settlements are found at the River bank of Singhai River. This location is laid in the South of Singhai River Bridge covering Ward no 8 and 9. Last, but not the least, cluster 3 is specific why because this location is at the North of Birnarayan Majhi Marga closely entangled with Bhramin and Chhetry community.

Altogether 75 households were taken at the sample selecting 25 from clusters.

Each sample was taken with the differences of 4 households. It represents 23.21 per cent of the total households and 32.37⁹ per cent of total population of Mushar. The total

⁸ The number of Mushar households is increased with in some years, so the data of CBS is different than this study.

number of households of Mushar in this VDC is 323 and the total population of Mushars of 75 households was 349. In this way, the household size comes to be 4.3 and the family size comes to be 4.6.

3.4 Nature and Source of Data

The required data for this research were collected through primary and secondary sources. To collect the primary data, survey was conducted for 15 days at the Baijanathpur VDC of Morang district. Data were collected through questionnaire, interviewing, observations and field notes. Secondary data were taken from the, District Development Committee (DDC), books and journals. The book published by DDC Morang was much helpful to get the data concerning Morang and the Mushars of the Baijanahpur (VDC). The journals published by Dalit Ayog also helped the researcher to get the data related to Mushar and of course other text books and the collections of articles helped the researcher to formulate the research objectives.

Primary data of this study were collected to study about the income of the various livelihood strategies like agriculture, animal husbandry, wage labor, migration, consumption pattern and socio-cultural situation along with the impact of modernization on the adopted strategies and socio-cultural situation whereas secondary data were collected to define the geographical location of the study area as well as other supporting materials for primary data.

3.5 Data Collection Technique

To get the authentic data and information- both qualitative and quantitative, the following technique were used while conducting survey in the field.

3.5.1 Households Survey

It was pretty much difficult to conduct survey at almost all households. So the Wards were divided into 3 clusters and 25 households from each cluster were included in the survey. A standard format of questionnaire was developed. Demographic composition of households were also recorded which included age, sex, religion, marital status,

⁹ The number of Mushar people at this current situation and the household number are different than the data of CBS. So, some data may be different than of CBS.

educational status, family members. Likewise, the economic situation of community was measured by taking the variables like land holding size, agricultural productions, food sufficiency, livestock, migration pattern and annual income.

The eldest members of households were given more priority to answer the questions. But answers were sought with other active and known member of households if difficulties aroused in understanding. Many time, the researcher suspected the answer of the households. To verify the answer, attempt was made 2nd and 3rd time to get accurate information with other member of the respondent. In some clusters, researcher suspected much to get the eligible data. So, the researcher took ‘a person of faith’¹⁰ with him so that respondent could present their answer without any hesitation.

3.5.2 Observation

Observation technique was used in this research mainly to know the housing structure of respondents, settlement pattern, surroundings, and distance with the neighbors and response of neighbor during the survey. More importantly, the children and the livestock were also observed during the research. Sometimes, the respondents used to show the written documents of their property which the researcher was compelled to study and observe. Some of the private assets like rickshaw and other equipment were also observed during the research period.

3.5.3 Key Informant Interview

The researcher tried his best to find the well-known informant like teacher, officials, and politicians. But the endeavor was in vain as the researcher did not get any Mushar teacher, officials. Time and again, the researcher tried his best to get information of such individuals, if any, but not succeeded. At last, the researcher was shifted to the politicians (Ward member), elderly men and some youths to get the information.

Interview was taken to take data concerning the origin of Mushars, celebration of local festivals and religion. All the interviews were, later, converted into data by plucking the main points. Fifteen respondents were interviewed during the course of information collection. There were 10 questions developed by researcher and all the questions were

¹⁰ Person of faith’ here indicates the most trusted Mushar by the researcher who have the trustful and leading status in the community.

particularly focused on collecting data related to socio-cultural situation of Mushar people.

It was very much difficult task for the researcher to get the information about the informants who could give the real information relating to the Mushars being based on the research questions. As a matter of fact, the researcher went at the office of VDC and got information about the Mushar individuals who might know more about the Mushar. Except from the person detail given by the VDC authorities, the researcher sought other elderly and young Mushar respondents. Sometimes, the researcher went there where the gathering of Mushar people was. It really helped the researcher to get more information. The researcher hovered much to get the information related to the origin of the Mushar because hardly any respondent could give the information on it. But, one young Mushar young boy gave the answer confidently.

3.5.4 Field-notes

Some respondents used to be sentimental while answering the questions. Sometimes the necessary information could not be received through the question mentioned at questionnaire. In such situation, field-note was useful to point out the better reality of Mushar respondents. Previously some Mushars were rich with horse, cows cart with vast access of land but now landless. Field note was the key to gather the information at the time of field work.

3.5.5 Focused -Group Discussion

Some data of the research were collected through the focused group respondents. Those data were particularly related with the key informant who could give the answer of the survey questions which were related to their origin. The researcher had gone to the gathering area of the Mushar to get the data of that kind.

3.5.6 Method of Data Analysis and Presentation

All the collected information from field survey has been processed scientifically. As far as secondary data are concerned; they are directly set in the Table. But the primary data are analyzed with the help of computer software like excel. Different Tables and Charts are developed to measure the various socio-economic variables including livelihood

strategies. Mathematical calculations and statistical operations and tests have been performed for quantitative information. Qualitative information has been adopted in descriptive way. To visualize information, different maps diagrams and charts have been prepared.

3.5.7 Organization of the Study

This study is divided into Six Chapters with their own specific features. First Chapter is related to the introduction of the problem with its background with the description of Mushar. This chapter also includes the statement of the problems which states the three problems of the study. The objective of the study as per the research problem is also mentioned at this Chapter. The researcher has also given the details of the significance of the study, conceptual framework and scope and limitation of the study in this section.

Second Chapter outlines literature review. This Chapter mainly includes the concept of development, modernization, and sustainable development. Similarly, this Chapter includes various sources related with livelihood strategy and Mushar. This study helps to strengthen the statement of the problem. More importantly, the researcher, in this section, has tried to link the literature section with the research subject.

Third Chapter deals with various research methodologies applied in the research where research design, source and types of data, universe and sampling, research design, nature and source of data, data collection techniques, method of data analysis and presentation and organization of the study are included. In this Chapter, the researcher has given short description about all the topics mentioned above.

Chapters Four is related to the present scenario of the study area such as demographic features including geographical location. In this section, the location and physical setting of the Morang district, physical information of Baijanathpur VDC and natural resources of the VDC and livestock are included.

Chapter Five is the analysis part and tabulation of data that incorporate and coincide with the various strategies adopted by the entire community for their livelihood. This Chapter analyzes and interprets the surveyed data as well.

Chapter Six is related to summary, findings, conclusion and recommendation respectively. This Chapter also deals with the objectives and provides recommendation related to livelihood strategies of Mushar community.

CHAPTER IV

GENERAL INTRODUCTION OF THE STUDY AREA

4.1 Location and Physical Setting

Morang is the second largest district of Nepal regarding population. It lies in the Eastern Development Region. It lies between **26.20 to 26.53 latitudes to 87.16 to 86.41** longitudes. The district is bordered with Jhapa and Illam in the East, Sunsari in the West Dhankuta and Panchthar in North and Bihar of India in South. The total area of this district is 1855 sq km. Similarly, the average length is 46 km and average width is 54 kilometers. The district has 65 VDC and 1 Metropolitan city. The district is laid above 60 meters to 2410 meter above from sea level. According to the CBS report (2001), the total population of this district is 843,220 including 422,895 male and 420,325 female.

Baijanathpur VDC, the study area, is located at the North-east of Biratnager sub-Metropolitan city. The total area of this VDC is 8.34 sq km. This VDC is 7.50 km away from district headquarters. It lies at the height of 77m above sea level. The VDC is bordered with Katahari VDC in South, Bhaudaha and Jhodahat in East, Ghinaghat River in West and Tankisinwari in North.

4.2 Natural Resources

Water resources

Water is another important resource which contributes a lot at the livelihood of the Mushar of Baijanathpur VDC. Baijanathpur VDC is, needless to say, rich in water resources actually for irrigation purpose. Out of 946 hectare land, 635 hectare land is irrigated by Chatara Canal (DDC, 2007). On the other hand, Ghinaghat river is also the boon for farmers-both dependent and independent.¹¹ As far as Mushar are concerned, the Mushar households who share the land of Malik in various form like Adhya, Theka, Byajmarauni are the independent farmers.

¹¹ Independent farmer refers to the real owner of the land and dependent refers to those who share the land of others

Land

According to the District Profile 2007, the total agricultural land in the VDC is 946 hector out of which 635 hectare land is facilitated with irrigation. Though Mushar people do not have the access to agricultural land of their own, the land they owe of their Malik (Land lord) or owner has certainly an important role on livelihood. But with the change in political situation, the Mushar are getting land for cultivation in various forms like Adhiya and Theka because many Chhetry and Brahmin landlord have left to cultivate the land themselves. So, the interested Mushar in agriculture can easily get chance to cultivate in Adhiya, Theka or Dini. It has created a situation to develop link and faith between the land lord and Mushar.

Livestock

Agriculture and animal husbandry are the much essential factor of subsistence farming. According to District Profile 2007, the total number of livestock in Baijanathpur VDC is 3625. In this VDC, 553 households have livestock. The main livestock of this VDC are goat, cows, buffaloes, chickens, pigeons and oxen.

Table –1: Population Distribution of the Study Area by Sex

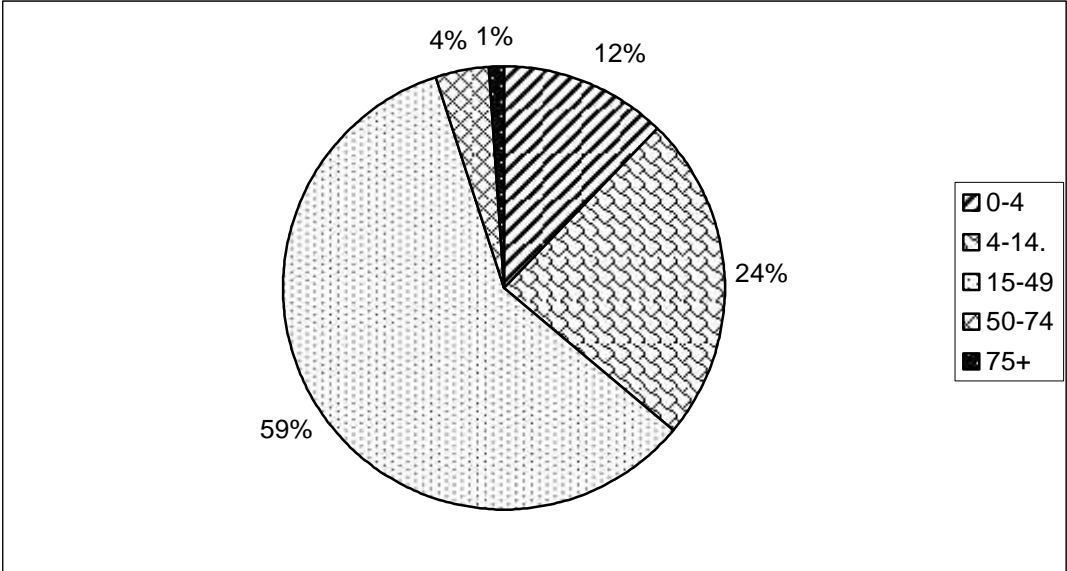
Ward	H.H	Population	Male	Female
1	91	455	216	239
2	94	457	229	228
3	95	455	221	234
4	127	570	292	278
5	132	709	355	354
6	64	331	168	163
7	60	300	145	155
8	142	642	324	318
9	141	579	306	273
Total	946	4498	2256(50.16)	2242(49.84)

Source: DDC, 2008

The Table-1 gives the detail of households and population on the basic of sex. The Table reveals that the average household size of VDC is 4.75 (Dividing the total population by total households). Similarly, the total population of VDC is 4498

including 2,256 male and 2,242 female which clarifies that both the male and female have important role to maintain their livelihood.

Figure-2: Distribution of Population of VDC by Age Group



Source: CBS Report, 2001

The Figure-2 has shown the population of the VDC on the basis of age group. Most of the people of Baijanathpur VDC are at the age of (15-49). This age group is the active age group to generate income for their livelihood. The second age group is (5-14) which has not the major role for income generating. The third age group is (0-4) which has no any role for maintaining livelihood. The last age group (above 75) is not the much active age span for maintaining livelihood.

Table-2: Population Distribution of VDC on the Basis of Castes and Ethnic Groups

Ethnicity	Population	Per cent
Batar	1112	24.72
Mushar	1078	23.97
Rajbanshi	559	12.43
Tharu	516	11.47
Gharti	244	5.42
Brahmin	154	3.42
Dhanuk	86	1.91
Sanyasi	84	1.87
Sonar	82	1.82
Baniya	72	1.60
Others	491	10.91
Total	4498	100.00

Source: DDC, 2008

The Table-2 shows the percentage of population of the various caste groups of people in Baijanathpur VDC. In the VDC, the leading caste group is Batar who represent 24.72 per cent. The second largest caste group is Mushar who represents 23.97 per cent. The third one is Rajbanshi which represents 12.43 per cent. The Table shows the relation of the each caste which influences the livelihood of Mushar community. The social situation of the above caste, thus, has also influenced the social and economic situation of the Mushar community because the community is closely touched with these community people.

CHAPTER V

MUSHARS AND LIVELIHOOD STRATEGY

5.1 Origin

Though difficult to get information about the origin of Mushar from all Key Informants, one respondent replied the answer of the very question. According to him, Jogianagar and Mudhamagar were the place of origin of Mushar. This origin of Mushar is related to the age of Tetra Yuga when lord Ram was on the earth. According to the respondent, once Ramchandra ate Bayar (berry) given by Sabari, a sage. But Laxman, brother of Ramchandra, rejected the fruit. Later, the generations of Sabari ate mouse. So, they were started to be identified as Mushar. Mushar are the Maithali speaking people whose main religion is Hindu. Hindi, Maithili and Nepali are the common language they use to communicate.

5.2 Festivals Celebration and Dowry System

The main festivals of Mushars are Dinabhadri celebration, Gothale, Sirua, Holi, Chait, Dashain, and Tihar. Dinabhadri celebration is one of the main festivals of Mushar community people. This celebration is also named as Asaria Puja. According to Mushar respondents, the very word Dinabhadri refers to Ram and Laxman. They celebrate this festival at Asar Month. So, they call it as Asariya puja.

Other main festival of Mushar is Sansari Maiko Puja which is celebrated at Chaitra and Baisakha. Similarly, other festivals of Mushar are Gothele and Sirua. They also celebrate festivals like Dashain Tihar and Holi.

Key informants have opinion that the other festivals like Dashain and Tihar were the festivals with secondary emphasis in Mushar community before 10 years. But now, they are celebrated with primary emphasis. It is due to the influence of the Brahmin and Kshetri community.

Mushar community had no any system of dowry 10 years ago. But the system is becoming more common at this community. According to the respondents, the system of granting a lot of gift was prevalent at last 10 years in Mushar Community. Now, the

Bride directly claim dowry. In this way the Mushar community is being interested towards the dowry system. It is probably the cause of improving economic condition of Mushar community people. On the other hand they have started to copy the social values from Brahmin and Kshetri community. So; acculturation can be seen at this community.

5.3 Social Setting

The Mushar settlements are found closed to their neighbors. It shows that they live in a small cluster. As the distance of each household was measured, 70 percent households have the distance with the neighbor of five meters only and five households have distance from 10-20 meters. This data reveals the poor state of Mushar at one hand and the other hand it shows the state of unity and cohesiveness. As the question was asked concerning their liking and disliking to be near to the neighbors. Among 75 households, 73 respondents stated that they like to be near to the neighbor. But, only two respondents did not like it. It shows that Mushar people have less severe conflict but experiences much cohesiveness.

5.4 Health Facilities and Consciousness

Ten years ago, 100 per cent Mushar households used to depend on Dhami, Jhakri for the initial treatment of the patient. They used to go to Biratnager Regional hospital as the patient used to suffer seriously. But now, they treat the patient at Dhami and Jhakri at first and take them to health post immediately if little bit improved can not be seen with witch doctor. Now, they are not the die-heart supporter of the traditional treatment system. If the patient could not be treated in health post, they take the patient to Biratnager Regional hospital.

Though, poor and uneducated, Mushar people, now a day, are seemed more conscious about their health then 10 years before. According to the census data, 46.8 per cent households in Nepal have toilet facilities. But, due to the lack of enough land and saving, no Mushar households have constructed toilet for their use. River banks, Canals, and empty places are the major locations of the Mushar for Manure. It may threat the health of Mushar community people severely which may have the negative impact on their livelihood in coming future.

5.5 Land Purchase and House Construction

An attempt was made to know the changing concept of Mushar concerning the plan to purchase land and constructing their houses or new building for settlement. To get the data, two questions were developed: either they have any plan to buy land at city? Or they have any plan to make home? For the former question, only 1 respondent said that he has planned to buy land in city. Other 74 respondents said that they have no any plan to buy land. For the next question 22 households said that they have planned to make house. Among 22, the number of households interested to build new cement house was 8, improved traditional house 11 and 3 were interested to make wooden houses. It showed that Mushar households have no confidence or capacity to buy land in city but the study showed that some Mushar are able to make standard house. It shows that the economic level of some Mushar is improved in last 10 years.

Table-3: Distribution of Respondents Involving at Various Political Institution and Decision Making

S.N	10 Years ago		Now		Decision making			
	H.H	Per cent	H.H	Per cent	10 Years ago		Now	
					H.H	Per cent	H.H	Per cent
Member of political. Party	20	26.66	69	92.00	3	4.00	42	56.00
No Membership	55	73.37	6	8.00	...	....	...	....
Total	75	100	75	100	3	4	42	56

Source: Field Survey, 2008

An attempt was made to study about the decision making of Mushar households hoping that it has impact on livelihood and putting it as an indicator of modernization. For that, their involvement in political parties and decision making was sought. A comparison was also made while studying.

The Table-3 reveals that the involvement in political organization in community is significantly increased in Mushar community in last 10 years. With political involvement, the level of decision making is also increased significantly. These both social facts show that the Mushar people can take decision and the increasing level of consciousness determines the livelihood of the Muahars. The change seen in the

community, thus, is the cause of modernization with the fact that awareness and decision making are some of the factors to judge the level of modern people.

Table-4: Distribution of Respondent by Ages Group

S.N	Age -Group	Number of Respondent	Per cent
1	0-4	...	.....
2	5-14	...	....
3	15-49	50	75.00
4	50-74	25	25.00
5	75+	...	.....
Total		75	100.00

Source: Field Survey, 2008

Ages pattern of each community relate the livelihood strategies of the people of entire area. Age factor, at this sense, is linked with income and job holding pattern. Sex, on the other hand, determines the involvement of male and female in the livelihood activities. Literacy, undoubtedly, play another crucial role to generate the ways of various earning sources i.e. livelihood strategies.

The given Table-4 reveals the age-pattern of the respondents of Baijathnathpur VDC of Morang district. The Table shows the age-groups of having more respondents.

The Table-4 depicts that the age group (15-49) has highest number of respondents whereas the age group (50-74) covers the least.

Table-5: Distributions of Respondents by Sex and Literacy

Age Group	Gender				Literacy			
	Male	Per cent	Female	Per cent	Male	Per cent	Female	Per cent
0- 4	.....		...	....	....		...	.....
5-14	.....		....	...	.....		...	.....
15-49	39	52	11	14.67	7	9.33	2	2.67
50-74	21	28	4	5.33	1	1.33	1	.....
75+	....				....	....	...	1.33

Total	60	80	15	20.00	8	10.67	3	4.00
-------	----	----	----	-------	---	-------	---	------

Source: Field Survey, 2008

According to the Table-5, the literacy rate of male is more than female which shows that the role of male member is more important in Mushar community to generate income for livelihood. On the other hand the high level of illiteracy clarifies that the Mushar people are engaged in low skilled activities to maintain their livelihood.

The above mentioned facts help to assume that the entire Mushar community people are very much poor with educational backwardness.

Table-6: Distribution of Respondents by Main Occupation

Main occupation	Number of Households	Per cent
Agriculture ¹²	11	14.67
Wage labor ¹³	60	80.00
Business ¹⁴	1	1.33
Priest ¹⁵	1	1.33
Begging ¹⁶	1	1.33
Witch doctor ¹⁷	1	1.33
Total	75	100

Source: Field Survey, 2008

¹² Agriculture here means the occupation in which the farmer is the whole time dependent farmer in agricultural activities.

¹³ Wage labor refers to the occupation which is particularly related to the instant cash earning occupation like rickshaw pulling, work of daily payment and other job in which the worker get the salary as per the contract.

¹⁴ Business refers to the occupation which is particularly related to goods supplying including both buying and selling of goods. This occupation is rare in Mushar community.

¹⁵ Priest refers to the occupation which is related with performing the religious activities in community. The priest in community, thus, is considered the religious guide.

¹⁶ Begging refers the occupation in which the household goes to doer to doer to ask for something that helps to maintain his /her daily life.

¹⁷ Witch doctor here means the occupation which is related with the treatment that depends on faith along with Tantra mantra. The tantrist is called Dhami and Jhakri as well.

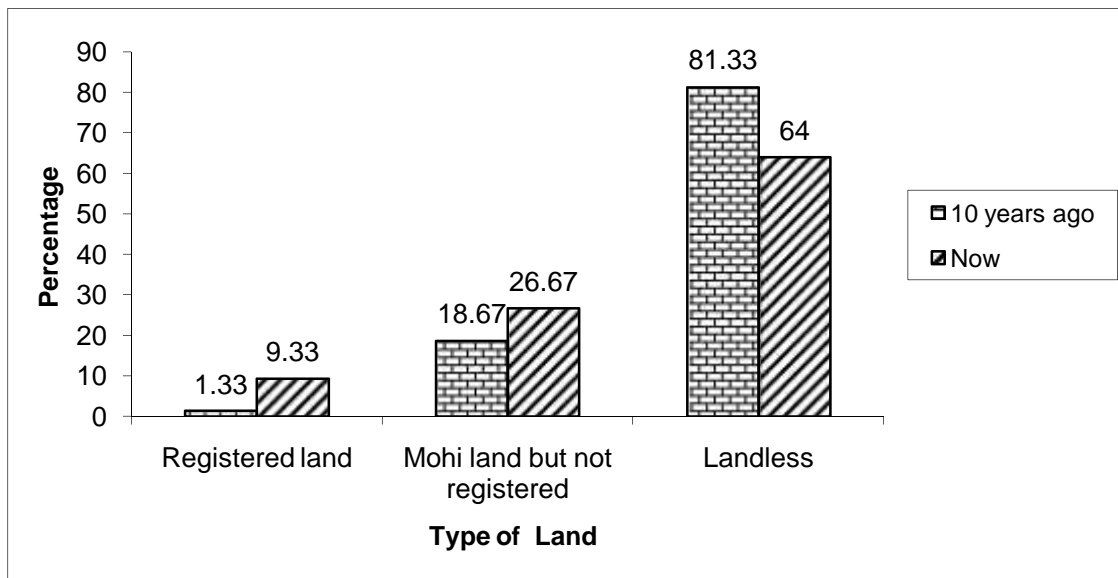
The Table-6 reveals that the main occupation of the people of Mushar community is wage labor. The second most choice is agriculture and other are depended on business, priest, begging and witch doctor respectively.

It can be said from the Table-6 that the entire Mushar community is diverted towards the wage labor activities rather than agriculture. Most of the Mushar people are engaged in seasonal activities based on agriculture. Lack of their own land and proper economy, they have taken the alternative source of earning livelihood. On the other hand, they are dragged by the income generating activities like rickshaw pulling, rajmistri, and job holding at factory and industry. Mushar people are also found interested on business. There is also the priest who performs religious activities at the community. Having the beggar in community also shows the poor but option less life of some Mushars. The witch doctor occupation is also famous in Mushar community.

5.6 Livelihood Strategies and Outcome

5.6.1: Agriculture as a Means of Earning Livelihood and Impact of Modernization

Figure-3: Distribution of Respondents by Land Holding Ownership



Source: Field Survey, 2008

Land is customarily a prime asset to maintain the livelihood of the people of agricultural countries like Nepal. The produced items in land are much crucial to reduce food deficiency and main source of earning. Be that as it may, only 1.33 per cent

Mushar households had registered land, 18.67 per cent households had Mohi¹⁸ land but not registered and 81.33 per cent were landless 10 years ago. But now the per cent is slightly changed. At present, 9.33 per cent households have registered¹⁹ land, other 26.67 per cent have land but not registered and 64 per cent Mushar households are landless²⁰.

Some Mushar households, who do not have land, are found settled by hiring land paying 100 rupees annually to the land owner. Though land is the positive indicator of income, the land holding size is much less in Mushar community of Baijanathpur VDC.

It is explicitly seen from the above mentioned Figure-3 that the Mushar households have completely loosen their Mohi authority. It has adversely affected their income. (See, case-1) The authority is departed from their hand probably due to the domination of owner or poverty. On the other hand, Mushars are compelled to take the alternative sources of income for their earning of livelihood. As a result, the agro-based economy of Mushar community is being changed. Later, it may make them more independent for their income. It is also seen from the Figure-2 that the agricultural dependency of Mushars community over the other person or Malik is continuously being changed. Mushar community is seen interested to seek the land right. The interest of Mushar community to increase the land assets is the real evidence of it. On the other hand, Mushar community will take various alternatives for income generating for their earning livelihood. It might be much effective to increase the income of the community people. So, agricultural dependency of Mushar community can be collapsed with in some years. It certainly changes the relationship of Mushar and their owner. Similarly, the alternative source of Mushar community people is seemed liable to develop their life standard. It may strengthen the economic status of Mushar community.

Case-1

Loosing land authority: a poor livelihood

¹⁸ Mohi land refers to the land that is received by Mushars from their owner as their own but not authorized legally. (Now they have no Mohi land at all).

¹⁹ Registered land, in this study, refers to the land having legal authority. The land owner should get a authorized paper from the government of Nepal to have the registered land. It is called Dhanipurja as well. The owner can sell or use such property as per his/ her will.

²⁰ Landless refers to the condition of the Mushars not having the land of their own which is legally registered. The landless people in Nepal are called Sukumbasi and their settlement areas are called Squatter Area. Such people are the poorest people in Nepal.

Kalu Lal Risodev (name changed) of 55 came lately as the researcher was asking the questions to Chamtali Rishidev, the respondent and the wife of Kalu Lal Risodev. Chamtali Risodev was cooking curry (Tarkari) at her Courtyard (Agan). But the scene was much pathetic. Previously, she managed some grass-like rotten jhigati and put karai (pan) on oven. Then she put raw vegetable at karai (pan) without oil. The researcher was much touched by the activities. Later, she cooked the curry without putting Masala (spice) on it. Kalu Lal Risodev, a good man at looking and handsome and polite in behavior sat to eat rice and started to tell the story.

Ten years ago, he was a rich Mushar with more than Two Bigha land along with cows, Buffaloes, oxen and 11 horses. But it is changed into a story now. Even he is not able to maintain oil in curry at present. He continued- now he had one Katha land which is in Ailani form. All the land was Mohi land and the owner took all the land. As a result, he became a poor Mushar and the rich and prosperous Mushar is now as a poor and needy Mushar who hardly can maintain his daily life. He showed his humiliation due to his inability of marinating family. He is much worried about his condition. He said no one listed the voice of Mushar. So he lost his land at the time being. So was the case of Bartia Risodev, Kshedilal Risodev and many other Mushars at this community.

Table-7: Distribution of Respondents by Food Surplus

Months	10 Years ago	Per cent	Now	Per cent
All around year	9	12.00	----	----
6-11 months	5	6.67	8	10.67
Less than 6 months	61	81.33	67	89.33
Total	75	100.00	75	100.00

Source: Field Survey, 2008

As food deficit is directly related to factor related to production such as amount, quality and type of land, irrigation and manure, it was assumed that food sufficiency largely determines food consumption.

A comparative sketch was taken among 75 households to measure their food sufficiency level. For that, 3 classes of food sufficiency were distinguished. Out of 75 households, the majority, 81%, had sufficient food for less than six months 10 years ago. The ratio is slightly different now. At present, about 90 per cent households have the sufficient food for less than six months. Twelve per cent households were self-sufficient from the crops grown. Similarly, 6.67 per cent households had food surplus only for (6 to 10) months. Now, no households have the sufficient food for whole year in Baijanathpur VDC. The data shows that only 10.67 per cent households have sufficient food grain for (6 to 11) months and 89.33 per cent households have the crops sufficient for less than six months.

It can be said from the above mentioned Table-8 that the food sufficiency is decreased in Mushar community with the depletion of their Mohi authority. This situation has compelled the Mushar community people to take the alternative source of income. This makes them more independent in their decision making while adopting the various alternative of income generating activities. This independent job searching pattern can change the economy of the entire Mushar community more differently than that of last 10 years.

It can also be predicted from the above mentioned Table-7 that the entire Mushar community may face the great economic challenges for some period of time as they lose their agricultural authority. The gap of food sufficiency has clearly stated the situation. If Mushar community people did not get jobs and keep on losing their right on agricultural field, the whole community should bear the crisis which may affect almost every sector of their day to day life.

On the other hand, not having sufficient food makes the life of the Mushar community people much vulnerable which is the great threat to sustainable development. If the community, with such extreme poverty, kept on suffering from the problem of eating only then the society might be the victim of social problems like robbery, dacoit and other social evils.

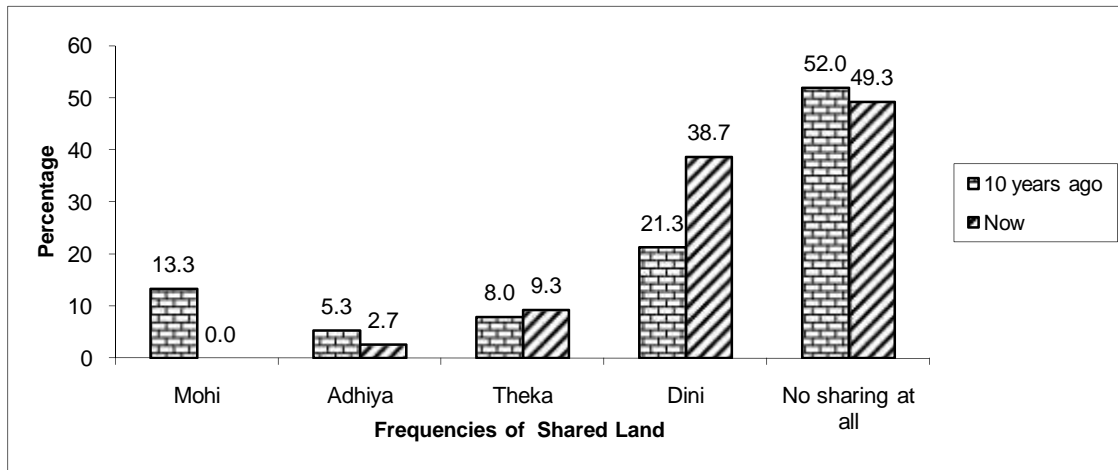
Table-8: Different Strategies Adopted by Households to Maintain Food Deficiency

Strategies	10 Years ago		Now	
	H.H	Per cent	H.H	Per cent
Wage Labor	54	81.82	56	74.67
Animal Husbandry	9	13.63	11	14.67
Debt Taking	....	...	4	5.33
Business	....	.....	1	1.33
Services (witch doctor, priest and begging)	3	4.54	3	4.00
Total	66	100.00	75	100.00

Source: Field Survey, 2008

Wage employment, at present, is the most important source adopted to meet the food deficit for about 75 per cent households of the Mushar community people. The second most strategy is the animal husbandry. Without much support from crops production, it is becoming difficult for the farmers of the Mushar community to rear animals in large quantity. The third strategy i.e. business, adopted to maintain food deficit, as shown in the table-8, is newly introduced in Mushar community with the changing time context. The strategy was not common at Musahr community 10 years ago. The fourth strategy, services which includes witch doctor, priest and begging at this study is almost same then before except business. The beginning of business occupation by the Mushar shows that they are started to take skillful task like to maintain their livelihood at the present time. A clear sketch of occupational and strategic change adopted to maintain the food deficit is seen at the community by the above mentioned table-8 which clearly affects the livelihood pattern of Mushar in changing situation and context.

Figure-4: Distribution of Households by Shared Land Then and Now



Source: Field Survey, 2008

Ten years ago, 52 per cent Mushar households had no shared land. But 13.33 per cent Mushar households had Mohi authority which is absolutely come to nil at present.

The agricultural dependency of Musher households from the above Figure-4 is seen decreased within last 10 years period. Largely, Musher people accept agriculture as a form of wage employment. But Mushar households are still becoming the victim of semi-feudal system and dependency. The poor state of Mushar, the feudal concept of their owner and the dependency of Mushar with their owner has compelled them to hand over their land to their owner either in low cost or lost the Mohi authority which has ultimately broken the happiness of some Mushar family as a result the livelihood pattern of the community people changed and the lack of food sufficiency has made the life of Mushar much vulnerable (Case-2).

Case-2

Feudalism and life compulsion

Kashi Risodev, (name changed), aged 30, a young and energetic man of the community was much sentimental as the research was going on. He told his story to the researcher. Kashi Risodev had about 17 Katha²¹ land of his father. The land was granted by Late King Mahendra to his grand father. His

²¹ Katha is a land measuring one tenth of a bigha and a bigha consists of 6400 square cubes or approximately half an acre.

grand father did not register the land. So was in the case of his father. Due to the untimely death of his father, he sold the land to other. The land is now more expensive. At present he has got only 8 Katha land given by Shree Panch Ko Sarkar,²² he said. He further added that Mushar people were always dominated by other people. People had hardly listened to them before 10 years. But, now they are able to put their voice anywhere and everywhere. He was found more confident that no one can lure them easily at the present time. He has the argument that many Mushar have lost their land due to the lack of consciousness and education. He has the feeling that the domination of feudal landlord had compelled them to loss their land.

Table-9: Distribution of Respondent Having the Idea of Using Fertilizer/Insecticide/Pesticide

Frequencies	10 Years ago		Now	
	Yes	Per cent	Yes	Per cent
User of F/I/P	12	16.00	16	21.33
Non-user of F/I/P	63	84.00	59	78.67
Total	75	100.00	75	100.00

Source: Field Survey, 2008

Though Mushar has no enough land for both cultivation and settlement, the use of fertilizer, insecticide is important to increase the production of agriculture and animal husbandry. So, an attempt is made to know the fact about it. Through the survey, it is found that the percentage of the users of F/I/P is increased slightly which shows that the agricultural production is less in Mushar community which ultimately make their livelihood vulnerable as they lose food sufficiency. It also shows their poor socio-

²² Nepal Sarkar of the present time was entitled as Shree Panch Ko Sarkar at that time.

economic situation because they are not economically able to invest those things for the increment of agricultural production.

Table-10: Distribution of Households by Using Tools and Equipments

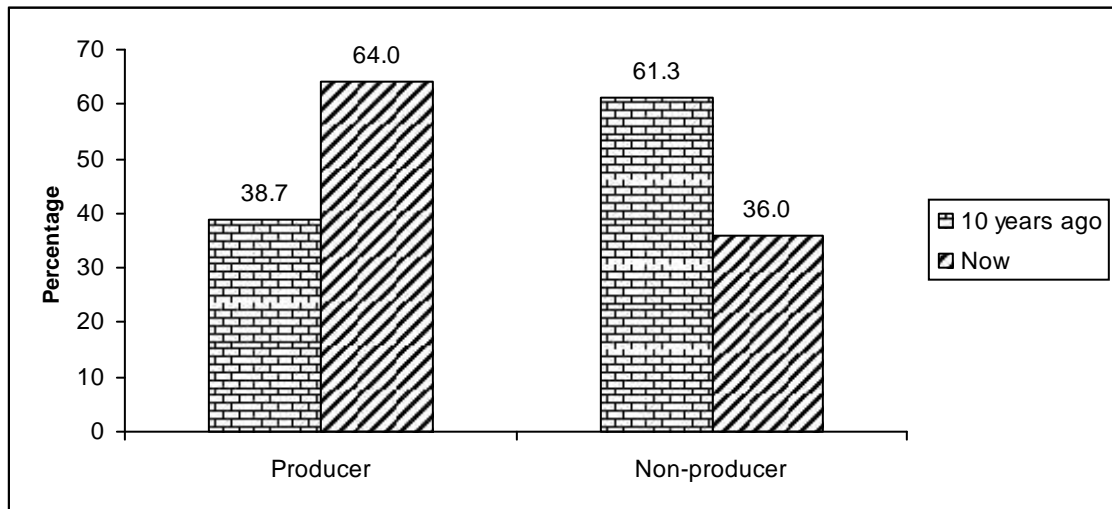
Tools and Equipments	10 Years ago		Now	
	H.H	Per cent	H.H.	Per cent
Sickle	75	100.00	75	100.00
Khukuri	75	100.00	75	100.00
Traditional Plough	26	34.67	.....	.....
Modern Plough	...	.....	17	22.67
Tractor	.....	.....	7	9.33
Both T/M Plough	.....	.....	3	4.00
Total				

Source: Field Survey, 2008

An attempt was made to study about the tools and equipments used by the respective households of the VDC. The main concern of the researcher, however, was to put keen interest on the use of “traditional and modern plough along with tractor”. Sickles, Knife (Khukuri) are the common tools that are generally used at Mushar community since long period of time and the system is still prevalent.

Through the survey, it is known that the use of traditional plough is decreased in Mushar community reversed by modern plough. Now, 22.67 per cent Mushar households use improved and modern plough. Similarly, 9.33 per cent Mushar use Tractor. Before 10 years, there was no any concern about its use. They used plough only.

Figure-5: Distribution of Households Producing and Non- Producing the Sell Items



Source: Field Survey, 2008

Each agricultural production have pivotal role in the life of people in agricultural country like Nepal. So, Nepalese communities, needless to say, are influenced by agricultural productions. But the question arise either Mushar community people are producing agricultural product to sell or not? They have got the access of marketing or not?

Ten years ago, about 1/3 per cent Mushar people used to produce the agricultural products like Alas, Potato, Pumpkin, Zucchini, Pumpkin, Onion, Wheat, Maize, Lentil, Banana, Cauliflower, Tomato, Eggplant and Peas. Now, the ratio is changed and more then majority per cent Mushar produce the agriculture items to sell. Though the produced items are not changed, the increasing number of households producing the agricultural items to sell signifies that the developed market access at community has increased opportunities for selling the produced items which is more important to maintain their livelihood.

Table-11: Distribution of Respondents Getting Money in Advance Then and Now.

Get money in advance?	10 Years ago		Now	
	H.H	Per cent	H.H	Per cent
Yes	30	40.00	48	64.00
No	45	60.00	27	36.00

Total	75	100.00	75	100.00
-------	----	--------	----	--------

Source: Field Survey, 2008

An attempt was made to study about the social belief of Mushar households. To get the answer, researcher had made a comparative study. The main concern was to study either the households get money in advance from their owner or not and how and what was the situation 10 years ago.

It can be said through the above mentioned Table-11 that the social trust of Mushar and the belief of their owner upon them is increased.

With the increased social trust, the social stability of the Mushars can be predicted. The developing social trust of Mushar over others also has positive impact on their livelihood. They might get more opportunity for earning due to this reason.

Table-12: Distribution of Households by Income from Agriculture

S.N	Income in Nrs(000)	10 years ago		Now	
		H.H	FX	H.H	FX
1	Below 5	59	59 x 2.5	62	62 x 2.5
2	6-10	3	3 x 8	10	10 x 8
3	11-15	2	2 x 13	1	1 x 13
4	Above 15	11	11 x 7.5	2	2 x 7.5
Total		75	280		263
Mean			3.7		3.5

Source: Field Survey, 2008

It was much difficult to find out the real income of the households of Mushar. So, attempt was made to find out their average earning from agriculture. A comparative study was also done during the research time.

The given Table-12 suggests that the income from agriculture in Mushar community is slightly decreased with in last 10 years. Ten years ago, the average income of a Mushar household size (4.3) from agriculture was 3.7 thousands annually which show that more than majority Mushars have much minimal income from agriculture. The income of the present time also signifies that the use of modern tools and technology, though few, are not sufficient to increase the income in one hand and at the others the number of Mushar households depending on agriculture is also decreased. It has increased food

deficiency at Mushar community. As a result, Mushar are compelled to adopt other sources of earning to maintain their livelihood.

5.6.2 Animal Husbandry as a Means of Earning Livelihood and Impact of Modernization

Table-13: Distribution of Respondents Rearing Various Kinds of Animals

S.N	Reared Animals	10 Years ago			Now		
		H.H	Number of Animals	Per cent of Animals	H.H.	Number of Animals	Per cent of Animals
1	Goat	9	31	14.41	12	32	11.18
2	Male- Buffalo	3	9	4.18	2	4	1.39
3	Pig	3	4	1.86	2	2	0.7
4	Chicken	55	68	31.62	39	198	69.23
5	Cow and calf	19	61	28.37	22	38	13.28
6	Oxen	11	13	6.04	2	3	1.04
7	Buffalo	10	26	12.09	7	8	2.80
8	Horse	1	3	1.39	...		.....
9	Pigeon	...	...	...	...	...	...
10	Duck		.....		1	1	0.35
11	Not reared	31	.....	41.33	22	.....	29.33
Total		142	215	100	109	286	100

Source: Field Survey, 2008

According to the report of DDC (2007), the total livestock reared at Bajjanathpur VDC is 3625 and the total number of households rearing animals is 553.

Animal husbandry is an integral aspect of subsistence farming. Mushar households of the VDC used to rear chicken, cow and calf, oxen, male buffaloes, goat, pig, duck,

horse to maintain their livelihood. Among these animals some were reared to get support for agriculture and other were for income generation for instant cash.

The Table-13 reveals that the per capita animals/birds keeping are increased with in the last 10 year. Ten years ago, there were 215 animals at the Mushar households. The number is increased now and there are 286 animals/birds in 75 households. More importantly, the number of birds keeping is significantly increased rather than animals. It is happened in community because the Mushar community people are more interested to generate income with limited land and in limited time.

The number of the households having oxen, buffalo and horse is decreased within 10 years. There were 11 households having 13 oxen 10 years ago. But now, there are 2 households having 3 oxen only. The buffalo rearing is also decreased. There were 10 households having 26 buffaloes but now there are only 7 households having 8 buffaloes. To the contrary, Duck keeping is becoming popular at Mushar community now. Ten years ago, Duck keeping was not seen but now 1 duck is fount reared at the home of 1 household.

There are various propose to keep livestock. Mushar used to keep the livestock for agriculture propose Ten years ago but now they keep them mainly for meat, selling and manure. Buffalo rearing was mainly adapted for milk that was used in home and their dung was used to make Guitha (cow dung). Oxen were particularly used for plough but now the ratio is being decreased. Animals are reared, now, for instant income.

Thus, it can be said from the data of the Table-13 that animal husbandry is becoming the main source of income in Mushar community despite the lack of enough land to rear them.

A. Distribution of Respondent Having Hybrid Animal

Though animal husbandry has become the main source of income, Mushar households don't have reared any hybrid animals. It shows that there is no any impact of modernization at livestock rearing. Traditional systems are vital up to this time. Moreover, lacks of proper land access, poverty, lack of idea about hybrid animal at Mushar households are some of the factors so that they don't have any hybrid animals.

Table-14: Distribution of Households by Selling Milk Product Then and Now

S.N	Where to Sell Milk Product?	10 Years ago		Now	
		H.H	Per cent	H.H	Per cent
1	Dayar in village	12	16.00	11	14.67
2	City	1	1.33	.....	.....
3	Dairy	.....	.....	7	9.33
4	Use at home	...	.....	1	1.33
5	No idea to sell	62	82.67	56	74.67
Total		75	100.00	75	100.00

Source: Field Survey, 2008

One of the major factors to affect the life of modern citizen is marketing. Mushar community people are not the exception of it.

Due to the access of dairy farm at the near by village, Mushars are generating income by selling milk at dairy farm and to dayar.

Table-15: Distribution of Households by Income from Animal Husbandry

S.N	Income in Nrs(000)	10 years ago		Now	
		H.H	FX	H.H	FX
1	Below 5	53	53 x 2.5	48	62 x 2.5
2	6-10	6	6 x 8	10	10 x 8
3	11-15	4	4 x 13	1	1 x 13
4	Above 15	12	12x 7.5	16	16 x 7.5
Total		75	322.5		368
Mean			4.3		4.9

Source: Field Survey, 2008

The given Table-15 reveals that the level of income in Mushar community is increased with in last 10 years time concerning animal husbandry. It also suggests that animal husbandry is becoming the chief source of income for Mushar community people to maintain their livelihood. Though the increment in income from animal husbandry is not more than before, it is a positive factor to support their economy which ultimately affects their livelihood.

5.6.3 Wage Labor as a Means of Earning Livelihood and Impact of Modernization

Table-16: Distribution of Respondents by Various Forms of Wage Labor and Income

Forms of Work in Frequencies	H.H	Income Rs. (000)
Janman ²³	31	10-15
Rickshaw Pulling ²⁴	15	Above 15
Raj Mistri ²⁵	8	10-15
Labor in factory ²⁶	2	Above 15 thousands
Total	56	

Source: Field Survey, 2008

It is clearly seen from the above mentioned table-16 that the Mushar community people are adopting multifarious wage- related activities to maintain their livelihood. Their works mainly depends on time and situation. The work of this type is also not permanent. According to the field report, they earn Rs.100-200 per day. But the works are hardly regular and hardly lasts for more then 6 months. The range of annual income remains between 10-15 thousands. To the contrary, 20 per cent households, who have taken rickshaw pulling as a means of earning livelihood, earn comparatively more than the one who are engaged in Janman activities. The income of rickshaw puller is Rs 200 per day. Sometimes, they earn three times more than this. The tenure of rickshaw pulling is also different from respondents to respondents. Majority of them pull rickshaw for more then 6 months. Jhinaghat, Biratnagar Bazaar (Mahendra Chock),

²³Janman refers to the activity in which the worker works for money on a daily basis. There is no certainty of getting such work regularly.

²⁴ Rickshaw pulling refers to the activity in which the rickshaw puller carries the people or goods for money.

²⁵ Rajmistri refers to the occupation which is related with the construction of house or other residential place.

²⁶ Labor in factory refers to both temporary and permanent occupation in which the worker gets the salary either on the daily basis or on the monthly basis.

Puspupal Chocks are the center for rickshaw pullers. They earn more than 15 thousands annually.

Similarly, constructing building (Rajmistri) is another occupation hold by Mushar households. About 11 per cent households work as rajmistri (1 female work as Thekdar though not all year around) whose income is similar to the rickshaw pullers-200 Rs per day. Their annual income also depends on the tenure of the work they do. But the study shows that they earn above 15 thousand annually.

Working at factory (labor at factory) is another occupation hold by Mushar households. About three per cent households work at factory as labor. One of them is permanent worker and the other temporary. Their income is Rs 150 per day and the annual income is more then 15 thousands.

It can be said, from the above description, that Mushar community people are not holding permanent jobs (except one). It is because of the lack of skilled manpower.

Case-3

Changing Religious Belief and Search of Salvation

Jahari Risodev, (name changed) a woman of 40, mother of two sons and grand mother of three grand son lives with an extended family. She is Thekdar by profession. She earns comparatively more than the other female member and as equal as male member. She earns about 300 per day. She has developed a good family and economically sound status. Her family is not depended on agriculture but she has got 3 goats and 3 chickens at present at her home. She does not eat meat and do not drink alcoholic product. She is a devotee now and she said she had taken Das Dharma. She is working at the social institution- Dharma Bhakari- where she can make her own decision. She is also involved in politics. By post, she is the chairman of the party at the local level. Her family has some tension at present because her son's wife got sick. She spent about 60 thousand for her treatment. But, she said, "I can easily earn that much money." She can really be the role model for many Mushar women.

5.6.4: Migration as a Means of Earning Livelihood and Impact of Modernization

Mobility is a common feature in human history. Technological breakthrough and industrialization in Europe and opening of vast land in new continent led to the mass migration; both long termed short term of what is generally called as guest workers. Even today, movement of people from poorer area to industrial area is commonly taking place. However, there have been shifts in the destinations and origins of the migrant labors mainly because of the change in the economy of countries. In the past, guest workers were common in Europe. At present, a large number of foreign labors migrant from South Africa and some countries of south East Asia (like Thailand and Philippines) tend to work in the last two categories of the countries.

Table-17: Mushar Person Going Abroad for Earning Livelihood

Migration to India	10 years ago		Now	
	Number of person	Pre cent	Number of person	Pre cent
Delhi	4	33.33	11	68.75
Punjab	7	58.33	3	18.75
UP	.....	....	1	6.25
Hariyana	1	8.33	1	6.25
Total	12	100.00	16	100.00

Source: Field Survey, 2008

The survey of the VDC shows that emigration is one of the sources of income in Mushar community. The increasing number of the households member gone to the central city area of India like Delhi shows that the Mushar people are being introduced with the outsider world which is developed than the settlement area where they were. The emigrants also play an important role to maintain their family and the food deficit that is almost common at their home land.

More surprisingly, no any households or households member have gone to foreign country except India due to poverty because it is almost difficult to manage the great amount that they need to go for abroad.

Table-18: Distribution of Respondent Having Income from Emigration

Income in Frequencies(000)	Number of Persons	Per cent
15-30	4	28.57
31-46	3	21.42
47-62	6	42.85
63-78	1	7.17
Total	14	100.00

Source: Field Survey, 2008

As shown at the given Table-18, the income is varied. The income from the emigrant is comparatively more than agriculture, animal husbandry and wage employment. So, the income is much helpful to maintain their livelihood and to maintain food deficit. On the other hand, the emigrants are the source to introduce new tools and technology in community. So, Mushar community people are also influenced by such equipments brought by the emigrants who ultimately influence the livelihood of Mushar community people.

5.6.5: Business as a Means of Earning Livelihood and Impact of Modernization

According to the interpretation of the Table-6, it can be said that the Mushar community people are started to be involved in skilful activities like business to maintain their livelihood. It is shown from the table-6 that 1.33 Per cent population is engaged in this occupation. This occupation was not prevalent in community 10 years ago.

5.6.6: Investment/ Saving as a Means of Earning Livelihood and Impact of Modernization

Table-19: Distribution of Respondents Having Investment/Saving²⁷

Investment/ Saving ²⁸	Type	10 Years ago		Now	
		H.H.	Per cent	H.H.	Per cent
Naribikas	Co-operative	...	...	4	28.57
Sanakisan	Co-operative	.....	.....	4	28.57
Laliguras	Co-operative	.....	.....	2	14.28
Jibanbikas	Co-operative	.....	....	2	14.28
Insurance	Co-operative	.....	....	1	7.14
Forwate	Co-operative	.....	....	1	7.14
Total		00	00	14	100.00

Source: Field Survey, 2008

Investment, no doubt, is another important strategy of earning livelihood of modern citizen. As far as Mushar community is concerned, no households have any idea about investment/saving 10 years ago. Now the situation is radically changed. The level of saving of the Mushar shows that the level of income is increased in Mushar in comparison to last 10 years. The access of co-operative has become a source for Mushar to invest their income at various places like poultry which ultimately increase their income and helps to create more opportunities for earning their livelihood.

Table-20: Distribution of Respondents Having the Idea of Investment Then and Now

Idea of Investment/Saving	10 Years ago		Now	
	H.H.	Per cent	H.H.	Per cent
Yes	.....	.....	68	90.67
No	75	100	7	9.33
Total	75	100.00	75	100.00

Source: Field Survey, 2008

²⁷ In this study, saving is also considered as investment because they get interest from bank and co-operative as the return of saving.

²⁸ Eight respondents were not interested to give the information of their saving but they said they save at co-operatives.

Among 75 households, all households have no any idea about investment /saving strategies 10 years ago. But, now, 90.67 per cent households have the idea of investment/saving strategies. Only about 9.33 per cent households were unknown about the strategies.

The data shows that Mushar community people are being affected by modernization. They are aware about the security of their lives.

5.6.7: Consumption as a Means of Earning Livelihood and Impact of Modernization

5.6.7.1 Users of Electricity, Firewood, Stove and Gas

The research shows that all households (100%) are the users of firewood. To the contrary, they don't have electricity connection at their houses. While conducting research, they said that they are using electricity but illegally. They are doing so because they can not pay for the electricity. The other reason is that they do not have registered land. Due to the lack of Dhanipurja (land registration certificate), they haven't connected the electric line, as they said. Similarly, no households have stove (either gas stove or kerosene stove) as the alternative of power. They do not have gases in their kitchens. They are not able to use these means of power which would certainly change the daily life of Mushar into easiness. On the other hand, their income is not sufficient to use the modern means of power as well.

5.6.7.2: Distribution of Respondents Using Kitchen Utensils

It was found from the survey that no any Mushar households use the kitchen utensils like rice-cooker, chopping board, freeze. So, it can be said from the given result that no specific change is there at the life of Mushar community in their daily kitchen activities. It clearly shows the poor state of Musahr community people.

Table-21: Distribution of Respondents by the Consumption of Various Tools and Equipment

	10 Years ago		Now	
	H.H.	Per cent	H.H.	Per cent
Motor cycle	...	.....	...	.....
Cycle	4	5.33	27	36.00
Car	.....	.....	.	.....
Tanga	...	.....	.....	.....
Gada	1	1.33	.....	...
Rickshaw	.....		8	10.67
None	70	93.33	40	53.33
Total	75	100.00	75	100.00

Source: Field Survey, 2008

The Table-21 indicates the slimness of Mushar economy. They do not have any car, motorcycles and even the number of cycle is also not significant. In reality, the numbers of cycle indicate the level of Mushar economy. But the increasing number of Rickshaw in Mushar households shows the improved economic situation of Mushar, though slowly. The Mushar community is on the initial stage of modernization. The increasing number of rickshaw indicates that the Mushar people are adopting rickshaw pulling as the means for earning livelihood.

Table-22: Distribution of Respondent by the User of Means of Communication

S.N	Means of Communication	10 Years ago		Now	
		H.H.	Per cent	H.H.	Per cent
1	Radio	8	10.67	18	24.00
2	T.V.(B.W)	--	----	11	14.67
3	T.V.(Color)	----	...	1	1.33
4	Cassette	----	.....	7	9.33
5	CD/ DVD	----	...	4	5.33

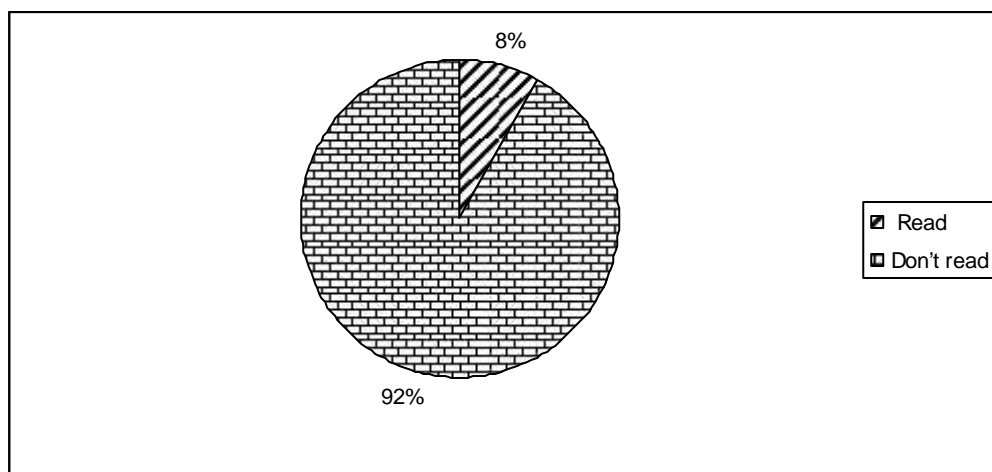
6	Mobile	-----		1	1.33
7	None of given	67	89.33	45	60.00
	Total	75	100.00	75	100.00

Source: Field Survey, 2008

Communication, one of the major indicators of development, is the key to measure the impact of modernization. The means of communications such as Radio, TV, Cassette, CD, and DVD play important role at the livelihood of every citizen. More importantly, they indicate the level of social consciousness; transformation of society from one level to another level. Being an important key to measure the impact of modernization, the researcher had made attempt to study the means of communication which are in the access of Mushar households. A comparison was made to get the impact to that respect. From the study, it is insisted that about 11 per cent of Mushar households had the access of communication 10 years ago whereas 89.33 per cent had no access to it at all. But, the ratio of having the means of communications such as TV, Radio, Cassette, VCD, and DVD has increased during the following years.

It shows that the level of social awareness in Mushar community is increased within these 10 years. They are being aware about communication right and importance of communication in life as well. It also shows the level of transformation of society from one level to another level of modernity. The access of these means of communications can create more option for income generation at the community as well. But, needless to say, the Mushar community is still lacking basic facilities of communication at this 21st century.

Figure-6: Distribution of Respondent Reading Newspapers



Source: Field Survey, 2008

Newspaper reading is one of the major indicators to measure the social consciousness. The chart shows that the Mushars are interested to know the day to day activities of the world. Reading newspaper and magazine is helpful for getting knowledge and information which may create opportunities to the Mushar for creating new job opportunities for earning their livelihood. Reading newspaper and magazine also aware the Mushar community peoples both socially and politically.

5.6.8 Pattern of Expenditure at Food, Cloths, Health, Education and Festivals

Table-23: Distribution of Respondents Having Annual Expenditure

Expenditure in Frequencies (000)	H.H	M.V (mid- value)	FX	Remarks
10-20	3	15000	45000	
20-30	4	25000	100000	
39-40	4	35000	140000	
40-50	27	45000	1215000	
50-60	10	55000	550000	
60-70	9	65000	585000	
70-80	9	75000	675000	
80-90	5	85000	425000	
90-100	2	950000	190000	
11-110	1	10,500	105000	

Total	74 ²⁹		4030000	
-------	------------------	--	---------	--

Source: Field Survey, 2008

$$\text{Mean} = \frac{fx}{N}$$

$$= \frac{4030000}{75}$$

$$= 54459.45$$

The Table-23 has shown the annual pattern of expenditure in Mushar households at food, cloths, health, education and festivals. The total expenditure is NRs 403, 0000 and the mean expenditure is NRs 544, 59.45 per households. According to the Table-12, the total expenditure of a person comes to be NRs 11547.27 which is the low expenditure of a person. This per capita yearly expenditure is below than International Poverty line NRs 25000(US S 365). It shows that the Mushar community people are very low standards.

5.6.8 (A). Pattern of Expenditure on Education

Table-24: Annual Expenditure in Education

S.N	Expenditure in Nrs (000)	10 years ago	
		H.H	FX
1	0-2	49	49 x 1
2	2-4	24	24 x 3
3	4-6	2	2 x 5
Total		75	131
Mean			1.74

Source: Field Survey, 2008

The Table-24 shows that the expenditure pattern for education in Mushar community is much minimal. According to the Table, the average expenditure of Mushar household for average household's size 4.3 is 1.7 thousands annually for education. The minimal expenditure shows that the future of the Mushar generation is much dark. The community is not much aware about the education for their children. As a community

²⁹ One respondent could not give the detail of his expenditure.

can not send their children at school and can not spend enough for their children, it adversely affects the livelihood of the future generation.

5.6.9 Evil Activities as a Means of Earning Livelihood³⁰

Mushar of this community are often blamed for various cases of murder and other evil activities. Many Mushar of this VDC were also killed during counter attack. So, an attempt was made to know the secrecy of the causes of their involvement at evil activities. The researcher has discussed with some Mushar young boys and some elder person of Mushar community. They were also found surprised about the unexpected property of some Mushar (case-4).

Case-4

Difficulty to Determine Livelihood: Unexpected Property of Mushar

Kamat Rishidev (name changed), former politician and now farmer by occupation, is one of the trusted person of researcher who has observed his community and his fellow friend since long. He is 52 years old and has a small hut to live in. In the rank of Mushar he has good position and has taken the land of 2 owners (sometime more than this) for agriculture purpose. During the time of research, the researcher asked him a question pointing the unexpected property of some Mushar. He said that some of the Mushar has property that can not be guessed from where they earn the money. He said, "Some Mushar simply maintains their livelihood by theft. Some are involved in dacoit. Your father was also killed by that group which was already known by many Mushar but they did not open this secret. Mushar of this community are much trustful with each other so they do never open the secret." He further added that some of the Mushars are disappeared from the village due to evil activities, some are killed and some fled to India. Such criminals are sometime protected by some group as well. But, he eloquently said, the ratio of such persons is decreased in this community since some years. After hearing the words from the mouth of the respondent, the researcher was much sentimental why because he had lost his father as some of the Mushar from the same community had killed his father at night while sleeping.

³⁰ This analysis is based on the secret revealed by a respondent and analysis of researcher where the researcher has analyzed the situation on the basis of religious rigidity, poverty and illiteracy.

Why Mushar community is often blamed for theft, dacoit and murder?

The following is the abstract taken from the field note of the researcher which might help to analyse the cause of the above mentioned question that hit the researcher since long period of time. The researcher wants to quote it as field note diary (See: the extract in box give below).

Where do the Religious Rigidity, Poverty, Negative Cohesiveness and Illiteracy Drag the Community?

‘‘Probably, the statement of the innocent Mushar is right. Some Mushar seems as his opinion. What a different case! Where such evil activities are developed as livelihood strategies and what is the wrong with such people who hardly have enough things to maintain livelihood. Would my father be killed if the community people had sufficient options for livelihood? I think-no. I opened the data and saw the main religion of the Mushar. From the data, I came to know that all the Mushar are Hindu and they have not changed their religion. Christianity has not affected on them at all. No one has changed their religion at all. What rigidity! Is it positive rigidity or else? I questioned myself. I think-these Mushars community people are much rigid people who hardly follow others why because they remain as a mouse searcher/mouse eater for a long period of time. Religious rigidity is becoming a cause of violence at Iraq as well. So, religious rigidity probably makes them much cruel and they commit such activity. If religious kindness was there in the heart of them they would be far from such case. They would not be charged as thief, dacoit.

Poverty is as their identity which evokes anyone to be engaged in evil activities. It is also the case of this poor Mushars. They had no alternative at all and now still less options are there for them to maintain their livelihood. They are neither educated nor well aware. They all have to live with the same community where they do not know which occupation they should adopt to maintain their livelihood in future. It may be the cause that no one speaks frankly against the other. The fear of livelihood and lack of proper options of living has really tied them what we call cohesiveness. It has become a negative factor in this community due to poverty. As a result, they do not open the secrecy and live with what is prevailed at their community.

Unless a community people are not made educated and not given proper opportunities to maintain their livelihood, the dream of New Nepal is almost impossible. I think- no mistake of those who killed my father but the mistake of poverty, illiteracy and lack of awareness. All the Mushar brothers and sisters

should fight with these factors: poverty and, illiteracy.’’

High Earning and Low Earning Months and Seasonal Impacts on Livelihood

Seasonal changes have adverse effect on livelihood of every people. The Mushar community people are also influenced by the seasonal change that may occurs in Nepal with the arrival of new seasons. With the change in seasons, sometimes the earning sources of Mushar increase and sometime the earning source decrease. The farmers engaged in agriculture have more income in December months when they harvest their crops. They also get work in various fields of agriculture. But the happiness can not last for long. As winter season starts, their day of darkness begins with coldness and scarcity of foods. They hardly get manual works at this season at one hand and at the other they can not work for long period of time due to coldness.

Animal husbandry is also influenced by seasonal change. Before rainy season, the Mushar can graze their animals everywhere at the open land of the people. But, with the beginning of rainy season, their animals are difficult to graze. The problem of animal protections starts with the winter season as well. Many animals die at this season which is very difficult to maintain by the Mushar households.

The rickshaw pulling is also affected by seasonal changes. With the beginning of September, their income increases in a high ratio which can last for only two/three months. As winter severely catch them the earning decrease and it becomes difficult to maintain their family. As the winter ends, they earn comparatively equal amount.

For the laborers who are engaged in rajmistri, May and June are the high earning months when they are busy to construct houses. The ratio decrease slightly in rainy seasons.

Though less in number, the Mushar engaged in business activities earns more at the beginning of September. Comparatively, they have the constant income except the season of festivals celebration. But, the beginning of rainy seasons is somehow a hurdle for their business.

The one who are engaged in priest occupation has the golden time as the Hindu festivals like Dashain and Tihar starts. They earn comparatively more in this season. But the beginning of the rainy season is a deadlock for their earning.

The pattern of consumption and expenditure is also influenced by the seasonal change. The Mushar should spent more money with the beginning of Dashain and Tihar along with the celebration of their own festivals like Asariya puja. The pattern also becomes high in December as they have the tradition to gather all the relatives. The expenditure pattern is also same as the consumption.

In this way, it can be said from the description of high and low earning months that the poverty stricken community-Mushar community, has the fear of seasonal change. Hardly all seasons are fruitful for them for their earning. But almost all changing seasons brings difficulties in their lives. This is all because of poverty, illiteracy, lack of opportunities, dependency and low skilled manpower.

Chapter-Six

Summary, conclusion and recommendation

6.1 Summary

The present thesis 'Livelihood Strategy of Mushar Community' has main aim to study about livelihood strategies and impact of modernization at the strategies adopted by the Mushar community people. To forward the research, three research questions are developed which meet the research objectives. The main objective of the research is to find out the livelihood strategies of the Mushar community of Baijanathpur VDC of Morang district. The main objectives were; to describe the socio-cultural situation of Mushar; to examine livelihood strategies and to find out changes in livelihood of Mushar due to modernization.

This study is based on descriptive cum exploratory research design.

To study the livelihood strategy of Mushar community, 75 households were selected who were studied by adopting the cluster sampling method. The Wards of Mushars settlement were divided into 3 clusters according to their own specific features.

This study is conducted with the help of both primary and secondary data. Due to lack of enough secondary data, the researcher has mostly used primary data to interpret the situation of the entire community. Most of the data of this research are taken from questionnaire and some other data are taken through key informant interview. Secondary data, on the other hand, are collected through the journal and mostly from the District Profile.

1) Agriculture as a Means of Earning Livelihood

Though no Mushar households have the access of land apt for agricultural production in large quantity, they depend on other's land for agricultural production. Out of 75 households, 11 households are found depended on agricultural occupation at Mushar community.

A. Land Holding Ownership Then and Now

Ten years ago, 1.33 per cent households have the registered land, 17.33 per cent had land with Mohi Authority and 81.33 per cent were landless. At present, 9.33 per cent households have registered land, 26.67 per cent households have land but not registered yet and 64 per cent households do not have land at all.

B. Level of Food Sufficiency Then and Now

The Mohi land, before 10 year, was a major source for the Mushar community people. 13.33 Per cent households used to share land at the form of Mohi 10 years ago, about 5.33 per cent households, on the other hand, used to share land at Adhiya form whereas other 8 per cent used to use others land at the form of Theka. Similarly, 21 per cent households had used land at the form of Dini and other 52 per cent households didn't used land of others at any form. Now, no Mushar households have Mohi land. But, 2.67 per cent households share the land as Adhiya form whereas other 9.33 per cent as

Theka. Similarly, 38.67 per cent household use others land as Dini and 49.33 per cent do not share land at all.

C Shared Land Then and Now

Ten years ago, 12 per cent households had sufficient food crops for all around year, 6.67 per cent have sufficient food for only (6-11) months and 81.33 per cent have sufficient crops for less then 6 months. But, the level of food sufficiency is drastically changed within 10 years period. The field survey showed that no Mushar households have sufficient foods grown annually. But, 10.67 per cent households have the sufficient foods for (6-11) months, 89.33 per cent households have sufficient for less then 6 months.

D. Strategies Adopted to Maintain Food Deficiency Then and Now

Before 10 years, 81.82 per cent Mushar households used to depend on wage labor activities to maintain food deficiency, 13.63 per cent on animal husbandry and 4.54 per cent used to depend on services. But, no households used to depend on debt taking and business strategies to maintain the food deficiency. At present, 74.67 per cent households depend on wage labor activities, 14.67 per cent on animal husbandry, 5.33 per cent on debt taking, 4 per cent on. Services and 1.33 per cent depend on business.

E. Income from Agricultural Then and Now

Ten years ago, the average income of a Mushar household size (4.3) from agriculture was 3.7 thousands annually which show that more than majority Mushars have much minimal income from agriculture. The income is slightly decreased though the use of modern tools and equipment is increased in community.

2) Animal Husbandry as a Means of Earning Livelihood

Before Ten year, the most popular livestock in Mushar community were Chicken, cows, buffalo and goats. There were the significant numbers of chicken in Mushar households. Among 75 households, 15 households have 68 chickens at their home reared for livelihood earning. Similarly, 19 households have 61 cows and calf, 9 households have 31 goats, and 10 households have 26 buffalos. Similarly, other six

households have three male-buffaloes and three pigs and one household have one horse.

A. Income from Animal Husbandry Then and Now

The income of the Mushars from animal husbandry is slightly changed then before. At present, the average income from animal husbandry of the average household size (4.3) is 4.9 thousands annually. The income for the same household size was 4.3 thousands before 10 years.

3) Wage Labor as a Means of Earning Livelihood

Among 75 households, the majority (74.67 %), households are depended on wage labor activities for earning their livelihood. Among them all, 41.33 per cent are engaged in janman activities which is not the permanent job, but seasonal. Other 20 per cent have adopted rickshaw pulling as a means of earning livelihood. Similarly, 10.67 per cent work as rajmistri and the rest 2.67 per cent are engaged in factory where they work as permanent worker.

The level of income is also varied. The households who are depended on Janman earn comparatively less than other. They earn between 10-15 thousands annually. The level of income is as same as the one who are depended on Rajmistri occupation. On the other hand, the rickshaw puller and other permanent worker of factory earn above 15 thousand annually.

4) Migration as a Means of Earning Livelihood

Before 10 year, the number of migrant was twelve who leave for India for income generating activities. Among them, 7 had gone to Panjab, 1 to Hariyana and 4 to Delhi. Now the total numbers of migrant who have leave home and gone to India is 16. Among them, 11 are in Delhi, 3 are in Punjab and other one is in Hariyana and the rest one is in UP.

The income from emigration is different than that of agriculture and animal husbandry. Every individual who has gone India for income earns more than 15 thousand annually. Out of 14 migrants, 6 earn 47-62 thousand annually, 4 earn 15-30 thousand, 3 earn 31-46 thousand and 1 earns 63-78 thousand annually. But no Mushar people are in record

gone to foreign country except India. It shows that the economy of the Mushar is much lower.

5) Business as a Means of Earning Livelihood

Before 10 years there were no any households engaged in business occupation. But, the strategy is introduced in Mushar community. The beginning of new occupation like business in Mushar community shows that the Mushar people are becoming able to handle the tactful occupation like business with changing time context and situation.

6) Investment / Saving as a Means of Earning Livelihood

Before 10 year, no Mushar households had any idea about investment/saving for future. They neither had known about bank or finance or other source of place for investment/saving. Now, 32 per cent households have taken investment/saving as a means of earning livelihood. They have started to save money at bank and co-operative.

7) Consumption as a Means of Earning Livelihood

Ten years ago, all households were depended on firewood including Guitha (cow dung). There were no any Mushar households having the access of electricity, stove. On the other hand, 5.33 per cent had access of cycle, 1.33 had Gada and 93.33 per cent had neither car, nor motorcycle nor rickshaw of their own.

Now also, all the Mushars households are found depended on firewood including Guitha (cow dung). They have the access of electricity in their village but not at their home. Similarly, they did not have stove, gas, chopping board, freeze in their kitchen. The number of Mushars households having bicycle at their house is significantly increased in these years. At present, 36 per cent households have the access of bicycle, 10.64 per cent have the access of rickshaws of their own and 56 per cent have nothing at all.

On the other hand, 24 per cent households have the access of radio and 14.67 per cent have the access of TV (B.W) and 1.33 has the TV (Color). Similarly, 9.33 per cent have access of cassette, 5.33 have CD and DVD players. But, 60 per cent households did not have the access of anything mentioned above.

8) Pattern of Expenditure at Present

The level of expenditure at the required field is much less in Mushar community. The total expenditure of the Mushar households is Nrs. 403, 0000. In which the expenditure of a households comes to be NRs. 54,459.45. The level of expenditure in educational field is much less which reflect the future of the generation of Mushar children. Needless to say, the future of their generation is uncertain. It signifies that the earning of Mushars is not enough to maintain their livelihood as per the modern requirements. They are much poor and their livelihood is influenced by poverty.

9) Evil Activities as a Means of Earning Livelihood

Some Mushars are also engaged in evil activities to maintain their livelihood due to poverty. Due to the involvement of some Mushars in evil activities, some Mushar community people are disappeared from the village as well. So, it can be said that false ways of livelihood have negative effect at the lives of some Mushars who are engaged in evil activities. Such livelihood activities have negatively affected the socio-economic standard of Mushar community.

6.2 Conclusions

A. Agriculture and Modernization

The agro-based economy of Mushar community is being changed in Mushar community. Agriculture, which was one of the major occupations in Mushar community, now, is becoming the source of less importance. The land size is not more supportive for the Mushar and the collapse of Mohi authority has depressed Mushar's agro-based economy. The community is food unsecured. Agricultural production is not sufficient now. The level of income from agriculture source is decreased. As a result, Mushar community is being depended on other alternatives means for earning their livelihood. Nevertheless, some Mushar households are still giving more priority to agriculture. Be that as it may, agriculture occupation in Mushar community is in depleting condition.

With the decline in agricultural occupation, the use of insecticide, pesticides and fertilizers is not much significant in Mushar community. Though Tractors and modern plough are widely used, the production ratio is much minimal. The use of modern tools and equipment is not appropriate to increase the agricultural production. Mushar farmers are not able to spend enough budgets for agriculture. As a result, the production is decreased than 10 years ago. But the Mushar community people are mostly influenced by newly developed market at their community or nearby. The ratio of selling agricultural products is increased by double. It has certainly supported their earning.

Similarly, the owners (Malik) are much faithful upon them. They can get money in advance now a day which was almost impossible 10 year before. It shows that Mushar community people are able to maintain the social relationship with their owner.

In conclusion, it can be said that the agriculture is becoming the occupation of compulsion rather than of interest for those who are depended on agriculture. The use of modern tools and equipments, the ideas of using F/I/P are not proved boon for Mushar community people. But their access towards the market has really become the good source for Mushars to maintain their livelihood. So, the impact modernization at Mushar community is found much conceptual rather than productive.

B. Animal Husbandry and Modernization

Quite differently, though they have less land and no land to settle, Mushar community people are found much interested at animal husbandry occupation. As a result, the numbers of reared animals is found increased within last 10 year. Chicken production, a major source of earning in Mushar community is more common. There are significant numbers of cows at Mushar community. But the number of oxen and male-buffaloes is decreased. The increasing number of goats in Mushar community signifies that the community people are being aware about earning sources.

The ratio of income from animal husbandry has also increased. More the 75 per cent households have reared livestock that is much significant compared to the access of land they have.

Quite differently, Mushar rears no hybrid animals at present or before 10 years. It shows that the Mushar community people are not become professional at animal husbandry occupation.

There is significant change in milk production and marketing of the product. The increasing number of dairy farm at nearby community has increased opportunity for Mushar households to sell their milk products. Though the animal husbandry occupation is alarmingly increased in Mushar community, due to limited land, has become limited.

C. Wage Labor and Modernization

Considerable change is found in adopting occupation in Mushar community. People are found interested to search work like janman, rickshaw pulling, permanent job. The ratio of income is also more then from agriculture and animal husbandry. The new generation is particularly dragged on other occupations like rikshaw pulling, rajmistri, which are the sources to earn more income rather than agriculture and animal husbandry. Even the number of female Mushar engaged in rajmistri occupation is considerable. One female Thekdar was also found who earns comparatively more than other female member of Mushar community. More importantly, her family was found better than other Mushars (case -2).

With modernization, the concept of Mushar households is found changed towards their life and income generating activities. So, they are shifting from dependent agriculture to independent wage labor activities. The increasing number of rickshaw puller with own rickshaw is the sole proof of the situation.

In conclusion, it can be said that, there is considerable change in concept concerning wage labor activities but income is still minimal.

D. Migration and Modernization

Having no any Mushar gone to foreign country rather then India for job reflects the poverty of Mushar community. But, the migration to India particularly at Delhi and

Punjab is slightly increased though the migration system is traditional. Be that as it may, the income of emigrants is found increased. As a result, the tendency of saving is increased significantly at Mushar community. The involvement of Mushar households' members at outside community is certainly affecting the entire Mushar community positively. The increasing number of Radio, TV, DVD, and VCD is the result of emigration. The economic status is found better at such family. So, it can be said that the Mushar community is going to be changed with haves and have-nots very soon due to unequal income. As a result, the community of unity and cohesiveness might be the victim of social discrimination along with modernization and social transformation.

E. Business and Modernization

Business is one of the important factors to influence modern people. The commencement of business occupation in Mushar community shows that the people of the community are adopting new occupation like business with the extension of market at the community. So, the introduction of business occupation in Mushar community is one of the causes of modernization.

F. Investment and Modernization

Ten years ago, Mushar households had not deposited money at banks and at any co-operative. They were completely unknown about investment and saving despite their low earning and hardly any saving. But now, 32 per cent households have taken investment/saving as a means of earning livelihood. They save their earning at bank and co-operative.

It can be said that Mushar community people are being aware about their future. As a result, they have started to save money. On the other hand, the income of Mushar community people is increasing why because they are able to save the money. The saving and investment strategy along with the security concept may make the lives of Mushar community people more stable and safe. They can develop the access of land, physical, social assets in coming future.

G. Consumption and Modernization

As far as the use of means and tools in Mushar community is concerned, more significant change is found at communication sector. The number of Mushar having Radio, TV, Cassette, VCD, and DVD is increasing. Even they have started to use mobile phone. On the other hand, the users of bicycle are increased by 6th then 10 years ago. The number of rickshaw is also increased significantly. There is the access of electricity at the VDC. But, Mushar people do not have access on it. They use it, but illegally. There is no change found in using kitchen utensils. They are still the traditional user of such equipments.

It can be said, so, that Mushar community is much influenced by the development of communication. Due to the degrading agriculture, they have bought rickshaw. As a result, their income is improved then before. The traditional means like Gada and traditional plough are disappeared. The increasing number of newspaper readers also shows the increased level of social consciousness in Mushar community.

H. Pattern of Expenditure and Modernization

The ratio of expenditure in Mushar community shows the level of poverty in the community. The expenditure is not sufficient for their health and nutrition. On the other hand, they spend few for the education of their children. No any households have send there children at boarding schools. Even the enrollment at the government is much less. It darkens the future of the generation of Mushar community people.. Whatever it may be, Mushar community people are not able to maintain their basic needs according to the modern needs.

I. Evil Activities and Modernization

The developing concept of 'salvation', a consciousness to seek the essence of life and the system of accepting the Guru for salvation in Mushar community, particularly, at the Name of Das Dharma has really become the case to decrease the religious rigidity of Mushar people. It may lead the community towards goodness discarding the badness. They can have real religious understanding and livelihood may change due to such religious guidance. This may lead them to traditional mouse eater Mushar to

modern Mushar. This religious transformation seen in community is due to the impact of modernization. They might have started to search the way to make their lives pious as they came into contact with modern world due to different media sources. This way of searching life was not prevalent in the community 10 years ago. Only 'Hindu' concept was prevailed.

On the other hand, the increasing number of Mushar involved in political organizations, more or less option increased in community and in India and abroad, the increasing level of faith upon the Malik (land lord) and other community people may change the concept of such evil doers and the entire community may experience less case related with theft, robbery and murder, we can predict through sociological analysis. But racial conflict might be emerged with some misinterpretation of the people. As they feel that the cause of their backwardness was due to the domination of high caste and feudal government, such conflict may arise. Be that as it may, the influence of modernization might be helpful to reduce the evil activities that they used to commit to survive. The increasing level of social and political consciousness might encourage them to work for earning livelihood rather than engaging in evil activities.

J. Socio-economic Situation and Modernization

The socio-economic situation of Mushar is depended on the access of land and opportunities of job holding of Mushar community people. Generally, the Mushrs who lack access to land and other non-farm employment opportunities away from the village economy occupy the lowest economic position.

The 'modernization' of farming and animal husbandry has not taken place to any great extent anywhere in Mushar community, even though the ideas of chemicals fertilizers, insecticides and pesticides has somewhat increased. Cropping intensity has certainly grown despite of enough land. The cropping is mainly for selling purpose and done at the limited land of the households.

Mushar people are settled in closest cluster. But fewer proofs of conflicts are found in such community. They are familiar with the local health post and health office at present that was not common 10 years ago. The lack of proper toilet shows the pathetic condition. Despite their consciousness about toilet they are not able to construct the

toilet due to poverty and due to the lack of proper land. Their plan to make home and buy land at city also shows the consciousness of Mushar people. The level of political consciousness is much higher than 10 years before and decision-making is also developed. Despite this political consciousness, they are not getting proper facilities over there. So, it can be said that the Mushar community people are only being the puppet of the leader. In conclusion, the Mushar community people are being aware about their social and political rights rather than before.

Some Mushar respondents have left to eat meat, alcoholic product and formally joined the Baishnav Samudaya (Cult). It shows that Mushar community people are being aware about life and salvation. It is all due to the increasing consciousness and impact of modernization.

6.3 Recommendation

Mushars have their own identity. Though poor in economy, they are rich in their culture and custom. They are physically strong and motivated people. So, there must be the use of such community at the construction of new Nepal. The community should be studied with the academic point of view so as to expose their problem and the level of social transformation. The researcher also recommends for the study of the entire community from different perspectives than the researcher so that the social facts which are not studied by the researcher could be brought in front of the academic institution like Tribhuvan University.

REFERENCES

- Acharya, B. 2061. *Perspective on socio-cultural change and development* .National Book Centre, Katmandu .
- Adhikari, J. 2008. *Changing livelihoods: Essays on Nepal's Development since 1990*. Martin Chautari Publication, Katmandu
- Bhattarai, S. 2004. *Perspective on social and cultural change and development, 2nd edition*. National Book Centre
- Bista, D B. 1973. *Sabai Jatko Phulbari*, 4th edition. Sajha Prakashan Pulchock, Lalitpur
- Blaikie, P., T. Cannon and B. Wisner. 1994. *At Risk. Natural hazards, people's vulnerability and disasters*. London and New York: Routledge.
- CBS. 2001. *Statistical pocket book, 2006*. Katmandu: HMG/Nepal.
- Dahal, K B. 2001. *Struggling with development: A case study of changing livelihood strategies of Baramus from Western Nepal*. An Unpublished Dissertation Submitted to Central Department of Sociology\Anthropology, T.U. Katmandu
- Dahal, S-L. 1993. *Sustainable livelihood Security*. Indian Geographical Journal 68(1):21-23
- Dhakal, K. 1995. *Fertility of status of women: A case study of Jhapa Baijanathpur VDC, Morag*. Unpublished dissertation Submitted to Central Department of sociology, T.U.
- Marshall, G. 2004. *Dictionary of Sociology*. Oxford University Press, New York
- DDC. 2007. Edited by Ganesh Prasad Dahal. Office of District Development Commitee, Morang.
- Frank, A.G. 1967. *Capitalism and underdevelopment in Latin America*. London: Monthly review press.
- Gautam, R.,Thapa, A. 1994.*Tribal Ethnography of Nepal*. Vol-2. Book Faith India.
- Gurung, P K. 2060. *Mushar Jatiko Samajilk Ra Arthik Awastha :Sunsari Amduva Ga Vi Sa Ko Ek Samajsastriya Adhyan*. Unpublished Dissertation Submitted to Central Department of Sociology, T.U
- Gurung, H. and Salter, J. 1999. *Faces of Nepal*. Nepal Himal Books Publication Patan Dhoka, Jagadamba Press.

- Human Development Report. 2006. *United nations development program*, Pulchock, Lalitpur, Nepal.
- Kerlinger, F.N. 1973. *Foundation of behavioral research*. New York, Prinehart and Winston.
- Luitel, P. 2008. *Interim Constitution of Nepal*. Katmandu. Sital Sulab Publication.
- RDA. 2008. *Madheshi dalit samudayako parichayatmak pustika*. Nepal Sarkar Rastriya Dalit Ayog, Thapathali, Kathmandu.
- Mall, R. 2002. *An ethnographic study of Mushar people of Balkawa VDC of Siraha District: A Sociological study*. Unpublished Dissertation Submitted to Central Department of Sociology, T.U.
- Martin, K. 1991. Modern development theory, in idem (Ed), *strategies of economic development*. London Macmillan. Pp. 27-74.
- Mishra, C. 2008. *Rajtantra Antako Karan: Khukulidai Gayeko Samajik Sambandha*, Nepal 8 (42):34-36
- Ojha, K. 2002. *Socio-economic condition of Mushar: A case study of Morang, Nepal*. Unpublished Dissertation Submitted to Central Department of Sociology, T.U.
- Pokherel, M. 1998. *The Mushars: An agricultural labor community of Paklihawa VDC of Nawalparashi*. Unpublished Dissertation Submitted to Central Department of sociology, T.U.
- Pokherel, B. 1997. *An ethnographic study of the Mushar of Kharjikobhara of Morang*. Unpublished Dissertation Submitted to Central Department of Sociology, T.U.
- Poudyal, D. 2004. *Sociology of economic development*. Kshitiz Publication, Kathmandu.
- Rao, C.N. S. 2005. *Sociology*. Fourth Revised Edition. S. Chand and company Ltd.
- Shama, L M. 1999. *Social determinants of fertility amongst rural Women: A case study of Mushar community of Bhawanipur VDC, Siraha*. Unpublished Dissertation Submitted to Central Department of Sociology/Anthropology T.U.
- Vaiva, L. 2062. *Sunsari Jilla Amduva Ga. Vi. Sa. Ka Musharharuko Samajik, Samskritik, Tatha Arthik Awasthako Ek Adhyayan*. Unpublished Dissertation Submitted to The Department of Sociology Tri- Chandra Multiple Campus.
- Wilber, C.K. and K.P. Jamerson. 1988. Paradigm of Economic development And Beyond in Wilber et al (ends). *The political economy of development and underdevelopment*. New York

- Wyss, S. 2003. *Organization and finance of international labor migration: a case study of Sainik Basti Western Nepal*. Unpublished Master thesis, University of Zurich department of Geography and department study group
- Wilbert, M. 1963. *Social Change*. Prentice-Hall Englewood Cliffs.

APPENDIX-1
HOUSEHOLDS SURVEY QUESTIONNAIRE
FOR LIVELIHOOD STRATEGY OF MUSHAR COMMUNITY

Form No..... Cluster.....
 Date..... Village I..... Ward No....

Individual description

1) Name of the respondent.....
 2) Age..... Sex... Citizenship..... Education.....

Religion... Marital status.....

Information about household members

SN	Name	Relation with respondent	Age	Sex	Education Gov./Boarding	Occupation
1)						
2)						
3)						
4)						
5)						
6)						

What is the main occupation of your family...?

Agriculture/Land

5) Please give the detail of the land you have?

Give the details of the crops produced annually

10years ago

Ana.....

Bigha.....

Katha.....

Now

Ana.....

Bigha

Katha.....

Landless..... landless.....
 Other specify..... Other specify.....

6) Give the details of the crops produced annually

10years ago	Now
Rice.....	Rice.....
Wheat.....	Wheat.....
Maize.....	Maize.....
Other specify.....	Other specify.....

7) How much was your annual income from the produced
 Crops 10 years ago and how much is now?

10years ago-1) 5-10thousand.... 2) 10-20 thousand. (3) 20-30thousand.....4) 30 thousand above.....

Now (1) 5-10thousand ...2) 10-20 thousand...3) 20-30 thousand...4) 30 thousand above....

8) Was the production enough for your family 10 years ago? Yes...No...

9) If no, what were the deficit months?

a). b)..... c).....d).....

10) Does the production enough for your family now? Yes...No...

11) If no what are the deficit months? a)..... b).....c).....d).....

12) How would you manage the crops for the deficit months 10 years ago? a)
 Selling animals (b) Wage labor.(c) Taking debt .(d) other source

13) How do you manage the crops of the deficit month?

a) Selling animals. b) Wage labor. c) Taking debt d) other sources...

Agricultural Practices

14) Have you taken land from your owner?

Yes.....No.....If yes, in which form...

Adhiya.....ThekaByajmarauni.....

15) In which form of the following you used to take the land of
 your owner 10 years ago?

a) Adhiya.....b) Theka.....c) Byajmarauni.....

Fertilizers/insecticide/pesticides

- 16) Do you use fertilizers and insecticide and pesticides?
Yes.....No.....
- 17) Why do you think fertilizers, insecticides and pesticides are used?
Fertilizers.....
Insecticides.....
Pesticides.....
- 18) Did you have any idea about the use of these 10 years ago?
Yes.....No...
- 19) Do these uses increase the production?
a) Increased...b) decreased...

Tools/Equipment

- 20) Which tools and equipments you used 10 years ago?
And which tools/equipments are you using now?
- | 10years ago | Now |
|--------------------|--------------|
| Sickle..... | Sickle..... |
| Khukuri..... | Khukuri..... |
| Plough..... | Plough..... |
| Tractor..... | Tractor..... |

Marketing

- 21) Where do you sell your agricultural products?
a) Local shop.....b) nearby city.....c) owner.....
- 22) Where you used to sell the products 10 years ago?
a) Local shop...b) nearby city...c) not sold...d) other option...
- 23) What were the agricultural products you used to grow to sell in
Market 10 years ago and what are the growing products now?
- | 10 years ago | Now |
|-----------------------|------------------------------------|
| 1)...2)...3)..... | 1)...2)...3) 4) other specify..... |
| 4) Other specify..... | |
- 24) Do you get money the in advance from owner now? Yes...No...
- 25) Could you get money in advance from owner 10 years ago?
Yes..... No.....

B) Animal Husbandry

26) *Please give the description of animals and income*

SN	Name animals	Number	Income	SN	Name of animals	Number	Income
	<i>10years ago</i>				<i>Now</i>		
<i>1</i>							
<i>2</i>							
<i>3</i>							
<i>4</i>							

27) Are you rearing hybrid animal now? Yes...No...

28) Had you reared hybrid animals 10 years ago?

If yes, what were the animals?

Yes.....No.....1)..... 2).....3).....4).....

29) Where do you sell the milk products now days?

A) In village... b) in city c) no any idea of selling....D) In dairy.....

30) Where did you sell the milk products 10 years ago?

A) In village..... B) No any idea of selling.....c) in diary...

31) If yes, what are the animals? Cow.....Goat.....Other.....

C) Migration

Internal

32) You used to leave the village 10 years ago for earning?

Yes...No.....

If yes where you used to go?

Name of city.....Name of place.....

33) Who does leave the village for earning from your family

and where does he/she go?

Son.....daughter.....name of city or place...

34) For how many months you used to leave the village 10 years ago?

And for how many months your family member does leave the village now?

10 years ago a) 1-3 month .b) 3-6 month ...c) more then 6 months...

Now a) 1-3 month b) 3-6months c) more then 6 months

External

35) Have any member of your family gone abroad for earning and when and where?

Yes.....N0.....B.S.....Name of country.....

36) Who has gone? a) Son b) Daughter....

And how many income is received from the occupation then and how much now?

10 years ago **Now**.....

37) What were the high and low earning months 10 years ago and what are the months now?

10years ago	Now
High earning	High earning.....
Low earning.....	Low earning.....

D) Wage labor

38) Which occupation of the following you used to adopt for earning 10 years ago?

a) Rickshaw pulling...b) House construction ...c) other specify...

39) Which occupation of the following you do adopt for earning now?
Rickshaw pulling...

b) House construction.

c) Other specify...

40) For how many months you used to adopt the occupation?

10 years ago	Now
a) 1-3 months	a) 1-3 months
b) 3-6 months	b) 3-6 months
c) More than 6 month	c) More than 6 month

41) What was/ is the total income from the occupation?

10 years ago..... **Now**.....

Investment/Saving

42) Did you have any idea about investment/saving 10 years ago?

Yes... No....

43) Did you have any idea about investment/saving now? Yes...No....

44) Why do you invest your money 10 years ago?

A) For trade and business... B) Buying animals...

c) Agriculture d) No investment...

45) How much profit did you get from the investment annually 10years ago?

From trade and business.....

From agriculture.....

From animal husbandry.....Other specify.....

46) How much profit did you get from the investment now annually?

From trade and business... from animals... from agriculture

47) Do you have any saving? Yes.....No.....

48) Where do you save your Money?

a) Given to person for interest b) in Bank

c) In Co-Operative d) other specify

F) Consumption of resources

Power and energy

49) Which sources of power/energy are you using now?

A) Electricity...Firewood... stoveGas.....other...

50) Which sources of power/energy did you use 1o years ago?

A) Electricity...Firewood...stove...Gas....other...

Tools and Equipments

51) Which of the following tools/equipments have your access?

10 years ago	Now
Cycle.....	Cycle.....
Motor cycle.....	Motor cycle.....
Car.....	Car.....
Cart.....	Cart.....
Other specify.....	Other specify.....

52) Please give the details of kitchen utensils.

Gas....Stove.....Pot...Rice cooker....chopping board.....Other specify.....

53) Did you have following means of communications 10 years ago?

54) Do you have the following means of communications now?

MobileTelephone.....Radio.... cassette ...Other specify.....

55) Do you read news paper?

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

56) Give the detail of your major food items.

10 year ago	Now
Produced by self	Produced by self
Vegetables.....	Vegetables.....
Milk products.....	Milk products.....
Non milk products.....	Non milk products.....
Alcoholic beverage.....	Alcoholic beverage.....
Bought	Bought
Vegetables.....	Vegetables.....
Milk products.....	Milk products.....
Non milk products.....	Non milk products.....
Alcoholic beverage	Alcoholic beverage

57) Please give the description of the annual expenditure?

SN	Annually	Remarks
food		
cloths		
Health		
education		
festivals		
Other specify		

APPENDIX-2

SOCIO-ECONOMIC AND CULTURAL SITUATION OF MUSHAR COMMUNITY (CHECK - LIST)

- 1) Were you the member of political party 10 years ago and are you at present?
10 years ago.....Yes.....No.....Now.....Yes.....No.....
- 2) Could you make the decision yourself 10 years ago and can you now?
10 years ago....Yes...No.....Now....Yes.....No.....
- 3) Were you the member of any organization 10 years ago?
Yes.....No.....
- 4) Are you the member of any organization at present?
Yes.....No.....if yes what type of organization?
a) Social.....B) institutional.....C) other specify....
And which Post?
Chairman.....B) Member.....C) other specify.....
- 5) Can you make the decision your self and your decision is accepted or not?
Yes.....No....., yes.....No.....
- 6) Where did you go before 10 years if some one of your family get sick?
A) Witch doctor.....B) hospitalC) other specify.....
- 7) Where do you go if someone becomes sick now?
A) Witch doctor.....B) hospital ...C) other specify.....
- 8) Which health facilities were there 10 years ago at your community?
A) health centre .B) health posts C) hospitals.....
- 9) Which health facilities are there at your community now?
A) health centre.....b) health posts.....C) hospitals.....
- 10) Do you have any plan to buy land at city?
Yes.....No...
- 11) Do you use latrine?
Yes.....No.....
- 12) What is the type of latrine?
Cemented.....locally made.....
- 13) Do you have any plan to construct your house?
Yes.....No.....
- 14) What type of house will you construct?
Cemented.....Traditional.....Wooden.....
- 15) How did you go to market 10 years ago?
By vehicle.....By bus.....by foot.....

APPENDIX-3

SOCIO-ECONOMIC AND CULTURAL (KEY INFORMANT INTERVIEW)

- 1) What is the place of origin of Mushars?.....
- 2) What is your native language?.....
- 3) Which language are you using now a days?.....
- 4) What is the main religion of Mushar?
- 5) What are the other festivals that Mushar celebrate?.....
- 6) Do you celebrate other festivals beyond your religions?
Yes.....No.....
If so, what are they? A).....B).....C).....
- 7) Was their dowry system in your community 10 years ago and is now as well?
10 years ago.....Yes.....No

At present.....Yes.....No.....

Appendix-4

Map of the Study Area



Appendix-5

Photos and Illustrations



(Photo-1) A house covered with some sorts of vegetables. Almost all the Mushar households have the same type of housing pattern.



(Photo-2) showing a cow which is lacking a proper cowshed and put under the cowshed made improperly. Many Mushars have the same problem due to the lack of proper land.



Photo- 3 Mushar women drinking water traditionally



(Photo-4) House of a Brahmin surrounded by Mushar houses