

# **MUSAHAR : A SOCIO - ECONOMIC STUDY**

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## Preface

The National Human Rights Commission [ NHRC ] entrusted a research study on the socio-economic conditions of Musahar, one of the most neglected scheduled caste in India to the A. N. Sinha Institute, Patna, Bihar. It was my privilege and good fortune to have supervised the study as Project Director on behalf of the Institute. It is for the first time that a study of this kind is undertaken of the Musahar from a human rights perspective.

Shri R. B. Singh, Shri. Indu Bharati, Mr. J. Prakash and Miss Savidhi were deputed for data collection. Generally an in-depth study requires about an year's time, however, considering its importance, this work has been completed in period of six months. Shri J. Prakash and Ms. Savidhi assisted in tabulation and computer works as well as the drafting of report. Sri S. B. Sahay D.G. Police [Retd.], Sri Saleswar Sati Prasad and Sri Montosh were kind enough to help in organising the workshop on Musahar at Patna and discussing the field data. We are extremely thankful to them.

We are thankful to Justice Shri J.S.Verma the Hon'ble Chairperson, as well as the members of the NHRC for entrusting the work to the Institute. We are extremely thankful to the senior officials of the commission for their assistance and help. We are also thankful to Sri B.B.Srivastava, IAS, Commissioner Secretary, Higher Education and Director of our Institute for extending guidance and support. The members of our library and staff members have always been cooperative and have extended all the necessary support. Mr. Raghib Nayyar of Reliable Services took pains to read the manuscript copy to make the report in presentable forms. MS. Mausami also deserves our thanks for extending us professional support in presenting the life of Musahar, through Photograph.

It is hoped that following this study development projects will be taken up for the upliftment of Musahars and would lead to the protection and promotion of their human rights.

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## **OUR TEAM**

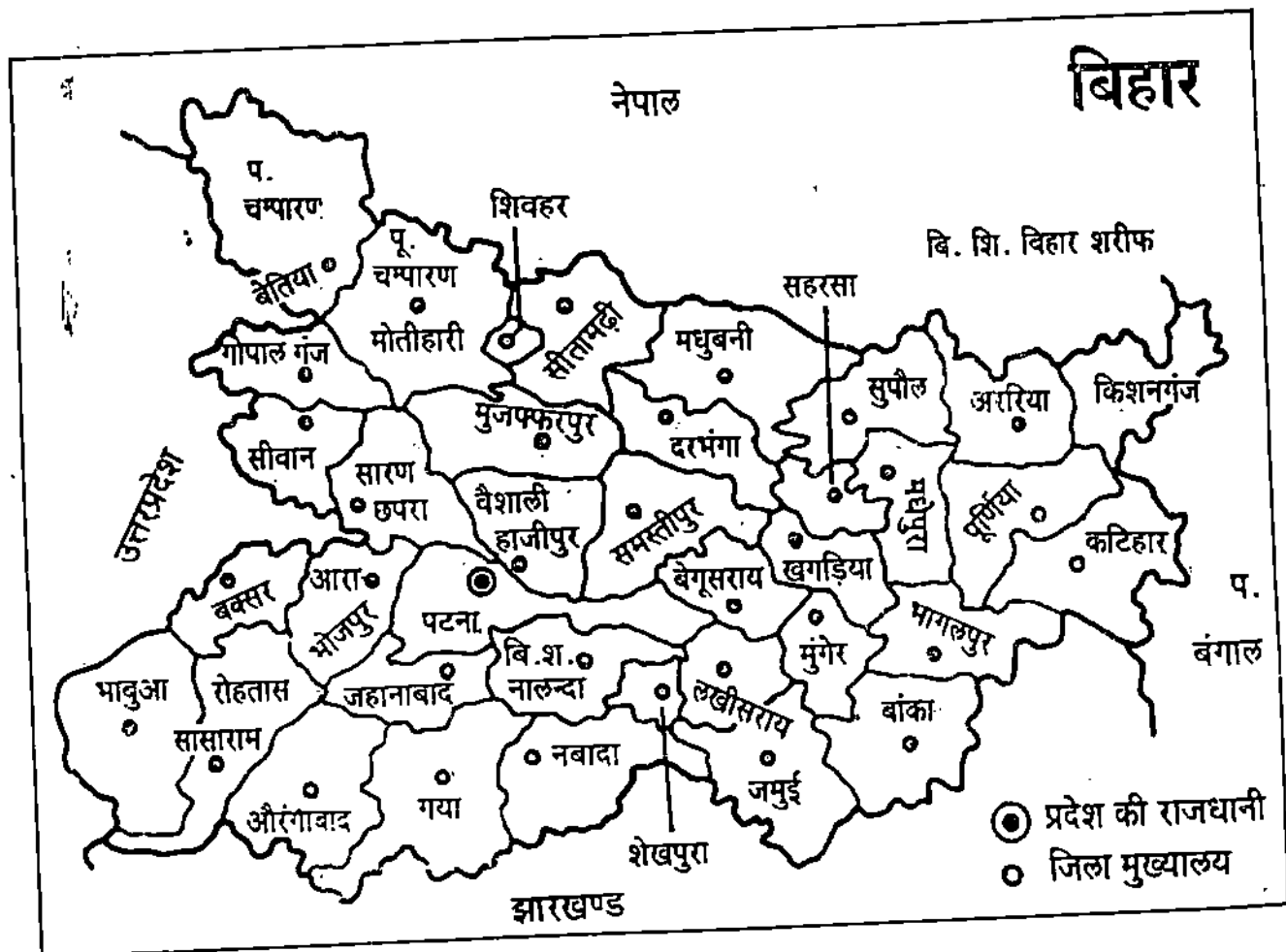
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**Support in Field :**

- 1. Mr. J. Prakash**
- 2. Miss. Savidhi**
- 3. Mr. R. B. Singh**
- 4. Mr. Indu Bharti**

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## INTRODUCTION

### **The Musahar**

Musahar are said to be one of the poorest amongst the Scheduled caste in India. They are found in the states of Bihar, Madhya Pradesh and Jharkhand. In Bihar the Musahar are distributed in Bhagalpur, Monghyr, Purnea, Gaya, Muzaffarpur, Darbhanga, Saran, Champaran and Bhojpur districts. According to Risley [1891] Musahar are an offshoot of the Bhuiya Tribe of Chotanagpur. The popular saying of which I could find during field work, suggests that the term Musahar [ Masu meaning flesh; hera meaning seeker ] signifies flesh seeker or hunter. Another view holds that Musahar [ Musa+har] means rat taker or rat eater. They speak Indo-Aryan language, Angika at home. Hindi is spoken with other communities and Devnagri is the script used. They are non vegetarian and relish rat meat and pork. Consumption of alcoholic drinks, smoking, chewing tobacco [khaini] and use of snuff are common.

The Musahar are divided into exogamous Clans. Manjhi, Mandal and Musahar are their surnames. They are monogamous. Women have role in agriculture, economy, social and ritual spheres and contribute to family income. Only few Mushar own land and are cultivators. They are largely agricultural labourers. Some of them are engaged as labourers in industries, forest and fishing. A few others pull rickshaws, stitich leaf plates and rear silkworm. They profess Hinduism and generally Hindu goddess is their family deity. The Musahar have no inhibitions in accepting food and water from other Hindu communities except the Chamar. The Musahar are landless, honest and sincere. They have a good physique.

### **SELECTION OF THE SAMPLES :**

Muzaffarpur district of Bihar state got selected for this study because of demographically dominant population of Musahar in the district. The other consideration for selection of Kurhani block and Chhajan Harishankar Purbi and Paschimi Dardha and Ganga Ram villages were the visit and stay of Sri Acharya Kriplani, Sri Jaiprakash Narayan and of Mahatama Gandhi . It is a predominantly dominated by backward castes. It has witnessed caste movement, Political movement and the local, regional movement for the independence of the country. Many local, regional and national leaders of the freedom movement were frequently visiting these villages.

The frequent visit of such important national leaders of freedom movement of the country has attracted state level leaders right from the first Chief Minister of Bihar to the present Chief Minister to these areas. The Kurhani Block is considered to be one of the strong belts of Dalit movement. Opening of Charwaha Vidyalaya in the vicinity of these villages speaks itself about the importance of Dalits of these region. Musahar is one of numerically dominant Dalits of these villages. They have been used as political instrument but have never been 'allowed' any kind of share in power. Considering these backgrounds villages, of this block and district were selected for present study.

### **WHY MUSHAR ?**

As already mentioned Musahar is one of the most primitive scheduled castes, considered as one of the most untouchables, but the so called high castes, middle castes never hesitate in sexually exploiting this caste.

I asked a little girl Parvatia " why are you weeping"? she said ' I am hungry' why are you hungry?" there is nothing to eat"? will you work ?" yes I want to work but I am Musahar, I am untouchable, no body will take water from me, no body will allow me to enter into his house, what to talk of kitchen, Once I went to Muzaffarpur and my mother hired me to a malik to work as domestic help but as soon as they came to know that I am Musahar they beat me, scolded me and my mother and threw us on the road "

Their economy is primitive. Musahar although honest and sincere, are 'criminals' in police vocabulary. There is no written records on the Musahar. The cases of violation of human rights are maximum among Musahar community. Among Dalits it is Musahar who has to face the violation of Human Rights in day to day life. Thus with these considerations a request was made to the National Human Rights Commission who responded to my request, hence this study was undertaken on Musahar.

### **OBJECTIVES :**

The study has been undertaken with the following objectives :

1. To record the socio-economic condition and life of the Musahar from a human rights points of view.

2. To study their occupation and process of exploitation.
3. To suggest feltneed based strategies to save them from inhuman activities like child labour, prostitution, beggary etc.
4. To suggest sustainable development

### **METHODOLOGY:**

After selecting the villages, block and district, the house hold survey of the Musahar families of Chhajan Harishankar east, Chhajan Harishankar west, Gangaram and Dardha were done through survey technique by trained research personnel specially recruited for this study. On the basis of house hold survey 10 % of the total population of the Musahar under study were selected with the help of Random table. These selected Musahar whom we call RESPONDENTS were interviewed by trained research personnel. A set of questions were framed, these questions were pretested and then a questionnaire was made specially for this study. The questionnaires were administrated on each respondent. In addition to questionnaires there was an observation sheet which were filled in by me on selected respondents. After the collection of data, we processed the data, a few gaps were found, I personally went to field and collected required data with the help of research personnel specially recruited for this purpose. Data were tabulated. It has been presented in the tabular form. After tabulation the report has been written. The photographs and other research techniques have also been widely used for this study.

A workshop on Musahar was also organised in A. N. Sinha Institute of Social Studies, Patna in which people concerned with Musahar and Musahar themselves participated.

### **PROBLEMS FACED:**

While launching the research project we faced some usual problems i.e. Musahar were afraid of us, children were scared, women folk were not coming forward but with the help of anthropological rapport building research technique we won the confidence of Musahar, they became very close to us and opened up before the research team. In fact, we are getting telephone calls from them whenever they feel that our presence among them may help in their lives.



The project has been completed in six months time. A good number of logistic and research problems erupted during the project period but they were managed successfully.

### **ORGANISING RESEARCH DATA :**

The data collected from the field has been presented in the form of a report divided into following chapters :

1. Economic Life
2. Social life
3. Education
4. Language
5. Health
6. Polity
7. Human Rights of Musahar
8. Feltneed and sustainable development
9. Summary and Recommendations
10. Appendix
  - a. Musahar presented Through Photographs
  - b. Set of Questionnaire
  - c. Case Study

## ECONOMIC LIFE

The data in hand suggests that the kind of economy to which Musahar belong does not fit under the Economics or Anthropological definition of Economic life. They do not have any fixed economy. Their annual income is less than school fee of class I of any normal standard school or it is less than the amount which is being spent on a pet. Their economy suggest that there is God or some supernatural power who are keeping Musahar alive. They are hardy and therefore their earning depends upon their physical labour. During field work we did not come across any Musahar beggar in the villages under study. They do not want to beg. They want to live on their labour. Their economy is primitive

The Musahar have largely remained on the periphery and have mostly gone unnoticed so far. It has been observed that among Musahar the expansion of capitalist agrarian relations and continuing population pressures helped to dissolve traditional patron-client relationship. With this background, there arose stirrings of discontent among the Musahar share croppers and labourers in Bihar which led to spontaneous protest movement under the leadership and organisation of militants drawn from their own community.

Hariya Musahar stated before us 'we are two in one Musahar and Mitti' [ Soil ]. Digging soil is like a physical exercise for us, much better than sitting or lying. When we do not do it we feel tired. Musahar dig deeper and faster. They have carried on the skill of measuring and assessing the quality of soil for generations. But now they get less work related to soil. Since he, like many others has no land, his choices are very limited. However always enterprising and not afraid of learning new things, Hariya started working as a labourer and some times when he does not get any work then works as a rickshaw puller.

The observation sheet suggests that occupation wise they are labourers. The Musahar's traditional job market has been squeezed by some other hidden ways, specially in the recent years. In village level development works, under the Jawahar Rojgar Yojna or other scheme in which number of works were of digging the earth,

carrying of soil, spreading the soil on road etc were done by the Mushar but now it is the other communities living in the village who are mostly doing this work. Further, it has also been observed that the developmental works were not taken-up in the village for last many years. If at all it is done it is done on the papers only by the dominant people of the village, block officers and officials. Though the election of Panchayats has taken place and one Musahar is member of the Panchayat but the development activities are yet to take a shape. Harihar Manjhi Says" we do the digging. But that is all. The loading, unloading and carrying of the soil - all is now being done by trucks and tractors, contractors and their labourers. Here commissions rule the game." Sitaram Manjhi complains of similar incidents," trolley and contractors have taken over the scenario, having less space for us. In the recent past, the dispossession of Musahar from rural land and employment has taken new turns. Since the last four-five years, landlords have purchased tractors, they also hire tractors from outside as well. A landlord rents it to others for ploughing. It has become easier for landlords as now they do not require labourers, cattle or plough for a major part of their agricultural operations".

They do not have any fixed working hour since the work is available in the village only for two - three months and that too primarily for womenfolk. Bindo Manjhi, another Musahar labourer in the village, confirms, "sowing and harvesting and winnowing are barely enough for the womenfolk. Musahar men are becoming more and more unemployed. The new landlords, the Yadavs do not want us any more on a longer basis." The Musahar men and women work as labourers in the village from 6 a.m. to till the evening with break at 8 - 9 a.m. with two Roties. Generally they get two kg of maize or wheat or paddy which cost approximately Rs. 8 - 10. Earlier there was a variety of other work available in the village vicinity : making of ropes, weaving of baskets, husking of rice etc. but these opportunities of employment are gradually disappearing. Rice mills are there in the villages and at the block. The owners are not Musahar or other poor. So landlords prefer to go to these mills rather than calling Musahar to their houses or giving gears to them for manual processing.

Paper packets have virtually vanished. In the district town of Muzaffarpur, the refugee colony at Ganipur Muhalla and the old market Kalikothi Muhalla once known for making paper packets, around 250 families were totally dependent on this

work and among them there were some Musahar families also. They used to make 100 to 200 paper packets a day and were earning Rs. 20 to 35 per day. But the coming of polythine paper bags has changed the market for paper packets. Now they hardly earn Rs. 10 a day. Thus most of the families have started going for daily job market in search of work.

Land as such was never owned by Musahar, However their skill for work with the soil, was their very own. And this interrelationship was an integral part of their daily existence. This phase witnesses a replacement of that skill by a new one. Instruments now exist without Musahar be it trolleys, tractors or construction companies. They do not require even their knowledge, as a factory needs that of the workers. As the space for such equipments expands, the room for Musahar's skill shrinks further. A related dimension of this dispossession is his acceptance of new jobs and new places and this creates a new social life and relationship.

The following table gives the details, of the land owned by Musahar, use of the land and also their aspirations of use of land in case they get free land, of animals, trees / plants owned by them as well as of land leased in and land leased out.

The land owned by respondents are shown in a smaller table.

**Table 01**

Land owned by Musahar villages under study in Kurhani Block

| Landless | 0 - 5 Kattha | 5 - 10 Kattha | Above 10 Kattha |
|----------|--------------|---------------|-----------------|
| 114      | 13           | 05            | 01              |

It is evident from the above table that 114 are landless and the maximum land owned by only one respondent is 11 Kattha.

Table No.02

## DISTRIBUTION OF LAND OWNERSHIP, LAND LEASED IN / OUT / ANIMALS OWNED etc.

| Sl. No. | How much land you own |             |           | Herding of Animal |     |     |         |            | How much land/out and you have leased its use | Ratio of land leased in | Bagicha and its use [your own ] | Name & No. of tree you own or hired in | How do you use land                           | If you have free land how will you use land. |
|---------|-----------------------|-------------|-----------|-------------------|-----|-----|---------|------------|---|-------------------------|---------------------------------|--|---|--|
|         | Homestead             | Agriculture | Vegetable | Goat              | Pig | Cow | Buffalo | Coke / Hen |   |                         |                                 |  |   |  |
| 1       | No Land               | 4 Kaitha    | 4 Kaitha  | 1                 | --- | X   |         |            | No.   |                         |                                 |  | By doing cultivation work as a labour it land | Cultivation, Agriculture                     |
| 2       | No Land               | No Land     | No Land   | ---               | --- | --- | ---     | ---        | ---   | ---                     | ---                             |  |   | "  |
| 3       | 1 Kaitha              | "           | "         | "                 | "   | "   | "       | "          | "   | ---                     | ---                             | ---                                    | ---   | "  |
| 4       | 1 Kaitha              | "           | "         | 1                 | --- | --- | ---     | ---        | ---   | ---                     | ---                             | ---                                    | ---   | "  |
| 5       | No Land               | 1 Kaitha    | ---       | 1                 | --- | --- | ---     | ---        | ---   | ---                     | ---                             | ---                                    | Grow Vegetable                                | "  |
| 6       | 1 Kaitha              | No Land     | ---       | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | Agriculture                                  |
| 7       | No Land               | X           | X         | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | "  |
| 8       | 1 Kaitha              | X           | X         | 1                 | 1   |     |         | 1          | X   | X                       | X                               | X                                      | X   | "  |
| 9       | No Land               | X           | X         | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | "  |
| 10      | No Land               | X           | X         | 5                 | 6   |     |         | 5          | X   | X                       | X                               | X                                      | X   | "  |
| 11      | No Land               |             |           | 3                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | "  |
| 12      | No Land               |             | 1 Kaitha  | 2                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | Grow vegetable                                | "  |
| 13      | No Land               | No Land     | No Land   | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | No  | X  |
| 14      | No Land               | "           | X         | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | X  |
| 15      | No Land               | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 16      | 2 Kaitha              | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 17      | No Land               | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 18      | No Land               | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 19      | No Land               | X           | ---       | 1                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 20      | No Land               | X           | ---       | X                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 21      | No Land               | No Land     | X         | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | "  |
| 22      | No Land               | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 23      | No Land               | "           | "         | "                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 24      | No Land               | "           | "         | 1                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 25      | No Land               | "           | "         | X                 | "   | "   | "       | "          | "   | "                       | "                               | "                                      | "   | "  |
| 26      | No Land               | No Land     | X         | X                 | X   | X   | X       | X          | X   | X                       | X                               | X                                      | X   | Agriculture                                  |









| Sl. No. | How much land you own |             |           | Herding of Animal |     |     |         |           |  | How much land you have leased out and its use | Ratio of land leased in | Bagicha and its use [your own.] | Name & No. of tree you own or hired in | How do you use land | If you have free land how will you use land. |  |
|---------|-----------------------|-------------|-----------|-------------------|-----|-----|---------|-----------|--|---|-------------------------|---------------------------------|--|---------------------|--|--|
|         | Homestead             | Agriculture | Vegetable | Goat              | Pig | Cow | Buffalo | Coke/ Hen |  |   |                         |                                 |  |                     |  |  |
| 66      | No Land               | No          |           | No                | No  |     | No      |           |  |   |                         |                                 |  |                     |  |  |
| 67      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 68      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 69      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 70      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 71      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 72      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 73      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 74      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 75      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 78      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 79      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 80      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 81      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 82      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 83      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 84      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 85      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 86      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 87      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 88      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 89      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 90      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 91      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 92      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 93      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 94      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 95      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 96      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 97      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 98      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 99      | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 100     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 101     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 102     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 103     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 104     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |
| 105     | No Land               | "           | "         | "                 | "   | "   | "       | "         |  |   |                         |                                 |  |                     |  |  |

| Sl. No. | How much land you own            |             |           | Herding of Animal    |                     |                |                          |                           | How much land you have leased out and its use | Ratio of land leased in | Bagicha and its use [ your own ] | Name & No. of tree you own or hired in | How do you use land                               | If you have free land how will you use land.                            |
|---------|----------------------------------|-------------|-----------|----------------------|---------------------|----------------|--------------------------|---------------------------|---|-------------------------|----------------------------------|--|---|---|
|         | Homestead                        | Agriculture | Vegetable | Goat                 | Pig                 | Cow            | Buffalo                  | Coke/Hen                  |   |                         |                                  |  |   |   |
| 106     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   | Cultivation, Agriculture  |
| 107     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 108     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 109     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 110     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 111     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 112     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   | For Agriculture   |
| 113     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 114     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 115     | 2 Kathia                         |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 116     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 117     | 2 Kathia                         | 8 Kathia    | 1 Kathia  |                      |                     |                |                          | 2                         |   |                         |                                  |  | For Agriculture                                   |   |
| 118     | 1 Kathia                         | X           | X         |                      |                     |                |                          |                           |   |                         |                                  |  | X   |   |
| 119     | No Land                          | X           | X         | X                    |                     |                |                          |                           |   |                         |                                  |  | X   |   |
| 120     | No Land                          | X           |           |                      |                     |                |                          |                           |   |                         |                                  |  | X   |   |
| 121     | 1/4 Kathia                       |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 123     | 5 Kathia                         |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 124     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 125     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 126     | 1/4 Kathia                       | No Land     |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 127     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 128     | 2 Kathia                         | X           | X         | X                    | X                   | X              | X                        | 2                         | X   | X                       | X                                | X                                      | X   | Agriculture   |
| 129     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   | For Plantation of trees   |
| 130     | No Land                          |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   | Agriculture   |
| 131     | 2 Kathia                         |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
| 132     | No Land                          |             |           |                      |                     |                |                          | 2                         |   |                         |                                  |  |   |   |
| 133     | 2 Kathia                         |             |           |                      |                     |                |                          |                           |   |                         |                                  |  |   |   |
|         | 114 have No Land or are Landless |             |           | 68 has no goat 51.12 | 78 has no pig 58.62 | 132 has no cow | 131 has no buffalo 99.24 | 119 has no hen/cock 89.47 | None  | None                    | None                             | Only one have 3                        | 9 use for agriculture and vegetable [ same land ] | All want land, will use for agriculture, vegetable growing and orchard. |

It is evident from table no. 02 that all want to become the owners of land. in answering another question regarding their perception aspiration of 'how they wish to use land in case it is made available to them', cent percent Musahar answered that they will be using land for agriculture purpose by growing paddy, wheat, vegetables and will also use a portion of the land as orchard so that they may get mangoes, lichi, bananas like that Brahmins and Bhumiars of their villages. Only one Musahar own three trees and that too palmtrees.

None of the Musahar under study has either leased in or leased out land. Question of leased out does not arise as they do not have land to lease out but it is peculiar to note that none of them are able to get 'leased in' land in the village. It has been observed that the prevailing laws related to share cropping has badly affected them. In addition to this the prevailing control of 'the backward' communities on state polity has further worsened their relation. As a result of which these 'Malik' now do not trust them any more so far the leasing of land is concerned. In this respect it has also been observed that the presence of tractor, thrasher and other improved agricultural implements has lessened 'Maliks' dependence on Musahar. Hence consideration of leasing out land to Musahar has completely been abandoned .

It has been further derived from the data that 51.12 % of the total Musahar under study own no goat, 58.62 % no pig, 99.24 no cows and 89.47 % has no poultry.

#### **OCCUPATION / EMPLOYMENT.**

The data in hand suggests that the main occupation of the Musahar is to serve as labourers. They are either working in agriculture field or in the brick klin or in building construction or as any other kind of labour. They are born labourer for centuries. Ramashis who has a college education says" though I could read with great difficulty, I went to school and college on foot, without food but I could not get a job, appeared thrice to be clerk and police constable but failed to get an appointment letter. We have reservation in Govt. service, I passed in written and, physical tests but failed to get an appointment order. What is the meaning of reservation for scheduled castes and Harijans ? Now I am working in a Brick klin on a wage of Rs. 10 -15 a day. That too some time even this work is not available for months together. The constitutional guarantee to right to employment and right to life is meaningless for us. Reservation is merely an agenda of political parties just to befool the Dalits."

The following table gives details of the occupation, and income, of the Musahar under study.

**Table - 03**

**OCCUPATION AND INCOME**

| <b>SL.<br/>No</b> | <b>Name</b>       | <b>Occupation</b> | <b>Annual<br/>Income</b> |
|-------------------|-------------------|-------------------|--------------------------|
| 01                | Sita Ram Manjhi   | Agri. Labourer    | 3600                     |
| 02                | Batohi Manjhi     | "                 | 3000                     |
| 03                | Mahendra Manjhi   | "                 | 3600                     |
| 04                | Munshi Manjhi     | "                 | 3000                     |
| 05                | Sita Devi         | "                 | 2000                     |
| 06                | Kalu Manjhi       | "                 | 3600                     |
| 07                | Ashok Manjhi      | "                 | 2200                     |
| 08                | Shiva Devi        | "                 | 3600                     |
| 09                | Bichha Manjhi     | "                 | 2400                     |
| 10                | Phaguni Manjhi    | "                 | 2000                     |
| 11                | Lalmuni Devi      | "                 | 3600                     |
| 12                | Mangal Manjhi     | "                 | 1800                     |
| 13                | Bindeshwar Manjhi | "                 | 3000                     |
| 14                | Parekhan Manjhi   | "                 | 1000                     |
| 15                | Dukhi Manjhi      | "                 | 1200                     |
| 16                | Kusumi Devi       | "                 | 3200                     |
| 17                | P. Manjhi         | "                 | 1800                     |
| 18                | Niranjana Manjhi  | "                 | 3600                     |
| 19                | Jatu Manjhi       | "                 | 2200                     |
| 20                | Butan Manjhi      | "                 | 3600                     |
| 21                | Chilmili          | "                 | 1200                     |
| 22                | Bhushan Manjhi    | "                 | 1600                     |
| 23                | Matar Manjhi      | "                 | 1800                     |
| 24                | Devanti Devi      | "                 | 1600                     |
| 25                | Sunil Manjhi      | "                 | 1200                     |
| 26                | Vilas Manjhi      | "                 | 2200                     |
| 27                | Reshma Devi       | "                 | 1000                     |
| 28                | Harishchandra     | "                 | 1800                     |

|    |                    |          |      |
|----|--------------------|----------|------|
| 29 | Dhaneshwar Manjhi  | "        | 1200 |
| 30 | Rinku Kumari       | "        | 1200 |
| 31 | Mintu Manjhi       | Labourer | 500  |
| 32 | Jitendra Manjhi    | "        | 2000 |
| 33 | Jitani Devi        | "        | 2000 |
| 34 | Munna Manjhi       | "        | 1000 |
| 35 | Etawari Manjhi     | "        | 2400 |
| 36 | Ramashis Manjhi    | Agri.    | 1000 |
| 37 | Bedamia Devi       | Labourer | 1200 |
| 38 | Gangia Devi        | "        | 1400 |
| 39 | Nanki Devi         | "        | 3000 |
| 40 | Vidyanath Manjhi   | "        | 1200 |
| 41 | Shivlal Manjhi     | "        | 200  |
| 42 | Munni Kumari       | "        | 200  |
| 43 | Suman Manjhi       | "        | 4800 |
| 44 | Sudhir Manjhi      | "        | 2800 |
| 45 | Falawa Devi        | "        | 2000 |
| 46 | Shambhu Manjhi     | "        | 1800 |
| 47 | Sudama Devi        | "        | 1000 |
| 48 | Mantu Manjhi       | "        | 1000 |
| 49 | Bindeshwari Manjhi | "        | 1600 |
| 50 | Sumitra Devi       | "        | 1600 |
| 51 | Maharani Devi      | "        | 1600 |
| 52 | Khalta Kumari      | "        | 1800 |
| 53 | Bikram Manjhi      | "        | 2800 |
| 54 | Manoj Manjhi       | "        | 1600 |
| 55 | Pariya Manjhi      | "        | 1500 |
| 56 | Parakhani          | "        | 1500 |
| 57 | Suresh Manjhi      | "        | 1600 |
| 58 | Umesh Manjhi       | "        | 1400 |
| 59 | Vijay Manjhi       | "        | 1800 |
| 60 | Chunu Manjhi       | "        | 2000 |
| 61 | Umesh Manjhi       | "        | 0600 |
| 62 | Manju Kumari       | "        | 1000 |

|    |                    |   |       |
|----|--------------------|---|-------|
| 63 | Lalpatia           | " | 1000  |
| 64 | Tilak Manjhi       | " | 1600  |
| 65 | Shakuntala Devi    | " | 1000  |
| 66 | Nageshwar Manjhi   | " | 1600  |
| 67 | Raukhi Manjhi      | " | 2600  |
| 68 | Sharifala Manjhi   | " | 1500  |
| 69 | Asharfi Manjhi     | " | 1600  |
| 70 | Gopal Manjhi       | " | 2000  |
| 71 | Vilashi Manjhi     | " | 1200  |
| 72 | Maheshwar Manjhi   | " | 1800  |
| 73 | Chandeshwar Manjhi | " | 1000  |
| 74 | Manjay Manjhi      | " | 1000  |
| 75 | Manju Devi         | " | 1600  |
| 76 | Sigeswar Manjhi    | " | 1200  |
| 77 | Ramdeo Manjhi      | " | 1200  |
| 78 | Gena Manjhi        | " | 1200  |
| 79 | Jhibana Manjhi     | " | 1200  |
| 80 | Maheshwari Devi    | " | 2000  |
| 81 | Shaily Devi        | " | 2000  |
| 82 | Reeta Devi         | " | 1600  |
| 83 | Banshi Manjhi      | " | 1800  |
| 84 | Jaimangal Manjhi   | " | 2400  |
| 85 | Ramchandra Manjhi  | " | 2000  |
| 86 | Dahaur Manjhi      | " | 2000  |
| 87 | Sunita Devi        | " | 2000  |
| 88 | Beni Manjhi        | " | 2400  |
| 89 | Lakshuman Manjhi   | " | 2000  |
| 90 | Baldeo Manjhi      | " | 2000  |
| 91 | Surendra Manjhi    | " | 1600  |
| 92 | Masudhan Manjhi    | " | 1800  |
| 93 | Kusumi Devi        | " | 1800  |
| 94 | Sahal Manjhi       | " | 1000  |
| 95 | Lalbhadrur Manjhi  | " | 12000 |
| 96 | Punita Devi        | " | 12000 |

|     |                   |           |      |
|-----|-------------------|-----------|------|
| 97  | Sunita Devi       | "         | 1200 |
| 98  | Arjita Manjhi     | "         | 1600 |
| 99  | Baleshwar Manjhi  | "         | 1200 |
| 100 | Piyaria Devi      | "         | 1200 |
| 101 | Chandeswar Manjhi | "         | 1000 |
| 102 | Shatrughan Manjhi | "         | 1000 |
| 103 | Lalchan Manjhi    | "         | 0600 |
| 104 | Jamuna Manjhi     | Labouarer | 1200 |
| 105 | Mittal Manjhi     | "         | 1000 |
| 106 | Rambhajan Manjhi  | "         | 1000 |
| 107 | Jaipatia Devi     | "         | 1000 |
| 108 | Lalbabu Manjhi    | "         | 1000 |
| 109 | Umesh Manjhi      | "         | 1200 |
| 110 | Sunil Manjhi      | "         | 1000 |
| 111 | Tuntun Manjhi     | "         | 1200 |
| 112 | Sarda Devi        | "         | 1600 |
| 113 | Uttam Manjhi      | "         | 1000 |
| 114 | Punam Devi        | "         | 1600 |
| 115 | Parikshan Manjhi  | "         | 1600 |
| 116 | Bindeshwar Manjhi | "         | 1000 |
| 117 | Pighal Manjhi     | "         | 1200 |
| 118 | Upender Manjhi    | "         | 1000 |
| 119 | Rampartap Manjhi  | "         | 1200 |
| 120 | Somani Devi       | "         | 1600 |
| 121 | Binda Manjhi      | "         | 1800 |
| 122 | Nanki Devi        | "         | 1000 |
| 123 | Garbal Manjhi     | "         | 1600 |
| 124 | Kalpu Manjhi      | "         | 1600 |
| 125 | Daulati           | "         | 0000 |
| 126 | Renna Devi        | "         | 0800 |
| 127 | Indu Kumari       | "         | 0000 |
| 128 | Pradeep           | "         | 0000 |
| 129 | Jaikishun Manjhi  | "         | 0600 |
| 130 | Negeshwar Manjhi  | "         | 0600 |

|     |               |   |      |
|-----|---------------|---|------|
| 131 | Sarita Devi   | " | 0600 |
| 132 | Mahesh Manjhi | " | 0000 |
| 133 | Bindu Devi    | " | 0000 |

The above table suggests that Musahar are labourer by and large and the nature and type of labour may vary. Prostitution has also been refereed to in labour category because of obvious reasons.

Their income vary from nil to Rs. 3,600/= annually.

The Musahar are below the poverty line. Majority of them are not in receipt of Red Card. It has been found that some of them are not aware of even the concept of Red Card. The present system of census needs a drastic change. For Musahar, the reservation policy of granting guarantee of employment is meaningless. Even after 55 years of our Independence Musahar are living in inhuman conditions. They are deprived of basic human rights. Even the dead body of the Musahar are not getting human dignity. Violation of the human rights is common sight. Prevalence of bonded labour is in practice but they are not ready to give their names as bonded labour because they fear to loose whatsoever little earning they are making. Let there be a census of the poorest among poor based on occupation, income and land owned by the individual.

Following table gives details of the House Structure and material culture of the Musahar under study.



Table 04

## HOUSING

| S.N. | No. of Room      | Use of each room                                 | Size of room | Pucca | Kutcha | Pucca-Kutcha | Foos | Other | Artistic presentation | Details of such art | How the house got constructed | Government support | NGO Support | Matrk support | Details of bed used  | How they sleep               |
|------|------------------|--|--------------|-------|--------|--------------|------|-------|-----------------------|---------------------|-------------------------------|--------------------|-------------|---------------|----------------------|------------------------------|
| 1    | 1                | Living, Sleeping, Cooking, Bating animal keeping | 15 x10       |       |        | ✓            |      |       | No                    | No                  | Govt. " Awas]                 | Yes                | No          | No            | Mat, Bora, Polythene | To gather                    |
| 2    | 1                | Toilet Bathroom etc.                             | 15x10 ft     |       |        | ✓            |      |       | "                     | No                  | Govt. "                       |                    | No          | No            | Mat, Bora, Polythene | Chatrai par sute haan        |
| 3    | 1                | Do   | "            |       |        | ✓            |      |       | "                     | No                  | Govt. "                       |                    | "           | "             | Do                   | To gather on polythan mat    |
| 4    | 1                | Do   | 10x10 ft     |       |        | ✓            |      |       | Do                    | No                  | Govt.                         |                    | NO          | NO            | Do                   | To gather in house           |
| 5    | 1                | Do   | 15x10 ft     |       |        | ✓            |      |       | Do                    | No                  | Do                            | Do                 | NO          | NO            | Do                   | To gather in hose or outside |
| 6    | 1                | Do   | 20x12 ft     |       |        |              | Hut  |       | Do                    | No                  | Self                          | No                 | NA          | NA            | Do                   | To gather in chatrai         |
| 7    | ✓                | Do   | 10 x 15      |       |        |              | Hut  |       | No                    | No                  | Self                          | No                 | No          | No            | Do                   |                              |
| 8    | ✓                |  |              |       |        |              |      |       | No                    | No                  | Self                          | No                 | No          | No            |                      |                              |
| 9    | ✓                |  |              |       |        |              |      |       | No                    | No                  | Self                          | No                 | No          | No            |                      |                              |
| 10   | Two Huts         | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | No                  | GOVT Awas                     | Indira Yes         | No          | No            | Do                   | Floor                        |
| 11   | Two Huts         | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | Do                  | "                             | "                  | No          | No            | Do                   | No Response                  |
| 12   | 1 hut            | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | Do                  | "                             | "                  | No          | No            | Do                   | To gather                    |
| 13   | Two Huts         | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | Do                  | No                            | NA                 | No          | No            | Do                   | Col                          |
| 14   | "                | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | Do                  | Govt. Indira Awas             |                    | No          | No            | Do                   | To gather on cooler mat      |
| 15   | 3 Room in 2 Huts | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    | Do                  | "                             | "                  | No          | No            | Do                   | "                            |
| 16   | 2 Room in 2 Huts | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    |                     | "                             | "                  | "           | No            | Do                   | "                            |
| 17   | 1 Hut            | ✓  | 15x10 ft     |       |        | ✓            | Hut  |       | Do                    |                     | No                            | No                 | No          | "             | Do                   | "                            |
| 18   | 2 Kacha Jhopri   | ✓  | 15x10 ft     |       |        | ✓            |      |       | "                     |                     | No                            | No                 | No          | No            | Do                   |                              |
| 19   | 2 Kacha Jhopri   | ✓  | 15x10 ft     |       |        | ✓            |      |       | "                     |                     | No                            | No                 | NA          | No            |                      |                              |
| 20   | No Response      |  |              |       |        |              |      |       | Do                    |                     |                               |                    |             | No            |                      |                              |
| 21   | 1 Room           | ✓  | 15x10 ft     |       |        | ✓            |      |       | Do                    |                     | No                            | No                 | No          | No            |                      |                              |
| 22   | No Response      |  |              |       |        |              |      |       |                       |                     |                               |                    |             | No            |                      |                              |



|    |             |   |  |            |  |      |  |      |  |    |    |    |                 |    |  |  |  |   |                                       |
|----|-------------|---|--|------------|--|------|--|------|--|----|----|----|-----------------|----|--|--|--|---|---------------------------------------|
| 23 | 1 Room      | ✓ |  | 15x10 ft   |  |      |  |      |  |    |    |    |                 |    |  |  |  | No Respons <sup>e</sup>                     |                                       |
| 24 | No Response |   |  |            |  |      |  |      |  |    |    |    |                 |    |  |  |  |   |                                       |
| 25 | No Response |   |  |            |  |      |  |      |  |    |    |    |                 |    |  |  |  |   |                                       |
| 26 | No Response |   |  |            |  |      |  |      |  |    |    |    |                 |    |  |  |  |   |                                       |
| 27 | 1 Room      | ✓ |  | 10x10 ft   |  | ✓    |  |      |  |    |    |    |                 |    |  |  |  | One cot, Chatrai                            | Together                              |
| 28 | 1 Room      | ✓ |  | 10x10+10x5 |  | ✓    |  |      |  |    |    |    |                 |    |  |  |  | Chatrai                                     | All sleep in the same room            |
| 29 | 2 Room      | ✓ |  | 15x10+12x8 |  | ✓    |  | Foos |  |    |    |    |                 |    |  |  |  | Khatia, Chatrai, Bora,                      | Together                              |
| 30 | One Hut     | ✓ |  | 12x8       |  | Foos |  |      |  |    |    |    |                 |    |  |  |  | Khat  | Together                              |
| 31 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No | No | NA | NA              | NA |  |  |  | Chatrai, Chatrai Bora Polythin <sup>e</sup> |                                       |
| 32 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | "  | "  | "  | NA              | NA |  |  |  | "   | Who will sleep in what is not decided |
| 33 |             | ✓ |  | 12x8       |  | Foos |  |      |  | No | No | "  | NA              | NA |  |  |  | Chatrai                                     | Together                              |
| 34 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No | No | No | NA              | NA |  |  |  | Chatrai                                     | Together                              |
|    |             |   |  |            |  |      |  |      |  |    |    |    |                 |    |  |  |  | Polythin <sup>e</sup>                       |                                       |
| 35 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No |    |    | NA              | NA |  |  |  | "   | Together in chatrai                   |
| 36 |             | ✓ |  | 10x15      |  |      |  | ✓    |  | "  |    |    | Rs. 14,500 cash | NA |  |  |  | "   |                                       |
| 37 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | "  |    |    | "               | NA |  |  |  | "   |                                       |
| 38 |             | ✓ |  | 12x8       |  | Foos |  |      |  | No |    |    | "               | No |  |  |  | "   | Together in polythin                  |
| 39 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No |    |    |                 | No |  |  |  | One Bed                                     |                                       |
| 40 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No |    |    | No              | No |  |  |  | Khat Chatrai Chadar                         |                                       |
| 41 |             | ✓ |  | 10x15      |  | ✓    |  |      |  | No |    |    |                 | "  |  |  |  | "   |                                       |



|    |                |                                   |         |  |                |     |  |    |  |  |                            |     |    |    |    |    |   |          |
|----|----------------|-----------------------------------|---------|--|----------------|-----|--|----|--|--|----------------------------|-----|----|----|----|----|---|----------|
| 42 | ✓              | ✓                                 | 12x8    |  | Foos           |     |  | "  |  |  | Self                       |     | "  |    | "  |    | Chatai<br>Polythine                                     | Together |
| 43 | ✓              | ✓                                 | 10x15   |  | ✓              |     |  | No |  |  | Govt. Supp.<br>Indira Awas | No  | No | No | No | No | Chatai<br>Khat  | Together |
| 44 | ✓              | ✓                                 | 10x15   |  | ✓              |     |  | "  |  |  | "                          | No  | "  | "  | "  | "  | "   | "        |
| 45 | ✓              | ✓                                 | 10x15   |  |                |     |  | "  |  |  | "                          | "   | No |    | ✓  | "  | "   | "        |
| 46 | ✓              | ✓                                 | 15x0    |  | Foos           |     |  | No |  |  | NA                         | "   | "  | No | No | "  | "   | "        |
| 47 | ✓              | ✓                                 | 15x10   |  |                |     |  | No |  |  | Govt. Supp.<br>Indira Awas | No  | No | No | "  | No | Choli<br>Chatai<br>polythine<br>Khatia Mat<br>Polythine | Together |
| 48 | ✓              | ✓                                 | 15x10   |  |                |     |  | "  |  |  | "                          | No  | No | No | No | No | "   | Together |
| 49 | No<br>Response |                                   |         |  |                |     |  |    |  |  |                            | "   | "  | "  | "  | "  | "   | "        |
| 50 | ✓<br>one room  | ✓                                 | 15x10   |  | ✓              |     |  | No |  |  | Yes                        | No  | No | No | NA | NA | Khat, mat<br>polythine                                  | Together |
| 51 | ✓              | ✓                                 | 15x10   |  |                |     |  | "  |  |  | "                          | "   | "  | "  | "  | "  | "   |          |
| 52 | No<br>Response |                                   |         |  |                |     |  |    |  |  |                            |     |    |    |    |    |   |          |
| 53 | ✓<br>one room  | ✓                                 | 15x10   |  | ✓              |     |  | No |  |  | Govt. Supp.<br>Indira Awas | No  | No | No | NA | NA | Khatia, mat   | Together |
| 54 | one room       | ✓                                 | 15x10   |  | Khar<br>Palwar |     |  | "  |  |  | No                         | No  | No | No | NA | NA | "   | "        |
| 55 | ✓              | ✓                                 | 15x10   |  | ✓              |     |  | "  |  |  | Govt. Indira<br>Awas       | No  | No | No | NA | NA | "   | "        |
| 56 | ✓              | ✓                                 | 15x10   |  | ✓              |     |  | "  |  |  | "                          | "   | "  | "  | "  | "  | "   | "        |
| 57 | ✓              | ✓                                 | 15x10   |  |                |     |  | "  |  |  | "                          | "   | "  | "  | "  | "  | "   | "        |
| 58 | ✓              | ✓                                 | 15x10   |  | Yes            |     |  | "  |  |  | "                          | "   | "  | "  | "  | "  | No<br>Responses   |          |
| 59 | ✓              | ✓                                 | 15x10   |  | Do             |     |  | "  |  |  | "                          | "   | "  | "  | "  | "  | Chaki,<br>Khatia cot,<br>mats<br>polythine              | Anywhere |
| 60 | ✓              | ✓                                 | 15x10   |  | Do             |     |  | No |  |  | "                          | "   | No | No | No | No | Mat Bora  | Together |
| 61 | One Room       | Living, sleeping,<br>cook, toilet | 10 x15  |  |                |     |  | "  |  |  | Self                       | No  | No | No | No | No | Polythene,<br>Bora                                      | Together |
| 62 | One Room       | "                                 | 10 x 15 |  |                | Yes |  | No |  |  | "                          | No  | No | No | No | No | Mat, Bora   | Together |
| 63 | "              | "                                 | 10 x 15 |  | Do             |     |  | No |  |  | Govt. Support              | Yes | No | No | No | No | Khat, Mat   | "        |

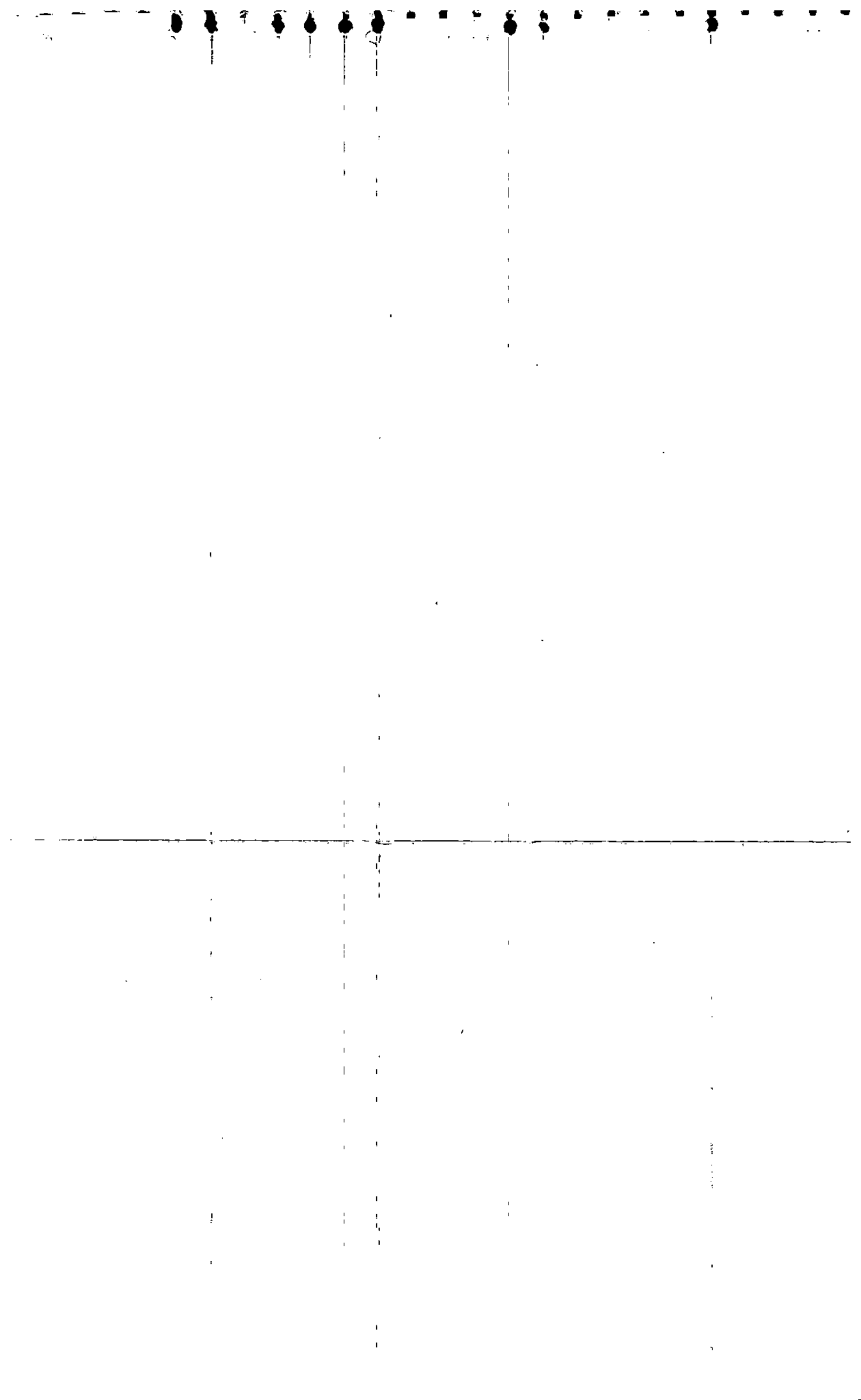


|     |   |  |         |       |               |         |               |               |      |    |  |    |    |    |                    |          |   |
|-----|---|--|---------|-------|---------------|---------|---------------|---------------|------|----|--|----|----|----|--------------------|----------|---|
| 64  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | Mat Bora | " |
| 65  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 66  | " | "  | 10 x 15 |       | Foos          |         | Self          | No            | No   |    |  | No | No | No | No                 | "        | " |
| 67  | " | "  | 10 x 15 |       | "             |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 68  | " | "  | 10 x 15 |       | "             |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 69  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 70  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 71  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 72  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 73  | " | "  | 12 x 10 |       | Do            |         | Govt. Support | No            | Yes  |    |  | No | No | No | No                 | "        | " |
| 74  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 75  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 76  | " | "  | 15 x 12 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 77  | " | "  | 10 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 78  | " | "  | 10 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 79  | " | "  | 15 x 12 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 80  | " | "  | 10 x 10 |       | Foos          |         | Self          | No            | No   |    |  | No | No | No | No                 | "        | " |
| 81  | " | "  | 12 x 10 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 82  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 83  | " | "  | 10 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 84  | " | "  | 15 x 15 |       | Foos          |         | "             | No            | No   |    |  | No | No | No | No                 | "        | " |
| 85  | " | "  | 10 x 15 |       | Do            |         | Govt. support | No            | Yes  |    |  | No | No | No | No                 | "        | " |
| 86  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 87  | " | "  | 12 x 10 |       | Do            |         | "             | No            | "    |    |  | No | No | No | No                 | "        | " |
| 88  | " | "  | 10 x 15 |       | Foos          |         | Self          | No            | No   |    |  | No | No | No | No                 | "        | " |
| 89  | " | "  | 15 x 15 |       | Do            |         | Govt. support | No            | Yes  |    |  | No | No | No | No                 | "        | " |
| 90  | " | "  | 12 x 10 |       | Foos          |         | Self          | No            | No   |    |  | No | No | No | No                 | "        | " |
| 91  | " | "  | 12 x 10 |       | Foos          |         | Self          | No            | No   |    |  | No | No | No | No                 | "        | " |
| 92  | " | Living, Sleeping, Cookes, Eating, Toilet, Animal, Shed | 10 x 15 | Kucha |               | Nothing | Govt. support | Govt. support |      | No |  | No | No | No | Mat. Bora Together |          |   |
| 93  | " | "  | 12 x 10 |       | Pucca + kucha |         | Govt. support | "             | Self |    |  | No | No | No | "                  | "        | " |
| 94  | " | "  | 10 x 15 |       | Foos          |         | Self          | "             | Self |    |  | No | No | No | "                  | "        | " |
| 95  | " | "  | 12 x 10 |       | Foos          |         | Self          | "             | Self |    |  | No | No | No | "                  | "        | " |
| 96  | " | "  | 10 x 15 |       | Foos          |         | Self          | "             | Self |    |  | No | No | No | "                  | "        | " |
| 97  | " | "  | 10 x 15 |       | Foos          |         | Self          | "             | Self |    |  | No | No | No | "                  | "        | " |
| 98  | " | "  | 15 x 15 |       | Foos          |         | Self          | "             | Self |    |  | No | No | No | "                  | "        | " |
| 99  | " | "  | 10 x 15 |       | Pucca + Kacha |         | Govt. support | Govt. support |      | No |  | No | No | No | "                  | "        | " |
| 100 | " | "  | 10 x 15 | Kucha |               | No      | Self          | Self          |      | No |  | No | No | No | "                  | "        | " |

|     |   |   |         |   |       |               |      |  |    |    |               |               |                 |    |                       |                           |
|-----|---|---|---------|---|-------|---------------|------|--|----|----|---------------|---------------|-----------------|----|-----------------------|---------------------------|
| 101 | " | " | 12 x 8  |   | Kucha |               | Foos |  | No | "  | Self          | "             | No              | "  | "                     | "                         |
| 102 | " | " | 10 x 15 |   | Kucha |               | Foos |  | No | "  | Govt. support | Govt. support | No              | "  | "                     | "                         |
| 103 | " | " | 10 x 15 |   |       | Pucca + kacha |      |  | No | "  | Govt. support | "             | No              | "  | "                     | "                         |
| 104 | " | " | 10 x 12 |   |       |               | Foos |  | No | "  | Govt. support | "             | No              | "  | "                     | "                         |
| 105 | " | " | 10 x 15 |   |       |               | Foos |  | No | "  | Self          | Self          | No              | "  | "                     | "                         |
| 106 | " | " | 12 x 10 |   |       |               | Foos |  | No | "  | Self          | "             | No              | "  | "                     | "                         |
| 107 | " | " | 12 x 10 |   |       |               | Foos |  | No | "  | Self          | "             | No              | "  | "                     | "                         |
| 108 | " | " | 10 x 15 |   |       |               | Foos |  | No | "  | Self          | "             | No              | "  | "                     | "                         |
| 109 | " | " | 10 x 15 |   |       | Pucca + Kacha |      |  | No | "  | Self          | Govt. support | No              | "  | "                     | "                         |
| 110 | " | " | 10 x 15 |   |       | Pucca + Kacha |      |  | No | "  | Govt. support | "             | No              | "  | "                     | "                         |
| 111 | " | " | 10 x 15 |   |       |               | Foos |  | No | "  | Govt. support | Self          | No              | "  | "                     | "                         |
| 112 | " | " | 10 x 15 |   |       |               | Foos |  | No | "  | Self          | "             | No              | "  | "                     | "                         |
| 113 | ✓ | " | 12 x 10 |   |       |               | Foos |  | "  | "  | Self          | Self          | No              | "  | "                     | Together in the same room |
| 114 | ✓ | " | 12 x 8  |   |       |               | Foos |  | "  | "  | Self          | "             | "               | "  | Chatai gunny bags     | Together                  |
| 115 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | "  |    | Govt. Awas    | Indira        | Rs. 14,500 cash | "  | Mat                   | Together                  |
| 116 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | "  |    | "             |               | "               | "  | Cot, Chatai polythine | Sleep in the same room    |
| 117 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | "  |    | "             |               | "               | "  | Mat                   | "                         |
| 118 | ✓ |   | 10 x 15 |   |       |               |      |  | "  |    | "             |               | "               | "  | Choki, khali"         | "                         |
| 119 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | "  |    | "             |               | "               | "  | "                     | "                         |
| 120 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | "  |    | "             |               | "               | "  | "                     | "                         |
| 121 | ✓ |   | 10 x 15 |   |       | Foos          |      |  | No | No | No Response   | NA            | NA              | "  | Chowki, Chatai Bora   | Sleep in the house        |
| 122 | ✓ |   | 10 x 15 |   |       | ✓             |      |  | Do | Do | Govt. Awas    | Indira        | Rs. 14,500 cash | NA | "                     | Where one can             |
| 123 | ✓ |   | 10 x 15 | ✓ |       |               |      |  | Do | Do | "             | "             | "               | "  | "                     | Sleep if it               |
| 124 | ✓ |   | 10 x 12 |   |       | foos          |      |  | Do | Do | Self          | NA            | "               | "  | "                     | Sleep in the same room    |
| 125 | ✓ |   | 10 x 15 |   | ✓     |               |      |  | Do | Do | Govt. Awas    | Indira        | Rs. 14,500 cash | "  | "                     | Together                  |



|     |   |   |       |   |   |    |    |   |                   |                 |   |    |                               |                                 |
|-----|---|---|-------|---|---|----|----|---|-------------------|-----------------|---|----|-------------------------------|---------------------------------|
| 126 | ✓ | ✓ | 10x15 | ✓ | ✓ | Do | Do | " | Govt. help        | 20,000          | " | "  | "                             | Together                        |
| 127 | ✓ | ✓ | 10x15 | ✓ |   | "  | "  | " | Govt. help        |                 | " | "  | "                             | Sleep in the house and verandah |
| 128 | ✓ | ✓ | 10x15 |   | ✓ | "  | "  | " | Govt. help        | "               | " | "  | "                             | Sleep on Chatai                 |
| 129 | ✓ | ✓ | 10x15 | ✓ |   | "  | "  | " | "                 | "               | " | "  | "                             | Together                        |
| 130 | ✓ | ✓ | 10x12 |   |   | "  | "  | " | Self              | "               | " | ✓  | Chowki                        | Together                        |
| 131 | ✓ | ✓ | 10x15 | ✓ |   | "  | "  | " | Govt. Indira Awas | Rs. 14,500 cash | " | NA | Chowki, Khatt, mat, Polythine | Together                        |
| 132 | ✓ | ✓ | 10x15 | ✓ |   | "  | "  | " | "                 | "               | " | NA | "                             | Sleep on verandah and room      |
| 133 | ✓ | ✓ | 10x15 | ✓ |   | Do | "  | " | "                 | Rs. 14,500 cash | " | "  | Mat                           | Together                        |



It is evident from the above table that 7.01 % of the Musahar have neither a hut nor a house, meaning thereby they do not have any roof for themselves. 44.36 % of Musahar under study are living in one room. 7.5 % of Musahar under study have two rooms. Only one Musahar under study have three rooms i.e. one room under Indira Awas Yojna and two small Jhopris. They use room for sleeping, cooking, animal keeping, and as bathroom. Generally the size of the room is that of 15'x10'. Almost 50 % of Musahar under study are living in hut made of straw [ Foos ]. Walls are either of Foos or of Mitti [ soil ] and roofs are that of Chad. House made for Musahar under Indira Awas Yojna is Pucca in the sense that wall and roof are Pucca but ground is Kachcha. The houses have been constructed under Indira Awas Yojna and they themselves constructed hut or Kucha House. Generally they all sleep together in the room. The sleeping pattern is that husband wife sleep on one chatai and children on another chatai or Bora [ Gunny Bag ]. Both the beds are close to each other. One corner of the room is used for cooking purpose. Another corner for animals and the fourth corner is used as urinal during night or late evening when they are inside the room. Due to abject poverty artistic sense is completely missing. There is no decoration anywhere in the " House " [ room ].

#### **AGRICULTURE IMPLEMENTS :**

Generally they do not have any agriculture implements. However those who have five to eleven Kattha of land either hire a tractor or bullocks to plough. Their common implements are KHURPI, HASUA AND KUDAL. They collect grass with the help of Khurpi or grow vegetable with the help of KHURPI and KUDAL. Generally the small patch of land i.e. one to ten kattha is cultivated with the help of Khurpi and Kudal. Their arms and weapons are BHALA and BARCHCHI. They use HASUA for harvesting and winnowing purpose. Lathi is used by Musahar whenever they are managing a pig / goat or involved in agriculture operations. Following table gives the details :

Table - 05

## Utensils and Agricultural Implements / Arms and Weapons :

| S. No. | Sleeping pattern                      | Arms / Weapons                           | Agriculture implements | Artistic instruments | Name                           | number | use | List of earthen pas | Price of utensils | How these utensils were procured | Belief association with pot/utensils. |
|--------|---------------------------------------|--|------------------------|----------------------|--------------------------------|--------|-----|---------------------|-------------------|----------------------------------|---------------------------------------|
| 1      | Together                              | Bargha, Khurfee, Hauswa, Kudal           |                        |                      | Steel Plat, Glass, Lota, Chora |        |     | No                  | Rs. 200           | Purchased                        | Nothing                               |
| 2      | No Response                           | NA                                       |                        |                      | Aluminium Plat. Thali          |        |     | No                  | Rs. 50            | Purchased                        | Nothing                               |
| 3      | -----                                 | Lathi, Bhala, Hal, Kudal, Hauswa         |                        |                      | Haandi, Thalee, Glass, Katora  |        |     | No                  | Rs. 100           | Purchased                        | Nothing                               |
| 4      | "                                     | "  |                        |                      | "                              |        |     |                     | Rs. 1,400         | "                                | No Belief                             |
| 5      | "                                     | "  |                        |                      | "                              |        |     | Ghara               | Rs. 200           | "                                | "                                     |
| 6      | "                                     | Lathi, Bhala, Hal, Kudal, Hauswa         |                        |                      | "                              |        |     | Ghara               | Rs. 100           | "                                | "                                     |
| 7      | "                                     | No Response                              |                        |                      |                                |        |     |                     |                   |                                  |                                       |
| 8      | "                                     | No Response                              |                        |                      |                                |        |     |                     |                   |                                  |                                       |
| 9      | "                                     | No Response                              |                        |                      |                                |        |     |                     |                   |                                  |                                       |
| 10     | "                                     | Lathi, Bhala, Hal, Kudal, Hauswa         |                        |                      | "                              |        |     |                     | Rs. 500           | Purchased                        | No Belief                             |
| 11     | "                                     | "  |                        |                      | "                              |        |     | Ghara               | Rs. 500           | Purchased                        | No Belief                             |
| 12     | "                                     | "  |                        |                      | "                              |        |     | "                   | Rs. 100           | Purchased                        | No Belief                             |
| 13     | "                                     | "  |                        |                      | "                              |        |     |                     | Rs. 120           | Purchased                        | "                                     |
| 14     | "                                     | "  |                        |                      | Lota, Katora                   |        |     | Haandi              | Rs. 200           | Purchased                        | "                                     |
| 15     | "                                     | "  |                        |                      | "                              |        |     |                     | Rs. 200           | Purchased                        |                                       |
| 16     | "                                     |  |                        |                      |                                |        |     | Haandi Ghara        | Rs. 100           | "                                | No Belief                             |
| 17     | "                                     | Lathi, Bhala, Hal, Kudal, Hauswa, Garasa |                        |                      | "                              |        |     | Haandi Ghara        | Rs. 120           | "                                | "                                     |
| 18     | "                                     | "  |                        |                      | "                              |        |     |                     | Rs. 200           | "                                | "                                     |
| 19     | "                                     | No Response                              |                        |                      | No Response                    |        |     |                     | No Response       | No Response                      |                                       |
| 20     | No Response                           |  |                        |                      |                                |        |     |                     |                   |                                  |                                       |
| 21     | "                                     | No Response                              |                        |                      | Haandi, Thali, Baltee, Katura  |        |     |                     | Rs. 200           |                                  | No belief                             |
| 22     | "                                     |  |                        |                      |                                |        |     |                     |                   |                                  |                                       |
| 23     | "                                     |  |                        |                      | Haandi, Barta                  |        |     |                     | Rs. 200           |                                  |                                       |
| 24     | No Response                           |  |                        |                      | Haandi Thalee, Katura          | 2,3,2  |     | NA                  | Rs. 200           |                                  | No belief                             |
| 25     | Khurpi, Garasa, Siches, Spades Spears |  |                        |                      | No Response                    |        |     |                     |                   |                                  |                                       |
| 26     | Lathi, Khurpi, Mansia Benst           |  |                        |                      | "                              |        |     |                     |                   |                                  |                                       |



|    |                                      |  |  |  |  |  |  |  |  |    |  |  |                |                 |                   |           |
|----|--------------------------------------|--|--|--|--|--|--|--|--|----|--|--|----------------|-----------------|-------------------|-----------|
| 27 | "                                    |  |  |  |  |  |  |  | Two utensil, two clothes, two tahls and 4 belts    | 10 |  |  | No earthen PAS | Do not remember | Purchased         | No belief |
| 28 | Bhala, Lathi, Khurpi, Hansic         |  |  |  |  |  |  |  | "  | 8  |  |  | "              |                 | "                 | "         |
| 29 | "                                    |  |  |  |  |  |  |  | Utensils   | 5  |  |  |                | "               | "                 |           |
| 30 | "                                    |  |  |  |  |  |  |  | Utensils   | 4  |  |  |                |                 | Purchased         | No belief |
| 31 | "                                    |  |  |  |  |  |  |  | Utensils   | 4  |  |  |                |                 | Purchased         | "         |
| 32 | Lathi, Khurpi, Hasia                 |  |  |  |  |  |  |  | Utensils   | 2  |  |  |                |                 | Got farm several  | "         |
| 33 | "                                    |  |  |  |  |  |  |  | Utensils   | 6  |  |  |                |                 | "                 | "         |
| 34 | Lathi, Khurpi, Hasia                 |  |  |  |  |  |  |  | Thal, bali, glass lota                             | 4  |  |  |                |                 | Not Remember      | No belief |
| 35 | "                                    |  |  |  |  |  |  |  | Decchi, Bati, Lota                                 | 9  |  |  |                | Rs. 125         | Purchased         | "         |
| 36 | Lathi, Khurpi, Sicchi, Hudal Lathi   |  |  |  |  |  |  |  | "  | 7  |  |  |                |                 | Got farm Relative | "         |
| 37 | "                                    |  |  |  |  |  |  |  | Lota, Chouthi, Glasses "                           | 6  |  |  |                |                 | Got farm sasural  | "         |
| 38 | "                                    |  |  |  |  |  |  |  | Chintna "  |    |  |  |                |                 | Got farm relative | "         |
| 39 |                                      |  |  |  |  |  |  |  | Tawa, Kalchul, Chintla, Glass, Plate, Thali, Bati. | 5  |  |  |                |                 | Got farm sasural  | "         |
| 40 | Lathi, Bhala, Kudali, Hanswa, Khurpi |  |  |  |  |  |  |  | Glass, Plate, Lota, Handi.                         | 6  |  |  |                | Rs. 200         | Purchased         | No belief |
| 41 | "                                    |  |  |  |  |  |  |  | "  | 9  |  |  |                | Rs. 100         | "                 | "         |
| 42 | "                                    |  |  |  |  |  |  |  | "  | 5  |  |  |                | Rs. 175         | "                 | "         |
| 43 | "                                    |  |  |  |  |  |  |  | "  | 2  |  |  |                | Not Remembered  | "                 | "         |
| 44 | "                                    |  |  |  |  |  |  |  | "  | 10 |  |  |                | Rs. 200         | "                 | "         |
| 45 | "                                    |  |  |  |  |  |  |  | "  | 6  |  |  |                | Rs. 275         | "                 | "         |
| 46 | "                                    |  |  |  |  |  |  |  | "  | 7  |  |  |                |                 | "                 | "         |
| 47 | "                                    |  |  |  |  |  |  |  | "  | 9  |  |  |                |                 | "                 | "         |
| 48 | "                                    |  |  |  |  |  |  |  | "  | 4  |  |  |                | Rs. 300         | "                 | "         |
| 49 | No Response                          |  |  |  |  |  |  |  |  |    |  |  |                |                 |                   |           |
| 50 | Bhala, Kudal, Garansa, Lathi, Khurpi |  |  |  |  |  |  |  | "  | 6  |  |  |                | Rs. 100         | "                 | "         |
| 51 | "                                    |  |  |  |  |  |  |  | "  | 10 |  |  |                | Rs. 200         | Got farm sasural  | "         |
| 52 | No Response                          |  |  |  |  |  |  |  | "  |    |  |  |                |                 |                   |           |
| 53 | Lathi, Hanswa, Bhala, Kudal          |  |  |  |  |  |  |  | "  | 5  |  |  |                | No Response     | Purchased         | "         |
| 54 | "                                    |  |  |  |  |  |  |  | "  |    |  |  |                | "               | "                 | "         |
| 55 | "                                    |  |  |  |  |  |  |  | "  |    |  |  |                | Rs. 300         | "                 | "         |
| 56 | "                                    |  |  |  |  |  |  |  | "  |    |  |  |                | Rs. 175         | "                 | "         |
| 57 | "                                    |  |  |  |  |  |  |  | "  |    |  |  |                | Rs. 100         | "                 | "         |
| 58 | "                                    |  |  |  |  |  |  |  | "  |    |  |  |                | Rs. 375         | "                 | "         |













The Musahar under study have been found decorating the wall of their Maliks or sometime while working as a labourer in unorganised sector or in building construction sector. Their common artistic instruments are Dhol, Manar, Nagara, Timaki, Harmunyam, Jhal and Bansuri.

The above table explains that Musahar generally use Dekchi [ Cooking pot ], Steel plates, steel glasses, steel katoras, steel lotas. Generally a Musahar use balti [Bucket] for storing water. Earthen pots are also used for storing purpose. A Musahar family has utensils of minimum of Rs. 50/- and maximum of Rs. 500/- generally these utensils have been purchased by themselves. In exceptional cases they get these utensils from their relatives or from their in-laws. They have not attached any belief with either of these utensils or earthenpots. Generally these utensils are all purpose. Sometime they use the Steelthali. [ Steel plate] as frying pan. They use Thali as Chakla and glass as Belna. They use Lota to press their clothes, to cook food, to eat, to drink water, measure grains, to remove the impact of evil spirits on children etc. [Pl. see the Photographs ].

The following table gives details of indigenous raw materials and its use and how they can be used to boost the economy of Musahars :

**Table No. 06**

| SL. No. | Name of indigenous raw materials    | How do you use them             | How they can be used as an economic input |
|---------|-------------------------------------|---------------------------------|---|
| 1       | Grass and Khajoor Patta             | Basket, broom fan, Chatai, Huts | Can't say                                 |
| 2       | Khajoor + Tar Patta + Grass         | "                               | "   |
| 3       | "                                   | "                               | "   |
| 4       | "                                   | "                               | "   |
| 5       | "                                   | "                               | "   |
| 6       | Jhalas, Grass, Khajoor + Tar patta. | "                               | "   |
| 7       | "                                   | "                               | "   |
| 8       | "                                   | "                               | "   |
| 9       | "                                   | "                               | "   |
| 10      | "                                   | "                               | "   |
| 11      | "                                   | "                               | "   |
| 12      | "                                   | "                               | "   |
| 13      | "                                   | "                               | "   |
| 14      | "                                   | "                               | "   |

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| 15 | "  | "  | "         |
| 16 | "  | "  | "         |
| 17 | "  | "  | "         |
| 18 | "  | "  | "         |
| 19 | "  | "  | "         |
| 20 | "  | "  | "         |
| 21 | "  | "  | "         |
| 22 | "  | "  | "         |
| 23 | "  | "  | "         |
| 24 | Grass and Tar Patta                            | Broom, Chatai, Basket, Far               | Can't     |
| 25 | "  | "  | "         |
| 26 | "  | "  | "         |
| 27 | Grass, Tarpatta, Khajoor Patta                 | Broom, Chatai, basket, small dolchi etc. | "         |
| 28 | Grass patta, Tar Patta, Khajoor Patta          | Basket, Chatai, Broom, hand fan          | "         |
| 29 | Grass, leaf, Pual, Jhalas                      | Rope, Basket Hut making, Chatai, dochi.  | "         |
| 30 | "  | "  | "         |
| 31 | Grass and leaf                                 | Fan, Rope, Chatai, Basket, Broom         | "         |
| 32 | Grass + leaf, pual, Jhalas, Tar patta, Khajoor | "  | "         |
| 33 | "  | "  | "         |
| 34 | "  | "  | "         |
| 35 | "  | "  | "         |
| 36 | "  | "  | "         |
| 37 | "  | "  | "         |
| 38 | "  | "  | "         |
| 39 | "  | "  | "         |
| 40 | "  | "  | "         |
| 41 | "  | "  | "         |
| 42 | "  | "  | "         |
| 43 | "  | "  | "         |
| 44 | "  | "  | "         |
| 45 | "  | "  | "         |
| 46 | "  | "  | "         |
| 47 | "  | "  | "         |
| 48 | Grass, Leaf, Tar, Khajoor, Jhalari.            | For our daily needs                      | Can't Say |
| 49 | "  | Dolia, basket, broom, Chatai, Dali, Fan  | "         |
| 50 | "  | "  | "         |
| 51 | "  | "  | "         |
| 52 | "  | "  | "         |
| 53 | "  | "  | "         |

|    |  |  |           |
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| 54 | "                                      | "  | "         |
| 55 | "                                      | "  | "         |
| 56 | "                                      | "  | "         |
| 57 | "                                      | "  | "         |
| 58 | "                                      | "  | "         |
| 59 | "                                      | "  | "         |
| 60 | "                                      | "  | "         |
| 61 | "                                      | "  | "         |
| 62 | "                                      | "  | "         |
| 63 | "                                      | "  | "         |
| 64 | "                                      | "  | "         |
| 65 | "                                      | "  | "         |
| 66 | "                                      | "  | "         |
| 67 | "                                      | "  | "         |
| 68 | "                                      | "  | "         |
| 69 | "                                      | "  | "         |
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| 71 | "                                      | "  | "         |
| 72 | "                                      | "  | "         |
| 73 | "                                      | "  | "         |
| 74 | "                                      | "  | "         |
| 75 | "                                      | "  | "         |
| 76 | "                                      | "  | "         |
| 77 | "                                      | "  | "         |
| 78 | "                                      | "  | "         |
| 79 | "                                      | "  | "         |
| 80 | Grass, Leaf, Tar, Khajoor,<br>Jhalari. | Dolia, basket, broom, Chatai,<br>Dali, Fan | Can't Say |
| 81 | "                                      | "  | "         |
| 82 | "                                      | "  | "         |
| 83 | "                                      | "  | "         |
| 84 | "                                      | "  | "         |
| 85 | "                                      | "  | "         |
| 86 | "                                      | "  | "         |
| 87 | "                                      | "  | "         |
| 88 | "                                      | "  | "         |
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| 90 | "                                      | "  | "         |
| 91 | "                                      | "  | "         |
| 92 | "                                      | "  | "         |
| 93 | "                                      | "  | "         |
| 94 | "                                      | "  | "         |
| 95 | "                                      | "  | "         |
| 96 | "                                      | "  | "         |
| 97 | "                                      | "  | "         |
| 98 | "                                      | "  | "         |

|     |                                     |   |           |
|-----|-------------------------------------|---|-----------|
| 99  | "                                   | "                                       | "         |
| 100 | "                                   | "                                       | "         |
| 101 | "                                   | "                                       | "         |
| 102 | "                                   | "                                       | "         |
| 103 | "                                   | "                                       | "         |
| 104 | "                                   | "                                       | "         |
| 105 | "                                   | "                                       | "         |
| 106 | "                                   | "                                       | "         |
| 107 | "                                   | "                                       | "         |
| 108 | "                                   | "                                       | "         |
| 109 | "                                   | "                                       | "         |
| 110 | "                                   | "                                       | "         |
| 111 | "                                   | "                                       | "         |
| 112 | "                                   | "                                       | "         |
| 113 | "                                   | "                                       | "         |
| 114 | "                                   | "                                       | "         |
| 115 | "                                   | "                                       | "         |
| 116 | "                                   | "                                       | "         |
| 117 | "                                   | "                                       | "         |
| 118 | "                                   | "                                       | "         |
| 119 | "                                   | "                                       | "         |
| 120 | "                                   | "                                       | "         |
| 121 | "                                   | "                                       | "         |
| 122 | "                                   | "                                       | "         |
| 123 | "                                   | "                                       | "         |
| 124 | Grass, Leaf, Tar, Khajoor, Jhalari. | Dolia, basket, broom, Chatai, Dali, Fan | Can't Say |
| 125 | "                                   | "                                       | "         |
| 126 | "                                   | "                                       | "         |
| 127 | "                                   | "                                       | "         |
| 128 | "                                   | "                                       | "         |
| 129 | "                                   | "                                       | "         |
| 130 | "                                   | "                                       | "         |
| 131 | "                                   | "                                       | "         |
| 132 | "                                   | "                                       | "         |
| 133 | "                                   | "                                       | "         |

The above table suggests that Grass, Khajoor Patta, Tar Patta, Jhalas, Pual etc. are indigenous raw materials. Musahar villages are rich in indigeneous raw material as nature has been very kind to them. Musahar try to supplement their economy by making Chatai, hut, fan, basket etc. The data suggests that the Musahar under study do not have any aspiration or expectation of using these indigenous raw materials as economic inputs. However these raw materials need to be taken into account while

making any plan or policy for the development of Musahar. The photographs given in appendix depicts the indigenous raw materials available among Musahar under study.

Love for land among Musahar is well known. Lands which state Govt. have under BHOODAN as well as Gair Mazarua can be distributed among Musahar in order to raise their economy. The main occupation of the Musahar being agriculture labour, may make best use of such land for agriculture purpose. It has been found that in response to our one question hundred percent Musahar respondent desired to have agriculture land.

MIGRATION is a common phenomenon among Musahar under study. In December 2001 there is one sight, strikingly common, in all Musahar villages. You see women, children of all ages and old men but young, and middle aged men are hardly to be seen. Those visible, can be counted instantly by the villagers. The unseen ones, everybody knows, are somewhere in Gurdaspur, Batala, Pathankot, Chandigarh, Panipat, Sonipat, Deenanagar in Punjab and Haryana State and to Muzaffarpur and Patna as rickshawpullers. They are also moving to Gorakhpur, Gajipur and other places of U.P as agriculture labourers. They generally migrate as agriculture labourers or as labourers in unorganised sector like Brick klin, tea gardens of Assam etc. They prefer to return during October - November so that they can enjoy Dushara and may also work as agriculture labourer in their own village. While working outside the state they get relatively more wages but not just or sufficient wages. The common proverb among them are 'Daukhia Punjab, Assam, Delhi Khatihe' [ those who are in distress labour in Punjab, Assam, Delhi etc.] Mangria whose all sons are labourers somewhere in Punjab Says" But it is all true that if we do not work as labourers out, we will turn into street beggars."

Large-scale migration of Musahar has a recent history, villages are found deserted of young Musahar. It enables Musahar to survive, but it makes money lenders more and more exploitative. It also releases the Musahar from sense of deep humiliation and reflects the changes that are taking place between high middle caste land owners and Musahar agriculture labourer.



Thus migration helps meeting their basic survival needs, but it is not enough to counter the blood sucking money lenders, who have an overpowering presence in the area. Whenever they go, they normally have to take loans from the local land owners, turned money lenders, at the rate of 10 to 15 percent per hundred per month. Mohan Manjhi takes a loan of Rs. 1000/- when ever he goes out. If he returns within three months, he pays an interest of 12 percent per month, if he fails then the interest amount gets integrated into the main loan amount and he pays interest on that amount.

Domi Manjhi has more bitter experience to narrate" In early 1997 I had taken a loan of Rs. 11,000/- from the local land owner because I had to take 20 villagers with me. Till date I have paid back Rs. 30,000/- But the land owner is asking for Rs. 12,000/- more to clear off the loan. I will have to pay otherwise how will we be able to approach the money lender again and then how will we go to Punjab?" Even after five-seven years of working in Punjab and other states, Domi and his other fellows have not been able to earn enough to enable them to save some money, so that they can travel on their own, or their families can sustain themselves in lean days 'Jo kamana so Khana, kya fayeda' [what ever we earn, is barely enough for food. Is all this worth it?] is the usual feeling prevalent.

The new course of migration among Musahar is going to continue. Migration on the one hand involves tremendous pain which is almost like a running story of constant separation, of increasing burden on women, of exploitation. On the other hand it provides Musahar with bargaining power, gives basic sustenance to their families and has lead to changing relations in the village, where they are able to escape relatively the constant humiliation inflicted on them locally. Degradation is there as well, but it is outside their society, which can not be 'seen' by others.

These Musahar who migrate are the new untouchables, who are away from their traditional skill, and are now in a place where earning cash income is the center of their activity. They are primarily involved in the economic activity which is highly competitive. They also are integrated with the national and global markets. Not only are their social activity severely limited, even the dominant activity has not been able

to take root in the new social and cultural system. They are victims of socio political polarisation where they can not get integrated and are also victim of a dichotomy between the economic and social activities. Nevertheless they are creating a new social space, for what ever reasons, be it because of survival needs or social justice or due to the mobile and flexible character of their work. Socially invisible they may be, but they are creating their own limited space.

Child labour is a common sight. They are too hungry to think about the child labour. Children continue to work in many hazardous industries.

Bonded labour among Musahar is a social and economic reality. Mere enactment of laws has failed to free the bonded labourers amongst them. Bonded labour are present in the villages under study but they are not ready to get themselves identified as bonded labourers because they fear that once they identify themselves as bonded labour they may loose the employment within the village and the administration, as in past will always favour the Maliks [ the land owners and neorich].

Prostitution is another economic activity among majority of Musahar understudy. It is done with the consent of family members. The economic reality of the life has forced them to adopt it to supplement their economy. More visible today are issues of their survival, their economic and social aspirations, their demands and struggles.

## **SOCIAL LIFE OF MUSAHAR**

Musahar, one of the most oppressed, deprived and down trodden caste in India could be considered the line of demarcation between humans and animals. Imagine a man of an average height of 5' 2", well built, of dark complexion, with curly hairs, mangoloid nose, mangoloid - Caucasoid dreamless eyes, far away from the ills and corruption, illiterate, an altergo of miseries and sufferings. This is a MUSAHAR- A real sufferer on this earth seriously needs to be attended by the HUMANITY. :

The simple expression of the name is one who survives on rat eating. No grain for Musahar. The Brahmanical philosophy on sharing the grain by Musahar is an offence committed against the God of Grain. Musahar live mainly on Rat, Snails, Fish, Rodents, Aahār, Ghechul, Sarukh, Karhar, Malkoka etc. Rice Pulse, Vegetable are an occasional food.

### **DAILY LIFE OF A MUSAHAR :**

With the dawn begins the daily life of a Musahar. They attend to the call of nature in open. Indira Awas constructed for them also do not have latrines and bathrooms. Cleaning of teeth and coating on tongue is done with twigs or soil. Personal cleanliness does not find much importance among them. Daily bath is not included in daily routine. Soaps are rare items and are hardly used. Soil [ Chikani Mitti ] is used for cleaning hair and body both by the males and the females. After having a little dose of Basia [ over night cooked food ] if available, they all go for work.

Children also go for rearing of cattle and collection of firewood. They look after small children and minor domestic activities such as cleaning of utensil, storage of water etc.

Men and women both work either in the field or on the brick - klin. If they do not get a job, they spend the whole day searching food items as rat, rodents, snails, crabs, fish etc. in the village or Chaur or ponds.

Many of them have adopted other modes of earning. They have become rickshaw and thella pullers, building construction labourers, road construction labourer etc. Female also assist them as co-workers.

Old people pass their days in rope and basket making, doing minor works such as collection of grass, firewood and playing the role of guardian for the small children.

They all return to the home after a full day work. Generally they consume toddy and ganja in the evening. They take meal in the night and go to bed early. Musahar hesitate to interact with the people other than their caste and community. An age-long depression could be one of the reasons behind their hesitation in interaction.

No one came to talk to us or even took the pain to ask about us. They showed an indifferent attitude. They look at others with a sense of wonder. After making several requests, one came to us and then others followed. Do not expect words of greetings from Musahar. Many among the male Musahar were trying to evade answering the question. The replies were broken words. Female Musahar did not utter even a single word before the male - investigators. Only a female investigator could extract some replies from a female Musahar.

#### **BELIEF RELATED TO CONCEPTION :**

Conception and coming of child on this earth is considered as a blessing of God by the Musahar. The stop of menstrual cycle is an indication of the conception. The practice of celebrating the occasion is not found in Musahar caste. The conceived girl performs all sorts of domestic and outside obligations till the birth of the child. The birth of the child takes place in the so called torn out thatched house with the help of old women of the caste and the local traditional birth experts women popularly known as chamaiene. Birth of a male child is rejoiced where as the birth of a female child is not welcome.

#### **CHHATHI :**

As is believed that when a child comes on the earth, he/she is under the celestial custody of the God for six days and then he/she enters into the human world. Occasion is called naming occasion in Musahar. The names are boor in nature, traditional and do not sound good. In spite of having a great desire to celebrate this occasion, financial constraints do not permit them to do so. The new born baby hardly finds the affectionate lap of his/her mother for more than ten days economic due to conditions and manages to grow in the company of his/her siblings.

## **CHILDHOOD :**

Musahar's childhood is a cursed one. They do not enjoy a spontaneous growth. They play and work together. A tiny girl of five years old could be seen attending/looking after her new born sister and brother. Small boys and girls are entrusted the task of the collection of firewood, looking after the animals and other minor activities such as cleaning of pots and utensils used for cooking. They do not have a set pattern of games and sports. They play in earth and water and spend their time in making noise, nagging, beating each other, playing Gilli-Danda and sometimes with goats, pigs and dogs also.

## **ADOLESCENCE :**

The compulsory growth of the sense of responsibility or may be the compulsion to support one's existence deprives them of having the enjoyment of adolescence. Attending School for education is rare example among Musahar. Following the foot prints of the elder, the adolescent indulges itself in rat hunting, selling labour and starts earning his/her livelihood. Actually Adolescence of a Musahar is the time when he/she enters into the struggles of physical world. They go for different ways of earning. They serve as bonded child labour either at the gates of Zamindars, in brick chimneys, in carpet industry, or in hotels, some of them become "NACHANIA" popularly known as "LAUNDA" - A male dancer in the attire of women and get themselves associated with some orchestra party or musical group performing dancing shows on festive occasions. Some goes on the path of traditional engagements. Brutal atrocities, physical abuses, sexual harassment, scolding are some of the dividend they receive from their employers.

Their adolescence is lost in the jungle of hard and bizarre realities of life. How and when it comes and goes, they are hardly aware.

## **MANHOOD :**

Manhood of a Musahar passes doing hard labour, getting married and procreating children. A Musahar is born with the only capital that is his/her body. They are born cheapest labourers. They work tirelessly in the field from dawn to dusk.

Generally they are not found engaged in any social, cultural or political activities. They do not have a natural leadership of their own.

## **MARRIAGE :**

Marriage as an institution is recognised among Musahar also. We have very few incident of early child marriage. Marriage in Musahar is mediated and finalised by the relatives and well-wishers. The girl of a village is married to the boy of another village. The marriage relations are restricted within a limited periphery. Marriage among Musahar does not happen with nearest blood and relative. Even it is not done in the same gotra and in the same village. The deciding role regarding marriage is played by older people or guardians as they have arranged pattern of marriage. When the marriage is settled a particular date is fixed for the performance. 'MARBA'- A Small open hut is constructed and all marriage rituals are performed under the guidance of Brahman Musahar, known as Bhagat with chantings of mantras and shlokas as per the Sudra Vivah Padhati. The marriage is performed before the symbolic presence of a duo God Deena-Bhadari. Sweets, pan, laddu, garland, flowers are offered to them, sacrifices of goats, cocks and pigs are also preformed by capacious people. After marriage, the boy takes his wife to his home and starts living an independent life with his wife.

Groom is presented a new dhoti-kurta/pant-shirt, plastic shoes. Bicycles, watch/transistor in rare cases. Ceremonial attire for a groom is a new dhoti-kurta, dhoti of red/yellow colour, pant/shirt, a cheap towel better known as gamachha of red colour. Kajal [ a black ointment used to decorate eye by women ]in the eyes and tilak on forehead help us to recognise the groom

Ceremonial attires of the bride are saree & blouse. Black ointment [ Kajal ] in the eyes, colouring of nails [hand and feet] and the corners of feet is done as ceremonial make-up on the occasion of marriage by the bride and the other female members of the family. Some imitated cheap ornaments are also worn by the bride and the other members of the family. Sindur is also used after the marriage by the bride . Bath is taken both by female and male, shaving is done by the Bride Groom on this special auspicious occasion.

The marriage procession normally consists of Musahars only. Even the drum beaters, the bearer of petromax light and other volunteers are from the same caste. Generally they do not get the services of the other caste of the society in performing this occasion.

Samdaun, Gosawani Geet [ Marriage Songs ] are sung by the female members of the family on this occasion. Dhol [ Drum ], Piphi [ a kind of flute ]- musical instruments make the occasion live and colourful.

The bhoj [ feast ]for the occasion is cooked by the Musahar themselves. The menu contains rice, pulse, vegetable, fish, meat, and pork. The feast is enjoyed by all sitting in a line on the earth. There is enough quantity of toddy, country made liquor, ganja, biri, khainee [tabbaco-is used by mixing lime ]. Both male and female consume toddy and other items. The occasion is enjoyed amid boisterous laughter, high pitched exchanges, and filmi songs. It is essential for the groom side to distribute nuts in the whole village. After the marriage is performed the girl is sent to Sasural [husband's home] with the bridegroom with what so ever gift they could afford.

Dowry is not in practice among Musahar. Cash exchange does not exist in practice. But exchange of material / kind prevails as per the capacity of the person. The bridegroom obliges the family of the bride by receiving bicycles, watch, goats, pigs, and hens, sometime dogs also.

A beautiful Musahar girl is considered to be economically gainful source in a Musahar family. She is purchased by the groom. She is sold, purchased, and mortgaged by her husband and family members. As prostitution with the consent of husband and family members is taken as an occupation, beautiful girls in this society have more economic value.

They are satisfied with what so ever present they get. The husband's family gets an extra earning member in the house. They are highly opposed to birth control and family planning as they consider each hand as resource of earning.

Clashes between Musahar couple resulting into fierce physical abuses, heated exchanges mixed with anger and unbearable abusive words are common scenes in day to day life of a Musahar. Quarreling, nagging, beating each other with a stick, pulling the hairs of women, biting with teeth are dominating parts of a Musahar's married life. As a wife herself is able to earn, she hates to tolerate the atrocity of her

husband. Utter poverty finds a permanent berth in Musahar family which causes disharmony in the family. The dire need, scarcity of fund and the habit of intoxication in both male and female also ruin their married life and deprive them of having a real bliss of conjugal life.

Marriage brings the separation of a boy from the family and allows him to grow as a new independent unit increasing the number of families in the village. Both husband and wife are earning units, and manage their life on complete European Pattern. A woman has to exert more than a male as apart from contributing her mite in the field, she has to attend all domestic and family obligations.

Separation and divorce has social sanction in this caste. If they find it difficult to remain together, they can depart from each other without imposing any condition/cash penalty. Remarriage for both boys and girls has a social sanction in this caste.

#### **NETWORK OF RELATIONSHIP :**

The relations of Musahar are spread within a limited periphery of 20 km for easy and smooth accessibility. Relations with close ones such as sister, brother, uncle, maternal uncle, in laws are maintained, visited and kept warm by exchanging gifts.

#### **OLD AGE :**

A discarded, scornful lone, neglected, dejected and disenchanted age is the old age of a Musahar. Tired of life, fully exhausted, gripped with many grievous diseases, unable to earn, they are at the mercy of God only, in their old age. The number of old aged persons are a few in Musahar. They are gripped by many serious diseases that ultimately results into premature death. An aged Musahar passes his days in making rope from straw [ pual ], making chatai with this rope, collecting grass for goats and also looking after small children and the house.

An old woman/ widow passes the old age amidst scorn, hatred and loneliness. They are good for nothing, a misfit for the society / community. They have been seen engaged in small household activities such as cleaning of utensils, storing potable water and exposing paddy to the sun light. No one to talk, none to share-a silent recluse. The habit of begging is not found



among Musahars in old age. They live on natural, local resources or on the support and cooperation extended to them by their close relatives. The community, sometimes, also looks after the needs of the disabled old persons who have no one in this world.

Majority of the old musahars are suffering from serious disease. They are unable to afford the private clinical service of the doctors and hospitals. The Govt. run medical services in Block is only on paper. They are forced to depend on traditional mode of treatment.

Old Musahar felt need are :

- Establishment of care home for old, disabled, diseased person.
- Some vocational programme that could instill some skill in them will make them able enough to earn their livelihood.
- To run health oriented programme for old diseased persons.

### **DEATH:**

Death is seen as a natural happening and this marks the end of life. It is mourned. The concept of a world after this physical world is a common belief among the Musahars also. They believe that a man goes to another world after death and there he/she is allotted a new life, a new body, a new role on the basis of his/her actions and sin or punya committed by him / her on earth.

The concept of PAP and PUNYA is also deeply engrained in them.

PAP is considered bad where PUNYA is good.

Theft, robbery, murder, killing, rape, practice of witchcraft, beggary, to put someone in trouble etc come under - [ Bad ] PAP

Doing good to others, love, help, worship, Speaking truth, honesty are considered good acts or the acts of PUNYA.

### **BELIEF ASSOCIATED WITH NEXT LIFE :**

Musahar hold their bad actions or Pap done in previous life responsible for this life and predicament. They believe that a Papi - [one who commits Pap] is sent to the hell [ Nark ] after death. Getting a berth in the hell is a kind of punishment awarded to him by the Almighty.

A good soul or a punyatama enjoys the comforts and happiness of the heaven after death.

### **GOD AND DEITIES :**

Kamla, Koilaveer, Panchoonath, Aghori, Dihwar, Ranpual, Paramveer, Rakhtmala, Gahil, Hanumani Bajrangi, Kailakh Devi, Jagdamba Mai etc.

### **SUPERMAN**

DINA - BHADARI [ Brothers ] Dina - Bhadari [ Superhuman - worshipped by Musahar ]

Some Gods and deities like Rakt Mala, Hanumani Bajrangi, Aghori, Koila Veer are angry in nature.

Dina - Bhadari Brothers - Super heroes are the most revered and respectable among Musahar. They fought against the brutal atrocities of the landlords through out their life. They moved from place to place to defend and protect their brethren. Once they went Bombay to fight against Apsadha Gareri - a cruel landlord who used to torture the labourer working in his field. Deena - Bhadari also fought for the weak and helpless animals. Deena - Bhadari - Brothers were killed by Salhesh. They were also helped by the Goddess Bageshwari Durga in their fight against Apsardha Gareri.

Deehwar - is worshipped as the God of dwelling place who protects the whole community from the influence of bad spirit and trouble. The God of deeh - a massive high huge deposit of soil arising out of the digging of pond/pool , generally this place deeh is the residing place of Musahar.

The Dwelling place of God is called 'GAHWAR'

Worship is performed on occasions in groups. Individual worship / Puja is not in practice among Musahar. Puja offered collectively by the members of the family is performed by elderly respectable member of the family or Bhagat/ Pujari. Puja offered collectively by the whole community is performed by a Bhagat. It is done in an open place. It involves all. It is an occasion of community get-together, rejoice and

happiness. Generally most of the worship and rituals are performed in the evening or at night. They have very few occasions to celebrate. Their economic status do not allow them to spare much time for these occasions. Even marriage ceremony is some hours happiness only.

Musahar are more dependent on Puja / Pujari or Tantrik for recovery from the grievous diseases as they do not have that much to utilise the services of a doctor or to purchase medicines. Of course, the lack of knowledge and the superstitious faith also add a lot to their dependence. In case of serious illness in a village, a tantric or a man supposed to have got supernatural powers performs a special Puja. This is a strong faith among Musahar that all sorts of illness or disease are due to the influence of witchcraft. There is a notion among Musahar that by practicing certain rites and enchanting some mantras on the burial ground in the deadly hours of night, a man or woman can attain the super human power. Some near or dear one of the family is believed to be sacrificed by the practicenor of the craft in the beginning to please the Devil-God after which alone that superhuman power is bestowed. Children are supposed to be their easy prey and every mother tries to keep her child away from any woman of the village who is suspected to know this art. When a child / person falls sick and is supposed to be under the influence of some witch, the services of a Priest / Tantric, popularly known as Bhagat, Ojha, Aghori is sought.

#### **DETAILS OF OFFERINGS :**

Betal [ Pan ], NUTS [ Supari ], Liquor [ Wine ], Vermillion [ Sindur ], Laddu, Batasha, Flower, Garland, Arwa Chawal etc. are some of the ingredients offered at the time of worship. Sacrifices of goat, cock, pig are also made to please the God and the deities.

#### **METAPHYSICAL CONCEPT : -**

The daily life of a Musahar does not allow him to spare any time for any thought other than the tireless pursuit of filling his stomach. He hardly knows about anything other than the things spread around his daily life. The Sun, The Moon, The Stars, Clouds, Winds, Thunder, Rain, Lightening are considered to be the live existences of the God and the supernatural beings among the Musahar.

The Sun and the Moon are respected and worshipped. Other supernatural existences are paid due reverence. They cast a psychological impact of fear on the mind of a Musahar. Superstition also associated with these symbols of God and Goddess. Some of them are termed as curse to some extent. flood, earthquakes, wild wind, cyclone etc come under this category.

Philosophy of life - The philosophy of life is to work and eat. They want to get rid of their present predicament. They want to change themselves. They want to be educated.

Songs - Bhajan, Sohar, Mahrai, Samdaun [ Sato Bahiniya ke Bhaiya ho Jaglal Bhaiya' Marriage Geet, Holi Geet ].

Musical Instruments : - Maner, Dhol, Thal, Nagara.

Religious Songs : - Bhagtai, Bhajan, Sohar, Arati, Chhatta Geet,

**Songs :-** there are many songs sung at different occasions among Musahar. Important among those are Bhajan, Sohar, Mahrai, Somdaun, Marriage songs and religious songs etc. Bhagtai, Bhajan, Kirtan are sung by Male Musahar where sohar, sandaun, marriage songs come to female's side.

**Some of populars songs of Mushars are :-**

7.  
इस समुदाय में जो जंगली वस्तुएं खाने-पीने से बची दिखती हैं जो अन्य लोगों ने  
पचलित नहीं हैं; उनको छोड़कर अपने बाड़ी भा खेत में लगाने के लिए संरक्षण  
दिया जाय।

देवी-देवता पर विश्वास करते हुए अपनी बीमारी का  
इलाज अपने महान् देवता दीना-मदरी जो दो भाई को (दीना और मदरी) के  
गहवर भा ह्वात में जाकर लोहे-पूक से बुझाते हैं। विभिन्न प्रकार के  
गीतों के माध्यम से अपने महान् देवता के आराधना की शुरुआत करते हैं।  
जिसमें एक एक लौंड अजन इस प्रकार है—

बिना सुरसारी के रा रे ननुआ मलहारिचा-२

रे डिहवार पर पगझोले पूल लौदए

माली रे डिहवार पर पगझोले पूल लौदए

आन दिन आगे माली रे न पूजवा के रा वैर

आगे रे पूजवा के रा वैर आगे रे पूजवा के रा केर

माली रे आनू हू लगझोले कहए देरि-२

का वैर - आगे रे मैचा गे दूई तए पहर भेली

मैचा दूई तए पहर भेली गे हारवा गुयौरे

भेली लौंड, मैचा गे हारवा गुयौरे भेली लौंड

रहु-रहु-रहु माली रे हमसै गुमान के रे

रे हमसै गुमान के रे अलपे सुआएकी

पूलवारी, माली रे अलपे सुआएकी पूलवारी

हमसै गुमान मैचा गे वझू मैचा सुरसारी गे

वझू मैचा सुरसारी गे इस से पड़ल अपशय

इनही करेची मैचा गे किनही मैचा सुरसारी गे

किनही मैचा सुरसारी गे कलजोरी करेची प्रणाम।

इस प्रकार और कई अलग-अलग लोक गीत आदि गाकर वे

अपनी जाननालों को लपकत करके देवता के सामने उपस्थित हो, बीमारी

का इलाज करा लेते हैं। उल्टे मुसहरी की बल्ली में विश्वास की

तगुरबा को उकट करते हुए इनमें अंधविश्वास दूर किया जा

सकता है। इसमें अंधविश्वास अगाने के लिए नूककड़ ना रक नगीर

जुत ही उपयुक्त होगा।

1.

सौने केरा डालका में हरि-हरि दुनिया है

पुमबल जे चललनि अम्मी अपन है

जरके पुमाबलक अम्मी झोरके आशीष है

जीवए है दुल्हा-दुल्लिन लाखों वरिष है-२

सौने केरा डालका में हरि-हरि दुनिया है

पुमबल जे चललनि नाची अपन है,

जरके पुमाबल नाची झोरके आशीष है,

जीवए है दुल्हा-दुल्लिन लाखों वरिष है-२

सौने केरा डालका में हरि-हरि दुनिया है

पुमबल जे चललनि भाकी अपन है,

जरके पुमाबल भाकी झोरके आशीष है,

जीवए है दुल्हा-दुल्लिन लाखों वरिष है-२

2.

सुरक्षर गौसाओन नललनि गंगा स्नानमा

सैवक भयो आगू ठाढ़ है

धर ही में फुडा कोराई देव गौसाओन

धर ही में करक स्नान है,

धर ही के पनियाँ झबु डू होइये सैवक  
 हम जएवए गंगा नान है,  
 गंगा नान में दूषण कोटि देवता  
 डोहि ठाम करब मिलान है,  
 धुरधरि गोसाइन - - - - -

3.  
 चंदन के गच्छ कटाओ लनि पीढ़िया बनाओलनि  
 डोहि पीढ़िया चढ़ि के हलनि धुरधरि देवी  
 सीका के मनावलनि है।  
 सीका के मने के सीका के बैरिया  
 गंगा के मनावए लगलनि है,  
 गंगा के मने के गंगा के बैरिया  
 पलनी के मनावए लगलनि है  
 पलनी के मने के पलनी के बैरिया  
 हुनके गल सड पड़ होइये है।

कयी के मंदिरवा माई गे कयिए के वरिया

हे गहवर के घर में

काऊन रंग अण्डा फहराई

हे गहवर के घर में

सौन के मंदिरवा माई गे, नुमकी के वरिया

हे गहवर के घर में

लाल रंग अण्डा फहराई

हे गहवर के घर में

कयी के पंगेरिया माई गे काऊन चाओर अछतवा

हे गहवर के घर में,

काऊन रंग अण्डा फहराई

हे गहवर के घर में

बांस के पंगेरिया माई गे सारील चाओर अछतवा

हे गहवर के घर में

लाल रंग अण्डा फहराई

हे गहवर के घर में ।



दुई मिलि गेलिये ब्राह्मण असगर कीन ललिये चौ

अहाँ ब्राह्मण वाकू

हमरी के कोटका भाई, जनेऊ भूखल चौ अहाँ

ब्राह्मण वाकू

ब्राह्मण केरी राखए लए लोभाई चौ

अहाँ ब्राह्मण वाकू

हमरी के कोटका भाई

मीठाई के भूखल चौ अहाँ ब्राह्मण वाकू

हनुआई केरी राखए लए लोभाई

चौ अहाँ ब्राह्मण वाकू

हमरी के कोटका भाई दूपणे के भूखल

चौ अहाँ ब्राह्मण वाकू

जवाला केरी राखए लोभाई

चौ अहाँ ब्राह्मण वाकू ।

Most of the songs bear the heroic tale of God and superhuman in the form of prayer. Songs are submitted to have the blessings of the God and Superpower.

Samdaun, Sohar, Gosawani Geet are marriage songs and sung on occasions only. These songs are prayers to Goddess requesting her to bless the new wed. Though we do not find any specific dance pattern among Musahar - neither in male nor in female, but Bhagats at the time of performing a special puja for recovery from the influence of evil spirit, performs a strange kind of body movement.

Filmi dances and songs are now getting their vent among Musahar families also. This is because of two reasons - the impact of urbanisation and interaction with the changing world and due to the adoption of new paying profession of Launda [Nachaina ]- a male dancer and prostitution, by the male and female of Musahar family.

## EDUCATION :

Education can be used as an instrument to bring qualitative change in the life of Musahar. Highest rate of illiteracy suggest that all government sponsored illiteracy programmes failed. Literacy and education could not percolate to the Musahar despite a large amount spent on it till date.

**TABLE - 07**

### **LITERACY RATE**

| Age -Group | Literate |        | Illiterate |        |
|------------|----------|--------|------------|--------|
|            | Male     | Female | Male       | Female |
| 10 - 20    | 1        | 1      | 18         | 5      |
| 20 - 30    | 2        | 1      | 18         | 8      |
| 30 - 40    | 3        | 0      | 23         | 13     |
| 40 - 50    | 0        | 0      | 21         | 5      |
| 50 - 60    | 0        | 0      | 6          | 3      |
| 60 - above | 0        | 0      | 5          | 0      |
|            | 6        | 2      | 91         | 34     |

The above table explains the grim picture of literacy among Musahar in these villages. Only 6 % of the total population of the village is literate. Literacy among the women has not found its dent. Only 1.53 % are literate. This is the scene of first hand elementary education prevailing in these villages. Secondary and university education are dreams yet to be realised among this caste.

In an in-depth interview and case study, they repent for not being literate and educated. They show a desire for education. They find education as a major tool for change also.

Why the Musahar is away from education ? is a pertinent question. Musahar themselves find it as a conspiracy, of the land owners and affluent class, hatched against them. This is their's view and seems to be a reaction of excessive oppression.

Education, as a need comes after the three basic needs that supports the very existence of human life. The whole life of Musahar from cradle to grave moves around the fulfillment of these basic needs. The poverty and the impending demands of daily life do not allow him to consider education as an essential activity of life.

Jai Kishan Manjhi, an 18 years old young boy finds poverty and exhaustion caused due to excess hard labour as the main hurdle in getting education. He had joined a literacy centre but could not continue for which he repents.

Ramshish Manjhi - [ 35 ] - a rare among Musahar enjoys the respect and reverence of a leader of the caste also, works as a labourer on Brick Klin despite having a good educational degree. He could not get a proper job in the government though he tried hard and ultimately came back to his traditional occupation of earning through selling labour. The case of Ramashish Manjhi adds something to this belief of disenchantment that even education can not bring a visible change in their lives.

Sarita Devi, age 20 years, finds herself inclined to education but poverty and household engagement make her helpless to have it, Dhauli Devi, a middle aged Musahar female recently nominated as a ward - member of Dardha Panchayat has now started learning to read and write.

**TABLE - 08**

| Education        | No. of Resp. | No. | %    |
|------------------|--------------|-----|------|
| Formal education | 133          | 6   | 4.51 |
| Non-formal       | 133          | 13  | 9.77 |

The table given above throws ample light on the education pattern among Musahar. Only 4.51% of the total population of this village has a formal education, only one could make it to collage. Ramashish Manjhi has obtained a degree. 9.77% of the population understudy has made itself literate through non-formal education programme such as adult literacy programme in night schools. There have been a lot of dropout cases.

|   |   | <u>No. of Resp.</u> | <u>[ % ]</u> |
|---|---|---------------------|--------------|
| <b>PROBLEMS FACED :</b> - Food Scarcity | - | 40                  | 30.07 %      |
| Poverty                                 | - | 36                  | 27.06 %      |
| Unemployment                            | - | 7                   | 05.29 %      |
| Exhaustion due to over work             | - | 5                   | 03.75 %      |
| Food scarcity + poverty                 | - | 45                  | 33.83 %      |

As per the data given above, we find 30.07% of the population under study holds food scarcity responsible for poor education. 27.06 % finds poverty as a major

hurdle. 33.83 % is of view that food scarcity and poverty both don't allow to have education. Only 5.29 % sees it as an effect of disenchantment due to the dearth of berths in government and other sectors and 3.75 % of the population, under study finds poor health due to excessive working hours, keeping them away from having education.

On the basis of our field experiences, we find that Musahar need some special literacy and education package.

The School presently running in the village has failed to cater the needs of Musahar children. The children are admitted to the School. Their names are enrolled in the register of the school but they do not attend the classes. There is the provision of the payment of Rs. 1 /- [One ] to the parents of the school going children and midday meal to the children in the school. This lucrative offer to make education a success among them, could not allure and motivate them to attend the school regularly.

We have some suggestions from Musahar themselves regarding the promotion of education and literacy among them. : -

- Set up fully assisted residential government School, especially for Musahars.
- Teachers / instructors should be a Musahar as he can have a better correspondence with students.
- Female teacher to educate the girl and women of the society.
- Education should be job oriented.
- Creation of avenues and opportunities of job and employment after education.

There are many factors working behind the zero percentage literacy and education rate among the Musahar. Important among these are poverty, hard work, unlimited working time, lack of awareness, lack of motivation, dearth of avenues and opportunities of work and employment, collapse of Govt. sponsored programme etc. however the above mentioned felt need if taken into account by Govt/NGOs for raising their participation in literacy programme may bring desired change.

Decades of affirmative action programme may have buoyed other Dalit groups but opportunities have yet to sink to Musahar. Despite the reservation policy, only one

Musahar made it to the college. Unless the education system takes care of the peculiar nature of the psychology of the underprivileged, their needs and aspirations and special circumstances in which an underprivileged child is born and brought up, we can not expect to make a dent in the existing scenario.

A Musahar child is born in a family where earning largely depends on the manual work. Their parents are experts in manual jobs, so they also get more exposure of manual activities. A child in the Musahar family starts going to the field with his parents, and starts hunting and catching of rats from the very early child hood. So the sensory organs pertaining to various competencies related to rearing of cattle, and hunting of rats would get more opportunity of development. All this he learns from his parents even in the course of daily interaction. In the process of rearing the cattle and hunting rats, he gets more chance of moving through fields and forests, so he gets more opportunity for development of his kinesthetic ability. In fact, the peculiar nature of the family background provides him with certain definite pattern of the development of his brain. He gets an initial advantage in certain skills, where as he may not get similar advantage in other skills.

What happens when a Musahar child is taken to the School ? In the School intellectual skills are valued more than the skills for manual work. The child who had seen giving more time and energy for normal manual work suddenly finds that his skills pertaining to manual work is of no significance in the school. He does not find his skills of rearing and hunting being discussed. He gets a severe psychological trauma. In the schools, there is no talk of the conditions in which a child has been living before coming to the school. Thus begins the process of disenchantment from education. An underprivileged Musahar child finds the atmosphere of traditional school, boring, monotonous, suffocating and disgusting and is not motivated enough to stay for long in the school.

Education should not be a classroom activity only for Musahar. They are not used to this kind of learning / acquiring skills. The restriction of fourwall boundaries of schools kills their spontaneous growth of brain and other skills. The education for them should be any where, anytime and by any process.

This could help them acquiring education in a better own way the way they love to learn, fully identified with their lives, culture and condition of the family.

The set - up of Charwaha Vidyalay was really a welcome step but its purpose was lost in the game of politics. Charwaha Vidalaya can serve as a cultural and functional approach to education and attract the children of Musahar caste to share the process of learning. Their learning process requires to use local material and cultural method at elementary stage. Different communities have different cultural practice. The practices basically provide an environment for learning in the early years of childhood. The Charwaha Vidyalay as they can find it as a school of their own. Culture, can also help then in overcoming the sense of alienation from their parents, neighbours and all that is there spreading around them, that is with them within the boundaries of traditional schools. When they find a teacher of their own community, in a bit changed apparel, easy correspondable, fully identified with their own self, they love to proceed further. This also will help them in developing confidence.

We observe the presence of the activities of an organisation namely, "Society For Empowerment" engaged in awareness and literacy programme,. As doing on their own, they do not have a smooth tread. There are many folklore and folksongs serving as a non - formal way of education among Musahar. There is a need to preserve the traditional value of this community that promotes them to develop an understanding. Most of the folklore and stories are the details of the heroic acts of their Gods and Goddesses. Without paying much attention to the education among Musahar, no major change can be brought to their lives. It is really hightime to think about the pattern of education suited to the needs and requirements of a Musahar. We must look afresh at the entire scheme of education for Musahar. This would require an entire change in the system providing education to them. It needs a total decentralisation of the management with separate scheme of elementary education, involving new teaching, learning methodology. The curricula and syllabi should be according to the learning needs and learning styles of the children of the village. It also requires the involvement of the community in this process of learning.

**TABLE - 09**

| S. No. | Formal               | Non-formal   | Problem faced           | Folklore                                | Folkstory                                 |
|--------|----------------------|--------------|-------------------------|---|---|
| 1      | No.                  | Night School | Food Scarcity           | Bhajan, Sohar, Lokgeet                  | Dinabhadri and Vir Katha                  |
| 2      | No.                  | "            | Poverty                 | Sohar, Lokgeet                          | -----                                     |
| 3      | "                    | Yes          | Food Scarcity           | Bhajan, Sohar, Katha, Fimli Song        | Dinbhadri and sabrimata story             |
| 4      | "                    | "            | "                       | Marriage song ,mundan geet              | "   |
| 5      | "                    | "            | "                       | "                                       | "   |
| 6      | No                   | No           | "                       | "                                       | "   |
| 7      | "                    | "            | Food, cloth, scarcity   | "                                       | -----                                     |
| 8      | "                    | "            | Poverty                 | Bhajan, sohar, marriage and mundan song | Dinbhadri story                           |
| 9      | No Response          | -----        | -----                   | -----                                   | -----                                     |
| 10     | No Response          | Night school | Poverty                 | Sohar, lokgeet, bhajan marriage song    | Sabrimata story                           |
| 11     | Yes / Primary School | No           | Food scarcity           | "                                       | Dinbhadri and sabrimata story             |
| 12     | No                   | "            | "                       | "                                       | "   |
| 13     | "                    | "            | Food scarcity, poverty  | "                                       | "   |
| 14     | "                    | "            | Poverty                 | "                                       | "   |
| 15     | "                    | "            | Food, cloth, scarcity   | "                                       | Sabrimata story                           |
| 16     | "                    | Night school | "                       | "                                       | Vivkatha and sabrimata, dinabhadari story |
| 17     | Yes/ primary school  | "            | "                       | "                                       | "   |
| 18     | No                   | No           | "                       | "                                       | "   |
| 19     | "                    | "            | Food scarcity           | "                                       | "   |
| 20     | "                    | "            | Food, cloth, scarcity   | "                                       | "   |
| 21     | "                    | No           | Poverty                 | "                                       | "   |
| 22     | "                    | "            | "                       | "                                       | "   |
| 23     | "                    | "            | Food scarcity           | "                                       | "   |
| 24     | No                   | Night school | Food and cloth scarcity | Bhajan, Marriage mundan song, sohar     | Sabrimata and Dinabhadri story            |
| 25     | "                    | "            | "                       | "                                       | "   |



|    |                        |                                    |   |  |  |
|----|------------------------|------------------------------------|---|--|--|
| 26 | "                      | NA                                 | Poverty   | "  | Vivmata story, sabrimata and Dhinbadri story |
| 27 | "                      | Tried but could not learn and read | Too much house work fineness                        | "  | + "  |
| 28 | "                      | "                                  | Poverty and unemployment                            | "  | "  |
| 29 | Primary school III     | "                                  | -----   | Sohar, marriage geet, Chhatgeet and lokgeet  | + Dinabhadari story                          |
| 30 | No                     | "                                  | Poverty, food and cloth scarcity                    | "  | "  |
| 31 | -----                  | -----                              | Poverty and family burden                           | Sohar geet                                   | "  |
| 32 | No                     | No                                 | Poverty and ownwork                                 | "  | "  |
| 33 | "                      | "                                  | -----   | Kalima geet, Holi and lokgeet, marriage geet | "  |
| 34 | "                      | "                                  | Poverty and health                                  | " + thaomri                                  | "  |
| 35 | "                      | "                                  | Poverty, food cloth scarcity                        | "  | "  |
| 36 | "                      | Night school                       | Food and cloth scarcity                             | "  | "  |
| 37 | "                      | NA                                 | Poverty   | "  | "  |
| 38 | "                      | "                                  | Poverty   | "  | "  |
| 39 | "                      | "                                  | Poverty and food scarcity                           | "  | "  |
| 40 | "                      | "                                  | Food scarcity                                       | "  | "  |
| 41 | "                      | "                                  | Poverty and unemployment                            | "  | "  |
| 42 | Yes/primary school, IV | No                                 | Unemployment and food scarcity                      | "  | "  |
| 43 | No                     | "                                  | Food scarcity                                       | "  | "  |
| 44 | "                      | "                                  | Food scarcity                                       | "  | "  |
| 45 | "                      | "                                  | Food and work scarcity                              | "  | "  |
| 46 | "                      | "                                  | Unemployment  | "  | "  |
| 47 | "                      | "                                  | Poverty and family problem                          | "  | "  |
| 48 | No                     | Night school                       | Due to overwork one can't read and learn in evening | Bhajan, Sohar manjale + holigeet lokgeet     | Dhinbadri story, sabrimata story             |

|    |   |                       |                                      |  |   |
|----|---|-----------------------|--------------------------------------|--|---|
| 49 | " | Tried but failed each | Poverty and hunger                   | "  | Vivmata story, sabrimata story, dhinbadri story |
| 50 | " | NA                    | Poverty                              | "  | "   |
| 51 | " | To failed available   | Unemployment and food scarcity       | Chatt geet, lokgeet, holigeet, mnaiajegeet, sohar, bhajan, kalihageet, thoomri | "   |
| 52 | " | NA                    | Family problem and poverty           | "  | "   |
| 53 | " | "                     | Family burden                        | "  | "   |
| 54 | " | "                     | Food and work scarcity               | "  | "   |
| 55 | " | "                     | Poverty                              | "  | "   |
| 56 | " | "                     | "                                    | "  | "   |
| 57 | " | Not interested        | "                                    | "  | "   |
| 58 | " | NA                    | "                                    | "  | "   |
| 59 | " | "                     | Poverty, food and cloth and scarcity | "  | "   |
| 60 | " | "                     | Family problem and work scarcity     | "  | "   |
| 61 | " | "                     | Unemployment, hunger                 | "  | "   |
| 62 | " | "                     | "                                    | "  | "   |
| 63 | " | "                     | "                                    | "  | "   |
| 64 | " | "                     | "                                    | "  | "   |
| 65 | " | "                     | "                                    | "  | "   |
| 66 | " | "                     | "                                    | "  | "   |
| 67 | " | "                     | "                                    | "  | "   |
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| 69 | " | "                     | "                                    | "  | "   |
| 70 | " | "                     | "                                    | "  | "   |
| 71 | " | "                     | "                                    | "  | "   |
| 72 | " | "                     | "                                    | "  | "   |
| 73 | " | "                     | "                                    | "  | "   |
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| 76 | " | "                     | "                                    | "  | "   |
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| 78 | " | "                     | "                                    | "  | "   |
| 79 | " | "                     | "                                    | "  | "   |
| 80 | " | "                     | "                                    | "  | "   |
| 81 | " | "                     | "                                    | "  | "   |

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|-----|----|--------------|----------------------------|----|---|
| 82  | "  | "            | "                          | "  | " |
| 83  | "  | "            | "                          | "  | " |
| 84  | "  | "            | "                          | "  | " |
| 85  | "  | "            | "                          | "  | " |
| 86  | "  | "            | "                          | "  | " |
| 87  | "  | "            | "                          | "  | " |
| 88  | "  | "            | "                          | "  | " |
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| 90  | "  | "            | "                          | "  | " |
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| 92  | "  | "            | "                          | "  | " |
| 93  | "  | "            | "                          | "  | " |
| 94  | "  | "            | "                          | "  | " |
| 95  | "  | "            | "                          | "  | " |
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| 97  | "  | "            | "                          | "  | " |
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| 100 | "  | "            | "                          | "  | " |
| 101 | "  | "            | "                          | "  | " |
| 102 | "  | "            | "                          | "  | " |
| 103 | "  | "            | "                          | "  | " |
| 104 | "  | "            | "                          | "  | " |
| 105 | "  | "            | "                          | "  | " |
| 106 | "  | "            | "                          | "  | " |
| 107 | "  | "            | "                          | "  | " |
| 108 | "  | "            | "                          | "  | " |
| 109 | "  | "            | "                          | "  | " |
| 110 | "  | "            | "                          | "  | " |
| 111 | "  | "            | "                          | "  | " |
| 112 | "  | "            | "                          | "  | " |
| 113 | "  | "            | Poverty                    | "  | " |
| 114 | "  | "            | "                          | "  | " |
| 115 | "  | "            | "                          | "  | " |
| 116 | "  | "            | Scarcity and food money    | "  | " |
| 117 | "  | "            | Tivednss and money problem | "  | " |
| 118 | "  | "            | Poverty                    | "  | " |
| 119 | "  | "            | Food scarcity              | "  | " |
| 120 | "  | "            | "                          | "  | " |
| 121 | "  | "            | "                          | "  | " |
| 122 | "  | "            | "                          | "  | " |
| 123 | "  | "            | "                          | "  | " |
| 124 | No | Night School | Food Scarcity              | No | " |

|     |   |   |   |   |   |
|-----|---|---|---|---|---|
| 125 | " | " | " | " | " |
| 126 | " | " | " | " | " |
| 127 | " | " | " | " | " |
| 128 | " | " | " | " | " |
| 129 | " | " | " | " | " |
| 130 | " | " | " | " | " |
| 131 | " | " | " | " | " |
| 132 | " | " | " | " | " |
| 133 | " | " | " | " | " |

We find two rooms pucca built school in the village to meet the educational need of the Musahar. In the mid-day at about 12 am the doors of the School are closed. This is wearing a deserted look. The walls of the school are decorated with thoughtful sermons, of course beyond the understanding of Musahar, to welcome the student. No teacher, no student. On asked about the presence of teacher in the school, Mangal told who cares, whether he comes or not. He comes on intervals and is hardly bothered to create an awareness among Musahar for education. The school building with sermonised walls does not attract the children of Musahar. They have developed an aversion for it as this does not suit to their nature. Failing to serve the need, the school building starts offering shelter to cows, pigs, goats, it also serves s as a casino for local unemployed youths, and is used for many different purposes". our children do not have time to join the school as they have to work hard daily for food " is a reaction in response to the question asked to them regarding their dismal participation in educational activities and in process of learning. The photo of school running in the village has been given in appendix which is itself an expression of the deplorable condition of education among Musahar.

## LANGUAGE :

The Musahar speak the dialect of the region where they are settled. A study of proverbs and abuses of the area reveals that the Musahar are linguistically exploited through derogatory proverbs and abuses. But these proverbs are very few in number which could be taken as an index of their relatively less contact of this caste with the other caste. This linguistic dimension needs thorough research. Dr. S. S. Prasad in his paper on "caste" proverbs and power conflict in Bihar [2001 - 2002], points out that.

"Caste proverbs have been instrument used by various caste to maintain and reinforce their indentity, power and authority but on the mundane as well as the ritualistic levels in Bihar. These proverbs have stereotyped the caste traits and have legitimised them as the determiners of role models"

He goes on to accentuate that

"The conflict present in the caste proverbs are the minor images of the central conflict and the social conflict as well as the caste proverbs are unique device" to vent the dissatisfaction of the masses. Moreover the upper caste too have caste proverbs to intimidate to other caste". These proverbs are very poignant and insulting to the untouchables.

This linguistic dimension of power conflict and exploitation needs further study in the case of Musahar. The data in hand suggests that emic and etique approach of multidimensional power conflict present in inter and intra Mushar linguistic exploitation suggests for a separate study of understanding the historical and contemporary perspective of violations of Human Rights of Musahar, specially Women and Children.

## HEALTH

Musahar does not have concept of health. The concept of health among Musahar is a luxury. So long they are able to work or sell their labour, they consider themselves healthy and fit. Cold and cough, abdominal diseases, fever etc are not paid attention among Musahar. Majority of them are suffering from tuberculosis has maximum tolls among Musahar. An infliction of tuberculosis leads to death. Presence of HIV + or Aids infection also can't be ruled out but it needs clinical examination.

Hari Manjhi a middle aged Musahar died of tuberculosis on 23<sup>rd</sup> December 2001. He had two kathas land and all were sold for treatment but this could not save his life. He had no son. He was blessed with daughters only. Charitar Manjhi another T. B. patient is passing his counted days in utter mental and physical agony. As he is not able to work, food has become a major problem for him. He is too helpless to afford the required medical treatment. He is just waiting for the death. Lalmunia Devi - though a woman aged 22 years looks much older for her age. She is pale, thin and shaking. The spectre thin stature is clearly speaking of an infliction of some serious disease which is yet to be identified. There is no proper diagnosis and medical check-up programmes undertaken among Musahar. Bachoo Manjhi, a twelve years old child is suffering from abdominal disorders. He has a big inflated belly.

Health can not be placed on priority, where two square meal in a day is a matter of chance and available only on festive season or when they get loan from money lender. They do not know and understand MALNUTRITION and its bad effects. Which is a part of life. They live on very poor food. Sometimes not even full stomach. As they are engaged in hard physical work, the food they take, is not enough to keep them healthy for a long time. This inroads the early coming of old age. The real-old age hardly comes. It is popularly believed that illness leads to death. It was observed during field work that almost all Musahar children of these villages are not having proper meal. They grow under malnutrition. They are only concerned with their daily food. Hunger is a common problem among them. They do not get what a child should get as a natural right. They live in a dirty condition.

Personal cleanliness and daily bath do not get place in daily life, non-availability of proper water further worsens their living conditions. They are fortunate if they have functioning hand water pump in the village or tola.

The lack of proper sanitation also adds to their health problem. We hardly found any house/hut having toilets and bathrooms. No provision of drainage also. We observed some muddy land in front of the houses. The pigs use this place to rest a Musahar child start growing from this place.

Following table gives details of cereals consumed by Musahar in a year.

**Table - 10**

**CEREALS :**

| <b>RICE</b>                 | <b>WHEAT</b>                  | <b>MARUA</b>                 | <b>MAIZE</b>               |
|-----------------------------|-------------------------------|------------------------------|----------------------------|
| 60 days in a year day/night | 60 days in a year day / night | Sometimes when               | Sometime when paid as wage |
| 133 respondents             | 133 respondents               | Given as wage<br>105 respond | 70 respondents             |

Above table explains that full meal in the shape of wheat and rice is available only for 120 days in a year. They do not earn that much to purchase wheat and rice from the market. The public distribution system is also not catering to the felt and required needs of Musahar. They say that 'rice and wheat are available in the market but they do not have money to purchase'. 133 respondents under study said that they eat rice for two months in a year. All 133 respondent said that they live on wheat for 60 days in a year. 105 among the population under study sometimes gets marua as wage but they could not give the exact duration of its use. 70 said about maize given to them as wage by the land owner, used as an important cereal as it often given to them in lieu of wage.

The poor food and unhygienic living condition affect the health of a Musahar.

**TABLE - 11**

**PULSES :**

| <b>Red Gram</b>                                  | <b>Bengal Gram</b>   | <b>Lentil</b>                                | <b>Grass Pea</b>                          | <b>Golden Gram</b> | <b>Pea</b>                          |
|--|--|--|---|--------------------|-------------------------------------|
| 2 Months in a year whenever they get it in wages | 2 months in season in a year whenever they get it in wages | Often, whenever they get it in lieu of wages | Often when given to them in lieu of wages | When paid as wages | Sometime when given in lieu of work |
| 133  | 133  | 59   | 110                                       | 78                 | 59                                  |



The table given above show the use of pulses as food stuff in regular life of a Musahar. It is clear from this table that pulses are not regular but a seasonal food. They are not in a position to purchase it. They enjoy it when they are paid these items for their labour in seasons only. They find these items of pulses just for some days in a year only.

**TABLE - 12**

**VEGETABLE**

| Potato                   | Onion                    | Sorineach                 | Neua                   | Pumpkin                | Cabbage                 |
|--------------------------|--------------------------|---------------------------|------------------------|------------------------|-------------------------|
| Six months in a year 133 | Six months in a year 133 | Four months in a year 133 | 2 months in a year 133 | Sometimes some days 98 | Sometimes when given 98 |

The above table reflects that a very limited vegetable item is used by Musahar in daily life. Whatever stuff used in food by Musahar are given to them as Banihari or wage. Potato and onion they get from Maliks or land owners in the season. Pumpkin and other vegetable, are found grown on the roofs of their houses.

We also observed Papaya and Bananas standing around the houses. Apart from serving as a major food item, banana is a part of their economy. It fetches some money to them also.

If they are given some land and some help to grow Banana, may change not only their economic condition but solve their food problem also.

It is observed that majority of Musahar get one meal in a day regularly in season only.

**TABLE - 13**

**MEAT**

| SNAIL                    | FISH                      | RAT            | RODENTS         | PIGS                                     | GOAT/COCK                 |
|--------------------------|---------------------------|----------------|-----------------|--|---------------------------|
| 90 days in a year<br>133 | 120 days in a year<br>133 | 60 days<br>133 | 120 days<br>133 | Sometime when cecrifices are made<br>133 | Rarely on occasion<br>120 |

Meats of snails, fish, rat, rodents, pigs and others is a matter of some days only. They do not get any food item on a regular basis two times a day. They just contend themselves with what they get in a day as food. Though they just love to eat ' Bhat and Sag' ' Rice and Spinach' as they find it easily available.

**TABLE - 14**

| <b>BEVERAGE</b> |                            |            |
|-----------------|----------------------------|------------|
| <b>TODDY</b>    | <b>COUNTRY MADE LIQUOR</b> | <b>TEA</b> |
| 110             | 92                         | 128        |

This table suggests that tea has maximum acceptance. Toddy and country made liquor are also consumed by majority of the population under study. They also consume ganja, biri, khainee [tabacco - chewed with lime ]. Milk is a rare item and taken very often during illness only. They spend much on intoxication.

This is also surprising to note that despite living on poor and irregular food they possess a healthy body. The health of a common Musahar upto 40 years of age is in a good state. Most of them have worms caused disease and Malnutrition. We hardly found a well grown fat child in these villages. They are helpless to get their children vaccinated properly. The Musahar children grow so spontaneously in the lap of nature that they learn to bear the pains of life in the nature itself.

An adolescent Musahar have normal bears health status. The data in hand suggest that fever, cold and cough disease among them are generally caused by malnutrition

Musahar spend their youth and adult phase of life in earning food by doing hard labour. Female also does similar work in addition to cooking food for family and looking after the children. Females do not get proper care, rest and sufficient food during pregnancy. Birth of a child takes place in the house with the help of an elderly experienced female member of the society and family in unhygienic condition. The umbilical cord is cut with blunt dirty blade or Knife. Just after 8 -10. A days of birth, newly mother starts earning.

Old age among Musahar starts at the early age around 40 years and generally suffer from T. B. with which they die shortly.

### **MEDICINE :**

Musahar generally depend on traditional herbs, plants and on witchcraft. They believe diseases as curse of God or effects of black-magic. Allopathic medicines are beyond their reach. They believe that death become certain the day they become

physically unable to do labour. There are many reported cases of loss of which reported that could have been saved with the help of proper medical care and medicine.

Though a health centre on block level is there but it is not functional for Musahar. Doctors are not visiting them. They do not reside in the block. No female doctor is posted in the block. An ANM and NM are also posted but of no use. Though they are aware of homeopathic medicine but it is not in use.

They use herbs, leaves, roots and barks of medicinal plants to get rid of diseases. Kalafnath - a herb of medicinal value, is used in fever. Leaves of Tulsi, are used in cold and cough. They largely depend on these indigenous source of medicine that costs nothing to them. Majority of Musahar believe in snitch craft in case of prolonged illness. Superstitions, faith in supernatural existence are welknit with their social lives. They go to Bhagat, one among themselves, believed to have supernatural powers, in case of illness. Special puja, sometimes sacrifices are offered to please the Goddess for speedy recovery of the patient. Practice of witchcraft and dependence on superstitious faith, lack of awareness and their inability to afford, is part of their community health system.

Their living house are muddy and damp. One corner serve as kitchen, other occupied by cattles [ Goat, Pig, Dog ], third corner houses little belongings and the other is the small natural world of Musahar - we can find there polythine sheet, bora, khat spreading. Here we can find a natural distribution of resources among man, animal and material. Musahar, gets immuned to unhygienic living condition. They establish a close correspondence with the life and habits of animal. Only a Musahar can survive to this unhygienic hell-like condition.

He does not require an ATS injection when gets injured working with spade. Some dust or some drops of the extract of the leaves of a marygold flower [ Genda ] or some drops of one's urine works and tetanus does not come to them. No dettol, No injection, No medicine, No dressing, No rest even. The presence of night-soil discharged by little children in room, or Bari and an unbearable smell of urine both discharged by man and animal do not or can not attract a normal man to stay for some minutes there.

They do not know water as safe for drinking. They simply know food and water important for survival. Some times a joint water sharing by man and animal from the same pot can be seen in the house of a Musahar . Water is kept in open and this is due to the lack of awareness and mainly because of the want of proper storage system and required utensil.

There is no provision of drinking water. Though a few hand pump were seen in the villages under study but majority of them are not functional. People belonging to other than the Musahar caste are generally having hand pump in their court yard. We did not find any operational/ functional hand pump among Musahar of the villages under study.

No house or hut has proper drainage system. We can find water spreading anywhere and every where. No provision of latrines and bathrooms. They do it in open. Even the female satisfy themselves from the long call of nature in quite open. They are bound to bear this humiliation. Thank God pigs as natural scavenger are part of their lives otherwise life would have been more pitiable.

Migration for employment and prostitution may bring new disease such as AIDS to them. So far as no HIV + Case has been detected. Because no test has been done but proper care and awareness is required to avoid this highly fatal disease. They hardly know about it, its fatal effect and precautionary measures to avoid it.

So a full fledged awareness programme and detection drive of AIDS should be made among Musahar. They need medical awareness and a first hand knowledge of health, hygiene and life style.

#### **FLOOD AND NATURAL DISASTERS:**

Flood and Natural disasters have devastating impact on Musahar also. They find life difficult and unbearable at the time of flood and other natural disasters. They do not find any job in the field/ on brick klin. They face starvation during this period. This also affects their health.

Flood though it is natural curse but it also helps Musahar in many different ways. The soil brought by the flood is used in the making of the wall of their foosh hut. Fish, rodents, snail, crab, in abundance after the receding of flood water, meet their food problem. They are given temporary physical job in relief programme as cutting of earth, carrying of material etc and earn some money also. So flood and other natural disasters sometimes prove to be a curse and sometime to be a 'boon' both for the Musahar. But whatever it is curse or boon.... Life is miserable.

#### **FELT NEEDS :**

This seems to be a bit difficult to find out the felt needs of Musahar. All needs are felt needs for them. They are born in need and die in need. On the basis of our data following are 'health feltneeds of Musahars'.

- i. Education.
- ii. Community awareness with emphasis on personal cleanliness, sense of Hygiene and healthy way of living, cleanliness of environment and surroundings.
- iii. Small first aid unit may be setup with training facilities for Musahar to be equipped with some emergency medical help and medicine.
- iv. Provision of safe drinking water for community.
- v. Provision of community civic facilities [latrines; bathrooms etc.]
- vi. Provision of community communication centre such as community T.V./ Community Radio / Recreation centre to bring desired change through information.
- vii. Augmentation of experienced male and female Musahar as health guide.
- viii. Free distribution of medicine and other items
- ix. Fixation of limited working hours.
- x. Payment be made for extra work
- xi. Ban on child labour in carpet and Bangle industries and on brick klin.
- xii. Health insurance scheme for Musahar on a taken premium.
- xiii. Preservation of traditional knowledge and use of different medicinal plant, herbs, fruits and their cultivation.

An integrated holistic approach for the development of Musahar may bring the value and dignity of being a human to them. It is not a matter of days and years - any success depends on the participation of Musahar in the programme. It should be time bound and result-oriented and someone be it individual or agency, made accountable to this. As they do not know what life is and what it is meant for - life wants to be redefined for them. So any programme related to the development of Musahar requires service, patience and an untiring effort to get desired results.

## **POLITY**

Musahar in this area and village are politically aware but not conscious. But what is tragic is that they do not have direct participation in politics - in recently held Panchayat elections, Ramashish Manjhi and Dhauli Devi have been nominated as ward members. The presence of Ramashish Manjhi and Dhauli Devi as ward members in Gram Panchayat - a constitutional body with vast statutory rights indicates about the dismal participation of Musahar in direct politics.

The visit of political leaders of different parties of national and state level, has helped them developing a political awareness. The Musahar are in good number. The Musahar understudy find themselves as political animals. Ramshish Manjhi says "we are valued as voters now. All political leaders and parties are coming to us for vote. Musahar lack an organised leadership. We do not have much time to spare for politics". Their participation in polity is guided by the caste leader. The leader of the caste decides to a large extent, the voting behaviour of this caste. They hardly bother whether their names figure in voter list or not.

The political "impulse" among Musahar is "emotion". They are exploited and used under heavy emotional burdens by almost all parties and its leaders. As Musahar are always in dire need, their basic urgent need is also exploited in terms of political gain by political leaders, just by sharing drinking water with them and presenting small gifts to have their supports in election. As the game is over, no one looks back at them. Their loyalty and commitment shift as per the price paid for it. We can call them a "political capital" utilised by all political parties for their gainful ends. In present political scenario, even the backward political stream prevailing in Bihar is not proving to be a safeguard to the political interest of a Musahar. The powerful and affluent among the backward are also exploiting Musahar. They find themselves disenchanted and fooled as a neglected lot in backward politics. Development is far away from them. They are still awaiting the feet of development at their door step till date even after a lapse of 54 years of Independence.

Their participation of politics is guided by the caste leader who act as a middle man. Voting behaviour of this caste is reflected from the table number 15

**Table - 15**

Table-15

| Participation of Musahars in Politics |                  |                     |                  | Participation in election |           |          |       | What decides your voting behaviour. |   |
|---------------------------------------|------------------|---------------------|------------------|---------------------------|-----------|----------|-------|-------------------------------------|---|
| Who is your leader                    |                  |                     |                  |                           |           |          |       |                                     |   |
|                                       | Caste            | Of caste in village | Of Jati          | Of Jati at state level    | Panchayat | District | State | Nation                              |   |
| 1                                     | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | No One                    | Yes       |          | Yes   | Yes                                 | Whoever pay money to drink today              |
| 2                                     | "                | "                   | No one           | No One                    | "         | "        | "     | "                                   | My own decision                               |
| 3                                     | "                | "                   | Harihar Manjhi   | Harihar Manjhi            | "         | "        | "     | "                                   | Ramashish decides to who we should give vote  |
| 4                                     | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 5                                     | Ramashish Manjhi | X                   | X                | X                         | Yes       |          | Yes   | Yes                                 | Ramashish decides                             |
| 6                                     | "                | Ramashish Manjhi    | X                | X                         | "         | "        | "     | "                                   | "   |
| 7                                     | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 8                                     | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 9                                     |                  |                     |                  |                           |           |          |       |                                     |   |
| 10                                    | Ramashish Manjhi | Ramashish Manjhi    | X                | X                         | Yes       |          | Yes   | Yes                                 | I my self decide                              |
| 11                                    | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 12                                    | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | X                         | Yes       |          | Yes   | Yes                                 | I my self decide                              |
| 13                                    | "                | "                   | "                | X                         | Yes       |          | Yes   | Yes                                 | "   |
| 14                                    | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 15                                    | Ramashish Manjhi | Ramashish Manjhi    | X                | X                         | Yes       |          | Yes   | Yes                                 |   |
| 16                                    | "                | "                   | Ramashish Manjhi | X                         | Yes       | "        | "     | "                                   | Ramashish decides to whom we should give vote |
| 17                                    | "                | "                   | "                | X                         | "         | "        | "     | "                                   | Ramashish pay money to decide today should    |
| 18                                    | "                | "                   | "                | X                         | "         | "        | "     | "                                   |   |
| 19                                    | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 20                                    | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 21                                    | "                |                     |                  |                           |           |          |       |                                     |   |
| 22                                    | No Response      |                     |                  |                           |           |          |       |                                     |   |
| 23                                    | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | X                         | Yes       |          | Yes   | Yes                                 | Ramashish decide to whom we should give vote  |









|     |                  |                  |   |  |  |  |  |  |  |
|-----|------------------|------------------|---|--|--|--|--|--|--|
| 85  | No Response      | No Response      |   |  |  |  |  |  |  |
| 86  | No Response      | No Response      |   |  |  |  |  |  |  |
| 87  | No Response      | No Response      |   |  |  |  |  |  |  |
| 88  | No Response      | No Response      |   |  |  |  |  |  |  |
| 89  | No Response      | No Response      |   |  |  |  |  |  |  |
| 90  | No Response      | No Response      |   |  |  |  |  |  |  |
| 91  | No Response      | No Response      |   |  |  |  |  |  |  |
| 92  | No Response      | No Response      |   |  |  |  |  |  |  |
| 93  | No Response      | No Response      |   |  |  |  |  |  |  |
| 94  | No Response      | No Response      |   |  |  |  |  |  |  |
| 95  | No Response      | No Response      |   |  |  |  |  |  |  |
| 96  | No Response      | No Response      |   |  |  |  |  |  |  |
| 97  | No Response      | No Response      |   |  |  |  |  |  |  |
| 98  | No Response      | No Response      |   |  |  |  |  |  |  |
| 99  | No Response      | No Response      |   |  |  |  |  |  |  |
| 100 | No Response      | No Response      |   |  |  |  |  |  |  |
| 101 | No Response      | No Response      |   |  |  |  |  |  |  |
| 102 | No Response      | No Response      |   |  |  |  |  |  |  |
| 103 | No Response      | No Response      |   |  |  |  |  |  |  |
| 104 | No Response      | No Response      |   |  |  |  |  |  |  |
| 105 | No Response      | No Response      |   |  |  |  |  |  |  |
| 106 | No Response      | No Response      |   |  |  |  |  |  |  |
| 107 | No Response      | No Response      |   |  |  |  |  |  |  |
| 108 | No Response      | No Response      |   |  |  |  |  |  |  |
| 109 | No Response      | No Response      |   |  |  |  |  |  |  |
| 110 | No Response      | No Response      |   |  |  |  |  |  |  |
| 111 | No Response      | No Response      |   |  |  |  |  |  |  |
| 112 | No Response      | No Response      |   |  |  |  |  |  |  |
| 113 | Ramashish Manjhi | Ramashish Manjhi |   |  |  |  |  |  |  |
| 114 | "                | "                | " |  |  |  |  |  |  |
| 115 | "                | "                | " |  |  |  |  |  |  |
| 116 | "                | "                | " |  |  |  |  |  |  |
| 117 | "                | "                | " |  |  |  |  |  |  |
| 118 | "                | "                | " |  |  |  |  |  |  |
| 119 | "                | "                | " |  |  |  |  |  |  |
| 120 | "                | "                | " |  |  |  |  |  |  |



|     |                    |                    |             |                  |       |       |       |       |   |
|-----|--------------------|--------------------|-------------|------------------|-------|-------|-------|-------|---|
| 121 | "                  | "                  | "           | X                | Yes   | Yes   | Yes   | Yes   | Goodness of leader                                |
| 122 | "                  | H. Kishore Manjhi  | "           | "                | "     | "     | "     | "     | His acquaintance with us                          |
| 123 | Ramashish Manjhi   | Ramashish Manjhi   | No          | No               | Yes   | Yes   | Yes   | Yes   | His acquaintance                                  |
| 124 | "                  | "                  | No          | Ramashish Manjhi | "     | "     | "     | "     | What other say                                    |
| 125 | Do Not know        | -----              | -----       | -----            | No    | No    | No    | No    | -----   |
| 126 | Ramashish Manjhi   | Harikishore Manjhi | None        | X                | Yes   | Yes   | Yes   | Yes   | His Goodness                                      |
| 127 | No                 | Political          | Know        | -----            | ----- | ----- | ----- | ----- | -----   |
| 128 | Ramashish Manjhi   | Ramashish Manjhi   | X           | X                | No    | No    | No    | No    | -----   |
| 129 | "                  | "                  | "           | "                | "     | "     | "     | "     | -----   |
| 130 | Harikishore Manjhi | Harikishore Manjhi | Do not know | Do no know       | Yes   | Yes   | Yes   | Yes   | What the society decides                          |
| 131 | Ramashish Manjhi   | Ramashish Manjhi   | X           | X                | No    | No    | No    | No    | -----   |
| 132 | Harikishore Manjhi | Harikishore Manjhi | X           | X                | Yes   | Yes   | Yes   | Yes   | Goodness of leader and opinion of other villagers |
| 133 | No Response        | -----              | -----       | -----            | ----- | ----- | ----- | ----- | -----   |

Table -15

## Participation of Musahars in Politics

Who is your leader

Participation in election

What decides your voting behaviour.

|    | Caste            | Of caste in village | Of Jati          | Of Jati at state level | Panchayat | District | State | Nation | What decides your voting behaviour.           |
|----|------------------|---------------------|------------------|------------------------|-----------|----------|-------|--------|---|
| 1  | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | No One                 | Yes       | Yes      | Yes   | Yes    | Whoever pay money to drink toddy              |
| 2  | "                | "                   | No one           | No One                 | "         | "        | "     | "      | My own decision                               |
| 3  | "                | "                   | Haribar Manjhi   | Haribar Manjhi         | "         | "        | "     | "      | Ramashish decides to who we should give vote  |
| 4  | No Response      |                     |                  |                        |           |          |       |        |   |
| 5  | Ramashish Manjhi | X                   | X                | X                      | Yes       | Yes      | Yes   | Yes    | Ramashish decides                             |
| 6  | "                | Ramashish Manjhi    | X                | X                      | "         | "        | "     | "      | "   |
| 7  | No Response      |                     |                  |                        |           |          |       |        |   |
| 8  | No Response      |                     |                  |                        |           |          |       |        |   |
| 9  |                  |                     |                  |                        |           |          |       |        |   |
| 10 | Ramashish Manjhi | Ramashish Manjhi    | X                | X                      | Yes       | Yes      | Yes   | Yes    | I my self decide                              |
| 11 | No Response      |                     |                  |                        |           |          |       |        |   |
| 12 | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | X                      | Yes       | Yes      | Yes   | Yes    | I my self decide                              |
| 13 | "                | "                   | "                | X                      | Yes       | Yes      | Yes   | Yes    | "   |
| 14 | No Response      |                     |                  |                        |           |          |       |        |   |
| 15 | Ramashish Manjhi | Ramashish Manjhi    | X                | X                      | Yes       | Yes      | Yes   | Yes    |   |
| 16 | "                | "                   | Ramashish Manjhi | X                      | Yes       | "        | "     | "      | Ramashish decides to whom we should give vote |
| 17 | "                | "                   | "                | X                      | "         | "        | "     | "      | Ramashish pay money to decide toddy should    |
| 18 | "                | "                   | "                | X                      | "         | "        | "     | "      |   |
| 19 | No Response      |                     |                  |                        |           |          |       |        |   |
| 20 | No Response      |                     |                  |                        |           |          |       |        |   |
| 21 | "                |                     |                  |                        |           |          |       |        |   |
| 22 | No Response      |                     |                  |                        |           |          |       |        |   |
| 23 | Ramashish Manjhi | Ramashish Manjhi    | Ramashish Manjhi | X                      | Yes       | Yes      | Yes   | Yes    | Ramashish decide to whom we should give vote  |

|    |                  |   |                                |             |     |     |     |     |     |   |
|----|------------------|---|--------------------------------|-------------|-----|-----|-----|-----|-----|---|
| 24 | "                | " | Ramashish Manjhi               | X           | "   | "   | "   | "   | "   | "   |
| 25 | "                | " | "                              | X           | "   | "   | "   | "   | "   | "   |
| 26 | No Response      | " | "                              | "           | "   | "   | "   | "   | "   | "   |
| 27 | Ramashish Manjhi | " | "                              | X           | No  | No  | No  | No  | No  | He should be one man I listen to us                         |
| 28 | "                | " | "                              | Do not know | "   | "   | "   | "   | "   | Goodness of leader  |
| 29 | "                | " | "                              | Yes         | Yes | Yes | Yes | Yes | Yes | Behaviour of leader   |
| 30 | "                | " | "                              | "           | "   | "   | "   | "   | "   | "   |
| 31 | "                | " | "                              | No          | No  | No  | No  | No  | No  | I do not vote   |
| 32 | "                | " | "                              | "           | "   | "   | "   | "   | "   | He should be kind   |
| 33 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Do not participate in election                              |
| 34 | "                | " | "                              | No          | "   | "   | "   | "   | "   | "   |
| 35 | "                | " | "                              | "           | "   | "   | "   | "   | "   | "   |
| 36 | "                | " | "                              | Yes         | Yes | Yes | Yes | Yes | Yes | He should be known to me                                    |
| 37 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Knowledge about leader                                      |
| 38 | "                | " | "                              | "           | "   | "   | "   | "   | "   | "   |
| 39 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Leaders behaviour   |
| 40 | "                | " | "                              | "           | "   | "   | "   | "   | "   | He should be our caste man                                  |
| 41 | "                | " | "                              | Do not know | "   | "   | "   | "   | "   | I vote according to my will.                                |
| 42 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Leaders appeal  |
| 43 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Vote according to direction. Knowledge about the candidate. |
| 44 | "                | " | "                              | No          | No  | No  | No  | No  | No  | "   |
| 45 | "                | " | "                              | Yes         | Yes | Yes | Yes | Yes | Yes | Vote according to my will                                   |
| 46 | Ramashish Manjhi | " | NA                             | Yes         | Yes | Yes | Yes | Yes | Yes | I am self decide  |
| 47 | "                | " | R. Manjhi + Harikishore Manjhi | NA          | "   | "   | "   | "   | "   | "   |
| 48 | "                | " | "                              | "           | "   | "   | "   | "   | "   | Ramashish Manjhi to whom we should give vote                |
| 49 | No Response      | " | "                              | "           | "   | "   | "   | "   | "   | "   |
| 50 | Ramashish Manjhi | " | R. Manjhi + Harikishore Manjhi | "           | "   | "   | "   | "   | "   | "   |
| 51 | "                | " | "                              | Yes         | Yes | Yes | Yes | Yes | Yes | "   |













|     |                    |                    |             |                  |       |       |       |       |   |
|-----|--------------------|--------------------|-------------|------------------|-------|-------|-------|-------|---|
| 121 | "                  | "                  | "           | X                | Yes   | Yes   | Yes   | Yes   | Goodness of leader                                |
| 122 | "                  | H. Kishore Manjhi  | "           | "                | "     | "     | "     | "     | His acquaintance with us                          |
| 123 | Ramashish Manjhi   | Ramashish Manjhi   | No          | No               | Yes   | Yes   | Yes   | Yes   | His acquaintance                                  |
| 124 | "                  | "                  | No          | Ramashish Manjhi | "     | "     | "     | "     | What other say                                    |
| 125 | Do Not know        | -----              | -----       | -----            | No    | No    | No    | No    | -----   |
| 126 | Ramashish Manjhi   | Harikishore Manjhi | None        | X                | Yes   | Yes   | Yes   | Yes   | His Goodness                                      |
| 127 | No                 | Political          | Know        | -----            | ----- | ----- | ----- | ----- | -----   |
| 128 | Ramashish Manjhi   | Ramashish Manjhi   | X           | X                | No    | No    | No    | No    | -----   |
| 129 | "                  | "                  | "           | "                | "     | "     | "     | "     | -----   |
| 130 | Harikishore Manjhi | Harikishore Manjhi | Do not know | Do no know       | Yes   | Yes   | Yes   | Yes   | What the society decides                          |
| 131 | Ramashish Manjhi   | Ramashish Manjhi   | X           | X                | No    | No    | No    | No    | -----   |
| 132 | Harikishore Manjhi | Harikishore Manjhi | X           | X                | Yes   | Yes   | Yes   | Yes   | Goodness of leader and opinion of other villagers |
| 133 | No Response        | -----              | -----       | -----            | ----- | ----- | ----- | ----- |   |



Many of them, nearly 20.30 % told that they vote as per the decision of the community. 21.05 % population under study, made this clear that their voting behaviour is governed by the leader of the caste. Some of them also made it clear that some money and other gift item are given to them by the leader with a verbal message regarding the casting of the vote 6.76% of the population under study takes self decision 12.78 % showed no response. They are made subject to political exploitation also. They are forced to cast their vote in favour of a particular political party or a candidate.

Clashes between upper caste that consists of Bhumihar, and Yadav and Kurmi of the locality and other backward caste have taken places on several occasion. Mahatma Gandhi, J. B. Kripalam, Jay Prakash Narayan made their visit to this block to safeguard the rights of the backward caste. MALE, PWG, MCC - extreme leftist outfits have their presence among Musahar of these villages. In an incident that took place in Shilauth Baidyanath village, Daneshwar Manjhi was killed by a Yadav as he was protesting the abduction of his wife. The police did not look into the matter properly. The aggrieved family of Daneshwar Manjhi was not allowed to move into the competent court for justice by the yadavs. The aggrieved family was paid a very small compensation. When the matter came into the knowledge of MALE people, first they stood for the widow of Daeneshwar Manjhi and put pressure for a handsome compensation. But soon the ethics of MCC was also purchased. It suggests that no political party is serving the political cause of Musahar.

The Musahar of these villages have sympathy for MALE, PWG, MCC as many of them are associated with these organisation, as is reported but no one was ready to reveal the matter. Their association with these organisation gives them a moral support. They find themselves empowered. These so called political current extend cooperation to them also. They protect them from the atrocities imposed on them by land owners/ money lenders / corrupt government officials. They give some monetary support also. Sometimes, armed support and covers is also provided to them by these organisation. Prostitutes, Launda, often used in the act of sodomy, are provided protection from these organisation. They are allured by offering employment in these parties. They join it for financial support. They are recruited as fighters after training.



In a police encounter, the dead bodies of Musahar female fighters of these organisation have been found in Rohtas District. This incident shows the participation of Musahar women as front line fighters in such organisation.

The system of community governance exists among Musahar. Ramashish Manjhi is the community leader. He enjoys rights. He is vested with some powers. He settles disputes. He decides their voting pattern. He negotiates for them. He works as a middle man between them and others. He is the voice of the society. During study, it was observed that many among them were dependent on Ramashish Manjhi / Harikishore Manjhi for their answers. He is thought to be an intelligent and knowledgeable person among the Musahar of these villages. Of course he is a bit different from others. He has a college degree and can think in a better way. Though the system of the community governance plays an important role in the life of Musahar and also gives them a sense of collective empowerment but it requires to be made more effective and favourable.

We also observe that this system of community/self governance of Musahar gets affected by the upper caste. Their loyalty or commitment to any political thought or party is not full proof. The State/National level leadership does not find place in the memory of the Musahar. No political party has made any honest and sincere effort to bring any change in their lives. Development is far away from them. All big and hollow promises of political parties have been proved deceptive and disenchanting. Save Mahatma Gandhi none realised the real pain of the poor of India.

Realisation of right to vote does not bear any meaning for them. They do not take it seriously. What they require is awareness in all fields of life. As they do not have their own political standing, they fail to associate themselves with existing political system and are deprived of development. The caste factor is dominating feature. The fractured social set up does not think for others. Musahar are alien to this system. But all these prevailing political system of any nature really do not suit to the Musahar. This system can not ensure and does not promote their participation. They are mere spectators to the game of politics.

Holistic development is urgently required for the Musahar. No political party wants Musahar to join the mainstream of politics. In recently held Panchayat Election, no Mushar Mukhia was elected. Musahar are treated as political untouchable and are exploited emotionally by these Dalit parties and leaders. The Musahar of the village are remembered at the time of election only. They are treated as an instrument. Their physical support is sought by these parties to win the election.

Communication, oral or visual, mobile video van with latest information on development schemes and programme can also play an important role in this direction. Provision of community Radio /T.V. and other programme attracting their participation can bring changes in their thought process.

A clear, sincere and honest efforts and policies are required for their development. The pathetic living condition of a Musahar always makes us remember that they too have a share in this world as nature has not deprived them.

## **VIOLATION OF HUMAN RIGHTS OF MUSAHAR**

This perhaps only happens in case of 'Musahar' that a 'Noun' is used as an 'adjective'. The very word stands for uneducated, uncultured, very poor, rightless and helpless creature - and is used as a mark of derogation among the rich and affluent upper caste. As Musahar are still struggling to be recognised as 'Human' -words like - 'dignity, respect, self respect, rights , duties, etc. carry no meaning to them. Being illiterate, they do not know the natural fundamental rights that a man is born with. They are not aware of the rights that the constitution of India provides them as the citizen of India. Where right is not known, the question of its violation is hardly considered.

Ask them What do you want? The one and simple reply is work - reason - it gives them food. No other demands. Majority of Musahar, do not get two square meals in a day. 'Labour never goes in vain' perhaps loses its validity among Musahar. It is a stark reality that a full day hard labour, may bring a good fortune to the Malik, land owners, proprietor of Brick Klin and others but don't bring food to them. They know that work or labour only can get food whatever be the quantity, it hardly bothers them.

We may find India declaring itself as self reliant in food and other essential commodities but the reality that lives in the house of a Musahar has somewhat different expression.

As this faith, could be termed as one of the evils of Brahmanical Culture, that Rice, Wheat and other valuable grains are not for Musahar - Sharing this by them is an offence caused against the God of Grain - Still rules the sentiment of rural people. So a special kind of grain known as 'Marua' of no commercial value, is grown by the land owners to give Musahar in wages. This today is in practice at many places. Generally we find a Musahar eating half of Marua Roti with Salt after a full day exhaustion. Rodents, rats, snails, crabs, sags and other unhygienic uneatable items solve their food problem.

## **FOOD : AS A BASIC NEED AND A BASIC RIGHT :**

'Right to food' is the most demanding and urgent need of Musahar. They do not get it properly. As our study reflects that only for some days may be 90 or 120, days in a year they get food and this also in season only. Rest of the time, life survives anyhow. Non-availability of food is a sheer violation of Natural right as well as Human Rights.

A Musahar life starts with hunger and ends up with hunger. Miseries, sufferings and pains of life start casting effects with the very start of the life itself. A newborn baby doesn't get proper milk -not even of mother's. She starts earning after 10 days of delivery hence she does not provide an affectionate lap to new baby. Who are deprived of love, care and food. A premature development of understanding the situation, of course, makes them more sustainable. They pass their days either lying in open fields with dogs and goats as companion or in the lap of a siblings watching and realising the situation and the world spread around them.

During our study we found most of the children of these villages in tornout cloth. We have some pictures as part of real life of a Musahar child. We found them engaged in rat hunting, fish, snails and crab. We find them bare body or partly covered with old, tattered torn out, patched pieces of cloth. All half covered and half naked, they hardly care for the cloth. Their only attention is to get some food for night.

A 5 years old boy can be seen catching small fish in a marsh just spread by and a 3 years old girl can be seen holding either a big Aluminium bowl or Lota to collect the fish / Snail.

- The Age which has a natural right to receive love and affection, play, sport and joys, gets lost in the struggle of life. .

## **RIGHT TO EDUCATION :**

Education as a need is seldom realised by the Musahar. Though children are admitted to the school, their names are enrolled in the register of School but they do not attend it. Their poverty and an alien environment do not inspire them to continue in the school.

A Musahar child is deprived OF food, cloth, love, and education - can their 'DEPRIVATION' be termed as violation of HUMAN RIGHTS - We feel it so.

Violation of Human Rights of Mushar Children at work places / house is a common sight. Musahar children are often scolded and beaten up mercilessly by their parent. They sometimes receives cruelty from the elders. They also serve as child and bonded labour at the doors of the land owners or at brick klin or in carpet and bangle industries. They work for 18 hours and are paid little or only for the work sake. They are beaten by maliks and sexual abused also.

The data in hand suggest the violation of HUMAN RIGHTS of a Musahar child both in homes and at work places also. They are so helpless and dependent on other that save. 'tolerance' they can not do anything. The right to education to Musahar children and youth deserve attention of National Human rights Commission.

#### **YOUTH :**

The only development that takes place in the entire life span of Musahar is the physical growth. As the male youth do not grow with education, they just follow the footprints of their elders and join them. They start working in field and many of them adopt other occupation such as Rickshaw and Thella pull, Building Labourer, Road construction Labourer, some of them become 'NACHANIA' popularly known as 'LAUNDA'.

They are not paid their minimum wages. Some of them told that they are beaten by the passenger while asking for genuine fare. They are not given what they are promised by the contractor of Labour, Pradeep working in nearby brick klin adds "our thumb sign is taken on first day". They do not get minimum wages as per the norms of the state Government. Facilities of ESI and EPF are worthless issues.

Launda or Nachaina also serves or sometimes compelled to act as a partner in homosexuality. A young grown up Musahar girl is treated as the most easy attainable sex item. She is sold and purchased like a commodity by parents, and husband. She can not get a work on brick klin if she fails to satisfy the sexual needs of the contractor or the Malik.

Deprived of Food, Cloth, Shelter, Education, Health, Work, Employment, Musahar are not aware of the fact that these are their Human Rights They are not concerned with the violation of Human Rights.

#### **MALE / FEMALE :**

Old Musahar are finger counted. The excessive hard labour, poor food, unhygienic living condition and sheer pessimism compel them to retire at an early age of 40-45 years. They are not able to do any physical work at this age and pass the days in hunger. Many of them become the victim of Tuberculosis and bid. There is none to look after a T.B Patient - as all are engaged in search of food.

We find old male or female of this community passing their days in mental and physical agony, Life as unbearable and tough. They pass these days either engaging themselves in minor works as collection of grass for cattle, looking after the small children or in making rope and basket, which may or may not fetch some food to them. At last an Utter despair prevails till the last breath. We observe the basic right to life of a Musahar being violated. He can not enjoy full span of life. What an old aged Mushar requires urgently is proper food, care and Medical help.

A female Musahar faces atrocity not only at work places but in houses also. She is beaten up by her husband. Many of them embrace 'Prostitution' as occupation.

So long as they are young and beautiful they earn by selling their physique, as they grow old and beauty vanishes, they are discarded like anything and pass their lives in complete recluse. Many of them suffer from grievous disease. A proper Medical Check-up needs to be done among them.

our study on the violation of HUMAN RIGHTS of Musahar, suggest that what our constitution provides us as Fundamental Rights is not for Musahar, at least in practice. Human rights need to be restored in this respect.

#### **GROUP CLASHES:**

As they are used as instrument, they lose their lives in caste and clashes whenever it takes place in villages. They are also used by their Malik or land owners for this purpose.

Sometime political parties use them as volunteers and take their help in winning election. If one dies in clash, no one pays attention to them. Neither the Malik nor the leaders of political parties nor the Government.

#### **MONEY LENDING:**

The blood sucking Money lenders contribute a lot in the pathetic plight of Musahar. They collect a regular handsome amount in lieu of a little support till the death of a Musahar. This becomes an unending practice. If the father dies, son has to pay and it goes on. The principal amount is never realised. This promotes the migration of Musahar. They go to Delhi, Surat, Bombay and many other cities to earn to pay the money lenders.

We find that Musahar are born with the right to earn but for money lenders only. They need to be freed from the clutches of money lenders. The National Human Rights Commission may play pivotal role in this direction.

#### **POLICE:**

As the most dispossessed and helpless caste standing at the bottom of the social strata, police find them an easy prey. They are classified as 'Criminal Caste' in police vocabulary. For any incident taking place in the villages, doubt is raised on them. They are implicated in the FIR with the connivance of the land owners or the Malik. They are beaten and the members of the family are humiliated by the police. The female are exploited sexually also. We observed that they are scared of police and treat them as trouble. Police do not listen to them. Their complaints are not entertained. They do not know how, an FIR is lodged. A modality needs to be developed to change Musahar's perception of Police and vice versa.

#### **BLOCK OFFICIAL:**

Block officials also do not show much sympathy for Musahar. Programmes initiated by centre and state Govt. for the development of Musahar don't get its dent among Musahar due to the lack of the interest of the officials concerned. The powerful complicated Broker-Leader and official nexus makes them deprived of the benefits of the development programmes.

Many of them revealed, that they are asked for money for Red Card and PDS. They are demanded money if they want to have the benefit of old age pension scheme, by the brokers at the instance of the official.

### **MUKHIYA:**

'Musahar in Politics' is not seen as a good sign among the upper caste. They say it as 'GHOR KALYUG'. The existing trend of politics where Money, Crime, Corruption and caste play dominant role, Musahar find themselves misfit.

They are dependent on Mukhiya. They don't get support from Mukhiya. Mukhiya plays the role of a middleman between Musahar and Block-Official, police official etc. He does not help them realising, their fundamental and constitutional rights. Mukhiya is does not play a meaningful role so far as the development of Musahar is concerned and also become instrumental in violating Human Rights of Musahar.

### **VILLAGE ELITE:-**

MUSAHARS ARE UNTOUCHABLES' in village elite society. They treat them as bonded labourers. They rule them as per their wish and need. They always try to create psychological fear in the minds of Musahar so that they could not go against their control, by beating them, penalising them, implicating their names in false cases and even sending them to Jail with connivance of police and Government official.

Our study suggest that 'NO RIGHT' whether Natural or Human or constitutional is enjoyed, realised or utilised by the MUSHAR. The HUMAN RIGHTS of a Musahar is violated every where at every step.

### **VIOLATIONS :-**

1. THEY DON'T GET FOOD TWICE IN A DAY THROUGHOUT THE YEAR.
2. NO PROPER CLOTHING.
3. NO DRINKING WATER.
4. NO EDUCATION.
5. NO MEDICAL SUPPORT.
6. NO EMPLOYMENT THROUGH OUT THE YEAR.



7. NO HELP FROM GOVT. AND BLOCK OFFICIAL.
8. POLICE ATROCITIES.
9. NO FIXED WORKING TIME.
10. NO REASONABLE DUE.
11. NO PARTICIPATION AND REPRESENTATION IN POLITICS
12. CHILD / BONDED LABOUR.
13. BURDENS OF MONEY LENDERS.
14. PAINS OF OLD AGE.
15. RIGHTS OF CHILDREN.
16. ROLE OF PUBLIC DISTRIBUTION SYSTEM.
17. DEVELOPMENT PROGRAMME OF MUSAHAR HELP NON MUSAHARS TO GROW AND DEVELOPED.
18. TRAFFICING OF WOMEN AND CHILDREN

During study, we came to realise that no Musahar was aware of NATIONAL HUMAN RIGHTS COMMISSION. They have not heard the name of this body and its functions, rights and powers. On asked how do they defend themselves, they say, to accept the right or wrong verdict of the Malik. Only humble submission and silent acceptance help them to protect their existence. The table given below suggests that the entire population under study do not know about 'National Human Rights Commission'

**TABLE - 16**

| SL. No. | Do you know National Human Rights Commission |
|---------|--|
| 1       | No   |
| 2       | "  |
| 3       | "  |
| 4       | "  |
| 5       | "  |
| 6       | "  |
| 7       | "  |
| 8       | "  |
| 9       | "  |
| 10      | "  |
| 11      | "  |
| 12      | "  |
| 13      | "  |

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The table also reflects the information level of the population under study. This community really needs the holistic help - a real help - not on paper only.

- Our immediate concern should be the restoration of dignity of a man and self respect among Musahar. It requires an urgent action research programmes.

The Musahar also want to change. They want to get rid of traditional attire, occupation and life style. The higher development inputs have created more opportunities for their exploitation.

They want to be educated and made aware of the Human Rights Commission as they can protect themselves under its umbrella. The Human Rights Commission and its activities, need to be publicised among the Musahar and one among them can be promoted as legal representative of the body, after imparting some basic training.

We appreciate the presence of an NGO - Society for Empowerment' among the Musahar of these villages, rendering its social services. They have established a good rapport with the population under study. Interaction with the activists of this organisation suggests that the financial crunch and unfriendly response of the society make their work tough.

## **FELTNEED AND SUSTAINABLE DEVELOPMENT**

The concept of development is illusive. To some it may mean change, [but all changes are not necessarily development] to other it may be alleviation of poverty and well being. Still to some other 'Development' represents an increase in the capacity of a society to organize for its own objective and to carry out its programmes more effectively. Some hold the Marxian concept. Thus many of us speak of development with reference to 'social', 'cultural', 'political' and 'economic' with the qualifying connotation or adjective or of a complex amalgam of all these. However, our reference is to the Musahar society and with their problems, the resolution of which is so called Musahar development.

Development is an important phenomenon of the contemporary world and it is one of the studies of which anthropologists have a very clear contribution to make. Understanding the phenomenon is important, not only because its potential for good or for ill is great but because understanding can make difference. It concerns what people do at least as much as what happens to them, choice and decision are prominent, and not only on the developer's side. The understanding in terms of which people act is therefore particularly significant here. It calls for what Malinowski called 'practical' and what I now prefer to call applied and action anthropology. To some its scope is wide, so as to encompass all anthropological research which has been helpful to Government while other take a more restricted view. To attain sustainable development in a country or community its people have to benefit and also feel that they have benefited. Its leader and people have to establish appropriate roles and equitable relations that are personal and socially accepted. They have to rework the system of their society and culture to cope with the new conditions, reconciling desperate sectors, establishing revised channels for conflict expression and conflict resolution, making relevant knowledge available to all social strata, linking their society with world society.

All plans for development have greater chances for success if the relevant cultural and social factors are integrated into the planning. That integration however, should not add yet another extraneous load on already overburdened planners.

Social and cultural considerations must be so presented that they are plainly appropriate to the problems at hand and are clearly useful for makers of development decisions. There is no gain from deluging planners with data they cannot deploy, with recommendations too wordy to be carefully read or too abstruse to be readily understood, there is, however, great potential gain in broadening development policies so that they include significant forces that have neither-to been largely overlooked [Narayan, 5 - 1997 -114 ]

Anthropologists now have more opportunity than before to contribute to development. Their own ethical and procedural problems in the field have been sufficiently arised to permit such work to proceed a pace. Planners and administrators are coming to realize that their previous models have slighted some critical elements, namely the cultures and societies of the people, whom and on whom development plans were enacted [ World Bank 1978 : 33-42]. Anthropologists not only come at development problems from the perspective of people, they also tend to try to understand particular project as parts of a larger system. And very frequently it is the system of social relations and cultural understanding that is critical for the successive failure of projects. For ,as we now recognise, development is not only the adaptation of advanced technology and economic programming, not is it just another term for change. Development consists of purposive efforts by people, led by public figures and planners, to organise themselves in new technical, cultural and social ways. These are ways that will enable them to achieve the style and quality of life to which they aspire. When their aspiration shift, the direction of development efforts must shift accordingly. The development of Musahar consists of deliberate efforts by the Musahar along with the planners, anthropologists and the elite group to orient them towards the new cultural and social ways of life and actions. More adoption of new cultural and social ways of life and actions by the Musahar is no longer a Musahar development when the Musahar who are to feel that the quality of life to which they aspire is in fact-achieved, we may have a claim for Musahar development. It may sound dream of Utopian society, may sound even impossible to some of us to attain the level. The truth lies in the fact that how we approach to the basic problems of the Musahar and which gaps have held up the development process. It necessarily calls for the strategies to improve the prevailing affairs."

Over the years since planning began, we have been working out strategies to improve the socio-economic conditions of weaker sections and development for the vulnerable groups. The poor, weaker, peasantry and slum dwellers were the pet subject of discussion for planners, professors and politicians until very recently. Out of gross vacillation or the inability to deal effectively with their problems, the ethos of our national feelings seems to have shifted very recently towards the dearest of weaker sections namely the Musahar and Dalits or Empowering the women by dedicating a year for their development.

My experience of working for the development of scheduled castes, scheduled tribes, women and children since 1968 suggests that the sustainable development among Musahar is possible only when the inputs are from within their socio-cultural and economic frame. This will increase their participation which may subsequently empower them. Such empowerment will lead to sustainable development. so far all plans for the development of Musahar are based on ' assessed need' which fail to make a dent in their development. The data in hand suggests that any development programme hence forth must be based on their 'feltneed'. Their 'feltneed' in employment is that "they should be made school teacher for Musahar children. The Gair mazarau Land of the village be given to them. The Bhoodan land be given to them. They are good in rat catching. They should be trained in Football, Kabbadi or in other sports and shortly in which they feel they can do better. More pig and goat should be given to them in order to supplement their economy. Women should be trained in chatai making, sewing - stichig. They may be provided economic inputs to produce Achar, Bari Papad etc and be linked with market. They be provided with financial input to make Gur from palm or date juice as these are found in abundance.

Their feltneed in education is that they be educated according to their need. Vocational training based on indigenous raw material available among them [ already identified and mentioned in the chapter on Economy ] be imparted to them.

Their feltneed is that they be brought in the national mainstream. Mere participation in election is not sufficient, a few seat of parliament/Assembly be reserved for them.



Their feltneed is to educate their children so that they may become Doctor, Engineer, Advocate etc. At this moment there is no Doctor, no Engineer, no Advocate, no higher level officer from Musahar community though a good amount is spent in the name of coaching of Musahar students for State and National civil service. We do not know who are taking advantage of such facilities in the name of Musahar. However the data in hand suggests that the students belonging to creamy layer of Backward community and a few students are taking advantage of such constitutional facility

The feltneed is that instead of rotten Gram or wheat supplied in mid day meal they should be given local rice or local fruits available in and around them. They further feel that the responsibility of distributing mid day meal may be assigned to them only so that they can decide the grains/ fruits according to their need. This may further can be used as an economic input also.

Women's feltneed is to provide them hospital and medical facility within their reach or a few of them may be trained in nursing or midwifery job. They further feel that the existing traditional system of delivery of child be augmented with latest modern training to the women who are one among them.

Although there are ethnographic variations in terms of their 'anthropological identity' most Musahar share certain characteristics nature of rurality, specialty of illiteracy, economic backwardness and social deprivation. Their standard of living, judged by any measure of income position, calorie intake, nutritional norms, educational standards and 'physical quality life index' [PQLI], do not fit any where within the scope and ambit of planning commission styled standards. The employment problem of these Musahar cannot be discussed in isolation, they are unemployed and a very few are engaged in traditional occupations. Their earnings, apart from the monetary angle, don't even confirm to the irreducible minimum necessity for their sustenance. The expert definitions of the 'poverty' or 'poverty gap' for these groups have yet to be defined or redefined. Even after five and half decades of independence of the country, the Musahar continue to remain aloof from the general prosperity of the nation and are still in the lowest strata of society. Their way of living is challenge to modern civilization.

They have been subjected to various types of exploitation for generation and their life is characterised by servitude, poverty and misery. Generally speaking, they are still under the clutches of their century old traditions and imical customs. They are in the firm grip of a subsistence economy and indebtedness is the average hallmark of Musahar existence in India.

If the Feltneed of Musahar are taken into account while framing the developmental programmes for their development in a time frame, it is assumed that positive result is bound to reflect in the time frame also.

Thus sustainable Development among Musahar is possible through development inputs based on 'Musahar's reality' and on 'Felt need'.

## SUMMARY AND RECOMENDATIONS

The Economic life of a Musahar revolves around his physical strength it is the only capital he is born with. This is sold, purchased, mortgaged and exploited to meet the demanding needs of his life. The single piece of cloth, he wears can not be given a proper name for he passes the years wrapping the apparel without being affected by the seasons. As money has no role to play in the life of a Musahar, his daily life starts with hunger and ends up with its satiation. The only aim is to fulfil the one basic need food.

The social life of a Musahar makes us remind of the life of the primitive men a life just not better than that of an animal, a life cursed with suffering and pain from birth till death. A child is deprived of freedom and happiness of his/her childhood, an adult not fated to have education and other attainments, men doing tireless hard labour the whole day to save their bare existence, old age-a total curse and burden - is the social life of Musahars. No dignity, no self respect, no self-esteem, life seems to be a breathing activity only.

Education amongst Musahars under study is almost nil. The literacy rate is only 6 % touching the bottom line. Crippling economic conditions, heavy demands of basic needs and lack of motivation keep them away from education. A graduate degree holder Musahar is found working in a brick klin, getting Rs. 15-20 daily. This reaffirms their view that even education can not bring the desired changes to their life. Only formalities are being done in the name of development programmes, especially regarding literacy and education. The value of literacy and education in terms of the development of Musahar should be realised seriously by all concerned.

God, nature and bhagats take care of the health problems of the Musahar. T.B. takes the maximum toll. Malnutrition, lack of safe drinking water, exhaustion of physical strength, poverty, all affect the health of a Musahar. Old age comes at an early age of 40 and 45 years. No help and support is received from the Block-Health Centre, They are also not able to afford the cost of private treatment. They largely depend on natural healing, use of medicinal plants, worship and witchcraft in case of illness.

After seeing the poor health conditions of Musahar our faith in God gets further strengthened. It is the blessings of God that inspite of all the health hazards they do have a good physique.

The active participation and representation of Musahar in politics is nil. They are not living with any political thought. They do not have any political leadership at any level. The trend of backward politics and the presence of activities of some extremist political groups have induced a psychological power in them but it is not enough.

Rights are associated with HUMAN only. Musahar are not supposed to enjoy it and utilise it, because they are not living as Human beings, They are not aware of any HUMAN RIGHTS. Without safeguarding the HUMAN RIGHTS of Musahar, no change can take place. Right to equality, Right to life, Right to employment are farces and existing in the books only as they are not prevalent among this caste.

Thus with this current prevailing socio-economic condition of the Musahar and in the light of empirical data we may give following recommendations in order to raise the general physical living quality of life of Musahar.

#### **RECOMMENDATIONS :**

On the basis of the study undertaken, it is felt that an alround integrated development programme is required to bring in a socio-economic change among Musahar. This involves a process of TOTAL CHANGE-and that demands a longterm effort. There have been/are many programmes and projects of Government and other development agencies in the past and present, but it is painful to write that in spite of bringing development and change to Musahar, the programmes proved to be and are still proving to be an occasion of making good money by the brokers, the leaders and the government officials. So what has happened, has happened but- we have to look into the problems with a new vision, new dimension and a new thought.

Apart from the problems already discussed in above chapters, we have some recommendations for the sustainable development of Musahar.

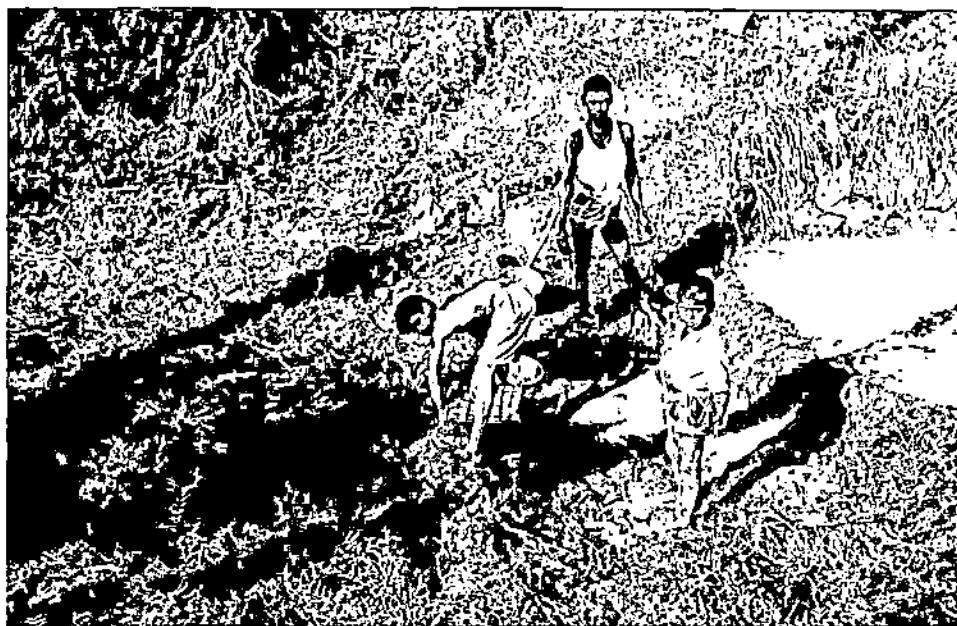
- Special action programme be drafted and implemented for the holistic development of Musahar in consultation with Musahar.
- Proper housing facility with all necessary provision like kitchen, bathroom, latrine be made available to them. The existing Indira Awas Yojna be augmented with such facilities in addition to having the facility of drainage.
- Social forestry be introduced with priority within a given time frame as the soil, atmosphere and climate of their area is conducive for the plantation of coconut tree, palm tree, date tree, Papaya, Banana, Seesam and Neem etc. This will provide them with earnings and job opportunity also.
- National Human Right Commission should workout a modality to give them relief from money lenders.
- Training and support programme in the field of agriculture so that they can utilise their own small piece of land / on the land taken on lease from Malik, by growing Betel leaf, Wet potato, vegetables, Garlic, Potato etc.
- Employment generation within the village -  
Vocational programme - Khadi Weaving, Tusser, Fish farming, Pig farming, Goat farming, training in Motor driving, Repairing of stove, Household utensils, Agricultural implements making/ Doll Making/ Stitching / Sewing / Basket making, nursing etc be introduced to make them self reliant
- ICDS and other such programme be made functional for Musahar and employees be from among Musahar community.
- Census of poorest among poor, based on land, economy and education be done.
- National Human Rights Commission should take up the work of identification of child labour, bonded labour, among Musahar and should work for their release.
- Bhoodan land, Gairmazarua land and surplus land be distributed among Musahar.

- Literacy programme and education be culture and economy friendly.
- NHRC need to facilitate Medical tests for HIV and TB on Musahar and should work for rehabilitation of suffering patients.
- Education among Musahar should be conducive to general community growth.
- Linguistic terminology used for Musahar and among and by the Musahar be documented.
- The corporate sector and the private sector be linked-up for the development of Musahar as the experience of Tata and Reliance working for the tribals and the weaker section have yielded in positive development in time frame.
- A visual documentary be made on them for documentation and presentation.
- The HELP LINE system be created for Musahar.

The discussions in the preceding pages suggest us to recommend the holistic cluster approach involving and integrating the Musahar to be a member of the National Mainstream.

## **APPENDIX**

- **MUSAHAR PRESENTED THROUGH PHOTOGRAPHS**
- **SETS OF QUESTIONNAIRES**
- **CASE STUDY**

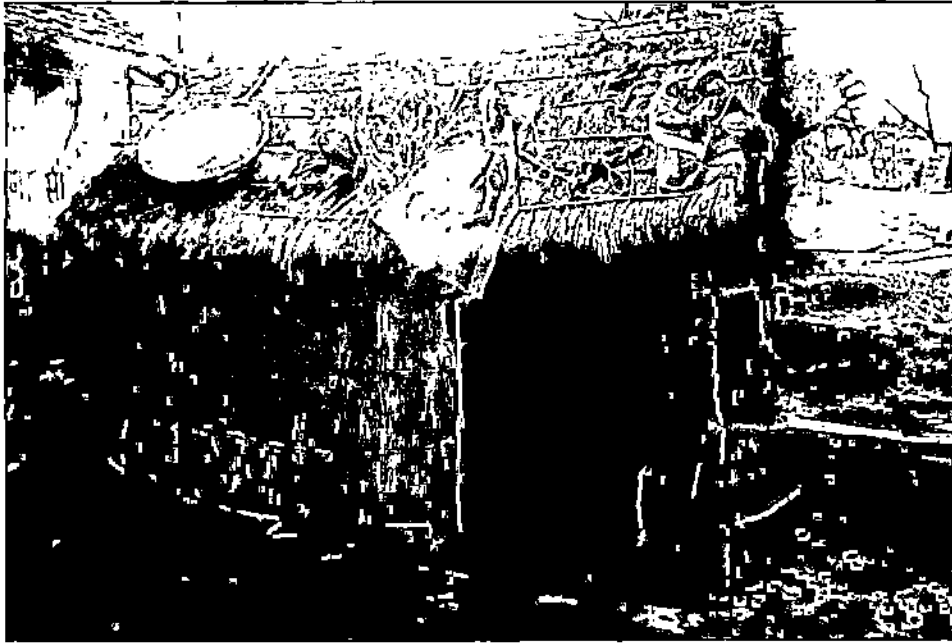


1. Let's see what comes to us



2. Children catching Fish / Snails / Crabs / water being emptied from the ditch.

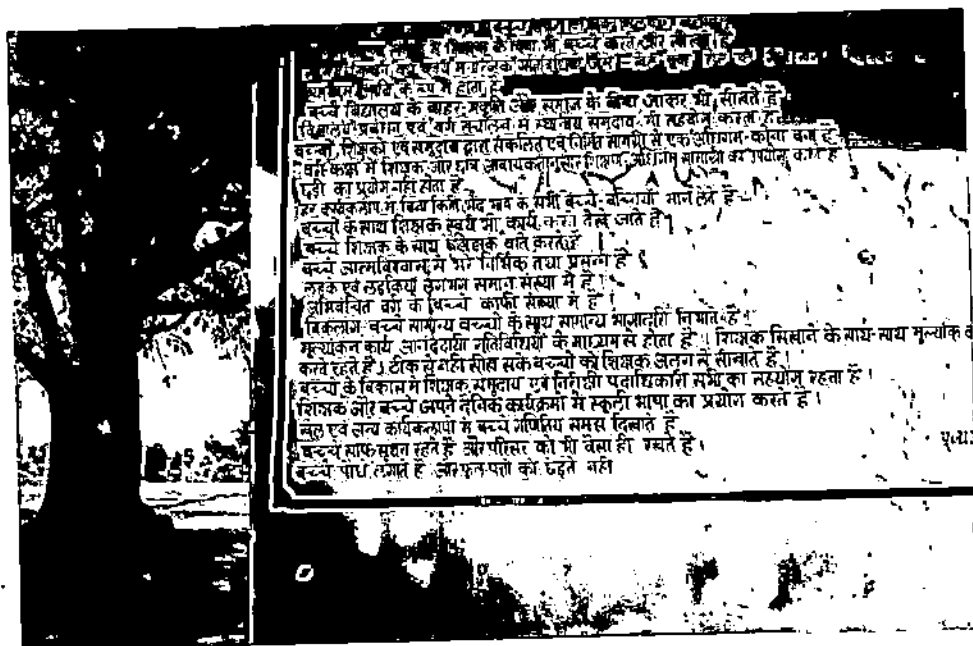




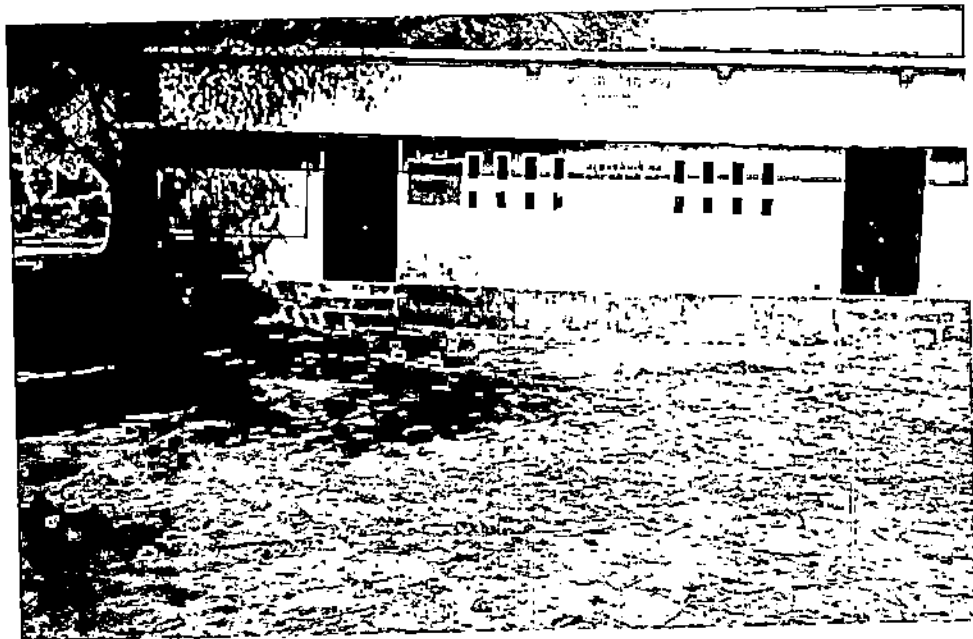
3. Tattered Foosh Hut with little belongings- [ Basket, some piece of cloth, and Bora on the roof.



4. J. Prakash, a. R. O. of Musahar project interacting with Musahar, a pair of Bullock with ploughing implements passing through the village in the background.



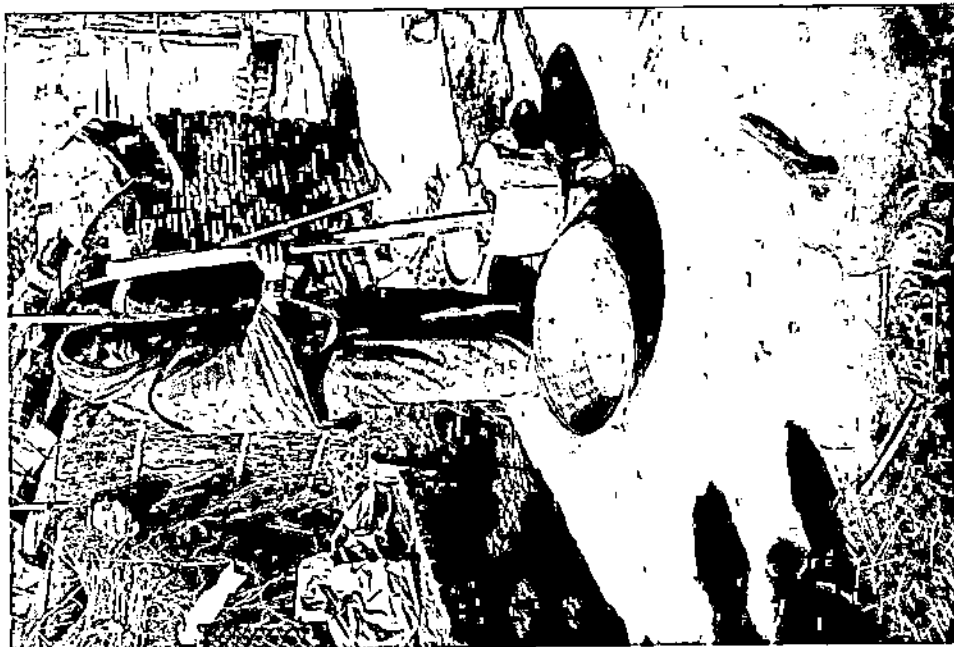
5. Sermons written on the walls of school and the Banyan Tree, the close vicinity of the school building where we used to sit.



6. The building of the school wearing a deserted look as the rooms are closed in the mid day.



7. Musahar Women making Rice from Paddy with traditional implements- Okhali and Musal in front of her hut. Chatai and Khat and the pual, Parts of the Musahar's life in the background of photo.



7A. Female performing domestic obligation - working with Okhali and Musal. Lavani -an earthen pot used to collect Toddy can be seen hanging in the background.



8. Steel Plate [Thali] and Lota, Bucket, Aluminum plate [Thali] and Bowl. Utensil found - among Musahar. In the background of the photo is filth - discharged by children and women.



9. Co-Existence [ Man and Animal ]-  
A Musahar child holding a goat, sometimes a playing partner also.



10. In lieu of being the carrier of education, Musahar Female children carrying the burdens of life.



11. Old age engaged in minor activities.



12. An old aged Musahar is making rope with straw / passing the days in recluse.



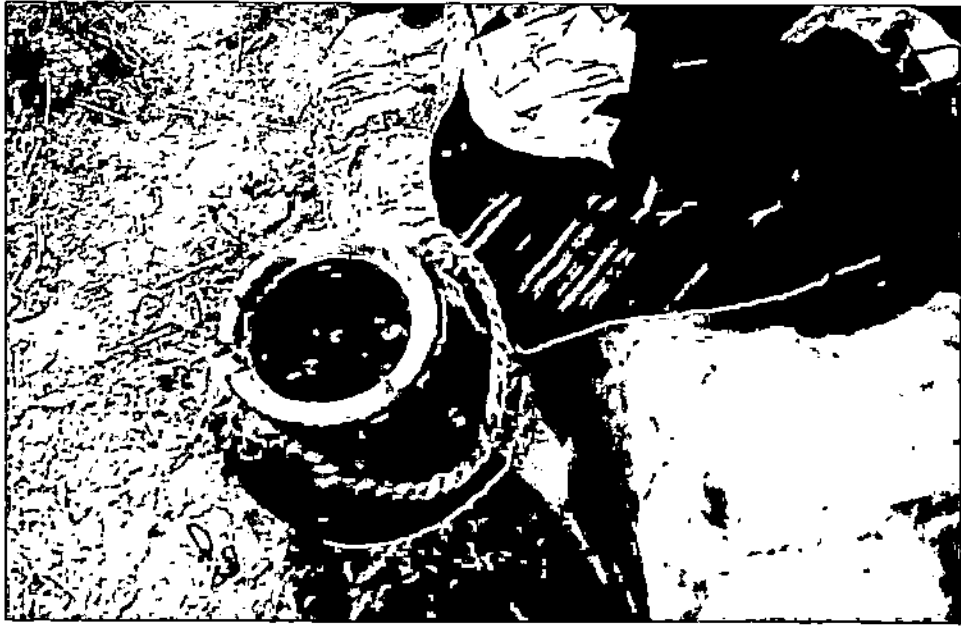
13. Basket, Tasla [ a pot used for making Rice, Pulse etc], Steel plate and Lodhi-Silaut [ used for cracking/ grinding/ making paste of spices - A traditional mixer -grinder].



14. A young Musahar holding a basket full of paddy



15. A Musahar woman sitting with Basket, Chakala - Belna, Soop, Steel Plate, as her companions in the kitchen.



16. A Full day collection - small Fish, Crab, Snails in an earthen pot with a rope hanger.



17. Chauris with indigenous raw - material.





18. A Musahar carrying raw - material from chaur.



19. Musahar girl with traditional implements - [Hansua and Basuli ].



20. Musahar children and a Musahar couple with Researcher.



21. Musahar women and children with Researcher.



22. Musahar women exchanging paddy with salt and other day to day requirement with female hawker who visits during paddy harvesting season.



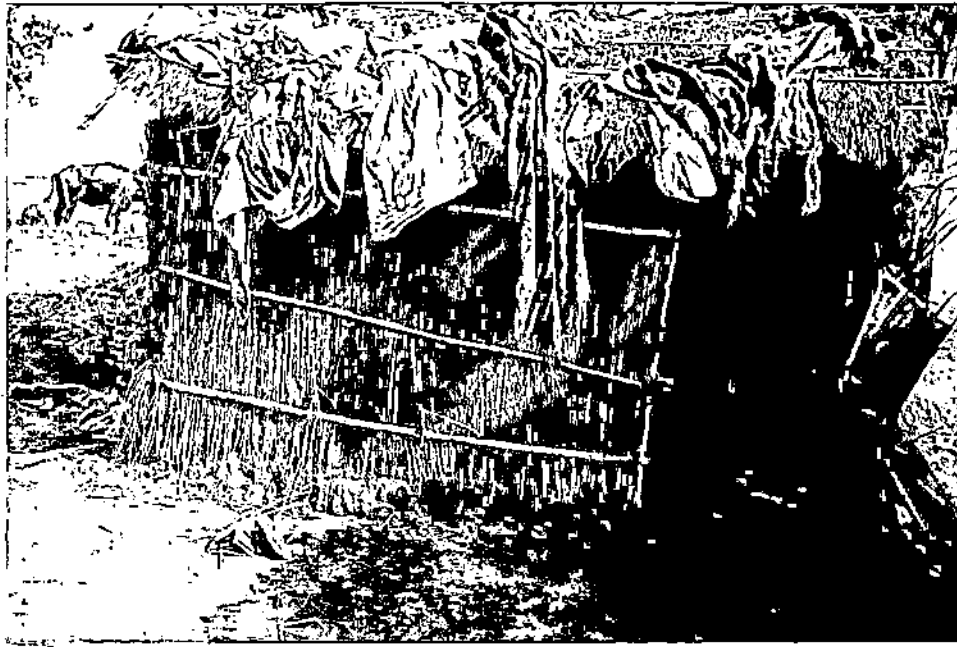
23. Musahar children with Crabs, Snails, Rodents in their hands.



24. Musahar female child in torn out cloths.



25. Musahar woman [ who also earns otherwise ] with her child.



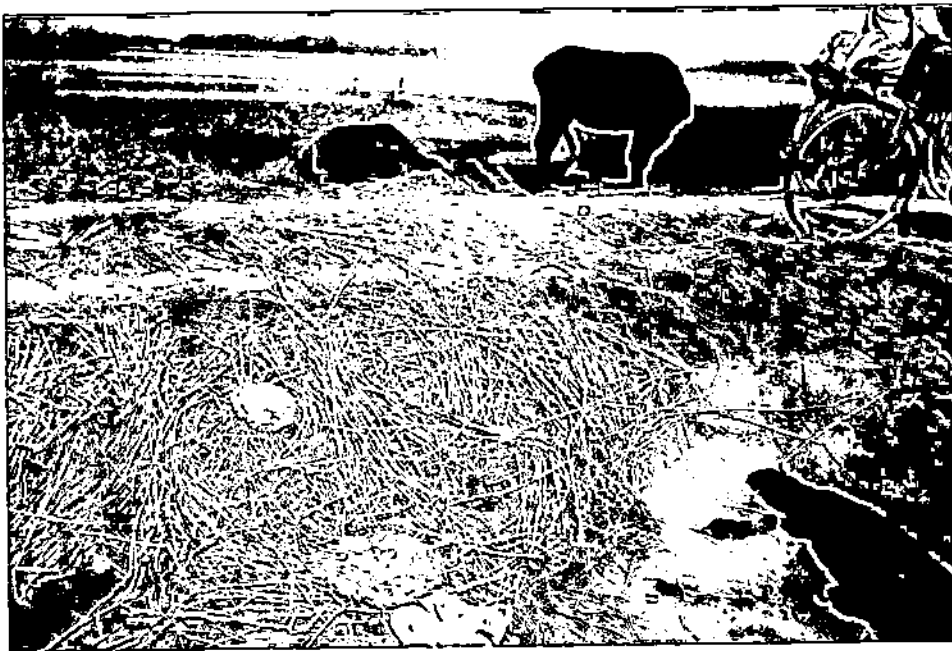
26. A Musahar's house decorated with belongings.



27. Musahar Male and Children.



28. Musahar girls taking care of siblings.



29. A leased in Buffalo-with Musahar



30. Musahar couple with utensils - just returned from Punjab.



31. Musahar old woman taking care of children and paddy.



32. Mr. J. Prakash taking stock of the indigenous raw-material.



33. Musahar Male, Female and children collected around the paddy spread on chatai.





34. Musahar children with Snails, Crabs, and Rodents in their hands.



35. A Musahar going out to earn daily wages in early morning hours.



36. Musahar children and women.



37. A Musahar woman with five daughters.



38. An exchange being made with the Hawkers.



39. A Musahar woman holding a child - regular exposure to the market for earning has prompted them to adopt immoral occupation- as is reported.



40. Musahar women T. B. Patient interacting with other women of the village .



41. An old - aged Musahar women. Children are standing behind her.



42. Musahar children, with Leased in Buffalo and dog.



43. A Researcher with Musahar.



44. Musahar women with pigs.



45. Researcher with Musahar child and pig.



46. All girls waiting for their turn.



47. A Musahar woman with two female child - A earthen oven, a brick, a basket and bottle with little oil can be seen in the background.

Name :

Age :

Sex :

Subcaste of Musahar :

Education :

Literate :

Illiterate :

Village :

Block :

Subdivision:

District :

Distance from Block :

Distance from Subdivision :

Distance from district :

Condition of road :

Mode of transport to village:

Mode of transport to Block :

Mode of transport to Subdivision :

Mode of transport to District :

Name of Transport to District :

How much distance you cover on foot in a day and for what :



## **Land**

How much land you own :

Homestead  
Agriculture  
Vegetable  
Herding of Animal

How much land you have leased in :

Nature of its use :

How much land you have leased out :

Nature of its use :

Rate or proportion of leased in/ leased out land :

How much you own Bari land [ Bagicha ]:

Name and number of tree you own or hired in/out :

How do you use land :

If you have a free land how will you use land :

## **Agriculture**

How do you do actual farming :

Tilling of the land

Seed

Seedling

Transport

Winnowing

Caring

Irrigation

Harvesting

Threshing

Storing

Using

Marketing

Tools and Techniques

Pesticides

Fertilizer

New varieties of seeds

Extension work

Help from Block Office

Help from NGO

Help from other sources, specify:

Suggestion :

## **Education**

Formal :

Non-formal :

Problem faced :

Solutions :

Suggestions :

Traditional Education :

Folklore :

Folk story :

Cosmological Belief :

Occupational Belief :

Contradiction and continuity in belief, tradition and modernity

## **Socialization**

Details of conception till Delivery

Belief related to conception :

Conception :

Ritual related to conception :

Chhati

Naming

Childhood

Play and games

Riddles

Adolescent

Youthhood

Manhood

Marriage

Rituals

Network of relationship [ in details ]:

Old age

Death

Belief associated with death and next life

Concept of Pap and Punya

Name of God/Deities

Nature of worship :

Daily/Weekly/Monthly/Annually

Details of rituals

Details of ingredients offered

Who conducts rituals :

Details of such Pundit/Pujari

Metaphysical concept :

Value index [ ethical view ]:

Philosophy of Life :

Creative myths :

Songs :

Dances :

Musical instruments :

Religious Songs :

## **Occupation**

### **Other than Agriculture**

Service :

Private :

Government :

Place of service :

Salary :

Other details :

Occupation in Unorganised Sector :

Agriculture Servant/ Maid :

Vegetable vendor :

Any other :

Relationship with the Employer :

Remuneration :            Monthly/Weekly/Daily

Supplementing Occupation :

## **Material Culture**

House in which a Musahar live :

Number of rooms :

Use of each room :

Size of each room :

Details of construction : Pucca/ Kutcha/Pucca-Kutcha/Foos/Other with details

Artistic presentation in the outer/inner wall of the house/ room :

Details of such arts :      How? What? Why? When?

How the house got constructed :

Govt., support :

NGO support :

Malik support:

Details of bed used in the house :

How they sleep :

Sleeping pattern of each member of the house :

Arms / weapon / agriculture implements/artistic instruments special to Mushar :

## **Utensils**

Details list of the Utensils of the house :

Use of each Utensil :

Belief with use of each Utensil :

Detailed list of earthen pot of the house :

Price of each utensil :

Process of procurement of each item :

Belief associated with utensils :



## **Atrocities on Musahar**

On Male / Female :

Nature of atrocity :

How and when it took place :

Has FIR lodged :

What action taken so far :

What action should have been taken :

Each detail of the incident :

How a FIR is lodged :

Do they require training for lodging FIR :

Do they require fundamental training for Fundamental rights :

Have they ever met any NGO :

Expectation from NGO /Govt.:

Interaction with Govt.:

Expectation from Govt.:

Interaction with NHRC:

Expectation from NHRC :

Empowerment of women vis a vis ground reality :

Empowerment of youth vis a vis ground reality :

Crisis data :

## Language and Culture

**Your language :**

Oral

Written

**How it is different from other castes :**

**Words used specially by Musahar :**

**Words used specially for Musahar :**

### Riddles, Folklore, Sayings used for Musahar :

### Riddles, Folklore, Saying used among Musahar :

**Riddles, Folklore, Saying related to exploitation :**

**Riddles, Folklore, Saying related to childlabour :**

**What according to you is childlabour:**

How many children do you have :

**Male :**

Female :

**What they are doing :**

1.

2.

3.

4.

5.

How many of them are working as childlabour :

**What measures you suggest to end the childlabour :**

## Homosexuality

## Abuses

## Jokes

What according to you is prostitution :

Prostitution is good or bad ?

Why ?

Have you ever visited a prostitute :

Can you name a few prostitutes and their place :

How many women are working as prostitute in you village/ community/ caste :

What forced them to be the prostitute :

If you are given the authority how will you end the prostitution :

Homosexuality :

Have you ever begged :

Why and how ?

What, according to you is beggary ?

How many from your family/caste/village are beggars ?

Do they remain beggars for the whole year .Are they seasonal beggars :

Why ?

When ?

How ?

## **Food and Beverage**

| Nature of food intake<br>Specially | No. of times | Daily | Ritually |
|------------------------------------|--------------|-------|----------|
|------------------------------------|--------------|-------|----------|

Name of the cereals

Name of the pulse

Name of the vegetable

Milk of      Cow/Goat/Buffalo

Drink:      Tea/Wine/Toddy

Home made

Details of ingredients and process

|         |            |
|---------|------------|
| Details | Local made |
|---------|------------|

|         |              |
|---------|--------------|
| Details | Factory made |
|---------|--------------|

Frequency and quantity of drink:

Belief associated with drink:

## **Development**

How the process of development has made inroad among Musahar?

Identify Issues

Identify inputs

Felt need of Musahar

Assessed need of Musahar

Expectations from Govt.:

1.

2.

3.

Expectations from NGO:

1.

2.

3.

Expectations from higher castes:

Expectations from Dalits:

What are the places where beggars use to sit?

It is said that childlabour, beggary, prostitution, are common phenomenon for Musahar. Yes or No?

Substantiate with details:

Are these inhuman conditions?

Yes/No

If yes,

Why?

How?

Substantiate

## **Indigenous Raw Material**

What are the indigenous raw materials available in and around you?

How often you use them?

How do you use them?

What is the process of using them?

How they can be used as an economic input?

How these raw materials are associated with your social life?

Why are you called as a criminal caste in police vocabulary?

What long-term measures should be taken for your development?

Do you know National human Rights Commission?

What help do you expect from National Human Rights Commission?

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

It is said that there are a good number of cases of bonded labour among Musahar:

Why one become a bonded labour:

Is there any bonded labour in your village:

Do you know any of the bonded labour:

Physical characteristics of the Musahar:

Appearance

Height

Weight

Hair style

Nose

Eye

Name of wife/husband:

Education:

Occupation:

Number of children:-

Male:

Female:

Education of child:

Occupation

Goal for male child:

Goal for female child:

Dress for male child:

Dress for female child:

List of musical instruments used by Musahar:

Occasions of use of each instrument:



## **Polity**

Who is your leader?

Of caste

Of caste in the village

Of Jati

Of Jati at State level

Of Jati at National level

Participation in election:

Panchayat

District

State

Nation

What should be the quality of a leader?

How frequently you interact with your leader ?

Have they ever helped you?

What decides your voting behavior?

**MUSAHAR : A Socio - Economic Study**  
**[ Sponsored By National Human Right Commission ]**  
**A. N. Sinha Institute of Social Studies, Patna - 1**

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**Household Information Schedule**

1. Identification
- State- District- Block-
- Village- Hamlet-
- Name of respondent- Head of HH-
- Father/ Husband Name-
- Religion-
- Caste category-[a] ST [b] SC [c] OBC [d] Upper [e] Other
- Size of Family-

| SL. No. | Name | Age | Sex | Education | Profession | Income | Relation with HH | Marital status |
|---------|------|-----|-----|-----------|------------|--------|------------------|----------------|
| 1.      |      |     |     |           |            |        |                  |                |
| 2.      |      |     |     |           |            |        |                  |                |
| 3.      |      |     |     |           |            |        |                  |                |
| 4.      |      |     |     |           |            |        |                  |                |
| 5.      |      |     |     |           |            |        |                  |                |
| 6.      |      |     |     |           |            |        |                  |                |

2. Types and the number of the houses the HH has :

Type : Pucca/ Kutcha / Pucca-Kutcha / Other [ specify ]

Number :

Have you got subsidy on construction of house or Indira Awas.

3. Sickness Profile-

Whether fell sick- Yes : No:

If yes, Nature of sickness and expenditure on treatment :

4. Agriculture - Own Land : Leased in : Leased out:

Cultivable: Non Cultivable :

Total Operational Land:  
Different crops produced :

Production per Area : Total Production :

5. Cattle : Does your HH own Cattle : Yes/ No  
If Yes,

| Sl. No. | Cattle type | Number | Accommodation for animals |
|---------|-------------|--------|---------------------------|
|         |             |        |                           |

6. Do you have at home - Radio : T. V.: Bicycle: Motorcycle:  
Other [ specify ]

7. How often do you meet / interact with.  
V.L.W.: E.O. Agriculture : E.O. Animal Husbandry :  
B.D.O.: H. Worker: Revenue Worker :  
A.N.M. : Doctor: C.D.P.O.:  
School Teacher Panchayat Functionary : Other:  
[ Note- Ask about A. W. Centre, school, Banking and Health care facility.]

8. Have you faced any unjustified treatment from any strong man of society or Govt. Officer? Yes/ No  
If Yes explain:

9. Observation of the Investigator :  
Name of the Investigator : Signature  
Date :

\* भारत की प्राचीन सभ्यता मूल निवासी मुसहर हैं। क्योंकि इनका घर-सह तथा वेला-भूषा आदिम जैसा ही है। और सभी भी इन में से आदिम स्वभाव में कोई परिवर्तन नहीं हुआ है। कभी-कभी जोका-गुणी के घर से तथा जमींदारों के प्रलोभन में चेंसकर ये जति-पूर-जों के जों पलायन कर जाते हैं। इनका घर नादियों के किनारे जैसे- कमला, बलान, कौली, चा आदिवासी आदि जैसे हैं। इन नदियों में पाए जाने वाले चींघा, चितुआ, मधुली, डोहा, जूनहर, कछुआ, डेकरा, बैंगुल, साफुल, कड़हर, मलकोरा के फूल, सींगार, सिन्धी, निचोर आदि इनके जीने का स्रोत है। पुलिस का बड़ा डेना इन लोगों में पुरानी आदत है। कभी-कभी इमारत बाबा बोलते हैं कि-जब भी पर सवार होकर लाल टीपी वाले हाथ में डंडा लिए ज्यों ही मुसहरी में प्रवेश करते हैं कि पूरे डील के मुसहर जंगल में छिप जाते हैं। जब कि इनका कोई कष्ट नहीं रहा था। पुलिस भी ऐसा ही था- कि जो कोई रास्ते पर मिल गया उसकी एक डंडा बल देते हैं। यह सब बात सुनकर दूसरे दिन उस छोड़े को देखते ही लोग जंगल में छिपकर पूरा डील खाली कर देते हैं।

कभी-कभी पुलिस के अधिकारियों परेशान करने या जमींदारों के घर से ये पूरे डील पलायन कर जाते हैं। और अपना-अपनी आड़ी में सटा कर वनाते हैं। कहा जाता है कि इस समय भी इनका जीने का आधार जंगल में पाए जाने वाला सामान ही था। जैसे- गेंडी, कड़, डेसोर, डंडा, कउन आदि। इससे अलावे मालिख के खेत में भी काम करते हैं। जमींदार को मालिख बोलते हैं जिसके खेत में काम करते हैं। काम करने के बाद उनकी निम्नतम मजदूरी से भी कम पारिश्रमिक मिलता है। मजदूरी के रूप में इनमें खेसारी की दाल, जौ, मरुआ आदि जमींदार लोग देते हैं। काम करते समय नाश्ता के रूप में जौ, मरुआ, बाजरा, जनेर आदि के रोटी खिलाते हैं। जमींदार लोग बोलते हैं कि रोटी का रोटी मालिख के लिए है नौकर, मजदूर उन्हें नहीं खाते। इससे अन्न देवता का अपमान होगा। ~~कभी-कभी~~ काम करते-करते शाम हो जाने पर मालिख उनकी मजदूरी नहीं देते हैं। और सभी भी नहीं देते हैं क्योंकि शाम के वक्रे मजदूरी दे देने से जमींदार के घर से लक्ष्मी (धन) भाग जायगा। इन प्रकार मजदूरी समय पर नहीं मिलने पर इनके बाल-बच्चे भूखे हो जाते हैं। इस जति के लोग देवी-देवता पर भी विश्वास करते हैं। इनके देवता इस प्रकार हैं- कमला, कोइलाबीर, पांथुनाथ अचोड़ी, डीहवार, रणपाल, परमवीर, सुरसरी, रक्तमाला, गहील आदि। इनके महानायक के रूप में देना और भदरी को। जो आज भी जमींदारों के नियंत्रण में रहते हैं। इनके जीवन से संबंधित लोग जाकर सुनने से मुसहर जति की पौराणिक रीति-रिवाज, संस्कृति, वेप-

बूझा आदि घुनने को मिला है। विभिन्न तरीकों से लौड गाया है जाया जाता है जैसे - मटराई, मरीही, मोन्नेर, लौडनूय आदि। पुराने सैलूरी को घुनने से परा पलता है कि इन लोगों में नशीली पदार्थ की लेक्क पूर्व से ही है लेकिन इतना नहीं, जिसना कि डबो है। फिर, अभी इस बात की है कि पुराने घुसदारी में एक दीना-भदरी पुस्तकालय, मनोरंजन भवन, समच-समच पर दीना-भदरी से लैबोरेटरी लोडगाया पर कार्यबाला होते रहता-गिरि (जैसे कि इनमें अपने समाज की प्रति गौरव आदि होती। और उज्जत प्रतिष्ठा से अपने समाज को देख सकते हैं। इसमें सहयोग करने की भी भावना पाई जाती है। अगर कहीं दूर से कोई व्यक्ति आ जाय और उनके चर्चा जाकर अच्छा वर्तव करें तो वे अच्छा सहयोग देते हैं। मैंने मैट्रिक तक की पढ़ाई अपने गांव में ही किया। मैट्रिक पास करने के बाद मैंने मधुवनी ब्राह्मण के अंतर्गत जाकर के कोलेज में नामांकन लिए। P. Sc. (Maths) में अपना निषय रखा। मेरा सत्र 1994-96 था। कोलेज में दाखिला हो जाने के बाद कोलेज के छात्रावास में हरिजन वर्ग के ही विभिन्न छात्रों ने मेरा दाखिला छात्रावास में नहीं होने दिया। फिर भी छात्रावास से अलग मुफ्त में एक कमरा मिला तो मैं अपना पढ़ाई वला घर आ। इसमें रहना शुरू किए। और अपना पढ़ाई भी जारी रखी। मेरा आर्थिक स्थिति कमजोर होने के कारण मैंने एक "जेम्स" नामक सीलिंग में त्रिस्तु का काम करना शुरू किए। लेकिन इसमें पूरा समय देना पड़ा था। पूरा दिन पार करके तक विद्यालय में देने के बाद शाम के वक्त समाज सेवा में देना पड़ा था जिससे समाज के उत्थान पर चर्चा में जाकर शिक्षा के बारे में चर्चा करना था।

मुझे पढ़ने के लिए समय रात को मिलता था। इसमें भी दिन भर का व्ययान रहता था। पढ़ते-पढ़ते नींद भी आ जाती थी। फिर भी मैं मिशनर करने से कहराए नहीं। गांव-घर में काफी चर्चा हो रहा था कि मुसहर भी साइन्स पढ़ता है। इसी बीच एक चटना भी घटी। मेरे बाबूजी के पास कुछ जमीन है जो बालू वाला है। इसमें उपजा होता है। मैंने वहाँ कुछ वृक्ष जमीन नदी को भरने से बना है। ये कमला नदी के किनारे है। इसमें फसल उपजाना चर्चीला काम था। हमारे बाबूजी से सँभव नहीं था। एक एक फुटि जीवी ने जाकर कहा कि भरो भाई, ये जमीन तो बहुत ही मजबूत है। इसमें फसल उपजाने के लिए पूरा सामग्री चाहिए। हमारे पास तो है नहीं; भरे पास तो नौकर-चाकर है पूरा सामान है। हमारे पास तो है और इसमें से आपका हमसे दे देंगे। उनके भीरी-भीरी बालों में फैसकर इनको ने जमीन उपजाने के लिए दे दिए। नेहूँ के बालों के माध्यम था। नेहूँ कोड़ा जगा। लेकिन जब फसल पैकार हो गया एक बर जमीनदार जो मेरा घर में फसल बोया था। मेरे घर की अच्छी फसल रख लिए और वह अपने घर की फसल देने के लिए पाछ जो फसल भरे घर के फसल के मुकाबले में खराब था। बोई-बोई बालों की दानों में सेकड़ी-सी मिला हुआ लगता था। भरे बाबूजी इस फसल को लेने से इंकार कर दिया और अपने घर की फसल माँगा। पर, जमीनदार ने

देना नहीं चाहता था। कई लोगों से भेदे काबूजी इन्ति  
 न्याय करने की कहा, लेकिन कोई नहीं सुना। छद्मि वर  
 जमींदार हमारे बस्ती से ठेकर जा रहा था। तभी कुछ लोगों ने कहा-  
 कि बाई, इसका गैर क्यों नहीं दे देते हो। उसने कुछ जवाब देती  
 देना से बात किया और लोगों को डोने लगे कि तुम्हारे कर्म से  
 मैं क्यों दे दूँगा? कुछ नीजकर्मों एवं महिलाओं ने उनका साइडिस  
 कीन लिया। तुरंत उसने अपने में जाकर मुकदमा दाखल किया  
 और वार्ड कार से कहा कि मेरा साइडिल इन्हीं कर दे देखा  
 जाने वाले भी ऐसा ही केश कर दिया। और भेदे काबूजी के नाम  
 से केश कर दिया। जिसका जमानत पटना हाईकोर्ट से हुआ।  
 मेरा कर्मारी नगैरह कीकने बाढ़ लोगों की पदवी करने में  
 की पदाई खत्म हो गया। मैं १.३८. पावे नहीं कर सके।  
 लेकिन मेरा यारि पदाई-लिखाई से वा ही। मैंने किसी तरह  
 पितानी के जमानत करवाने के बाद फिर विषय को बदल कर  
 कार्ड की पदाई शुरू किया हूँ। जिसका खर्च २०००-२००२  
 में प्रभुवनी जिले के ही डी. एन. बाई. कोलेज में कार्ड के कोलेज  
 से ट्रान्सफर करवा कर दाखिल लिया। रद्द के लिए भी समझा  
 हो गया। गौव में रद्द कर पढ़ने में भी तकलीफ था। वहाँ  
 का माहील पदाई-लिखाई से शुरू था। लड़के लोग व्यर्थ में  
 समय गँवाते थे।

मैंने प्रभुवनी बाहर के बंगल में कामरतवानीछु  
 गौव में मुसहरों की बस्ती में जाकर अपनी सारी बात सुनाए  
 और लोगों से बोले कि मैं आपसे कच्चे का पदाईया और  
 बदले में आप रुके रहूँ और जोजने की व्यवस्था कर  
 दीजिए। ऐसा ही हुआ। मैं जिस कच्चे की पढ़ाते थे, उसके  
 अभिभावक से बात करके उनके घर में जाकर आना जाने लगे।  
 ऐसा व्यवस्था जारी-जारी से सभी अभिभावक करने लगे। पर  
 इन लोगों में कार्डिब कमजोरी के कारण मेरा ये व्यवस्था  
 जमाका दिन तक नहीं चलाने फिर मुझे खाने और रहने का  
 समझा खड़ा हो गया। तब एडवोकीटारम सहाय जो कुछ  
 पढ़े लिखे हैं। (नम. म. प्रि.) उनसे मैंने सारी बातें सुनाए।

उसने कहा कि ठीक है आप भरे बंद में रहिए और भरे  
बन्द को पढ़ाएँ। मैं तो कुछ खाऊँगा वह आपको भी  
खिलाऊँगा। मैं वहीं रहना प्रारम्भ किए। उनके एक  
लड़की की सैजू कुमारी जी जवान की सट पढ़ाई-लिखई  
में उनकी सहाय्य की थी। उसकी भी मैंने पढ़ना शुरू  
किए। जब मुसहरनी (मुसहर के पीपली) निन्दा करने लगे  
कि आरे जवान लड़की पढ़ती पढ़ती है। यह तो अशक  
ही जायगी। उस लड़की को मैं कही-कही कोई कार्य-क्रम  
में भी ले जाया करते थे जैसे - "क्रीति-सेना" की बैठक  
में भी ले गए जो सर्वोपय मंडल के द्वारा चलाया  
जाता था। पटना में ए. एन. सिन्हा इन्स्टीट्यूट में ले  
गए जो समाजकामिका मुहिम का था। ये सब  
चरणों देखकर मुसहर की कोरत लोगों में काफी  
कोलाहल मचने लगे कि जवान लड़की क्यों  
पढ़ती है, क्यों बाहर जाती है।

फिर भी सैजू कुमारी के मो-बाबू  
कहे हैं समाजकार को। के जवान केते थे कि जवान  
इक पार्से के लिए जाती है जाने दो। इस प्रकार  
मुसहर लोगो में सहयोग की भी भावना अधिक  
पाया जाता है अन्य समुदाय के अलावा। उनके  
पास गरीबी, कैरी जगदी, लाजारी, कीमारी से परेशानी,  
आर्थिक संकट इत्यादि के बावजूद भी एक-दूसरे के  
उत्ति सहयोग करने की भावना रहती है। इसलिए उनकी  
गौव बंद से संबंधित कार्य-क्रम जैसे - डीमरी, भतदूर सक्कि,  
लादेदेवारी आदि देना चाहिए, जिससे कि यह ईमानदारी  
पूर्वक आपने गौव की व्यवस्था में परिवर्तन ला  
सके जो पूरे मधुबनी जिले में अन्य समुदायों के  
सहयोग मुसहरों की अनसुनी आवाजों को सुने। फिर  
भी सरकारी बोर्ड की सुविधा को बढ़ावा देना चाहिए  
जो जाया है।

मधुबनी जिले में मुसहरों की संख्या कितनी है इसका भी सही-सही जनगणना  
 वैज्ञानिक ढंग से नहीं हुआ है। क्योंकि इस समुदाय में गरीबी इतना अधिक  
 है कि अपनी जीविकोपार्जन के लिए सारों का हरिजाण, पैसाव जैसे  
 जगहों पर जाकर काम करते हैं। इनके छोटे-छोटे बच्चे बाल-मजदूर  
 के रूप में निम्नतम से भी कम मजदूरी पर बड़े बहों में, जमींदार के  
 चहों नौकर बनकर, भदौड़ी, बनारस आदि जगहों पर कालीन परिस्थानों  
 में काम करने लगे जाते हैं। औरतें सर्वेक्षण के महत्ता की जानकारी ही  
 नहीं है। इसलिए इनका सही-सही सर्वेक्षण नहीं हो पाता है। अतः  
 यद्यपि इस बात की है - कि पूरे जिले में मुसहरों की सर्वेक्षण वैज्ञानिक  
 ढंग से किया जाय और सर्वेक्षण करने का भार मुसहर समुदाय के  
 ही पर छोड़ दिया जाय। तब जिले में मुसहरों की जन-  
 संख्या का सही-सही आँकड़ा लग सकता है।

इस जाति की सरकारी बुनिया का लाभ  
 कहीं नहीं मिल पाता है। सरकारी नौकरियों में हरिजनों के लिए न्योदह  
 प्रतिशत आरक्षण प्राप्त है। इसमें से एक प्रतिशत का भी लाभ मुसहरों को  
 नहीं मिला है। इसलिए अनुसूचित जाति में अनुसूचित-1 और अनुसूचित-  
 2 में विभाजित किया जाय। अनुसूचित-1 में मुसहरों को रखा जाय।  
 अनुसूचित-1 के लिए आठ प्रतिशत (8%) आरक्षण दिया जाय और शेष  
 का प्रतिशत (12%) आरक्षण हरिजन में बिकसित समुदाय को दिया जाय।  
 बिहार से आरक्षण अलग हो जाने पर आदिवासी का जो दस प्रतिशत  
 आरक्षण (10%) सरकारी नौकरियों में है, उसमें से पैंक्लै क्षति-पूर्ति के  
 लिए आठ प्रतिशत आरक्षण (8%) मुसहरों को दिया जाय। बिहार सरकार  
 ने इस आदिवासी के आरक्षण का सभी जाति के श्रेणी में बंटने का  
 विचार किए हैं, इससे बिहार एवं निर्जयली मुसहर समाज को नुकसान  
 और इस दुई आरक्षण के इस माँग को अगर सरकार स्वीकार कर  
 ले तो निश्चय ही मुसहर जाति का भी आर्थिक सज्जति, समाज  
 में प्रतिष्ठा, और प्रतिष्ठित स्थानों आदि पर भी जगह मिल जायगा।  
 आदीम स्वभाव अभी बर्त पाया जाता है, और इसी स्वभाव के चलते  
 एवं अतिशय, बेरोजगारी, लाचारी, बीमारी आदि, समाज में उपेक्षित  
 किया जाता है। अतः इसका माँग ~~समाज~~ अन्याय है और विकास भी



यैभव हैं। प्राकृतिक विकीमारी का प्रकोप भी इन्हीं समुदाय में पाया जाता है।  
और सामाजिक प्रकोप भी। मुसहरों में महानायक दीन-भदरी को सलहेस ने  
घड़यंत्र रचकर डे मरवा डाले थे। इसलिए ये समाज दलितों में आयुर्विद  
सलहेस से बनना चाहते हैं।

इनका स्वास्थ्य भी बिगड़ा हुआ रहता है क्योंकि  
आर्थिक स्थिति अत्यन्त कमजोर होने के कारण स्वास्थ्यवर्धक सामान नहीं  
खरीद पाते हैं। इनका करते समय चिकनी मिट्टी से अपनी सब्जियों के बागों  
को साफ करते हैं। जंगल में जहाँ नमकीन मिट्टी रहता है, वहाँ से  
मिट्टी लाते हैं जिन्हें उस करते हैं। खासकर ये कुश्म के जड़ में पाया  
जाता है। उसी से अपना कपड़ा साफ करते हैं। कीमर पड़ जाने पर  
जंगली-जड़ी-बूटी का सेवन करते हैं। जैसे - बुखार में कलफनाथ,  
सर्दी-खाँसी में तुलसी, सरर, गाय के दूध, मरीच आदि को मिलाकर पनका  
बनाकर उपचार करते हैं। इनके घर के चारों तरफ गंदगी पाया जाता है।  
क्योंकि जमीन अत्यन्त नरम होने के कारण अपनी घर से दूर माल-मकान  
मिट्टी को नहीं ढाँच पाते हैं। अपनी घर के अलावे और कहीं जाती  
है ही नहीं। इसलिए गंदगी पाया जाता है।

अतः इनकी स्वास्थ्य संबंधी जानकारी  
देते हुए प्राथमिक उपचार केन्द्र प्रत्येक मुसहरों की बस्तियों में खोला जाय।  
जिससे कि इनका स्वास्थ्य में निगरानी रखा जा सके। अभी कालाजार, मलेरिया,  
टी.बी. जैसे बीमारियों का खिफा इन्हीं समुदायों में अधिक मात्रा में पाया जाता है।  
मधुक्ती जिले में जितने भी पोखरे हैं उनका इन्हीं लोगों के द्वारा खोदवाया  
है। सरकार के गलत नीतियों के कारण इस पोखरे के काँ मल्लाहों में बोट दिया  
गया है। जबकि मल्लाहों का संबंध नदी, नाले से रहा है। वे जाल से  
नदी में मछली पकड़ते हैं। नदी में नावों चलाते हैं। जिससे इनको केवट,  
मल्लाह, निषाद आदि नाम से जाना जाता है। इसलिए पूरे जिले में पोखरे,  
मुसहरों के नाम से दे दिया जाय, और नदी-नाले मल्लाहों की दे दिया  
जाय। क्योंकि वे प्राकृतिक देण से बना हुआ है। उसपर मुसहर अपना  
अधिकार नहीं चाहते। जो अपना मिहनत से बनाया है, वही चाहिए।  
इनका मिहनत से बनाया हुआ सामान भी नहीं मिल पाता है। अपना  
भी दिया हुआ मिल जाये तो बहुत है।

ARX

इन समुदायों में जो जंगली तत्व हैं उन्हें खाने-पीने संबंधी दिखता है जो अन्य लोगों में  
प्रचलित नहीं हैं। इनको छोड़ा अपने बाड़ी भा खेत में लगाने के लिए संरक्षण  
दिखा जाय।

देवी-देवता पर विश्वास करते हुए अपनी बीमारी का  
इलाज अपने महान देवता दीना-भदरी जो दो भाई हैं (दीना और भदरी) के  
गह्वर या स्थान में जाकर आड़े-पूक से बुझाते हैं। विभिन्न प्रकार के  
गीतों के माध्यम से अपने प्रधान देवता के आराधना की श्रुतिकात करते हैं।  
जिसमें एक इस लोक भजन इस प्रकार है—

बिना सुरसरी के रा रे ननुआ मलहारिआ-२

रे डिहवार पर पठाओलै पूल लौदए

माली रे डिहवार पर पठाओलै पूल लौदए

आन दिन आवै माली रे न पूजवा के रा वैर

आवै रे पूजवा के रा वैर आवै रे पूजवा के रा वैर

माली रे आनू हू लगाओलै कए दैरिन्

आवै रे आवै मैचा जे बूई तए पहर भेली

मैचा बूई तए पहर भेली जे हारवा गुयैरे

भेली बाँछि, मैचा जे हारवा गुयैरे भेली बाँछि

रहु-रहु-रहु माली रे हमसै गुमान कैने रे

रे हमसै गुमान कैने रे अलपे सुआएकी

पूलवारी, माली रे अलपे सुआएकी पूलवारी

हमसै गुमान मैचा जे वच्छू मैचा सुरसरी जे

वच्छू मैचा सुरसरी जे हम से पड़ल अपराध

इनही करैकी मैचा जे किनरी मैचा सुरसरी जे

किनरी मैचा सुरसरी जे कलजोरी करैकी प्रणाम ।

इस प्रकार और कई भजन, भुक्त, लोक गीत आदि गाकर वे  
अपनी जाननाइों को लपक करके देवता के सामने उपस्थित हो, बीमारी  
का इलाज करा लेते हैं। उल्टे मुसई की बस्ती में विश्वास की  
तत्पुरुष को पकट करते हुए इनमें अविश्वास दूर किया जा  
सकता है। इसमें अविश्वास भगाने के लिए नूककड़ ना रक वगैरह  
पहुत ही उपयुक्त होगा।

1.  
 सोने के रा डालवा में हरि-हरि दुनिया है  
 पुमवए जे चललनि अम्मी अपन है  
 जरबे पुमावएक अम्मी झोरबे झाबोष है  
 जीवए डे दुल्हा-दुल्हिन लाखौ वरिष डे-२  
 सोने के रा डालवा में हरि-हरि दुनिया है  
 पुमवए जे चललनि चाची अपन है,  
 जरबे पुमावए चाची झोरबे झाबोष है,  
 जीवए डे दुल्हा-दुल्हिन लाखौ वरिष डे-२  
 सोने के रा डालवा में हरि-हरि दुनिया है  
 पुमवए जे चललनि भाकी अपन है,  
 जरबे पुमावए भाकी झोरबे झाबोष है,  
 जीवए डे दुल्हा-दुल्हिन लाखौ वरिष डे-२

2.  
 सुरभरि गोसाऔन नललनि गीका हनातम।  
 मैवक भयो आशू ठाढ़ है  
 घर ही में फुँडा कोराई देव गोसाऔन  
 घर ही में करव हनात है,

दार ही के पनियाँ झुड़ होइये सैवक  
 हम जएवए गंगा नान है,  
 गंगा नान में कृष्ण कीटि देवता  
 ओहि ठाम करव मिलान है,  
 सुरसरि गौसाओन - - - - -

3.  
 पदन के भाव कथाओलनि पीढ़िया कथाओलनि  
 ओहि पीढ़िया यदि केहलनि सुरसरि देवी  
 सैफा के मनानलनि है।  
 सैफा के मनै के सैफा के बैरिया  
 गंगा के मनावए लगलनि है,  
 गंगा के मनै के गंगा के बैरिया  
 पलनी के मनावए लगलनि है  
 पलनी के मनै के पलनी के बैरिया  
 हुन के मल सज पड़ होइये है।

कबी के मंदिरवा माई गे कबिह के चरिया

हे गहवर के घर में

काञ्चीन रंग फण्डा फहराई

हे गहवर के घर में

सोने के मंदिरवा माई गे कुमकी के चरिया

हे गहवर के घर में

लाली रंग फण्डा फहराई

हे गहवर के घर में

कबी के चंगेरिया माई गे काञ्चीन चाकौर अछत्वा

हे गहवर के घर में

काञ्चीन रंग फण्डा फहराई

हे गहवर के घर में

बाँस के चंगेरिया माई गे सारील चाकौर अछत्वा

हे गहवर के घर में

लाली रंग फण्डा फहराई

हे गहवर के घर में ।

दुई मिलि गेलिये ब्राह्मण, हमसंग कीन खसिये यो

अहाँ ब्राह्मण वावू

हमरो के कोटका भाई, जनेऊ भूखल यो अहाँ

ब्राह्मण वावू

ब्राह्मण केरी राखए लए लोभाई यो

अहाँ ब्राह्मण वावू

हमरो के कोटका भाई

मीमाई के भूखल यो अहाँ ब्राह्मण वावू

हलुआई केरी राखए लए लोभाई

यो अहाँ ब्राह्मण वावू

हमरो के कोटका भाई दूपवा के भूखल

यो अहाँ ब्राह्मण वावू

हवाला केरी राखए लोभाई

यो अहाँ ब्राह्मण वावू ।

1. स. गु. कुमारी

2. विपाराम सहाय "कुमन"

~~विपाराम सहाय "कुमन"~~