

3.2 Musahar of Mahottari: Measured in the Perspective of Socio-economic and Cultural Rights

Scene 1

In the middle is the no-mans-land that looks like a road dividing Nepal and India. In the no-mans-land towards Nepal, thatched-roof houses line up both the sides. And living in this settlement are 70 families of the Musahar community. It is the similar state on the other side towards India, where Indian citizens reside. So, it is quite difficult to distinguish who is Nepali and who is Indian. The Musahars living towards Nepal do not even have a citizenship certificate. And hence, they are deprived of enjoying any facilities provided by the State.

Scene 2

Border pillar no. 305/16 has been partially damaged. It is just next to the pillar that the buffaloes that the Musahar community have bred are staying. At first instance, it also looks like as if the buffaloes are guarding the pillar. But the reality is different. As the community has no other place to keep the buffaloes, they are forced to tie them to the pillars.

Scene 3

In the huts one can see the elderly as well as small children sleeping on the floor covered by paddy hay. The huts roofed with dried leaves and hay cannot

stop the cold wave and dew. As a result they are forced to sleep under a leaking roof. Not only that, the threatening from the Indian SSB to dismantle their huts frightens them from time to time.

The scenes described above is of the Musahar settlement in Bathanaha of Siswa municipality-9. They have been living as Nepali citizens since generations, but are forced to become non-citizens. 'Nor do we have a good shelter, nor any way of living, our life is just passing by on hope', Rita Devi Sada of the settlement said. She says that though anyone reaching the settlement feel sorry over the painful life, nobody has yet come to support.

They have been anyhow managing two square meals a day by working as labourers in others farms, but have never been able to make any progress in life. As a result, when they fall sick or there are functions like marriage, they are forced to take loan from the local money lenders and they spend their life working in Punjab of India trying to pay back the loan. This has been a routine life for them. Majority of the men of the settlement spent 6 months a year in Punjab, not to earn but to pay back the debt.

During the winter, suffering health problems due to cold wave and due to the heat in the summer is usual for them. In

addition to this, the floods during monsoon invites more problems for them. The hassles created by the Indian border force is also continuous. 'Cannot finish telling you about our problems', Fekan Sada Musahar said. According to him, the history of this settlement is as old as that of the Bathanaha village but the State has never understood this reality.

People like Fekan understand well the journey the country has gone through monarchy, to democracy, loktantra and now republic. But they do not understand why has no system come for them yet. Agreeing to Fekan, District Coordination Committee member and Bathanaha resident Sudip Jha says that the community's situation is really painful.

Physical structures cannot be built on the no-mans-land. But the Musahar community have been living on it since a very long time. Hence, the settlement should have been managed/relocated but nobody has shown any concern yet. Of course efforts have been made to resolve their problems many times, but they never could reach to a conclusion. The landless settlers commission has also repeatedly failed to resolve this problem.

The situation of the Musahar settlement has made us thoughtful, Chief District Officer Baburam Shrestha said. But its not certain when he will start thinking about the Musahars and free them from a miserable life.

Background

There is a village called Bathanahamadhawa, some six kilometers west of the Mahottari district headquarters, Jaleswar. This village that is located in ward no. 10 of Manara Siswa municipality is lies in the border area. Development initiatives have not yet arrived here. The road from both Nepal and India can be used to reach to this village with around 300 houses. But transport service is not available from both sides. Only two-

wheelers can be used from Jaleswar of Mahottari, Nepal and from Bara (Bela Parihar) of India.

The Musahar community that live in this village are highly marginalized. They have their own identity and culture. As per the 2011 census, the population of Musahar community was 172,434 of which 23,364 people of 3262 families live in Mahottari. Of them, 11,630 are women and 11,734 are men. The Musahar community reside in Dhamaura, Bardibas, Fulkanha, Gaushala, Jaleswar, Loharpatti, Singyahi, Simardahi, Hattisarwa, Aurahi, Hariharpur, Harinmari areas of the district. In Bathanaha, around 490 members of 140 houses live. Their major profession is fishing, selling snails from the river, doing daily wage labour, collecting firewood from jungle and working as agriculture labourers.

Within the Dalit community too, the traditional profession of the minority Musahar community is to dig mud, which is now at risk of extinction. As a result, they are gradually being displaced to locations where they can make a living more easily. They used to also work in the wild farms of the Tarai. Their major work was however to dig mud, filling mude and transporting the mud. But since the enforcement of the land reforms programme, the land they had been feeding on were captured by the people who migrated to the tarai from the hills. And hence they were forced to move in the bordering jungle area, on river banks or to be forced to serve as a labourer for the new landowner.

Even though the land was taken away from them, the role of the Musahar continued to exist. Those who migrated still used the Musahar to convert the barren and forest land into arable land. This provided them a source of living. After the resotation of multi-party system in the country, the work specifically done by the Musahar community started to be carried

out by people from other community as well. Hence, the Musahar with no education, awareness and property started becoming jobless. Bishu Sada of the Musahar settlement says, 'After stopping to get work related to mud, the Musahar worked in different parts of the district cutting wooden logs into planks, and any other work they found.'

As this community is backward in terms of health and education could not feed themselves on time, they fell victim to cholera and Kala-zar. During the winter they suffer from cold wave and cholera, kala-zar, incephalitis and meningitis during the summer. But surprisingly, they do not care about the health post that is just 500 meters away from their settlement, they follow their traditional means of treatment. As a result of which, their problems have not declined.

Due to the obstruction to their traditional profession, the socio-economic and cultural rights of the community have been put to a risk. As they not aware of the service and facilities announced by the State for them, one can assume how backward this community is in terms of conscious level. Article 1 of the Universal Declaration of Human Rights (UDHR) reads, 'All human beings are born free and equal in dignity and rights.' This makes it clear that an individual is entitled to live freely and with self-respect (dignity). But this is what the Musahar community does not have.

As per this declaration, the Musahar community will be independent only if their fundamental right to food, shelter and employment is guaranteed. But in the present situation, the state authorities are showing no concern in fulfilling their rights. However, for the citizens being able to exercise their fundamental rights is the most important. International instruments also describe the rights of the children to the elderly as duties to be fulfilled by the State. When the UDHR was

endorsed, the norm that every citizen should be 'free of scarcity and fear' was internalized and included in its preamble. But this is yet to be applied in the case of the Musahar community of Nepal.

The UDHR also gives equal priority to economic, social and cultural rights, stating that the human rights are inter-dependent and non-divisible. Furthermore, civil and political rights alone cannot ensure an individual's right to live with dignity. And also, socio-economic and cultural rights only cannot realize all the freedoms. As a result, the UDHR seems to conclude that the economic, social and cultural rights are also equally important for dignity and freedom, which includes the right to employment, education, health, food, drinking water, sanitation, health environment, accommodation, social security and culture among others.

These rights have also been equally recognized by the International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966. The ICESCR is the major international instrument that addresses the economic, social and cultural rights of the citizens. Inter-related means the guarantee of civil and political rights is linked with the fulfillment of the economic, social and cultural rights. In this sense, they are very profoundly inter-linked.

The State party to this Covenant must ensure all the rights of the citizens, also by enforcing the economic, social and cultural rights of every citizen. Only then the duties of the state will be regarded to have been fulfilled. In the context of fulfillment of these rights, this has not been effective only for the Musahar community but also in the case with citizens of other ethnic groups as well. As Nepal has already ratified the Covenant on Economic, Social and Culture Rights, it is the duty of the state to implement its provisions. Nepal ratified this Covenant in 1991. The Constitution of Nepal (2015)

has also established economic, social and cultural rights. But the state of implementation is weak, which has affected the Musahar community as well.

Rationale of the Study and Importance

In Mahottari, there is mixed population presence of indigenous nationalities, near-extinct, minorities, Dalit, Brahmin, Chettri and others. Due to the lack of education and awareness, the traditional harmful practices and norms still exist. Likewise, the practice of child marriage and uneven marriage continues in the poor, Dalit, backward and Muslim communities. Untouchability also continues to exist. Even though they are highly marginalized, the Musahar community has not been able to benefit from the services/facilities provided by the State.

This community has been deprived of fundamental rights like education, health, food and employment due to poor financial condition. In this situation, this study is important to inform the concerned agencies of the State about the problems of this community and to reach the access of this community to the benefits and services provided by the State. This study will also help to visualize the state of the Musahar and draw attention of the State towards its responsibilities, and also the distinguished identity of this group. The major objectives of the study is as follows:

1. Acquire information about the economic, social and cultural rights of the Musahar community.
2. To explore and make public the initiatives of the State for the protection of the rights of the Musahar.
3. To assess programmes run by national/international NGOs for the Musahar and its impact.
4. To suggest the concerned agency for the establishment of the rights of the Musahar community.

Methodology of the Study

In course of carrying out this study, individual and group discussions were held with the leaders of the Musahar community. Also, conversation was held with the local civil society leaders and the responsible persons from the service-provider agencies. Interaction was also held with the heads of the district-level stakeholder offices, political party representatives, civil society representatives and the local administration. Also, various human rights instruments and different articles have been used as secondary sources.

Limitation of the Study

This study is focused on the minority Musahar community residing in Bathanaha in Manahara Siswa municipality-10. The general introduction of the community, situation of economic, social and cultural rights, language and specialities have been analyzed from the perspective of rights. However, it does not include all the Musahar community living across all the areas. So, this study may not be true to some traditions, culture etc of the Musahar community living in other locations and districts.

Language and Culture

Though the Musahar community's language is Maithili, they speak the Dhethi language as the local language. This community does not have a major festival of its own. For them, the Holi, Dipawali and Chhat festivals that the Hindus observe are their major festivals. Like other Hindus, they also observe these festival with fervour, exchanging best wishes. In addition to this, they worship the Dinabhadri and Buinya Baba. They also have their own kul or ancestors pooja. In this pooja, there is a practice to bathe with bioling milk to make the ancestors happy. They also require liquor to be offered during pooja and marriage function.

Birth, Marriage and Death Rituals

In the Musahar community, there is a practice of abstaining for six days after child birth. In some situation, the post-child birth rituals are completed in three days. However, if the new mother falls sick then the rituals may be completed on any day. Child marriage is acceptable in this community. If a girl/boy like each other then they get married in any age. Also, the death rituals are carried out for 13 days like the Hindus. As they do not have a specific place for cremation, the cremation is carried out on the bank of the river.

Economic, Social and Culture Rights

From the perspective of economic, social and cultural rights, the Musahar community are found to be deprived of the rights provided by the State. Even though they live near the district headquarters, there is no participation of this community in the development and construction work, project formation and any other programme. The constitution and laws of Nepal establish the right to employment, education, health, food, drinking water, sanitation, clean environment, shelter, social security and culture. But this community have not been able to enjoy any of those rights, says Lokendra Sada. The Musahar have been listed as the highly marginalized community, and hence would be entitled to many facilities announced by the government for those listed accordingly. But unfortunately, apart from the social security allowance that the elderly citizens are entitled to, the members of the community have not received any other entitlements. Social security allowance like this is received by everyone, you don't have to be a marginalized for it.

Two years ago, the micro-credit programme for poverty alleviation had provided support in pig farming and making bamboo chairs. But none are found

to have benefitted from it. Furthermore, the community does not seem to be aware that they are entitled to benefits from the State. They also do not have to politics. Of course, they do not understand about the constitution but do know that they have to vote. However, majority of them cannot vote as they do not have a citizenship certificate. The Municipality too does not consider them while developing its plans. Hence, they lament that they have not been able to share their problems. During festivals, there are instances of the men beating the women in the community, but such incidents are dealt with in the community itself.

Right to Education

Apart from Lokendra Sada, no one has completed School Leaving Certificate (SLC) from this community. There are around 300 school-going children but hardly 30 to 40 attend school. Though more than 150 students have been enrolled in the local school there are very few who are regular to school, said the school teacher Ramyad Raut. Majority of the children accompany their parents to herd cattle, goat and pigs. The education is also disturbed as there is a practice of child marriage in the community. According to Lokendra, not much effort has been put by the government level for increasing the access of the children of this community to education.

The Hanumandutta Biswanath Janata primary school is located in Madhawa village in ward no. 10 of Manara Siswa municipality. The enrollment register of this school established in 2010 B.S. shows that 289 students are studying in the school. But daily attendance shows that not even 40 per cent of them come to school regularly. According to teacher Ramyad, the Musahar children do not come to school as they join their parents in daily wage work.

Schools not Appropriate for Study

After a news report came out in INSEC online about the same school without a roof last year, the attention of the District Education Office was drawn and immediately budget was released to renovate two class rooms. Some desk and bench were also provided. But still those desk and bench have not become good to be used for learning activities. The two-room building too is not usable for studies. Nor are there rooms to be used for regular classes. As a result, the students coming to school are being forced to take classes under the open sky. This is also one reason that the students and parents are now not much interested in studies, according to one of the guardian.

Lokendra Sada, the only one to complete SLC from the Musahar community, says that so far everyone are busy on school. On the other hand, if parents are told to send their kids to school, they would angrily reply 'then who will do our work?'. Hence, such parents are also responsible for it. Though the history of the school is old, it has not been able to move ahead as the management committee and the school administration are not very active.

Right to Health

There is a health post in Bathanaha. However, if any one falls sick then they would first go to the witch doctors/faith healer. Now only lately if somebody is seriously ill then they have begun going to the health post. And for a major treatment only, they would go to the district hospital in the district headquarters, Jaleswar or to any private medical clinic across the border in Sursanda of India. This is meant to say that they are not yet conscious about health issues.

More than half of a year, the Musahar children spend time doing daily wage labour with their father/mother and they suffer from pneumonia, malnutrition

and other health problems. They are also found to suffer from health problems as they cannot afford mattress or quilt and instead do with burning dried hay, plastic and dried leaves or by using them as a mattress on the floor. But they are not much concerned about this problem. The government has been providing some specific drugs for free to the citizens, but the Musahar community are unaware about it. They say that they do not know about it as they do not have access to newspapers or radio and television, and hence are deprived of such information.

Situation of Reproductive Health

Majority of the women in this community give child birth in the home. Lately, only a few pregnant women have started going to the health post. As many are married at the age of 13-14, the problem of excessive bleeding during child birth is frequent. But the locals are not aware of any government body and organisation hosting a programme on reproductive health in the locality. According to records of the District Hospital, Jaleswar, of the 777 women who gave child birth at the hospital in the past six months, only 18 were Musahar women, according to ANM Rina Kumar Shah.

The health post in Maruwahi tole in Bathanaha also had maternity services but it not available since the past one year. The service had to be closed due to lack of an Auxiliary Nurse Midwife, according to the health post Incharge senior AHW Rajesh Kumar Yadav. Closing down of the service at the health post that used to provide maternity services to 15 to 20 women monthly has forced locals to go to neighbouring India by spending thousands of rupees, according to Ragho Thakur. They complained that going to places like Sursanda and Sitamadhi of India for child birth cost them 25 to 30,000 Indian rupees.

Maternity service at the health post had begun only four years ago after it has been upgraded to a health post from a sub-health that ran for around 26 years. According to In-charge Yadav, then the employees would have a hard time providing service. Now the attraction towards the health post has gone down and one reason for it is lack of sufficient drugs at the post.

Stating that the District Health Office has not responded to his repeated request for an ANM at the post, Yadav said, 'how can we provide the service when there is not even enough drugs?' Due to this reason, people from this area go to Susanda of India instead of Jaleswar, according to 65-year-old Rewi Mahato. Local social worker Pankaj Kumar Jha says, 'it's not a real problem for those with money and influence but it is a big problem for the have-nots who struggles for two square meals a day.

The health post when equipped with drugs and health workers used to receive patients from Bathanaha, Maruwahi, Madhawa, Sakari, Halkhori, Bangahiya and also from neighbouring India. But currently it is like almost closed, with lack of drugs and ANM, and pressure of patients has shifted to the community health unit in the village. But as that is also of the ward level unit, it has been difficult for it to handle the pressure, Chief of the unit Health Assistant Puspa Yadav said.

Right to Food

The works that the Musahar community people are doing for ensuring food in the plate every day are daily wage labour, digging mud, sowing and harvesting paddy, collecting firewood, fishing, and collecting and breaking stones. They had been fishing and collecting snails from the rivers since a long time, which they sell and also eat themselves. This had been able to resolve their financial problem to some extent.

However, now fish and snails are scarce in the rivers. The work of digging mud has also ended. As a result, their livelihood is at risk. They do not own land, and even the few who have cannot farm on it in absence of agriculture grant programme and lack of seeds and fertilizers. Likewise, the hunting of rats during the paddy harvest season provides them a source of food.

As they do not own land, they are forced to make a living by working in the farms of the local landlords. With their traditional profession at risk, they are forced to take up jobs they had never done before. Some work to collect sand, some in brick kilns while some women are involved in collective pig farming. Three members of this community have gone to the gulf for foreign employment while 8-10 ten are in Punjab of India.

Right to Land

The Musahar community members in Bathanaha Madhawa are all landless. According to the President of the National Land Rights Forum, Mahottari Foudsingh Syangba, they are living on unregistered land. And sometimes they are forced to spend nights under the open sky when the Indian border security force (SSB) dismantles their huts. As they have been living on the no-man's-land since generations, the Musahars have nowhere else to go. Only last year, the SSB dismantled 7 houses in the Nepali side and 40 houses in the Indian side. However, the victims have not received any kind of relief so far, making their life miserable, says Shanker Sada, one of the victims.

Pain of Citizenship

'If though we have no benefit from the citizenship, the leaders have a lot of greed for votes', the Musahar of Bathanaha say. During the elections the leaders come with big promises but then disappear after the win, and hence it is dif-

Five years ago, then Prime Minister Dr Baburam Bhattarai had come to the Musahar settlement in Manaharwa of Fulkaha-6, Mahottari with much publicity. In order to see for himself the life of the Madheshi Dalit Musahar, he spent a night in a hut of the Musahar. He slept on the floor covered with paddy hay in the small hut of Bishnu Sada and tried to feel the pain of the poor.

As per his announcement to spend the last Saturday night of every month in the Dalit settlement, Dr Bhattarai had spent a night in a Musahar house on 13 October 2012. Then Bishnu had taken a loan of 6,000 rupees to welcome Dr Bhattarai as his guest for the night.

On the occasion, Musahars served Dr Bhattarai and his team with local delicacies including snail curry, crab pickle and rice. The Musahar hoped that the arrival of the Prime Minister to their homes would help heal their pain. But nothing happened like they expected. The dreams that the Musahar settlement saw after the visit were limited to dreams only. Instead, the daily life of the Musahar has become more painful as of late.

difficult to trust them, said Santoliya Devi Sada. 'There are no good schools for our children. No clean water. No house to live in. No good clothes. So, why should we vote for such leaders?' They also complain that the leaders who win with assurances during the election don't bother to come to their rescue even during the times of need.

The Musahar community, who have been living on the no-man's-land since generations, have had their huts dismantled by both the Indian and Nepali administrative bodies. But then nobody shows concern for their resettlement or

rehabilitation. Local Srichan Majhi says, 'There is no further pain left for us to experience in this village but to date no leader has been able to understand our woes.'

Chaite Sada, 35, of the village acquired his Nepali citizenship certificate in 2063 B.S. He owns a small roof-thatched hut in the no-man's land on the border. His family has been living in the hut. Six months ago, his house which was in Nepal has now fallen under Indian territory. Asking people to clear the no-man's-land, the Indian police dismantled his house and since then Chaite and his family spent months in the streets. No leader came to even express sympathy when his house was brought to ground, Chaite says.

'When I was small, this was like a village, now it's in a very poor situation', 81-year-old Shiva Lal Raut said, 'there is no road, no ambulance to rush the sick or pregnant to the hospital. As a result with much difficulty they have to be taken to India or Nepali towns.' There are many one can find sharing such painful stories.

Due to all these reasons, a significant population of the country are deprived of economic, social and cultural rights. They are economically exploited, socially neglected, politically ignored, psychologically suppressed and educationally backward. And that exploited, oppressed and neglected community is a Dalit community. And within the Dalits too, the Musahar community who are further behind suffer the most.

The National Dalit Commission's report on ethnicity says that 26 caste groups fall under the Dalit in Nepal. Of them, those treated as untouchables in the Tara include Kalar, Kakaihiya, Kori, Khatik, Khatwe (Mandal Khang), Chamar (Ram, Mochi, Harijan, Rabidas), Chidimar, Dom (Marik), Tatma (Tanti, Das), Dusadh (Paswan Hajara), Dhobi (Razzak Hindu), Pasi, Bantar, Musahar,

Mestar (Halkhor), Sarbhang (Sarbariya), Natuwa, Dhandi, Dharikarar, Dhankar etc. This shows that despite being a significant population of the Dalits, they have been continuously subjected to social discrimination while no significant efforts have been made to stop it. It is due to this reason that the Dalits who constitute 13 per cent of the population have been forced to become second-class citizens. And it is the same life that the Musahar communities are living at present.

History of the Musahar Community

As per legends, after the almighty god created humans, it also created a horse for them to ride it. But to make it easy for humans to climb to and get down a horse some tools were used to make a seat on the back of the horse. Seeing this act, God threw a curse on the humans. And the curse was to feed on rats (locally called *musa*), and hence the humans came to be known as Musahar (rat killers).

Notwithstanding the legend, Musahar is now an ancient caste group of Nepal. Another ancient tale says that when Rawan took Sita away forcibly, Lord Ram met Shabari Musaharni in course of looking for her. When Shabari offered the plum fruit that he was eating to Ram, the latter was touched by his respect. Then Ram asked Shabari for anything she wished, and she sought two daughters. Then 10 months after his incident, a couple in a place called Jogiya Janjar gave birth to twins. Of them, one was named Dinaram and other Dinabhadri. And the Musahar believe that they are the offspring of the same Dinaram and Dinabhadri, and worship them as their ancestral god.

From the educational perspective, the state of Musahar is poorer in compared to other Dalit castes. Of the Musahar in the country, only 6.9 per cent are literate. Education is not a priority for this community gripped by poverty and hunger.

Some have recognized the renowned character Shabari of Ramayana as the ancestor of this community. Hence, the name of the organisation founded to fight for the rights of the Musahar community has been called 'Shabari Sankalpa Samaj'. Majhi, Sada, Das, Bhuinya, Banbasi, Rishi, Rishidev etc are the sub-castes of the Musahar community, most of whom are landless.

Even the umbrella organisation of the Dalits in Nepal have been describing the Musahar community as the 'Maha Dalit'. This community is presently under excessive exploitation. They have been treated as mere vote banks only. Forget direct elections, the parties have not found them deserving in for reserved and proportional representation (PR) seats. This also sheds light on the attitude of the parties, society and the State towards the Musahar within the Dalits.

Government Agencies in the Attainment of Economic, Social and Cultural Rights of Musahars

The erstwhile District Development Committee, Mahottari did not run any special projects for the Musahar, other than the regular programmes, according to Social Development Officer Sailendra Pandey. Under the border area development programme for the highly marginalized groups, this community had to be content with poultry and goat breeding running since the past two years. Not involving this community even in the selection of the local level plans shows the attitude of the government authorities towards the Musahar community.

Work of the NGOs

In the past, some non-government organisations (NGOs) are found to have done some work on group formation of the Musahar, capacity building and advocacy under the UNDP-supported Livelihood for Peace Project and LGCDP projects.

In this community, people are not aware of politics, law, constitution etc. It is a mystery why this community living close to the district headquarters has not been a priority for any side.

Support from Dhurmus- Suntali Foundation

The Dhurmus-Suntali foundation distributed blankets to the Musahar community members living on the no-man's-land to help them ward off the cold wave. On January 10, 2018, the foundation distributed blankets to 70 Musahar families living in the no-man's-land in Bathanaha of Manara Siswa municipality-9.

Recommendations

As the non-government organisations formed in the name of preserving language, culture and tradition as well as the government agencies have not been able to work significantly for the educational development and health awareness raising of the Musahar community, efforts need to be made at the local level to protect this community.

The members of the community who are pursuing higher education needs to be provided with academic scholarship. Their traditional profession like digging mud and fishing should be continued and if not alternative provisions should be made for them. Economic development programmes should be introduced to ease the livelihood of this community. The

youth who have completed higher education needs to be provided with opportunity for employment.

Awareness should be raised against the practices like child marriage and child engagement prevalent in this community. Their traditions and culture needs to be preserved. As they are increasingly becoming landless, income-generating programmes should be carried out for them so that they are not forced to sell of their land. Targeted programmes that increase agriculture production should be carried out for them.

The most important of all is to relocate them to safer location from the no-man's-land. They should be supported to develop citizenship certificate. Only then, it will pave the way forward on ensuring their economic, cultural and political rights.

Reference Materials

- Census of Nepal-2011, Central Bureau of Statistics
- News reports in various newspapers
- Talks held with Musahar leaders
- Universal Declaration of Human Rights-1948
- Economic Survey 2012-13, Ministry of Finance
- Profile of Mahottari district
- Shabari Sankalpa Samaj, an organisation working for the rights of the Musahar community
- Nepal National Musahar Association

