

**KISHAN MURARI**  
**PERSONAL INFORMATION**

Age : 40 Years  
Place of Birth : Village Umrara, Bulandshar (U.P.)  
Present Residence : Mukhiya Market, Karawal Nagar, Delhi-94  
Educational Qualification : Matriculation(10th) (Dropout)  
Vocational Training : Nil  
Marital Status : Married  
Children : 2 (Both Boys)  
Present Occupation : Runs a workshop of Batteries and Electrical Appliances

**1. EMIGRATION PATTERN:**

KISHAN MURARI PERMANENTLY MIGRATED ALL ALONE TO DELHI IN 1973-74 FROM HIS BIRTH PLACE AND IN 1979 HIS FAMILY JOINED HIM. KISHAN MURARI HAD AN IMAGE OF DELHI AS A CITY WHERE THERE IS SOMETHING FOR EVERYBODY. THIS IMAGE COMBINED WITH HIS COMPELLING NEED TO SUPPORT HIS FAMILY BROUGHT HIM TO THIS CITY.

**2. PROLETARIANISATION:**

BEING A HIGH SCHOOL DROPOUT KISHAN MURARI AFTER COMING TO DELHI HAD NO OPTION BUT LOOK FOR JOB IN SMALL SCALE INDUSTRIES. AND HIS NEED TO SUPPORT HIS FAMILY AND SENT MONEY BACK HOME COMPELLED HIM TO TAKE UP WHATEVER OPPORTUNITY CAME ON HIS WAY. HE WORKED IN SMALL MACHINES FOR PALTRY Rs.50/-PER MONTH TO BIG INDUSTRIES. IN HIS HISTORY OF PROLETARIANISATION HIS RELATIVES PLAYED AN SIGNIFICANT ROLE IN THE PROCESS.

**3. POLITICAL AND ORGANISATIONAL EXPERIENCE:**

KISHAN MURARI WAS A MEMBER OF SAMAJWADI PARTY LABOUR UNION (LED BY A MAN CALLED SHY AM SUNDAR YADAV) FOR ABOUT FOURTEEN YEARS (1978 TO 1992), BUT HE WAS NOT VERY ACTIVELY INVOLVED. KISHAN MURARI HAD FILED A CASE AGAINST HIS EMPLOYER (PIONEER PLASTIC INDUSTRY, WAZIPUR) SOMETIME IN THE 80's FOR NOT GIVING HIM THE DUE AMOUNT OF WAGES BY DENYING THE WORKERS OF GOVERNMENT SCHEDULED HOLIDAYS. THE CASE WENT ON FOR SIX MONTHS AND EVENTUALLY WON BY KISHAN MURARI ON BEHALF OF THE WORKERS.

**4. WORK EXPERIENCE:**

IN A PERIOD OF ABOUT 27 YEARS IN DELHI, KISHAN MURARI CHANGED A NUMBER OF JOBS AND PLACES. EVEN THOUGH HE HAD NO FORMAL VOCATIONAL TRAINING HIS ENGAGEMENT WITH VARIOUS KINDS OF WORK

GAVE HIM AMPLE EXPERIENCE IN MANY FIELDS. THE FOLLOWING ARE THE SKILLS HE LEARNT AT VARIOUS PLACES-

A) CUTTING WOODS ON LATHE MACHINE.

B) TRAINED IN MAKING AUDIO CASSETTE, ELECTRICAL APPLIANCES-BATTERIES AND EMERGENCY LIGHT IN PARTICULAR.

C) MAKING LEATHER VALVES FOR HAND PUMPS.

D) MAKING FOLDING BEDS AND CHAIRS.

HIS PAY SCALES AT DIFFERENT TIMES OF HIS LABOUR LIFE ARE GIVEN BELOW-

YEAR	PAY SCALE	NATURE OF WORK
1973-74	Rs. 50/- per month	Lathe machine at Sarai Rohilla.
1974-76	Rs. 130/- per month	Mechanic in Pioneer Plastic Industry, Kirti Nagar.
1976-78	Rs. 350/- to Rs. 400/- per month	Mechanic - foreman in D.O.Plastic Industry, wazipur.
1978-92	Rs. 600/- per month	Mechanic - foreman in a factory, Krishna Nagar.

### **KISHAN MURARI A SHORT BIOGRAPHY**

Kishan Murari was born in a small village, Umrara of Bulandshahar in Uttar Pradesh in the year 1961. He claims himself to be from the Brahmin lineage. His upbringing is thus in a family which was very sensitive to Brahmin ethics and teaching. As far as his childhood and his educational background is concerned, he was made to sit in the school at the age of five. To prevent him from bunking his school he was sent to a school outside his own village. His primary education was much more than going to school. He spent most of his time playing and wandering in the fields.

Murari says that as a child he learnt things very quickly. He was gifted in singing and dancing. By the time he passed his fifth standard, he began to show his talent on stage. He would sing dance and act in dramas. Recollecting his memories about his performances in school days, he would sing a song, which he sang while enacting the role of Radha, "Shyam pather na maro buri bat hai, aur sab bana khel mera bigar jayega, photo hayegi matki mere sanvre, aur makhan bhi sara bikhar jayega" (Krishna don't stone my butter pot or else all my labour will be wasted). He would go on many great details to tell us about how once chief guest took him for a girl while enacting the role of Radha in a performance.

Murari's childhood was very interesting and unforgettable. He, from the beginning lived in a joint family with his grand parents and uncle. His father and uncle were engaged in brick making. His father would go to Rariganj and Jharia to bring coal for baking of brick. His father was against his taking part in singing and dramatics. Thus only when his father was out of his work Murari would go for his performance. He takes pride in telling about each and every thing he did in his childhood and would give examples praising him. Narrating

instances from later part of his education, he would speak how he failed in the tenth standard. He blames his schoolteacher who did not want him to pass and created problems in his study and recalls that all his friends except one failed because of his teacher. Kishan got married even before he could reach tenth standard. He speaks with lot of pride that his father got all sons and daughters married in a single year. Despite the fact that their family was under huge financial debt, it was something brave on his father, says Murari. However it was at this time that they were feeling real financial difficulties. They were under debt and secondly their work of brick backing was declining. This more or less explains the migration pattern of Murari's family. All brothers decided that their father should carry on with whatever he can with the brick baking and they would look for work outside their village. Kishan migrated alone for the first time to Delhi in 1973-74. This was a permanent migration and after settling, he brought his family too in Delhi. Kishan had heard of Delhi as a city where every one gets to eat and work. However he had to struggle initially in Delhi who claimed that they had big kothi (room) but when he went to their residence what he found was a jhopari. Murari had few strange notions about Delhi, which began to change slowly. He got a job on lathe machine with a Sardarji as an employer. Murari was perplexed about how a Sardar looked like, whether they are young or old because in his village he had a different notion of the turban being used by only old people. He also had difficulty in negotiating with the Punjabi language. The first time he took a job was for a paltry, Rs. 50/-. He worked with a serdarji for few months but one day when the Sardarji refused to give him a leave for some urgent personal purpose he left the job.

Kishan Murari says that he entered into the labour market not by his own effort but mostly by the help of his relatives, who came to help him to get a job when he needed it the most. The first industry in which he worked was an electrical appliance factory with a salary of Rs.130/- per month. Murari points out that in the 70's it was much easier to get a job. There were some bad in his proletariat life .m connection; he narrates an incident in which his employer made ten works continuously for seventy4wo hours. Even when other workers were on leave the employer would not grant him a leave, so he fought with his employer and left the job. Abusing the employer, Murari would shout that he never has and never will do 'gulami' (slavery) and opines that doing 'gulomi' of a private aadmi (person) is like living under the British rule. He recalls, in contrast, how workers were treated like their own brother in brick kiln. He also says that those who try to keep others in control and in exploitative condition would never flourish in life. He also abuses big industrialist and capitalists by saying, "they are dead people who have lost their sense of humanity.

Losing another job was a big blow to Murari, since after this he had to wander around for at least two months in search of a job and was raring out of all his money and had no money left even to pay his house rent. Then he went back to his village and in almost filmi style asked for his wife's jewellery. Praising his wife Murari says that her jewellery proved to be a boon for him, not only he came out of his financial difficulties but also, he got a job in D.O. plastic factory, Wazirpur, with a good salary.

Speaking about his industrial work experience, Murari says that in new factory at Wazipur he had to encounter difficulty and had to face opposition from a group of Bihari workers for he was paid higher wages than the others, They wanted to get rid of him because he could do more work than them in stipulated hours and thus get more pay for which he

was even threatened, but he negotiated with them with help of their employer and only from then the opposition from the 'Bihari Bhaiyas' (Bihari brothers) sat in the thanda basta (cold sack) "like those of today's politician who sit in the thanda basta after a scam", claims Mumri.

Murari says that his employer was so much impressed by his sincerity that from a worker on a machine he was promoted to a foreman. After working there for sometime one of his relatives who got him a job on an earlier occasion, requested him to work in his own factory of electrical appliances where he worked continuously for fifteen long years.

In his twenty-eight year of stay in Delhi till now, Kishan has changed a number of jobs and places. When he came to Delhi he had no vocations training but with his engagement with various kinds of plastic and electrical appliance industries, he gradually mastered many skills. After leaving industrial work in 1994 finally settled down with a workshop of battery art of his own.

Murari says that he had done what ever he could do in his life. Now it is up to his sons to make some further progress. His younger son Sonu does not take education seriously and like his father wants to be an electrician, whereas his elder son, who is doing his graduation, wants to get into government services.

Murari is very sensitive to political and social issues and daily reads the local newspaper with lots of interest. He goes on to speak about politics, on the question of marriage, issue of gender, corruption, reservation and voting in great details. He speaks with a lot of vigour and frankness about his likes and dislikes on controversial issues like Babri Masjid and the role of Dalit politics. In his narration, he makes a mockery of the state policies and the Prime Minister.

While abusing the politicians charged with corruption, he says that even the Constitution can't handle them. According to him it is the common masses, the weak and the poor who struggle and fight for their rights, shout slogans, it is them who ultimately get suppressed, whereas the politicians at the upper level continue to enjoy their privileges.

Talking about Dalit politics in U.P, Murari gives example of Mayawati, whom he accuses of gaining political mileage in the name of uplifting the Dalits whereas the fact is that the highest numbers of Dalits were killed in Mayawati's reign. The fact, according to him, is that politicians like Mulayam Singh helps in making robbers and bandits like Phootan Devi a minister.

While opposing the provision of the marriageable age for boys at the age of 21 years and of girls at the age of 18 years, he says that he is against this provision and he opines that this would not allow employment in govt., sector under U.P. govt. "O.K. I would not marry my sons before they reach the age of 21 years, but only on the basis of that would the U.P. govt. give them a job? Argues Murari (the narrator believes that there is a link between age bar for marriage and unemployment, but didn't elaborate why he thinks so). These formulae are against the constitution and according to Murari, the fact that there is a rise in sexually intimidation and abortion before marriage is precisely because of this provision. Furthermore the young girls of poor families would continue to elope since their

parents would not be able to marry them early because of the above provision, says Murari.

Talking about the law and constitution of India he says that they are meant only for the weak and the poor and not for the politicians. Murari says that if a "yadav" becomes a minister in every department there would be yadavs, in police, in administration, etc or if a dalit becomes a minister, then the dalit would be ringing bells every where.

Murari further says that if there would be Dalit politics, there would be more and more political parties, Coalition government would continue to rule the country; Atal Bihari Vajpayee would continue to operate his knees, since the vein of his knees has been divided among twenty-eight Mamta pulls his veins on one side and Samta on the other, thus the veins break and operation is often needed.

He opines that the RSS and BJP have done a bad thing by taking out the Rama Yatra agenda for building the Ram temple. Everyone knows that it was a mandir and never a masjid - this issue is so clear. It should not have been pulled into politics. BJP is totally responsible for present situation. Murari argues passionately that no Muslim has any power to stop the construction of Ram temple on Ramajamabhooni. If however, the court decides otherwise then this country would no longer be Hindustan, but Pakistan.

Citing example of the Kandhar hijack episode, Murari points out that the state is very weak and that if they killed our men, we should have killed theirs. According to him government Approach is "hum pitate rahe, marte rahe aur public ko marvate rahe aur Hindustan mein sou bar ye dikhat de ki hum bahut badhiya pradhan mantri paida huwe hain."

Kishan Murari lives in an area where the Shiv Sena activists and the RSS are very active. It is also an area, which is communally very sensitive with a Muslim colony very nearby. On being asked, about his views on the RSS and the Shiv Sena, he says that though the RSS mainly works in the area for health and fitness, he doesn't go for that because those who go to shakha, resort to violence in case somebody criticizes the Sangh's policies; whereas those in Shiv Sena are always looking for opportunity to fight against the Muslims.

Though Kishan criticizes the Congress party politicians, he prefers Congress to BJP. In the end he says, the janta knows well that both the Central government and Delhi government are responsible for deteriorating socio-economic condition of the people in Delhi. Everyone knows that people are (dying of) hunger and committing suicide due to unemployment. People are selling their land in villages and migrating to Delhi and still they are not earning bread. Like earthquakes, turmoil and lawlessness in Delhi would remain forever, concludes Murari.