

CHAPTER: I

INTRODUCTION

1.1 Background of the Study

Nepal is the homeland of multicultural, multilingual, multi-ethnic and multi-religious communities. Despite this reality, the traditional Nepalese social and governance structure is quite exclusionary. Moreover, the large share of national population has been excluded on the basis of gender, language, caste, religion and culture limiting their access to social space, productive resources and national governance, which has caused marginalization and disadvantages to these people. On the other hand, past development efforts also could not realize these pluralistic composition and realities of the country and mobilize the knowledge, skills, talents and capabilities of these social and human capitals in the development of the country. It is only after the popular people movement of April 2006, the state authority has realized these traditional exclusionary policies and pretend practices and the interim constitution of Nepal 2007 has committed to restructure the Nepali state in order to promote inclusive governance and development practices, providing to all people of the country irrespective of their caste, culture, language, gender and geographical settlements.

‘Badi’ community is back warded and oppressed community among ‘Dalit’ community. It is not proved and not established that they have their own language and culture. Researchers have been doing about the issue of ‘Badi’ community. Generally the community is found in 59 districts of country living various villages. Specially, they have been living mid-western and western development region of Nepal in Salyan, Dailekh, Dang, Surkhet Jajarkot, Bardiya, Kailali, Rukum, Rolpa, Kanchanpur, Baitadi: etc. The total population of ‘Badi’ is 8,341 in eleven district and out of them 4,150 are female and 4,190 are male (Land Reform and Management Ministry, 2008).

Before unified Nepal, 'Badi' used to provide entertainment for the feudal of 'Darbar' by acting, dancing and singing as well. They lived there livelihood by the reward and salary what they got from the entertaining activities performed to king and feudal at 'Darbar'. The tradition was continuing still 'Rana' period when the 'jamindar' system also remained; with the abolishment of 'Rana' the 'jamindari' system was also abolished. Then after the system of entertaining (*i.e. the dancing, singing etc*) by 'Badi' was lost too. As losing the previous job 'Badi' started to live the livelihood involving different works such as male started to fishing, kinting web, making muds materials and females were compelled to involve in serious tasks as prostitution (Land Reform and Management Ministry, 2008).

These jobs of 'Badi' community adopted traditionally have been gradually disappearing. It is also decreasing involvement of women in prostitution due to political change and awareness.

'Badi' community is not freed from the social, cultural and religious discrimination. They are not treated equally in the community; even they have been discriminated among 'Dalit' community. The community is still deprived to go public place (*i.e. temple, tapes, party, Pauwa etc*) by the other community in the name of low caste. They have been rejected by community when they do inter caste marriage and also tortured physically, mentally, culturally. If they do not followed the norms and values of society they will victimize by other community.

The community is backwarded economically and very weak to fulfill their basic needs of daily life. The land ownership of 'Badi' people is in low number. Few of them have own land other are consuming the government land. Some family of this community, some homeless, some are working in various are still in prostitution rest of other are involving in the traditional occupation. The 'Badi' communities have facing various difficulties in their life and society. Now a day the governmental and non-governmental agencies are

concern to the issue of the community regarding the occupation. What traditionally adopted and daily life or fundamental need that must be full to live general life.

'Badi' community is dominated by other 'Dalit' group. The socio-economic condition is low condition than other community. Some of the 'Badi' are still living below the poverty line. Health and education are the foundation and basic requirement of socio-economic status of community. Therefore, study is concerned with observation on health, education and economic condition of in Surkhet district.

According to Wikipedia (2012), 'Badi' is 'Dalit' khas community in Nepal. 'Badi' mean's 'vadyabadak' one who plays musical instruments, in 'Sanskriti'. 'Badi' is also a common name used thought the middle-caste and Arab region. It is estimated that there are total population 40,000 to 70,000 living in Nepal. Sometimes called untouchables among the untouchables, they have for decades been doomed to supporting their impoverished families through prostitutions.

Male members of the community who in the past were economically dependent on the earnings of women and engrossed themselves in drinking have pledged to stay away from alcohol (Himalayan News, 2012).

Meanwhile, 'Badi' women who engaged themselves in prostitution as the traditional caste occupation of the 'Badi' have vowed to refrain the fresh trade.

Distinct peoples who have their own histories, territories, livelihood strategies, values and beliefs and thus hold distinct notions of poverty and well-being. If 'Badi' peoples own perceptions and aspirations are not addressed in poverty Reduction Strategies (PRS) there is a risk that these will either fail or even aggravate the situation. 'Badi' people's poverty is a reflection of their generally marginal position within national societies. This implies that 'Badi' people are also marginalized with regards to participation in the shaping of the PRS and with regards to access to resources aimed at alleviation poverty.

The status of 'Badi' is still very weak in Nepal socially, economically, religiously and culturally. They are being dominated by other lower caste group. The constitution of Nepal 1990 guarantees against in the name of caste, ethnicity and untouchability. On the other hand Nepal considers itself to be a Hindu Kingdom with untouched ability. Still formally laced in to social code. The national commission was formed in 2001 with an eight point program to stand out the idea of untouchability on Nepalese sociality Provide equal opportunity and allow them to enter all religious and public places as would any other citizen. There are other organizations working of the welfare of 'Badi'.

'Badi' communities' socio-economic condition less than other low caste community. Health and education are the foundation and basic requirement of socio economic status of community. Therefore, study is concerned with observation on health, education and economic condition of 'Badi' community in Surkhet district.

Regarding the 'Badi' total population of Nepal of them 38,603 male are 18,298 and female are 20,305 (CBS, 2011)

1.2 Statement of the Problem

The study tries to analyze the self-employment and economic status of 'Badi' Community in Surkhet District. The main issue involved in the present study is to identity the health, educational and employment condition of this community. In the study area large number of 'Badi' population are under poverty line. There also high income inequality. By the income inequality and poverty the health and education of ;Badi' community is not satisfied.

'Badi' are socially and economically dominated as marginalized and low caste group in Nepal. Most of the 'Badi' families are having poor economic, social and political condition. Their health and education condition is also pitiable. This community is unknown about the importance of health care and education.

The situations of 'Badi' children and women condition are very bad because they are dominated by other caste. The research problems are given below:

- 1) What is the condition of economic variable like education, health and income of the 'Badi' in the study area?
- 2) Is the Socio economic condition of 'Badi' community satisfactory?
- 3) What is the main source of income of the 'Badi'?

1.3 Importance of the Study

Employment opportunities have grown tremendously beyond traditional subsistence activities. Traditional composition of employment in Nepal has shown a significant change, with the result that conventional job distribution between different segments of the society has, for some sections of the population, been made increasingly redundant new opportunities have emerged. However the social and political system perpetuation conventional specialization of service delivery often debar indigenous nationalities from accessing new knowledge based employment opportunities.

Rise to the need for special measures to ensure there nationalities have a smooth transition from traditional subsistence oriented employment opportunities. Addressing this situation has become even more imperative because of the fact that new technologies and entry of other communities in their traditional spheres of activities is increasing access to knowledge-based new technologies. Laver nationalities constitute more than of total population of Nepal and comprise a wide range of different communities and people.

This study can highlights the work of 'Badi' in various sector, which may clearing visualize their contribution for Caste prospective as well.

To serve purpose the study aims at highlights the socio-economic condition of 'Badi' and their economic condition, health and education. Their livelihood eg. Agriculture activities generating activities and other fields in the Surkhet

District. The studies also suggest few strategies to improve socio-economic condition of 'Badi'.

Self-employment programme have been launched by the government in Nepal. This programme has provided fund for the self-employment of the people including different Badi. If people are rich in their knowledge system which can create many self-employment opportunities through micro enterprise but unfortunately they have little access to the promotion programme. Now, many programs targeting to indigenous nationalities have been launched in Nepal. Very little self-attention on the real potentialities, perception, knowledge, strength of indigenous nationalities has been given in the context of self-employment. This information will be very valuable for any types of self-employment program for 'Badi' nationalities and for policy. So, this study was concerned on following research work concerning on potentialities, perception and knowledge strength of 'Badi'.

1. It will be Significant for NGOS/INGOS.

This thesis significant for NGOS/ INGOS because it is reality field based research of 'Badi' community. it successful to find out the reality of this caste, what the specific problems of 'Badi' community, why they are back warded to come the main stream of state their health education and socio-economic status. It is also beneficial to for the other institution to more the marginalized oriented programmed and plan. The other communities who are also back warded in their socio-economic status can take the help thesis research to find out the reality and reasons to move ahead and make their life standard.

2. It will be Significant for Policy Making for Government.

Any kind of research can play the vital role to make the policy and low of the country and its people. Researches show problems and give the suggestions to avoid the existence problems in the society how they

were occurred. It also attempts to find out the weaknesses that the low of country which is unsuccessful to cover the all community, their culture, and values and norms. So, thus research insignificant for policy making of marginalized group involve them in the policy of state and their active participation in nation build.

3 It will be Significant for Further Study.

If anyone wants to do such type of research can take it as a reference documents. People can see the basic assumption for the any kind of research they do. What are the tools of research? What is technique? What kind of process to be followed by the researcher? Are they involved in this research his very helpful for further study.

1.4 Objective of the Study

The main objective of the study is to examine the socio-economic status of Badi. The specific objectives are as follows:

- 1) To find out socio-economic status of 'Badi' family.
- 2) To identify viable option for self-employment in local areas of indigenous caste and 'Badi' people.
- 3) To examine the condition of education, health and sanitation.

1.5 Limitation of the Study

The study on self-employment and economic condition of Badi community helps to find out the relation of empowerment and poverty reduction with the improvement of self-employment and economic condition. Some limitations of the study area below:

- 1) The study concerned the self-employment and economics condition of 'Badi' community in Surkhet District. It is studied about 'Badi' helpful for socio-economic condition only.
- 2) The finding and conclusion of the study may not appropriate for the generalization of all 'Badi' Community in Nepal.

CHAPTER: II

REVIEW OF LITERATURE

This chapter will highlight upon the existing literature and research related to the present study with a sole purpose of exploring out what had already been explained and additionally, how the present research will be different from previous magnitude. Precisely, the review of literature pinpoints the related books and other materials that are very helpful for conduction research on the particular topic. It aids researcher in determining the discoveries that have been made in the related topic and further the new contribution and propositions can be made if necessary. It in fact, provides the strong foundation for advancing a comprehensive theoretical framework.

This chapter has been categorized into two parts: - Review from supportive text and Review from previous related researches. The first one stresses about the theoretical and behavior of the text while the later one emphasizes on all those published researches and dissertations. The literature review can be divided into two parts:

2.1 Theoretical Review

Theoretical review is the fundamental and obligating part for the every research. Without literature review, the researcher cannot know about how the research goes on, how to handle it, and what kinds of strength and weakness of previous research study. To make the concept clear and to select the best way of study, the review is necessary. The theoretical review based on my research is discussed below:

Alterkar (1973) explain that the numerical strength of the class of singing and dancing was fairly strong in the Indian civilization also. Throughout the history, India has been studied with small princess and principles who had been accustomed to extend a liberal patronage to singer and dancers. In the Royal courts of the ancient and medieval periods a large number of singing and

dancing girls were engaged as metal carriers, fan servants etc. Besides the nominal duties indicated by their names, most of the women used to sing dance and even stage dramas at the courts.

Goel (1976) states this practice of earning bread was corresponding to the practice prevalent all over the world, in the ancient civilization. The people of high socio- economic category used to get entertainment from the people of low social status

(Dangi: 1992). The practice of singing and dancing was prevalent in the Sumerian, the Babylonian the civilization too. The singing and dancing girls had their high market in the Egyptian civilization too. The singing and dancing girls had their high market in the Egyptian civilization where these damsels in their transparent dress (costumes) presented them entertaining and exciting performances at the court and at the residence of the elites.

Goel (1976 cited in Dangi : 1992) assert that while talking about origins of Badis, an assumption made on Badis origins asserts their Immigration to Nepal from India, together with the entrance of Lichhavis.

Similarly, says that it is ran into Nepal after they were defeated by *Ajat Satru* of Magadha. They were very fond of women. The system of *Nagar Badhu* was popular among them. The beautiful girls of the town were not allowed to marry with anyone. They were preserved as the town beauties. They had to satisfy the Lichhavi Kings and courtiers whoever were over sexed.

Shrivastavn (1964, Cited in Dangi: 1992), On the other hand, religious traditions also were equally responsible for their growth. It was customary to employ dancing and singing girls in the temple early days. The association of dancing and singing girls with the temple was fairly common, in several cultures in the ancient times. In Egypt, the temple of 'Osiris' was crowded with dancing girls. At 'Corinth' in Greece, thousands of women were devoted to the temple for its benefits.

Rose (1974:75): the Muluki Ain remained in effect until 1951, when the Rana regime was overthrown. In 1963 King Mahendra, while establishing the Panchayat system, instituted a new legal code which banned all discrimination the basis of caste, thus essentially nullifying the Shatric base that had underlined all previous codes.

Gurung, (1982) shows that prostitution is the main lifestyle of Badi. The article is based on the fact collect by the field study in Dang, Pyuthan and Nepalgunj. He mentioned that the primary occupation of Badies has singing and dancing and their songs are based on Hooly books of Hindu such as Ramayana, Mahabharata, and Vedas etc. According to him prostitution is the degraded condition of Badi community. It is also mentioned the Badies are revolving caste, at the summer time the y migrated of the Southern Tarai Rjapur Bardiya and Nepalgunj from Dang and Pyuthan. They also do prostitution as well where they have gone.

Sharma (1986) asserts that in the anthropological works written mainly by the westerns on Nepal, Brahmans have been depicted and identified as a class of exploiters in relation to the ethnic group (Caplin:1970) . They too are thus perhaps identify being given an ethnic identify of their own. If this style is to prevail, their might emerge several caste group trying to mark out their social boundaries very much along the ethnic lines and considering themselves to be quite apart from the rest. The Thakuri, Kshetri: might be another people included to judge themselves quite apart from the other prabataya groups. The low and untouchable caste of the pre-1963 Mulaki Ain year may be said to have even more a legimate grand as an exploited and still being exploited class of people to forge a new identify of other own. The electoral politics has places a new séance of power among these people in the rural a settlements where the high-caste runners in election are obliged to woo and win them by using persuasion and other more tangible means to get their votes Caplin (P/197) . These are all no doubt circumstance tranget with divisive ten denies capable of inducing new tensions.

Cox (1990) explain that the prevailing orthodox high caste Nepalese attitude towards Badi women manifested it' self in an incident which occurred during my fieldwork. The orthodox high caste Nepalese attitude is (generally) those untouchables are nothing but service caste. The Kami exist to make metal ware. The Damai live to sew clothes. The Sarki's sole purpose on earth is to make shoes, and the only reason the Badi are around is to provide sex. To treat Badi women as anything but sex objects, to have a close, platonic friendship with them and treat them as equals is, to many orthodox Bahamans, Kshetris and Thakuris in Nepal, a gross violation of caste boundaries. And yet, as has already been discussed, many high cast Naples men who come to 'Badi' prostitutes as clients end up having long-term serious relationship (or even marriage) with them. The reality of relationship between high caste men and Badi women often differs from the norms defined by orthodox Hinduism.

(Cox 1993: 97) says that 'Badi' are an untouchable Hindu caste group with total population of approximately, 7000 who have been scattered in Dang, Saylan, Rolpa, Rukum, Dailekh, Jajarkot, Banke, Bardiya, Kailali and Surkhet districts (Cox 1993:39). But the actual number of 'Badi' is fairly higher than Nepal figure. Because they are migratory peoples who move in group consisting three or four families from the foothills of Himalayas during the winter season.

Cox (1993) attributes the present situation in which 'Badi' women practice prostitution from an early age to " the overview of Rana regime, in 1950, subsequent establishment of King Mahindra's Panchyat Government., when rulers and landlords in west Nepal were stripped of much their previous authority and loss the rights to tax subject and exact unpaid labor and rent (agriculture land) from them. As a result they lost much of their economic clout, were unable to continue their patronage of Badi. As a result the Badi women thus began to taste of prostitution for living. They started to move into areas such as Tulsipur, Ghorai, Nepalgunj, Rajapur and other small cities or place where the market demand for the sexual desire was expanding.

(Cox: 1993) says that the decline into prostitution was further brought about by a reduced demand for singing, dancing and personalized face-to-face type of entertainment. This forum of entertainment was supplemented by an easier access to radios, television, and video machines. As a result both men and women sources of income were jeopardized.

Similarly, on the other hand, believes, Badi originally come to west Nepal from India back in fourteenth century, first setting in Salyan, and later In Rolpa, Rukum and Jajarkot.

Religion and culture based sex profession is sanctioned by society. Among the 'Badi' community, the family structure supports economic activity and is organized around the sex work. This is seen in the initiation celebrations surrounding the birth of a girl and again at the initiation ceremony into the trade. Religion belief as "myths, misconception and superstition" is significant in maintaining the practice. Under the pretext of religion the recruitment of children to the cult for the expansion of the market is legitimized.

Casteism thus an in surmountable wall of social distance between castes. But its worst part is tremendous psychology impacts under this institution the high caste people tend to be megalomaniac, it fosters an attitude of moral aloofness in them, and its makes fundamentally and humanly insensate to the most of the population who belongs to the lower strata. Untouchables on the other hand internalize their caste- based feeling of inferiority. They perceive themselves as lowly creates in the society and build a negative self-image which in turn thwarts their personal development.

Cox (1993) again describes, the religion and culture based sex work is sanctioned by society. Among the 'Badi' community the family structure supports and is organized around the sex work. 'Badi' men, generally do not approach prospective client or become involved in bargaining. This is usually the mother's (and other women's) or prostitute daughter's responsibility. 'Badi' girls from the early childhood. Know and generally accept the facts that a life

of prostitution awaits them. Their parents, and other 'Badi' caste and that to aspire to any other profession would be unrealistic. 'Badi' girls see all the young women around them, and often basis own mothers and sisters, practice prostitution themselves on a daily basis. Indeed, they virtually never see any Badi women engaging in any profession but prostitution. 'Badi' girls usually do not go to school, have little contact with outsiders, and thus are not exposed to many ideas, values or beliefs that counter those in own society. Girls also learn early on that prostitution the only means of support available to the most Badi families.

Dangi (1994) shows that an article has published in Everest Nepal English Newspaper entitled 'The 'Badies' of west Nepal.' A socio-economic context. In the article Dangi said that 'Badies' are the residence of western Nepal in Salyan, Dang, Pyuthan, Rolpa, Banke, Bardiya, Suckhet, Dailekh and Kanchanpur etc. Though they have known as involving in various occupations such as fishing, making Madal, Tabala Hukka, Cheelim, they effectively involved in prostitution. Dangi mentioned the economic status and life style of Badi community but he has not mentioned any more things about their cultural side in the article.

Gautam and Thapa, (1994) explains in the book Tribal Ethnology of Nepal, it is presented that the 'Badi' are characterized as one of caste among the Dalit community epically living in mid and Western part of different district of Nepal spreadly, are in vulnerable caste of country. It has compared the Badies with the Lichhiban Baiali federals municipal Brides in that study. The writer has presented their original view regarding physical feature of 'Badi' people and Surname of Badies. In respect of religion of Badi the writers say: they were Buddhist before entering to Nepal from India of their ancestors. But after entering to Nepal, they have also adjusted to the various caste s leaving theirs originalities and gradually they are following Hindu religion now, though they

have not seen mismatched to the other religion in the society. Moreover, Badies are adjusting to the Hindu culture with respectfully to other despite they were the ancestor of Buddhist.

Tuladhar (1994:67) describes most 'Badi' kids are bastards and cannot identify their bonfire father. Consequently, they find it difficult to get citizenship and have enrollment problem in schools. Even if they any how managed to get admission, they are usually segregated as untouchable castes apartheid and face humiliation in the society. Such behavior discouraged those joining schools, though they feel eager and willing to be educated.

Onta (1994:305) shows that the strength of caste system varies, to a certain degree from one part of the country to another. And there is considerable variation in the extent to which individual Nepalese follow castes based principle. But the fact remains that untouchables in Nepal continue to be discriminated against in a verity of ways and that is one major reason why their socio-economic status (relative to that of other caste) remains poor (cox1994:128). Therefore *Vasrna* and allied caste schemes cannot be described as complete entities separate from political authority. The completeness of the Varna and caste classification, as much as that of national caste hierarchy laid out in the 1854 code, is always an ideological assertion from a position of power Hinduisms is largely responsible for keeping the Nepali society stable and stagnant.

Cameron and Sadden (1997:67) describe the caste discrimination as: Caste label (in Nepal) founds in the rural and urban areas, low castes are regarded as of inferior social status. By virtues of their low caste position, which makes it more difficult to obtain permanent employment and often obliges those whose small business fail to seek employment where menial jobs rather than skilled employment where wages are higher.

Majgaiya (1999) conducts, this research 'Badi' and patar are also the original edition of Nepali society as the Deuki, Kumari and Jhuma partha, existed in

various temple of Nepal .On the other hand, some other said 'Badi' were entered in Nepal from the Baisali sector of India. In the view of later Badi were entered in Nepal due to the loose of attention upon them by magadh state. During the Lichchhibi's escaped to Nepal, there was bawd for the entertainment of feudal and high level of personals. The bawd or call girl were used to get entertainment by dancing, singing and sexual art what they had for them prostitute or the call girl. Remained unmarried along their life. They were taken as means of entering to the feudal and high levels. At that time the entering of Lichchhbian, some of prostitute might came with them whose ancestor may be Badi. Similarly the view is also found that 'Badi' were Nata castes and entered from North West part of Lakhanau.

Badi (2001) 'Present condition of 'Badi' caste and responsibility of state 'Kathmandu SHEF 2058, pg. no 1 living foundation of dancing and singing is the 'Badi' caste. Badi is one of the classes as the class who live the life adopting dancing, singing occupation Kumau, Gadhwak area of India. Badi make various musical instruments (Madal, Tabala, Dhol etc.). Due to their occupation they are called 'Badi'.

Cameron (2005) says that the 'Badi' is potters, who make vessels out of local red clay. Their most popular items are water-storage vessels (Gagri) and tobacco pipes called *Sulpa*. The potting process begins with collecting red clay used for the potting and ends with an all-nights firing. Unfortunately, the gagri is gradually being replaced by plastic, bronze, and brass containers from India and other parts of Nepal.

National Dalit Commission (2007), identifies that in Nepal social discrimination is very burning issues .Discrimination in every field for 'Dalit' population is very complex to get opportunity and their development. It clears the average rate of education of Nepal is approximately 54 percent.But 'Dalit' average education rate is 27000 per capita income of Nepal is 310 dollar per year and per capital income of dalit is 3564 (National Dalit Commission

(2007)) Nepalese rupees American dollar per year. Among the total population of Nepal 17 percent population is suffering from vicious poverty cycle. Among the vicious cycle 80 percent are Dalit.

Dulal (2010) explain that the problem of 'Dalit' community is that of the deprivation of means of production. The social barrier existed as the instances due to the discrimination and untouchable in following the interested and needed jobs and occupation.

Among total production 'Dalit' numbered are in 21 percent and per capita income of Nepali was 20,790 Nepalese rupees S in 2002 but Dalit only took part in it was 3,920 Nepalese rupees 'Dalit' are compelled to work under Bali-system i.e. working not paying cash as wage.

Mishra (2010) explain that 'Dalit' is a nature of relation between having and not having altogether over individual power, access, less access and no access upon the means of production. 'Dalit' Genetics is significant rather than culture and economic. It is compulsory to expand the life because of the genetically originality of dalit . Mishra says, Dalitness and 'Dalit' is not the formed and not formed process but it is process and structure created by the member of society. All the people were responsible in creating 'Dalit' and Dalitness and we all are responsible to dissolve the Dalitness in society. He argues that Nepal after the people's movement 2005/06 is standing on the historical part to dissolve the Dalitness and it is necessary to be realized, adopt that historical possibility of dissolving Dalitotness. He also claim that if it is not addressed at this vain it will obsment the whole social change process and progress of nation as a whole.

Ghimire (2012) has tried to define 'Badi' communities were the musician and dancer in the royal palace supposed to entertain the royal member in special occasion on by their music and with their dance but now they are supposed to entertain by sex. Due to less income generated from dancing and playing music's they were forced to adapt sex work as their occupation and now

prostitution is the only prostitution that the Badi community women do to fact their family.

The above literature shows that 'Badi' communities are very poor, low economic status, uneducated and poor healthy behaviors. They have no enough land to production of goods. They are exploited by upper caste. Their children are not going to school. There are unemployed people in this community. The government should take responsible for taking opportunities for 'Badi' community.

The Badi are also focus on the entertaining aspects of their work when they describe themselves. "Our castes work is to make people happy" (*Hamro jatko kam kushibanaunya kam ho*), says a Badini. The primary work of the Badini-singing and dancing - is not inherently impure, yet the Badi are the lowest ranked in Bhalara caste hierarchy.

Rasaili (2012), explain that Badi community is marginalized community of the Dalit of Nepal. Their poverty level is higher than other Dalit. Most of them are landless, illiterate and do difficult job for hand to mouth problem. Their traditional occupation is singing dancing and (prostitution) to entertain the people.

2.2 Empirical Literature

Dangi (2005) says that Nepali Badies is generation of gandarbas and Herison of haven is not generally scientific. Really, the existing culture that the singing, dancing and prostitution of Badi caste is imitated from the folk culture. It is seen that the distance between Badi and non-Badi community increasing when not I t is finding want is their income source and from which tradition they have been imitated what they are adopting. Due to this increasing distance, will adds the problem it can't agree that lastly , it will Netatively affect the Nepalese social or organization and national inseparability our Nepal.

Bajal (2006) conducted a study on Socio-economic status of 'Badi' community: A case study of Banke District. Nepal is a multi-ethnic society regulated by a complex caste system sustained by age old tradition and civil code (Mulaki Ain). In the classical Hindu caste system, there are four varnas or categories, including Brahman, Chhetri, Vaishya and Sudra. In the Nepali caste system, however, there are only three categories, Tagadhari (twice born), Matawali (liquor drinking) and Paqni Nachalne (untouchables). The Tagadharies include Nepal's highest castes, Brahman, Thakuri and Chheri. The mid-ranking Matawali include most of Nepal's Tibeto-Brahman and Indo-European tribal groups. The Paqni nachalne are untouchable caste groups who are associated with specific traditional occupation.

Tharu (2012) conducted a research study on socio-economic status of Dalit : a case study of Gulariya Municipality ward no. 12 of Bardiya District. He has found that the condition of Dalit in Nepal is very poor and untouchability is still deep rooted in higher caste society. Discrimination between higher caste and lower caste is main obstacle of the society. The excess of economic, social, education, health facility is very miserable in this community because the economic condition of Dalit is low. The socio-economic condition is not satisfactory because of literacy, poverty lack of awareness, lack of self consciousness, lack of opportunities, discrimination and lack of leadership quality.

Until the 1950, 'Badi' were primarily supported rulers of the three principalities, Jarjakot, Salyan and Muskot and lesser extent by some wealthy high caste landlords. These patrons 'Badi' with basic needs, housing, land, clothing and food. In return Badi provided them with entertainment and sex. At this time, however Badi women limited their prostitution to patron and some of their male relatives. It was around 1950-60 the 'Badi' community started migrating to Tarai periodically during winter season. The year's 1950-60 coincides with the period when autocratic regime of Rana system was overthrown. The feudal system remained in its highest stage during this period.

After the overthrow of Rana regime in 1950 the rulers and landlords of west Nepal stripped of much of their previous authority and lost the right to tax subject and exact unpaid labor and rent (on agriculture land) from them. As a result they lost their economic clout, and were unable to continue their patronage of Badi. The rulers' generous remuneration for singing dancing and sexual favor - had spoiled the Badi, enabled them to lead a luxurious life without having to work very hard. As they were not used to labor hard to do agrarian work, neither they had any skill to run some other business for their bread, they were in between the two difficulties, such as they have either to starve or to jump down to the street as common prostitutes.

After 1960 the modernization widened the communication system, road networks were extending to new areas. The Terai region, which otherwise was uninhabitable was opened to inhabitation after the Malaria Eradication program. The increased trade transactions between India and Nepal, and also the fertile land Terai attracted hill people for settlement in Terai. Badi too were attracted to Terai with the hope of increasing number of clients and possibly of taking high charge per contract.

All above research studies are related to my research study 'Socio-Economic Status of 'Badi' Community in Surkhet District' and these all research work helps me understand and write my research study.

2.3 Research Gap

All researches related with the 'Badi' community researched by previous persons are not exactly the same with my thesis. The particular place of 'Badi' residents in Surkhet district is different from the previous studies. The problems of 'Badi' communities of Surkhet district are different in terms of the culture of Surkhet district, due to lack of education and the concept of other people who see the Badi community in their perspectives. So, the geographical cause, cultural gap, the perception of the other caste to see the 'Badi' people (both men and women), education health access of this district (Surkhet and other districts) are different factors to bring the gaps in the study.

CHAPTER: III

METHODOLOGY

This chapter includes various details about the process through which this approach will be conducted the various procedures and various types of data collection. It will be represents the short discussion of research design and size, data collection and technique, data analysis, concept and variables.

3.1 Research Design

The research selected the survey design to complete and find out the socio-economic condition of 'Badi' community. Survey design was selected in terms of the nature of the study.

The research was designed according to meet the objective and understanding the socio-economic condition of 'Badi' residing in Surkhet district. It was adopted descriptive as wells exploratory research design along with the various research designs. The exploratory method was used to find out the facts related to the self-employment as well as health and education where as descriptive method was used to describe the settlement and others.

3.2 Selection of the Study Area

Nepal has different religious and ethnic groups. Among them Badi seems to be one of the largest ones. Surkhet district was selected for the study. Badi are the poor and backward in the area of Chinchu, Ghumkhahare, Latikoili and Mehelkuna VDC. Moreover no one has yet done any research of this area as well as community residing here, particularly of 'Badi'. The people residing in the study area are backward in education, health and socio-economic status. It is necessary to expose their problems in the national level. The generalization based on their study of this area would be applicable of other 'Badi' of Nepal. As they have some similar characteristics in them of their economic, health and education condition role and contribution in the economic activities of the household.

Another reason for the selection of the badi community in this the study of the home town area of the researcher. The essay acquaintance with the local community and its local people living around inspired at the researcher to bring out some in discovered section to the 'Badi' society

3.3 Nature and Source of Data

Both qualitative and quantitative data was collected for the purpose of the study. Primary and Secondary data are the major source of the information of the study.

Primary data was collected through the field visit such as house hold survey, interview observation, and questionnaire method.

Secondary Data was collected from CBS, DC office, Municipality office, different NGOs, NDC, TU central library and other various books, magazines, published and unpublished documents, thesis, journals, and relevant materials related to the subject Matter.

3.4 Sampling

There are 392 households with 1976 population in the Surkhet District. Among them, there 152 households with 752 population in Chhinchu, Ghumkhahare, Latikoili and Mehelkuna VDC in Surkhet District. Out of total HHs 152 household were selected for the study. The household was selected by using systematic sampling procedure.

3.5 Data Collection Techniques

In this study the data were collected by observation and the questionnaire method. The environmental and physical condition of respondent was observed by the researcher. Similarly, the researcher asked the question directly to the respondent to carry the research.

3.6 Data Presentation and Analysis

The study was used both descriptive as well as statistical techniques of analysis. Data obtained have no meaning unless they are arranged and presented in a

systematic way. Further, they need to be verified and simplified for the purpose of analysis. Moreover, data and information was checked, edited and tabulated in such ways that provide convenience for computation and interpretation. The relevant data were inserted in appropriate tables. Only the data that are relevant to the study was presented in the tabular form in the understandable way and unnecessary data was excluded. The qualitative data was analyzed thematically.

3.7 Geographical Location

Surkhet district is the headquarter of the Mid-Western development and Bheri Zone. There consisting 50 VDCs and one Municipality Birendra nagar. It is surrounded by Jajarkot district in the east, Achham district in the west, Dailekh and Bardiya district in the north and south. Surkhet district is situated in the inner Madesh Pradesh of the Nepal. It has 2451 sq/ km area and size of population 3, 50,804 according to the (CBS 2011). The density of population is 160 person sq/km (CBS 2011) of land. About 80 percent of populations are dependent on agriculture. The famous natural and historical sceneries, Bulbule tall, Dwuti Bazzi and Kakre Bihar have highlighted the position of Surkhet district.

3.8 Climates

The climate of the Surkhet district is good to the geographical nature. The Surkhet district 810 meter from the sea level. There is too hot in the summer and cold in the winter season. The maximum temperature of this 38 c and minimum is 8.7c. Average rainfall of this district is 1050 ml.

3.9 Population

Surkhet district is one of the density area of 'Badi'p population. Kshetri, Tharu, Newar, Sonar, Yadav Brahman, 'Badi' and so on and different ethnic caste group. The total population of Badi community in Surkhet diststrict is 1976 and male are 980 and female are 996.

CHAPTER: IV

RESULTS AND DISCUSSION

4.1 Social Status

The social life of 'Badi' in Surkhet District is very pitiable. Those under the minority social group. The majority people of living in this area are Kshetri, Tharu, Pahadi, Brahman, and so on. All of the 'Badi' people have low economic condition than other caste. Among them 'Badi' and other caste speak Nepali language as their mother tongue.

4.1.1 Size of the Family

According to the types of composition, family can be divided into three categories, which are nuclear, joint and extend family.

Table 1: Distribution of size of Family of Respondent Household

Member Number	Number of HHs	Percent
Less than 4	82	53.95
5-6	48	31.57
7-9	20	13.16
Greater 10	2	1.32
Total	152	100.00

Source: Field Survey, 2013.

Table no. 1 shows that nuclear and joint families are residing in the study area. Family member from less than 4 are in large number which occupies 82 HHs (53.95 %) out of total. The size of family member 5-6 is 48 HHs and occupies (31.57 %). Only 20 houses (13.16 %) 7-9 member number and only two HHs and

(1.32%) houses are greater than 10 family members. Similarly, it shows that 2 HHs are joint family and sother families are nuclear. Most of the Badi families are nuclear, which includes father, mother and children.

4.1.2 Head of Family

Head of the family can be both male and female I this study, both the male and female are found. Their status is given below:

Table 2: Distribution of Badi in Surkhet District by Family

Head of the Household	HHs	percent
Male Headed	137	90.13
Female Headed	15	9.87
Total	152	100.00s

Source: Field survey, 2013.

Above table shows that 137 HHs (90.13 %) are headed by the male and remaining 15 HHs (9.87 %) families are headed by female. There is any difference between the households headed by male and female.

4.1.3 Religion

Religion is traditional belief towards various gods and goddess. The Badi people In the Surkhet district believes in different religion because multi lingual and various caste.

Table 3: Distribution of Badi in Surkhet District by Religion

Religion	No. of HHs	Percent
Hindu	87	57.24
Christian	65	42.76
Total	152	100.00

Source: Field Survey, 2013.

Table no 3 shows that there are 87 HHs (57.24 %) Hindu and 65 HHs (42.76 %) people are found Christian.

This tradition profession is changing now days. Some work in labor market, fishing making and repairing drums and some have a chocolate business. Female some work in SAFE office are weaving sweeter and sell them in the market and some female have a small business.

4.1.4 The Main Source of Energy for Lighting

The main source of light in the study area is solar energy and electricity. Most of household have Solar. The table shows the main source of energy for lighting in ‘Badi’ community.

Table 4: Main Source of Energy for Lighting of ‘Badi’ Community

Source of light Energy	No. of HHs	Percent
Electricity	53	34.87
Solar	64	42.11
Candle	6	3.95
Wood	29	19.08
Total	152	100.00

Source: Field survey, 2013.

Table no, 4 shows that 53 HHs (34.87%) Badi household utilize electricity, 64 HHs (42.11 %) uses Solar, 6 HHs (3.95%) use candle and 29 HHs (19.08 %) use wood find in the study area.

Large numbers of respondent are in access of Solar light. Nowadays the Badi are involving in foreign employment. By that income, they are able to use solar as light for home. They are also adopted the work of load and unload or stone on the

river side as their daily employment. So it is also make them to use the solar s alternative for electricity.

4.2 Economic Status

Economy incorporates various subsistence activities on the adaptive stage of the people to make a living within their environment while discussing about the general features of Nepal is an agriculture country. Most of the population 70 percent of Nepal live in the village and adopt agriculture as their means of livelihood. But due to unequal distribution of land and small land holding size and their tradition as heredity occupation, the Badi people practice agriculture as minor economic activity and their economic activity is to engage in mainly prostitution in the past years. But these years they hate this

4.2.1 Land Distribution of Respondent Households

Land is the main source of income because most of the people involved in the agriculture. The importance of ownership of land is the main indicator of relative economic status of people. The owning of land represent prestige and source of wealth in Nepal.

Table 5: Land Distribution of Study Area

Land Size (Ropani)	No. of HHs	Percent
Landless	87	57.24
Below 1 Ropani	15	9.87
1-3 Ropani	46	30.26
4-9 Ropani	4	2.63
Total	152	100.00

Source: Field survey, 2013.

Table no. 5 shows that 87 HHs and (57.24 %) are landless, 15 HHs (9.87 %) are have less than 1 Ropani, 46 HHs (30.26 %) have 1 to 3 Ropani, 4 HHs and (2.63 %) are have 4-9 Ropani land.

4.2.2 Main Source of Income of the Family

Income is the basic foundation of life because without income nobody can fulfill their needs. In 21st century human wants are increasing day by day. Only income is one thing to satisfy the people.

There are 100 active populations for employment, male are 50 and female are 45 in terms of total population of Badi. The percentage of employment is 33. The percentage of employment in Government is very low than non- Government organization. There is no employment in the sector of agriculture and teaching profession.

Table 6: Distribution of Major Source of Income of Badi

Main Source of Income	No. Of Respondent HHs	Percent
Agriculture	21	13.82
Remittance	23	15.13
Business	5	3.29
Fishing	12	7.89
Daily wage Labor	44	28.95
Work stone and sand	38	25
Driving	9	5.92
Total	152	100.00

Source: Field Survey, 2013.

Table no 6 shows that 21 HHs (13.83 %) ‘Badi’ People have agriculture as a main source of income? Remittance from foreign employment is another major source of income which account for about 23 HHs (15.13 %). Traditionally skill fishing 12 HHs (7.89 %), Business 5 HHs (3.29 %), daily wage labor 44 HHs (28.95 %) work stone and sand 38 HHs (25 %) and driving 9 HHs (5.92 %) respectively.

4.2.3 Income and Expenditure Condition of ‘Badi’

It is the reality that rural household do not keep record of their income. Hence , information largely depend upon the memory of respondents which may results

both in under estimation and overestimation keeping these factors in mind, best effort were made during the collection of the data. However interpretation of the result presented here.

Badis have virtually no income from the agriculture production and livestock. Therefore, they fulfill their necessity of food by buying from the market for whole year. Their income basically depends on the employments small business and their traditional work fishing and drum making.

Income and expenditure is main economic indicator of economy. Income and expenditure are important factor to determine the status of people in the economy.

Table 7: Income Distribution

Range of Income (Rs 000) per year	No. of HHs	Percentage
Below 30	7	4.61
30-50	10	6.58
50-70	15	9.87
70-90	20	13.16
90-110	30	19.74
110-130	20	13.16
130-150	20	13.16
More than 150	30	19.72
	152	100.00

Source: Field survey, 2013.

Table no. 7 shows that income distribution of Badi community in the study area. There are 7 HHs and (4.61 %) have below Rs 30 thousands, 10 HHs (6.58 %) have income level of 30 to 50. 15 HHs (9.87 %) have income 50 to 70. 20 HHs (13.16 %) have 70 to 90. 30 HHs (19.74 %) have income 90 to 110. Twenty HHs (13.16 %) have 110 to 130. 20 HHs (13.16 %) have income 130 to 150 and 30 HHs (19.71 %) have income above 1, 50,000 in per year. Generally very poor Badis are under this category.

Generally, those families who are employed having the small business chocolate selling, tea shop business are economically sound. They earn more than Rupees 110000 per year. Those families who are not employed and do not any business for work they fall on the lower group economically. Now a day in the Badi community small business is an alternative occupation for their income sources. Therefore, this type of business rising day by day and have earned a lot of money by doing this business. Some female are going to be foreign employed and to the money for their family support. Some people are doing labor abounding the same place.

Table 8: Expenditure Condition

Yearly expenditure (Rs 000)	No of HHs	Percentage
50-69	24	15.79
70-89	35	23.03
90-110	42	27.63
110-129	37	24.34
Above 130	14	9.21
Total	152	100.00

Source: Field Survey, 2013.

Table no. 8 shows that the yearly expenditure of 'Badi'. 24 HHs (15.79 %) expand 50-69 thousands per years. The number 35 HHs (23.03 %) expand 70-89 thousand. 42 HHs (27.63 %) expand 90-110 thousands 37 HHs (24.34 %) expand 110-129 thousands and 14 HHs (9.21 %) expand above 130 thousands per year.

The data regarding income and expenditure of the respondent shows the fact that the expenditure is higher than the income yearly. The finding that of 20 percent of those respondent income was less than 30 thousand only per year while the expenditure of those (i.e. 24 %) was 50-69 thousand per year. The 35 percent of the respondent expand 70-89 thousand where 20 percent of those earned the same amount money per year. Similarly, 42 percent of their expenditure was 90-110 thousand but the income of 50 percent was 90-110 thousand. Only the 20 percent

of them was earn 110-130 thousand while 37 percent of them expanded the same amount. Finally, 30 percent of the respondent's income was more than 150 thousand but the 14 percent of their expenditure was that more than 130 thousand in a year.

4.2.4 Land Ownership and Holding of Livestock

The question of land ownership was tested by using three specific categories homeless and possession of land .The Badi community of this area falls on the second category. All of the Badis are landless. They have only home site as a name of land. They have no any land for cultivation. Therefore, neither the Badi know the technical know-how of farm practice, nor they are interested to learn it. Food deficit up to whole year in the Badi community family is simple phenomena. They bought food grain floor whole year. More of the large portion of income is spent for the collection food grain.

4.2.5 Livestock

Livestock is an asset people who live in rural area. Animals are kept both for sale and domestic animals are raised primarily to fulfill domestic needs, they sell animals and they kept Goat, Hen Pig (Bangur) for using the business.

Livestock is also an important sources of income in rural. It supports the farming activity of the study area they have not any kind of domestic animals. From interview and observation it was found that there is no enough forest nearby for cattle keeping. They also explained that the causes of that situation are the landless. It was also found that livestock product like milk and ghee will not be like to bring in market from untouchable people like them. So the 'Badies' do not like keep the domestic animals. Thus it appears that the animal husbandry is some extent is influenced by the landlessness and they are being low touchable caste.

Table 9: Distribution of Livestock of Respondent Households

Livestock	No. of HHs	Percent
Only Hen or Duck	10	5.58
Goat or pig	6	3.95
Pig , Goat or Hen	3	1.97
Only Goat	21	13.82
Hen or Pig	13	8.55
Ox, Pig or Hen	3	1.97
Goat or Ox	3	1.97
Ox or Hen	2	1.32
Ox, Hen or Goat	8	5.26
No animal	83	54.26
Total	152	100.00

Source: Field Survey, 2013.

Table no. 9 shows that 21 HHs (13.82%) have Goats, 10 HHs (5.58 %) have only Hen or Duck, 6 HHs (3.95 %) have Goat and Pig, 3 HHs (1.97 %) Pig, Goat or Hen, Pig, Hen, Goat, Ox 13 HHs (8.55 %) have hen Pig, and 8 HHs (5.26 %) Ox, hen or goat respectively above table shows 83 HHs (54.61 %) have no Animals.

4.2.6 House Structure

Housing condition is an indicator to measure the economic status of People. Comparatively rich people have big house and good roof than poor People. Most of Badi house are made bamboo, wood, mud and brick. Most of the houses have two or three rooms. The house structure of Badi in the study area is given below.

Table 10: Housing Condition of Study Area

Types House	No. of HHs	Percent
Straw, Reeds or Bamboo	127	83.55
Metal, Absenters sheets, Stone, Brick	7	4.61
Wood, Stone, or Mud	14	9.21
Concrete	1	0.66
No House	3	1.97
Total	152	100.00

Source: field survey, 2013.

Table no. 10 shows th127 HHs (83.55 %) are made by Straw, Reeds, Bamboo and Roof is Straw/ Reeds. Out of (83.55 %) HHs (4.66 % 7 HHs is made by Stone and Roof is Metal/Absenter Sheets. And only (9.21 %) 14 HHs made by Wood / Stone /Mud and Roof is made Wood/Stone/Mud. And only (0.66 %) 3 HHs has no house, they stay in another house.

4.2.7 Food Sufficiency

Food sufficiency also determines the economic status of Badi community the main occupation of the studied population is wage labor and agriculture but they cannot produce sufficient food grains because of small place of land.

Table 11: Food Sufficiency of Respondent HHs

Food Sufficiency (In Months)	No. Of HHs	Percent
Less than 3	85	55.92
3-5	30	19.74
5-7	22	14.47
More than 7	15	9.87
Total	152	100.00

Source: Field Survey, 2013.

Table no. 11 shows that 85 HHs (55.92 %) fall under food deficiency because they no produced. Only 30 HHs (19.74 %) produced 3-5 months, 22 HHs (14.47 %) produced for 5-7 months, 15 HHs (9.87 %) produce for more than 7 months. ‘Badi’ people of the study area are facing the problem to run their livelihood. Most of the HHs is in the miserable condition because they cannot produce for year.

4.2.8 Credit

All of ‘Badi’ People wants to receive the credit by the Government. They are interested to do any kind of occupation and self-dependent. It's a kind of self-employment which is shown in the following table below:

Table 12: Aspect of Self-employment

No. of HHs	Percent	Required Amount
53	34.87	Less than 1 lakhs
72	47.37	1-2 lakhs
23	15.13	2-3 lakhs
4	2.63	3-5 lakhs
152	100.00	

Source: Field Survey 2013.

Table no 12 shows that 53 HHs (34.87 %) of ‘Badi’ want less than 1 Lakhs amount by the Government. Seventy two HHs (47.37 %) want 1-2 lakhs amounts, 23 HHs (15.13 %) wants 2-3 lakhs and 4 HHs (2.63 %) want to 3-5 lakhs credit provided by Government. Most of the people of the study area want the credit provided by Government and they want to return it after 2-3 years.

4.3 Self-employment

The statistical point of view self-employment is defined by the mode of remuneration, those who are paid, earning a wage or salary and those who pay

themselves through profits. The empirical analysis showed that (Fudge, *et al.* (2002) states, this mode of distinguishing self-employed from other employment categories underpins the international classification of status in employment. According to (An T.1999) the ILO and UN categorizes employment into employee, unpaid family helpers, employer and own account workers. The employer (hires employees) and own account worker (hires no employees) groups can be aggregated to give the total number of self-employed. According to NYP in Nepal the youth have been defined as the group of individuals between the ages of 15 to 40 (NYP, 2008). Nevertheless, the YSEF program has adopted a definition between the ages of 15 to 50.

Self-employment program have been launched by the government in Nepal. This program has provided fund for the self-employment of the people including different indigenous nationalities. Indigenous people are rich in their indigenous knowledge system which can create many self-employment opportunities through micro enterprises but unfortunately they had little access to the promotion programme.

The policy of YSEF priority target groups that include young women, youth with disabilities, unemployed youth, aged-out-of-school youth, youth in rural areas, youth at risk, Indigenous Nationalities, 'Dalit', 'Madhesi', 'Muslim' and conflict victims. (Pro.DR. Punya Prasad Regmi, 2012)

4.3.1 Perception towards YSEF

Nepal has been suffering from political conflicts, economic burden, social inclusion as well as unemployment. These factors may the reason for many years the government not being able to use of the youths in a decent work significantly. In focusing on the needs of youths Nepal government, formulated National Youth Policy (NYP, 2012). The policy priority target groups that include young women, youth with disabilities, unemployed youth, aged-out-of-school youth, youth in rural areas, youth at risk, Indigenous Nationalities, 'Dalit' and conflict victims. The policy further supports the key interventions

that will provide for holistic development of youth. The policy proposes specific interventions are basic needs, education, health and family well-being, economic participation, employment and social improve (NYP, 2012). However, government policies in Nepal do not systematically priorities job-creation, self-employment and entrepreneurial development. Nevertheless, it is encouraging in the last few years, of a number of national policies aimed at promoting youth and self-employment. Addressing this issue and to promote youth employment in the country, the Government of Nepal launched the YSEF programmed in 2009. The vision of this programmed is to develop the entrepreneurship skills of unemployed youth and promote their economy by providing employment and optimum utilization of local resources. This can help directly to the migration minimize and economic growth as well poverty reduction. To meet this vision and successful implementation of the policy, the government's strategy was through intergovernmental coordination to provide short-term collateral-free loans (total fund of Rs. 500 million) up to Rs. 200,000 at low (12%) interest rates to compare with other governmental loans. There has been record response to the programmed from the public and around 600,000 applicants have been registered in local Chambers of Commerce and Industry. More than 80% of the registered applicants have already received the 3-days orientation training. This presents ample opportunity for the youth to contribute towards the growth and development and improving of social justice of the country.

4.3.2 Knowledge about YSEF among the Marginalized Ethnic groups

The Government of *Nepal* has implemented Youth and Small Enterprise Self-Employment Fund Programmed from the past few years with a vision of enabling the potentiality of youths into the economic development through self-employment activities. For this purpose various awareness campaigns, sensitizing programs, information through various means has been conducted timely. However, in rural areas the information about YSEF is lacking and thus, many people are deprived of the opportunities provided by government

under YSEF program. The study area of this research is the deprived area of marginalized Badi community, which is deprived not only in terms of education but also in terms of media and communication. Therefore the majority of population in the area lacks the information about YSEF.

Among the 792 household of Badi community, 152 people were interviewed and among them only 10 of them have heard about YSEF. Though the people have heard about YSEF program but they lack the complete information; they don't know about self-employment programs. Among all the respondents only 10 percent have knowledge about the government providing loans in no interest. The research also found out that people lacks correct information; some of them had heard that to receive the loan from YSEF, one should be involved in political party and should receive the loan from the amount received by the political party. The respondents have also reported that the procedures for loan are very lengthy and difficult and thus, they don't believe that the self-employment activities they perform will be success in absence of loan. Hence, it is necessary to conduct research and investigate properly before YSEF implements its sensitizing programs and provides fund for Youth to start their independent small enterprise and self-employment activities.

During the time of research, people were glad to know about the programs of YSEF, and they were excited to perform the various economic activities of self-employment and small entrepreneurship if they get opportunities. Besides, some of them also added that they would continue their economic activities while performing new economic Profssion.

4.3.3 Role of YSEF in the Indigenous Knowledge and Self-employment of Marginalized Badi Community

Indigenous knowledge and skill is the major economic activity for sustaining livelihood of ethnic group but the degradation of raw materials for making indigenous goods and the market need of those goods have been reasons for the less production of such goods.

A respondent named Kailas Badi has reported that, the goods made of Mud and wood (**Mud, Madal, Sulpa etc.**) are entertaining activities, however such products are not producing by new Badi generation. The new generation is motivating towards the changing age, i.e. getting education, searching employment, vocational training self-employment. Currently, this community is involved working in others agricultural farms, labor work, etc. Some have been migrated to India and golf countries to work even in minimum wages.

Therefore, the challenges in the economic activity and lack of skills and knowledge in modern ways for conducting economic activities has resulted this caste group people into vulnerable economic condition. As per the objective of YSEF the training, skills, knowledge and loans should be provided to bring positive transformation in economic activity as well as in livelihood of these marginalized Badi groups.

4.3.4 Interest of Marginalized Badi Community to be Self-employed and the need of Investment

Surkhet district is rich in its natural beauty and it is mainly known for tourism in hilly area. Though, the Badi caste groups are deprived of education and knowledge to conduct self-employment activities which has resulted to poor economic condition and poor living standard. However, there are various economic activities that can be performed after providing skills and knowledge to this marginal caste group to bring them at mainstreaming. As per the objective of YSEF program, Ministry of Finance, Nepal provides funds to these marginalized ethnic groups for their trainings, skills for any economic and income generating activities; loans to start small enterprises and self-employment activities for the upliftment of their livelihood. Residing at the district the livelihood of Badi Community is very difficult. If they are provided with skills, trainings, opportunities and funds to start their own self-employment programs and small entrepreneurship, there are many ways to improve their livelihood and increase country's productivity from potential human resources.

Table113: Interested Sector of Self-employment of ‘Badi’ Community

Interested Sector	no of population	Percent (%)
Agriculture	15	9.87
Poultry Farming	36	23.68
Pig Farming	17	11.18
Goat farming	45	29.61
Foreign employment	21	13.82
Small shops (<i>Kirana Pasal</i>)	18	11.84
Total	152	100.00

Source: Field survey, 2013.

Table no 13 shows that, 15 HHs (9.87 %) ‘Badi’ people self-employment in the agriculture sector. Whereas in Poultry farming 36 HHs (23.68 %), Pig farming 17 HHs (11.18 %), Goat farming 45 HHs (29.61 %) , foreign employment 21 HHs (13.82 %), and small shop (Kirana pasal) 18 HHs (11.84 %) are in self-employments.

4.4 Wage Employment

Wage employment refers to the employment beyond the self-employment. Especially the marginalized group people depend on such type of employment. They have no self-employment because they are backward position in society than other upper status people. For example, the Badi community one of the marginalized communities is always depends only the wage employment in different sectors and places like river bank work with stone and sands, abroad etc. The then years of Nepal labor work in broad, they have their own occupation which used to give them a little benefit (i.e. making pot of mud, potter, making musical instrument like madal) but nowadays it is replaced by others and they have lost their traditional occupation. And it has created wage employment. In present the livelihood of Badi community is pitiable and they don't live without hard wage work.

4.5 Education Condition

Education is an essential factor for accelerating the development of the community. Education consists in giving to the body soul all the protections at which they are susceptible. If people are educated, their living standard also improves automatically. Education means the light taken away from the darkness.

Only the population aged five years and above was interested to obtain the educational status of the total study population by sex. The educational status of Badi population in the study area is given below table.

Table 14: Literacy Status of Badi in Surkhet District

Literacy Status	Population				Total	
	Male		Female			
	No.	percent	No.	percent	No.	Percent
Literate	190	48.47	189	47.84	379	48.16
Illiterate	202	69.51	206	52.15	408	51.84
Total	392	100.00	395	100.00	787	100.00

Source: Field Survey, 2013.

Table no 14 shows that illiteracy rate of 'Badi' 408 people (51.84%) are illiterate and 379 people (48.16%) are literate. Among the studied population, majority of them are found illiterate. Literate rate of 'Badi' in this ward seems to be lower than the National level. Male literate percentage is higher than female.

4.5.1 Educational Status of Literate Population

Total population of 354 is literate. Among the literate, it is categorized in different educational level. We can find out the real picture of education status of respondent from the study of type of education. The table shows the status of the literates of the study population.

Table 15: Distribution of Educational Status of Literate Badi

Educational Condition	Population					
	Male		female		Total	
	No.	Percent	No.	Percent	No.	Percent
Informal Education (Read and Write Only)	25	15.15	18	9.00	42	11.86
Formal Education						
Primary Level (1-5)	77	46.67	86	46.03	163	46.05
Lower Secondary Level (6-8)	19	11.52	42	22.22	61	17.23
Secondary Level (9-10)	28	16.97	32	16.93	60	16.95
Higher Secondary Level (11-12)	15	9.09	11	5.82	26	7.34
Bachelor Level	1	0.66			1	0.28
Master						
Total	165	100.00	189	100.00	154	100.00

Source: Field Survey, 2013.

Table no. 15 present that 354 literate people in 42 (11.86%) people can read and write simple sentence whereas 163 (46.05%) people have Primary level. The population getting Lower Secondary level, Secondary level Higher Secondary level Bachelor level education are 61 (17.23 %) people, 60 (16.95 %), people 26 (7.34%) people and 1(0.28%) people respectively.

4.6 Health Condition

Health is basic pallor of human life, It plays most important role in the whole life. Healthy people can work and earn money. If people are suffering from any dises or unhealthy they can't work and earn their present and future. People in the Surkhet District are conscious about modern health facilities. So they are fascinated to the good health center. But some illiterate people who still believe in treatment and witch doctors.

- Badi in study area are believes in modern treatment but they still believe in traditional treatment. So, 122 HHs or 80.26 percent HHs goes to the Government Health Post and Hospital at first and 30 HHs or 19.74 percent go to the private clinic and medical for the treatment.
- 100 HHs and 65.79 percent have their own toilet and 52 HHs and 34.21 percent HHs have not their own toilet, they are using bush, side of the khola and jungle.
- Out of the total population 46.09 percent are smoking and 53.91 percent are not using any kind of tobacco. Among the smoking population 20.10 percent affected by asthma 0.21 percent TB and 40.76 percent are affected by weakness.

4.6.1 Types of Treatment Center

Two types of modern care center in study area, Government health post and private health clinic center. Private clinic center is very expensive for people in the study area.

Table 16: Choice of Treatment Center of the Respondent Households

Treatment center	No. of HHs	percent
Government Health post	122	80.26
Private Health Center	30	19.74
Total	152	100.00

Source: Field Survey, 2013.

Table no. 16 shows that 122 HHs (80.26 %) go to the Government health post and Hospital for treatment. Only 30 HHs (19.74 %) go to the Private clinic center. But more people are not satisfied from the health services of government health post. People said that Government cannot provide the good Doctors and medicine.

4.6.2 Condition of Toilet

Toilet is very necessary for disposing stool and urine. If people have toilet it provides sanitation in the environment and a lot of disease cannot get the opportunity to spread all over the community. Toilet condition of the Badi community in the Surkhrt district is shown in the table.

Table 17: Distribution of Toilet having Respondent Households

Having toilet or not	No. of HHs	Percent
Having toilet	52	34.21
Not having toilet	100	65.79
Total	152	100.00

Source: field survey, 2013.

Table no 17 shows that 52 HHs (34.21 %) have own toilet and 100 HHs (65.79 %) have not toilet. It shows that very large number of population not having toilet in the 'Badi' community in study area. They used on the open field, jungle, Bush, side of 'khola' and anywhere.

Table 18: Structure of Toilet in the Badi community in Study Area

Structure	No. of HHs	percent
Kachhi	35	67.31
Pakki	17	32.69
Total	52	100.00

Source: Field survey, 2013.

Table no 18 shows that 35 HHs (67.31 %) have 'Kachhi' toilet and 17 HHs (32.69 %) have Pakki' toilet. It shows that most of the people in the 'Badi' community in this study area are poor and less aware about their health. (65.79 %) HHs has not their own toilet out of 152 HHs.

4.6.3 Main Source of Water

Drinking water is very important in human life. Without water not only human being but all living being cannot live. Distance of drinking water affects the economic activities of the study area. Hand pump is the main source of drinking water in the Badi community. A few years ago people used well water for drinking and other purpose. But today all population in the study area use only river water for drinking and river for washing cloth and cattle.

The drinking water shows the health condition of the community. There are many source of drinking water i.e. Dug well spring public stand pipe etc.

Table 19: Source of Drinking water

Source of water	HHs	Percent
Dug well	8	5.26
Spring	35	23.07
Public stand pipe	16	10.53
Piped water inside the community	8	5.26
Piped water inside the house	54	35.53
Other	31	20.29
Total	152	100.00

Sources: Field survey, 2013.

Table no 19 most of the population use Piped water inside the house. Eight HHs (5.26 %) drink dug well water. 35 HHs (23.07 %) spring, 16 HHs (10.53 %) Public stand pipe, 8 HHs (5.26 %) piped water inside the community, 54 HHs (35.53 %) piped water inside the house and 31 HHs (20.39 %) population drinks water other sources.

4.6.4 Using Tobacco

More people in the 'Badi' community are using the tobacco every day. Tobacco is a kind of poison. It affects indirectly in the health condition of People. It also invites various dangerous diseases. Most of the Nepalese people using tobacco and became unhealthy. The table shows the condition of tobacco user Badi populations In Surkhet district.

Table 20: Status of Tobacco Use

User	No of Population	Percent
Using Tobacco	309	39.14
Not using Tobacco	482	60.86
Total	792	100.00

Source: Field survey, 2013.

Table no 20 shows that 309 people (39.14 %) people using tobacco and 482 people (60.86 %) not using tobacco.

4.7 Prostitution: as a Neglected Occupation

Prostitution was the main traditional occupation of the Badis which was taken for granted for years. It was the main sources of income in the family. The family member themselves were responsible for this moral less occupation. The girls in the Badi communities were compelled to be Prostitute by their own parents and it was taken as an option less sources of income and livelihood.

4.8 Fishing and Drum making: as Supplementary Sources of Income

In past fish and making the playing instruments were their traditional occupations, but now days it is decreasing in considerable way. The youths don't like to follow this at all. Some of the old men are still under this occupation. The main cause behind this is the lack of newness in the action and means. It takes time and labor more but income is very low. There will be new technology in fishing and making drum like instruments. The new generation, too continues it in recent time. More than 6 percent Badis are under these occupation in my study area.

4.9 Poverty

Poverty is one of the current issues in my research study area in Surkhet district. The Badis condition of this area is much more pitiable than other casts. They are Dalit within Dalit. The other Dalit castes also dominate than. Some have similar condition with other Dalit but some are in low strata, spending day with very different situation to connect hands and mouth.

CHAPTER: V
SUMMARY, MAJOR FINDING, CONCLUSION AND
RECOMMENDATIONS

5.1 SUMMARY

Nepal is a multicultural and multi-lingual country. There is diversity in caste system and geographical and diversity is also equally considerable point. Despite the variations in different aspects, there is unity in diversity like a garden that consists of countless flowers. Religion is the main guide lance source of faith for the citizens of Nepal. There are various castes under Hinduism and one of that's Badi.

Badi from the earlier social structure of the Nepal is treated as the untouchable caste. So far the traditional occupation of the entertainment of the Badi's was concerned dancing and singing for the entertainment of so called upper caste. As well as formulation of the musical instruments that are essential for them-self too, is the main occupation. Slowly and gradually the upper class people took the Badi girls for pleasure, as if they are playing things later on prostitution flourished as their main source of their income. This is respect less and morally degraded profession. The upper class people dominated them and use them in their own way. But the previous condition could not remain for long. The social awareness among the Badi communities; education and consciousness help them to apply new opportunities as offered by the different NGOs and social service center. Now days they are aware of their rights too.

The focus of this research is the 'Badi' community of the Surkhet district. The social, economic, educational and behavioral aspects are the main issue of research. During the field research, they are directly asked about their condition and observation method is applied for the actual knowledge.

Many scholars from inside and outside the country have developed different concept about the 'Badis'. Whatever they formulate, 'Badis' are the product of Nepali society, which is based on caste system. In the very beginning, they were the source of entertainment for the upper class people because they used to sing and dance for the pleasure of others. Later on they were compelled for prostitution, which is must hated, morally corrupted profession. The so-called upper caste people especially from the rich families the responsible for this crime. When the girls of 'Badis' used to sing and dance before them they were tempted by their physical glamour, and sexually vibrated. They are frequently used by them, and in return they gave money, that's why prostitution changed into profession.

Since the emigration of the Badis in Surkhet District come from India in the 'malla' period they did prostitution of the major profession. The unmarried girls were the victim sources of the income of family. Most of the children of the 'Badis' are deprived of education even now. But this is considerably decreasing at present. It was really challenging to motivate and persuade them in the beginning. There should be the solution for their economic degraded condition if one wants motivate them from the traditional occupational. Now a day they are the target of the various organizations for the incensement of the social and economic condition. From 2054 B.S. they hate what they used to do in previous years. They are enjoying with different opportunities as the upper class people. Business and jobs in other fields are common for the 'Badis' now.

Badis are very sensible in the case of marriage. We can find their marital relationship with upper caste people but it is failure because they are taken as lowest untouchable caste in the society. Nobody easily accept them as their brides even though there is the love and sexual relation with them. Therefore they manage to marry the girls of their own caste. Even the widows are not allowed to remarry in the 'Brahman' system. 'Badis' are very similar in custom system with the upper caste people. They are also the Hindus, therefore their manner are guided in accordance with the Hindu culture. All the 'Badis' write

same caste, and assume themselves under the same class. The most important factor to present here is that they are matriarchal in family structure which is not in upper- caste Hindu people of our country.

The family structure of 'Badi' communities varies in different places even in the small area. Nuclear and joint, both types of family structure are common. In field research, it was clear that there is 62 percent nuclear family and 38 percent is in joint family. The literacy rate recently cross the boundary of 50 percent. Since, they are Hindus and Iasia in term of religion, most of family celebrate Hindu festival and culture and some family celebrate the Christianity. The main goddess of pray to them Deuti Bazzai for hindu and other god. Dasian is sing and dance for hindu and the christmus is for christain. In that occasion they sing, dance and celebrate feasts.

'Badies' efforts to find jobs are also often hampered by their lack of kinship or social connection with high caste people in position of authority. In Nepal people high position often arrange jobs for their *afnu manche* (relatives or friends).

Similarly, livestock keeping is not followed among 'Badis' because of their landlessness. But social factor like non-acceptance of milk products from the 'Badis' (untouchables) and their food habits are also important causes.

Many 'Badies' are pessimist about their chance of receiving social justice by protesting against caste based discrimination. They assume that Nepali legal officials most of whom are *Brahmans*, *Cherty* or *Thakuri* or high caste *Newars* will almost always side with high caste Nepali in any dispute involving untouchable. The fatalistic, accepting attitude towards caste based discrimination appears to be the most prevalent among the 'Badis' in study area.

5.2 Major Findings

5.2.1 Social Status

- a) Only nuclear and joint families are residing in the study area. Family member from less than 4 are in large number which occupies 82 HHs and (53.95 %) out of total. The size of family member 5-6 is 48 HHs and occupies (31.57 %). Only twenty houses (13.16 %) 7-9 member number and only two HHs and (1.32 %) houses are greater than 10 family members.
- b) Head of the HHs of 'Badi' in Surkhet district 137 HHs (90.13 %) male head are of the family and remaining 15 HHs (9.87 %) families are headed by female.
- c) Likewise, the social condition in term of religion there are 87 HHs (57.24 %) Hindu and 65 HHs (42.76 %) people are found Christian.
- d) Table no. source of light energy by using 'Badi' community shows that 53 HHs (34.87 %) 'Badi' household utilize electricity, 64 HHs (42.11 %) uses Solar, 6 HHs (3.95 %) use candle and 29 HHs (19.08 %) use wood found in the study area.

5.2.2 Economic Status

- a) In terms land of ownership the study shows that 87 HHs and (57.24 %) are landless, 15 HHs and (9.87 %) are have less than 1 Ropani'', 46 HHs and (30.26 %) have 1 to 3 'Ropani', 4 HHs and (2.63 %) are have 4-9 'Ropani' land.
- b) The main source of income of the 'Badi' people 13.83 percent Badi People has agriculture as a main source of income? Income from foreign employment is another major source of income which account for about 15.13 percent. Traditionally skill fishing 7.89 percent, Business 3.29 percent, daily wage labor 28.95 percent, 25 percent and driving 5.92 percent respectively.

- c) Income distribution of 'Badi' community in the study area shows 7 HHs (4.61 %) of 'Badi' respondent have earned less than 30 thousands per year. The 10 HHs (6.58 %) of the respondent have earned 30-50 thousands per year. Similarly, the 15 HHs (9.87 %) of them have earned 50-70 thousands, the 20 HHs (13.16 %) of the respondent have the income 70-90 thousands, the 30 HHs (19.74 %) 90-110 thousand in year. The income of the 20 HHs (13.33 %), the same 20 HHs, and 30 HHs (19.72 %) income was 110-130 thousands, 130- 150 thousands, and more than 150 thousands per year respectively.
- d) The yearly expenditure of 'Badi' 24 HHs (15.79 %) 50-69 thousands per years. The number 35 HHs (23.03%) expanded 70-89 thousands. Similarly, 42 households (27.63 %) expanded 90-109 thousands. Thirty seven HHs (24.34 %) expanded 110-129 thousands and 14 HHs (9.21 %) expanded above 130 thousands in per year.
- e) Likewise, shows that 21 HHs (13.82 %) have Goats, 10 HHs (5.58%) have only Hen or Duck, 6 HHs or (3.95 %) have Goat and Pig, 3 HHs (1.97 %) Pig, Goat or Hen, Pig, Hen, Goat, Ox 13 HHs (8.55 %) have hen Pig, and 8 HHs (5.26 %) Ox, hen or goat respectively. Every there 83 HHs (54.61 %) have no Animals.
- f) The structure of houses shows that 127 HHs (83.55 %) are made by Straw, Reeds, Bamboo and Roof is Straw/ Reeds. Out of 83.55 percent HHs (4.66 %) 7 HHs is made by Stone and Roof is Metal/Absenter Sheets. And only 14 HHs (9.21 %) made by Wood / Stone /Mud and Roof is made Wood/Stone/Mud. And only (0.66 %) 3 HHs has no house, they stay in another house.
- g) In the study area 85HHs (55.92 %) fall under food deficiency because they no produced. Only (19.74 %) produced 3-5 months, 30 HHs (14.47 %) 22 HHs produced for 5-7 months, 14 HHs (9.87 %) produce for more than 7 months. Badi people of the study area are facing the problem to run their livelihood.

- h) Among total HHs, 53 HHs (34.87 %) of 'Badi' want less than 1 'Lakhs' amount by the Government. Seventy two HHs (47.37 %) want 1-2 'lakhs' amounts, 23 HHs (15.13 %) wants 2-3 'lakhs' and 4 HHs (2.63 %) want to 3-5 'lakhs' credit provided by Government. Most of the people of the study area want the credit provided by Government and they want to return it after 2-3 years.

5.2.3 Self-Employment

- a) Fifteen HHs (9.87 %) of 'Badi' people's self-employment in the agriculture sector. Whereas in Poultry farming 36 HHs (23.68 %), Pig farming 17 HHs (11.18 %), Goat farming 45 HHs (29.61 %), foreign employment 21 HHs (13.82 %), and small shop (Kirana pasal) 18 HHs (11.84 %) are in self- employments.

5.2.4 Education Condition

- a) Illiteracy rate of 'Badi' Population is 202 HHs (51.84%) and 190 HHs (48.16%) is literate.
- b) Three hundred fifty four literate people in 42 people (11.86 %) people can read and write simple sentence whereas 63 people (46.05 %) people have Primary level. The population getting Lower Secondary level, Secondary level Higher Secondary level and Bachelor level education is 61 people (17.23 %), 60 people (16.95 %), 20 people (7.34 %) and 1person (0.28 %) respectively.

5.2.5 Health Condition

- a) 'Badi' in study area are believes in modern treatment but they still believe in traditional treatment. So, 122 HHs or (80.26 %) HHs goes to the Government Health Post and Hospital at first and 30 HHs or (19.74 %) go to the private clinic and medical for the treatment.

- b) Hundred HHs and (65.79 %) have their own toilet and 52 HHs and (34.21 %) HHs have not their own toilet, they are using bush, side of the khola and jungle.
- c) Out of the total population (46.09 %) are smoking and (53.91 %) are not using any kind of tobacco. Among the smoking population 20.10 percent affected by asthma (0.21 %) TB and Asthama (40.76 %) are affected by weakness.
- d) One hundred twenty two HHs (80.26 %) go to the Government health post and Hospital for treatment. Only 30 HHs (19.74 %) go to the Private clinic center. But more people are not satisfied from the health services of government health post. People said that Government cannot provide the good Doctors and medicine. Most of the population use Piped water inside the house.
- e) Thirty five HHs (23.07 %) have spring, 16 HHs (10.53 %) Public stand pipe, 8 HHs (5.26 %) piped water inside the community, 54 HHs (35.53 %) piped water inside the house and 31 HHs (20.39 %) population drinks from other sources. Such as bush, side of 'khola' and anywhere.
- f) Three hundred people (39.14 %) people using tobacco and 482 people (60.86 %) not using tobacco.

5.3 Conclusion

Still, the 'Badi' are known as backward and untouchable in the society. There is different type of research of the Badi is the main source of literature review for this research. It is found that the condition of 'Badi' in Nepal is very poor and untouchability is still deep rooted in higher caste society. Discrimination between higher caste and lower caste is main obstacle of the society. The excess of economic, social, education, health, facility is very miserable in this community because the economic condition of 'Badi' is low. The socio-economic condition is not satisfactory because of literacy, poverty, lack of awareness, lack of self-consciousness, discrimination and lack of leadership quality. 'Badi' do not have proper knowledge about health and sanitation due

to lack of education and awareness. Condition of health and rate of literacy is poor among the Badi population only one of the 'Badi' student the Bachelor degree. Their main occupation is daily wage labor which is not sufficient to sustain their live in every field and few are also involved in agriculture because they are leaving their ancestral job slowly. The racial discrimination is main cause of backwardness in various field of Badi society. Untouchability is also responsible factor to make them unable to improve their economic condition. Government, NGO/ INGOS has implemented lots of Badi reform program by the help of various organizations in the Badi community of Surkhet but it is not achieved at expected level of objectives.

5.4 Recommendations

On the basic of the result of this study the researcher puts the following recommendations:

- a) People awareness is necessary in terms of providing opportunities to uplift the 'Badi' community.
- b) The government should provide free and compulsory education up to higher level to uplift the educational status of 'Badi'.
- c) The entire stockholder should include the 'Badi' people in the policy and program making sector.
- d) The government should lunch of effective income generating program, vocational guidance, so that they can easily fulfill at least their basic needs food, clothes, education, and medicine and so on.
- e) Awareness programmed regarding health problem sanitation should lunch to improve the health and sanitation condition.
- f) The problem of citizen ship in Badi community should be addressed.
- g) Revolutionary land-reformation should be applied to avoid their ancestral and immoral occupations, to be involved them in agriculture.
- h) The government should lunch effective birth control programmed in the study area and encourage controlling population growth.

- i) The majority of the female are illiterate in the study area. Therefore, formal and non –formal adult literacy class should be organized through NGOs and government sector. It should make the women more aware of their responsibility to the family.
- j) Loans should be provided at cheaper rate of interest.
- k) This research carried out directly from the area of respective ‘Badi’ community can play pivotal role for further study of same case.

The present socio-cultural practices of ‘Badis’ of western Nepal are neither completely traditional nor they are just imitation from outside world. Rather they have come into present from by changing themselves gradually according to the change in given socio-economic condition.

Their socio-cultural practice is directly related to their adapting strategy in the particular geographical area. The practices are helping them to sustain and maintain their community. Therefore any kind of intervention should be able to strengthen and promote the local organization. One, who is planning to get into their community for any purpose, should be careful in this fact. The following are the recommendations for the improvement of the socio-economic condition of the people in Surkhet district.

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ANNEX : I

Questionnaire

Household Head

Name.....

Age.....

Sex.....

VDC..... Tole/Village.....

Ward No.....

Respondent Name..... Age.....

Sex.....

1) Household head marital Status

- 1) Married 2) Unmarried 3) Divorced/Alone 4) Widowed

2) Household head education status

- 1) Literate 2) Illiterate

3) What is the level completed of education of the HH Head?

- 1) Non-formal Education 2) 1-5 3) 6-8
- 4) 9-10 5) 11-12 6) Higher Level

4) How many member number of your family?

Detailed your Family

S.N.	Name	Age	Sex		Married Status	Education		Occupation	Traditional Status
			M	F		Lite rate	Completed Level		

5) What is the Primary Construction material of the unit's main roof?

- 1) Straw/ reeds 2) Thatch/bamboo 3) Metal/ Asbestos Sheets
- 4) Wood/Mud/Stone 5) Concrete 6) Unburnt bricks 7) Other' specify

6) What is the Primary Construction material of the housing unit's exterior walls?

- 1) Straw/ reeds 2) Thatch/bamboo 3) Metal/ Asbestos Sheets
- 4) Wood/Mud/Stone 5) Concrete 6) Unburnt bricks 7) Other' specify

7) What type of toilet facility does your household usually use?

1) None 2) Open pit 3) Enclosed pour-flush 5) Other Specify

8) What is the main fuel source Household uses?

1) Electricity 2) Kerosene 3) Solar 4) Dung gas 5) Candle

6) Wood 7) LP gas

9) What is the main source of the water your household uses for drinking?

1) Dug well 2) Spring 3) Piped water inside the house

4) Piped water inside the community 5) Other

10) Where do you do treat your family member?

1) Dhama/Jhakri 2) Hospital 3) Private Clinic 4) Medicine shop

6) other

11) Do you enter local temple?

1) Yes 2) No 3) No, Why

12) Are you invited by the upper castes to attend feast and festivals?

1) Yes 2) No

Yes, where are you sitting?

13) Do you easily carry water from Kuwa/ Padhero?

1) Yes 2) No

14) Do you Smoke/ Drink?

1) Yes 2) No

15) If do how often in a day?

1) Ones times 2) Twice a time 3) Thrice times or more

16) What is the main source of income?

	Detail	Yearly income (RS)
Agriculture		
Small cottage		
Production Herbs		
Business		
Daily wage agriculture		
Daily wage non- agriculture		
Break of stone		
Fishing		
Teaching/ other service		
Musical instruments		
Foreign employment		
Musical activates		
Domestic worker		
Other		

17) Do you have your own cattle?

1) Yes 2) No

18) How many animals of your family?

1) Cow/ Ox () 2) Goat () 3) Sheep () 4) Hoarse/ Donkey () 5)
Pig/Bangur ()

6) hen/Duck () 7) other ()

19) What is the total value Rs of the following food items consumed by your household?

Gains & Cereals (rice/wheat/maize/millet)	
Cooking oil, Ghee, Butter	
Pulses, Lentils, Beans	
Meat, Eggs, Fish	
Milk, Curd, Cheese, Other milk products	
Vegetable's, Potatoes	
Sugar, Honey, Sweets Tea, Soft drinks	
Species and condiments (salts/masala/ Garlics.....	
Cigarettes, bindis, other tobacco products	
Alcoholic, beverages	
Bread, biscuits noodles	
Education (School fees, books , uniforms)	
Medical expenses, health care	
Clothing, shoes, other apparel	

Celebrations, social events, rituals	
Cigarettes, bindis, other tobacco products	

20) Does your household have access to land for agriculture?

1) Yes 2) No

21) How much land does your household have for agriculture?

1) Farming 2) Home Kitchen Garden 3) Orchard/ Tree crops 4) Grassland 5) Fallow 6) Other

22) How do you manage investment of your interested occupation?

1) Own source 2) Debt from Govt/ Non- Govt, Agencies

3) Debt from Government 4) Borrowing from relatives 5) Debt from Bank/Finance/Cooperatives.

23) Does you or your family member have taken training regarding any occupation?

S.N.	Subject of training	Yes	No
1			
2			
3			
Uses/Profit of Training			

24) How do you involved in your occupation individually or invest in group?

- 1) Individually
- 2) Group

25) Where do you invest after managing the source?

- 1) Dairy
- 2) Farming of Goat and Pigs
- 3) Hen farms
- 4) Vegetables farms
- 5) Fruits
- 6) Fish farming
- 7) Sewing
- 8) Furniture
- 9) other

26) How many Pre-assume cost of the occupation?

- 1) Less one lakhs
- 2) 1-2 Lakhs
- 3) 2-3 Lakhs
- 4) 3-5 Lakhs
- 5) over five Lakhs

27) What can be the best production of in your village to product and sell?

- 1).....
- 2).....
- 3).....

28) Where do sell your production?

- 1).....
- 2).....
- 3).....

29) How is the distance between village and local market for selling?

- 1)
- 2)

30) What is the duration to return the investment from your occupation?

- 1) 6 months
- 2) one year
- 3) Two year
- 4) Over two year

ANNEX-II

Table 1: Demographic condition of Badi in Surkhet District

VDC	Male	female	Total
Aami Gaun	9	12	21
Aaulching	24	23	47
Babiyachaur	10	13	23
Bagedichaur	6	5	11
Bidhyapur	12	12	24
Bijaura	7	12	19
Birendranagar	3	2	5
Chinchhu	92	88	180
Dasarthpur	16	14	30
Ghoreta	28	31	59
Ghumkhare	75	64	139
Gumi	14	9	23
Hariharpu	28	38	66
Kaphalkot	1	1	2
Kalyan	50	50	100
Kaprichaur	22	24	46
Khanikhola	1	3	4
Khatikhola	4	4	8
Kunathar	19	19	38
Latikoili	137	140	277
Lekhparajul	20	25	45
Lekhparasa	6	12	18
Maintada	92	91	183
Matela	2	4	6
Mehelkuna	79	77	156
Rakam	125	125	250
Ramghat	22	21	43
Sahare	39	34	73
Salkot	4	4	8
Satakhani	21	30	51
Telpani	7	4	11
Uttarganga	5	5	10
Total	980	996	1976

Source: Land Reform and Management Ministry, 2008.

प्रश्नावलीभर्तै अनुसन्धानकर्ता लाटीकोइली १ भृप्रा



अर्त्तक्रिया गर्दै अनुसन्धानकर्ता छिन्चु ९



प्रश्नावलीभर्न सहयोग गर्दै भाई रेशम बुढा मेहेलकुना ३



गिद्धी फुटाउदै बादीमहिला लाटीकोइली १ भुप्रा

