

# CHAPTER - ONE

## INTRODUCTION

### 1.1 General Background

Nepal is a multicastric, multi language, multi cultural and multi religious country. There are so many cast, culture and traditions of them there are kinds of unity. That is a best specification of our country. We can see and believe one respect one other culture and freely can do their activities and movement in society. Very long time according to Hindu religion it has divided normally four cast as: Brahman, Kshyatriya, Vaisya and Sudra Each Varna is further divided into many cast groups. These four fold Varna is still in existence in practice in the Terai region among the Hindu madahehis, in the hills however, three are Bahun, Chhetri and Dalits but no Vaisya. King Jayasthiti Malla restructured, as advised by four Brahmans invited from Benaras (India), the Newars into 64 caste groups based on the occupational division of labor in the fourteenth century.

Later due to the intensifying process of Hinduization. the Newars developed Dalit caste hierarchy within themselves and gave birth to Dalit groups such as Poda, Chyame etc. Janjabadur Rana the founder of 104 years old oligarchic Rana rule, introduced the national code of Nepal. 1854 in which he restructured the Nepali society into four fold caste hierarchy. At the top were Tagadhari followed by Matawali, pane Nechalne Chhoiee chhito halnu parne. Tagadhari was further sub divided into Upadhyaya at the top followed by the Thukuri, Chhetri and Jaisi similarly Matwali was sub divided into two groups namasine (enslavable ) and masine (slavable). Before the implementation of the law all parts in Nepal Metawalies that is ingenious nationalities had an egalitarian social structured and they were outside the four fold Varna and Hindu caste system. "Untouchable casts" were further sub divided as "upper and lower caste". All legal provisions including punishments were meted out based on cast status.

That the concept of purity and defilement of body and foods guided the National code. The national code required the Matwalis must practice cast based un- touch ability against the "un touch able". Although caste discrimination was the hallmark of the national code of Nepal. 1854 it was abolished by the new national code of Nepal, 1963 in practice, however the cast hierarchy introduced in 1854 still continues unabated in everyday life.

Badies are also Dalits therefore I am going to see the status of Dalit in Nepal. Dalits are heavily concentrated in south Asia and similar group may be found in Japan in Africa, particularly the Baraku people of Japan, the Osie and Oru, people of Nigeria and the Gritos of Senegal. Dalits originated in India and were later exported to Nepal, Bangladesh, Sri Lanka and elsewhere. Later the rulers, including Rana Prime Minister JanjaBahadur and Chendra Shumsher created many Dalits in Nepal. In India visionary political leaders like Ambedkar, who made the constitution of India after independence from British rule in India protected the interests of Dalits and universalized the Dalit issue. There is a lot of literature about Indian Dalits and the Dalit movement in India is very strong and powerful. On the country, there is not a conducive environment in Nepal for birth of visionary Dalit leaders like India's Ambedker. Also, there is a conspicuous lack of literature about Dalit of Nepal. In fact, in Nepal one of the least studied groups is Dalits. Talking of their history and identity is therefore difficult.

The word inclusion is very popular now-a- days. Everybody says that will be inclusive participation in any sector of the state. The word using mainly in political sector and reservation jobs in bureaucracy. Normally inclusion shows that is a kinds of equal participation and equal opportunity in any political, social and development sector. Nepal is a multi-caste, multi- cultural, multi-language, and multi-religious country. There are so many caste, culture, traditions of them there is a kinds of unity that is a specification of country. One respects another culture and freely can do their own activities and movement in society.

To change their life style they should give opportunity to improve their life and make the planes to their direct involvement. The planner should be make planes with keeping their representation in first. Accepting the value of "last in first" and work with together and all sectors should be their participation. As programme planning, implementation and benefit sharing.

## **1.2 Scope of Study**

Society and community are different words. Society is a heterogeneous sector there are a combination of different communities. But we can define the community as homogenous character mainly we can in the communities as a same blood relations as Badi community, Gurung community, Limbu and Rai community. Indigenous community are the main factor of society in our culture so many special work division also species as these communities. Such as Kumals traditional profession is to make the clay pots etc.

Badi community is also most important community in east and far west regions. Its own traditional profession is to make musical instrument as Madal etc. They were good singer and dancer also. In the past elite class has taken them their special occasion or ceremonies for singing, dancing, and working helper also. For the inclusive and stability of society there is a kinds of social ecosystem and interrelation of different castes. By these reasons there is a Unknown social discrimination and a kinds of vital social unification also.

Slowly and slowly population is increasing and demanded are unlimited. By the traditional profession their life is not easy after that they are migrated from one place to another place and take other procession and leave the tradition. Now days they have no land and other properties only so many problems for living. Being the student of social science it is necessary to find out the situation of rural people and back ward communities. I hope that it helps to governmental and nongovernmental sector or any other planner, developer also.

Above these reasons proper topic is selected and studies. All these ethnics, Dalits, have their own beliefs, customs, traditions and behavior patterns. The statement

religious diversity is the brain child of ethnic diversity has been true in Neplease case. Due to the ethnic and religious diversity we have diversity language as well. (Upadhya, 1999) Nepal is thus considered a very rich country in culture language and life style. However it is important to National integration and development of Nepal. In connection to this study on the Badi community who has wide spread from for mid and far west hill to Tarai. The study has highlighted upon Badies social system socio economic life and their livelihood and its problems. Therefore the study help to identity the issues and life style educational and professional status. The study thus by bringing the clear picture on the changing pattern and trend on socio economic and inclusion condition or knowledge of Badi community in Dododhora 7 Kailali.

### **1.3 Statement of Problem**

For national indigenous groups and communities social inclusion is one most important factor for human development. The development is a multi-dimensional process and value loaded concept. In conclusion we can say that it is a positive change in individual and common life in life standard. Otherwise betterment of life and livelihood of present condition. In excluded society we can see mostly poor community, backward society, poor woman and rural people. For the development of community they should be social included. In exclusion society there is mass poverty, unemployment, poor skill, lack of communication and information, low income, poor housing, high crime environment, family disorganization etc. If we want to give alternative the poverty from our society it is necessary to make a inclusive society, inclusive country, inclusive democracy and government. The government should make a policy or strategy to inclusion of back societies, Dalits, and marginalized community which are discriminated by social culture and elite rules.

Nepal is called a country of unity in diversity. According to CBS 2001 there are 104 casts and ethnic groups. Of them 61 ethnic groups in Nepal. Mainly the aim of social

inclusion is depended on the policy of government. Any of democratic government believes that every citizen have the specific right of the social inclusion. Every individuals use on potentiality to get the opportunity. No any democratic can image that the exclusion society of misery and division. No any democratic government give support to racism and violent disorder. Today's world is a competitive maximum utilization of human resource and their potentiality.

National Janjati Prithasthan divide indigenious groups as endangered group, highly marginalized group, marginalized group, disadvantage group and advantage group. Of them Badi community is the marginalized community. They are Dalit also. According to NDC Dalit as " those communities who by virtue of atrocious of caste based discrimination and un touch ability, are most backwards in social, economic, educational, political and religious field and are deprived of human dignity and social justice."

Without social inclusion we cannot develop in rural and marginalized people's life. For the social inclusion of these backwards societies government should be make a policy for their children education, adult employment and up liftmen of life style. If the on time government cannot care it will be explosion in society and being a problem. For example we can take the Badies half neglect movement in Singh Darwar. In society they can do their activities for food and accommodation such as criminal works and avoided works it will be a cause of HIV and other vital disease.

The issue of social inclusion and exclusion in state mechanism has occupied debatable position in Nepalese contemporary society because of the multicultural social composition of Nepal. That's way the various problematic question can be raised on research topic as what reason lies be hand weak competence of the marginalized communities to competent with high caste? Are the low education and poverty major cause of less participation in decision making place?. What new policy will be solution of problems? Is the reservation is an effective solution for inclusion?

Because of Nations diversity most of indigenous ethnic groups are economically poor and marginalized. Among them the culture social behavior customs and traditions of Badi community has been greatly influenced. Dalit advocacy or movement with a vision and goal of creating an equal as well as equitable society has gained mountain in the last five decades. Elimination of un-touch ability and occupational discrimination is the core issues of the advocacy or movement. Specially Badi community has affected by political and social change. They have also active so much movement for their rights. However unfortunate that the advocacy or movement likes other or movement has been based more on emotion the research findings. Emotion may have take the advocacy or social movement at a creation point but to go beyond that point researcher needed. There is an urgent need to focus primarily on delineating the practice of un-touch ability in private and public spheres and also to find out an elective campaign strategy to reduce/ eliminated such human practice.

The observer observation in field and questionnaire of sampling selected women's all have shows that they have problems in many sector of life. Meanly most of them are hoped that leave the prostitution profession but they want to alternate of it for living and making sure livelihood. After that they want to education and health of their children. When the observer reached in their settlement selected 15 households randomly only two households find the male young. They have also living on certain times. In mostly agglomerated settlement no any other profession and land for cultivation

Psychologically also I think that prostitution profession's one cause is that the male member can't care their wives and daughters. A male Badi has also complain to observer the local committee has take action against the profession to close without finding alter net source of living livelihood.

## **1.4 Objectives of Study**

The group which are excluded these are cause of poverty in society and country. Therefore in the time identified of them and take care of their problems. In current situation in developing country should be carried out exclusion group in nation's main stream. It is kinds of issues and challenging of a country. Firstly identified the groups and to make a plane or strategy to solve the problems. The observer wants to the study with a measurable way of Badi community in various sectors staying under the above topic.

The general objective of the study examine and analysis the socio economic and cultural status of Badi community, their living standard, family size, situation of settlement and another selected sector has studies in this topic. The specific objectives of study are as fallows.

1. Studies about the current socio economic status of Badi community DODODHARA VDC ward no 7 in Kailali district.
2. To examine present life style and livelihood of the community.
3. To identify the importance of social inclusion and effect in the community
4. To analyze education, health and various activities in community.
5. Examine their living settlement and present social profession and livelihood.

Without above point in my study include other related things also which are seen my field observation and home visit time.

## **1.5 Hypothesis of Study**

When I have selected thesis topic i think that this is a proper topic of the student for rural development. Development is a value loaded and multidimensional concept. It has broader view about many sectors of human life.As physical, mental, social and other related things.

Before attending on observation and study I have a kinds of crucify about Badi community. Who are Badies and why they are in backward society? What problems they have. How is their life standard? Heard that in Badi community there is a open prostitution profession, why they accept it? The profession is hobbies or.... that kinds of questions are playing in my mind. All Badies are same profession or not all has poor economic status or not. And what kinds of cast discriminations of these communities internal and external etc

In connection to this 'the study in the Badi community ' who has wide spread in far and mid west of the country has significant meaning to planner and development workers. The similarities and dissimilarities with in Badi community could be interesting with plentiful issues for rural development research work. The study has highlighted up on the Badi community's inner caste and social system, socio economic life and their livelihood. Therefore the study will help to identify the issue and life styles, their economic condition and situation of livelihood. The study bringing the clear picture on the changing pattern and trend on socioeconomic and cultural condition of Badi community in Dododhara 7 Kailali. It is considered that the study will be reference to local institution in general and more particularly to village development committee for their strategic planning and execution.



## **CHAPTER - TWO**

### **REVIEW OF LITERATURE**

#### **2.1 Concept**

Especially the word social inclusion is taken from western country. After the re-established of democracy the words is using very popularly in political, social, bureaucracy and other everywhere to demand on inclusion. After 2046 B.S. there are so many NGOs and INGOs working in development sector. They have taken their programme in rural areas and grass root areas. Because of the awareness every community be care of own rights.

According to three years interim plane 2064/065,2066/067 by the past straggle of Nepalese people economic social and cultural sector's elite thinking, superstitions cast, language, cultural and religious discrimination has also changed. After 2007 system of un touch ability, child marriage, elite thinking are changing with modern laity. After 2046 revolution so many go vernal and non- go vernal organizations has studies so many sector of society of them back ward society and remote rural areas or Dalit and lower cast has high level of poverty. As Dalit 46% Janjati 44% Muslim community 41% in total 31%. (Action Aid, 2003)

Far western reason is a back side in development sector of other four reasons. It is very difficult and remote by geographic structure also. most of people are depending on labor work in India, mass poverty, poor infrastructure, lack of education, lack of industries, complex geographical situation, poor and traditional farming system are main cause of its undeveloped. With above causes there are so many superstitions such as Chaupadi, Dauki and Badi etc. Kailali district in one of far western district which has complex geographical situation some parts are in Tarai and some are in hills. In Kailali district different parts of district there are dispersed Badi community mainly in Dododhara VDC ward no 7. They are Dalit by the division and definition of Dalit commission. They have no enough land and

can't have do other strength activities for their income or food or accommodations. According to history they are gathered in Kailali from other parts of country. They have traditional profession to enjoy in special occasion in elites house. Therefore they poor socio-economic condition, lack of education and every time they have a problem of food and accommodation.

For food and accommodation very long time they were depending on illegal profession specially prostitution. They are the instrument of elite classes and others. Mainly their location is just side of east west high way. If there is any programme like wedding, birthday or other cultural programme in elite class or land owner in this time they are going their home and involving various activities such as singing, dancing or other inter treatment by this profession their life can't go easily. They have no enough food for them and their children. After slowly in the changing situation they can't success in inclusion in modern society because of they have very big problem in their life to live. The government cannot care their problem. After 2046 some NGOs and INGOs working in their re-establishment, social inclusion and income generation programmes. By in this study will try to find out what is their present situation, social and economic condition and how is going their livelihood and education of their children.

Social inclusion is a kinds of participation in social work by their participation they can get the opportunity to their up grading. Development is a multidimensional programme it means change in people's present life style by economically, socially, politically, knowledge and dependency. The principle of social inclusion these factors are accepted as integration, it means the connected problems of social exclusion need to be talked in a co-ordinate way, driven by the needs of the individual the family or the community. Prevention it shows that as well as directly tacking problems of exclusion to prevent problem arising primarily through work with children young people and fameless. ([www.inclusionist.org](http://www.inclusionist.org))

Social inclusion promotes equitable access to all sector benefits without any discrimination of caste, ethnicity, gender, religion opinion etc. The social inclusion relates to "secularism is religion re organization of minority in language affirmation of traditional group and power sharing through proportional re presentation a asymmetric federation (Gurung, 2006:28)

The rise of identity politics has awakened the backward communities for sacking their exist ice in every sector in order to established social justice. For the exercise of self dignity and identity, people want to the freedom to practice their religion freely without fear of ridiculous and punishment.(UNDP, 2004) The proportional representation in political bodies, bureaucratic service, education, health and other opportunities for meaning full representation of marginalized groups promotes the nation building.

Understanding action to promote inclusion should be based on a sound understanding on what works with current action being evaluated and best practice disseminated and now approach being tried and tested inclusion shaves etc. In the past also so many sector has studies about social inclusion and it has defined by varies type. In my above topic i will find and study about in on the related fields.

Social inclusion is a process that deprives individuals and families groups and neighbor of the resources required for participation in the social, economic and political activities for society as a whole. This process is primarily a consequence of poverty and low income, but other factor such as discrimination, low educational attainment and depleted living environment also underpin it. Through this process people are cut off for a significant period in their lives from institutions and services, social network and development opportunity that the great majority of a society enjoys. (PIERSON, 2000: 7)

Social inclusion is based on the belief that we all fare better when no one is left to fall too far behind and the economy works for everyone. Social inclusion

simultaneously in corporate multiple dimension of well being. It is a chive when all have the opportunity and resources necessary to participate fully in economic social and cultural activities which are considered the social norms ([www.inclusionist.org](http://www.inclusionist.org)).

### **A) Dalits in Nepal**

Dalit is neither the original creation of Nepal nor of the Dalits themselves. For fold Verna model along with caste hierarch, purity and defilement of water food and body, division of labor based on decent etc. were created by the Hindus of the indo Gangetic plains in India. Later, it was created and imposed by the so called high caste Hindu rulers of Nepal.

Many Hindus took refuge in the Hills of Far and mid western Nepal after the Mugal attack in northern India during the eleventh to thirteenth centuries. In fourteenth century, King Jayasthiti Malla of Kathmandu restructured the Newar society in 64 occupational castes following the advice given by four Brahmin incited from Benaras, India. These 64 casts were not based on descent or ascription but on the nature of work itself. Later due to the process of Hinduization in Newar society and culture, many Newars adopted Hindu religion. As a consequence, Newari society evolved to be very hierarchical just like a Hindu society where Rajopadhyas became Newar Brahmans and remained at the top of the caste hierarchy followed by Sherestha and at the bottom were the Newar Dalits.

The National code of Nepal, 1854 implemented by Junga Bahadur Rana, the founder prime minister of 104 years old oligarchic Rana rule, was responsible for universalizing and reinforcing un touch ability and caste based discrimination. The National code was first ever law that was enacted throughout the country.

Both Dalits and non Dalits in both India and Nepal have contested the definition and identification of Dalit. Dalit had different mamas in the past and the present. Historically, the so called "high caste ' people of India gave insulting names to

Dalits that include Dasa, Dasysa, Raksasa, Aaura, Avarna, Nisada, Pnachama, Chandala, Harijan, and Untouchable. The British rulers named them as the depressed classes and the scheduled castes. The word Dalit is used in both India and Nepal now-a-days to remind not only age old oppression /deprivation but also to the hardships of their life.

Krishna B. Bhattchan 2001 writes "There is conflicting information about the number of Dalit communities. For example, Shiva Sharma (1997 ) and Kamala Hemchuri (1999) have identified 11 and 14 Dalit communities respectively in the Census of 1991 published by the central bureau of statistics (CBS) Shiva Sharma has identified Kami, Damai, Sarki, Chamar, Musahar, Dhadas, Dhobi, Kanu, Khatbe, Badi and Gaine as Dalits. Out of these 11 castes Kamala Hemchuri (1999) has dropped Kanu and added four other Dalit castes. Teli, Kusawa, Kalwar, and Raji, Kanu, Teli, Kusawa, and Kalwar are touchable Madeshi castes and Raji is one of the 61 indigenous nationalities.

The Uppechhit Utpidit ra Dalit Barga Utthan Bikas Samiti (ignored oppressed and Dalit groups up liftmen Development committee) formed in 1996 under the Ministry of Local Development has so far identified 23 different Dalit communities.

These are

Lohar	Sunar	Kami
Damai	Kasai	Sarki
Badi	Gaine	Kusule
Kuche	Chyame	Chamar
Dhobi	Paswan	Dusadh
Tamata	Batar	Khatbe
Musahar	Santhal	Satthar
Halkhor		

## **B) Who are Badies?**

The word Badi does not have direct meaning. These people were found only in mid-west and Far-western part in country. They did not have the creation occupation but some of other study shows that they are following prostitution as their main occupation (Ethnography of hill Dalit, published by Nepal National Dalit Welfare Org 2004). They did not have a creation organ where they come from other Dalit caste as they were also Aryan, they were in herniated from Brahman/Chhetri. Their main spoken language was Nepali most of them were Hindu by faith most of their culture were to the culture of above. Hindu issues of inclusion with in Dalit community. (SNV, 2006)

According to one report published by Action Nepal June 2003 and my field observation knowledge and practice has also seen Badis still continue their traditional occupation of manufacturing Chillam (clay pipe for smoking) and other clay pots. But the traditional profession is going to be disappeared by modern using materials. The claim that prostitution is not their tradition as perceived by other. But my field observation shows that prostitution is main profession of Bad woman and girls. In observed area before one month it is strictly closed by local youth committee helping with police force.

In the above topic the word inclusion wants to study with together society and development and it's important in human development. What is social inclusion? How much it is important to develop human society and in the contract of Nepalese marginalized and Dalit communities? What is a relation with social inclusion and issues of livelihood? By the so many definitions we study as follows about social inclusion.

Social the provisions of certain rights to all individuals and groups in society such as employment, adequate housing, health care etc. Cased Similar. According to H. Gurung, "Social inclusion promotes equitable access to all sector benefits without

any discrimination of cast on recast gender religions etc." The social inclusion on relates to secularism is religion, reorganization of minority in language, affirmation of traditional rights alternative action to up lift disadvantages groups and power sharing through promotional representation and asymmetric federation.( GURUNG 2006.) In our society there are so many cast they are backward of society and no participation of their in any development works and governments agencies. They have a kind's social and cultural discrimination. Badi community is one of them they are lives in various parts in the country. As Kailali, Kanchanpur, Banke, Surkhet etc. Under own my limitations i have studies some Badi households of Kailali district in Dododhara VDC ward no 7 Badi Tole. In my study by field observation i have studies about their socio economic status and present living standard and issues of their livelihood.

According to Dalit commission they are Dalit they have no enough land for cultivation and they have no their own property. Most of them living on 1/2 Kattha land and vulnerable and mass poverty in community. In the past they were a kinds of instruments for inter treatment of elite classes. Selected topic I have observed about some definition of social inclusion and importance of it related with Badi community. Governmental and nongovernmental sector have make many planes to improvement their life standard and spent a lots of money also but not to see measurable change in their community. Changing situation they have a little changes but not affective. if we make a plane to change their life standard it should be important to change their traditions and attitudes at first. They have so many issues to make the self dependable life. They have not fully self confidence without living traditional profession. That is also important they will be inclusive in society not to manage separately.

## **2.2 Theoretical and Empirical Study**

In one society there are many casts. Which one society so many casts sitting being on unity the society is very active and developed society. Because in this society

there is a combination of all views, skills and other society needed things. Which kinds of people needs we can get easily? There is no lack of agricultural labor no lack of rich person and other persons. There are kinds of ecosystem one depend on another and a kinds of social unity also. In this way very long time or ancient period Nepalese society developed. In society internally there are kinds of kinship one respect another and one fallow up another and being as a family. But nowadays modernity affected the society. Mostly post conflict period there is kinds of differentiation which affected the society and makes a vas different rich and poor.

We can compression with society a forest for example in which forest there are different kinds of trees or verities of trees the forest is sustain and good. But in which forest there is no different ion of trees only a kinds of trees in forest is not be a good forest if there is any problem all are destroy. As in Panchyat period destroy and cot the trees of Shishaw in Tarai and planted another only a kinds of trees but in these trees affected by disease and dry of all Shishsw also. The research finds that individual kinds of trees cannot balanced in forest as society also.

In this study the researcher find out that about Badi families in the past when they were sitting in one society being inclusive. There is a kinds of unity in whole society. They are responsible with their jobs elite class and Dalits. Internally there are kinds of discrimination but unity also. The society is running by social law which is affected by theology. There is a kinds of fair if we go against the theology will be problem. Slowly and slowly there are kinds of change in society by politically and socially. Many sectors of societies ate be aware about legal rights of them. By the result lower cast communities has a very big problem because they have no their own property no their own land. Livelihood is being in dangerous. After they has to migrate another place and involving the illegal profession.

Now days we gave the word social inclusion it is defined by one self. The political leader defined by politically. The spent their words in political mass for reservation of any exclude groups. Sociologist defined about to make a good society and for



social balance in this way others are also use above words. According to K.B. Kunwer we should care following two points.

1. By which things social inclusion is not being success.
2. Which kinds of plane are doing for social inclusion in present?

In the strategy on state for social inclusion emphasis on un employment, week skill, low income, poor housing, high crime environment, poor health condition and family breakdown. " A shorthand label for what can happen when individuals or areas suffer from a combination of a linked problems such as unemployment, poor skill, low income, poor housing, crime environment, bad health and family breakdown (Government of Scotland).

#### **A) Badi woman of Dododhara 7**

The Badi women of Mudha let customers know they are ready for work – which is prostitution (“Pesha”) - by wearing thick, blood-red lipstick. We visit them on our way to Tikapur, in Eastern Nepal, where we have arranged to meet with the Community Support Group, a Dalit advocacy organization that is trying to help Badi women escape from prostitution.

The Badi sub-caste is relatively high on the pecking order of 22 Dalit sub-castes, but over the years they have fallen in the esteem of Nepalis. The Badi traditionally provided music and entertainment for the Royal families before they gradually drifted into prostitution. It is, as always, difficult to get a sense of numbers. We are told that there are 60,000 Badi women doing Pasha in Western Nepal, but that is only a rough estimate.

The ladies of Mudha are certainly among the best known, and our friends from the Jagaran Media Center are quite keen that we visit them. They feel that the Badi are one of the most poignant casualties of Nepal’s caste system, and I’m inclined to agree. The idea that an entire sub-caste should be trapped in prostitution by centuries of tradition is quite startling.

Direndra, who reports from this area for the Jagaran Media center and has met with these Badi women many times, assures us there will be no problem. They are always interested to meet people who want to help, he says. This turns out to be naves on our part.

We are met by a gentle woman with a striking face and a scarlet sari to match her lipstick. She quickly wipes off her lipstick and explains that she dressed up to visit the market. We don't believe her for a minute. Go ahead and ask whatever you want, she says, as a small crowd forms. Ask about Pesha. Ask about anything.



Opposing prostitution: Uma Devi Badi heads the Community Support Group in Tikapur.

We grab a few facts before it all begins to degenerate. Mudha lies beside the main road, which used to make it a target for frequent police raids, because prostitution is illegal in Nepal. The police almost never come now because there is a large Maoist presence in this area. The Maoists have been known to pass by, chastise the women for their immorality, and then make off with some of them to the jungle.

Each woman services as many as 12 clients a day, at rates of between 50 and 200 rupees per customer. This means they can earn over 1,000 rupees a day, which is many times more than our driver earns for negotiating the treacherous roads. It is little wonder that he soon retires to the car in disgust.

These women are clearly earning a serious wage by Nepalese standards, and it makes me wonder whether they are indeed trapped in a demeaning occupation from

which they cannot escape, like other Dalit sub-castes, or exercising their right to chose a profession and doing just fine. Prostitution always throws up this question. It is particularly hard to answer in an impoverished and caste-ridden society like Nepal.

One thing we do learn, and that is that the Badi men of this community do not work. I'm not sure why this should be, but there are certainly many of them hanging about looking useless. We're also told that the Badi women do not do Peshha once they marry, although this is harder to confirm. Several middle-aged ladies appear to be wearing lipstick.

It is impossible to get any real insights into something this sensitive in a short visit, and foolish to try. One woman is particularly angry, and interrupts repeatedly, spittle flying from her mouth. Enough of the questions, she asks. What are they going to get out of this visit? Good point. Being near the road, these families receive many unwelcome inquiries and see many cameras. They have come to expect something in return. Or perhaps this woman is just tired of being associated with prostitution. Whatever the reasons, she brings the others around and the mood changes from mellow to truculent. The women press us for money as we leave. Feeling guilty, I hand over something, which they receive with disdain and surprise. They seemed practiced at making visitors seem guilty.

Tikapur is a long, tough drive on a dreadful road. The Maoists have attacked the town on several occasions and the army patrols look alert and wary, even though the Maoists have declared a cease-fire.

The committee members of the Community Support Group (CSG), in Tikapur, are dismayed that we have visited the women of Mudha. They view the women as totally unrepresentative of Badi as a whole, who are struggling to escape from prostitution. The CSG is quite clear that the Badi are forced into Peshha by poverty and the pressure of society.

I'm not sure how one would check this out short of a detailed investigation with individual Badi, but the CSG has certainly launched an impressive program of work.

As with other Dalit advocacy groups, the CSG tries to help the Badi understand their rights through a series of 23 "pressure groups" that it has established in the villages. They are also using the Reflect syllabus, which proved so useful in convincing the Dalit of Lagan that they were entitled to enter the temple. The CSG also runs 3 "child awareness" centers, currently holding 75 children, which serve as part day-care and part primary school for the children of Badi women. CSG also runs ten "savings" groups, which help Badi to save and invest.

This is a rounded and imaginative program, and it appears to be having an impact. In 2000, the Group conducted a survey of 185 Badi women who were doing Peshha. When they checked again this year, only 80 were still in Peshha. This is far more successful than the efforts to liberate the Balighary, and it must hold some important lessons for the larger struggle to liberate the Dalit.

At the very least it shows that many Badi women would gladly escape from Peshha if they were given an alternative.

As the CSG chairperson, Uma Devi Badi, explains the program, I can understand why our hosts are irritated that we have allowed the women of Mudha to sow the seeds of doubt. There is a personal edge to this. One of the Mudha women is Uma's sister and Uma is upset and embarrassed that she is still in Peshha. Although Uma is grateful for our visit, it must add to her frustration that we allowed ourselves to be diverted by Mudha.

As we leave, I realize that we have spent almost no time understanding where Badi men fit into all of this. I got a very unfavorable impression from the men of Mudha, who seem content to leech off the prostitution of their sisters and daughters. But what of those Badi men who are ashamed at the association?

Samjay Bikram Badi, who left government service to work in the Community Support Group, is one of them. Kamal Badi Rokaya, who has his own computer and email account and also works in the Group, is another.

Kamal is educated, savvy, passionate, committed and deeply irritated. "I am proud to be a Badi," he explains, in a slightly strangled voice. If more men felt the same way, the Badi might indeed have a future other than prostitution.

Tomorrow: Dalit activism in the West 10/4/4

By the government or planners the problem should be found out the solution of social exclusion. For this strategy or before make a plane it should be recognized by geographic map. The baseline survey is important for the further planning or strategy In geographically in which part or place and community there is an unemployment, poor skill, low income, poor housing, high criminal environment, poor health, lack of education and not utilization of natural resources. Above these factors push the social exclusion by forcedly.

In the area where the observer has studies all above things are easily showing in community. In the observation period a police said "the police unit is established for only Badi community, s criminal cases. In my two years experience per day there is a any kinds of criminal case in community. As thief, lappet and rape case. Mostly affected other related communities also. Before one month the prostitution profession totally controlled and strictly followed by local community member + police administration. Because of this process crimes are controlled. There is no any AlterNet of prostitution profession. There is internal problem of basic needs. According to ILO Convention no 169 "indigenous people are those regarded indigenous on account of their descent from the population which inhabited the country or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of the present state boundaries, and

who, irrespective to their legal status, retain some of all of their own social, economic, culture and political institutions"

According to World Bank:

- 1) Close attachment to ancestral territories and natural resources in these areas.
- 2) An indigenous language that often differs from the predominant languages.
- 3) An economic system primarily oriented to substance production and
- 4) Identification and identification by others as members of a distinct cultural group.
- 5) The presence of customary social and political institutions.

## **B) Prostitution Profession and Livelihood Relation**

Both Dailit and non Dalit often relate prostitution with Badi caste. There are about 35 families in Dododhara 7 in Kailali Badi woman of Dododhara 7 in Kailali however, denied strongly that they are prostitutes but people often mistakenly perceive that it is there hereditary profession about profession of prostitution i am going some special feature of stories as.

Kalali. Nepal, November 1, 2008, Samjhana who is now 6-month-old pregnant earns Rs100 to 200 a day giving sexual service to the customers. "This amount is not enough, we don't get sufficient foods so we are compelled to sleep with empty stomach," says Samjhana. It might be hard to believe that some women in Nepal are forced to sell themselves for a night to earn their living. They are the women of Badi community who have been carrying sexual profession for many generations. This community is recognized as the community, doing sexual business.



Samjhana Badi in Muda, Kailali (Photos: Sangmo)

When 27 years old Samjhana Badi of Muda, Kailali, who has been doing sexual profession for many years shares, "it's too difficult to maintain a large family. I have to do this profession so as to take care of, 65 years old father, 50 years old mother, sisters- brothers and children in the family. "She says that she stopped doing such act after getting married but started again her husband left him one year ago. Samjhana feels very disappointed when women from other community hate Badi women commenting on their profession

"I hope the new government will do something for us." Samjana hopes.



Badi women and children in Muda, Kailali. Photos: sangmo

It is not that these peoples haven't attempted to change their business but due to other peoples' misbehavior and negative perspective on Badi in the society, they are compelled to continue their centaury long profession. "Other people despise us saying untouchable/small caste if we choose any other business like keeping

accessory shop, tea shop, fishing, selling woods and other." shares Rita Badi of Muda adding, "actually no one come to buy the goods."

Badi are unable to provide education to their children due to poverty. They lack land and house for proper settlement. They have a common complaint that though Maoist party assured them to provide employment, education to children and replacement at the time of election, it has not been implemented yet."We had hoped that our problems of unemployment, children education, and replacement would be solved. We'll get respect in the society, settle in the good place but this government is not supporting us." Rita says.



Uma Devi Badi. Photos: Sangmo

Uma Devi Badi who has been playing active role in Badi movement however claims that Sexual business is not Badi's profession "Actually, our main profession was to beg, in the past, our generation used to beg into village to village. The Badi women used to dance and sing in the Palace and landlord's house." She explains adding, "At the time of dancing and singing we were sexually abused by those people, they used to give sexual harassment. There was no point in revolting against it as it was hard to survive us without doing so. "Badi women have the awareness about the HIV/AIDS so they use contraceptive method to prevent from pregnancy and other kind of sexual diseases, says Uma Devi.

The settlement of Badi Community is in 72 district of Nepal including Kailali, Kanchanpur, Baki, Bardiya, Dailekh, Bajhang, Salyan, Rukum, Rolpa. After the



success of month-long Badi movement, last year, Badi are getting citizenship in the name of mother and the free education to the children that can be taken as movement's achievement. They are taking citizenship not only with the surname Badi rather as Choma, Chaudhari, Shah and other. Earlier they used to write Bhad, Badeni, Patar as a surname, which define their profession while making citizenship.

Last year, Badi were forced to take out a half-naked protest to press the government meet their demand which include change in profession, employment, right to get citizenship in the name of mother, free education and others. On Aswin 28, 2064 B.S, the talk between Badi and government reached into conclusion. "We need not have to do sexual business, if the government provides job opportunity to us." States Karuna Badi, 35 of Muda. "But I don't have any hope in the government. "Male members of Badi community don't mind even their sister, wife, daughter sell their body for to earn a living. Bude Badi says, "We have to depend on female member of the family to sustain life, the government is not providing job opportunity to us. But I have hope that the new government can address our problems."

There are 35 houses of Badi in Muda. Badi children are far away from the education. Only few Badi children have got an opportunity to go to school. Weak economic condition is one of the reasons for this. Unfortunately, these children too have to face difficult time in the school, studying together with the student of so-called 'high caste' group.



Badi Children in Muda, Kailali, Nepal. Photos: Sangmo

"Everybody look down on us in the school" say Badi children, "As we are low caste group, we keep quiet and return home." Says 5 grader Rozi Badi, 12 of Muda. "Rozi knows well that her sisters and mother do sexual business but she herself doesn't like to carry on such business in the future as she understand that this really doesn't provide satisfaction and happiness to them. "I have a desire to become a doctor. How can I study if I involved in this business?" Rozy questions. Like Rozy, there are many Badi children who are compelled to bear society's rude behaviors. But they go school despite of the feeling of humiliation.

Badi has a population of about 32 to 35 thousands in Nepal. The situation of Badi is extremely miserable. They are living their life facing social discrimination and poverty. Though there is some change in the peoples' perspective towards Badi, due to awareness program conducted by different organizations, many things have to be done by the government to allow them live with respectful life. Children education and change in profession of Badi are the major things that the government should give attention for. More importantly, the government should implement the agreement made with Badi people a year ago. ([www.USNepalOnline.Com](http://www.USNepalOnline.Com).)

### **C) Badies Movements and progress.**

It is said that without social movement there is no any social changes. In changing situation there are so many social, political and economic movements in our country also. In Nepalese society 10 yours moist conflict in rural areas people also so many changed. They are ready for any movement which is favored of their rights. The Dalit community has so many movements during the long period to get their fundamental rights and social discrimination. In changing situation after re established of democracy in Nepal there are so many changed in our society. During the long period the Badi community has taken some movement in time to time by the help of some NGOs and other political parties also.

According to Badi movement leaders we have got some seen or un seen benefits. In social awareness and other there is increasing investment in rural areas. But it has can not fully measurable changes. The government and non government sector targeted plane has built but can't get goals. About Badi movement and progress we have some reports like below.

House built from stones we ground were believed to have collapsed, says Uma Devi Badi of Kailali district. Had Uma stepped in to the village of those very houses she built, she would have been banished in fear of bringing disaster along "Our touch was said to bring ill luck" she says, recalling an incident of a few years ago.

The Badis have lived under the weight of entrenched superstition and the ones Uma talk of merely scratch the surface. Besides being untouchable, they are a part of the flesh trade a family profession followed from generation ago. "This makes us untouchable even among the untouchables" says Uma stating the pithy truth of her life.

Awareness however has helped some to live relatively improved lives. Till about de cease ago. Badi women were forced into prostitution for a living. But parents have begun to send their girls to school instead. The blind discrimination that Uma endured too has begun to recede. Social attitudes are changing albeit slowly and they bring slight changes to the age old Badi suffering.

Positive movement in social change for the Badis and other untouchable communities began with the Muliki Ain promulgated by King Mahindra in 1964. The law announced the elimination of the caste system and has historical important for replacing Prime Minister Junj Bahadur Rana's law (1853-1854) which divided Nepalli citizen to " the caste whose water is allowed to remain pure " and " the caste whose water is defiled " Caste discrimination was also declared punishable in the 1990 constitution of Nepal, where Article 11(4) states, "No person shall be

discriminated as untouchable or debarred from attending public places of using things of public utility on the basis of caste. Such an act shall be punishable by law"

These laws led to positive change in social attitude towards the Badis, SAYS Dillip Oli a researcher of Badi community and PhD in Badi studies, but that the efforts of recent governments from Sher Bahader Deuba's to Jhala Nath Khanal's have been limited to inconsequential development programmes, filled with political slogans.

Promises were made by the government after signing an agreement with the National Badi Rights Association in October 2007 to distribute identity cards and citizenship certificates and provide facilities for education, health and employment. But nothing of substance has been done according to coordinators of the parliamentary sub committee on women, children and social welfare who conducted a field study on the implementation of another agreement deigned about three month ago. The current government has made commitments to address the Badi condition. Taking steps like providing the Badis with official citizenship would help to end their identity crisis and improve future prospects. But this is again hindered by the lack of an accurate figure of their population.

The governments estimate of 8348 Badi people which includes 400 women involved in forced prostitution and an estimated 400 illegitimately born children, is inaccurate according to independent sources their research shows that the actual population of the Basis is four times the number. But Oli says that the figures by both the government and independent sources are not true and cites the figure of 10,000 from count. The population has seen a decreasing trends in the past he says and there could be a number of reasons for this sexual relations with many people in the course of their trade cause Badi girls to suffer from infertility. Badi women take contraceptive measures to curb sexually transmittable diseases they are prone too and further them prefer to register their children as of other ethnic groups. "The mothers knowingly or unknowingly provide a caste other than Badi to their children "says Oli "This makes the task of determining their population more complex.

That the mothers hesitate to hand down their communal identity reflects the inherent shame that remains in being a Badi. Social attitudes may have changed at a snail's pace, but the internal racism inflicted would take a revolution of sorts. The Badis also perhaps perceive changing castes as having brighter economic prospects but without the ensuring of basic rights their welfare remain a far cry.  
Source: Pragati 2011/4/16

### **2.3 Relation with Social Inclusion and Livelihood**

There is a great relation with social inclusion and livelihood. Social is a prime factor of livelihood it makes the life standard easier and batter to adjust in society. For the betterment of life style and improve in socio economic status social inclusion is most important. Now we are going on globalization stage by the result of new information technology. Every man wants to live together, work together, enjoy together. Without social inclusion human development is impossible. Present society is competitable society one who cannot competition with another he cannot get opportunity in every sector.

Social inclusion is the process of removing barriers and promoting to increase the access to poor woman Dalit and disadvantages groups to the development of opportunities to improve their livelihood. The integrated process of gender and social inclusion seen as a means to shift the relationship of the development actors.

Arriers of social inclusion.

Geographical remoteness.

Gender, caste ethnicity, religion, language

Financial economic status assets ownership and livelihood activities.

Health situation e.g. disability HIV, AIDS.

Marital status, family situation of age.

Ideology and political affiliation e.g. supporting a locality a less popular political party.

Migrant status.

Displacement and vulnerability due to the conflict.

Group individual and household living in remote areas may be unable to fully participate in national economic and social life and have limited access to development activities and services. Areas near district, town typically have better access to development opportunities than more distant areas accessible only by walking trails. The conflict has exacerbated their isolation as remote communities are often more affected.

Within the social system of Nepal some groups of people are poor and excluded, some are poor but not excluded. The caste system discriminates against 12% of population of Nepal classed as Dalit in the Hindu caste system and 13% who are non Dalit disadvantages caste. The female half of the population is also often heavily disadvantaged. Another 32% of populations are economically disadvantaged ethnic group and 4% are religion minorities.

Most socially excluded people are income poor though there is not always a positive correlation. Some excluded occupational groups such as precious metal workers are not poor but have a little voice influence or agency in their community affairs. Non excluded household might become poor following a crisis such as loss of land through family disputes, division of property natural disaster.

The economic situation of a household determines its food security situation access to resources and influence and participation in community affairs in many hill districts. 30% of the population has only enough land to cultivate food crops sufficient for three months of the year. In some communities of the Tarai up to 80% of the population might have so little land that they have only 3 months food security?

Without access to cultivate land households member must work as agriculture day wage labor in the locality or migrate for employment. The absence of male family member, who may work away for months or year place can extra burden on woman on household.

New type of social exclusion and vulnerability are resulting from physical and psychological trauma during the conflict. Many young man have stayed away from their village for years to avoid the conflict. Death of disappearance of a male breadwinner due to the conflict has brought an extra burden of economic hardship and social exclusion to their widows'. Orphans widows and other people constitute a growing vulnerable category of people and can transcend social and economic classes. Information is limited regarding internal migration within and between districts by people trying to escape conflict related hardship and in security

Wealthier families that have marginalized to the Tarai district headquarter and Kathmandu is other registered, but many less fortunate households are not. Apart from the trauma associated with migration and likely economic pressure they also face possible suspicion from the communities where they have relocated and may attract attention from insurgents and security forces.

The relationship between poverty and exclusion is shown in the report on disaggregated contextual data that. Livelihood and forestry programe (LFP) commissioned in May 2006. The study found that 72% of total Dalit forestry user groups (FUG) member in LFPs fifteen districts are categorized poor or very poor. As well as of the total executive committee member 73.6% are male and 51.5% are upper caste and only 9.8% are Dalit. By compression of FUGs member is similar to the general population 49% male, 33% upper caste 35% disadvantages Janjati and 14% Dalit. (Livelihood and forestry program, LFPs pro poor and social inclusion strategy)

## **CHAPTER -THREE**

### **RESEARCH METHODOLOGY**

In this chapter of this study research methodology has been discussed. The type of study is mainly used as descriptive research design. However exploratory and both comparative and evaluative will be applied quantities and qualitative method also used. Main study will be on field observation by direct observation in this community. The research design have been used to collect information about Badi community present life situation, housing type and settlement condition also observed by direct observation method. Other side in observation had observed every seen sector of house and activities. In quantative and qualitative study has also study with comparatively with other societies.

#### **3.1 Selection of Study Area**

Kalilali district has both geographical situation hilly and Tarai. It is located under the CHURE Mahabharat Parvat. Two municipalities and 42 VDC s has known about its political and administrative division. Dhangadi is its headquarter it is a main trade center of far west. Its south belt is a border area joint with India north part. Dododhara 7 (Mudha) is one middle VDC of Kailali district it is approximately 62 kilometer east from headquarter. The VDC is crossed by east west highway. Main Badi Tole is located on south side of east west highway with joined west side there is small market called Mudha Bazar.

#### **3.2 Research design**

In this study descriptive research design has been applied mainly to called qualitative information on the socio economic status of the Badi community. Descriptive and definitive collection is in social inclusion. An exploratory research design has also been used to called information on social and cultural movement and change in community. By the field observation deeply study about their present



life standard and livelihood situation and present prostitution profession in selected community.

### **3.3 Nature and Source of Data**

Both primary and secondary data have been used in the study. Primary data have been collected from interview, questionnaire, focus group discussion and field observation. A house hold survey was carried out to collect necessary information for the study. A structured questionnaire was developed to meet the objective of the study. The study is basically based upon primary data and secondary data.

For the secondary data collection I have used to so many published books. Newes papers, NGO and INGOs reports and other available source of secondary data. During the study period staying near the knowledge full peoples suggestion also used in study.

### **3.4 Sampling Procedure**

The total population of Kailali district is 616697 of them the selected VDCs population is 14599 and 2178 total household. (District profile of Kailali according to CBS 2001). Of them 35 house holds and about 280 Badi population. According to a permanent Badi member the Badi families' population is reducing per day because they are migrating this place to another place. By the traditional profession is not sufficient for their food and accommodation. He said that also during before the one month period 32 young ladies have gone away from this place.

In my study for sampling procedure I have choose the random sampling method. 35 total households taken the 15 samples which numbers are given below tables? Of selected 15 households also randomly selected the respondent for interview. For the focus group discussion of the 15 selected households a responsible and mainly active house hold members were selected. Because of my study limitation can't involve more then.

**Table No 3.1: Randomly Selected House Hold Table**

<b>S.N.</b>	<b>Randomly Selected household /Taken no.</b>	<b>Family Size</b>	<b>Selected member from house holds</b>	<b>Remark</b>
1	1	6	F	
2	3	6	F	
3	15	4	F	
4	7	15	M	
5	8	5	M	
6	11	5	F	
7	23	8	M	
8	25	8	F	
9	17	4	F	
10	29	5	F	
11	31	6	M	
12	22	7	F	
13	25	3	F	
14	28	6	F	
15	16	5	F	
<b>Total</b>	<b>15</b>	<b>93</b>		

Total Percentage: 42. Field observation 2011

### **3.5 Primary Data Collection**

For the primary data collection my field observation and interviews of my respondent were main sources. Formally I have taken randomly selected 15 households male and female respondents. It helps me so many key information of my interview and fundamental bases are my study. Otherwise local committee member, police men, school teachers, NGOs staff and social worker also helps in my study. By the interview I have collect data veracious sector of Badi community such as: present socio economic status, present livelihood, present profession, education, health status and other related subjects.

#### **A) Interview schedule**

A survey questionnaire sheet was developed in consultation with dissertation supervisor to gather quantities household data such as family size, education health and sanitation economic condition. 14 related questions were in direct interview. Of

them most of questions are related with present profession, income, livelihood, social participation, ethnic discrimination, land owner, etc. For focus group discussion 3 questions are given which are also related with their poverty, present livelihood and lifestyle and knowledge of social work and participation related with social inclusion. The questions were descriptive and related with views. The time was given 1/2 an hour for FGDs participant. For the interview questionnaire taken the time around 15minite.

## **B) Observation**

Most of the qualitative information was collected through non participant observation. It helped to observe their foot habits clothing, housing and settlement pattern health and sanitation status. During the period I have observed their living standard business activities, traditional housing pattern and related seen things.

### **3.6 Secondary Data Collection**

Books, journals, reports and research papers, articles, magazines and government official records were used as secondary source of data. Online reports and other study also help me for secondary data.

### **3.7 Process of Data Analysis**

All the information and data obtained from the interviews and observations will be entered into personal computer and then it will be tabulated and analyzed. Both qualitative and quantitative analysis will be done. So as to make the study more pertinent, so that the report could be worth while in future planning.

The results will be statistically analyzed to come at definite conclusions, frequencies mean, mode, median and standard deviation will be computed as per requirements. Similarly simple percentage will be used according to the need besides this necessary statistical tools for test will also be made if found necessary. However it will be applied only after observing the nature of data.

The conclusions will be derived on the basis of inferences drawn from quantitative statistical and qualitative analysis. These will be used to come at a definite conclusion and explain the phenomenon. The study will be based on the primary and secondary data is considered as the first hand data collected from the field where as secondary data is defined as published or used already by the offices researchers.

After collecting data it will be analyzed by reasonable and valuable way. It finds facts are include in study report. At last some recommendation will be also submitted which are currant issues and challenges of this community.

### **3.8 Limitations of Study**

Badi communities are dispersed in the various parts of the country. As Kailali, Dang, Puthan, Salyan, Bake Kanchanpur etc. I have so many limitations in this study by timely and economically. Because of limitations I have selected only one settlement of these community in Kailali district Dododhara VDC Ward no 7. There are about 35 households of Badi families. In local language called the BadiTole. There is a much agglomerated settlement the houses are joining each other. Most houses are (without 2, 3 houses) made by mud or dry grass with only one stair. Staying on my limitation I have randomly selected 15 household for my observation and study. During the period other committees young have make a 'Social welfare committee ' and strictly carried out programmes against the prostitution profession by the help of police force. Following limitation are in this study

- ) This study covers only the Badi community of ward no. 7 Dododhara VDC.
- ) This Study has been focused on social inclusion and issues of livelihood of Badies.
- ) This study concluded in one ward of VDC in limited framework.

## **CHAPTER – FOURE**

### **DESCRIPTION OF STUDY AREA**

#### **4.1 Background of Kailali District**

Kailali district is one of the district of Naya Muluk which was gifted by then East India Company to the Rana prime minister. It lies in western part of the country and border district also. It is one of the developed and developing district of far western region. Because it has both hilly and Tarai part. The district headquarter is a main trade center of far western and industrial part also. It's some Tarai VDC mostly urbanization as Dhangadi, Tikapur, Attarya. Attarya is a gate way of hilly districts. Most Tarai parts of the district is jointed with east west highway. But some hill VDCs is very remote and rural areas as Parndon Negali VDC etc.

The district spread between 28° 22 'N to 29°05'E latitude and 80 °30' to 81° 18' longitude covering an area of 3235km<sup>2</sup>. It is one of the Tarai and hill district of Nepal ranging from 109m to 1950m in height from sea level. Geographically 209724h land is covered by forest (64.83) and agriculture land is 89934.75 h (27.81). The grass land has covered 6268.44h (1.93) and remaining part of district is 17572.81h (5.43) The district politically divided into 13 Ilaka and 42 VDCs and 2 municipality. There are five election areas.

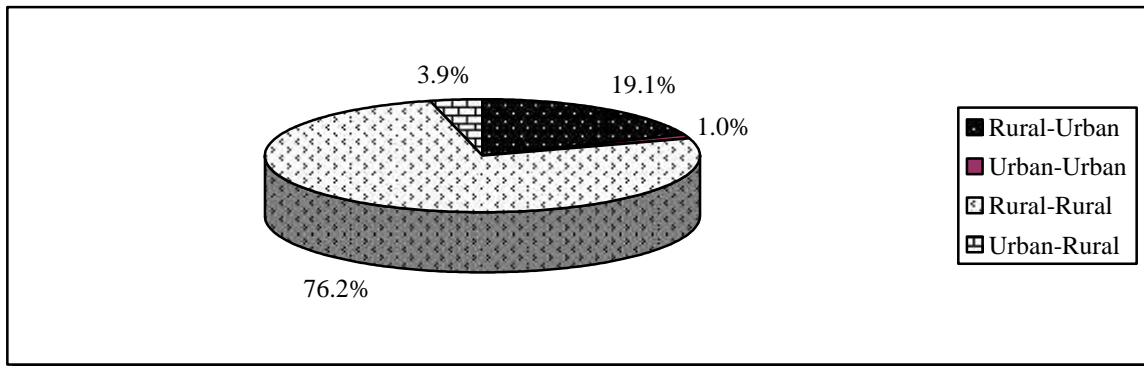
The total population of Kailali district is 616697, out of which male share 312311 and female 304386. The growth rate of district is 3.93% and ratio of family is .53. The population density is 190.63 people /km. The average per captia is 6824 and male female ratio is 1.03%. Most of the people use Nepali language and Tharu language (DDC Profile of Kailali). The Kailali district is a mostly affected by migration system. A table is given below it shows the migration status of Kailali district.

**Table No 4.1 Migration table in Kailali**

S.N.	Kinds of migration	No.	Percent
1	Rural – Urban	31130	19.01%
2	Urban –Urban	1574	1.0%
3	Rural –Rural	125088	76.2%
4	Urban –Rural	6450	3.9%
<b>Total</b>		<b>164242</b>	<b>100%</b>

Source: Population Monograph Kailali 2002

**Figure No. 4.1  
Migration table in Kailali**



## 4.2 Study area

### a) Location

Dododhara VDC is the one Tarai VDC of Kailali district. It is crossed by east west highway and about 60 km east far from district headquarter. Total area of VDC is 57.52 km<sup>2</sup> is covered of district Kailali. Ward no 7 is joint with highway near the Mudha Bazar. Where the Badi settlement is located. The settlement is agglomerated and isolated from other settlements. Very long time it is popular place for Badi community where the prostitution profession is openly profession. But now it is strictly closed by local club and police force before two month.

Badi are frequently found and temporarily settled in different parts in the country. They have been migrating from hills to Tarai in search of their livelihood. The

available evidence shows that their migration to the Tarai started after the popular movement of 2007 B.S. This was the time when Birta system (2016) and tiny feudal status was abolished and the feudal lords were also compelled to abandon the hills for survival in fact. Alternatives were not available sufficiently in hills for maintaining their livelihood. This situation forced them to migrate to the Tarai where plenty of uncultivated land could be used for agriculture purpose.

However it was not possible to trace out the exact date of Badi migration to the Tarai from Salyan, Jajorkot and Musikot. But it is said that after eradication of malaria the land lords there supports and followers also started to live in the Tarai. Where they could use the land for their own sake. The Badi who was in close contact with big houses also started to come to plain areas where life is comparatively easier in the hills. However it is reported during the study that none of Badi possesses the land for agriculture except few households.

Landless and ignorance are the major constraints for their better livelihood. It is an undeniable fact that poor economic position of Badi community is one of the major hurdles for achieving social prestige in the society. Because Badi are regarded as entertainers. Their previous jobs were staging song and dance performance of various places. This work of dancing and singing made them idle. Which influenced them to adopt the easy way for earning? There after they adopted the job of commercial sex work as a profession which placed them into difficult position.

## **b) Population**

The total population of Dododhara VDC has 14599 of them 7301 male and 7298 female. Muscle is important component which helps in utilization of natural resources. The people of VCD largely depended on agriculture which is of course subsistence and seasonal and the people are not fully employed. The rate of population growth is high due to the reason of rapid increase of migration from hills. The ward wise population is given below according to CBS 2001.

**Table No. 4.2: Ward Wise Population Distribution**

<b>Ward No</b>	<b>Household</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
1	547	1655	1687	3342
2	216	819	817	1636
3	88	362	297	659
4	106	441	438	879
5	143	533	519	1052
6	121	453	430	883
7	604	1919	1954	3873
8	159	504	511	663
9	149	615	645	1260
<b>Total</b>	<b>2178</b>	<b>7301</b>	<b>7298</b>	<b>14599</b>

Sources: CBS 2001.

The Badi people are also migrated from hill but the VDC office has not clear record when and how they migrated. Normally Badies are shifting one place to another place for earning money by their profession. They have claimed that in there settlement they are 35 household but the permanent record we can't get according to their claim. According to one Badi male member during before the one month (when the prostitution profession is closed by local club) more than 27 young Badi ladies has shift from this place but where they has gone we have no clearly record. By this statement we image that the Badi population is being up down time to time.

The social disparity is large. The hill people are high status while Dalits and Tharus are highly dominated by the hill people. In Dalit community the existing customs like early marriage, disinterest towards education, engage on agriculture employment, prostitution profession as plays important role in determining their socioeconomic status By the observation most of the early marriage are un success. She has requested me cannot published the name but told me' when I was reading in class 7 and 13 years old my guardian cannot care me but they want my daughter also earn a lot of money by the profession. Because of house situation in young period I have taken this profession and marriage also but more than 3 years my



marriage life was left by my husband. Now I have one child I can't say where my husband is.

**Table No. 4.3: Population Status of Different Caste/ethnicity in VDC**

S.N.	Caste/ ethnic	Population	percent	Remarks
1	Brahaman hil	1155	7.91.	
2	Chhetri	2488	17.04	
3	Sarki	189	1.29	
4	Majar	371	2.54	
5	Brahman Tarai	41	0.28	
6	Sonar	160	1.09	
7	Newar	6	0.041	
8	Lohar	11	0.075	
9	Tharu	5641	38.63	
10	Marwadi	6	0.041	
11	Thakuri	652	4.46	
12	Un identified Dalit cast	1630	11.16	
13	Badhe	189	1.29	
14	Kayasth	315	2.15	
15	Gurung	19	0.13	
16	Un identified cast	93	0.63	
17	Sherpa	6	0.041	
18	Kami	1249	8.55	
19	Damai	293	2.006	
20	Muslim	7	0.047	
21	Punjabi	8	0.054	
22	Koiri	5	0.034	
23	Other	16	0.109	
<b>Total</b>		<b>14599</b>	<b>100</b>	

Sources: Population of Nepal 2002 CBS.

### c) Language

Most of the people of Dodohodhara VDCs people uses Nepali language and other mother language also use. A table is given below which shows the language status of this VDC.

**Table No. 4.4: Language Situation of Study Area**

S.N.	Language	Population
1	Nepali	8439
2	Hindi	39
3	Tharu	5916
4	Gurung	15
5	Magar	91
6	Rajbansi	12
7	Other	87

Source: Population Monograph (CBS) 2002.

### d) Education (above 6 years)

Most of the people of Dododhara VDC s are uneducated. Mostly un educated people are Dalit and backwards communities. Some high castes people are educated and exclusive in development sector as governmental and nongovernmental sector. A table is given below it shows the educational status or VDC.

**Table No. 4.5: Educational Status of Study Area**

S.N.	Educational level	Male	Female	Total
1	Illiterate	2413	3915	6228
2	Read only	271	171	441
3	Read and write	3293	1979	5272
4	Un known	16	16	32
<b>Total</b>		<b>5993</b>	<b>6081</b>	<b>11973</b>

Source: Population Monograph (CBS).

### **4.3 Change and Movement**

Kailali district is a fast changing district of far western region. It is main trade center of far west Tarai and hilly district. It is known as industrial district in far west also. It has very kinds of diversity such as culture, economic religious. Geographic and bio-diversity. After re-establishment of democracy its development ratio growth rate is fast. In development sector also there is a kind s of diversity. Districts Tarai VDCs are fast changing and hilly VDC are back of development they are very remote and rural areas.

In the study area there is so many kinds of changing in Badi community. Badi community, a small Dalit community is considered as a minority group and the most disadvantaged ethnic groups of the Nepalese society. They live in the western, mid western and far western regions of the country. The Badi women are the main bread earners of their families. The women of this community are stigmatized and disgraced by state, society and community for practicing commercial sex work as a major source of their earnings. They have strongly demanded to consider this practice as violation of their Human Rights and punish the responsible institutions and community.

The Badi Women Human Rights Defenders have denounced the violations of their human rights and exploitation of their sexuality by feudal structures of the state which is the main reason for practicing commercial sex by them. Such practice has denied Badi Women from accessing their Human Rights, Economic, Social, Cultural and Political Rights while subjecting them to exploitation, injustice and suppression at all levels that has been a regular practice for the past hundred years.

In the context of changed political context, it had given hope to all the marginalized groups to express their violation of human rights to be heard and respecting, protecting and promoting their rights that remained only as lip service. However even after a turbulent one year success of People's Movement -2, the vibrant civil

society, active human rights groups and upfront Dalit rights group have remained silent and largely ignored the issues related with Badi women who subsequently have been further marginalized within these political movement.

On 22 August, 2007, in demanding their demands to be addressed, three dozen Women Human Rights Defenders from Badi community expressing their strength and solidarity staged protests in Singha durbar, Kathmandu. Some of their demands included rehabilitation of their sisters who have been forced to work as commercial sex workers, right to own land, representation of at least 1 female and 1 male candidate in the constituent assembly, provision of legal bodies in all levels of the government that addresses issues of racial discrimination and untouchability and legal identity to their children who are deprived of citizenship certificates. In the process of asserting their rights, the Badi Women Human Rights Defenders were severely beaten for entering the restricted areas and detained in custody.

Inside Police Compound on 27 August at 10: 30 AM, as a continuation of their demands, 450 Badi women and men out of whom 225 were women from Badi Community Struggle Committee along with Dalit Civil Society Movement staged a joint protest to enter the Singha Durbar. However they were charged with showers of truncheon clearly reflecting the attitude of the Nepal Government that protecting human rights and calling for a discussion with the community is not their priority. The insensitive and inhumane Police even tried to take off the Sari and Petticoat of Ms. Uma Devi Badi, the coordinator of the Badi Community Struggle Committee. It is a clear indication how her Badi identity has been used as a tool to dishonor, insult and disgrace her. This calls for a serious concern of the attitude and behavior of Nepal Police.

The Police arrested the protestors and shoved them inside the van and took to the various Police Battalion areas. The Nepal Police had also proudly announced that they have been ordered from 'above' to charge the protestors if they try to enter the ' restricted' areas. Two dozen protestors were arrested. 2 men were injured, 5 women

were injured while 1 was seriously injured, and the whereabouts of Mithu Nepali is still unknown. Those protesters who were taken to the Armed Police Force Battalion number 2 in Maharajgunj included Head of the Dalit Civil Society Binod Pahari, coordinator of Badi Community Agitation Committee Uma Devi Badi and Women Human Rights Defenders of Women's Rehabilitation Center (WOREC). There were around 49 Badi and 15 Dalit protestors. The Women Human Rights Defenders who were inside that compound as a part of Human Rights monitoring witnessed the prejudice of some Police officers who insulted the protestors purely on the basis of their Badi/Dalit identity clearly violating their Human Rights.

The Badi Women Human Rights Defenders have expressed their anger and disappointment towards the government discriminating them on the basis of their identity and keeping silent and ignoring their demands while addressing the issues of Deuki and Mukta Kamaiya. Sarita Nepali, a Badi Women Human Rights Defender said that "the issues of a Badi woman are an issue of all the Nepali women and the humiliation towards a Badi woman is a humiliation towards the women of the entire state."

The silence of the women politicians of 8 political parties in showing immediate attention and solidarity to the demands of Badi women is a matter of grave concern. They have asked support and solidarity from the 'responsible' women politicians. The Human Rights organizations have been condemned for their lack of support and participation in their struggle. The Badi women have charged the Human Rights community for using them for their own benefit and seeking funds in their names but not directly involving them in those activities.

The Badi Women have clearly stated that they are not scared with the abusive forces of power by the government and they will fight for their rights. They have appealed to the WOMEN OF NEPAL to join their movement in asserting their rights. (WOREC, 2007)

## **CHAPTER - FIVE**

### **DATA ANALYSIS AND DISCUSSION**

#### **5.1 Analysis and Discussion**

The background of the establishment of a community based organization in the Badi community of Kailali district is related to the historical sociopolitical positioning of the Badi community. The Badi were originally an entertainment cast singer, dances and musicians. Man of the community also fished and manufactured Madal arums and fishing nets. Political, culture and economic changes particularly on the last fifty years have contributed to and produced the development and the practice of prostitution as a strategy of survival for many in the Badi community.

Subsequently it has been said that prostitution is the traditional cast occupation of the Badi and it has often been defined that thus has a part of the cast system. In line with the socio political transformation taking place in Nepal early 1990s and with the growth of prostitution many make family members became economically dependent on the earning of woman. That situation was partially responsible for the loss of traditional community skills and profession. For many Badi man as with other Nepalese temporary migration to India has acted as a survival strategy. Several years ago (1989 -1990) a group of Badi youth in this position resident in Bombay can together from a youth club.

Latter some of the club member had to return to Nepal in coordination with local NGOs government agencies and community contribution another organization was established community support group. CGS advocator participatory community development and is primary focusing on issues related to woman and children who are in especially difficult condition. This focus allows the multi-role factor contribution to sex work to begin to be addressed with in this Badi community by the Badi community.

## 5.2 Description of Sample Character

In the study I have selected 15 households for the sample in my questionnaire in direct interview. My study is focused on their present life situation and socio economic status, living standard and issues of livelihood. Most of the respondent is selected by the main person of house who has taken the responsibility of whole family. By this respondent I want to study how their life situation is going in present? What is the main source of income? And how is the condition of their settlement?

According to community member's data they have told me now there are 35 families of Badies. Of them some are sitting on separate house and some are sitting on jointly 3, 4 families in one house. In my study I have taken female respondent more than male respondent. Mostly male respondent are not available in home.

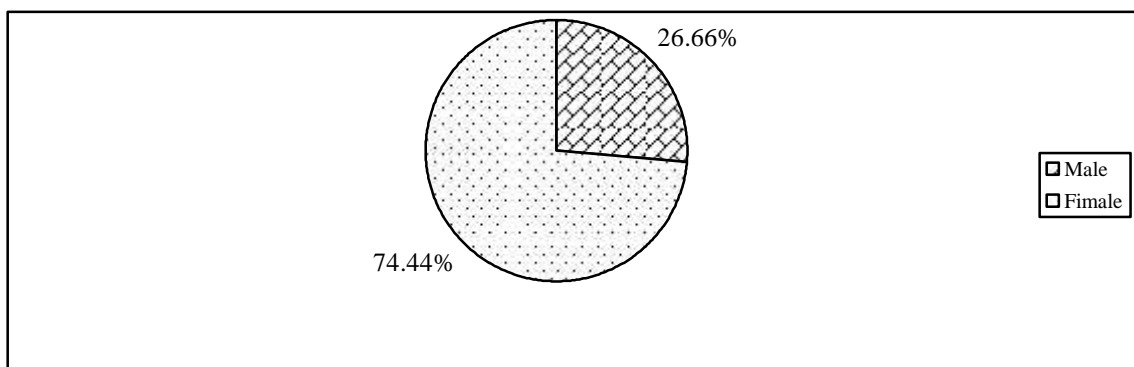
**Table No 5.1: Randomly Selected House Hold Table**

	<b>Randomly Selected household no.</b>	<b>Family Size</b>	<b>Selected member from house holds</b>
1	1	6	F
2	3	6	F
3	15	4	F
4	7	15	M
5	8	5	M
6	11	5	F
7	23	8	M
8	25	8	F
9	17	4	F
10	29	5	F
11	31	6	M
12	22	7	F
13	25	3	F
14	28	6	F
15	16	5	F
Total	15	93	

Source: Field Survey 2011

Analysis the data we find that total male respondent is 26.66% and female respondent are 73.34%.

**Figure No. 5.1: Randomly Selected House Hold Table**



### 5.3 Profession and Income

I have asked one question about their income and profession, which shows that their present life standard. The answer table is given below.

**Table No. 5.2: Profession and income chart of study area**

S.N.	House /H/No.	Present Profession	About Income	Remark
1	1	Paisa	4500	
2	3	Business	4000	
3	15	Labor	4400	
4	7	Paisa	10,000	
5	8	Labor +paisa	3500	
6	11	Paisa	5000	
7	23	Paisa	2500	
8	25	Labor	3500	
9	17	Business	5500	
10	29	Business	5000	
11	31	Paisa	4500	
12	22	Paisa	6000	
13	6	Business	5500	
14	28	Labor	2500	
15	19	Paisa	3000	

Source: Field Survey 2011.

Pesha = Prostitution profession

Business = Small rural business (drinks and smoking items)



According to respondent above income is not exist they told me when the pesha (prostitution profession) was open we earn but before one month we cant get any money we have problem for food and accommodation. Now days we have not any labor work, no any client come in our shop how we can get money?

Above this data we find out that 53.33% respondent main income source is prostitution profession. 26.66 % respondent has answered main profession is small business. They have small rural shops where mainly they sell drinks and smoking items. 20 % respondent has answered that labor is main profession. Mainly they are agriculture labor they are getting hob only agriculture season some are doing labor work in India also.5.3 Perception toward labor.

All our behavior depends up on the needs and goals. That is why social interaction is very much influenced by them. In fact needs and goals also influenced the social behavior or social interaction of an individual. This social interaction or reaction starts with the 'social perception which is nothing but seeing of the other individual of the groups. Therefore it is said that social perception is the basis of social interaction, participation or inclusion.

The needs and goals influenced perception. It also helps people to carry out some business of livelihood. However in the case of this community it was not during our research that they do not have any respect towards the labor. The labor of the female members despite the fact that they have been spending their life without doing any work for livelihood. They have been depending on the income on the female members.

Similarly female who have been doing commercial sex work. Work found living in the clean environment. They do not have any respect to other labor intensive work because they earn more by doing commercial sex work. It was supported that most of the female and male do not have positive feeling about the physical labor. Some women are supported well informed and active about their own prestige. Therefore

the majority of old woman and man are found committed to stop the commercial sex work. Now some Badi men and woman are demanding for alternative employment. In my study I have asked one question about their present profession. The question is that, are you satisfied with your present profession or not? if not you want AlterNet of this profession? Given the answer like below

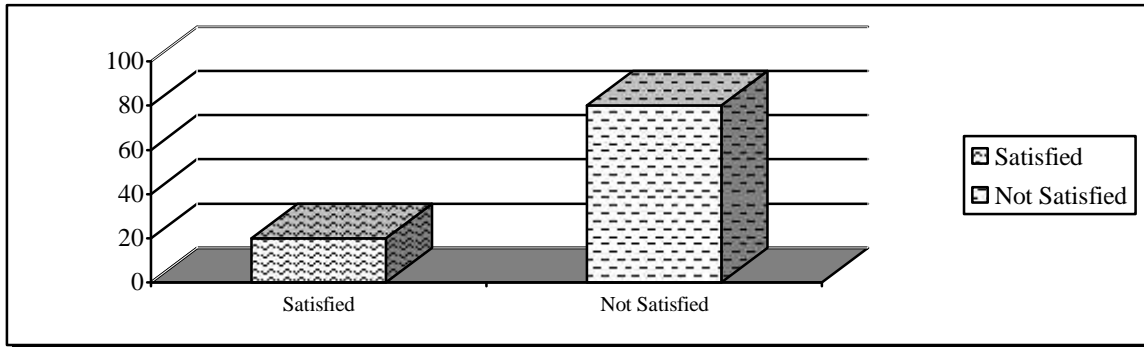
**Table No.5.3: Satisfaction with Profession and Want Alter Net**

S.N.	Selected h/h	Satisfied	Not satisfied	Want AlterNet
1	1		N	Y
2	3	Y		Y
3	15		N	Y
4	7		N	Y
5	8		N	Y
6	11		N	Y
7	23		N	Y
8	25		N	Y
9	17		N	Y
10	29	Y		Y
11	31		N	Y
12	22		N	Y
13	6		N	Y
14	28		N	Y
15	19	Y		Y
		<b>20 %</b>	<b>80 %</b>	<b>100%</b>

Source: Field survey 2011

Note: Y=Yes, N=Not

**Figure No. 5.2 Satisfaction with Profession and Want Alter Net**



### **5.4 Education**

Education is the most important variables. Which creates better civil society? It is also an important wealth not only to individual but only to the individual but also to the society as well as to the economy. Those countries where people are well educated have progressed much. In other world education provides the opportunity for good governance also. In Nepal there has been progress in the school enrolment number.

Although it is explained and guaranteed by the constitution of Nepal 2047 as a fundamental rights that every community may run the school to provide education up to primary level in their own mother language. In fact it is not applicable in every situation. The data which are collected from Dodoghara 7 Kailali in Badi community provide a picture of educated people as well as the real situation of literacy in community.

**Table No. 5.4: Education Status if Study Area**

S.N.	House/H/No	Height Education Status in Family		
		Under Secondary	H/secondary	Above
1	1	lower secondary		
2	3	lower secondary		
3	15	lower secondary		
4	7		Hi/secondary	
5	8	Secondary		
6	11	low/secondary		
7	23		Hi/secondary	
8	25	low/secondary		
9	17	low/secondary		
10	29	low /secondary		
11	31	Secondary		
12	22	primary		
13	6	secondary		
14	28	primary		
15	19		Hi/secondary	

Source: Field survey 2011

The result find that we can't find the above higher secondary education level in Badi community. 20% are reading in higher secondary level and 20% in secondary level. 13.33% in primary level and 47.77% reading in lower secondary level.

## 5.5 Land Ownership

Nepal is a agriculture country most of the people are depending on agriculture. For Nepalese agriculture is a traditional profession. Nepal's agriculture is a subsistence sector only. 80% depending on agriculture but they have not enough land these families agriculture is only for substance. Only little land owner has more than 80% of land but their profession is not agriculture.

One survey report shows that in total badi communities of five districts as Kailali, Kanchanpur, Banke, Bardaya and Surkhet. 17.41% do not have their own house and land. Other 46% are reported landless. Only two families 0.63% possesses more than 7 Bighas of land. 4 families 0.63% have 4to 6 Bighas, while 14 families 2.23% acquire 2 to 3 Bighas of land. Similarly 51 families have 8.14% 11 Kattha to 1 Bigha land. 53 families 8.46 owned 6 to 10 Kattha of land. 102 families 16.29% have one to five Kattha of land and 112 families 17.89% possess less than one Kattha of land we can find out below table also.

**Table No 5.5 Distribution of land ownership in Badi communities.**

S.N.	District	Homeless	Landless	Under 1 Kattha	1-5 Kattha	6-10 Kattha	11katha -1bigha	2-3 Bigha	4-6 Bigha	Up to 7 Bigha	Remarks
1	Kailali	15	61	23	25	11	9	6	1	2	
2	Kanchanpur	14	29	50	26	3	7	-	-	-	
3	Dang	17	66	26	25	21	26	4	3	-	
4	Bardia	38	81	13	23	16	7	4	-	-	
5	Banke	25	51	-	3	2	2	-	-	-	
	Total	109	288	112	102	53	51	14	4	2	
	Percentage	17.41	46	17.89	16.29	8.46	8.14	2.23	0.63	0.31	

Source: Survey Report of Action Aid, 2000.

In my research study has shown that most of Dododhara 7 Badi families has not agriculture land but they have only 1/2 to 1 Kattha land for their own houses. It shows that given field survey table.

**Table No 5.6 Land Hold Situation of Study Area**

S.N.	H/H/No	Land in Kattha	Remarks
1	1	1/2	
2	3	1/4	
3	15	1/2	
4	7	1/2	
5	8	1/2	
6	11	1/2	
7	23	1/2	
8	25	1	
9	17	1/2	
10	29	1/2	
11	31	1/2	
12	22	1/2	
13	6	1/4	
14	28	1/2	
15	19	1/2	

Source: Field survey report 2011.

## **5.6 Health and Sanitation**

This section is concerned with the analysis of health services available to the Badi community it is also related to the economic status of the people. One study shows that the Badi communities health status.

**Table No 5.7 Distribution of Health Service and Smoking Habit.**

S. N.	District	Health service users			Delivery			Medicine users			Bath	Smoking					Family planning users					
		FH	H.P.	Hos	TBA	Hosp	Home	Alop.	Her.	Stre am	Tube well	M	F	G	B	Tempor ary		Permanent				
																M	F	T	M	F	T	
1	Kailali	93	110	90	74	6			120	134	90	110	107	-	1	22	63	85	5	17	22	
2	Kanchanpur	20	75	67	8	13	108	111	14	26	26	82	109	1	-	3	7	10	3	15	18	
3	Dang	13	10	47	4	3	161	142	26	103	61	129	125	-	-	1	26	27	1	22	23	
4	Bardia	22	25	89	23	3	98	110	5	17	109	106	150	1	1	21	40	61	5	25	30	
5	Banke	6	18	23		22	23	41	4	14	32	39	49	-	-	3	9	12	5	9	14	
	Total	154	238	316	109	47	510	538	75	264	318	466	540	2	2	50	145	195	19	89	108	
	Percent	24.6	38.0	50.4	17.4	7.5	81.4	85.9	11.9	42.1	50.7	12.74	14.76	0.10	0.10	2.82	7.6	5.33	1.07	4.7	2.92	

Survey report 2000 Action aid Nepal

Note: FH= Faith healer, Hp = Health post, Hos = Hospital, Alop= Allopathic, Her= Herbal.



The survey found that out of 626 household. 154 24.6% uses faith healer. 238 families 38% received health post service and 316 families 50.04% visit hospital for medical treatment.

Similarly 109 families 17.4% found not going to hospital for delivery purpose and only 47 families 7.5 % received hospital service during delivery. The number of families who perform delivery in their own houses is 510 families 81.4 %. Apart from health service majority of families 538(85.9) are also enjoying allopathic medicine. In contest only 75 (11.9) families are noticed as herbal uses.

According to the survey result out of the total Badies population the number of female smokers is found 540 (14.76%) and male smokers is 466(12.74%) in case of Childs the number is less (0.1%) . The data shows that tobacco and smoking is very common along the Badi female and male with marginal differences of 2.02% higher among female. Therefore the tendency of smoking is common in Badi community which may harm their health and reduce the longevity of their life.

A study shows that a total to 19 and 89 male and female couples have used permanent family planning method respectively. Similarly 50 male and 145 female have ever used temporary family planning method. The study shows that female are more aware of using family planning method than their male partner due to higher level of health awareness.

## **5.7 Social Participation**

Social participation is kinds of social inclusion. Inclusion means that the individuals participation in social activities of any which are accepted by society. In my study some question are about social participation. I want to by this question how much they have knowledge about participation or group work. For the measure knowledge and attitude I have done this question. The question was do you know

about social participation? The given answer is like below which is shown in given table.

**Table No 5.8: Knowledge of Social Participation**

S.N.	S/H/H/NO.	Knowledge about Social Participation	
		Yes	No
1	1	y	
2	3		N
3	15		N
4	7		N
5	8		N
6	11		N
7	23		N
8	25		N
9	17	Y	
10	29		N
11	31	Y	
12	22		N
13	6		N
14	28		N
15	19	Y	

Sources: Field survey: 2011

I have one question for group discussion also about social participation and about knowledge of group work or team work in this question all have answered they have no fully knowledge about it but social participation is important for communities development. If we have majority of own society we can be free from elite dominant. We can movement out basic needs and rights of our community. If we have not majority we cannot take any action with government and others. Therefore it is important for Badi,s development.

They wrote ahead because of our communities inter conflict, inter discrimination or un unification we are in back, we cannot go with others, can not involve in development activities and taking the benefit. During the observation the observer find that their integration or participation is most important to develop their livelihood. If they are exclude from society they cannot improve their livelihood. At first they need unification their own society.

The world is going on globalization by latest coming information technology. It is important to preserving and improving our localization culture or tendency we should follow up globalization and technology. The world is a compatible position one who cannot competition with other they falls back but who competition won the game of life he can go ahead. For the social inclusion information is most important by information and new technology and opportunities for living livelihood. Our life is being too much complex then before generations.

Now days our demands are increasing un-limitedly and opportunities are being more compatible. About this situation the government also should make a special policy to provide the opportunity and open the options to up liftmen of backwards societies. The present world 80% people have 20% opportunities and property and only 20% have 80% property and opportunities. In this condition there is being a vas different between poor and rich. The latest underdevelopment countries meeting in Turkey shows that undeveloped and poor countries numbers are increasing in double count before 4 decades duration. In Instable (in Turkey) conference there are 100 countries leaders are discussing about poor countries situation.

## **5.8 Issues of Badi community**

Badies are frequently found and temporary settled in different part of the country. They have been migrating from hill to Tarai in search of their livelihood. The available evidence show that their migration the Tatai started after the popular movement of 2007 B.S. This was the time when Birta system (2016B.S) and the

tiny feudal status of hills were also abolished and the feudal lords were also completed to abandon the hills for survival in fact, alternative was not available sufficiently in hills for maintaining their livelihood. This situation forced them to migrate the Tarai where plenty of uncultivated land could be used for agriculture purpose.

Landlessness and ignorance are the major constrains for their better livelihood. It is an undeniable fact that poor economic position of Badi community is one of the major hurdles for achieving the social prestige in the society. Because Badies are regarded as entertaining groups. Their previous jobs were staging songs and dance performance at various places. This work of dancing and singing made them ideal. Which influenced them to adopt the easy way for earning, there after they adopted the job of commercial sex work as a profession which placed them into difficult position?

Most of the issues related to Badi community is gathered by survey observation and discussion with various persons who were available during the study. They are as follows.

### **5.8.1 Citizenship**

The constitution of the kingdom of Nepal 2047 defines "every child who is found within the kingdom of Nepal and where about of whose parents are not known shall, until the father of the child is traced be demanded to be a citizen of Nepal by decent". Part 2' 9(2)

When researcher tried to measure the gravity of the issues with man woman of leading personalities of the Badi community, male put in second priority while female placed it into seventh. The other factor affected by the citizenship are, birth registration and marriage registration. The key information reported that the issue of citizenship is incisive to the commercial sex workers

### **5.8.2 Un-touch Ability**

The society comprises of various religious caste and custom. The religion and caste are taking as identity of a particular community in our society. Untouchable caste were regards as 'Chandel 'Badi were also later regarded as un touchable. (Rural sociology. Tuber Singh Tilana and Rajendra Jaishwal, Parkashan Kendra Lacknow 1985). In this connection Newfield pointed out some basic characteristics of the untouchable caste in India. He wrote that the economic condition, occupational status religious belief and lack of education are the major causes for their remaining in the lower caste.

Mulaki Ain 2016 B. S. of Nepal abolished the caste system in legal term. Similarly the constitution of the kingdom of Nepal 2047 also clearly states: " No person shall on the basis of caste be discriminated against as untouchable, be denied access to any public place or be deprived of the use of public utilizes. Any contravention of this provision shell be punished by law." (Part 3, 11,4) But the right assured by constitution are not put into practice because in reality they are not allowed to enter the temple and holey sits. Although at few places some young social workers of Badies community have created the environment to allow them to enter to the temple to worship. (Field observation 2011 in Kailali)

### **5.8.3 Unemployment**

Unemployment is one of the major economic issues in developing countries. Also in Nepal this problem is increasing day by day. The survey finding show that Badies involvement in service sector is very limited. Most of the Badi communities members are doing traditional work for their livelihood in fact unemployment is found common among the adult of Badi community. Prostitution profession is result of unemployment situation of Badi.

#### **5.8.4 Sexual Exploitation**

Sexual exploitation is a common phenomenon in this community. Woman is particulate face exploitation from their parents as well as their clients. The parents and the male are dependent of their sister or daughter's income. During the study it was found that only a few males are engaged on making a living for themselves.

The young women were found sexually manipulated by the policeman, gangster, political leaders and others. It was reported during the study that some client do not pay at all or if they do not pay the right amount of money for their services. In some caste they tortured the woman looted their money and threatened them. This problem of harassment is common in every Badi community. Therefore issues of violation of fundamental rights are evident in the community. Likewise some client do not use contraceptive thus these woman are susceptible to sexually transmitted disease and HIV/AIDS. In this way not only are their lives as Rusk but they also pose a threat to others. Once they walk around undetected sexual disease.

#### **5.8.5 Cross Border Mobility**

There is a high mobility of people across the border to India as well as to Nepal. The client and even the sex worker are mobile across the open border. The trend of Badi males going across the border to India for employment is at a high risk of contacting STD/HIV /AIDS. HIV/ AIDS influenced woman and man were not visible as. It is hard to tell without health background. Many cases of long illness were reported to the health workers. However, this too cannot be conformed to out lab test as it is required by the governmental policy. But the possibility cannot be ruled out in the kinds of environment that exists here.

#### **5.8.6 Social Integration an Participation**

Social participation includes people's involvement in decision making process in implementing programmes sharing benefits of development programmes and their involvement in efforts to evaluate such programs.

Peoples participation is essentially to do with economic and political relationship with the arider, it is not just a matter of involvement in project activities but rather the process by which rural people able to organize themselves and through their own organization, are able to identify their own needs, share in design, important and evaluate participatory act on.(FAO1982)

The constitution of Nepal 1990 has accepted the importance of social participation in development. Similarly the man goal of local self government Act 2055 is to promote meaning full and wider participation of people in the development process. Following some of the reasons behind give in the top priority.

It insures sustainability of the development actives.

It strengthens capabilities of individuals and communities to mobilize and help themselves, i.e. wider social participation makes the society more self reliant. Thus, the mentality of dependence and paternalism in minimized and ordinary people rediscover their potential for co-operation and mutual endeavor.

Participation of local society makes the development activities more effective as misunderstanding among one another, which is common during imitation of any development works, is minimized besides reduction in costs, likewise, social participation helps in mobilizing the most valuable of all underutilized resources, human energy and creativity.

In this way social integration may refer to the process of bringing together culturally and socially discrete groups in to a single territorial unit and the establishment of a single identity. (Myron Winner, Political development and social change, Jason L. Finkle and Richard W. Gable N.Y 1975) In the word of Arthur T. Jemesto". The term emotion denotes a stale of being moved stirred op or around in some way "(Dr. B.N. Singh, 1980)

Indeed integration requires adjustment between different cultural background to adjust with the behavior and norms of other community. By integration some

cultural differences may disappear and create the way for social integration. However, integration is never ending process but it is also direct influenced the process of co-operation. This process of co-operation ultimately creates the atmosphere for social integration. Social integration is kinds of social inclusion. The integration process in this community is show that is way other communities do not aspect of this community until now.

Social integration is one of the major issues among the Badi community. They are trying to integration themselves with other communities. The major barriers to social integration of Badi community are, so called untouchability, commercial sex work, law level of education, poor representation in mainstream politics, leaders and homeless poor bargaining power perpetuated poverty.

### **5.8.7 Conflict**

Conflict refers to the struggle in which competing parties, attempting to reach a goal. Similarly conflict has been defined as "the process of seeking to monopolies rewards by eliminating of weakening the competitors "(Horton 1964,p 331). Therefore conflict means social interaction to achieve goals by eliminating opposing parties. The conflict that was found in community are-individual and group. Group conflict attacks place between two communities with in a society and group.

Imposes their interest on other groups or community for achieving power, prestige and preserving values and norms. In contrast, personal or individual conflicts were reported in Badi community. The conflict was caused by the growing inadequacy of resources and income distribution. Which generates frustration into the young female commercial sex workers and growing age, and behavioral change. Other family members have exploited the adult females as brothers, younger sister, children and even parents are dependable on the income of the adult females



(commercial sex workers). The source of conflict in the family may not be easily identifiable but generally conflict emerges because of opposing interest.

Likewise, group conflict also occurs between two communities. In this case, members of Badi community oppose another community jointly. This tendency of opposing to another community jointly shows the strong community feelings, because they are treated as law caste. Such conflict occasionally happens. Thus this community is not only deprived economically but also socially, culturally and legally. The legal rights, which are provided by the constitution of Nepal 1990, are not properly implemented by the concerning agencies. Therefore the protection of their rights guaranteed by the constitution, there is a need of strong thrust within the community as well as in the governmental agencies.

### **5.8.8 Poverty**

Nepal is a underdeveloped country. It is ranking on poor country also. Everybody say that we are poor and we have no poverty. But what is poverty? Defined by The rural poor: Human capital for nation building,' they include people who are chronically hungry. If not starving, they are most often malnourished and frequently diseased. The poor are usually illiterate or insufficiently educated. They are badly clothed and live in ramshackle housing under unsanitary conditions. Almost by definition, the poor lack sufficient resources to purchase food and other necessities of life as well as to enjoy the living conditions which are customary in the societies. The purchasing power of the poor is so low that they are excluded from ordinary living pattern, customs and activities '.

According to Dictionary of sociology 'Absolute poverty occurs when people fail to receive sufficient resources to support a minimum of physical health and efficiency, often expressed in terms of calories or nutritional levels. Relative poverty is derived by the general standards of living in different societies and what is culturally defined as being poor rather than some absolute level of deprivation.'

By above definitions we can say that in our society both kinds of poverty absolute and relative poverty. K.B. Kunwer wrote that poor are those who are lost, who are last, least and lowest.

Nepal belongs to the poorest country with the per capita income of US 370. The officially defined poverty is 32%. Therefore poverty is the major constraints for the development of a person. In face poverty concerning to Badi communities one of the main cause for their poverty and marinating reported during this study is lack of knowledge, education and awareness. Another cause for poverty is identified as deprivation of opportunities. This can be particularly traced out as people with our access to health services and safe drinking water landless homeless and unemployment. But social poverty of this community has been influenced much since the community is not given due reorganization by the society. During the observation the researcher has reported that they are not counted as the member of society due to the profession of commercial work. Most of their found deprived of legal protection. The Badi community is socially marginalized due to exploration for age old culture practice of feudal society.

### **5.8.9 Gender Perspective**

Nepalese society entertains strong traditional values in favors of males. However, interestingly enough in the case of Badi community women are bread earners, and active decision-makers. They hold high status in the family although they lack social prestige due to their sex work in wider society. Badi women face problems in processing citizenship formalities because they do not have a formal husband, which though discriminatory against women, is a mandatory

Requirement in the Nepalese citizenship regulation. The Badi women are victims of sexual exploitation; they face social insecurity and are considered so called untouchable caste (bottom caste even in Dalit) in the Hindu hierarchical society. The overall social status of both women and men of Badi community is low.

In Badi community there is control over resources by women within household where as men interface with the outside activity such as, contact in government office, political decisions, and conflict resolution. However, women have the better position in their own communities.

Badi community is based on the off farm income. So that division of labor is different as compared to other farming community. The Badi men do not engaged in the labor intensive work while women mostly involved in household chores.

#### **5.8.10 Social Rituals**

Rituals occupy an important place in life, because they are responsible for making the lives of individuals interesting and happy. At last, they form a part of our social behavior. On different occasions different rituals are performed. These rituals are recognized by the society. In fact, they are modes, methods, or conduct of behavior. They represent and reflect the individual's awareness towards society. They are performed from birth to death. The rituals, which are found in the Badi Community, are:

##### **a) The Naming Ceremony (Nwaran)**

This is the first ceremony, which is celebrated after the birth of a child in Badi community. However, this ceremony is celebrated differently from other caste. In many other castes, a priest is essential to perform this naming ceremony but, in the Badi community priest is not essential and they perform this ceremony with the hand of respected person or elder relatives. This ceremony is celebrated within nine to eleven days after the birth of son and within seven days after the birth of girl child. They celebrate naming ceremony of girl child with a great pleasure whereas birth of the son is celebrated in normal way. This tendency of celebrating the ceremony differently indicates the importance of girl child in their community.

## **b) Family and Marriage Patterns**

Marriage may be defined as a life-long relation between man and woman which is recognized by customs or law, and involves certain rights and duties both in the case of parties entering into the union and in the case of children born to it "(Singh and Jaiswal, 1985)". Indeed marriage is a term for social relationship of husband and wife, and also uniting by the ceremony, which provides social rights too.

The marriage systems are not similar in all community. Badi women do not usually prefer marriage, and they bear children by their clients until they can attract the clients. But, since few years, some Badi girls have been living together with their husband. The majority of Badi commercial sex workers are not able to get married because they are the main source of support for their families.

Although, marriage is not common among the Badi Community, presently they are adopting the marriage system. The marriage system of Badi is similar to

Other Hindu caste. There are two types of marriage found in practice. One is arranged marriage desired by the guardians and the other is love marriage

Found common mainly among the adults. Expenses of marriage depend on their social status. The dowry system has not been reported.

However, in some cases, it was reported that some amount of cash (Rs. 2000-6000) might be provided to the girl's parents. The amount of money depends on the age and the personality of girls. This practice seems to be different as compared to other so-called Hindu high caste people.

### **Case Study 1 - Dreams comes true of Magali Nepali to Khadka**

Even today, girls of Badi Community are not easily accepted by other societies because of caste feeling. However, the story described below is a successful life

History of a woman of Badi Community. Such type of incidence takes place rarely.

This is a history of woman named Mangali Nepali. This incidence took place

About 29 years ago. The story is as:

It had been two years, since she was performing her occupation of commercial sex work. At that time she failed in love with a person of the same village who was of high cast known as "Khadga". However, their parents did not accept their love affairs and they started torture over them. They could not tolerate this humiliating Activity from the society, ultimately they ran away to Indian city of "Simla" and started to do labor job to hold their living. Later, her husband became the Contractor and earned few amount of money they returned to Nepal after 19 years with 2 sons and a daughter.

Now, their elder son is 16 years of age while daughter is 14 years of age and younger is 12 years of age. Today their own family and society accept Mangali Khadka and her husband along with children. Mangali and her elder son have citizenship by the name of her husband. They are living with a respective life in the community (Action aid Nepal, 2001)

## **CHAPTER - SIX**

### **CONCLUSION AND RECOMMENDATION**

#### **6.1 Conclusion**

Nepal is a country with divers of culture and language. It is s mosaic society wit many caste and ethnic groups with wide range of language and cultural differences across the country. The ethnic groups have their own type of life style, tradition culture practices and behaviors. Most of caste and groups are excluded from social mainstream. It is necessary to identity of these caste and groups who are excluded from social mainstream. Social inclusion the word is defined by own way but its main aim is that the group and caste that are back of societies how they can take in social mainstream.

They are excluded from mainstream who the people are poor, who lives in remote rural areas and woman. According to government of Scotland " A shorthand label for what can happen when individual or areas suffer from a combination of linked problems such as unemployment, poor skill, low incomes, poor housing, high crime environment, bad health and family breakdown."

I have selected the topic for my research study 'social inclusion and relation with livelihood ' and there is a conclusion that social inclusion and livelihood has a close relation. Every society, community's livelihood depends on social participation, or social inclusion. The result shows that which society or community included they ate developed and their livelihood is better than excluded communities. There fore said that social inclusion is important for better livelihood. Integration, prevention, understanding, inclusioness empowerment, are main practice of social inclusion which are related to mostly peoples better livelihood.

Badi community is a Dalit community as a Dalit caste Badi has so many problems. During my field observation in my selected area. Present they have burning issues

of food, accommodation, and cloths but these issues are directly and indirectly depended their long time seen other problems. such as untouchability, commercial sex work, exploitation of sexually transmitted disease, citizenship, health, education, settlement, employment and social integration. Mainly families do not have food security situation out the year. Most of small children and low age girls have psychologically pressure about their future

To change their life style they should give opportunity to improve their life and make many planes to their direct involvement. The planner should be make planes with keeping their representation in first. Accepting the value of ' "last in first " and work with together and all sector should be their participation as a programme planning, implementing and benefit sharing.

It is also without social inclusion their livelihood will not improve. For improvement of lifestyle it is important to root out the vital discrimination of Badi and other communities, Because of nations diversity most of indigenou ethnic group are economically poor and marginalized. Among them culture social behavior customs and traditions of Badi community has been greatly influenced. Dalit advocacy or movement with a vision and goal of creating on equal as well as equitable society has gained mountain in the last five decades. Elimination of and occupational discrimination in the core issues of the advocacy or movement.

It is also conclude that for food and accommodation very long time Badi woman were depend on illegal profession especially commercial sex work. They have vital issues of carry out their livelihood easily. Governmental and nongovernmental sector has spent lots of money for their paper planes but originally in remote rural areas communities has no any measurable changes. During the observation time in the related place the prostitution profession as strictly closed it shows that housing Badi woman are migrating this place. Where they have gone the family member has not known. According to one Badi member within one month more than 25 young's are migrate from here.

A limited study shows that prostitution is not their hobbies it is a kinds of internal pressure, because without this profession they cannot live and cannot feed their depended family. Citizenship, untouchability, unemployment, sexual exploitation, cross border mobility, social integration, internal and external conflict and mass poverty etc are their present issues. Without above issues education of their children, prevention of their own culture, to manage the food and accommodation and health related issues are their current issues.

Lack of citizenship they are not identified as a Nepalese people. They are not legal marriage and birth registration by above problems their marriage un successes and illegal and child are not identified who are their gather. Lack of identification it is a problem of national identification if we don't manage establishment of sustainable livelihood opportunities of programmes in their communities the problem will be exploitation. Therefore governmental and nongovernmental sector should make a plane and improvement of small scale rural infrastructure and public services not ably related to community. Reconciliation, rehabilitation and reconstruction work should be started in poor and vulnerable communities.

## **6.2 Recommendations**

Badi are ethnic groups in Nepal it has many good social and cultural practices which have made Nepal known. Culture and caste diversity is the property of Nepal. Most of foreigners are visit in our country to study various culture and traditions of Nepalese caste. Therefore ass caste and customs are the Nations property. Those valuable properties are should be preserved by the state. However these are some social and cultural practices prevailing among themselves and within the community's needs to be addressed with through the analysis.

Based on the study of short duration in Dododhara 7 Kailali as a researcher some suggestions or recommendations are given which are useful for the change the livelihood of Badi community. So far an effort is made towards the analytic



description of Badi community and their major issues. The available data and information poses open questions to community. The constitutional rights have-not been property practiced. The dynamic character of this community is also praise worthily in compression of other caste.

In the present day of cultural transformation and sanskritization they are also influenced by their surroundings. This transformation of sanskritization also arose the pattern of interrelationship among the other communities. However at this time the perception of high caste toward lower caste is not as negative as before. In fact the issues need more discussion and interactions with various agencies as well as local and control level.

The realizations of various issues provide the ground for mutual understanding between other communities and open the door for implementation the new policies in order to cope with the Badi communities' long term and short term planes should be arranged. The following points are recommended at last of study.

- ) Citizenship should be provided by mother name to their son and daughter it has decided by sup rim court but not to be implemented it should be go implementation as soon as possible.
- ) Social security should be guaranteed as fundamental rights of the constitution of the kingdom of Nepal. Cumming constitution it will be addressed by clearly and transparently.
- ) The legal rights guaranteed by the laws and act.
- ) Vocational education should be provided to Badi community to create the productive employment opportunities.
- ) Protection from all kinds of exploitation and social discrimination is needed. The caste group and other discrimination are stopped.

- J Child focused programmes should be launched to insure the child rights. The Badi shields mind should be changed and they made to hopeful in future.
- J Anti poverty focused right based programme should be carried out to address the social inequity and injustices as per the need and priorities of Badi community as identified by them.
- J Social integration programmed will be emphasized and give them open education and knowledge of social inclusion. They should get opportunities programme planning, implementing and benefit sharing.
- J HIV /AIDS awareness and health education should be focused to control and prevention from the infections of diseases.
- J Confirm for their permanent settlement to providing land and facilities of housing programme etc.

**APPENDIX- A**  
**PERSONAL BIO DATA INFORMATION**

Date.....

Name of Respondent:

S/H/H No.....

Place: Village ..... Tole ..... Ward No .....

Sex ..... Caste..... occupation .....

Qualification ..... Age ..... Nationality .....

Sample questionnaire:

Some sample question as the following which are very important for data collection.

1. Who is the main person of your house?
  - a) Husband
  - b) Wife
  - c) Son
  - d) Other (.....)
  
2. What is your present profession?
  - a) Agriculture
  - b) Business
  - c) Job
  - d) Other (.....)
  
3. Are you satisfied with your profession?
  - a) Yes
  - b) No

4. If no what will be alter net?
  - a) Agriculture
  - b) Business
  - c) Job
  - d) Other (.....)
5. You have got any help from any sector?
  - a) Yes
  - b) no
6. If yes what kinds of and how much?
  - a) Money
  - b) Skill
  - c) Land
  - d) Other (.....)
7. What kinds of help will be necessary to change your lifestyle?
  - a) Money
  - b) Skill
  - c) Land
  - d) Other (.....)
8. You have any discrimination in your own society?
  - a) Yes
  - b) No
9. How much your participation in your hone decision?
  - a) Equal
  - b) More

c) little

d) No

10. Do you know about social participation?

a) Yes

b) No

11. How much land you have now?

a) Kattha

12. What is the main source of income in your home?

a) Agriculture

b) Business

c) Job

d) Other (.....)

13. What is height education level in your home? (Any height one)

a) Under SLC

b) Intermediate

c) Bachelor

d) Above BA

14. How many people are workable in your home? (One who can do income?)

a) Number.....

## **Written questions For Focus Group Discussion (FGD)**

1. The following questions are will be given for educative and active people?
2. Which role is seen important in community?
3. What are the regions beside your poverty?
4. How is possible to change your life style?
5. You have any knowledge of social participation, group work and team work?  
etc

## APPENDIX-B

### 1) Geographical Situation.

East	: Karnali, Bardaya, Surkhet.
West	: Kanchanput, Dadeldhura.
North	: Doti, Dadeldhura, Surkhet.
South	: North side of India
Height from sea level	: 109 m to 1950m
Area	: 3235km <sup>2</sup> Hill 40.3% Tarai 59.7%
Rain fall ratio	: 1840mm
Temperature	: 5° c to 43°c
Altitude	: 28 <sup>o</sup> 22' N 29 <sup>o</sup> 5'
Latitude:	: 80 <sup>o</sup> 30' E 81 <sup>o</sup> 18'

### 2) Geo Utilization:

Forest	: 209724 h	64.83%
Agriculture land	: 89934.75 h	27.8%
Grass land	: 6268.44 h	1.93%
Annya (other)	: 17572.8 h	5.43%

### 3) Population.

Total	: 616697
Male	: 312311
Female	: 304386
Households	: 94430
Growth rate	: 3.93%

Family ratio : 6.53 people/per  
Density : 190.63 people / km  
Literacy rate : 52.06 (M 63.21 F 40.41 % )  
Percept income : 6824RS  
Age /average : 53yA

#### **4 Administration and political division.**

Development region : Far western.  
Anchal : Seti  
District Headquarter : Dhangadi  
Election area : 5  
Ilika : 13  
VDC : 42  
Municipality : 2

#### **5. Agriculture situation**

Total agriculture land : 89934.75h  
Really irrigated land : 30897h 34.35%



## 6. Demographic Situation

Description	2038	2048	2058
Total population	257905	417891	616697
Male	135978	210127	312311
Female	121927	207764	304386

Growth rate /y : 3.93%

Economically active people : 50.1% (68.7% M 31.3%F)

Household no : 94430

Average family member : 6.53

Population density 190.63KM<sup>2</sup>

Source: Population 2001

## 7. Caste Religion and Language

Caste 2058	%	Religion (2058)	%	Language (2058)	%
Tharu	43.7	Hindu	98.60	Tharu	41.76
Chhetri	17.42	IShlam	0.67	Nepali	52.37
Brahman	10.73	Buddha	0.39	Hindi	0.77
Kami	6.81	Jain	0.09	Magar	2.02
Magar	3.88	Krishain	0.04	Mathali	0.38
Damai	2.94	Other	0.21	Other	2.70
	2.10				
Other	12.41				
	100	Total	100	Total	100

## 8. Population Profession

Profession	%
Agriculture	79.8
Non agriculture	20.2
Total	100

## 9. Population of VDC and Municipality

Sno	VDC/Municipality	Household	Populatio		
			M	F	Total
1	Baliea	5870	15809	16042	31851
2	Basuati	802	3097	3144	6241
3	Beladevipur	1145	4055	3994	8049
4	Vajani	1635	5791	5527	11318
5	Bounya	1800	6698	6567	13265
6	Chaumaula	2958	9202	9496	18698
7	Chauha	2419	8265	8127	16392
8	Dhinsingpur	1518	4743	4892	9635
9	Darakh	1694	6248	5923	12171
10	Dhangadi municipality	11738	35228	32219	67447
11	Dododhara	2178	7301	7298	14599
12	Durgauli	2192	6467	6824	13219
13	Gadharua	1162	5268	5123	10391

14	Geta	1903	6264	5960	12224
15	Godhaveri	2473	6436	7297	13733
16	Hasulia	1880	7211	6829	14040
17	Janakipur	792	1615	2534	5149
18	Joshipur	2559	9917	9389	19306
19	Khailad	1365	5063	5002	10065
20	Khairala	663	2060	1974	4034
21	Kota tulsipur	1342	5121	5050	10171
22	Llaboghi	1940	5684	5142	10826
23	Malakhati	2532	7854	7757	15611
24	Mausuria	2398	8191	8025	16216
25	Mohonayal	732	2176	2207	4383
26	Manuwa	1699	6035	5904	11939
27	Narayanpur	1800	5734	5826	11560
28	Nigali	908	2685	2782	5467
29	Pahalmanpur	1707	6013	5879	11892
30	Paundron	655	1955	1875	3830
31	Pathalaya	2946	10124	9611	19735
32	Pabera	769	3145	3071	6216
33	Fulbari	3226	9609	9411	19020
34	Paratappur	1895	6262	6569	12831
35	Ramshikherjhala	1824	6884	6676	13560
36	Ratanpur	822	3517	3409	6926

37	Sadahipani	2592	9142	8814	17956
38	Sajhapur	1162	3637	3514	7151
39	Shreepur	2035	6688	6824	13512
40	Sugerkhel	2136	6454	6308	12762
41	Thapapur	1888	6896	6663	13559
42	Tikapurmunsipality	6287	19447	19275	38722
43	Udasipur	967	3846	4031	7877
44	Urma	1387	5498	5572	11070
Sanagastha(organization)		35	1976	30	2006
Total		94430	312311	304386	616697

Population 2001

## 10. Health Situation

Anchal Hospital	:	1 (50 Bed)
Eye hospital	:	1 (150 Bed)
Primary health center	:	5 (29Bed)
Health post	:	8
Sub health post	:	30
Allopathic medical	:	4

## 11.

### Communication Status

District post office	:	1
Ilaka post office	:	13
Extra post office	:	33

Post box : 65  
 Express postal transportation : Dhangadi Kathmandu  
 Total telephone line : 4246  
 Communication service in VDC : 30

## 12. Educational status

Kinds of organization	Governmental	Community	Private	Total
Primary School	199	100	67	366
Lower secondary	8	47	17	72
Secondary	22	34	33	89
Higher secondary	-	8	6	14
Campus	-	1	-	1
Technical education center	-	-	4	4
Total	229	190	127	546

## 13. School Registration rate.

School	Boy	Girl	Total
Primary	75.28%	79.09 %	77.23%
Lower secondary	61.31%	31.01%	47.22%
Secondary	28.03%	14.33%	21.22%

#### 14 Dropout Rate

School	Dropout	Boy	Girl
Primary	10.15%	9.59%	11.01%
L. secondary	12.3%	13.11%	11.19%
Secondary	12.75%	13.74%	11.22%

#### 15 Teacher Student Ratio

Description	Student			Teacher		
	Boy	Girl	Total	Male	Female	Total
Primary	59612	45187	104799	848	218	1066
Lower secondary	15506	9204	24710	197	11	208
Secondary	5171	2481	7652	137	7	144
Higher secondary	916	347	1263	24	0	24
Campus	2977	584	3561	32	0	32
Total	84182	57803	141985	1235	236	1474

District education office Kailali

#### 16. Land Ownership

Category	Landholders	Area (h)
Landless	2483	1.4
0-0.5 h	16152	3806.6
0.5- 1 h	9901	6681.3
1-5 h	21438	4402
5-10 h	1694	10773.2
10 up h	263	4765.6

## 17. Production Pattern

Corn	Area (h)	Production MT=_	Productivity MT/H
Rice	57500	170754	2.98
Wheat	21500	51600	2.4
Maize	16500	24750	1.5
Millie	200	180	0.9
Barely	150	180	1.2

District profile of Kailali

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