

**CHANGING LIVELIHOOD STRATEGIES OF BADI COMMUNITY  
AFTER CHHINCHU-JAJARKOT HIGHWAY  
(A CASE STUDY OF RAKAM VDC, SURKHET)**

A THESIS

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## RECOMMENDATION LETTER

This is to certify that Mr. Khagendra Kumar Sapkota has completed this thesis entitled **Changing Livelihood Strategies of Badi Community after Chhinchu-Jajarkot Highway: A Case Study of Rakam VDC, Surkhet** under my supervision and guidance. I therefore recommend this for final approval and acceptance.

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## **APPROVAL LETTER**

This is to certify that the project report entitled **Changing Livelihood Strategies of Badi Community after**

**Chhinchu-Jajarkot Highway: A Case Study of Rakam VDC, Surkhet** written and submitted by Mr. Khagendra Kumar Sapkota has been examined. It has been accepted in partial fulfillment of the requirements for the Degree of Master of Arts in Rural Development.

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**Khagendra Kumar Sapkota**

## **Abstract**

*The study entitled “Changing Livelihood Strategies of Badi Community after the Chhinchu Jajarkot Highway: A case Study of Rakam VDC, Surkhet.”*

*It has been carried out using primary and secondary sources of data received from Rakam VDC, Surkhet district. The data were collected from field survey by applying household survey questionnaire, observation and key informants interview. Descriptive analytical and comparative method are used to analyze the data in this study.*

*The general objective of the study is to assess the changing livelihood strategies of Badi after the Chhinchu Jajarkot Highway. The specific objectives of the studies are to investigate the socio economic status of Badi community, to trace out the changing livelihood strategies and their impacts, to find out the outcome of development practices in their social structure.*

*The total population of Badi community is 235 among them 55.55% are male and 44.45 % are female. In which 18.29% are economically inactive and 81.71 % are active population.*

*The livelihood strategies of Badi community seem to change after the Chhinchu-Jajarkot highway although they are poorer than other caste groups. It is still a social taboo in Badi community that they allow to their daughter and sister to involve them in the prostitutions. This is known as moral less and hatefulness profession in Nepalese society. But the Badi community in Rakam VDC, they never follow the prostitution. Fishing, weaving fishing nets, making/repairing drum (Madal), making pipes (Chilims) are the traditional occupation and main occupation (46.38%) before the highway. After the establishment of infrastructure development especially transportation health facilities, they are shifting towards the moderns i.e. foreign job (19.20 %), livestock (16.00 %), wage labor (33.65 %) and agriculture (202%). It has increased the socio-economic status of Badi which change the food habit, the school going number of the children both in private boarding school and public school. Most of the Badi people are land less. Most of them do not have sufficient land for*

*surviving. The size of land holding has increased. Changing Cropping pattern, agricultural inputs, vegetable production and livestock rearing has increased.*

*They do not believe in superstitions belief. None of them believe in traditional healing and started to go to health post (71.48%), hospital and private medical clinic (28.52%) for the regular checkup and treatment but before the highway it was 81.8% believe in traditional healing. They are socially aware and conscious in sanitation, education (46.23% literate and 53.77% illiterate) and safe drinking water.*

*To change the livelihood of Badi community in Rakam VDC is due to the infrastructure development facilities in general and highway in particular. Little improvement is not all things. There are still some hardships and barriers. Social untouchability is still deep-rooted issues. The term 'Badi' itself is the self humiliation for others. The most complex problems are about the landlessness, unemployment, lack of education, social insecurity etc, are the burning issues for them.*

*It is necessary to think about the above mentioned issues of Badi from the side of the government and the concerned agencies. If those problems are addressed, the living status and livelihood of Badi will raise.*

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## Acronyms/Abbreviation

%	Percentage
AEPC	Alternative Energy Promotion Centre
AIDS	Acquired immune Deficiency Syndrome
BS	Bikram Sambat
CBS	Central Bureau of Statistic
CDMA	Code Division Multiple access
DDC	District Development Committee
ETC	Etcetera
HHs	Households
HIV	Human Immune Deficiency Virus
i.e.	That is
ICS	Improved Cooking Stoves
INGO	International Non Government Organization
KG	Kilogram
KM	kilometer
LDCs	Least Development Countries
NeWaH	Nepal Water for Health
NGO	Non-Government Organization
PHC	Primary Health Center
RCC	Reinforcement Concrete Cement Bridge
SLC	School Leaving Certificate
SN	Symbol Number
Sq	Square
STD	Sexually Transmitted Disease
VDC	Village Development Committee
Viz	That is to say
WDEP	World Development Education Program

## CHAPTER –ONE

### INTRODUCTION

#### 1.1 Background of the Study

Despite having a more than half century of planned development period (1956-2009), Nepal is now at the lower ebb of the development indices. The country is transitionally facing core problems of widespread poverty, exclusion, inequality and the vibrant conflicts with the developmental victimization of *dalits*, *janajatis*, and *madhesies* with serious forms of economic, political and social discrimination in terms of access to and distribution of the resources. In recent years, esp. after the April Movement in 2006, the issues of people's empowerment and inclusive development have arisen to the alarming levels that these disadvantaged Badi people (the suppressed and marginally put at the last) would be ensured for development of development from micro, textual, visual, attic and cross-cultural perspectives of development. The traditional approach of study for Badi communities are seemed to be more technical, so that the real challenge here will be to investigate them from all dimensions: sexual entertainment, gender equity, change in livelihood status, geographic mobility and their struggle towards modernization.

Badi is an untouchable Hindu caste called *dalit*, residing in western Nepal mainly in Dang, Salyan, Banke, Bardiya, Kailali, Surkhet districts etc. The total population of this community in Nepal is 4,442 only of 0.02 percent (CBS, 2001), which is reported to be more by recent studies of other organizations.

Badi people are inter-dependent with other high caste people standing as different social groups of Nepal. Their socio-economic condition is poor. Badi is a lower caste people in Hindu religion and government of Nepal is taking them as backward groups due to their poor education, economy and living standard. Their traditional main occupation is fishing, making and repairing 'madal', pipes, weaving fishing nets. But this is not sufficient to sustain their families, so they involved in agricultural livestock, foreign gain, and service sector as well. Caste base discrimination is also a responsible factor to make them unable to improve their economic condition.

Historically this community came in Nepal from India in regime of local principalities of Salyan district. Badi women's work was to entertain the local feudal and

principalities by dancing and singing at feasts and festivals. The impact of modernization and westernization in Badi community seems to be detrimental as traditionally they become to take prostitution as a source of income unlike other untouchable castes of Nepalese societies. The modern development practices have not taken them at first in priority. However, there is somehow shift in their livelihood strategies as a part of social change of Nepalese societies. This change directly or indirectly is correlated with their socio-economic status. Assuming the same ethics this research work principally will focus on the changing livelihood strategies of Badi community in Rakam V.D.C., Surkhet possible due to the Chinchu-Jajarkot Highway.

## **1.2 Statement of the Problem**

There are various statements of problems to be addressed in different dimensions change and development is inevitable but comes with various manifestations here to Badi community issues like that how to make them empowered (Social, economic and political) and participated (not only in decision making but also in benefit sharing). Are they habitual victim of poverty conflict trap? Cannot they be provided with opportunities instead of pervasive deprivation? These are the national issues to be thought.

In special case of Badi community of Rakam VDC, their livelihood strategies have been slightly changing towards open, liberal, modern, professional and productive. However, the change is also problematic and the challenge is that how this 'change' can be used to replace their chambers of deprivation, poverty, unemployment, vulnerability and powerlessness. Along with socio-economic deprivation, Badis are less or no accessed to natural resources. Another issue of health is that they practice unsafe methods of sexual works that may be resulted in deterioration of reproductive health and the prevalence of endemic communicable STDs like syphilis, gonorrhea, and HIV/AIDS. The ignorance on sexual and reproductive health further degrades the health status of women and their children.

Including all these issues mainly after the construction of Chinchu-Jajarkot Highway in 2054 BS, the proposed study was concerned to analyze the changing pattern of livelihood strategies in Badi community of Rakam V.D.C.



### **1.3 Objectives of the Study.**

The general objective of this study was to assess the changing livelihood strategies of Badi community after Chinchu-Jajarkot Highway as a case study of Rakam VDC, Surkhet. The adjoined specific objectives included:

1. To investigate the socio-economic status of Badi community.
2. To trace out the changing livelihood strategies and their impacts.
3. To find out the outcomes of development practices in their social structure.

### **1.4 Rationale of the Study**

The Badi belongs to an untouchable Hindu caste hierarchy and they are just treated as sexual entertainers. Badi men fish and make drums and pipes while the women engage in prostitution beginning at puberty and continuing until they became too old to attract any more customers or get married. Majority of them have no land, no production and no alternative sources of income. Nor they have easy and rightful access to other social, economic, political, physical and natural/environmental assets or resources. In this context, this study was much significant in terms of its analysis for:

1. What kind of impact does the Chinchu-Jajarkot highway offer for Badi community to come out from 'below subsistence level' or high 'class-caste trap'?
2. Does the livelihood strategy of Badi seem to be dependent or independent or interdependent with other castes/class?
3. What will be the possible prospects of livelihood strategies to uplift their socio-economic status?

### **1.5 Organization of the Study**

The dissertation has been divided into six chapters. Chapter first is the introduction, deals with background of study, statement of problems objectives significance of the study and organizational set up in this chapter. The second chapter has been described with the literature review with conceptual, theoretical, empirical and review of

previous studies. Whereas the chapter three has been described w research methodology, rational of the selection of the study area, research design, nature and sources of data, universe of study, method of data collection household survey and observation.

Chapter four has been described the introduction of the study area i.e. introduction of the district and VDC ,population , educational status climate natural sources and infrastructure development of the Rakam VDC and other facilities found in the study area.

Fifth chapter includes the livelihood of Badi in Rakam VDC i.e. changing social cultural and economic perspective of Badi. Social perspective includes the introduction of Badi in Rakam VDC, population, family structure, size, educational status, health and sanitation, settlement pattern social institution, drinking water. In cultural aspect includes food habit clothing and ornaments, traditional behavior religion, marriage practice, death rituals, festivals and access to temples. Occupational change, ownership of land use pattern, cropping pattern, agricultural inputs, food sufficiency, livestock, traditional occupation, highway impact, well being ranking, and causes of economic backwardness and issue of problems are included.

Chapter six deal with the summary of the research, conclusion and recommendations.

## CHAPTER-TWO

### LITERATURE REVIEW

#### 2.1 Conceptual Framework

There are somewhere myths and even jokes to treat Badi community in Nepalese society as if they were mere subjects of this social-cultural system. Being minority in demography, oppressed in class structure and lowest in the caste pyramid, there are various issues of Badis to be identified and addressed. Since long they have been accommodated with poverty and dependency, and to 'survive' their livelihood performances they became habitual to be sex-entertainers. This can be analyzed from the principles of inclusion, justice and equity.

The livelihood strategies can be simply meant to the daily performances of life. Chamber (1987) defines it not only as a way to 'live' but also to 'coping with' the risks and vulnerabilities of life. FID and SIDA have different approaches of livelihood in their contents and contexts. In general, the livelihood strategy can be well meant as an integration of different assets or capitals such as the pentagon of

1. Social capital (inclusion, gender equity and participation)
2. Human capital (skill, knowledge, education, health)
3. Economic capital (employment, land ownership, bank account)
4. Natural capital (access to / over the natural resources and coping with the hazards)
5. Physical capital (supportive infrastructures)

#### **The people: Badi**

Badi are an untouchable Hindu caste group with total population of approximately, 7000, who have been scattered in Dang, Salyan, Rolpa, Rukum, Dailekh, Jajarkot, Banke, Bardiya, Kailali and Surkhet districts of west Nepal (Cox: 1993). But the actual numbers of Badi are fairly higher than this figure. Because they are migratory people who move in group consisting three or four families from the foothills of Himalayas during the winter season (Cox: 1993, Bhatta: 1993)

In Hindu caste system, there is a diversity of economic status and ritual status, but these are interconnected so that all priests are sacred and leather workers are untouchable (Barth: 1960). Every individual has status in the occupational framework of the community. The caste system defines clusters of such status, and one particular cluster is imposed on all individual members of each particular caste (Barth: 1960). Badi are the lowest ranking untouchable caste in the district where they live. It is primarily because of their prostitution that Badi have low social status (Cox: 1993). Members of Nepali's highest caste (which include Brahmin, Chhetri and Thakuris), are not supposed to allow Badi into their homes, or accept meal of cooked rice or glass of water from them. Marriage with Badi is also prohibited. The orthodox high caste Nepalese attitude is (generally) that untouchables are nothing but service castes. The Kami (blacksmith) exist to make metal ware. The 'Damai' (tailors) live to sew clothes. The Sarki's (Leatherworkers) sole purpose on the earth is to make shoes, and the only reason for the Badi are around is to provide sex (Coz: 1993).

## **2.2 Theoretical Framework**

Here theoretical challenges were found as to integrate the Badi community into their changing livelihood strategies. Assuming the construction of Chinchu-Jajarkot highway as a catalytic stimulant for such change, the theoretical framework in this study has been adopted as:

- ) Deprivation and powerlessness vs. Empowerment of Badi ( as it has historical biasness and misinterpretations towards the disadvantaged communities in the society like of Badi )
- ) The last (Badi) vs. the first ( Bahun- Chhetris and other castes)
- ) The outsiders vs. the insiders (whose reality is countable? And whose rationality is strong in the society?)
- ) Theory of modernization vs. theory of dependency (The social change which has induced the changes in livelihood strategies of the Badi community, the strategies is viewed as the struggle towards the modernization.)

### 2.3 Empirical Framework

The main limitation of the previous studies as I have found is that they are only concerned with the ‘sexual identity’ of the Badi community, so these cannot be treated as holistic and interdisciplinary for reliable generalization. In fact, the Badi community cannot be studied in one-dimension only; rather it calls for other dimensions and approaches. Particularly in this study the change in livelihood strategies after the Chinchu-Jajarkot highway has included the following empirical framework:

- ) Socio-structural (class-caste hierarchy)
- ) Economic/developmental (loss or sharing?)
- ) Political (politics of identity or alienation?)
- ) Cultural (culture of development or underdevelopment?)
- ) Environmental (access to or control over the resources?)

### 2.4 Review of Previous Studies

The Muluki Ain divided Nepal’s caste system into a three-tiered hierarchy; The top ranking *Tagadhari*, or Twice-born castes (Which include Brahmans, Chhetris and Thakuris), the mid-ranking *Matawalis* (which include Nepal’s Tibeto-Burman and Indo-European group) and the lowest ranking *Pani Na Chalne* or untouchable castes (which include Kami, Damai, Sarki, Badi, Chamar and others). These castes are ranked along an axiom of purity and pollution, in which the Brahmin and Chhetris are traditionally considered to be the purest, and the untouchables are considered to be the most Jutho (ritually polluting). The *Muluki Ain* discriminated against untouchables and favored the Brahmin, Chhetris and Thakuris. Under the Muluki Ain high caste people could not accept water or cooked rice from untouchables, or allow them into their homes. In addition, untouchables were not allowed to enter Hindu temples or to marry high caste Nepali’s. During the Rana regime untouchables were also forbidden to enroll in the most schools and were not given administrative or managerial positions in either the civil service or private sector (Sharma: 1977, Bista: 1991).

Despite the presence of secular elements in the Panchayat constitution of Nepal, in many respects it was still a Hindu polity. For example, the Panchayat constitution described Nepal as a Hindu State with a king who must be a member of Hindu religion. The constitution also referred to the Nepali people in traditional Hindu terms, as organized into four *Varnas* (categories) and 36 Jats (castes) (Rose: 1974). The Panchayat constitution also forbid the slaughter of cow and the sale or consumption of beef, thus legally sanctioning one of Hinduism's most sacred rules (Rose:1974). Finally the majority of Nepal's ruling class (including those people who hold the most powerful positions in the army, ministries and national parliament, and including the royal family) were the members of Nepal's highest Hindu castes; Brahmin, Chhetris and Thakuris (Rose: 1974).

The position of untouchable is economically and socially inferior to that of virtually every other group (Seddon: 1988). The ruling class has historically been identified in terms of socio-religious superior as well as more mundane terms as a consequence of their economic and political dominance; ideas of caste have acquired a very considerable social and cultural force. As a result of past and present discrimination, and other factors, the overall educational and socio-economic status of untouchables, relative to their Nepali's remains low. Indeed a 1993 study conducted by the Save the Children USA found that only 0.8% of the surveyed untouchables have passed the S.L.C. compared to a national average of 1.98%. Only 0.34% of surveyed untouchables had studied up to their intermediate compared to a national average of 0.9%. And only 0.04% of surveyed untouchables had studied up to their BA degree compared to a national average of 0.64 % (Sharma: 1994).

In the same study less than one percent of surveyed untouchables had managerial and administrative job (in the civil service and private sector combined). Ninety-nine percent of the untouchables surveyed in this study were pursuing their traditional caste occupation, subsistence agriculture, menial labor work or some combination of above (Sharma: 1994)

The strength of caste system varies, to a certain degree from one part of the country to another. And there is considerable variation in the extent to which individual Nepali's follow caste based principles. But the fact remains that untouchables in Nepal continue to be discriminated against in a variety of ways and that this is one major

reason why their socio-economic status (relative to that of other caste) remains poor (Cox: 1994). Therefore Varna and allied caste schemes cannot be described as complete entities separate from political authority. The completeness of the Varna and caste classification, as much as that of national Caste hierarchy laid out in the 1854 code, is always an ideological assertion from a position of power. Thus Hinduism is largely responsible for keeping the Nepali society stable and stagnant (Chatterjee: 1989 cited in Onta: 1994).

Thus development in Nepal is hardly thought of as successful. It is often assumed that failure of project is due to chronic mismanagement and bureaucratic corruption that accompanies the informal relation of government decision making (Seedon: 1987 Bista: 1991). Thus the social variation within the Nepalese national society is permeable and emergent. Not only was a degree of tolerance towards religious variation tolerated but peoples actively maintained control over land and resources by influencing the religious orthodoxies of the center (Clark: 1990 cited in O'Neill: 1994). Nevertheless, as the unequal distribution of the benefits of the development has shown, ethnic identity is also a handicap for people of lower caste or Jat status (Bista: 1991).

How dehumanizing caste can be and how it deprives untouchables from even basic human rights is evident from following example:

Most Badi kids are bastards and cannot identify their confide fathers. Consequently, they find it difficult to get their citizenship and have enrollment problem in schools. Even if they any how managed to get admission, they are usually segregated as untouchables- a cattiest apartheid and face humiliation in the society. Such behavior discouraged them from joining schools, though they feel eager and willing to be educated (Gautam: 1993 cited in Tuladhar: 1994)

Casteism thus erects an insurmountable wall of social distance between castes. But its worst part is its tremendous psychological impact. Under this institution the high casted people tend to be megalomaniac; it fosters an attitude of moral aloofness in them; and it makes them fundamentally and humanely insensate to the moss of the population who belong to the lower strata. Untouchables on the other hand, internalize their caste-based feeling of inferiority. They perceive themselves as lowly creatures in

the society and build a negative self-image which in turn thwarts their personal development (Tuladhar: 1994).

The Badis traditionally earned their living from entertainment, music and dance. They came from the far-western Nepal and follow their trade around the country, entraining on the streets, in the homes for marriage and celebrations and were patronized by the Ranas and other elite classes. According to Onta (1992) “the women were also used for sexual pleasures of the rich folks but the women did not prostitute as a profession” From Cox (1993) we learn that they came to Nepal from India in the 14<sup>th</sup> century, first settling in Salyan and later in Rolpa, Rukum and Jajarkot. They moved around groups of three or more families singing, dancing and telling the stories of the great Hindu epics of the Mahabharata and Ramayana. They were primarily supported by the rulers of three principalities: Jajarkot, Salyan, and Musikot but also, and to a lesser extent, by the high class landlords. Their patron cum clients provided them with sex. Sexual service was not central but part of the whole entertainment package provided.

Cox (1993) attributes the present situation in which Badi women practice prostitution from an early age to “the overview of Rana regime, in 1950, and subsequent establishment of King Mahendra’s Panchayat Government”, when rulers and landlords in west Nepal were stripped of much of their pervious authority and lost the right to tax subjects and exact unpaid labor and rent (agricultural land) from them. As a result they lost much of their economic clout, and were unable to continue their patronage of Badi. As a result the Badi women thus began to take of prostitution for living. They started to move into areas such as Tulsipur, Ghorahi, Nepalgunj, Rajapur and other small cities or place where the market demand for the sexual desire was expanding.

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

Even within the various categories of sex workers they are looked down upon “since the Badi caste is looked down upon as a inferior caste, their market value is much



lower than that of call girls belonging to the other communities”(CWD: 1991). Furthermore, because, they are seem to be impure and discouraged from visiting the temple. This is seen between Badi of Gagangunj and the local community, where animosities have already occurred and as a result there is a tendency to exclude the Badi women from their social or economic activity (CWD: 1991). This may be seen as another factor which will encourage Badi women to more involvement in their traditional works as they are forced to fall back on the tightly knit family structure which offers some kind of barrier against outside reference.

In terms of education, Badi girls are under tremendous pressure to conform to family norms that they drop out of school very early to take up their traditional work, (Cox: 1993). As noted by Cox (1993) discriminations in the schools against the Badi children and even encountered one school which refuse to take them “because they will corrupt the other children” (Cox: 1993). In this case, because of the desire for every younger, virgin girl, the opportunities for schooling are being narrowed.

In contrast to “the conventional Nepali family dominated by patriarchal values”, the Badi value looks upon the girl child as a future asset. Badi men take a secondary position in the family. Furthermore, the Badi women drop out of the profession once one or more of her daughters began the trade or once a women get married (CWD: 1991). This means that the burden of carrying for the family will fall on its women, often on young girls. However, women having totally incorporated the patriarchal values often end up reinforcing the same selective values by interpreting the male dominated system as the natural order of things and imposing these some social restrictions and ambitions on their daughters. Thus women play an important role in maintaining the negative patriarchal values in Badi people.

Religion and culture based sex profession is sanctioned by society. Among the Badi community, the family structure supports economic activity and is organized around the sex work. This is seen in the elaborate celebrations surrounding the birth of a girl and again at the initiation ceremony into the trade. Religious belief and as Gilda (1992) put it “myths, misconceptions and superstitions” are significant in maintaining the practice. Under the pretext of religion the recruitment of children of children to the cult for the expansion of the market is legitimized.

While talking about origin of Badis, an assumption made on Badis origin asserts their immigration to Nepal from India, together with the entrance of *Lichhavis*. It is said that *Lichhavis* ran into Nepal after they were defeated by Aajit Satru of Magadha (Sharma: 1951). They were very fond of women. The system of Nagar Badhu was popular among them (Altekar: 1973). The beautiful girls of the town were not allowed to marry with anyone. They were preserved as the town beauties. They had to satisfy the *Lichhavi* kings and courtiers, who ever were over sexed (Goel: 1976 cited in Dangi: 1992).

The 'Nagar Badhus' were the play girls. Around them, moved adventurous characters such as, royalties, merchants and the white colors. The *Lichhavi* rulers of those days were used to enjoy the company of the courtesans. Probably some of the 'Nagar Badhus,' who in reality, were the royal prostitutes, might have followed the *Lichhavis* for their entertainment and the very sort of women might have turned to be the 'Badis'. Who in Nepal, have been carrying on prostitution, dancing and singing as the 'Nagar Badhus' of Vaisali those days. On the ground of the professional similarities in between the Badis of Nepal and 'Nagar Badhus' of then Vaisali, one may hold that they were migrated from India (Oli: 2041 BS).

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

This chapter includes the details about the procedures which are used in the study. It discusses the research designs and procedures followed in the data collection and data analysis. The required information was collected during the field work. Major tools used during the data collection were house hold survey, observation, group discussion and key informants interview during the field work.

#### **3.1 Rational for the selection of the study area**

This study was done in Rakam VDC ward No. 2 of Surkhet district which lies in the Mid-Western part of Nepal and far eastern part of Surkhet district. This study was chosen ward No. 2 of Rakam VDC.

To study the changing livelihood strategies of Badi community after the Chinchu-Jajarkot highway of this VDC is suitable for the study. Badi community is economically backwarded group. It is untouchable caste. The rationality of this site location to be studied especially for me is of two –folded:

- ) The unique social structure of Rakam VDC where Badis are shifting towards modernization.
- ) The locality of study is well known for me as a permanent resident.
- ) Respondents are more helpful in survey, interview and observation as being the researcher their neighbor.

#### **3.2 Research Design**

The research design of this proposed study was descriptive (to find out the causes and consequences of livelihood changes), historical and comparative (before and after the construction of the highway) and both quantitative and qualitative (for the quantization of data to qualify the analysis of society, economy and ecology of the Badis). The design has gradually followed the following format:

- ) Review of literature and collection of data
- ) The analysis and interpretation of data
- ) The conclusion and recommendation

### **3.3 Nature of Data**

The study was analytical, descriptive as well as comparative in nature. Quantitative and qualitative research methods are used during data collection. The study was based on primarily and secondary data.

#### **3.3.1 Primary Source of Data**

Primary source of data are carried out during the field visit through participatory observation, household survey, interview and questionnaire methods. Collected data are both quantitative and qualitative. Field visit was used in the study area. Some qualitative data are collected from the key informants.

#### **3.3.2 Secondary Source of Data**

Secondary source of data were obtained from published and unpublished documents, Rakam VDC office, different journals, published dissertations, and other various research organization.

#### **3.3.3 Universe of Study**

Rakam VDC ward No. 2 was selected for the study there were 38 households with 235 populations. The whole household was included for the study (According to field survey) with specific tools and techniques.

### **3.4 Data Collection Tools and Techniques**

The data for the present study has been collected by the following techniques.

#### **3.4.1 Questionnaire Schedule**

The questionnaire schedule was developed during the collection the data of the Badi community of the study area. The schedule in both the forms: structured and non-structured, was very suitable for the collecting data of changing livelihood strategies of Badi after and before Chinchu-Jajarkot highway. As there have been 38 households of Badi ward No. 2 of the VDC have been included during the schedule as questionnaire, observation and key informants interview methods in the study area.

### **3.4.2 Observation Method**

Each household were visited and observed socio-economic condition, their changing livelihood condition, house pattern, food, education, traditional occupation, social status and festivals of the study area. So, the researcher has remained non participatory observation in the study area. The checklist is mention in appendix-III.

### **3.4.3 The Interview with Key Informants:**

The key informants have been knowledgeable person, who had been experienced about the origin of Badi, feast and festivals, marriage etc. There head of the family especially old age person had been key informants of the study area.

### **3.5 Data Analysis and Interpretation**

For this study both primary and secondary data has been tabulated. It has been analyzed on the basis of percentage collection of the data has no meaning until it has processed and analyzed properly. Thus the success of the study lies in the presentation and the analysis of the collected data. Therefore, to study various aspects of the changing socio-economic status, cultural values and collected data has been analyzed according to the nature.

### **3.6 Limitation of the Study**

Each and every research study has certain limitation and under this limitation the research must be completed. As this is a micro study for the master's degree dissertations paper and has been cover a limited area and time, this finding may not be applicable to the broad area of the country. Likewise, the study has been severely suffered by time limitation, budget scarcity and regional remoteness. However, appropriate strategies have been adopted to minimize the limitations as far as possible.

## **CHAPTER -FOUR**

### **GENERAL INTRODUCTION OF THE STUDY AREA**

This chapter informs about the geographical location, climate natural resources and physical setting of the study area.

#### **4.1 Geographical Location**

Surkhet district lies on the mid-western development region of Nepal. It is the regional headquarter of the mid-western development region. Birendranagar valley ((Surkhet upatayaka) is a beautiful valley which lies between the Mahabharata range in the north and Siwalik range in the south. The district is bounded by Dailekha and Jajarkot in the north, Salyan and Dang in the east, Bardiya and Kailali in the south and Doti, Achham are in the west. It is located on the height of range 198 meter to 2367 meter from the sea level. The total area of this district is 2451 square kilometer.

Administratively, Surkhet district is divided in to 50 VDC and 1 municipality. Politically, this district is divided into 11 ilakas and 3 election region. Geographically, it is located in 28.20' to 28.58' north latitude and 80.59' to 82.21' east longitude. 84% of the area is covered by hills and the plains valley covers 16% of the total area. The climate of this district is subtropical. Surkhet district is divided into three geographical areas, Chure range, Mahabharata range and valley plains. The mean temperature varies between an average 19 degree centigrade and 35 degree centigrade. Average rainfall is 404 mm.

The total number of population is about 288527 among them 145710 is female in which in the percent 50.50 and 142817 are male which is 49.50 in percentage the major caste found in this district are Chhetri, Brahmin, Gurung, Magar, Kami, Sunar, Thakuri, Sarki, Damai, Lohar, Newar, Raji, Badi, Gaine, Mushlim etc.

**Table 4.1**  
**Population Distribution of Surkhet District by Sex**

Sex	No. of Population	Percent
Male	1,42,817	49.50
Female	1,45,710	50.50
Total	2,88,527	100.00

*Source: CBS 2001.*

**Table 4.2**  
**Population Distribution by Ethnic Group of this District**

S.N.	Name of ethnic group	Total	Percent
1	Chhetri	80095	27.76
2	Magar	59379	20.58
3	Kami/Sunar	52224	18.10
4	Brahmin	35576	12.33
5	Thakuri	13128	4.55
6	Damai	11022	3.82
7	Tharu	5973	2.07
8	Sarki	5857	2.03
9	Sanyasi	5210	1.80
10	Gurung	4594	1.59
11	Newar	1731	0.60
12	Muslim	1212	0.42
13	Others	12526	4.30
	Total	288527	100.00

*Source: CBS, 2001.*

The above table shows that majority of population is Chhetri which is 27.76 percent, Magar are 20.58 percent and Braham in are 12.33 percent. Thakuri is 4.55 percent Damai is 3.82 percent Sanasayi is 1.80 percent, Gurung is 1.59 percent, Newar is 0.60 percent, Muslim is 0.42 percent and other caste is 4.30 percent.

## **4.2 Physical Setting of Rakam VDC**

Rakam VDC is situated far eastern part of Surkhet district. It is 51km. far from Birendranagar. This VDC is linked with Devasthal VDC of Salayan District in east, Bajedichaur VDC in north and Kaprichaur VDC in South. It is 27 Sq. Km. it is extended in the bank of the Bheri river. It covers slope land in the western part and southern part has flat land. It lies between 28.30' to 28.34' north latitude and 81.58' to 82.21' east longitude. This study area is 823 ft. from the sea level

Rakam VDC is divided into 9 wards. The total population of this VDC is 3,526 among them 1,783 is female and 1,743 is male. Total households are 619 This VDC is dominated by Chhetri and Dalit caste. 46.3 percent of the total population is literate according to the CBS 2001.

Badis are lower caste people. They are disadvantaged and vulnerable group in. They were migrated from Rukum, Jajarkot and Salayan districts after the eradication of malaria. They were scattered in the villages of Simta area but after the establishment of the Chhinchu Jajarkot highway and the market development of the study area in 2054 they were migrated in this place. Now there are 38 households of Badis in this VDC in compact settlement.

Geographically this VDC is flat. It is the entrance gate of Simta area where Kaprichaur, Dandakhali, Khanikhola, Bajedichaur, Aagrigawn, Kafalkot and Ghoreta VDCs. Rakam VDC is suitable for agriculture occupation i.e. paddy, wheat, pulses, oilseeds and millet. Most of the part of the field is irrigated land is suitable for vegetable production as well.

## **4.3 Climate**

The climate of this VDC is sub-tropical. The temperature of this area is 19 degree centigrade to 39 Degree centigrade scorching heat during months of April, may, June and July Created a dry environment. The maximum rainfall occurs in the month of June, July and august, sometimes heavy and torrential rainfall in the times of these months. (Rakam VDC 2058 BS)



#### **4.4 Natural Resources**

Land, forest, water, are the important natural source of Rakam VDC among these water is the most important natural resources of Nepal. Most of the population of the study area depends upon land for their subsistence production.

##### **4.4.1 Land**

Rakam VDC covers 27 Sq. Km. Agriculture land covers 34% of the total area. Out of which 6.12 Sq. Km is irrigated whereas 3.06 Sq. Km. is non irrigated land. Land is generally classified as Bari, (near from house where grows vegetable and fruits) , Khet,( where grows paddy, wheat) and Pakho ( where grows wheat, maize, pulses, millet etc.). Agriculture is the main occupation. Chhade Gadh and Bheri River are the major sources of water which is used for drinking and irrigation. The major crops of this VDC are paddy, wheat, maize, millet, peas, pulses, potatoes.

##### **4.5.2 Forest**

Other important natural resource is forest. In this VDC there is no community forest. But around 18% of total area is covered by forest of the CDC covered. People go for fuel wood collection which takes one to three hours for collecting the fuel wood forest for cooking purpose. All the people of this VC use fuel wood for cooking purpose. The Badi community of this area use fuel wood for cooking purpose.

##### **4.4.3 Water Sources**

Major water source of this VDC is Bheri River. About 51% of the total population used river water for drinking and washing. But Badi community use common natural tap and Goji Khola is a rich source of drinking water. This VDC is rich in water resource. Most people drink Bheri river water, which is polluted in rainy season. There is great potentiality to generate electricity, irrigation and fishing, swimming and rafting in the Bheri.

#### **4.6 Infrastructure Development**

Infrastructure is the positive sign of the development. Now this VDC is moving towards the development in much better way comparing to the past few decades. The

major infrastructure development is road, bridge, school, health post, communication police station in this study area

In this VDC, it has 8 government primary school one higher secondary school; three private boarding schools are existed in this area.

The sub health post is provided health facilities to the people in this VDC. But the government is trying to set up one PHC (Primary Health Centre) in this VDC. In critical situation, patient are referred to Surkhet and Neplagunj hospital. Generally people have to buy medicine from the private medical.

This VDC has transportation facilities Chinchu-Jajarkot highway which passes through this VDC. Ward No. 1, 2, 3, 4, 5, 6 people are directly benefited from this highway. But ward no 7, 8 and 9 they are not getting chance of transport facilities.

This VDC is not well equipped with communication facilities. People are using CDMA, mobile phone in this VDC. The land line telephone facility is not available in the whole VDC. Few number of Badi people have use mobile phone. This VDC has one post office.

For the security of Simta area, there is an Ilaka police office. People are feeling secure due to the establishment of police office. Similarly, there is one suspension bridge over the Bheri which is linked Rakam VDC of Surkhet to Devasthal VDC of Salayan. Near this area RCC bridge (Reinforcement Concrete Cement Bridge) is constructing over the Bheri river in Chinchu-Jajarkot highway.

## CHAPTER FIVE

### ANALYSIS AND INTERPRETATION

#### 5.1 Social Perspective

The people of Badi in Nepal are disadvantage, unprivileged, vulnerable and untouchable caste group. They are still backward in all aspects i.e. social, cultural and economic and political aspects. Each and every society is following their traditional social and cultural norms and values. But these norms and values are changed due to the changing of time and situation. This chapter has analyzed about the changing social and cultural aspects of the Badis after The Chinchu Jajarkot highway. It has changed the population's shape, size, distribution that affects directly and indirectly in communities structure, social relationship and social change of the community.

##### 5.1.1 Badis of Rakam VDC

Rakam VDC lies in Surkhet district, which is in the Mid Western Development region of Nepal. This VDC lies in Simta area, where Bajedichaur, Kaprichaur, Dandakhali, Khanikhola, Aagrigawn, Ghoreta, Kafalkot and Rakam VDCs are there. Rakam VDC is the entrance gate of Simta area. Chhinchu-Jajarkot highway also passes through this VDC. The total area of the VDC is 27 sq. km. The total population of this VDC is 1,783 according to the CBS report 2001. The total households of this VDC are 619 where the literacy rate is 46.3. There are different castes group such as: Brahman, Chhetri, Thakuri, Magar and Dalits. The common language of this VDC is Nepali. About 98 percent of the total population follows Hindu religion and rest of the population is Christian.

Rakam is the dwelling place of different ethnic groups. Rakam VDC is also the fertile area of Badi community. There are 38 households of Badi community. They have been living Ward no two. The total no of population of Badis in this VDC are 235. Traditional occupation of Badis are fishing, weaving fishing nets, making and repairing drum (Madal), making pipes/Chilim, singing and dancing etc. Nowadays they are shifting towards the farming, vegetable production, and wage labor, livestock rearing and other services as well. Youths have gone to India and other abroad countries.

Badis of Rakam were migrated from Jajarkot (Thala, Jungathapachaur), Salayan, and ChaurJahari of Rukum district. They have been living here since long years ago. But nobody knows the exact date when they were migrated. But few of the key informants of this area told that they were started to migrate since late 1960s. When Chhinchu Jajarkot highway and market area established the rate of migration has increased. They have been living here permanently now days and struggling towards modernization.

Fishing in the Bheri River, uncultivated and pasture land which is extended in the plain area, fertile land where abandon amount of crops produced which are the favorable condition of Badis to settle here. Before the eradication of malaria less number of population were settled there. Rakam VDC is extended in the Bank of the Bheri River. Land is fertile, where plenty of crops is produced due to the moderate type of climate. For the Badi community they could collect the food at the time of harvesting easily which is called "Balighere" popular in the lower castes people. In the study area Chimtailo Mato which is used to make pipes also there, it makes them easy for the subsistence. So there were no problem for the subsistence as a result they did not allow their daughters and sisters in the prostitution. This is the Badi community which has own identity from the rest of the Badi community.

There is goodwill relation among the Badi community. They share their joys and sorrows with themselves. If any difficulties occur in their society, they help with each other. There is medium size market located in their resident. Early in the morning they (both male and female) gather and make the plan of the days drinking with tea at the tea shop. They separate from there for the seeking for the work, some go to as wage labor, contract work and farming as well. The old generation of Badis they involve in household works and care their babies. School going children go to the school for the study. In the evening they gather same place and start to evaluate about their work. Some of them drink wine (home- made Raksi). And they go to their home. It is the daily routine of the Badi community of Rakam VDC.

### **5.1.2 Population**

Badi community is the minority group of Nepal. The largest population of Badi in Nepal is found in Dang after that in Surkhet. Out of the total population of various caste groups, Badis population is very small in size compared to others. From the

demographic statement the total population of Badi is 4,442, only of 0.02 percent (CBS, 2001), which is reported to be more by recent studies of other organizations. Among them Rakam VDC is one of the fertile area for the Badis settlement. Badi community lives in Rakam VDC ward no. 2. The population of Badis in the study area is as follows in below the table.

**Table 5.1**

**Distribution of Population by Sex**

S.N.	Sex.	No. of Population	Percentage
1	Male	125	55.55
2	Female	110	44.45
Total		235	100.00

*Source: Field Survey, 2010.*

The total populations of Badi in Rakam VDC ward No. 2, the study area is 235. Whereas the female population is 44.45% and male population is 55.55%. The number of total households is 38.

**Table 5.2**

**Distribution of Population by age group:**

S.N.	Age group	Male	Female	Total	Percentage
1	0-5	19	16	35	14.89
2	6-15	35	32	67	28.52
3	16-40	52	49	101	42.98
4	41-59	14	10	24	10.21
5	60 and above	5	3	8	3.40
Total		125	110	235	100.00

*Source: Field Survey, 2010.*

The above table shows that the population of 0-5 age group is 14.89 percent, 6-15 age group is 28.52 percent, 16-40 age group is 42.98 percent, 41-59 age group is 10.21 percent and 60 above age group is 3.40 percent.

The economically active and potential age group (16-59 years) occupies 53.19 percent population it is the fertile and productive age. On the other hand the population of economically inactive age group is 46.81 percent. The population of children (below 16) is 43.41 and population of above sixty is 3.40 percent.

This could be because the Badis consider that the small children as their helper from early age and are assets to their families. Children since six years of age start to join household chorus. Their contribution is specially to look after small children and domestic work. In reality they become economically active since that age, though that is not recognized often. On the whole an important aspect of the scenario is that the burden of dependents adult members is small. They are less active and look over their small children in their house.

The result shows that the birth rate in the study area is higher. It is due to the illiteracy, lack of means of family planning. They do not aware towards the problem of rapid population growth. On the other hand life expectancy rate seems too low to compare with the national scenario. It is due to the poor nutrition condition (balance diet) and the unavailability of health facilities.

The small effort i.e. education, social awareness & empowerment and the provision of employment towards the health, sanitation, balance diet, income generating activities will help control of rapid population growth (birth rate) and increase the life expectancy rate as well..

### **5.1.3 Family Structure**

Family is the most important primary group in society. It fulfills the various needs of the member in addition. It performs several functions of the society and continuity, integrations and generation change. The family is a universal social institution which present in all culture. It is a social and economic unit consisting minimally one or more parents and their children. The researcher has found two types of family on the basis of the family members. The table below shows the status of family.

**Table 5.3**

**Distribution of households by family size:**

Type of family	No of households	Percentage
Nuclear	23	60.52
Joint	15	39.48
Total	38	100.00

*Source: Field Survey, 2010..*

The nature of most families is nuclear and only few are joint families. The head of the family asks his sons to live separately after their marriage, especially, when they are capable of running their business on their own. They believe that by doing this, they can make progresses.

The above table presents that among 60.52 percent is nuclear families and rest are i.e.39.48 percent joint families. It is customary for fathers to divide the house among their married sons. For some years sons get the one to two rooms as a part of ancestral property, after that they should made the house themselves. The son usually does not get the parental house.

#### **5.1.4 Family Size**

Family members of households are divided into below three, four to five and greater than five. Size of the family determines the structure of the houses. Following table shows the size of the family.

**Table 5.4**

**Size of Family**

S.N.	Family Number	Households Number	Percentage
1	Less than 3	6	15.79
2	3to6	11	28.94
3	6 and above	21	55.27
	Total	38	100.00

*Source: Field Survey, 2010.*

Table 5.4 shows that the family members which have less than 3 is 15.79 percent households, 3 to 6 family members have 28.94 percent households and 6 above have 55.27 percent households.

In Badi community of the study area the family member less than 3 is too small portion and the family member which is 3 to 6 is in medium. But the family member above 6 is significantly high. It is due to the high birth rate and not interested living in nuclear family. They feel secure life living in large family then the small family member.

**5.1.5 Family Planning**

Population growth is the serious problem of study area which have been affecting the livelihood and the life of Badi people. The number of children is higher than other age group in the Badi community. Among the households, the children below 6 years were 35. It shows that the family planning methods have not adopted in the community.

The fertility rate is high because of unawareness about the family planning and the other reasons were the son preferences, lack of means of family planning etc. Most of people did not have access for family planning. They did not have any facilities of vasectomy operation and laparoscopic in this area. Following table shows that the family planning status of Badi community.



**Table 5.5**  
**Family Planning Status of Badi**

S.N.	Types.	Male	Female	Total	Percentage
1	Permanent	2	8	10	17.85
2	Temporary	-	11	11	19.65
3	Number Without family planning	18	17	35	62.50
	Total			56	100.00

*Source: Field Survey, 2010.*

The table shows that 17.85 percent of the total married populations are having the means of permanent family planning i.e. vasectomy and minilab. 19.65 percent of the total married people are using temporary means of family planning which is whole number of female. 62.50 percent of the population they do not use any means of family planning.

In the Badi community of the study area, they have been gradually aware to control the rapid population growth. They are adopting the means of family planning. They seem familiar about the means of family planning i.e. Vasectomy, Minilab, Piles (Khane Chacci), Norplant, Depo-Provera etc. especially in new generation. They seem unknown about the problem which is brought by rapid population growth few years ago. But after the establishment of infrastructure development especially transportation, means of mass media(FM Radio),provision of free permanent family planning, health post and Woman Development and Empowerment Program (WDEP) have inspired them to use permanent and temporary means of family planning.

This results shows that there is necessary to take an immediate action toward the family planning especially awareness, education, health facilities, scheme about the provision of some amount of money and health insurance causes by adopting means of family planning. If it is free, it would have controlled the population growth of Badis and contribute the nations rapid population growth.

### 5.1.6 Educational Status

Education is one of the basic needs and fundamental rights of the people in the contemporary society. It helps people to bring change in society. Education is one of the important tools to improve the status of people. Without education it is difficult to improve their life. Education is an important factor for Badis uplift and development of their social status. It is one of the important indicators of the development and raises their social status. Most of the Badis are deprived of getting education. Most of them cannot read and write. The information thus collected was analyzed in terms such as literacy status of households and education status of Badis in general flow of Badis children to different level of school.

Table shows the level of educational status of Badis of the study area as given below.

**Table 5.6**

**Educational status of Badis of the study area:**

S.N.	Educational status	Number of Population	Percentage
1	Literate	86	46.23
2	Illiterate	100	53.77
	Total	186	100

*Source: Field Survey, 2010.*

The above table shows that 46.23 percent of the total population is literate whereas the total percentage of the nation's educated people is 53.74 Percent. On the other hand 53.77 percent of the total population is illiterate.

Before the highway Badis were totally depends upon their traditional occupation like making repairing Madal, Pipes, weaving fishing nets, fishing etc. Their economic condition was very poor. There were no provisions of the scholarship from the any side before the restoration of the democracy 2046 B.S. They could not pay schools tuitions fee and buy books. Nowadays their economic condition has increased and aware. Government of Nepal and several NGOs and INGOs has provided adult literacy classes, textbooks, scholarship, completely free of tuition fee up to the

secondary level. Even private Boarding schools also provided fifty percent discount (consecution) of Badi community's children. They are inspired to send their children to the private boarding school as well.

If it has provided about the vocational training especially in income generating activities, guarantying further study in higher level and job it would have increased the educational status of Badi.

**Table 5.7**

**Distribution of population by class and school going numbers:**

S.N.	Class	School going numbers	Percent
1	Primary Level	37	77.08%
2	Lower Secondary Level	8	16.67%
3	Secondary Level	3	6.25%
4	S.L.C.	-	-
Total		48	100%

*Source: Field Survey, 2010.*

The above data shows that 77.08 percent of the total population is studying primary school, 16.67 percent is studying lower secondary level and only 6.25 percent is studying secondary level. It shows that none of the people are passed S.L.C.

The data shows that the numbers of school going children are increasing. It is high in primary level. But in lower secondary level and secondary level it is only in nominal number. When their children pass secondary level, they send their children to work as wage labor and fishing. Some of them send to India as well due to the poor economic condition. It is the reason that In Badi community none of the student passes S.L.C.

It is needed fully support in financial, physical and technical etc. from the side of the Government and Non-Government agencies. Small pieces of support or effort help to increase the school going children and complete minimum level (basic) education.

**Table 5.8**

**Distribution of Population by Dropout of Class**

S.N.	Class	No. of dropout rate of class	Percentage
1	Primary	15	35.71
2	Lower secondary	14	33.33
3	Secondary	9	21.43
4	Sent up pass	4	9.53
Total		42	100.00

*Source: Field Survey, 2010.*

The table shows that the dropout rate of classes in primary and lower secondary level is approximately same i.e. 35.71 percent and 33.33 percent respectively. 21.43 percent of total student's dropout is in secondary level. It means that, due to the compulsion of the family, poverty of their family they are compelled to dropout before crossing S.L.C.

**5.1.7 Settlement Pattern and Housing Condition of Badi**

Settlement is also an indicator to identify the different geographical variation. The settlement is affected by the location, climate and the economic condition not only this but also geographical condition as well. The settlement of Badi was found to be situated along the border and marginalized and non productive area of upper caste community. Before Chhinchu-Jajarkot Highway they were dispersed and settled because it made them easy to get 'Balighare'. But now, due to the establishment of Sallibazar of Salayan and Jamune Bazaar of Rakam VDC, they were stated to settle in this place. Now, there is no any particular direction of Badi community's settlement and they are found in different pattern i.e. dispersed and compact in different places in the study area.

Before Chhinchu-Jajarkot Highway, the structure of house shows the economic condition of people of the particular households. The Badi community's houses were small and narrow shape and made up with mud and stone. They houses were painted

with special white clay on the upper part and red clay on the bottom. The roof of the houses was made with dry grass (Khar) and bamboo.

Most of the houses were made one storied. The floor was used for cooking and bedrooms. There were no separate rooms for family members and guests. All the family members were slept around the hearth. Their relatives and gusts also slept around the hearth.

After Chhinchu-Jajarkot highway and the modernization of the Badi community, the development of market area and increase the wage labor, it has increased the economic condition of Badi people. They have changed their structure of the house as well.

Now most of the houses are two storied instead of the one storied. They have made kitchen room, bedroom and guests room separately. All the family members are slept separately. Most of the roofs of the houses are made with tin, tile, and stone. Some houses are plastered with cement. Following table shows the house roofing condition of Badi people.

**Table 5.9**

**House Roofing of Badi's of the Study Area**

S.N.	Types of Roofing	After the highway	Percentage	Before the Highway	Percentage
1	Houseless	2	5.26	7	30.43
2	Thatched	9	23.68	9	39.13
3	Tin/Stone/Tile	17	44.63	-	-
4	Mud	10	26.63	7	30.43
Total		38	100.00	23	100.00

*Source: Field Survey, 2010.*

The table shows that the house roofing of Badis has changed. The total percent of households with houseless is 5.26 percent, thatched roof are 23.68 percent, Tin/Tile/Stone roofs of households is 44.63 percent and 26.63 percent have mud roof.

But before the highway, the total houseless percent were 30.43 percent, 39.13 percent were thatched roof and 30.43 percent were mud roof.

After the establishment of the highway and the establishment of the market, they get job opportunity (wage labor), livestock rearing vegetable production, increasing rural urban linkage and foreign job. It has increased the economic condition. Gradually they are aware towards the sanitation and health. The tendency of roofing of Tin/tile/Stone is increasing rapidly after the Chhinchu-Jajarkot highway. This results shows that Badis are changing the structure of house and its roofing because of the modernization, increasing income level and awareness about the sanitation.

Though the Government of Nepal has announced to provide financial support with collateral free for the construction of houses in Badi community in the Fiscal year 2066/067 budget, but It has not applied truly yet. The supportive policies is needed to improve and construct the houses in Badi community.

### 5.1.8 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. Health services are easy access for them. There is health post and private clinics. They do not believe in traditional health treatment system like Dhami and Jharphuk. In the study area diarrhea, skin diseases, malarias, mosquito diseases are common problems. The details of health services users of the study area are presented below.

**Table 5.10**

#### **Details of Health Service Users**

S.N.	Type of health service	After Highway	Percent	Before Highway	Percent
1	Dhami, Jhankri	-	-	108	81.81
2	Health Post	168	71.48	24	18.19
3	Private Health Clinic	67	28.52	-	
Total		235	100.00	132	100.00

*Source: Field Survey, 2010.*

Above table indicates that after the facilities of health post and private health clinic people go to health post and private clinic for the regular check up and treatment. But before highway (12 years ago) most people went to Dhami/Jhankri. The total numbers of respondent were 108 before highway to go with Dhami/Jhankri. But nowadays 168 persons go to health post and 67 persons go to medical/private health clinic. Which is depends upon the economic condition of the family.

Badi community's behavior has changed towards the treatment of the patients. They do not believe on traditional health healing like Dhami/Jhankri. Due to the facilities of health post and private health clinic, Badi go there for treatment.

**Table 5.11**

**Status of Toilet Accessibility:**

S.N.	Types of Toilet	No. of households	
		After Highway	Before Highway
1	Permanent	12	-
2	Open toilet	26	23
Total		38	23

*Source: Field Survey, 2010.*

The table shows that the concept and importance about the sanitation has changed after the highway. Before the highway there were no toilet users, but nowadays it has increased gradually the number of toilet users, however, many households do not have toilets. It is the main problem for deteriorating the sanitation of this area. NeWaH (Nepal Water for Health) helps them to build toilets. By observation, 12 households have toilet accessibility on the other hand 26 households they do not have accessibility of toilets. They have used the open land as toilet.

It is needed to support for the improvement for the sanitation in the Badi community. The concern agencies that may be from the side of the government and non government sector which are working in the field of health and sanitation in the country of Nepal, it is needed to provide financial, technical and physical support to build the toilet in the study area.

### 5.1.9 Drinking Water

Most of the households have safe drinking water facilities. There are five public taps for the Badi community. They build it by themselves joining with NEWA. Now they are getting pure drinking water. Before highway Badi community did not have safe drinking water accessibility. They were compelled to use and drink in the Bheri River's water. In rainy season, people were died due to the cholera and diarrhea by drinking impure water of river. They use to walk about 45 minutes to bring the water from their house.

**Table 5.12**

#### **Distribution of Drinking Water Accessibility**

S.N.	Source of water	After Highway	Before Highway
1	Public Tap	32	-
2	Bheri River	-	18
3	Stream	6	5
Total		38	23

*Source: Field Survey, 2010.*

The table shows that after highway a great number of households get safe drinking water i.e. 32 households. Only 6 households they go to stream to bring water. On the other hand 18 households had to drink river (Bheri River) water and 5 households drink stream's water. There were no access public tap.



**Table 5.13**

**Distributions of Households in Drinking Water Accessibility to Walk to Get**

S.N.	Time	Sources	Number of households	Percentage
1	0-5 minutes	Public Tap	19	50
2	6-10 minutes	Public Tap	6	15.79
3	11-15 minutes	Public Tap	7	18.42
4	16-20 minutes	Stream	6	15.79
Total			38	100.00

Source: Field Survey, 2010.

Above table shows that 50 percent of the total households they have to walk only 0-5 minutes. They have good access in safe drinking water. 15.79 percent and 18.42 percent of the total households they have to walk 6 to 10 and 11 to 15 minutes respectively in public tap. On the other hand 15.79 percent (6 households), they do not access in public tap and have to go in stream walking 16 to 20 minutes.

The study areas settlement pattern is dispersed settlement. It is the positive sign that about two third of the total households they get pure drinking water. Only 15.79 percent of the total households they have to walk 16-20 minute in the stream from their settlement. There is no access in pure drinking water.

Rakam VDC and District Drinking Water Office should care to provide pure drinking water in the study area with the joint venture of the Badi community.

**5.1.10 Social Institution within the Badi Community**

There are some social institutions within the Badi community. The following table shows a list of social organization.

**Table 5.14**

**Profile of Social Institution:**

S.N.	Name	Objectives	Committee members	Establish Year
1	NeWaH(Nepal Water for Health)	<ul style="list-style-type: none"> <li>i) To provide safe drinking water facilities.</li> <li>ii) For empowerment and inclusion of Badi community.</li> <li>iii) To provide sanitation program (Toilet Building)</li> </ul>	9	2061
2	Badi Woman development committee	<ul style="list-style-type: none"> <li>i) To protect from home .....</li> <li>ii) To aware of women rights.</li> <li>iii) To promote skill development.</li> <li>iv) Monthly surplus program and invest its fund within their community.</li> </ul>		2066
3	Dalit Sewa Sangh.	<ul style="list-style-type: none"> <li>i) To aware of dalit rights.</li> <li>ii) To support rights and duties of Badi community.</li> <li>iii) For empowerment and inclusion of Badi community.</li> </ul>	12	2065
4	Water user groups.	<ul style="list-style-type: none"> <li>i) To regulate water daily.</li> <li>ii) To save monthly for repairing the equipments of water taps</li> </ul>	14	2061

Above table shows that the presence of Badi people in these organizations are actively and effectively. A local informant informed the researcher that Badis are interested in the social works. After the formation of those organizations, the life style of Badis people is improved. Specially increase in children school enrollment, income generation, employment health and sanitation. All these organizations were presented (formed) after the Chhinchu-Jajarkot Highway.

### **5.1.11 Social Condition of Badi Women**

Badi women are engaged in household activities, child rearing and taking care of them. Some women can be found busy in agricultural field especially in vegetable production. Some women they are worked as wage labor. On the other hand some women they go to door of villager's house to collect foods (Balighar), with taking their drums, pipes, Chilims etc. They go to the jungle to bring grass for animals and sometimes go to the river and stream for fishing. There is no hard and fast rule for division of labor in the Badi community. There is equal participation in household activities. In Badi's community those who are involved in their traditional occupation, males repair and make madal, Drums, Pipes and carry it by their female for the marketing to the village. Old aged women go to the villager's door (upper caste people) for begging as well. Nowadays they give up begging gradually. They hate in prostitution and none of them involved in it. They say that it is totally prohibited in their society. Some women they become the member of 'Women Development Program.' They get training about health, nutrition, child health care and saving. They save monthly Rs. 20 per individual. They get loan from there. Some women they are member in 'Environment Multipurpose Co-operative Ltd.' They save Rs.50 per twice a month. They take loan without collateral.

The researcher has found that Badi women are getting aware and sensitive in education, health and environment and saving as well.

## **5.2 Cultural Perspective of Badi.**

### **5.2.1 Food Habit (Consumption Pattern)**

Every society has its own food habits. Most of the Hindu societies of Nepal eat Dal, Bhat, Tarkari twice a day. The Badi community of this area consumes rice, daal, bread of maize and wheat. They take their launch at about nine o'clock and diner at about seven o'clock. They eat rice and Dal in the launch. They take tarkari and roti (Bread) in the evening. On festivals, they prepare homemade Raksi. Jand and Raksi are necessary for household heads. They eat meat of Buffaloes; sometime they eat meat of chicken and fish.

When their relatives or guests visit their home, rice and chickens are cooked and welcome their relatives by serving homemade Raksi and Jand (homemade beer).

### **5.2.2 Clothing and Ornaments**

Dress is an important indicator to distinguish a caste/ethnic group on a whole society in Nepal. But the Badi people have no any particular type of clothing.

In the study are the old aged Badi generally wearing Kamiz-Suruwal, coat, shirt etc. But the type of dress with regard to the younger is different from old aged generation. They wear shirt, jeans pants, vest, jeans jacket, sport shoes etc. which they buy from market according to their own choice.

Badi women in similar to that of all Nepalese women, the married and old aged women wear Dhoti, Choli, Sari, Blouse etc. they also wear sweater and pachheura during winter season. Some of the old aged women wear Majeto for covering head. The colors of the clothes depend on their choice.

The Badi girls use cosmetic goods like lali, gahal, chipistic, power, nail police etc. They also wear ornaments like Aauthi (ring), sikri (Chain), Phuli, Tilhari, Dhungari etc.

### **5.2.3 Traditional Behavior**

Badi of study area believe in god, hail and heaven. They go to in the temple for worship. According to them if you go against the god then the god will be angry and any disaster will be happen in the family or in the whole village. They do Bhakal and worship to god to make please every time Badi of study area does Bhakal to god when they are in problem of different types. They do Bhakal to Pigeon, Pig, Goat and give 'Bhog' (Cut). They also look the time (sait) when they start any kind of work where it is the appropriate time to do the work or not. In Badi community still their traditional custom has been reducing nowadays because the Badi communities are getting aware of the traditional custom.

### **5.2.4 Religion:**

The religion is the traditional belief towards various god and goddess. The situation of religion in Badi community people of Rakam VDC is shown that nobody has changed their religion till now. All Badi people follow Hindu religion. They are rigid in Hindu religion. They do not like to change their religion.

### **5.2.5 Marriage Practice of Badi Community**

Marriage holds a social fact in the Badi community, however it is flexible here. “Marriage is a universal institution which admits man and woman are socially permitted to have children. The right to have, children is employing the right to sexual relationship in which between wife and husband” (Bhusan and Sachdeva 1995).

There are mainly two arranged and love marriage in this society. Marriage can be arranged by parents when the children are young. First, the bridegroom parents visits the house of girl carrying wine and mutton flesh. It is accepted by the girl’s parents than eats and drinks together. They fixed the date about the time of marriage. In the marriage day the bridegroom who wears new clothes like as new shirts and coat. Middle men carry new clothes and ornaments for the bride. After reaching brides house bride’s parents wash the feet of bridegroom. It is called ‘Godadhune’. The bridegroom goes to the house of bride with JantiJanti goes wedding party from bridegroom’s house to bride’s house with various types of bands. Janti eat and drink during marriage process. The groom places Sindhur on the forehead of the bride then they are pronounced married. This process ends by putting Tika on bridegroom’s head by the groom’s parents. The next day both the parents of the husband and wife meet together. The bride family usually provides cloth and other gifts. That is brought to the groom’s house. After two days married couple again goes to the bride’s old house. After this marriage process is completed. Love marriage means the boy and girl are ready to marry each other without the permission of their parents. This marriage is becoming popular among Badi community of young generation.

### **5.2.6 Death Rituals**

Death ceremony is also one of the essential ceremonies of the Badi community. When someone dies, every relatives and neighbors are called off. In this condition, it is taken outside the home stead door final disposal. The dead body is usually cremated on near the bank of Bheri River. In dispose of dead body, many layers of wood are placed under the body after placing the body of the funeral pile on five on the mouth side and the five carefully feed until every vestige of the deceased’s body is consumed. After this the son and other close relatives too, shave their heads and all the participants of funeral procession take both in the River. The men who are stay and conduct various rituals activities after they shave their head are called Kriyaputri.

This goes on for 5 to 7 days then the Jawai Chela come and purify the Kriyaputri. If dead person has not son, brothers do these activities. They clean the house. During these activities they do not use Barahmin priests.

### **5.2.7 Religious Festivals**

Nepal is multi-cultural country. Badi worship Hindu gods and goddess. They celebrate almost all Hindus festivals i.e. Dashain, Tihar, Fagu Purnima and other number of festivals. Some important Badi's festivals are as follows:

#### **5.2.7.1 Dashain**

Dashain is the greatest Hindu's festival which is celebrated for 15 days. The Badis people celebrate Dashain festivals. All the Badi people manage foods and drinks in this festival. They put Tika on their forehead by elders and take blessing from them. They wear new clothes and drink homemade Raksi.

#### **5.2.7.2 Tihar**

Badi People also celebrate the Tihar like other upper caste group of Hindus. In this festival sister put Tika on forehead of their brothers and take foods to eat. Most of the Badi people eat and drink on this festival. People seem to be very much pleasure.

#### **5.2.7.3 Maghe Sankranti**

The first day of Magh is called Maghe Sankranti. Most of the Hindus celebrate this festival. On the occasion parents and brothers invites to their sisters and daughters and other relatives at their home. They eat chaku, Tarul, Meat, Roti and other delicious food. Badi people celebrate it as a belief of long life. They eat meat and drink Jand and Raksi on the occasion of Maghe Sankranti.

Other festivals which were celebrated by the Badi people of this area are same to other caste people like Shivaratri, Sawanea Sankranti, and Chaite Dashain etc. these other festivals are celebrated under the system of Hinduism.

### **5.2.8 Access to Temples**

There was no restriction from entering in Gangamala temple of Chhinchu, Devesthal temple, Deauti Bajai temple of Birendranagar and Bageshowri temple of Nepalgunj.

Badis can enter freely to pray and worship in this temple, which are the famous temples in this area. But in the case of after small temples which are situated in the tole, there were restrictions entering for Badi people. A local key informant told that the Badis normally don't come to the temple. Badis do not touch that holy place. If they touch, the God will punish them. It is the historical based concept of Badis.

### **5.3 Economic perspective**

Economy incorporates various subsistence activities on the people to make a living within their environments while discussing about the general features of Nepal's economy, it has been found that Nepal is an agricultural country. Most of the population of Nepal live in the village and adopt agriculture as their means of livelihood but due to the unequal distribution of land and small land holding size and their traditional as heredity occupation, the Badi people practice agriculture as minor economic activity and their economic activity is to engage in much prostitution in the past year. But these days, they hate this profession and do not like to talk about this profession. Badi people are minorities groups. Socially, they have their low status and economically they are in poor condition. In Rakm VDC of Surkhet Badi people were dependent on their forefathers profession i.e. drum making and repairing, fishing and making pipes etc. They had to struggle for their livelihood. But nowadays, after the Chhinchu Jajarkot Highway, it has changed the livelihood strategies of them. The traditional profession is changing now a day. They are shifted towards the wage labor, livestock rearing, vegetable production and foreign job and other services. Some of the old men and women are still involved in their traditional profession as a secondary subsistence. Nowadays it has increased the flows towards the foreign countries. This chapter has described that the changing livelihood strategies of Badi people after the Chhinchu Jajarkot highway. Livelihood Strategy of Badi Community in the Socio-economic changing context.

The Present chapter focuses on data and analysis of socio-economic changes of Badis that includes the changing cropping pattern, food sufficiency changes in the agricultural impact, agricultural product, change of income and level, changes in other income sources, have been analyzed in order to find the changing livelihood strategies of Badis of the study area. How does it effects on their traditional occupation weather is it difficult to subsistence or not? Does it bring positive or negative change on their

society? What is the perception towards the highway weather it is good or bad? These issues are described here.

### **5.3.1 Occupational change of Badis after the Chhinchu-Jajarkot Highway:**

Nepal is an agricultural country, where about 67 percent of the total population depends on agriculture for their livelihood on the contrary. Somewhere it is subsistence level and somewhere it is commercialized and modernized. The Badis of the study area do not depend on agriculture. But few of them are engaged in agriculture. Most of them are landless. If they have their own land, it is unproductive and non fertile land. A few years ago Badis of the study area were involved in their own indigenous occupation i.e. repairing and making Madal, making Pipes, Fishing, making Fishing nets. But time has changed and it changes their indigenous occupation mainly above 45 years age group they are interested to give the continuity to their traditional occupation for their identity. Young generation they are not interested to give continuity the old occupation. Badi's indigenous occupation is endangered and may be disappeared soon because modern music cassette player, T.V. and movies replaced the Nepalese popular musical instrument, 'Madal', Cigarette has replaced the pipes and Chilims. Now people use chemicals, electricity, bomb and other means for fishing which replace the fishing nets.

Now people of the Badis (either male or female) are shifted fully in wage labor, contract labor, agricultural labor, livestock and foreign jobs. This topic presents changing pattern of Badis which help us to understand about it. Occupations are divided in different categories such as wage labor, foreign jobs, seasonal agricultural labor, agriculture, livestock and government services. Following table shows the occupation of the Badis and the respondent number comparing with present time and before highway.



**Table 5.15**

**Occupational change of Badis after the Chhinchu-Jajarkot Highway:**

S.N.	Occupation	After Highway		Before Highway	
		Respondents	Percentage	Respondents	Percentage
1	Wage labor	36	28.80	6	8.70
2	Foreign job	24	19.20	7	10.14
3	Seasonal agricultural labor	14	11.20	24	34.78
4	Agriculture	20	16.00	-	-
5	Livestock	11	8.80	-	-
6	Driving	7	5.60	-	-
7	Traditional occupation	13	10.40	32	46.38
Total		125	100.00	69	100.00

*Source: Field Survey, 2010.*

Note: the total economically active population (16-below 60) of Badi Community in the study area is 125.

Table 5.1 Shows that 8.70 percent Badis were depend on wage labor before Highway but now it has increased to 28.80 percent of the total population. The percent of Badis depend on foreign job which is increasing i.e. 19.20 percent but before the highway it was 10.14 percent only. Similarly, 34.78 percent of the total Badis were engaged in seasonal agricultural labor on the other hand it is 11.20 percent after the highway. 16.00 percent of the total Badis are engaged in agriculture but none of them were involved in agriculture before the highway. 8.80 percent of the total population involve in livestock. 5.60 percent are engaging in driving now days. The table shows that 46.38 percent Badis were depend on their indigenous occupation before the highway but it has declined which is 10.40 percent only.

The above data analysis shows that the occupation is changing phenomenon for Badis. They have gradually turned to modernization. Badis have followed societal changes. Their occupational sectors involvement in education, foreign jobs, livestock and other services have gradually developed. But in general we can say that some of the Badis are still depended on their traditional occupation. It seems that Badis due to poor socio-economic status, they have not been able to imitate the other sources

brought about has undergone employment. This occupational change is also shows in figure,

### 5.3.2 Changes of Ownership of Land

Badis of Rakam VDC, they did not have own land before the highway. They were landless. They used to live in non-registration land i.e. Ailani. Though most of the Badis. They are still landless. But nowadays they are started to buy own registration land because of the increment of income level. They have been living in the non registration land since long years ago (nearly 50 years) in this area which is not registered yet. The main issue and demand of Badi says that it should be registered to their own name and get land registration certificate. Now the amount of land is increasing gradually and keen interested in buying more and more land. The table shows the size of landholding of the sampled households for cultivation.

**Table 5.16**

**Change in ownership of land.**

S.N.	Area in Ropani	After Highway		Before Highway	
		Respondents	Percent	Respondents	Percent
1	Below 5	3	7.89	-	-
2	5 to 7	4	10.53	-	-
3	8 to 10	2	5.26	-	-
4	Land less	29	76.32	38	100
Total		38	100	38	100

*Source: Field Survey, 2010.*

2066 (Note one Bigha equal to 0.65

Hector.

It is evident from the table that the total percent of the households that owned below 5 Ropani is 7.89 percent. 10.53 percent households have 5 to 7 Ropani. 5.26 percent households have 8 to 10 Ropani. But before the highway none of them have registration land.

Before the establishment of the highway all the households were landless. Economically they were in vulnerable position. After the highway when the economic condition is increased, Badis are interested to buy land gradually.

### **5.3.3 Change of Land use Pattern**

While surveying the study area the researcher has found drastic change in the land usual pattern after the chhinchu-Jajarkot Highway. Before the highway there were pasture land and bush for livestock but now they are changed into cultivated land and settlement areas. There were narrow paths 13 years ago. After the establishment of highway which passes through this area, Badis were started to establish their settlement and use it for cultivation rapidly. Now the cultivated land has increased. Having discussed the changes in the land use pattern comparing past and present it is known that this change is rapid.

### **5.3.4 Changing Cropping Pattern**

Most of the Badis were landless before the highway. They had their own traditional occupation. But agriculture is becoming main occupation of some households now days. They are involving in farming especially in vegetable production. Paddy, wheat, Oilseed, Pulses, Vegetables etc. are major crops of Badis who involve in agriculture. Before the highway none of them were involved in agriculture occupation.

Females are interested in vegetable production. They have got special training about the vegetable production especially in improved seeds, method of using insecticides, pesticides and fertilizers. Due to the accessibility and availability of the market, it is highly demanded and consumed the vegetable. They produce vegetables and sell it near the market. They produce paddy, wheat, and maize for their own consumption but they produce oilseed and pulses for selling.

Rakam VDC has great potentiality in vegetable production and its marketing. Badi people are living in non registered (Ailani) plain and fertile land. There is no irrigation facility but feasible and potential to provide irrigation facilities. It would be better to provide the land registration certificate to them and immediate step should be taken from the side of the government of Nepal. Irrigation support program especially drip irrigation, sprinkle irrigation system should be provided in the study area from the side of the VDC and local NGOs. Improved seeds, training about the off-season vegetable production, insecticides & pesticides, and fertilizer should be provided to uplift the status of Badi community. Tiny efforts can help to increase the livelihood of Badi people.

### 5.3.5 Changing in the Agricultural Inputs

The study area is moving towards with the modern times. Cropping trend has been a fundamental change in terms of tools and seed varieties used for cultivation, Due to the lack of money they did not use chemical fertilizer, insecticides, pesticides and improved seeds in past but due to the increase income level of Badis they are started to use fertilizers, insecticides pesticides and improved seeds which has been very significant in order to increase the agricultural production as in recent. Women are attracted towards the off-season vegetables production which has been income sources of them nowadays. Likewise there has been drastic change in the field of irrigation, they use drip irrigation and sprinkle irrigation system which is provided by the local NGOs.

### 5.3.6 Food Sufficiency Condition of Badis

The sufficiency of food crop production shows that their involvement in agriculture is one of the subsistence levels. They grown food is not enough for their survival. They have to depend on other sources of income to fulfill their needs especially from the wage labor, animal husbandry etc. The following table shows the food sufficiency of the households of the study area.

**Table5.17**

#### **Sufficiency of Food Crop Production:**

S.N.	Food Sufficiency	No. of Households	Percentage
1	Below one month	24	63.16
2	1 to 2 month	8	21.05
3	2 to 3 month	5	13.16
4	3 to 4 month	1	2.63
Total		38	100

*Source: Field Survey, 2010.*

The above table shows the weak status of the Badi people, they do not have sufficient to fulfill their needs because 63.16 percent people cannot produce food for one month in a year. Only 21.05 percent of the households produce for 1 to 2 months.13.16

percent of the total household produce 2 to 3 months. 2.63 percent have 3 to 4 months food sufficiency.

This result shows that they cannot produce sufficient food for their livelihood. The main problem of food deficit is due to the small plot of land. They produce the food in the non-registration and non irrigated land. Especially they produce maize, millet, oilseed and pulses. Few of the household they produce wheat and paddy.

People of the study area they maintain (recover) the food deficit from the other sources especially from their traditional occupation, remittance, livestock and other services.

### 5.3.7 Changing in the Trend of Outgoing Abroad Countries

Income level of Badi's is increasing before the highway. Badis were limited in traditional occupation and wage labor. Few of the Badis young man used to go to India before the highway. Nowadays they have gone to Malaysia, Saudi Arab, and Qatar. The trend of going these countries has increased. It has increased the income level of Badis.

**Table 5.18**

**Changing trends of outgoing abroad countries**

S.N.	Country	After highway	percent	Before highway	percent
1	India	16	66.66	7	100.00
2	Malaysia/Saudi Arab/Qatar/Dubai	8	33.33	-	
Total		24	100.00	7	100.00

*Source: Field Survey, 2010.*

Table shows that 66.66 percent of the total goes to India. 33.33 percent has gone to rest of the other countries. Before the establishment of the highway few numbers of the people go to India. Only seven people had gone to India.

Due to the facilities of transportation Especially Chhinchu Jajarkot highway But the tendency of going to India is increased i.e. 16 persons (66.66%). The tendency of

going to Arabian country has increased because of the high salary. So the transportation facilities have increased the linkage with the foreign countries. As a result remittance has contributed the livelihood of the Badi community.

Unemployment is the burning and major issues in LDCs like Nepal. Young generations of Badi community are highly suffered from the unemployment. They are compelled to work in minimum wages. They get poor salary in India due to the poor skill. So the Ministry of Labor and Transportation should provide special program to send them Arabian countries for the employment without free cost, which help to solve the problem of unemployment in general and increase the economic condition and livelihood status in particular.

### 5.3.8 Animal Husbandry (Livestock)

Livestock is also an important source of income in rural people. It supports the farming activity. It is also a source of protein for people. In Badi society of the study area, animal husbandry practice is very low. This is due to the low practice of animal husbandry in the previous days. It also may be due to the lack of space available and having low income source of animal husbandry. But also it is found that they have some livestock population in their house. The livestock population in the study area is as follows.

**Table 5.19**

#### **Types of Livestock found in the study area**

S.N.	Types of livestock	Number of Household	Number of livestock
1	Buffalo	1	1
2	Oxen	9	18
3	Cows	3	4
4	Goats	29	72
5	Pigs	9	28
6	Horses	5	14

Source: *Field Survey, 2010.*

The above table shows that there is enough pasture land for cattle keeping. It was also found that there is only one buffalo and three cows. The cause of that situation is that livestock product like milk and ghee is not bought in the market from untouchable people like them. So the Badis do not like to keep buffaloes and cows. Goat is the first priority of the livestock in the Badi community. Pig is the second priority in Badi community. The total number of horses is 14 that is the third priority of Badi community. The Badi people sell their livestock to meet their expenditure.

### **5.3.9 Traditional Occupation**

Every society has their own occupation for their subsistence. Without occupation none of the people can survive. Badis are also following their forefather's profession in the study area. It is also the means of livelihood for some of the Badis. Above 45 years age group of people are involved in this profession. Making and repairing drums (Madal), fishing, weaving fishing net and making pipes etc. these are described the below.

#### **5.3.9.1 Fishing**

As a supplementary source of income, Fishing was the most popular occupation of Badi people, but nowadays it is decreasing in considerable way. Badi people go to the nearby river and use the primitive weapons for fishing. Their fishing activities take place in the Bheri River. They use fishing hooks and nets to catch fish.

The youths of Badi don't like to follow this at all. Some of the old men are still under these occupations. The main cause behind this is the lack of newness in the action and means. It takes time and labor more but income is very loss. There will be new technology in fishing, the new generation, too continue it in recent times. Some of the Badis are under those occupations.

#### **5.3.9.2 Drum Making (Madal)**

Drum (Madal) is the playing musical instrument in rural areas of Nepal in feast and festivals. It was the traditional occupation of Badis, but nowadays it is decreasing gradually. Some of the old men are still under this occupation but youths are not interested in it. The main cause behind this is that the demand of 'Madal' is decreased, modern musical instrument has replaced the drum (Madal) and takes time

but income is low which is difficult for their livelihood. Now they are shifted to the wage labor.

### **5.3.9.3 Making Pipe**

It is the indigenous occupation of Badis. When there was no market accessibility, people used to smoke in pipes. They did not get cigarette for smoking. Nowadays people give up smoking through the pipes. Cigarette replaced the pipes. Few of the old aged men and women still use pipes and Chilims for smoking. Some of the old men and women of Badis are still under this occupation but new generations don't like to follow this occupation at all.

### **5.3.9.4 Balighare: As a Supplementary Source of Income**

'Balighare' system is the popular tradition in rural areas of Nepal. It was the major occupation few years ago. It was the occupation of Dahami (Tailor) who sewed clothes, Kami who made household iron equipments like shackle. Sarki who made leather shoes and Sunar who made ornaments of gold, Badi who made Madal and pipes, for the Brahmin, Chhitri, Thakuri and other castes. Instead of it other castes of people they gave seasonal grains.

But this 'Balighare' system is disappearing in Badi community in the study area. Only old aged group of men and women are engaged. Youths are not interested in it. Few of the Badis are making the livelihood for them. But before the highway it was the main sources for the collection of seasonal grains (food).

### **5.3.9.5 Prostitution: A social Tradition or Economic Compulsion?**

It is said that prostitution is the main occupation of Badi community. Long years ago it was the popular occupation; it was the main source of income in the family. Rajapur in Bardiya, Gagangunj in Nepalgunj, Chhinchu in Surkhet, Ghorahi and Tulsipur in Dang were the famous places for the prostitution. The family member themselves were responsible for this moral less occupation. The girls in the Badi communities were compelled to be prostitutes by their own parents; it was taken as an option less source of income and livelihood. The girls above thirteen were associated with prostitution and their brothers, elder sisters and the parents searched for the clients. The girl easily offered her body for the sexual intercourse and the money earned from



it was the main source of family expenditure. Therefore, where there were many daughters, there was good income; the family status would be sound. But in the deep level it was not their interest but a compulsion for living. They advised that there was no alternative occupation for livelihood than the prostitution. The upper class people hated them as the untouchable caste and their occupation. They were neglected in party, conference, meetings, Social activity. And even the public places we could not imagine political participation of Badi communities. The upper class people were frightened from the prostitution prevailed in the Badi communities because the youths of the upper caste people were the customers.

But the Badi community in the study area, they were never associated with the prostitution. The researcher is also the inhabitant of this study area never found them in prostitution. They listen that other places of the Badis are involved in the prostitution. But this study area of Badi they are in proud that they are different from the other places Badis. There is good relation with the upper class people. They have maintained the brotherhood and sisterhood relationship. They believe to their own labor. They want to live with the prestigious and honorable life. The new generations of Badis are excited to eradicate the caste based discrimination system from the root. And try to live a life of freedom in different aspects.

#### **5.3.10 Changing of Income Level**

Income level of Badis changed after the highway. This income level is varied from household to household. The majority of respondents of Rakam VDC trade more agricultural products. They sell fruits, vegetables and other agricultural products now. The sources of income of Badis were own indigenous occupation and labor in the past but now other sources like wage labor, remittance, services, vegetables and livestock is important. Following table shows the income sources level.

**Table: 5.20****Changes of Income level:**

S.N.	Annual Income (In Rs.)	After Highway		Before Highway	
		Respondents	Percent	Respondents	Percent
1	Bellow 10,000	29	23.20	28	40.58
2	10,000 to 20,000	13	10.40	22	31.88
3	20,000 to 30,000	36	28.80	12	17.39
4	30,000 to 40,000	21	16.80	7	10.15
5	40,000 to 50,000	14	11.20	-	
6	50,000 and above	12	9.60	-	
Total		125	100.00	69	100.00

*Source: Field Survey, 2010.*

Note: The income of the people before highway denotes the purchasing capacity of the content income which is mentioned in column 2. 125 is the economically active population of the study area.

The table- shows that 23.20 percent of the total economically active population's annual income is below 10,000. But it was 40.58 percent before the highway. Similarly 10.20 percent active population's annual income is 10,000 to 20,000, but it was 31.88 percent before the highway. 28.80 percent of the total economically active population's annual income is 20,000 to 30,000. But it was 17.39 percent people before the highway. Similarly 16.80 percent people's annual income is 30,000 to 40,000 annual incomes; it was only 10.15 percent before the highway. 11.20 percent economically active population is 40,000 to 50,000 annual incomes and 9.60 percent are 50,000 above. But none of them were above 40,000 annual incomes before the highway.

The people whose annual income is below 10,000 are involved in seasonal agriculture and traditional occupation especially women and above 45 years age group. Those people who have 10,000 to 20,000 annual incomes are engaged in agricultural production especially in vegetable production and animal husbandry. Those people who have 20,000 to 30,000 and 30,000 to 40,000 annual incomes are involved in

wage labor and other services. 40,000 to 50,000 annual incomes are involved in foreign job holder especially in India. Those people who are in Arabian countries whose annual incomes is above 50,000.

After the establishment of Chhinchu Jajarkot Highway, people are employed in wage labor, and agricultural production and off-farm vegetable production. Several local based organization are supported them to engage in animal husbandry. It has increased the market accessibility and urban linkage as well. So transportation factor is the primary factor to increase the annual income of the Badi community.

### **.5.3.11 Changes in the Use of Domestic Fuel**

There have slightly changed in the use of domestic fuel. Table shows the changes in the use of domestic fuels after the highway. Following table shows the use of domestic fuels.

**Table 5.21**

**Changes in the use of domestic fuels:**

S.N.	Fuel	After highway		Before Highway	
		No. of Respondent	Percentage	No. of Respondent	Percentage
1	Wood/Dust stove	24	63.15	23	100.00
2	Improved Cooking Stove	7	18.42		
2	Bio Gas	4	10.53		
3	Stove, Gas	3	7.89		
Total		38	100.00	23	100.00

*Source: Field Survey, 2010.*

The table shows that 63.15 percent household use wood and Dust stove but before the highway 100 percent household's used. 18.42 percent of the total household uses ICS. Now 10.53 percent household uses Bio gas comparing none of them was used it before the highway. Likewise only 7.89 percent household use stove and Gas now a days.

Traditional domestic fuel has been dominant in the Badi community and used most of the households. It is due to the easy accessibility of the forest. Although slight changes could be noticed it means that some households are started to use alternative energy sources especially Improved Cooking Stove (ICS) and bio gas. AEPC (Alternative Energy Promotion Center) should make target policies especially pro-poor people to use the alternative energy in Bio gas, solar energy and ICS as well.

### 5.3.12 Highway Impact

Chhinchu-Jajarkot highway is the main development infrastructure, which has changed the livelihood strategies of Badi. Many male and female of Badis they are getting job opportunity on a wage labor. They are able to send their children in public and private school. They are getting adequate amount of food. Not only for that but also it has increased the rural-urban linkage. It has increased the market accessibility of Badis. It has changed their traditional occupation and started to involve in livestock, and vegetable production etc.

**Table 5.22**

**View of Respondents about the Impact of Highway in Badi Community:**

S.N.	Impact	Respondents.	Percentage
1	Positive	29	76.31
2	Negative	3	7.91
3	Not Good not bad	6	15.78
Total		38	100.00

*Source: Field Survey, 2010.*

From the table is found that Highway has good impact on Badi community i.e. 76.31 percent of the total respondents, cultural change, change in traditional belief, customs, educational change, economic change and change in agricultural patterns. Development of infrastructure examples are positive impact on the other hand 7.91 percent of the total respondents it has negative impact on Badis community. It has affected in cultural integrity of Badis. It has made weak of the social relation and impact on their traditional occupation which is disappearing condition today. But

15.78% of the total respondents they do not give any reaction about the impact of the highway.

### **5.3.13 Well Being Ranking**

“The social stratification or division of society into various ranks is a characteristic of most social systems. All societies have some system of hierarchy in which the members are placed in positions that are higher to lower, superior or inferior, in relation to each other. Caste hierarchy can be seen all over the world that arises from cultural variations in the society. Those variations have created social status carrying different prestige and social worth of value. Thus in some societies occupation, income and wealth may be the most important criteria that determine social status. In other caste systems, family name and background may be the most important; in still others education and ownership of material possessions may be the uppermost criteria.” (J.B. Chitambar, 1990). Similarly when people in society interact with one another over long periods of time they compare and rank individuals and groups who differ from one another. They also judge and evaluate each other in terms of specific criteria such as; property, ownership, profession, education and power or influence with authorities may rank high as social values.

In this connection the Badi community themselves categorized the society into three classes named as; Poorest, Poor, Medium. The indicator of class is given below as perceived by the community.

**Table 5.23****Indicators of Social Class**

S.N.	Category	Indicator	No. of HHs
1	Poorest	Home and land less Illiterate Inferior feeling Female headed family (Husband less)	8
2	Poor	Own house (Thatched roof) Daughter and son are studies in government school Literate Worked as Wage labor Farming in Rental land ( tenant involve in traditional occupation)	20
3	Medium	Own house and land Heaving technical skills to generate income Sending children to Boarding School Literate Tin/Tile/Stone Roof Surplus Income Foreign jobs (Malaysia, Katter, Saudi Arab, Dubai)	10
Total			38

Source: *Field Survey, 2010.*

The table shows that there are eight households includes in poorest poverty profile. On the other hand 20 households they are in poor poverty profile. In this profile key indicators are included in the table. But 10 households are in medium poverty profile. We can say that the family who were landless and houseless they were included in poorest poverty profile are shifted to the poor poverty profile and some households are shifted to the medium poverty profile after the Chhinchu-Jajarkot highway. Now they have got job opportunity (Wage labor), increase an annual income involving in vegetable production, animal husbandry and farming as well. They are started to go to Malaysia, Katter, Saudi Arab and Dubai. They save to their surplus money in the co-

operatives and stated to send their children to the private Boarding School. It has changed the living status and the livelihood strategies of the Badis.

### 5.3.14 Development Infrastructure Change

Development infrastructure is the most important element in changing the livelihood strategies to people. While comparing before the highway, this Rakam VDC has undergone change in term of development infrastructure, before the establishment of market area i.e. Jamune Bazaar there was no facility of health, telephone, education, motorway etc. There was only one secondary school which takes 45 minutes to reach from their settlement. Development infrastructure helped Badis to change the traditional occupation based livelihood strategies. Though there is no irrigation facility but nowadays they collect the water of public taps that helps the Badi women to produce vegetables for commercial purpose which is the sources of income for Badis women. Table shows the changes in development infrastructure. Following table shows the infrastructural changes in the study area.

**Table: 5.24**

#### **Development Infrastructure of Rakam VDC:**

S.N.	Infrastructure	After Highway	Before Highway
1	Graveled Road	5 km	-
2	Primary School	7	4
3	Lower Secondary School	1	
4	Secondary School	1	1
5	Higher Secondary School	1	-
6	Private Boarding School	3	-
7	Health Post	1	-
8	Telephone(CDMA)	Available	Not Available
9	Hello Nepal, V-sat	Available	Not Available
10	Vet nary	1	
11	Co-operatives	3	-
12	Police Office	1	1

*Source: Field Survey-2010.*

It can clearly be seen that before highway there were four primary school, one secondary school and one Ilaka Police office in the whole village. But now there are seven primary schools. There were one secondary school but now there is one lower secondary school, one higher secondary school, there private boarding school. Now this VDC is well facilitated in terms of transportation. Before the highway there were no facilities of transportation. While talking about health post, telephone, co-operatives, boarding school and co-operatives are well provided which was now in the past. All these development infrastructures help to change the livelihood strategies of Badis.

### **5.3.15 Causes of Economic Backwardness: Some Discussions**

Economy plays a pivotal role for the development of any income. The economic development<sup>6</sup> of the society depends upon the skill, resources, education and production in the society. The other factors that influence the economy are occupational system, political aspect, education and the socio-cultural aspect. The major causes for the deterioration of Badi this VDC are as follows:

#### **) Landless**

Most of the Badis are landless. But few of them they have small area of land, which is not sufficient for agricultural production. In Nepal where land has been the source of all subsistence, social security, position and power being landless with no reliable economic alternative to lean on and having no access to means of production is a serious disadvantage with degrades and dehumanizes Badi.

#### **) Situation of Traditional Occupation**

The traditional occupation of Badis is making drum (Madal), Fishing, Weaving fishing net, making Chilim/Pipes. They are still uses the traditional methods that cannot compete with the industrially manufactured. Nowadays most of the people do not use these Badis products. Slowly the Badis are being discouraged to follow their traditional occupation.

#### **) Lack of Skill and Interest**

In the study area, most of the Badis are either wage labor or seasonal agricultural labor and involving their traditional occupation besides that they go to the foreign countries as a wage labor. They do not have other skill to do



other kind of work to raise the income of the family. They are doing this kind of work after the Chhinchu-Jajarkot Highway. They did not want to replace the work or change the work as they are doing. If they are even call for the new work they do not have interest to do the work. When they have leisure time they stay drinking wine wasting their time. They are not interested in taking other kind of skill even some time that the VDC has organized training for income generation training.

) Lack of Education and Awareness

) Badis people are more illiterate in study area. The literate percentage is very few. Before the highway, parents did not use to send their children to the school. But few years ago they keen interest to send their children to the school. They used to send them to work in the others houses as shepherd boy for grazing the cattle.

) Lake of Land

They could not generate income generating activities due to the lack of money. Badi families have generally taken from various informal sources like merchant of village, money lenders as a high interest. Sometime they have taken big amount with collator of their property and paid that amount with interest and small amount of loan paid by labor work. Some of them take loan to celebrate the various festivals and marriage for their sons and daughter. They could not paid return after that. Thus the burden of the loan is the main cause of their economic backwardness.

) Lack of saving

Badi community in the study area they have lack of saving. It is found that they do not even open Bank account. Nowadays they have the practice to do saving through co-operatives and Woman Development Programs. Still, only few people do saving in the group. Their tendency was that if they have food to eat they do not go for the work. If they earn little more than their expectation, at that time they start drinking wine. So their tendency is to expand the more than their income. So no saving system has been developed in the community. Therefore economic improvement of the Badis community is very poor.

) Limited employment opportunity

There is limited employment opportunity in the study area except the seasonal agricultural labor, wage labor, and few of them are in driving. There is no industry. That is also one of the causes behind backward in the economic development.

#### **5.4 Main Issues of Problem to be treated**

Badi are frequently found and temporarily settled in different parts of the country. They have been migrating from hills to Terai in search of their livelihood. The available evidences show that their migration to the study area after the popular movement of 2007 BS. This was the time when Birta system (2016 BS.) and tiny feudal states of hills were also compelled to abandon the hills for survival. This situation forced them to migrate to the Rakam V.D.C. where plenty of uncultivated land could be used for agricultural purpose.

However, it is not possible to trace out the exact date of Badi's migration to the Rakam VDC from Salyan, Jajarkot and Mushikot, Chaurjhari of Rukum district. But it is said that after the eradication of malarias the landlords, their supporters and followers also started to live in the Rakam VDC where they could use the land for their own shake. The Badis, who were in close contact with big houses, also started to come plain areas where life is comparatively easier than in the hills. It is reported during our study that some of Badis possess the land for agriculture.

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 social prestige in the society, because Badi are regarded as entertaining groups. Their previous jobs were singing song and dance performance at various places. This work of dancing and singing mode them idle, which influenced them to adopt the easy way for earning.

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

**1) Untouchability:**

Our society comprises of various religions, castes and cultures. The religion and caste are taken as identity of a particular community in our society. The untouchable castes were regarded as ‘Chandal’. Badi were also later regarded as untouchables. Economic condition, occupational status, religious belief and lack of education are the major causes for their remaining in the lower caste.

*Muluki Ain* 2021 BS. Of Nepal (National code) abolished the caste system in legal term. Similarly, the constitution of the kingdom of Nepal 2047 and the interim constitution of Nepal 2063 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 utilities. Any contravention of this provision shall be published by Law.” (Part 3, 11, 14). But the rights assured by constitution are not put into practice because in reality. They are not allowed to enter the temples and holy sites. Although at few places some young social workers of Badi community have been created the environment of allow them to enter at the temples to worship.

**2) Unemployment:**

Unemployment is one of the major economic issues in developing countries. Also in Nepal, this problem is increasing day by day. The survey findings show that Badi’s involvement in services sector is very limited. Some of the Badis community’s members are doing traditional work wage labor. Some of them are involved in seasonal vegetable production and seasonal wage labor for their livelihood. Some of the adults are compelled to go to India with poor salary. In fact, unemployment is found common among the adults of Badi Community.

**3) Social Integration:**

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

**4) Landlessness:**

Landlessness is the major problem of Badi community. Most of the Badi families are landless. Few of the Badi they have limited registration land.

Though they have plenty of non irrigated fertile plain land it is not registered yet. All the Badi families single demand is that they should registered their land and get registration certificate. If they get the registration certificate of their land when they are living now, it will help to uplift their living status.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Summary of the Research

The study is conducted on the “Livelihood Strategies of Badi Community of after the Chhinchu-Jajarkot Highway.” (A case study of Rakam VDC, Surkhet) This study is based on the changing livelihood especially socio-economic and cultural changes after the Chhinchu-Jajarkot Highway. Transportation is the basic infrastructure development. How does the transportation change the livelihood of Badi Community? It is the comparative study mainly focuses on the impact of transportation facilities to the Badi community of Rakam VDC. How does it effect on the traditional occupation of Badi community? In which sector they are involved to livelihood support? It has studied about the changing population size, family structure, educational status, food habit, traditional beliefs and customs status of woman comparing after and before the Chhinchu-Jajarkot Highway.

The general objective of the study is to assess the changing livelihood strategies of Badi community after the Chhinchu-Jajarkot highway. This is the comparative and descriptive study. Both data i.e. quantitative and qualitative are used. The study is mainly based on primary and secondary data. Primary data is collected through interview, observation, key informants, structure and non structure and open and closed questionnaire etc. Secondary data is from different literature, publication, reports etc. Data are intended to cover various aspects of Badi community of the study area, social institution like family, marriage, festivals, occupations etc. the information were collected from 38 households through survey. The research method applied during the study was census method because whole population was taken as a universe. The collected data is tabulated accordingly by number and percentage.

The summary of the finding is given below.

- ) There are 38 households with 235 populations. Among them, 125 are male and 110 are female. Where 18.29 are economically inactive and 81.71 is economically active population.
- ) Out of the 38 household, 60.53 percent are nuclear family and 39.47 percent are joint family.

- ) 46.23 percent is literate and 53.76 percent is illiterate. But before the Chhinchu-Jajarkot Highway education condition was very poor. Out of the 48 school going children, 77.07 percent study in primary level, and 16.66 percent study in lower secondary level. But none of the Badi students pass S.L.C.
- ) In Badi community the dropout rate of class is high i.e. 35.71 percent dropout in primary level, 33.33 percent in lower secondary 21.43 percent drop out in secondary level and 9.53 percent are only sent up pass.
- ) Badis are getting sensitive and conscious about the population growth. Before the highway none of the male and female used to adopt family planning. But after the highway establishment, when the means of family planning are available, they are started to adopt family planning i.e. 10 people (2 male and 8 female) are adopted permanent family planning and 11 women are using temporary means of family planning.
- ) After the highway Badi people do not believe in traditional healing. Before the highway it was 81.81 percent. 71.48 percent of the total population goes to the Health Post for the regular check up but 18.19 percent of the population they went to the Health Post before the Highway. 28.52 percent people go to the private medical clinic.
- ) The condition of house roofing condition has changed after the highway. Only two households are houseless, 9 households have thatched roof, 17 household have tin/tile/stone roof and 10 household have mud roof. On the other hand 21 households were houseless, 10 households have thatched roof and 7 household have mud roof before the highway.
- ) Badis are aware and sensitive towards the sanitation. The numbers of toilet users are increasing. Out of the 38 households 12 households have toilet accessibility but none of them had toilet before the Highway.
- ) People Food habit is also changed. They changed their food habits. Before the highway there economic condition was very poor as a result, they could not eat the foods in sufficient amount. Most of them were suffered from the malnutrition. They take sufficient amount of food everyday with balance diet.
- ) It has increased drinking water accessibility of Badi people as well. There is a facility of pure drinking water, 32 household drinks from the public Tap and

six households drink water from the stream. Before the highway 18 household used to drink water from the Bheri River and 5 household from the stream.

- ) Badi people of the study area celebrate Dashain, Tihar, Maghe shankrati, Phagu Purnima. They are allowed to worship the famous temples of western Nepal i.e. Bageshwori Temple, Deauti Bajai temple.
- ) The economic condition of Badi people is improved comparing before the highway. They are totally dependent to their traditional occupation viz. drum (Madal) making pipe making; fishing, weaving fishing nets and few were seasonal agricultural labor. There were not any significant agricultural products to sustain the family.
- ) 33.65 percent are wage labor, 19.20 are in foreign job, 11.20 percent are in agricultural labor, and 16.00 percent are in livestock, 5.60 percent are in driving and 10.28 percent in traditional occupation.
- ) There are only 10.40 percent of the people adopting traditional occupations. It is diminishing day by day. It was 46.38 percent before the highway. The main source of income of Badi is wage labor i.e. 28.80 percent, before the highway it was 8.70 percent. Foreign job 19.20 percent, livestock 8.80 percent, 16.00 percent depends on agriculture. 34.79 percent were on seasonal agricultural labor, but it is 11.21percent after the highway.
- ) Before the highway, all Badi people were landless. But the increasing economic condition three household has 3 Ropani land, four households have 5 to 7 Ropani and 2 households have 8 to 10 Ropani.
- ) Cropping pattern is also changed. They produce vegetables, pulses along with cash crops. They use insecticides and pesticides, chemical fertilizer, improved seeds to yield the production. Modern technology (drip irrigation, sprinkle irrigation system) in irrigation also adopting according to the changing time.
- ) Badis were landless before the highway. During the whole year they had to food deficit. Till now their grown food is not enough for their survival. 63.16 percent they have below one month food sufficiency. 21.05 percent have 1 to 2 months, 13.16 percent have 2 to 3 months, and 2.63 percent have 3 to 4 months food sufficiency.
- ) The trend of outgoing also changed. Before the highway only seven people had went to India but the ratio is increased now a day's 66.33 percent (16

people) have gone to India and 33.33 percent (8 people) has gone to Arabian countries. Animal husbandry is also getting popular in Badi community. Goats, pigs and horses are popular livestock which is commercialized in the study area.

- ) Traditional occupation is in subsistence stage. Making Madal, pipes, weaving nets are in endangered.
- ) Prostitution is totally prohibited here. Neither was it done before the highway nor after the highway.
- ) 8 households are in poorest category, 20 households are in poor category and 10 households are in medium category according to the indicators of the class division.
- ) After the establishment of the highway, it has increased the accessibilities in health services, communication, and market, school and co-operative as well. There is seven primary school, two primary school, two co-operatives, veterinary, police office, two primary schools, one higher secondary school, and two lower secondary schools.

## **6.2 Conclusion**

The study of changing livelihood strategies of the Badi caste living in the Rakam VDC of the Surkhet district has the following conclusions:

From the above data analysis and interpretation the researcher has concluded that the infrastructure development especially Chhinchu Jajarkot highway changed the livelihood strategies of the Badi Community in Rakam VDC. Which has brought positive changed in the following aspects:

**Socio Structural Aspects:** Highway has changed in educational, health & sanitation condition of the Badis.

**Economic Aspects:** it has improved the economic condition of the Badis. It provides employment, landownership, shifted from traditional back warded subsistence occupation to modern.

**Cultural Aspects:** culturally they were oppressed and depressed treated as second class from the higher caste group before the highway but now they have owned



dignity and praiseworthy life and declining untouchability. They are dependent with themselves.

**Environmental Aspects:** they have controlled over the forest and water. Though they are landless but now days after the improvement of the economic condition some of them have access in land.

So the influence of transportation is responsible factors for the changes of livelihood strategies of Badi community.

### **6.3 Recommendation**

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

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

- ) Improve the education and spray the slogs for education to each. Therefore, there should be free education for the children of Badis. The scholarship tendency should increase in it. Technical education and other necessary economic assistance should be provided. Government should develop a system of program monitoring, supervision, and other support program should be launched.
- ) Badis are backward and depressed group. To uplift them first of all public awareness, income generating activities should be provided through government and non government agencies and institution.
- ) Most of the Badi people do not have saving habits. They should be provision of certain saving forced the community to establish small cooperative institutions in their own village.

- ) Through the Nepali government and or private agencies, programs should be implemented to raise the income of untouchables involved in traditional caste occupation. This should be addressed to both male and female members of the household. The guardians also need to be involved in the job. The male members of Badis do have potential of making local musical instruments. They can be encouraged to this activity provided management for marketing is under taken. An integrated program of health with income generation program may possible motivate the Badi to satisfactory participation. Similarly the size of land ownership needs to be increased.
- ) Government should be encouraged and highly prioritized for occupational training such as rafting training, bee keeping, animal husbandry and herbal training.
- ) They are involved in agriculture sector but they do not know modern way in farming so government and non government should be designed to teach skills to generate income through improved vegetable farming by utilizing local resource, improved seeds, pesticides knowledge is needed for the income generating training.
- ) Provide loans and grants without collator so that the Badi can have a basic ground to establish themselves in the community.
- ) The traditional professions of the Badis such on fishing, knitting fishing net, making musical instruments, and different pots from clay are in poor condition because of the proper technologies. They are sooner or later despairing. Therefore there should be modern technology for the new form. They youths should be persuaded in proper way.
- ) Irrigation and electricity should be provided in the Badi community, which support to increase the social, economic and environmental condition.

For the upliftment of livelihood strategies long term policies are needed to improve the livelihood condition:

- ) Caste based discrimination among in Badi community should be eliminated at first. Only then the discrimination from upper castes will end.
- ) There should be provision of certain seat reservation based for Badi people from local to national level.

- ) There is a lack of national policy for the upliftment of endangered Badi people. Policy makers, local government organization and non government organization should be alternative strategies of development and their role in decision making process.
- ) Government has to prioritize the promotion and protection of such occupation and technologies with the participation of the community itself. The implementation of the related legal provisions and the projects for their upliftment should be satisfactory.
- ) There is no political conscience in Badi communities. They do not know about the fundamental rights, and therefore unaware of children's right, female right, citizenship and other different aspects.
- ) Badis, one of the depressed caste groups of the country is still unexposed to the outer world in various aspects. Therefore, an intensive socio-cultural study on them covering in every aspect of life could be another most important recommendation.

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## **Questionnaire**

### **A. General Introduction of the Respondent**

i) Name:-..... ii) Age:-.....

iii) Sex:-..... iv) Caste:-.....

### **B. Social Characteristics**

#### 1. Details about the family member of the respondent

S.N.	Name	Age	Sex	Relation to the head	occupation	Education	Remark
1.							
2.							
3.							

#### 2. How many members are there in your family?

.....

#### 3. Where have you migrated from?

.....

#### 4. How long have you been at this place?

.....

#### 5. Where do you send your children to study?

i) Government School      ii) Boarding School

#### 6. How many children go to school?

No. of children: - .....

#### 7. Have you got any challenges to study in the school?

i) Poverty      ii) Social discrimination

iii) Religions      iv) Other

8. Would you please provide me details about the family members including yours age when getting married?

Class	Male	Female	Total	Age
Below 15				
15-20				
20-25				
Over 25				

9. Where do you go when you get sickness?

S.N.	Name	Before Highway	After Highway
1	Health Post		
2	Medical		
3	Baidhaya		
4	Dhami/Jhankri		

### C. Economic Characteristics

1. What were the sources of your family income before the highway?

- i. Fishing
- ii. making fishing net
- iii. making and repairing madals
- iv. making pipes and chilim
- v. farming/ wage labor

2. Which of the following occupation was more profitable of the followings?

- |                                 |                                 |
|---------------------------------|---------------------------------|
| i) Making/repairing Madal /Pipe | ii) Fishing                     |
| iii) Begging                    | iv) prostitution      v) Others |

3. Was it sufficient to survive?

- i) Yes
- ii) No

4. What do you think about your forefather's occupation?

- i) It is not highly prestigious.
- ii) It is socially low value.
- iii) It is our conventional job.
- iv) Economically it is low profitable.

5. Why do you follow the forefathers' occupation?

- i) Because it is our conventional occupation
- ii) Lack of other job opportunities
- iii) More profitable than others
- iv) Others

6. Why do you not like to follow the forefather's occupation?

- i) Because economically it contribute very low profit
- ii) Due to the option less work
- iii) Because socially it has low value.
- iv) it is difficult to survive.

7. What are the sources of your income of your family after highway?

- i) Agriculture
- ii) Wage/Labor
- iii) Foreign job
- v) Forefathers occupation
- v) Livestock

8. Do you want to involve your sister/ daughter in prostitution?

- i) Yes
- ii) No



9. Was it allowed prostitution before the Highway?

- i) Yes                      ii) No

10. What is your opinion towards the prostitution?

- i. It should be legalized in our society  
ii. It should not be legalized  
iii. Others

11. Did you have own land before the highway?

- i) Yes                      ii) No

12. Do you have own land now a day?

- i) Yes                      ii) No

13. What type of land do you have?

S.N.	Types of land	After Highway		Before Highway	
		Ropani		Ropani	
1	Khet				
2	Bari				
3	Pakho				

14 Which type of grains do you produce?

Name of grains	Production (in Kg)
Rice	.....
Maize	.....
Pulses	.....
Millet	.....
Oil seeds	.....

15. Do you have enough land to cultivate for grains?

i) Yes

ii) No

16. Do you have enough money to cultivate the land to product of grains?

i) Yes

ii) No

If No, from which sources do you get it?

i) Landholders

ii) Banks

iii) Money lenders

iv) Co-operative.

17. If you receive from landholders, what rate of interest per month is fixed?

i) 2%

ii) 3%

iii) 4%

iv) 5%

v) other .....

18.. Is the production is sufficient to meet the annual food required of your family?

i) Yes

ii) No

If the answer of question is No, how many month your production manage the food requirements ?

i) Completely dependent on others

ii) One to three months

iii) Three to six

iv) Six to Nine

v) Nine to Twelve

19. Number of livestock raised

S.N.	Name of livestock	No of animals	Before Highway	After Highway
1	Pigs			
2	Cows			
3	Buffalos			
4	Oxen			
5	Goat/Sheep			
6	Horses.			

20. What type of house did you have before and after highway?

S.N.	Type of house	Before highway	After Highway
1	Concrete		
2	Tin		
3	Tile		
4	Thatched		
5	Temporary shade		
6	No house		

21. In your opinion, what is the main reason behind your economic backwardness of your society?

- i. Caste based discrimination
- ii. Powerlessness
- iii. Illiteracy
- iv. Unemployment
- v. landlessness

22. Which sector do you spend of your daily income more?

S.N.	Name of items	Annual Cost
i.	Food	
ii.	Education	
iii.	Health	
iv.	Clothing	
v.	Entertainment	

### Environment

1. Do you have toilet?

- i) Yes                      ii) No

If yes, what type of toilet do you have before and after highway?

S.N.	Type	Before Highway	After Highway
1	Temporary		
2	Permanent		
3	Without toilet		
4	Open toilet		

2. Who financed to make the toilet?

- i) Self                      ii) Donor organization                      iii) Others

3. Do you have solar panel?

- i) Yes                      ii) No

4. Do you have ICS?

- i) Yes                      ii) No

5. What do you use for cooking?

- i. Fuel wood
- ii. Bio Gas
- iii. Kerosene stove
- iv. Gas stove

6. From where do you bring the fuel wood?

- i. From forest
- ii) Buy in the market

7. Are you member of community forestry user groups?

- i) Yes
- ii) No

8. Are you getting safe drinking water?

- i) Yes
- ii) No

9. Where did you use water before Highway from?

- i) Rivers
- ii) Tap
- iii) Rivulets
- iv) Others

10. How many times you have to walk to get safe drinking water from your house?

- i) Until 5 minutes
- ii) 5 to minutes
- iii) 7 minutes
- iv) 10 minutes
- v) 15 minutes

11. Are you satisfied with the drinking water facilities?

- i) Yes
- ii) No

12. Are you involve in any self help groups?

- i) Yes
- ii) No

If Yes, Which groups are you involve?

- i) Women development programs
- ii) Forest Users groups
- iii) Drinking water users groups
- iv) Dalit Sewa Sangh
- v) Co operatives

#### **D. Social Organization/Behavior and Others**

1. Is there any NGOS working for the upliftment of Badi community?

- i) Yes
- ii) No

2. Do you believe to the Cos NGOS, INGOS?

- i) Yes
- ii) No

If Yes, Which sector are they working?

- i) Sanitation
- ii) Saving
- iii) Co-operatives
- iv) Empowerment
- v) Income generating activities
- vi) Health HIV/AIDS

3. In which field is untouchability deep rooted in our society?

- i) Tea shop
- ii) Temple
- iii) Drinking water resources
- iv) School
- v) Other specify

4. What kind of effect brings the highway on your life?

- i) Positive
- ii) Negative

If positive, what kind of positive change does it bring?

- i) Easy to get job
- ii) Easy to get education/Health facilities
- iii) To change economic status of the people
- iv) changes the food habit of the people

5. Does the highway success to bring this place those who are scattered different places?

i) Yes

ii) No

6. How can you say that Badi community of this place is different from the other places of Badi?

.....

7. What are the existing problems in your societies?

i) Irrigation

ii) Health

iii) Education

iv) Electricity

v) Unemployment

9. In your opinion, what step needs to take to uplift the socio economic of Badi community?

- i. Government should implement Badi community oriented programs.
- ii. All the human spirits should be against the touch ability
- iii. To give proper education
- iv. To facilitated financially
- v. Protect to make self sufficient professionalism

10. What do you want to say the government of Nepal to improve about your community social and economic condition?

.....

### **Checklist for interview with key informants**

- 1) Demographic features.
  - i) History of settlement in the study area before/after Highway
  - ii) History of migration of various caste groups
- 2) Socio-Cultural features
  - i) The food habit
  - ii) Dress, ornaments
  - iii) Ethno-historical data relating to their origins.
  - iv) Cultural (feast and festivals)
- 3) Inter-Caste relationship
  - i) What kind of relationship between higher caste and Badi people
  - ii) What kind of relationship existing among untouchable groups.