

# CHAPTER-ONE

## INTRODUCTION

### 1.1 Background

Nepal is a mountainous kingdom situated in the South Central Asia. It extends about 885 km from east to west and 193 km from north to south. Nepal is a landlocked country. The border of Nepal is adjoined on the west, east and south with India and on the North with the Tibet region of the Republic of China. Its area is 147181 square kilometer. It is located between  $26^{\circ} 22'$  and  $30^{\circ} 27'$  north latitudes and  $80^{\circ} 4'$  and  $88^{\circ} 12'$  east longitudes (CBS 2003).

Geographically the country can be divided into three broad regions stretching from the east to the west. The high Himalayan region is covered by snow. The hill consists of Mahabharat and Churiya ranges and the Terai is plain and supposed to be granary of Nepal (Saud 2005).

Nepal is a mixed place of multiethnic, multicasite, multicultural, multilingual men. Nepal is called a mosaic of garden in which different types of language, traditional, cultural men are situated. The people of Nepal are socially segmented along the lines of caste, sub-caste and ethnic, sub-ethnic groups. Which unite the people of different origins and different cultural backgrounds (Saud 2005).

Caste is a very complex Phenomenon. In the first place it divides the society into groups. The grouping is principally based on kinship relations since certain customs related to the caste system determine who should marry whom and who should not marry whom. Second the groups are ordered into a system of grading into higher and lower castes. Because of the association of caste with occupation castes put limits on

the income of the members of different castes and thus influences the economy. Caste exerts a great influence on electioneering and so controls the policy. Moreover, the institution of caste is supposed to be an integral part of the social philosophy of the Hindus. The influence of caste is really all pervasive (Paranjpe 1970).

However, there are many facts and phenomena related to the caste system where the psychological implications are not so apparent. A theoretical analysis of some of the features of the caste system should enable us to point out some of their psychological implications. The traditional features of the caste system should enable us to point out some of their psychological implications. The traditional features of caste system are (1) Endogamy (Endogamy refers to the traditional custom where by members of a caste marry among themselves and marriage outside caste is tabooed) (2) Hierarchy (3) Restrictions on commensal relations between castes (4) Restrictions on choice of occupation (5) Civil and religious disabilities and privileges of certain groups (6) Untouchability. These well known features can be described here from a psychological point of view (Paranjpe 1970).

Now a day approximately 2000 castes and ethnicities are stays at difference communities in the universe. The term caste develops at the period of development. Which indicate strong political overview of human community. The main characteristics of caste are located fixed area, only language and only association. Therefore caste is bounded as common tradition. (Tamang 2049).

Through Nepal is considered to have long been Hindu, its native Hinduism has not included a belief in caste Principles, which remain imposition with little popular support. Only in the past hundred and thirty

five years has the caste system gained any kind of endorsement. Through as a group they are strict ambitions and high achievers, with a sense of commitment, national pride and self-confidence a rapid and efficient Nepali adaptation pride to social and technological change be expected. But as a group these critically positioned people do not have these qualities, instead they are the victims of their own fatalist beliefs, poor self image, hierarchy caste status and constant defensiveness and to hamper national development through inactivity and conservative reaction (Bista 1996).

With Nepal, religion is a very important aspect of human life. The Nepali word for religion is "Dharma", which means duty, ethic, morality, rule, merit and pious etc. In Nepal Hinduism includes Shamanism and hence religions divided from the early Gopal and Kirat traditions as well as Brahmanism ancient and early medieval history has been documented by high caste, Brahmanic scholars whose interests have not facilitated the most comprehensive and objective direction of Nepali history. There documentation is limited by a genetic Hindu world view. It is also overlooks the fact that the various ethnic communities within Nepal were unclear going a significant process of change throughout the Lichhavi period.

Though Nepal has long been a Hindu Kingdom a stratified caste system and its concepts only into entered Nepal for the first time in the beginning of the Lichhavi era, in the form of Vaishnayaism and it has to adopt itself not only to Shamanism and Shavism, but also the Buddhism (Bista, 1996).

Nepal has a composite population stemming from various racial stands. The inhabitants of higher altitude mainly Sherpa and Bhotia are

from the Mongoloid stock. In mid-mountainous regions of Nepal is populated by Brahman, Kshetriya, Newar, Gurung, Magar, Tamang, Chepang and some other untouchable castes. In the inner Terai region Jha Brahman, Teli, Kewat, Badhae, Kayastha, Marwadi and many other Dalit castes. In this way the total population of Nepal is 2, 31, 51, 423 (CBS 2002).

On the basis of Hindu Philosophy Nepalese Caste system is divided into four layers as Brahman, Kshetriya, Vaishya and Sudra. In this system high castes are placed at the apex of the caste hierarchy and low caste on the lower stratum. According to the Nepalese history of medieval period, King Jayasthiti Malla sub divided those who were not included in the existing caste system into four castes on the basis of occupation. In 1910 B.S king Surendra Vir Vikram Shah Dev classified the castes as Tagadhari, Matwali, Pani Nachalne Chhichhito Halnu Naparne, Pani Nachalne Chhichhito Halnu Parne. Tagadhari includes the twice born caste or literally thread wearing caste i.e. all the high castes Hindus consisting of Brahman, Thakuries and Kshetriya. Matwali includes drinking or liquor using castes. Pani nachalne Chhoichhito Halnu Naparne includes caste from whom water can not be accepted out whose touch does not require the aspersion (Sprinkling) of water and Paninachalne Chhoichhito Halnu Parne includes untouchable castes (Sharma 1982).

According to CBS 2002, Badhae caste situated mainly district of terai region viz. Morang, Sunsari, Saptari, Siraha, Dhanusha, Mahotari, Sarlahi, Bara, Parsa and Rauthat. But very small number of Badhae caste also situated at mountainous districts. 5

According to Naupane (2005) 'Nepal Ko Jatiya Prasna' caste in terai region are also called "Maidani Kshetra Ka Janata". In this way caste in terai region is classified mainly seven parts. One is "Shilpi Pesagat jat" which includes Badhae caste.

According to Sharma (2045 BS) "Nepal ra yasko Niwashi" caste in terai region is classified mainly into eight parts. One is "Brahmin, Rajput ra Anaya Pesawar jat haru". Badhae caste situated in Anya Pesawar jatharu in which Badhae (Kath Ko Kam Garne). But if we observe the condition of Badhae caste, we can find that this caste is busy in different types of works. i.e. Carpentry, Agriculture, Livestock, Business etc.

## **1.2 Statement of the Problem**

Nepal is a very much rich country from caste, language, culture, traditional and natural resources point of view. Majority of the people here live in the rural areas. Therefore rural life is be very important from traditional and cultural point of view. According to census 2001 more than 103 castes live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries in different period of time.

Nepal is one of the poorest country in the world.<sup>5</sup> According to CBS data 2002, 23 percent of urban people and 44 percent of rural people are below the poverty line. Many Badhae caste people live in rural areas. So, Badhae caste also lives in poverty class. In the condition some castes and ethnic groups are bounded to give up their traditional occupations for not being to meet their basic needs.

Social discrimination on basis of caste ethnic and gender difference plays a significant role in maintaining social inequality in Nepal. In the

same way the structure of the agrarian of economy of traditional form is also at the root of poverty. Various ethnographic studies have been undertaken in Nepal some studies have focused on demographic socioeconomic and cultural changes in Nepalese people.

The important question is in spite of the government efforts to uplift the living condition to rural people. Why the rural people of Giddha VDC are still living in a miserable condition. It includes Badhae caste also.

Farming is the main source of livelihood of Badhae people. Due to the lack of sources of livelihood their living condition is deteriorating. Most of them are employed wage labour (carpenter) and are paid very little. Most of the family size of Badhae are very high. They spent a lot of money on their unproductive activities like traditional feast and festival. Therefore there is co-relation between poverty and living standard.

Now a days rural area is changing day by day because of the urban effect i.e. process of modernization and westernization. A number of development activities initiated for the perspective of commercial development and progress that also prolongs to increment of sophisticated changes of Badhae people.

The economic social and educational condition of Badhae in Nepal is seriously thinkable likewise the Badhae in Nepal is seriously thinkable likewise the Badhae in Giddha VDC of Dhanusha district are also suffering the same problem. Therefore a study of socio-economic status of Badhae is very essential as it may throw light on socio-economic backwardness of this tribe.

### **1.3 Importance of the Study**

Nepal is a small country but ethnic and cultural diversity. There are many different ethnic groups and these groups have their own dialects and culture. which differ from each other.

Though this present socio-economic study is not sufficient to address all aspects of Badhae community but an attempt is made to identify some of their problems along with their various dimensions. The main emphasis is given to explore the socio-economic conditions, lifecycle ceremonies, their indigenous and occupational skills and strategies for the upliftment of their conditions.

It is hoped that this study will serve as a valuable document now and in future to formulate meaningful policies, strategies, programmers and projects for the upliftment of the status of Badhae to achieve the objectives and equality and development.

Scholars have studied about different conditions of different tribal groups livings in different parts of Nepal. There are research reports, news articles and even books describing other castes but no research of any kind about Badhae caste has been done yet. Therefore this is new about Badhae caste.

Therefore attempt to study and present the socio-economic condition of Badhae can be an important work. Thus this could be useful for many academicians interested individuals and the development / social workers, INGOs, NGOs and GO interested or involved in the area of uplifting the Badhae of Giddha VDC of Dhanusha district.

#### **1.4 Objectives of the Study**

The general objective of this study is to investigate the socio-economic condition of Badhae people at Giddha VDC of Dhanusha

district . More specially, the specific objectives in this regard are as follows.

- ) To identify the general socio-economic conditions of Badhae at Giddha VDC. Viz. education, health, economic condition, occupation.
- ) To find out the socio-economical problem of the study area.

### **1.5 Limitation of the Study**

The present study aims to study the socio-economic status of Badhae in Giddhe VDC of Dhanusha district only. It is a mini research work. It is not as in depth study due to the constraints to generalize the findings of this study for other parts of the country may not be fully practical.

This study is based on the data collected by the dissertent. This project work is going to be prepared in partial requirement of Master degree of Rural Development. Therefore large area could not be incorporated in the study because of certain limitation.

### **1.6 Organization of the study**

The study is presented into following seven units and the report has been prepared as following.

Chapter one includes the background, statement of the problem, importance of the study, objectives of the study, limitation of the study and organization of the study.

Chapter two includes study socio - economic condition, concept of caste/ ethnicity and study of Badhae caste.



Chapter three includes research methodology in which Rationale for the selection of the study area, research of data, sources of data, methods of data collection, sampling procedure, data processing, and method of data analysis.

Chapter four includes a short profile of Dhanusha district, the Giddha VDC, population and settlement pattern and household structure.

Chapter five includes structure of family, life cycle rites, language, religion and festivals, dress and ornaments, food habits, education, health and sanitation, drinking water system and village policy and leadership.

Chapter six includes occupational pattern, traditional occupation, size of farming land, food sufficiency, livestock, income, expenditure and loan situation.

Chapter seven includes summary, conclusion and recommendations

## **CHAPTER- TWO**

### **REVIEW OF LITERATURE**

Nepal is called a land of different ethnic groups, which unifies the people of different origins and cultural backgrounds. Among the minorities of Nepal, the Badhae is one of the group with distinct cultural and social identity. According to CBS 2058, there are 103 caste/ethnic groups living in Nepal in Himal, Pahad and Terai regions. According to same CBS the total population of Badhae caste in Nepal is 45975 with 24160 males and 21815 females. i.e. 0.2 percent of total population of Nepal. The total population of Badhae caste in Dhanusha district 3531 with 1838 males and 1693 females. i.e. 0.53 percent of total population of District.

Till now their ethnic significance is not dominate due to lack of sufficient information and studies. Very few or no study and information have been done on Badhae. But this type of socio-economic study is the first attempt that directly deals with the socio-economic characteristics of Badhae of Giddha VDC of Dhanusha district. So this study will be helpful to understand the overall scenario of Badhae of Giddha VDC. Some of information and data of Badhae and likewise works related to the minorities groups of Nepal have been reviewed from different sources.

#### **2.1 Study on Socio-economic Condition**

According to concise oxford dictionary (1990) socio-economic means relating to or concerned with interaction of social and economic factors. The term socio-economic status means "In a system of social stratification, it refers to a combination of various social and economic

indexes of rank which are used in research studies." "The term is often used to deal with stratification in a society without the need for the assumption that there are distinct social classes" (Bhusan: 1989).

Seddan (1987) in his book "Nepal a state of poverty" has examined three roots of poverty and inequality in Nepal from the socio-economic point of view, analyzing the prevailing social inequality, he argues that it is due to the combination of social factors as well as the structure of the agrarian economy of traditional form.

The team organized by Ministry of labour and social welfare, Government of Nepal (2039 BS) reported some socio-economic information about the least development community's people like Satar, Dhimal, Danuwar, Darai and Bote of Jhapa, Morang, Sunsari, Chitwan, Nawalparasi and Palpa. The aim of the study was to observe the employment improvement for the least developed (backward) community (Bhattarai, 1997).

## **2.2 Concept of Caste/Ethnicity**

Caste is the means by which inter-village and intra-village marriage is regulated. Caste is that system which limits those who are one's kinsmen and to whom one can marry one's son or daughter. The caste is a large community, the relations between members of whom can be strengthened by marriage so as to forward economic, religious or friendship ties. It is marked by the members being able to sit around the same fire, smoke with the same pipe-stem and eat the same food (HSU 1963).

According to Green (1997), Caste is a system of stratification in which mobility, movement up and down the status ladder, at least ideally

may not occur. A person's ascribed status is his lifetime status. Birth determines one's occupation, place of residence, style of life, personal associates and the group from whom one must find and mate. A caste system always includes the notion that physical or even some forms of social contact with lower caste peoples are degrading to higher caste persons. The caste system is also protected by the law and sanctioned by religion.

Khanal (2002) points out that the various castes on the Hindu social organization are divided into a hierarchy of ascending and descending one above the other. In this hierarchy the Brahmins have the highest and untouchables the lowest position. The sense of superiority is also conjoined with the law of untouchability. The feeling of superiority is much exaggerated and manifested in the rural part of our country. The very touch and sometimes even the shadow of the members of lower caste are enough to define an individual of a higher caste. The straight observation of the custom of untouchability has resulted in some low castes of the Hindu society being called untouchables who were consequently forbidden to make use of place of worship, cremation grounds, school, public roads and entering into the houses of higher caste groups.

Caste system has been operating since ancient period in Nepal. This system shown a major obstacle for the wholistic development in the Nepalese context. This is the 21<sup>st</sup> century; but Nepal is moving under the caste-based society, which is the vital hindrance for improving socio-economic condition of the country. The overall development process is undermining through this system. Social freedom has been vanished in the name of different perspectives like religious worship and drinking water system mainly in the dalit community. Without the eradication of

this system the wholistics development is not possible. Economic and political development is not only sufficient for the prosperity of the nation but social development is also necessary (Saud 2005).

The caste system in Nepal was conceived by religious and cultural values and in most cases a class system is blended with the caste hierarchy. In both the advantaged and disadvantaged castes, there is a word Karma (action or fate) to legitimize this inequality. The affluent castes use the word 'Karma' implying good actions of previous birth is a source of their affluence, while for the poorer low castes the same word Karma, now implying socially and religiously unacceptable actions, translates into fate echoing poverty negativity and eventually untouchability (Koirala 1996).

The caste culture is seen as originality in the increasing social differentiation, segmentation and stratification of the Hindu society. Its history dates back to the vedic period (6000-4000 BC). The Aryans were a homogeneous and cohesive group in the early Rigved period, the group was divided into Brahamin and Chhetri on the one hand and Vaishya on the other. In the late Rigved period, the group further divided giving birth to a Shudra caste by the end of Brahmanic Period. And in the post-vedi period, some of the Shudras were classified as Asprishya (non touchable) and Sprishya (touchable) (Saud 2005).

### **2.3 Study of Badhae Caste**

Gurung H. (2004) classified the caste/ethnicity in five classes i.e. High Caste, Dalit, Jati, Anya, Athah. In which Badhae caste includes in High caste. He also includes from CBS 2001, the literacy rate of Badhae caste is 47.7 percent.

It was mentioned in above unit that, Badhae castes are especially aborigine people of Terai. Comparatively Terai has easy access to India but Hilly region is little a bit difficult. Therefore, Terain people had to keep their relation with the people of boarder of India. As a result used to they run their communication, business and way of life with Indian people. There was not any clear feature to distinct Indian and Nepali people. Which made difficult to distinguish Terain from Indian. These people were compelled to run mutual relation with India because they have to depend on them for many purposes. However the people of Terai is classified in many tribes and ethnic community on the basis of higher to lower caste e.g. Brahman, Rajput, Kayastha, Dhanuk, Kewat, Badhae, Lohar, Teli, Dhobi, Chamar, Tatma etc. In this division of caste the Badhae seems neither in the rank of higher nor in the lower caste. All the castes were classified in terms of their conventional occupation. Those castes have been following their occupation however they depend mainly on agriculture. Their traditional occupation were Badhae have the carpenter. But the awareness, civilization and education brought some change and progression in the behaviour of young generation. All caste of the people here are not following their traditional profession. Hindu people of Nepal do not emphasis strongly to apply their religious, social and religious norms and conventions in accordance to their caste and occupation (Bista 2034).

According to the Sharma's book entitled "Nepal Ra Yasko Newashi" shows that most of Terain caste of people are from Indian origin. The people of Terai have similar in caste, language, culture, religion to Indian people around the boarder. They have also close marital relation between the people of two countries. Some of them have been living in some parts of Terai for 300 years. On the basis of economic and

social status they are classified in many other upper and lower castes. They have been involving in their traditional occupation but agriculture is the main occupation for their livelihood.

The chief tribes of Terai are classified in seven races from upper to lower. Initially Brahman, Rajput and other professional races are on the category of upper caste. Eventually Brahmans are in the rank of upper caste. Other occupational castes e.g. Badhae have the occupation of wood. Badhae are not supposed as lower caste. All the tribes of Terai follow Hindu religion. Through there are upper and lower castes of people they have similar functions and traditions to Hindu religion (Sharma 2045).

According to the book entitled "Nepal ko Jateeya Prashna" by Gobinda Naupane, he recognizes Terain tribes as "Maidani Chhetra ka Janata" or "Terai ka Janata". He classified them in seven races as follows: Janaidhariharu, Merchant class, Farmer class, Shilpi peshagat jaat, Elite merchant group, Muslim, Aadibashi. In this book he categorized Badhae as "Shilpi Peshagat Jaat".

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

This chapter deals the research methodology of the present study. It includes the study in order to achieve its objectives. It deals with procedural and technical parts and the methodology used in the study is presented below.

#### **3.1 Rationale for the Selection of the Study Area**

The caste system in Nepal was conceived by religious and cultural values and in most cases a class system is blended with the caste hierarchy. Badhae caste is neither higher caste (Brahmans) nor Dalit or Janjati. It is near the caste Brahmans but differs in cultural life style.

The study area is Giddha VDC of Dhanusha district. The particular area is chosen for the study because it is easily accessible and heterogeneous in socio-economic and socio-cultural structure.

#### **3.2 Research Design**

This study is mainly descriptive research design. This design tends to find out the problems and describe the socio-economic condition of the Badhae caste.

#### **3.3 Sources of Data**

In this study both primary and secondary data were used. The primary data were collected through questionnaires and observation from field survey . The secondary data were collected from VDC records, DDS records, CBS and relevant literature from library. In order to check the reliability of informaton and data collected, an attempt was made to cross check the information by asking the same question to other respondents.



### **3.4 Method of Data Collection**

The data from the field survey were collected through different techniques. Some techniques are given below:

#### **3.4.1 Household survey**

Household survey was conducted to obtain quantitative data such as population characteristics, age and sex composition, education status, land holding size, livestock numbers and types of social position of Badhae caste etc.

During the survey, where as applicable respondents are the entire household and in some of the places where individual view is asked, respondent represents single interview.

#### **3.4.2 Key Informants Interview**

The old village people, school teachers, educated and knowledgeable people of the village and village headman were selected as key informants in order to collect information through interview about socio-economic condition of Badhae of Giddha VDC. Key question ask informatics were about socio-economic condition now and them, sort of discriminations, changing patterns of livelihood strategy.

#### **3.4.3 Observation**

This study was conducted by observing the different conditions of local people through participant and non-participants. House structure , settlement pattern, dresses and ornaments, social behaviour were included into data through observation method.

#### **3.4.4 Questionnaire**

One set of structured questionnaire was used for each household. The questionnaires contained both open-ended and closed questions. Questionnaires consisted of different variable i.e. source of income, expenditure, education status, traditional occupation, household structure, family and marriage system and various aspects of family and marriage land holding size, food sufficiency, live-stock holding etc.

During the period of field work, unstructured questionnaires were also used whenever needed. Several cross questions were asked to get reliable information.

### **3.5 Sampling Procedure**

According to the general census of 2058, there are 30 households of Badhae caste in Giddha VDC. It is a reasonable number to collect primary data. So, I were applying census method to carry out this study.

### **3.6 Data Processing**

The data collected through different primary sources were processed by using computer software, MS-Word and MS-Excel. Then outputs were presented in form of different tables to describe the interpret the situation in the study area and to generate the findings.

### **3.7 Method of Data Analysis**

After collecting various data, the data were manually processed with simple tabulation. Information on geographical setting of the village, family structure, housing condition was descriptively analyzed. Information obtained on population composition, economic status, income and expenditure were simply analyzed. Most of data were calculated and tabulated with simple percentage.

## **CHAPTER-FOUR**

### **THE SETTING OF THE STUDY AREA**

This chapter includes the introduction of the study area. It also attempts to analyze the data and information collected for securing objectives and derives the major finding of the study.

#### **4.1 A Short Profile of Dhanusha District**

Dhanusha district in Janakpur zone of Central Development Region (CDR). The Headquarter of the district Dhanusha is Janakpur. There are one municipality and 101 village development communities. The total area of the district comprises 1180.68 square kilometer. This district is bordered by Siraha and Udayapur district in the east, Sindhuli district in the north, Mahotari district in the west and Bihar (India) in the south. This district has been elevated in different heights ranging from 61 meter to 610 meters.

The district is situated between 25<sup>0</sup>35'-27<sup>0</sup>05' in north latitude and 85<sup>0</sup>05'-86<sup>0</sup>20' in east longitude. The climate of Dhanusha includes tropical and subtropical type. The average annual rainfall of the district is 1479.8 ml/year. The maximum average temperature is 30.3<sup>0</sup>c and minimum average temperature is 19.3<sup>0</sup>c (District profile of Dhanusha 2059 BS).

The total population was 6,71,364 with males 3,49,422 (52.04%) and female 3,21,942 (47.95%). There are 1,17,417 households with average household size 5.72. The population density for square kilometer is 569 (CBS 2002).

## **4.2 The Giddha Village Development Committee**

Giddha is one of the VDC of Dhanusha district. The VDC is located in the east-south part of the district. The VDC is bounded by Ekarahi and Hatthipur-Hadbada VDC in east, Hatthipur-Hadbada VDC in north, Bafai and Chakkar VDC in west, Duhabi VDC in south. The total population of this VDC are 5059 with 2705 (53.46%) males and 2354 (46.53%) females. The total numbers of households are 862. The VDC has nine wards with different villages and toles. There are one secondary school and one primary school.

As far as the agriculture is concerned, Giddha VDC has good soil for agriculture. The farmer of Giddha VDC produce mainly two crops a year in every land and three crops a year in some lands.

## **4.3 Population**

The population composition of Giddha VDC varies in terms of different wards and ethnic groups/castes. The total population of this VDC is 5059 with 2705 males and 2354 females. The total number of households of this VDC is 862 in 2001. The ward wise distribution of population by sex in Giddha VDC is given below in table 1

**Table 4: 1**

**Ward-wise Population Distribution of Giddha VDC by sex**

Ward No.	H.H.	Male	Female	Total	Percent
1.	88	278	252	530	10.47%
2.	85	257	208	465	9.19%
3.	89	298	271	569	11.24%
4.	80	265	244	509	10.06%
5.	85	235	213	448	8.85%
6.	117	378	300	678	13.4%
7.	98	310	279	589	11.64%
8.	104	317	267	584	11.54%
9.	116	367	320	687	13.57%
Total	862	2705	2354	5059	100%

Source: CBS, 2001.

This table shows that ward no.9 is highly population and ward no.5 is less population. The number of males is higher than female in all of wards. But number of Household is high in ward no.6.

#### **4.3.1 Caste and Ethnicity**

There are various caste and ethnic groups of People in the area. Mainly there are Kewat, Yadav, Dhanuk, Sudhi, Chamar (Harijan), Muslim etc.

**Table 4:2**  
**Caste and Ethnic Group in Giddha VDC**

S.N.	Groups	Population	Percent
1.	Kewat	1107	21.88
2.	Yadav	593	11.72
3.	Dhnuk	440	8.69
4.	Newar	419	8.28
5.	Sudhi	317	6.26
6.	Chamar(Harijan)	255	5.04
7.	Muslim	246	4.86
8.	Kumal	227	4.48
9.	Tatma	213	4.21
10.	Dusadh/Paswan	196	3.87
11.	Badhae	175	3.45
12.	Teli	171	3.38
13.	Kumhar	138	2.72
14.	Khatwe	134	2.64
15.	Sunuwar	95	1.87
16.	Brahman(Terai)	70	1.38
17.	Dhobi	52	1.02
18.	Hajam(Thakur)	38	0.75
19.	Sonar	36	0.71
20.	Rajput	35	0.69
21.	Kayastha	30	0.59
22.	Darai	20	0.39
23.	Nuniya	17	0.33
24.	Kalwar	10	0.19
25.	Lohar	6	0.11
26.	Brahman(Hill)	5	0.09
27.	Others	3	0.05
28.	Undentified Caste	11	0.21
	Total	5059	100%

Source: CBS, 2001.

From the above table we found that highest population of Giddha VDC is kewat and the second highest population is Yadav followed by Dhanuk, Newar, Sudhi, Chamar, Muslim, Kumal, Tatma, Dusadh, Badhae etc. The kewat are 21.88 percent where as Yadav are 11.72 percent. The least population in the VDC is of Brahman (Hill) 0.09 percent. The Badhae population in this VDC is about 175 i.e. 3.45 percent of the total population of the VDC.

#### 4.3.2 Population Composition of Badhae in the Study Area

In the study area the total population of Badhae is 192 persons. Out of the total population 105 of male and 87 are female. The numbers of houses are 30.

**Table 4:3**

#### **Ward-wise Population Distribution of Study People**

Ward No.	H.H	Male	Female	Total	Percent
1.	1	4	3	7	3.64
2.	9	21	25	46	23.95
3.	-	-	-	-	-
4.	-	-	-	-	-
5.	-	-	-	-	-
6.	8	37	25	62	32.29
7.	2	5	3	8	4.16
8.	-	-	-	-	-
9.	10	38	31	69	35.93
Total	30	105	87	192	100%

Source: Field Survey, 2008.

Above table shows that Badhae people live in Ward No. 1,2,6,7 and 9 specially. But there are not anybody in other words.

### 4.3.3 Age Composition

**Table 4:4**

**Age and Sex Composition of the Badhae in Giddha VDC.**

S.N.	Age group	Male	Female	Total	Percent
1.	0-15	34	27	61	31.77
2.	16-40	47	42	89	46.35
3.	40-60	21	14	35	18.22
4.	60 above	3	4	7	3.64
	Total	105	87	192	100%

Source: Field Survey, 2008.

Above table shows the age and sex composition. The age 16-40 years highest for the proportion 46.35 percent of the total population. The 60 and above age group has the lower proportion 3.64 percent. From that it can be said that majority of Badhae people were age group between 16-40 years and 0-15 years.

### 4.4 Settlement Pattern and Household Structure

The settlement of Badhae are also situated in the settlement of other high caste people. They can easily mix with the other groups especially the Brahmans, Kewat, Yadav, Teli etc. Thus, Badhae have to meet all their social needs with in their community.

The Badhae residential pattern and types of houses are traditional. Some houses are made of wood, some are made of brick, most of the roofs of the houses are made thatch and Tile. Most of the houses are found to have only one floor with small windows. The walls of the houses are made of bricks and cement, bricks-mud, bamboo-khadahi and mud. In the study area most of the houses were poor condition. The houses are so



deseigned that spaces are allocated for rearing goats, buffaloes, ox, cow animals. They allocate special rooms for bed and kitchen but lack of sufficient spaces and windows inside of the houses are black by the smoke.

**Table 4: 5**  
**Types of houses of the Badhae in Giddha VDC**

S.N.	Types of houses	No. of houses	Percentage of houses
1.	Thatched roof	9	30%
2.	Tile roof	12	40%
3.	Albester roof	4	13.33%
4.	RBC roof	5	16.66%
	Total	30	100%

Source: Field Survey, 2008.

The above table shows tat of 30 houses 30% have thatched roof, 40% have tile roof, 13.33% have Albester and 16.66% houses is found RBC roof.

## **CHAPTER- FIVE**

### **ANALYSIS OF SOCIO-CULTURAL STATUS**

#### **5.1 Structure of Family**

Family is the basis and universal social structure. It fulfills various needs of the members in addition it performs several functions including continuity, integration and change in the society. It is a biological unit composed of group of persons and kinds who are related through blood and marriage. It usually begins when the partners marry because marriage is the basis of family.

The family system is divided into two categories; nuclear and joint. In a nuclear family, there is a man his wife who lived together with or without their unmarried off spring. Another type of family is joint one where married brothers and their wives live together with or without children.

It is generally believed that large majority of families in Nepal are joint in nature. It also because agriculture demands many labours during seeding and harvesting period.

In the study area, it is found that there are both joint and nuclear family were found. Badhae society is patrilinear families. Father is the head of the family who makes decision on household level. After the death of father, his position is taken by his eldest son.

In Badhae society, family property is commonly shared and managed. When the family breaks up, the property is equally divided among brothers. There is no any rigid rule of family separation. According to respondents the causes for the break down of the joint

family are conflict between two brothers, conflict between a mother in law and daughter in laws conflict among brother's wives etc.

While asked about the main reason of family separation, most of the respondents response is simple, that is they want to live with the income, which they earn. It means that because of the lack of sufficient income sources, Physical labour and skill of person are the major means for livelihood. So, after marriage a person wants to live separately from his parent.

**Table 5:1**

**Family type of the Households of Badhae People**

S.N.	Family type	No. of HH	Percent
1.	Nuclear	16	53.33
2.	Joint	14	46.66
	Total	30	100%

Source: Field Survey, 2008.

Above table shows that out of 30 households 16. (53.33%) are nuclear and 14 (46.66%) are joint family. It shows that in the study area, basically two types of family nuclear and joint system have been found but most of the families are nuclear.

## **5.2 Life cycle rites**

### **5.2.1 Birth**

Birth is the universal fact of human life. When a man and a woman get married they are socially permitted to have sexual relations, after the conjugal life, they give birth to children and their social life starts. The birth of a new baby in a house is the occasion of happiness for the family. In the Badhae society the birth of a child is considered as a gift of God.

The majority of the respondents were found to give preference to son than daughter. When the child is born, mother of the baby don't touch water and do not prepared food for other family members. She is given a separate bed to sleep at the separate house in the time of new baby born to six days.

The occasion of name giving ceremony is celebrated with their own culture and tradition. When the child is born they perform the name giving ceremony at sixth day of birth. On the name giving day the whole home is purified by washing and cleaning with cow dung and pure water by their married daughter and sister.

The new born baby is taken out in the courtyard and bathed. The mother of the newborn baby takes bath and wears yellow color clothes. In the evening period of that day the family head man puts name of the baby and ties yellow thread on the baby's wrist, neck, waist and ankles. And a small feast is arranged for the relatives. The ceremony is called "Chhathiyar".

### **5.2.2 Marriage**

Marriage is socially recognized institution for having legitimate sexual relationship between a man and a woman for the protection. Upbringing maintenance and socialization of the children through establishing a family. In the Hindu culture there are various types of marriages i.e. Magi Bibaha (arranged marriage), Man Khushi Bibaha (love marriage) etc.

The researcher found only the arranged marriage in the Badhae community of Giddha VDC. They are permitted to marry within their

caste. They do not get married to the other caste. The Badhae community generally follows the marriage by mutual agreement.

When the suitable boy is found marriage proposal is sent to the boy's house. This type of marriage takes a long time for they actually get down to positive negotiation. If the boy's father and other family members accepts the proposal of the girls father, then the formal engagement is announced. It usually involves a good deal of running back and forth. The practice of comparing names by an astrologer to see whether the proposed couple will make a good matches common. The boy's family discovers favorable date based on the Badhae. Calendar best suited for the boy. There is usually a set of specific dates for weddings given in the calendar and it remains for one to be choose, marriage can take place only in the months of Baisakh, Jestha, Mansir, Magh and Falgun. The date fixed by the groom's parents, informed to the bride's parents date.

**Table 5:2**  
**Age at Marriage of the Respondents**

S.N.	Age at marriage	Male	Percent	Female	Percent
1.	10-15	2	6.66	15	50
2.	16-24	18	60	15	50
3.	25-above	10	33.33	-	-
	Total	30	100%	30	100%

Source: Field survey, 2008.

The above table shows that the 50% females gets under 15 years. Where as only 6.66% male get married under 15 years. 50% females get married at the age between 16 to 24 years where as the maximum 60% male married at the age of 16 to 24 years. There was only 10 male

respondent who married after 25 years of his age no any female respondent who married after 25 years age. This directly indicates that female age at marriage is lower than male.

### **5.2.2.1 Dowery**

Dowery is well familiar term to everyone in unix. It refers to everything i.e. money, property, furniture, ornaments etc that are offered to the groom while a couple gets married. Specially, the things used for a Dowry are thought as more valuable.

If we try to find out about its history, from the side of the bride(girl) they hope to have a good husband and family. The bridegroom(boy) also hope the same. To have the concept of good bride and bridegroom, it is very difficult to get marriage of less beautiful girl. From side of the less beautiful girls they forward good Dowery to have a good bridegroom and have family.

Now a days it is thought that Dowery system is one of the greatest social evils. But it depends upon the way of thinking. Another types of concept about history of Dowery, people might have started of giving something valuable to console and make their daughter happy while leaving their own birth home and joining to another in marriage. But time and again the concept about it became changed and came to know as a bad evil. Because the boys who are going to marry, looks for generous dowry nowadays. Only a prosperous parents are able to get their daughter to marry with a good boy. But poor parents don't afford to give generous dowry as a result they can't get their daughter to marry with a selected boy. It is therefore a bad evil for poor and good tradition for the successful one. This system is not only existed in Terai community but each and every community of Nepal. Mostly Terai is badly effected by

this system. The same above case happens in Badhae people. Successful parents provide good doweries and get their children to marry easily where as poor can't do that . It is challengeable, most of the respondents told me on my curiosity about their own dowry system.

### **5.2.2.2 Polygamy**

It is believed that Polygamy is not good system in most of the cultures. So is in Badhae people. Only in some special cases a male is allowed to marry for the next time. For example if the wife is unable to bring birth a baby or untimely death occurred. Otherwise they live on their single marriage.

### **5.2.3 Death**

Death ceremony is the last in life ceremony and most sorrowful ceremony. Death is an universal phenomenon. The ceremonial procession differs from culture to culture, groups to groups and place to place. The death rites of Badhae are similar to some of the other tribes of Nepal. They are burnt to ashes according to the Hindu custom.

When Badhae dies message is sent to the members of lineages, relatives as well as villagers, who later-help in the funeral rite. When all relatives arrive then the dead body is covered with white cloth and removed from the house. Badhaes practice both cremation and burial. Children are mostly buried at the selected places and old persons are cremated at the self garden. The practice of observing death pollution for the period of 13 days. The corpse is cremated and the Dag Batti is placed on the croses mouth by son. The son of a dead person has to restrict himself to number of austerities during the period of the 13 days morning. He must shave all the hair from his body and wear only a white cloth. He

eats boiled rice, ghee, sugar, fruits or meals without salt. Requires bathing twice time in cold water. This whole formal activity is called "kriya". All these ceremonial rites are performed under the guidance of family priest. They have an interesting tradition. At the end or 13<sup>th</sup> day a big feast is arranged for the relatives, same castes of some other villagers and self villagers.

### **5.3 Language**

The Badhae people have not their own language. All the Badhae people of the study area can speak and understand Maithili language. Most of the Maithili language words are similar to Hindi. The people can also understand Hindi and Nepali language. But the new generations already speaks and understand Maithili, Hindi and Nepali language.

### **5.4 Religion and Festivals**

Badhae people of Giddha VDC are Hindus and their religion is Hinduism. They celebrate the Dashain, Tihar, Chhath, Maghe Sankranti, Holi and Purnima. They eat different variety of food during these festivals. They spend quite a lot of money on these festivals and it is an account of such unwarranted expenditures that these people live near the poverty line. But there is not found their own festivals which was different from the other Hindu caste.

### **5.5 Dress and Ornaments**

Men wear Dhoti, Kurta, Surwal, Pants, Shirts, Gangi(VEST), Towel etc. and women wear Sari, Patikot, Blouses.

Main ornaments of the Badhae women are Tilahari, Ring, Hashuli, Chhak, Chain etc.



## 5.6 Food Habits

The Badhae of the study area eat what they grow and things available in rural market. Therefore, according to their ability to produce food and cash crops on their lands, they grow Paddy, Wheat, Pulse, Vegetables and from these bounties of nature, they prepare the usual Dal, Bhat, Tarakari, Roti and such dishes.

## 5.7 Education

Education plays an important role for personality. By which measurement the socio-economic development of community and nation. It is a major weapon to uplift poor condition of the weak people of the society. It will not only help the individual for personal development but it also provide knowledge and skills gravitates a community towards participation in national building efforts.

### 5.7.1 Educational Status of Badhae

In my study area Badhae are very back in comparison to other. Their economic condition can not support to educate their children.

**Table 5:3**  
**Educational Status by Sex of Badhae in the Study Area**

S.N.	Education	Male	%	Female	%	Total	%
1.	Primary	16	37.20	13	72.22	29	47.54
2.	Lower Secondary	12	27.90	2	11.11	14	22.95
3.	Secondary	3	6.97	1	5.55	4	6.55
4.	Campus	10	23.25	2	11.11	12	19.67
5.	Informal	2	4.65	-	-	2	3.27
	Total	43	100%	18	100%	61	100%

Source: Field Survey, 2008.

The above table shows that the total number of student in different level of educational institutions are 61. Among them 47.54% have been attending in primary schools and some of them have leave the education after finishing the primary education. 22.95% have been attending lower secondary, 6.55% in secondary and 19.67% in campus level. 3.27% adults male have got non-formal education.

Before some years Badhae fore fathers were not interested to send their children to school. The main reason is their high illiteracy and poor economic condition. But now a days, the Badhae younger generation know the Benefit and value of education. They also know that education can play the vital role in their overall life. So they are considerably interested in education.

### 5.7.2 Literacy

In Nepal the term literate means a person who can read and write in any language with understanding in Nepali. The CBS confirms that the ability to read and write own name may have also been interpreted as being literate.

**Table 5 :4**

**Level of Literacy by Age and Sex in Badhae**

Education	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Illiterate	10	17.24	47	77.04	57	47.89
Literate	48	82.75	14	22.95	62	52.10
Total	58	100%	61	100%	119	100%

Source: Field survey,2008.

The above table 5:4 presents data on the literacy rate by age and sex of Badhae in the study area. The total literacy rate of the study area is 52.10 percent and illiteracy rate is 47.89 percent. If we see the literacy rate of male and females, are more backward than male of 61 females, only 14 are literate (22.95%). While are illiterate, which is 77.04 percent of the total population of female. Comparatively males are more educated. About 82.75 percent of males a literate (48 out of 58), 17.24 percent are illiterate (10 out of 58).

## 5.8 Health and Sanitation

This VDC is entirely far from the urban and industrial areas. There are no urban slums, but it is not completely free from the environmental pollution. All the courtyards, roads, canals etc. are full of scattered, animal dung and other wastes. Men including children urinate and defecate on the roads, gardens, public resting places etc.

There was one health post in the VDC but there was not sufficient medicine. Sometimes the health workers pay visits and give vaccination.

**Table 5:5**  
**Treatment Pattern in Illness of Badhae Community**

S.N.	Service providers	Households	Percentage
1	Dhami/Jhankri	-	-
2	Health post	-	-
3	Both	30	100
	Total	30	100

Source: Field Survey, 2008.

Above table shows that 100 percent households goes to both health post and Dhami-Jhankri. Some of the them do not want to go hospital, this is due to the lack of medical education and distance. It is also signifies their faith over Dhami-Jhankri.

## 5.9 Drinking Water System

In the study area, it is found that all of the households get water from own hand pump. But, according to respondents drinking water of all hand pumps are not pure because it is pumped out from the different level of depth.

## 5.10 Village Policy and Leadership

Leadership is very important factor for human being or society. No one can stand peaceful life in the society in the absence of leadership. Leadership is needed for uniting society, creating peacefulness and making the society just and fair.

**Table 5:6**  
**Knowledge about Development and Contact**  
**with Development Workers**

S.N.	Responses	Respondents				Total	
		Yes	%	Yes	%	Yes	%
1	Knowledge about development	7	13.33	23	76.66	30	100
2	Contact with development workers	3	10	27	90	30	100

Source: Field Survey, 2008.

The above table shows that of 30 respondents only 23.33 percent have some knowledge about development. And similarly, only 10 percent were in contact with development workers. This table proved that they are less conscious on development and politics.

As every community leadership is dominated by the haves so is the community of Giddha Badhaes also. But they get some chances to be member of VDC or ward level. In the study area, 3 Badhae people were the members of ward level. In the field visit it is also observed that they can not rise up to district levels any way.

## **CHAPTER -SIX**

### **THE ECONOMY**

This chapter deals with factors related to the economy of Badhae in Giddha VDC. This includes the land and food production, occupational pattern, land ownership. animal husbandry and annual income.

Agriculture is the important resources for subsistence in Giddha. People's economic, social and political status is determined by the amount of land they hold.

#### **6.1 Occupational Pattern**

The Badhae of Giddha VDC were engaged in different occupational activities. Table 6:1 provides the information's about their primary and secondary occupations. Badhaes livelihood through many activities which is presented as follows.

**Table 6:1**  
**Sources of Livelihood of Respondents**

S.N	Sources	Main		Subsidiary	
		Number	Percentage	Number	Percentage
1.	carpenter	7	23.33	1	3.33
2.	Business	1	3.33	-	-
3.	Labor	7	23.33	2	6.66
4.	Service	5	16.66	-	-
5.	Agriculture	10	33.33	20	66.66
6.	Livestock	-	-	7	23.33
7.	Other	-	-	-	-
	Total	30	100%	30	100%

Source : Field survey , 2008

Out of the 30 respondents 33.33% derive their means of livelihood from Agriculture as the main source and still further 66.66% stated Agriculture as the subsidiary source, 23.33% derive their means of livelihood from carpenter as the main source and 3.33% as the subsidiary source 16.6% respondents were employed on service sector, which may be private or government sectors. Similarly 3.33 derive their livelihood from business as the main source .

It indicates that majority of Badhae were engaged in farming, carpenter and livestock. But mainly Badhae people simply know their indigenous skill carpentry.

## **6.2 Traditional occupation**

As a result of belief on Hindu orthodox structure of society and its composition of various castes and ethnic groups had managed specific types of occupation such occupation always determines his/her unique identification among society. So that he /she has to deserve occupation as a good creations. In this case neither he \she could perform other types of occupation nor could adjoin.

Among the source of income by Badhae a specific types of occupation of carpentry. They are mostly dependent upon their traditional occupation of making and repairing wood tools. Wood working is carried out exclusively by the indigenous skill as Badhae. Conventionally they make the agricultural implements and other types of tools for other castes. Instead of work done of such types of work, they will get certain grains from other castes.

A Badhae worked around a year for his clients and enabled to received about 32 to 40 kg grains (paddy or wheat ). A craftsman may

have numerous households as his clients. One of such craftsman of the study area had about 25-30 clients. The amount of grain depends on the number of ox in the clients family.

By carrying out the occupation of craftsmen, most of the Badhae household get success to accumulate large amount of grain from their clients yearly. By which he will undertake all kinds of household activities and protect from starvation for all members of the family. So, one economic condition of Badhae household, craftsmen is one of the determinant factors as a income sources which traditionally performed.

In the environment of aggressive participation of people into development activities also tried to enhance them into the path of growth of economic. Whole traditional orthodox regarded as shadows and gave the priority of modern thinking as the relation is break down and economically people of Badhae diverted their dependency in to other field available into markets of locality. Similarly by the raising of conscious and awareness on their opportunities and rights against their exploit and suppression by elite or high castes groups.

### **6.3 Size of Farming Land**

Land is one of the main means of production which determine the wealth of rural people. Land determine the level of family status if family has many land is know as higher class of family and if family has land is known as lower class of family. On the other hand it is an index of social status and prestige.

The occupational pattern indicates that majority of Badhae households depended on agriculture. Therefore the size of farming land and land ownership are the main indicators of economic status of



Badhae. The possession of land is greatly valued among the Badhae of Giddha. It is valued not simply as a factor of production but as continuous source of income and security.

**Table 6:2**  
**Distribution of Land Holdings by Size**

S.N	Area in bigha	No. of household	Percentage
1	0-1 Bigha	8	26.66
2	1-2 Bigha	16	53.33
3	2-3 Bigha	6	20
4	3-above	-	-
5	Land less	-	-
	Total	30	100%

Source: Field Survey, 2008.

The above table shows the distribution of respondents according to land holding size. Out of the total 30 household 26.66% have small size of farming land between 0 to 1 bigha , 53.33% have medium size of farming land between 1 to 2 bighas, similarly 20% have 2 to 3 bighas land.

So all Badhaes have land but not enough for them to get benefit it.

#### **6.4 Food Sufficiently**

Food is very essential elements for human being. we can not live without food. The poverty of people or nation is determined by the level of food production and consumption . During study period, it was tried to find out whether the annual production of food grain was sufficient to meet the daily requirement for one year. The farming land are dividing and going in small pieces whereas the population is growing rapidly.

**Table 6:3**  
**Food Sufficiency of Households**

S.N	Food sufficiency in month	No of household	percentage
1.	0-3 months	3	10
2.	3-6 months	5	16.66
3.	6-9 months	7	23.33
4.	9-12 months	13	43.33
5.	above 12 months	2	6.66
	Total	30	100%

Source : Field Survey, 2008.

Above table shows that among the total house of Badhaes 3 households(10%) can only provide less than 3 months of their requirement from their own agricultural production. There are 5 households (16.66%) who can met up to 3 to 6 months of their food requirement from their own agriculture production. There are 7 household (23.33%) who can meet up to 6 to 9 months of their food requirement. There are 13 household (43.33%) who can meet up to 9 to 12 months. Only 2household (6.66%) who have some surplus food .

It was also observed the food deficient household compensating their need by earning from carpentry, livestock, portaging loan borrowing and credit purchase . Thus, it is clear that Badhaes can not survive only on their own agriculture production.

## **6.5 Live Stock**

Live Stock is an important source of rural people. It supports the farming activity. It is also a source of nutrition for people. The importance of domestic animals is not limited only economic aspects.

Some animals are socio-culturally and religiously more important in Hindu-society.

Among the Badhae's various secondary jobs, livestock is also one of them, although they do not have any idea of the improved method of cattle rearing. The Badhae's of Giddha VDC keep livestock to fulfill the necessities of milk, milk product and compost manure. In addition to these oxen are used for ploughing and goat are used either for meat or cash. Animal like buffalo, goat, ox and other domesticated animals are kept for different purpose such as for domestic use for sale, plauging, milk production, fertilizer and meat.

**Table 6:4**  
**Livestock Structure of Respondents**

S.N.	Types of Animals	Number
1.	Cow	3
2.	Buffalo	18
3.	Ox	42
4.	Goat	38
5.	Chicken	-
6.	Other	-
	Total	101

Source: Field Survey, 2008.

The above table shows that the number of livestock per household is limited. Four different types of domesticated animals are raised for domestic consumption and commercial purpose. The number of domestic animals is not large because, from the observation, it was found that there was no enough grass for cattle raising.

## **6.6 Income**

To illustrate the further economic characteristics of Badhaes their annual income was investigated. The respondent could not say their exact annual income, so various sources of their livelihood were asked and the total annual income derived from different sources was calculated in terms of money.

**Table 6:5**

**Estimated Annual Income of Households**

S.N.	Income in Rs.	No. of HHs	Percentage
1.	0-10000	1	3.33
2.	10000-25000	5	16.66
3.	25000-50000	10	33.33
4.	50000-above	14	46.66
	Total	30	100%

Source: Field Survey, 2008,

The above table show the estimated annual income of the each households of Badhae of Giddha VDC. We can see that most of the respondent fall in low income size is 5 HH (16.66%) and out of total, 10 HH (33.33%) have middle level income and 14 HH (46.66%) have high income.

## **6.7 Expenditure**

In the economy, their are main role of Income and expenditure. To uplift Households or livelihood condition there are must necessary balanced expenditure.

The expenditure pattern of households of Badhae people in Giddha VDC are given below.

**Table 6:6**  
**Estimated Annual Expenditure of Badhae**

S.N.	Expenditure in Rs.	No. of HHs	Percentage
1.	0-10000	-	-
2.	10000-25000	8	26.66
3.	25000-50000	16	53.33
4.	50000-above	6	20
	Total	30	100%

Source: Field Survey, 2008.

Above table shows that out of the total 30 respondents, 8 of them (26.66%) have yearly expenditure Rs.10000-Rs.25000, 16 of them (53.33%) have yearly expenditure Rs.20000-Rs.50000. While only 6 of them (20%) have yearly expenditure of more than Rs.50000.

## 6.8 Loan

The loan pattern of households of Badhae people in Giddha VDC are given below.

**Table 6:7**  
**Estimated Annual Loan Situation**

S.N.	Loan in Rs	No. of HHs	Percentage
1.	0-5000	1	10
2.	5000-10000	3	30
3.	10000-20000	2	20
4.	20000-above	4	40
	Total	10	100%

Source: Field Survey, 2008.

The above table shows that out of 10 HH, 1 (10%) had borrowed less than Rs.5000 each, 3(30%) of them had borrowed Rs5000-Rs10000each and 2(20%) had borrowed Rs.10000-Rs.20000 each, and 4 (40%) of them had loan of above Rs.20000 each in average.

The above data shows the poor economic condition of Badhaes. Due to lack of source of income, they are completed to take loans. The above data also shows the unemployment problems among Badhae in Giddha VDC.

## **CAPTER-SEVEN**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **7.1 Summary**

This study has been conducted to find out socio-economic status of the Badhae of Giddha VDC of Dhanusha district. Due to limited time and other limiting factors the study of all the aspects of Badhae was not accessible, so some specified problems is recognized. The basic objective of the study was to assess their living standard, social condition, cultural condition, social discrimination, social discrimination and indigenous knowledge. To select the respondents proportionate census method technique was used. The study is based primarily on the information collected during the field survey in the study area by administering questionnaire, interviews and observation.

In order to fulfill the objectives all 30 houses were included and one senior person from each household was interviewed with an objective of getting key information. Also, observation was made into different activities of Badhaes. The data collected from the study covered various aspects of their life. Such as household size, educational status, occupation, income and expenditure etc. The major finding of the study are summarized below:

1. In the study area Badhae people stayed only ward numbers one, two, six, seven and nine.
2. The total population of Badhae are 192 which is neither highest population caste nor least population caste.

3. Among the total population of households the population of male was higher than that of female. The majority of the people, belonged to age group 16-40 years.
4. Conditions of the construction of houses shows that most of the Badhae people suffering in poverty life.
5. Most of the Badhaes have Nuclear family.
6. Most of the Badhaes mainly daughter get married at early age. Traditional marriage is preferred in their community. Very few of them get married at proper age. Lack of knowledge and awareness are the reasons.
7. Dowery system was decreases conditions but not already removed. Lack of awareness as its reasons.
8. Life-cycle ceremonies are not such different from those of their Hindu castes.
9. Badhaes are backward in educational sectors as well. Only 52.1 percent are literate in Badhae community, which is low in comparison to other castes. In addition to it, females are too backward in education compared to males. Poverty and lack of public awareness, may be pointed out as its reasons.
10. They follow Hinduism and hence they worship God and Gooddess and celebrate the major Hindus festivals like Dashain, Tihar, Chhath etc.
11. Most of the Badhaes in Giddha VDC are found to be dependent on farming and many others have also adopted traditional occupation such as carpentry.



12. Although the younger generation is leading toward new types of occupation and modernization the old generation people still are involved in traditional occupation.
13. Badhae community have not their own language. they speak and understand Maithili, Hindi and Nepali language.
14. Most of the Badhaes in the study area have low income and high expenditure. Hence, they are pushed backward in society and are compelled to take loans.

## **7.2 Conclusion**

The main objectives of the study is to examine the socio-economic status of Badhae people of Giddha VDC in Dhanusha district. Badhae people are considered Hindu sanskritized group and they have been celebrating all Hindus festivals. Badhae people neither in the rank of higher nor in the lower caste. But we observe they are very near to the higher caste in the sense social and cultural manner.

The finding of the study shows that the Badhae community of Giddha VDC is socially and economically backward. The main factors responsible to make Badhaes backward in the society are as follows:

1. Lack of sufficient land for farming.
2. The agriculture pattern is old. They have not been utilizing modern technology in the agriculture.
3. They could not develop animal husbandry as professional occupation, they take animal husbandary for the purpose of manure, milk and meat as their household demand only.

4. The literacy rate is low. Most of them do not know the importance of education.
5. They utilize their indigenous skill to fulfill their domestic requirements. Since the skill of these people do not pay significant role to bring change in their economic status.
6. Due to the lack of proper education. They still hold old beliefs, values and go blindly with superstitions.

Scholars have studied about different conditions of different tribal groups living in different parts of Nepal. But no research of any kind about Badhae caste has been done yet. This is new about Badhae caste.

Therefore, it is very important study and present the socio-economic condition of Badhae caste. Thus this could be useful for many workers or involved in the area of uplifting the Badhae of Giddha VDC of Dhanusha district.

### **7.3 Recommendations**

Badhae caste is not the backward community of Nepal. But people in this community are backwards in terms of social, economic and education. To uplift the socio-economic status of Badhae community of Giddha VDC, following recommendation are put forward.

1. The literacy rate is low. Most of them do not know the importance of education. So to uplift them from the present condition, first of all awareness generating activities should be provided through government and non-government organization and institution.
2. Most of the Badhaes earns their livelihood from agriculture. But agriculture pattern is old. They do not have knowledge about

improved seeds fertilizers, insecticides and new techniques of agriculture. Therefore, J.T and JTA must be sent to their help regularly so that they could be convinced about intensive type of farming.

3. Economically, the Badhaes are very poor and living under poverty. So to improve their economic condition they should be provided with vocational and skilful education/training.
4. The loan facilities for seeds, fertilizers and insecticides are to be given at concessional rates.
5. The implication of small farmer programme will be more fruitful for the Badhaes.
6. They were not trained with any vocational guidance. So proper training for mobilization of internal resources is required.
7. Female literacy rate is far below than the rate of male literacy. Therefore, the parents should be encouraged to send their daughter to school.
8. They are less concious on development and politics. Thus, it is necessary to motivate Badhaes to take part in local politics.
9. Encourage participatory management approach.
10. Allocation of special quota for Badhae be it in education, health or job.

**QUESTIONNAIRE ON**  
**A Socio-Economic status of Badhae**  
**(A case study of Giddha V C, Dhanusha)**  
**(Translated from Nepali to English)**

1. Details of household

- a. Name:-                      b. Ward No.:                      c. Village/Tole:  
d. Family Status                      Joint (    )                      Nuclear    (    )  
)    )  
e. Religion                      Hindu (    )                      Other      (    )  
)    )

2. Number of Family Member:

S.N	Name	Age	Sex	Education	Marital	Occup	Remarks
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

3. Occupation of the Family

S.N.	Occupation	Main	Subsidiary	Remark
1	Carpenter			
2	Business			
3	Labour			
4	Service			
5	Agriculture			
6	Livestock			
7	Other			

4. How much land do you own ?

S.N.	Type of Land	0-1 Bigha	1-2 Bigha	+2 Bigha	Remarks
1	Khet				
2	Bari				
3	Others				

5. Livestock Structure of Respondent ?

S.N.	Type of Animal	Number	Remarks
1	Cow		
2	Buffaloes		
3	Ox		
4	Goat		
5	Chickens		
6	Others		

6. What is your yearly income ?

S.N.	Type	Income in Rs.	Remarks
1	Carpenter		
2	Business		
3	Labour		
4	Service		
5	Agriculture		
6	Livestock		
7	Other		

7. What is your yearly expenditure ?

Less than Rs. 20000 ( )

Rs.20000-Rs.50000 ( )

Rs. 50000-Rs. One lakh ( )

Above ( )

8. Loan situation :
- Yes ( ) No ( )
- If yes, then yearly how much Rs.....
- 9 How many months do you have sufficient food ?
- I. 3 Months ( ) II. 6 Months ( )
- III. 9 Months ( ) IV. 12 Months ( )
- V. 12 months over ( )
10. Do you Plan your income and expenditure ?
- Yes ( ) No ( )
11. Who is the responsible person managing the household finance ?
- I. Male ( ) II. Female ( ) III. Both ( )
12. Who generally keeps the household money ?
- L Male ( ) II. Female ( ) III. Both ( )
13. Mostly who takes season inside / outside the house hold sphere ?
- I. Husband ( ) II. Wife ( )
- III. By both ( ) IV. Son ( )
- V. Others ( )
14. What are the cooking sources ?
- I. Fire wood ( ) II. Animal dunk ( )
- III. Both ( ) IV. Others ( )
15. Which materials do you generally use in the construction of your home ?
- I. Brick ( ) II.. Wood-Bambo-Tyles ( )
- III. Wood-Bambo-Hay( ) IV. Others ( )

16. Sources of drinking water ?
- I. Own handpump ( )      II. Public ( )
- III. Others ( )
17. Do you have toilet ?
- Yes ( )      No ( )
18. Who financed to make the toilet ?
- I. Self ( )      II. Donar agency ( )      III. Other ( )
19. Where do you take your family when they get ill ?
- I. Hospital ( )      II. Health post ( )
- III. Local medical ( )      IV. Jharphuk ( )
- V. All of above ( )      VI. Others ( )
20. Do you still believe in conservative health healing ?
- I. Dhami jhakri ( )      II. Jharphuk ( )      III. Others ( )
21. Why do you not like to follow the traditional occupation ?
- I. Because econmically it contribute very low profit ( )
- II. Lack of the organized work ( )
- III. Because socially it has low value ( )
- IV. Others ( )
22. Do you want to change your occupation / If you want which sector do you chase ?
- I. Agriculture ( )      II. Wage-labour ( )
- III. Business ( )      IV. Others ( )

23. Do you still believe in Untouchability ?  
 Yes ( ) No ( )
24. Do you beat your Spouse ?  
 I. Sometimes ( ) II. Frequently ( ) III. Never ( )
25. Do your society still practice dowry system ?  
 Yes ( ) No ( )  
if yes way if no way  
 I.....I.....  
 II .....II.....
26. Do your society follow polygamy system ?  
 Yes ( ) No ( )
27. How many times, have your married ?  
 (a) Death of wife / husband ( ) (b) Divorce ( )  
 (c) Lack of children ( ) (d) To increase the manpower ( )  
 (e) Others if any ( )
28. Which types of marriage is prevailing your caste ?  
 I. Magi bibaha ( ) II. Man khusi bibaha ( ) III. Others ( )
29. If magi bibaha, then which side takes the imitative ?  
 I. The hand of girl for boy. ( )  
 II. The hand of boy for girl. ( )  
 III. Others ( )
30. What is the age of boy at marriage time ?  
 I. 10 - 15 years ( ) II. 15 - 20 years ( )  
 III. 20 - 25 years ( ) IV. Above 25 years ( )



31. What is the age of girl at marriage time ?
- I. 10 - 15 years ( )      II. 15 - 20 years ( )  
III. 20 - 25 years ( )      IV. Above 25 years ( )
32. Do you participate VDC, DDC and other social organization ?
- I. Yes ( )      II. No ( )      III. General ( )
33. If participate, then apply your speech in decision making process ?
- I. Yes ( )      II. No ( )      III. General ( )

**Only for key informants interview and focus group  
discussion**

- 1) Indicate the type of customs which is being practiced, in your family during birth, marriage and death ceremonies
- 2) Which type of festival practice in your society ?
- 3) Do you have your own traditional dress pattern ?
- 4) Do you have your own traditional Ornaments pattern ?
- 5) Do you have your own food habit ?
- 6) Any others noticeable culture and tradition in you community ?
- 7) What types of programmes do you wish government should implement for the upliftment of your community ?

## **GLOSSARY**

Bigha-Area of Land (Around 71000 Sq.Ft.)

Brahmin, Kshatriya, Vaishya And Sudra-Stratification According To  
Hindu Caste System

Chhathiyar-Birth Ceremony

Dashain, Tihar, Chhath, Maghe Sanskranti, Holi, Purnima-Hindus  
Festivals

Dhami/Jhankri-Traditional Healers.

Dal,Bhat,Tarkari, Roti- Nepali Food

Gotra-Family Name, Lineage

Madhise-People of Innervalleys

Varna- Caste

Terai- Low Land

Tagadhari- The high castes, wearing the sacred thread.

Karma- Fate

Kriya- A Mortuary Performance

Choi-Chito- Choi= Touch, Chito= Water Drop

Magibibaha- Arranged Marriage

Man Khushi Bibaha- Love Marriage

Dharma- Religion

Pani Nachalne- Water can't be Accepted

Maidani Kshetra- Plane Area

Janata- People

Shilpi Pesagat Jat- Skilled Occupational Caste

Kath Ko Kam Garne- Work At Wooden Materials (Carpertry)

Himal- Hill

Pahad- Mountain

Hashuli, Chhak -Women's Ornaments

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