

SURVEY REPORT

**A Marginalised Group:
Listening to Badi Community**



ActionAid Nepal
Western Regional Office
Nepalgunj

Community Support Group
Satti, Kailai

(March 2001)

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ISBN: 99933-90-

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FOREWORD

I am pleased to write few words about *A Marginalised Group: Listening to the Badi Community* (participatory base-line study) that was carried out in five districts of Mid and Far Western Region of Nepal. The districts include Banke, Bardiya, Dang, Kailali and Kanchanpur. This study was conducted by ActionAid Nepal, Western Regional Office, Nepalgunj in collaboration with the Community Support Group (CSG), Satti Kailali in September 2000. This study aims to find out the current situation of Badi community and provides necessary information to launch development initiatives for them.

This study was undertaken following participatory methods. The task of collecting information was mainly done by local human resources. This study also provided an opportunity to train many people, including the staff and members of CSG, on participatory approach and methods, and to sensitise the community members to analyse their own situation and appropriate actions for their betterment.

As the report shows, the community is socially and economically marginalised and oppressed among the so-called Dalit castes. This community has not been able to exercise even the fundamental rights provided by the constitution of Nepal. Some major concerns-among many others- that exist in and around this community are: untouchability, high unemployment, sexual exploitation, high risks of STD and HIV/AIDS due to unsafe commercial sex, difficulty in integrating with other communities, and poverty. In turn, the study has some future directions to be undertaken for social and economic development of the Badi community. It is hoped that effective implementation of these directions can be instrumental in uplifting the lives of Badi women and their families

Finally, I would like to extend my sincere thanks to Dr Janardan Acharya (consultant) and staff members of CSG for their co-operation during the study. I also take this opportunity to thank AAN-WRO team in producing this informative report.

Dr. Shibesh Chandra Regmi
Country Director
ActionAid Nepal,
Kathmandu

ACKNOWLEDGEMENT

The preparation of the survey study on *A Marginalised Group: Listening to Badi Community* has involved the expertise and time of many people, without whom the development of this report would not have been possible.

Thanks are due to Miss Mohini Devi Thapa (Programme Secretary, AAN-WRO), and Mr Hemjung Rana (Sponsorship & Child Co-ordinator, AAN-WRO) for their contribution in field work and report writing. Similarly, the Community Support Group's (CSG) Mr. Raj Kumar Nepali, Mrs. Chanda Nepali, Mrs. Shyama Nepali, Mr. Arjun Nepali and Mr. Lal Bahadur Nepali deserve thanks for their

co-operation during the survey. We would like to express sincere thanks to the surveyors and key informants for providing and collecting necessary information. The study team is also grateful to the officials, leaders and social workers who were consulted during the study.

We are thankful to Surya Prakash Shrestha and Bhoj Raj Sharma for computer type settings and Min Bahadur Chaudhary for his co-operation during field survey.

We are also thankful to Dr Ramesh Jung Khadka, Mrs Julie Shrestha, Mrs Shisam Mishra, and Mr Hira Vishwakarma for their valuable comments to enrich this report. Our special thanks go to Mr Ram Dayal Yadav for editing the report.

In addition to the work of those acknowledged above, there are many others who made valuable contributions to this study; their role and co-operation is also acknowledged.

EXECUTIVE SUMMARY

The study on “*A marginalised Groups: Listening to Badi Community*” (a situation analysis of Badi community) was conducted in five districts of Western Tarai (Dang, Banke, Bardiya, Kailai and Kanchanpur). ActionAid Nepalgunj Office carried out this study in collaboration with Community Support Group of Kailali. These selected districts belong to Mid and Far Western Region of Nepal.

The overall objective of the study was to collect the essential information related to *Badi Community of five districts*.

Specific objectives of the study were:

1. To collect the base line information on Badi Community and explore the burning issues of the Badi Community in selected districts.
2. To identify the socio-economic status of Badi Community in the society and,
3. To figure out the strength of the Badi Community that drives them in the society.

Participatory approaches and methodology were adopted during the information collection. The right based approach was taken into account to explore the issues of Badi community. A gender balance survey team was formed to dig out the issue of gender. Triangulation process was adopted to verify the information.

A total of 3,657 Badi population is reported in the survey area with 626 households. The average family size is 6 and sex ratio is calculated at 97.73 from the field survey.

The total literacy rate is found to be 34.9% among which the literacy rate of women and men is 25.6% and 44.18% respectively. Out of 626 households, 109 households (17.41%) do not have their own house and 288 (46%) were found landless.

Out of the total 626 households, 154 (24.6%) received faith healer service, 238 (38%) goes to the health post, while 234 (37.4%) families received the hospital services.

The survey reveals that of the total respondents, 14.76% female and 12.74% male are smokers. In the Badi community, 63.41% have access to tube-well and 14.37% have access to tape for drinking water.

The main issues of concern for Badi community were identified as follows:

Citizenship/ birth and marriage registration, untouchability, employment opportunity, child right, social integration, sexual exploitation, prevention from STD/HIV/AIDS, cross border mobility, social discrimination and landless.

This study recommends the following future directions:

- Citizenship should be provided by mother's name to their children because in most cases father are not identified.
- The legal rights guaranteed by the 'Act' and 'constitution' should be adopted and implemented properly.
- Focus should be given on vocational education for Badi community to create productive employment.
- Protection from all kinds of exploitation and social discrimination is needed.
- Social security anti-poverty focused rights based programme should be carried out to address the social inequity and injustices as per the need and priority of the Badi community as identified by themselves.
- Children focused programme should be launched to ensure the child rights as Convention on the Rights of Child.
- HIV/AIDS awareness and health education programme should be focused to control and prevent from the infectious diseases.

Fact sheet

Number of Districts Covered		5
Total Number of Households		626
Total population		3657
Male	1768 (48.3%)	
Female	1889 (51.6%)	
Population Distribution by Age-Groups		
Up to 1 year	179	
2 – 5 years	576	
6 – 14 years	847	
15-49 years	1888	
50-64 years	156	
65- 74 years	9	
75 years +	2	
Total school enrolment		683
SLC passed	17	
I.A passed		8
Homeless Families	109 (17.41%)	
Commercials sex worker	185	
Population without citizenship	622 (17%)	
Male	227	
Female	395	
Population above 6 years	2902	
Literate population above 6 years	1013 (34.91%)	
Male population above 6 years	1453	
Female population above 6 years	1449	

Total no of government employees		8 (0.21%)
Male	7	
Female		1
Teaching Job	12 (0.32%)	
Male		3
Female		9
Private sector employee		267
Within Nepal		68
Male	50	
Female	18	
In India		199
Male	159	
Female	40	
Landless Families		288 (46%)
Families having Land below 1 Kattha		112 (17.89%)
1-5 Kattha		102 (16.29%)
6-10 Kattha		53 (8.46%)
11 kattha-1 bigha		51 (8.14%)
2-3 bigha		14 (2.23%)
4-6 bigha		4 (0.63%)
7+bigha		2 (0.31%)
No of households using faith-healer		154 (24.6%)
No of households going to health post		238 (38%)
No of households using hospital services		316 (50.4%)
Delivery by TBA (households)		109 (17.4%)
Delivery at hospitals (households)		47 (7.5%)
Delivery at home (households)		510 (81.5%)
Allopathic medicine users (households)		538 (85.9%)
Herbal medicine users		75 (11.9%)
No of smoking people		1010 (27.6%)
Female smoker	540 (14.76%)	
Male smoker	466 (12.74%)	
Girls		2(0.05%)
Boys		2(0.05%)
No of households using spring water		26 (4.15%)
Having toilets		33 (5.27%)
Liquor users		876 (23.95%)
Female		418 (11.4%)
Male		453 (12.38%)
Girls		2(0.05%)
Boys		3(0.08)
Temporary family planning users		195
Male	50	
Female	145	
Permanent family planning users		107
Male	19	
Female	89	
No of households using hand pipe water		397 (63.4%)
No of households using tape water		90 (14.3%)
No of households using well water		58 (9.2%)
No of households using stream water		44 (7.02%)
No of households using spring water		26 (4.15%)

ACRONYMS

AAN	ActionAid Nepal
AIDS	Acquired Immune Deficiency Syndrome
BASE	Backward Society Education
CSG	Community Support Group
CSP	Country Strategy Paper
DI	Development initiatives
DDC	District Development Committee
HIV	Human Immune Virus
HMG	His Majesties Government of Nepal
INGO	International Non Governmental Organisation
NFE	Non Formal Education
NGO	Non Governmental Organisation
REFLECT	Regenerated Freirian Literacy through Empowerment Community Technique
STD	Sexually Transmitted Disease
SAFE	Social Awareness for Education
UNICEF	United Nations International Children Emergency Fund
VDC	Village Development Committee
WRO	Western Regional Office
UDHR	Universal Declaration of Human Rights

I INTRODUCTION

I.1 Context

This is primarily 'participatory base-line study of Badi community' of five Tarai districts of mid and far-western region of Nepal, viz. Dang, Banke, Kailali, Bardia and Kanchanpur. It seeks to identify and analyse the factors that have enforced them for adopting commercial sex works.

This community is mainly concentrated in above-mentioned five Tarai districts due to the urbanisation process and economic opportunities in the plain area. In the past, they lived in the hilly areas. After the popular movement of 1950, the strong base of feudal culture destroyed. Consequently, livelihood of the Badi community was threatened and they migrated to Tarai area for better economic opportunities. The commercial sex work is the main source of their livelihood. This occupation has been accustomed in the society for a long time.

The population of mid and far-western region is 2410414 and 1679301, and the area is 42378 and 19539-sq. km. respectively (CBS population census 1991). Of the region's total population 4089715, the Badi population is 3757 in five districts making 0.09 percent coverage.

Moreover, the Badi Community is found in different parts of Nepal (both Tarai & Hills). However, the large number of Badi is dwelling in the five districts of Tarai, where economic opportunities are higher than the hills. Because the places where they are concentrated are the major market places, such as: Tribhuvan Nagar Nagarpalika, Parseni and Tulsipur of Dang; Nepalgunj Nagarpalika of Banke; Rajapur, Bangushri and Taratal of Bardia. Likewise, their number is also high in Kailali: Bishnu Kantipur, Mudha etc. Apart from these above-mentioned districts, they are also found in Kanchanpur. In Kanchanpur they are settled in Dodhara and Chadani VDCs.

Again, apart from historical perspective and rising people's concern, their job is also influenced by man's faith, ideas and morals which come from generation to generation. This also played a vital role in preserving the occupation of commercial sex work. Therefore, the Badi Community in the history has no alternatives rather than to deliver commercial sex works to the society for their livelihood. ActionAid Nepal (AAN) and Community Support Group (CSG) of Kailali carried out this study. A brief introduction of CSG and AAN is described below.

I.2 Community Support Group (CSG), Kailali.

Community Support Group (CSG) is a local community based organisation established in 1997 and registered in District Administration Office, Kailali in 1998. All the members of CSG belong to Badi Community. It has a working committee of nine members including 3 females. The aim and objective of the CSG is to improve the socio-economic status of Badi Community and to make female free from commercial sex work. It has been working within Badi Community since its establishment. It has been running two hostels for boys and girls to prevent them from commercial sex work for 3 years. They have been providing food and other facilities to the hostel children specially those who have no home and parents. It has been carrying out various programs such as REFLECT Center, Health Awareness (Mitini Shikshya), scholarship and Income Generation (making drums) activities in Narayanpur Village Development Committee (VDC) of Kailali.

I.3 ActionAid Nepal

ActionAid is an international development charity founded in the United Kingdom in 1972. ActionAid Nepal has been working in Nepal since 1982. It has three regional offices. Western Regional Office was established in 1996, which looks after far and mid western development regions. The organisation's prime focus is to eradicate poverty through the process of empowerment in partnership with local social development organisations (SDOs). The long term integrated poverty eradication programs are being implemented in four districts (including both Tarai and Hills) of Western Nepal. For the pertinent issues of concerns like Kamaiya, Dalit and Badi, it works in all twenty-four districts of the region on research, advocacy, influencing, networking and emergency situation.

Vision: ActionAid Nepal believes that poverty is eradicable.

Mission: *The mission of ActionAid Nepal is to eradicate poverty through the process of empowerment of the poorest and most marginalised women, men, girls and boys.*

I.4 Objectives of the Study

The overall objective of the study was to collect the essential information related to Badi Community of five districts.

Specific objectives were:

- To explore the burning issues of the Badi Community in five districts;
- To identify the socio-economic status of Badi Community in the society;
- To figure out the strength of the Badi Community that drives the Badi society; and
- To create a base line information about Badi Community to address the Badi issue.

I.5 Organisation of the Report

The report is divided into seven chapters, each highlighting the major issues. The first chapter deals with the introduction of Badi Community and their location. The second chapter deals with the approach and methodology/instrument adopted during the field survey to collect data and/or information from the selected districts. A discussion on the usefulness of the study and its limitations during field survey is also presented in this chapter. In the third chapter there is an in-depth review of related literature concerning to Badi Community. In the fourth chapter, findings based on the collected facts and information has been analysed in a new atmosphere. In this chapter an intensive study of economic as well as social issues of the community has been done and results are extracted from the study. Chapter five raises the major issues of Badi community. In chapter six, lessons learnt from the study are presented. Finally, future directions to be pursued are given in the seventh chapter.

I.6 Rationale of the Study

It was envisaged that the major issues concerning to Badi Community should be rationalised through the conduct of an applied social research. The base line data may guide to policy makers in shaping developmental programmes and producing a basis for them to survive prestigiously in the society. The study may contribute to the literature on applied social research of five districts covering various aspects of that community, such as populations, education, health and sanitation, job stratification, etc.

I.7 Stakeholders

The major stakeholders in the community are: The Badi Community (women, men and children), Community Support Group (a local NGO), Community Based Organisations (CBOs) and NGOs, ActionAid Nepal, Village Development Committees, District Development Committees, District Administration Offices and Police Offices.

II APPROACH AND METHODOLOGY

II.1 Approach to the Study

Participatory approach was adopted during the information collection. Researcher and field survey workers did not impose their own idea during the semi-structured interview with the community and key informants. The rights-based approach was taken into account to explore the issues of concerned in the Badi community. In this regard, Universal Declaration of Human rights (UDHR), Constitutions of the Kingdom of Nepal (2047 BS), the National Code (*Muluki Ain*)

and International conventions ratified by HMG/Nepal were also reconsidered as a Legal frame works for rights to the Life of dignity of Badi community. Gender sensitive attitude and behaviour of survey workers were also taken into account to gather information. A gender balance survey team was formed to dig out the issue of gender. Triangulation process was followed to verify the information from different perspectives in order to minimise the errors and increase the validity and reliability of information. After the compilation of survey report, a mass presentation was done to verify the received information. Stakeholder analysis was also carried out during the study. Poverty analysis was linked with the perspective of denial of rights. Literatures relating to Badi community were reviewed to capture the information from previous studies done by senior researchers and organisations. The needs, priorities and aspirations of Badi people desegregated by Gender and generation were explored. Commercial Sex work in the community was explored through focus group discussion at preliminary level. Child issues were also focused during the study. Psychosocial situation of Badi community were taken into considerations during the field works

2.2 Procedure

Five districts were selected for the study to receive all necessary information. The selection criteria of these districts were comprised of road link, security and population. The selection process was completed in consultation with key informants and local NGOs.

The study was conducted in the selected districts with extensive field visits by the researchers where most of the people of this community were concentrated. The local leaders, intellectuals and well-informed persons of concerned districts were also consulted during the study.

The survey attempted to cover all aspects of Badi Community and planned to explore the issues. Hence, the field survey was conducted accordingly.

2.3 Instrument of the Study

The study used semi-structured Interview and Observation for the collection of necessary information from primary sources. A separate sheet was developed and used for collection and analysis of secondary information from relevant agencies. Previous studies particularly on Badi Community conducted by different agencies provided valuable basis for the design of instruments.

The Mayor, DDC's Chairpersons and others were consulted and interviewed for this purpose. The interviews also included financial requirements, issues and needs for the improvement of their lives. Some concerned authorities were also interviewed. The survey attempted to identify and study the available facilities and state protection to them. The information was derived from informal discussion with different persons, social workers and key informants adopting the participatory approach. Points of discussions were noted and recorded.

II.4 Field Workers and Training

Field surveyor carried out the survey work. The surveyors grouped into five divisions by districts as Kanchanpur, Kailali, Bardia, Banke and Dang. The field surveyors were placed in each district based on experienced field workers. Most of the surveyors were from the Badi Community, which made the survey work easier and effective.

During the orientation, the selected 23 surveyors were divided into four groups and located in four different areas of Kailali for field test near Tikapur. They were: (a) Jyotinagar, (b) Bishnukantipur-1, (c) Bishnukantipur-2 (d) and Batanpur. The researchers and facilitators were also involved in field testing, including five staffs of ActionAid Nepal's Regional office in Nepalgunj (AAN-WRO). After the completion of field test, an extensive discussion was held and the instruments reviewed. Comments and suggestions from Regional Program Manager of AAN-WRO was considered before finalisation of the tools.

The Program Manager who accompanied with the team co-ordinator also provided orientation to the surveyors in Tikapur. The field workers with the help of local assistant carried out all fieldwork.

In order to make the work more effective, the researchers further monitored the fieldwork by visiting the survey areas.

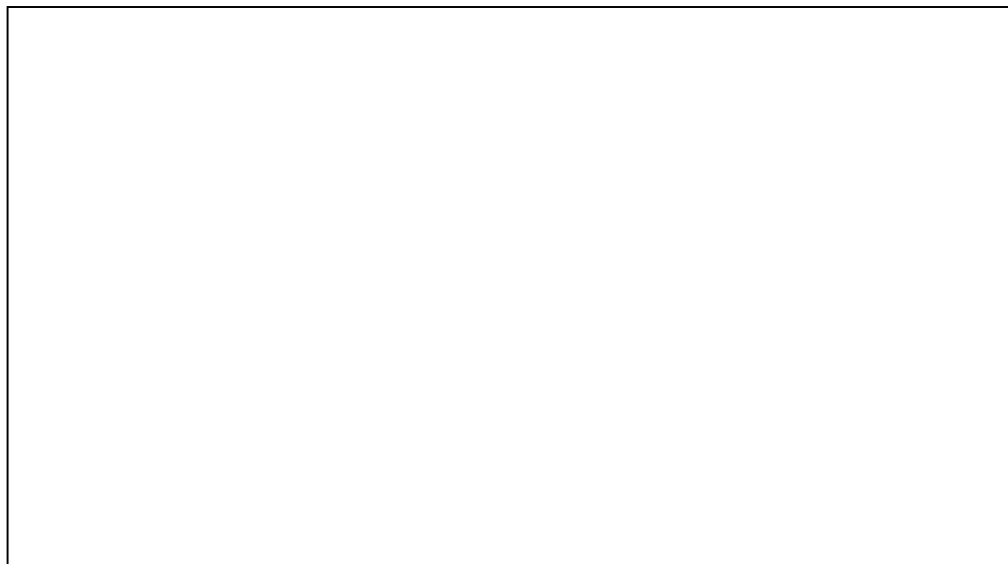


Photo By: Hem Jung Rana

Enumerators Receiving Training before Going to Field for Survey.

II.5 Location of the Study

The location of the study was concentrated in Banke, Bardiya, Dang, Kailali and Kanchanpur districts where the Badi community is largely inhabited. The household survey was carried out during the study.

II.6 Analysis of the Information

The data and information gathered from different sources were analysed in terms of ratios and average. The results of the analysis were also utilised to draw overall conclusion regarding the potential issues and needs of the Badi community in selected districts.

II.7 Limitation of the Study

Due to the social norms, it is difficult to point out their profession as a commercial sex work.

Badi Community are found in eleven districts of Nepal, but this study covers only five districts of mid and Far-Western region. Therefore, findings of this study could not be generalised across the country.

This study is qualitative in nature by using participatory approach and methodology rather than hard-core statistical measurement. Informations captured from the field survey are also based on the people's perceptions.

This study could not identify the HIV/AIDS infected people because of lack of technical skills, limited time and other facilities.

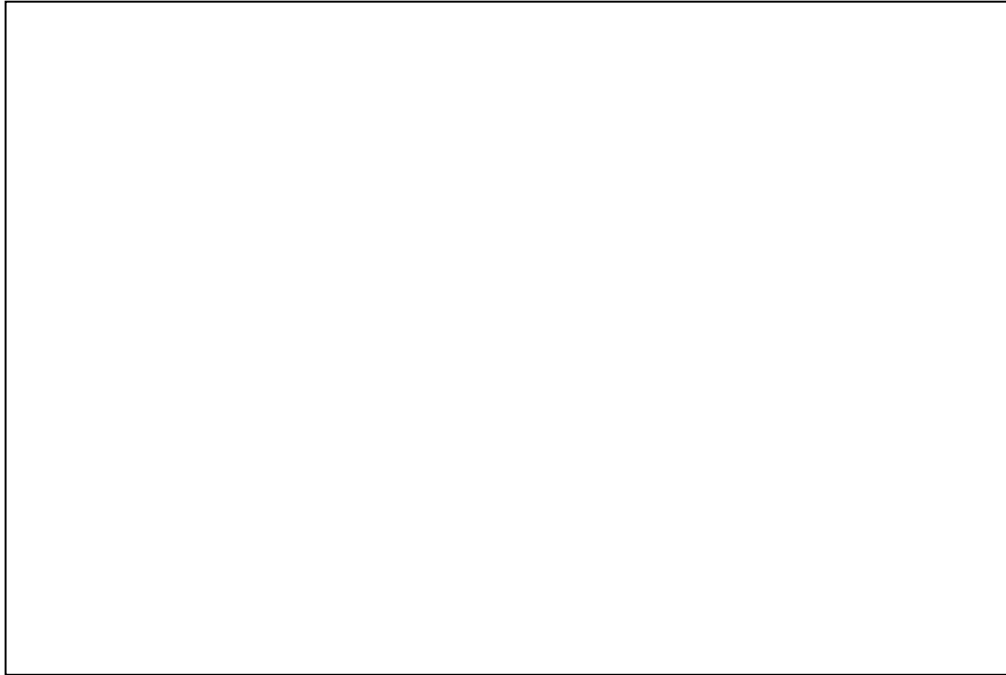


Photo By: Hem Jung Rana

A typical house of Badi Community. This also shows their economic condition.

III REVIEW OF LITERATURE

The literatures dealing with Badi Community are limited. The term "Badi" is popular subject of inquiry for social scientist. The range of the study about this community varies from the purely descriptive to varying degree of complexities. The importance of this community and its effect on the social norms and values of other communities are inevitable. By studying different facts of their life and way of earning, it may help to formulate the policies related to the "Badi Community" for policy makers of the country.

There are very few documents specially on "Badi Community". A few of the foreigners as well as native researcher from the universities and free lance researchers have written their dissertation and research articles on Badi have been published in newspapers and journals. In this regard, *The Badi*, 1993, a study report by Thomas Cox is also a unique in nature.

"Badi are an untouchable Hindu caste with a total population of approximately 17,000 who inhabits in scattered settlement in Salyan, Rolpa, Rukum, Dailekh, Kailali, Jajarkot, Dang, Banke and Bardiya districts of west Nepal. Badi's main occupation is fishing (Keeping most of the catch for their own family consumption) and making drums and pipes which they sell to Nepalese in neighbouring communities (Cox, *The Badi*, 1993).

In this connection the report further added, -"Badi women prostitute themselves, beginning at puberty and continuing until they become too old to attract any more customers or get married" (ibid.)

Similarly, a research report, *A Public Secret: An Exploratory Study on Hidden Sex Work in Kanchanpur District*, published by ActionAid Nepal, 1998 and prepared by Margreet Stolte is based on first hand information. This report has traced out some related problems within the Badi Community of Kanchanpur. Accordingly, some writer wrote that the "Badi Community is a grossly misplaced, mistreated and misinterpreted as Dalit Community in Nepal" (Dr. Harinder Thapaliya and Simon Gautam, *The Badi children*, 1998). They further wrote, "Badi Community is found in most major towns of the plains and hills of Western Nepal. The most market fact of their socio-economic structures is their reliance on prostitution for survival. (Ibid.) Therefore, this study is heavily depended on the problem of prostitution. This study also contributes in the field of study.

The history of "Badi" is age old. In history, the Badi Community used to serve at kings palaces and rich people or feudal lords' Samanta's house by dancing, singing and making some survival instrument mainly Nepali drums called 'Madal' and fishing net (ActionAid, Nepal, Western Region Office, Nepalgunj, 1999). Badi originally came to west Nepal from India back in the fourteenth century, first settling in Salyan and later in Rolpa, Rukum and Jajarkot Districts (See Cox, 1993). The Badi's travels often took them out of their home district to as Far East as Palpa, Baglung, Pokhara, Gorkha and Bandipur. (See Cox, 1993).

This study is an attempt in highlighting the fundamental issues concerning to Badi community. In general, this study tries to analyse the cause, which lead Badi Community to continue the job of commercial sex. This study also attempts to explain the legal support received from the state. After all, the main purpose of the study is to explain and analyse the issues and condition being faced by this community, which lead them to live under such a miserable condition. As perceived by Badi community, commercial sex work is not anti-social activities and it is an effective basis for their livelihood.

Until 1950's Badi were supported by rulers of three principalities: Jajarkot, Salyan and Musikot and to a lesser extent by some wealthy high caste landlord. Accordingly, the study stated that this growing reliance on prostitution was encouraged in mid – 1960s by new accessibility (facilitated by malaria eradication program) to Tulsipur, Ghorahi, Rajapur, Nepalgunj and other growing populous Tarai towns with a large expanding market for prostitution. (Cox, 1993).

Although the tradition of untouchability and social discrimination was abolished by the declaration of '*Muluki Ain*' in 1963 B.S which played a major role to minimise such social milieu. But in this regard Badi community is exception. Because of their inclination towards commercial sex work, it is a hurdle towards maintaining social harmony and receiving social prestige in the community. In such a way, this community are treated as a lower caste and not accepted by other castes in the society.

The Universal Declaration of Human Rights adopted and proclaimed by the General Assembly declared "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world" (Universal Declaration of Human Rights, UN, 1948). Accordingly, UDHR further stated, -"all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brother hood" (Ibid, Article 1). The proposition of human rights is rooted in our historical and cultural heritage and also based on the reality of our situation.

The UDHR further declared, -"all are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination and violation of this declaration and against any incitement to such discrimination" (UDHR, Article, 1).

Therefore, it is clear that the Badi Community, which is living in different districts of Nepal, are not treated equally in the society placing them in uncomfortable position. Although, different agencies have supported them in various ways, its meaningful application is not possible until the measures not adopted to control violation of UDHR and '*Muluki Ain*'. It is hoped that this study is highly useful for formulating new strategies for the improvement of livelihood of Badi community.

Murray (1994) defined a 'right' as a justifiable claim, on legal or moral grounds, to have or obtain something, or act in a certain way. In other words, rights are entitlements, which are backed by legal or moral principles. The rights of people in their capacity of being human are human rights (Adopted from taking sides ActionAid India, 2000). Paulo Freire suggested that to be human is to engage in relationship with others and the world. It is to experience the world as an objective reality, independent of oneself, capable of being known (1985).

A summary of human rights

Human rights necessary for survival and dignified living include:

- The rights to life and liberty.
- The rights to standard of living adequate for health and well being of the individual his/ her family.
- The rights of social protection in times of need.
- The rights to the highest at tenable standard of physical and mental health.
- The rights to work and to just and favourable conditions of work.
- The rights to food, and housing.
- The rights to privacy and to family life.

Human rights also cover those rights and freedom necessary for human dignity, creativity and intellectual and spiritual development, for example:

- The right to education and to access to information.
- Freedom of religion, opinion, speech and expression.
- Freedom of association.
- The right to participate in the political process.
- The right to participate in cultural life.

They also include those rights necessary for liberty and physical security, for example:
 Freedom from slavery or servitude.
 The right to security a person (physical integrity).
 The right to be free from arbitrary arrest or imprisonment.

IV. FINDINGS

The main purpose of this chapter is to present survey findings on various issues relating to the Badi community of selected districts. The key factors affecting the whole community –such as demographic, economic, social, cultural, political, environmental, gender, poverty and legal -have been analysed. Each of these issues are discussed below under separate heading.

IV.1 Population: Sex Composition

The survey recorded the highest population of this community in Dang district with the total 1,105 persons and the lowest in Banke with 231 persons. The population of other districts is presented in Table 1. The total population of these five districts is recorded 3,757 and the percentage of women population is 50.57 percent and male population 49.52 percent. However, the national census recorded the Badi population as 7,082 all over the country, in which the number of male is 3,395 and female is 3,687 (Central Bureau of Statistics, Kathmandu, 2000). The average family size is six and sex ratio is 97:73 as calculated during the field survey.

Table 1: Distribution of Population by Sex and Citizenship Status.

SN	District	No. of House-Holds	No. Of Population. Without citizenship			Total population			Percentage	
			M	F	T	M	F	T	M	F
1	Kailali	159	57	115	172	498	524	1022	48.7	51.3
2	Kanchanpur	113	51	106	157	305	272	577	52.8	47.2
3	Dang	186	9	21	30	517	551	1068	48.4	51.6
4	Bardia	122	98	127	225	340	422	762	44.6	55.4
5	Banke	46	12	26	38	108	120	228	47.3	52.7
	Total	626	227	395	622	1768	1889	3657	48.3	51.7

Source: Field survey, 2000

IV.2 Population Composition by Age and Sex

The composition of population by age and sex is given in the Annex-1. The demographic distribution of population according to the age in respective five districts is tabulated and analysed. Age is one of the major variables in our study as to social stratification. According to

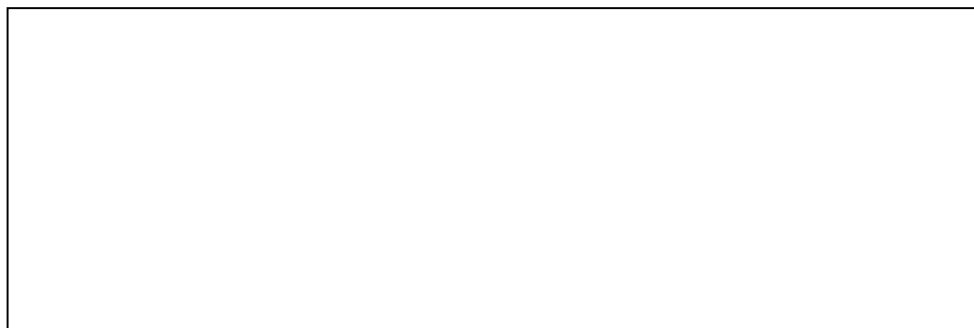


Photo by: Hem Jung Rana

PRA Techniques being Used to Collect Statistics on Population Composition of Badi Community.

the statistics received from field survey, children below the age of one year are found 4.89%, children from two to five years are 15.75 % and children from six to fourteen years are 23.16 % of the total population. Children and adult between the age of 15 to 49 denotes 51.64 % while the adults of age group 50 to 64 represent 4.26%. Population between 65 to 74 age group represents 0.24 % while the population of age 75 and above were reported 0.05% of the total population. (See Annex -1)

IV.3 Education

Education is the most important variable, which creates better civil society. It is also an important wealth not only to individual but also to the society as well as to the community. Those countries where people are well educated have progressed much. In other word, education provided the opportunities for good governance also. In Nepal, there has been progress in the school enrolment number. However, considering the population of over 21 million at present, the figure of literacy percentage of the country is still very low (about 43% only, (Central Bureau of Statistics, 1995). However, it is beyond the satisfaction.

Although it is explained and guaranteed by the ' Constitution of Nepal 2047"as a fundamental rights that every Community may run the school to provide education up to primary level in their own mother tongue (Constitution of Nepal, 2047, fundamental rights, section 3,18 (2). In fact, it is not applicable in every situation. The data, which we collected from five districts, provides a picture of educated people as well as the real situation of literacy in the community. The world Conference on Education for all held in 1990 was also committed to achieve:

Universal access to basic education and achievement of primary education by at least 80 percent of primary school age children with emphasis on reducing current disparities between boys and girls.

IV.4 Literacy

Literacy is characterised as capability to read and write in any language with understanding and ability to simple arithmetic. The available literacy data, which were gathered during survey, are presented in Table 2. Apart from the recorded population, the literacy condition of Badi community has also placed it in a measurable position, which have been affecting their prosperity too. The literacy data of five districts and percentage received from the survey are given bellow:

Table 2: Distribution of School-Age Population and Literacy Level.

SN.	District	Pop. Above six years			Literate Pop.			Percentage	
		M	F	T	M	F	T	M	F
1	Kailali	431	396	827	141	74	215	32.71	18.69
2	Kanchanpur	252	212	464	65	25	90	25.79	11.79

3	Dang	407	428	835	177	122	299	43.49	28.50
4	Bardia	277	307	584	194	107	301	70.04	34.85
5	Banke	86	106	192	65	43	108	75.58	40.57
	Total	1453	1449	2902	642	371	1013	44.18	25.60

Source: Field Survey, 2000

The data presented in the above table clarify that the number of literate people is only 34.91%, which is comparatively low in the comparison of national figure (40%). The literacy rate of women (25.6%) is much lower compared to the men (44.18%).

IV.5 Formal Education

Education is one of the fundamental rights of the people. However, today it is not easily accessible to all people. The participation of poor and marginalised people in education has been very low because of their poverty. The Badi men and women are found illiterate. The number of the people who have received formal education has been presented in Annex -2.

The data presented in the table shows that total number of people who have received formal education is 708 (24.40%). A large number of people, 475 (16.37%), are found studying in primary level. On the other hand, 208 persons are found studying in class 6 to 10. The figures denote that 17 persons (0.59%) have passed SLC and 8 (0.28%) persons have passed intermediate level, which is negligible. This picture shows that Badi Community is deprived of the basic education facilities even today due to their poverty and lack of awareness.

Table-3 presented below gives over all population and literacy percentage of the selected districts:

Table 3: Distribution of Population as to Literacy by Districts.

District	Population	Literacy	Women Literacy	H.H. #
Dang	3,54,413	40.6%	24.9%	56,099
Banke	2,85,604	34.6%	21.9%	49,083
Bardiya	2,90,313	29.9%	17.2%	41,298
Kailali	4,17,897	31.2%	15.7%	60,928
Kanchanpur	2,57,906	44.1%	25.1%	40,058
Total	1606133	36.28%	20.96%	247466

Source: CBS 1991, Human Right Report, 1990

IV.6 Land Ownership

The question of land ownership was tested by using three specific categories – homeless, landless and possession of land. Possession of land was further divided into several categories such as: below one Katha, 1-5 Katthas, 6-10 Katthas, 11 Katthas to 1 Bigha, 2-3 Bighas, 4-6 Bighas and up to 7 Bighas. Among the 626 households, 109-households (17.41%) do not have their own house and other 288 (46%) are reported as landless. (1 Bigha = 0.67 ha)

Only 2 family (0.31%) possesses more than 7 Bighas of land, 4 family (0.63%) have 4-6 Bighas, while 14 family (2.23%) acquire 2-3 Bighas of land. Similarly, 51 (8.14%) family have 11 katthas to 1 Bigha of land, 53 family (8.46%) owned 6-10 katthas, 102 family (16.29%) have 1-5 katthas and 112 (17.89%) family possess less than 1 kattha of land (see Annex -3). (1 Bigha = 72900 sq. ft.)

According to the survey findings, land ownership variation is one of the indicators of poverty. An overwhelming percentage of landless family (46%) are less privileged.

IV.7 Employment

The Badi Community is least privileged and poorest. This is reflected by their employment status. Data collected on employment is analysed and shown in Annex- 4.

There is 1620 active population potential for employment. Out of the 1620, male is 557 and female is 863. In terms of the total population of Badi, the percentage of employment is 7.3 (Nepal – 1.85% and India-5.4%). The percentage of employment in government as well as private organisation is very low. The employment in teaching profession is only 0.32%. Similarly in government services the percentage is 0.21% while employment in private sector is 1.3% in Nepal.

The employment in private sector in India is higher (5.44%) than the employment in Nepal (1.3%). Regarding commercial sex workers, the numbers are 48 in Kailai, 9 in Kanchanpur, 53 in Dang, 69 in Bardia and 6 in Banke. The total number of women who have been carrying out commercial sex works is found altogether 185 in five districts.

IV.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. The details of health services users of five districts are presented in Annex-5.

The survey found that out of 626 households, 154 (24.6%) uses faith healers, 238 (38%) receives health posts services, and 316 (50.4%) visits hospitals for medical treatment.

Similarly, 109 family (17.4%) found not going to hospital for delivery purpose and only 47 family (75%) received hospital services during delivery. The number of family who perform delivery in their own houses is 510 (81.4%).

Apart from health services, majority of family 538 (85.9%) are also enjoying allopathic medicine. In contrast, only 75 (11.9%) families are noticed as herbal users.

According to the survey results, out of the total Badi population, the number of female smokers is found 540 (14.76%) and male smokers is 466 (12.74%) . In case of child, the number is less (0.10%). The data shows that tobacco and smoking is very common among the Badi female and male with marginal differences of 2.02% higher among female.

Therefore, the tendency of smoking is common in Badi community, which may harm their health and reduce the longevity of their life.

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

IV.9 Drinking Water and Sanitation

In addition to other facilities, the drinking water and toilet facilities were also recorded during field study. The availability of these facilities are discussed and analysed below. The number and percentage of available facilities are show in the Annex -6

The study shows that the total number of hand pipe users is 397 (63.41%). The highest number of hand pipe users is reported 130 in Kailali. Numbers of hand pipe users in other district are: 120 in Bardia, 95 in Kanchanpur, 35 in Banke and 17 in Dang. Similarly, the number of tap-water users is 90 (14.3%), well-water users is 58 (9.26%), stream and river water users is 44 (7.02%), and spring water users is 26 (4.15%) in five districts. Similarly, the number of households using toilet facility is 33 (5.27%) out of the total household 626.

IV.10 Liquor User

Use of liquor is found common among both male and female members of Badi community. The study shows that 12.38 % (453) of male and 11.43% (418) of female members use liquor with a very little margin of 0.95 % between two of them. In the case of children, the number of liquor users is lower (0.13%).

IV.11 Perception towards Labour

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

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

Similarly, female who have been doing commercial sex works were found living in the clean environment. They do not have any respect to other labour-intensive work because they earn more by doing commercial sex works. It was reported that most of the female and male do not have positive feeling about the physical labour. Some women are reported well informed and active about their own prestige. Therefore, the majority of old women and men are found committed to stop the commercial sex work. Now, some Badi men and women demand for alternative employment.

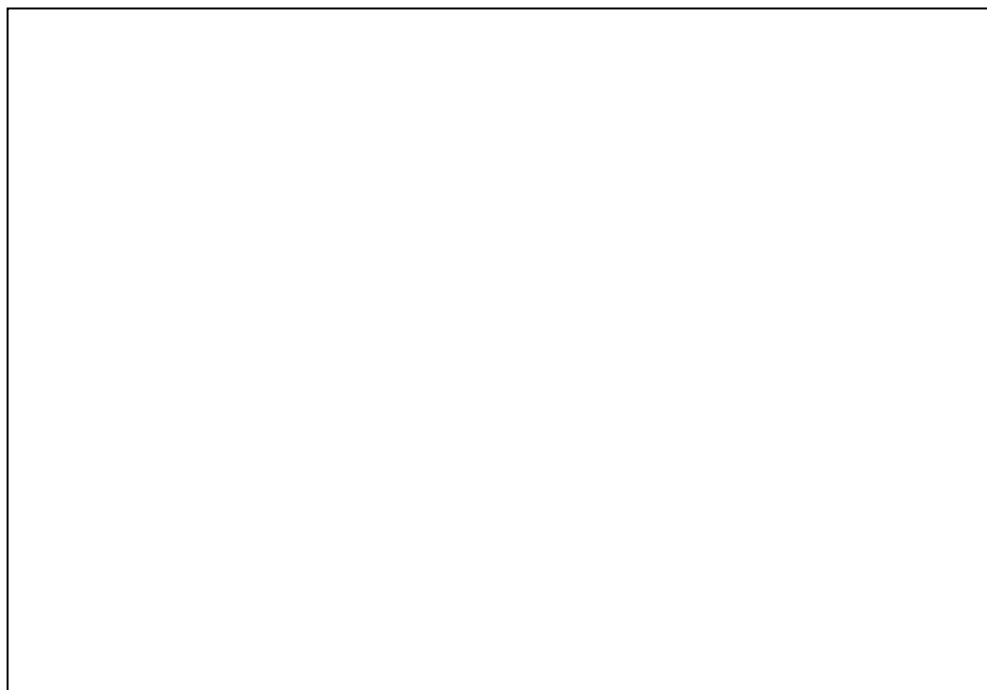


Photo by: Hem Jung Rana

Childrens of Badi Community residing in the hostel run by *Community Support Group* of Satti, Kailali District.

IV.12 Well being

The social stratification or division of society into various ranks is a characteristic of most social system. All societies have same system of hierarchy in which its members are placed in positions that are higher or 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. These variations have created social status carrying different prestige and social work of value. Thus in some societies occupations, income and wealth may be the most important criteria that determine social status: in other caste, creed, 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 period of time they compare and rank individuals and groups who differ 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, field surveyor and researcher also developed a frame for the collection of data/information regarding well being ranking on sample basis. The well being ranking for each district is given in the table below.

The Badi Community themselves categorised the society into five classes named as: - very poor, poor, lower middle class, middle class and rich. The indicator of each class is given below as perceived by the community.

Table 4: Indicators of Social Class.

Category	Indicator
I Very poor class	Home and Land Less No commercial sex worker Excessive liquor user Illiterate Inferior feeling.
II Poor class	Not working Liquor user male 1-2 Kattha of Land Commercial sex worker

III Lower middle class	Own home.
	Commercial Sex workers 1-2 Kattha of Land Own house Liquor user Literate Daughter and sons are staying in hostel
IV Middle class	Own house and land Having technical skill to generate income Commercial Sex worker Employment in India Sending children to school Literate.
V Rich class	2-3 Bighas own land Concrete house Surplus income Own shop Commercial sex worker Linkage with local leaders Sending Children in Boarding School.

Source: - Field Survey, 2000

IV.13 Poverty

Nepal belongs to the poorest country with the GNP per capita of US\$ 180. The officially defined poverty is 42 percent which is based on the supply of minimum calorie requirement, sets the cut of income at Rs. 2,520 person per year in the hills and Rs. 2,364 per annum in the Tarai at fiscal year 1989 price. However, a more liberal definition of poverty set at US \$ 150 per person per annum, calculates about 71 percent or over 13.6 million people below the poverty line (UNICEF, 1992).

Accordingly, The Eighth Plan (1992-97) also stated, "between 8 and 9 millions of the total population are estimated to be below the poverty line and deprived of the basic minimum needs for human living" (National Planning Commission, HMG Nepal, 1992). In spite of various efforts, the majority of population below the poverty line has increased. The poor are heavily concentrated in rural areas. Under the human development perspective, poverty is defined in terms of people's deprivation in capabilities and functioning rather than as the level of welfare or income. It is a state in which opportunities and choices most basic to human development are denied to lead a long, healthy and creative life and to enjoy a decent standard of living as also to lead a free, dignified, self-respectful, secure and co-operative life (UNDP 1997). In right perspectives, poverty is an expression of powerlessness and loss of dignity, caused by a diverse power relationship that deny assets, resources, basic needs, rights and life skills to people. This concept departs from the welfare perspectives that assert poverty purely in term of income and inability to afford necessities including food, clothing and health. (Western Regional Perspective Paper, January 2000).

Therefore, poverty is the major constraints for the development of a person. In fact, poverty concerning to Badi community is different from other communities. One of the main causes for their poverty and marginalisation reported during this study is lack of knowledge, education and awareness. Another cause for poverty is identified as deprivation of opportunities. This can be particularly traced out as people without access to health services and safe drinking water, landless, homeless and unemployment. (See Table No: 3, Annex 1,2,3 and 4). But, social poverty of this community has been influenced much, since this community is not given due recognition by the society. During the survey the researchers were reported that they are not

counted as the member of society due to their profession of commercial sex work. Most of them were found deprived of legal protection. The Badi community is socially marginalised due to exploitation from age-old cultural practices of feudal society.

IV.14 Child Issues

Children have been most affected by the poverty that exists in the Badi community. They are marginalised and vulnerable due to unidentified fathers. Not knowing a father in itself put these children in lists of social outcasts even before they are born. In addition to this, poor nurturing, social insecurity, poor school enrolment and violation of child rights, make life of a Badi children much worse.

A group of seven children between the ages of 5 to 14 were selected for focus group discussion. When the question was asked about their dreams they responded differently:

- to be a Doctor
- to be educated
- to be prevented from bad habit (Commercial sex work)
- to get care for orphan child
- to be a pilot
- to be a teacher

Above dreams, pointed out by children, is the same as their parents want for them. All hope is not lost listening to the vision of these children. It is quite encouraging to note that they are reaching out in a positive direction. However, the harsh reality of the surrounding social environment, which can easily influence them, cannot be ignored.

IV.15 Gender Perspective

Nepalese society entertains strong traditional values in favour of males. However, interestingly enough in the case of Badi community women are bread earners, and active decision-makers. They hold high status in the family although they lack social prestige due to their sex work in wider society. Badi women face problems in processing citizenship formalities because they do not have a formal husband, which though discriminatory against women, is a mandatory requirement in the Nepalese citizenship regulation. The Badi women are victims of sexual exploitation, they face social insecurity and are considered so called untouchable caste (bottom caste even in Dalit) in the Hindu hierarchical society. The overall social status of both women and men of Badi community is low. The access and control profile of women and men is given below.

Table 5: Access and Control Profile

Particular	Access		Control	
	F	M	F	M
Equipment/Property				
Land	✓	✓	♦	✓
Equipment	✓	✓	♦	✓
House	✓	✓	♦	✓
Ornaments	✓	♦	♦	✓
Livestock	✓	♦	♦	✓
Cash	✓	✓	♦	✓
Labour				
Production	✓	✓	♦	✓
Reproduction	✓	✓	✓	♦

Income				
External income	✓	♦	♦	♦
Right to equipment	✓	✓	✓	♦
Main Needs				
Food	✓	✓	✓	♦
Clothes	✓	♦	✓	✓
House	✓	♦	♦	✓
Political power	♦	✓	♦	✓
Participation in Decision Making				
Buying and selling of Land	♦	✓	♦	✓
Buying and selling of Livestock	♦	✓	✓	♦
Buying and selling of Fowl	♦	✓	✓	✓
Buying and selling material received from dowry		✓	✓	♦
Grain selling	✓	♦		✓
Borrow money without interest rate (sapati line)	♦	✓	♦	✓
Credit (give and take)	♦	✓		
Marketing	♦	✓	♦	✓
Invitation to guests	♦	✓	♦	✓
Growing crops (how to grow?)	✓	♦	♦	✓
Marriage of son and daughter	♦	✓	✓	✓
Schooling of son and daughter	♦	✓	✓	✓
Celebration of festival	✓	✓	✓	♦
Pilgrims	✓	♦	♦	✓
Medical care	♦	✓	♦	✓
Candidate in political election	✓	♦	♦	✓
Right to vote	✓	✓	♦	✓
Choosing political party	♦	✓	♦	✓
Involved in Social Organisation	✓	✓	♦	✓
Agricultural labour	♦	♦	♦	✓
Outside employment	♦	♦	♦	✓
Hiring servants	♦	♦	♦	✓
Employment of labour	✓	✓	✓	✓

Source: Field Survey, Satti; Kailali, 2000

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

Table 6: Division of Work

Particular	Badi community	
	Division of work	
	F	M
Agricultural activities		
Plough the land	♦	♦
Seed storage	♦	♦

Buying of seed and fertilizer	♦	♦
Composting	♦	♦
Composting in land	♦	♦
Spraying of insecticide	♦	♦
Weeding	♦	♦
Grain harvesting	♦	♦
Grain winnowing (rice, wheat, maize, pulses and mustard)	♦	♦
Grain storage	♦	♦
Grain selling	♦	♦
Crop husbandry	♦	♦
Buying of tillage implements (plough and spade)	♦	♦
Sowing and transplanting of crops	♦	♦
Irrigating the land	♦	♦
Transportation of rice and its by-products	♦	♦
Social Functions		
Attending delivery case	✓	✓
Attending funeral ceremony (Malami Jane)	✓	✓
Attending marriage ceremony	✓	♦
Attending religious ceremony	✓	✓
Participation in village group meeting	✓	✓
Opening of bank account	✓	♦
Signature on credit bills	✓	✓
Involved in cultural ceremony	♦	✓
Animal husbandry		
Cleaning of cow shed	♦	♦
Providing fodder and water to animals	♦	♦
Grazing cattle	♦	♦
Milking of cattle and buffalo	♦	♦
Veterinary service	♦	♦
Caring of breeding service	♦	♦
Collection of fodder	♦	♦
Management of water to animals	♦	♦
Buying of animals	♦	♦
Compost making	♦	♦
Poultry/pigeon rearing		
Preparation of poultry feeding	♦	♦
Care and management of poultry	♦	♦
Cleaning of Poultry house	♦	♦
Selling of poultry and pigeon	♦	♦
Selling of eggs	♦	♦
Use of income from poultry	♦	♦

Employment		
Agricultural labour	♦	♦
Construction work (house, school)	♦	♦
Working in mines	♦	♦
Government service	♦	♦
Plantation (forest)	♦	♦
Industrial labour	♦	♦
Food Management		
Grain milling	✓	♦
Fetching fuel wood	✓	♦
Arranging cooking materials	✓	♦
Caring of food items	✓	♦
Cooking	✓	♦
Serving food to household members	✓	♦
Cleaning utensils	✓	♦
Cleanliness of kitchen	✓	♦
Fetching drinking water	✓	♦
Care and management of household		
Birth of child	✓	♦
Caring for child	✓	♦
Washing, bathing and clothing child	✓	♦
Medical care of children	✓	✓
Medical care of other household members	♦	✓
Serving food to children	✓	♦
Sending children to school daily	✓	✓
Main responsibility in educating children.	✓	✓
Sanitation of housing premises		
Sanitation of house yard	✓	✓
Repairing of house	♦	✓
House washing	♦	♦
Washing clothes	♦	♦
Fetching water	♦	♦
Marketing of consumption goods	♦	✓

Source: Field Survey, Badi community, Satti, Kailali, 2000

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

IV.16 Social Rituals

Rituals occupy an important place in life, because they are responsible for making the lives of individuals interesting and happy. At last, they form a part of our social behaviour. On different occasions different rituals are performed. These rituals are recognized by the society. In fact, they are modes, methods, or conduct

of behaviour. They represent and reflect the individual's awareness towards society. They are performed from birth to death. The rituals, which are found in the Badi Community, are:

a. The Naming Ceremony (Nwaran)

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

b. Family and Marriage Patterns

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

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

Although, marriage is not common among the Badi Community, presently they are adopting the marriage system. The marriage system of Badi is similar to other Hindu caste. There are two types of marriage found in practice. One is arranged marriage desired by the guardians and the other is love marriage found common mainly among the adults. Expenses of marriage depend on their social status. The dowry system has not been reported.

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

Case study 1 - Dreams comes true of Magali Nepali to Khadka

Even today, girls of Badi Community are not easily accepted by other societies because of caste feeling. However, the story described below is a successful life history of a woman of Badi Community. Such type of incidence takes place rarely. This is a history of woman named Mangali Nepali. This incidence took place about 29 years ago. The story is as:

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

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

c. Divorce

Divorce has a long and peculiar legal history. It is also a representation of personal and social disorder. There are various ways for the destruction of family. But divorce is the only common way that has gained momentum in recent years. The system of separation from the husband is also found in this community. However, the nature and proportion of divorce in this community is different and not countable. Divorce can be settled socially after returning the amount (cost of marriage) just double to the boy's family by the girl's parents.

Case study 2 - Tears of Pleasure of Saguni Chaudhary

Mrs. Saguni Chaudhary lives in Tribhuvan Nagar Municipality, Ward No. 11, Dang. She married a Tharu man in 2033 BS. In spite of inter-caste marriage, she has been enjoying a successful life. She has a son and 3 grandsons. She is aware about the education of her off springs. That is why she is sending her grandsons to a boarding school, namely "Marigold Boarding School" in UKG. In the beginning they started their business with Rs. 13000/- only.

Now her husband is a contractor and they have been living in a clean environment. Mrs. Saguni is a nominated women member in the municipality by the CPN UML. In the beginning they were not accepted by the family, but today they are fully accepted by the Tharu community.

She has negative attitude towards some NGOs for doing corruption. While talking about her early days of marriage she said that she and her husband work hard in day and night for their livelihood. They also watch film in the evening and were happy even though they were hungry. She remembered those days with tearful eyes.

Though arranged marriages take place mostly within similar caste , inter-caste marriage has been also found in this community. In most cases inter-caste marriage is not found registered legally. Divorce is an urban phenomenon. It is more frequent and is increasing more rapidly in cities than in rural areas.

Case study 3 - Dark Night Came Again to Kamali

A 35 years old Badi woman Kamali (name changed) of Tribhuvan Nagar Municipality and a young male of Rai caste started to live as wife and husband. They were passing their family life happily. When they became friend and fell in love she left her profession of commercial sex work. They were happy and pleasant. During this time she became a mother of four children.

However, her family life did not survive long. One day her husband, belonging to other community left them. There was no any way for her to support her family. Therefore, she was again compelled to follow her previous work at the age of 35. She started her small business in the municipality. However, due to the feeling of caste it is difficult for her to sustain in business.

She arrogantly pointed out that "Tole Sudhar Samiti" has been doing well to control this humiliating profession and asked the question that they do not have any alternative to survive. Therefore she demanded to arrange other occupation. At last she wiped, because her previous husband is now living in another city with next wife of his own caste

d. Funeral Rites (Antesti)

This ritual is performed after the death of an individual. Funeral rites in Badi Community are similar to other castes. They observe the mourning for 13 days after death. The person who observes the funeral rites does not eat salt and is not allowed to take their usual meal. Also, the person who observes the funeral rites wears white cloths for one year.

Although, there is no common process for the performance of the rituals, it depends on the place and the influences of other community where they have been settled.

IV.17 Stakeholder Analysis

During the field survey stakeholders identified and analysed were those who have been working on Badi community. The following stakeholders and their priority analysis are given below.

Table 7: Stakeholders and Their Priorities of Interest

S.N	Stakeholders	Interest	Potential project impact	Relative priorities of interest
Primary Stakeholders				
1	Community Support Group (CSG)	Abolition of commercial sex work of girl child Abolition of women sex exploitation Improve the Badi community children's social positions as other caste. Raise awareness in the Badi community about human rights Raise awareness against the HIV/AIDS and STDs in the community.	+ + + + +	I II III IV V
2	Samaj Sudhar Sewa Sangha	Protection of child Education Civil rights Income generation HIV/AIDS	+ + + + +	I II III IV V
Secondary Stakeholders				
1	Backward Society Education (BASE)	Educational cooperation Women empowerment and development Institutional development of local organisations Protection to Badi community children Orphan child support	+ + + + +	I II III IV V
2	Social Awareness For Education(SAFE)	Hostel support Education and child development Community resource centre Women empowerment Vocational training Information collection and administration HIV/AIDS prevention Coordination and networking	+ + + + + + + +	I II II III III IV IV
3	Village Development	Rural infrastructure development Social development	+ +	I II

4	Committee(VDC)	Conflict Mediation	+/-	III
	Municipality	Urban infrastructure development	+	I
		Social development	+	III
		Conflict mediation	+/-	IV
		Urban sanitation	+	II
5	District Police Office	Maintain law and order	+/-	I
		Conflict mediation	+/-	III
		Social security	+/-	II

CSG is regarded as being an active organisation. Since it is locally formed, managed and operated by the Badi people themselves, it has comparatively better understanding of Badi issue than other organisations. It is respected and accepted by the local community. However, there is a need for capacity growth of this organisation in terms of management, professionalism and system development.

IV.18 Psycho-Analysis

A mixed group of Badi community was asked: '*what do they like?*' and '*what they do not like?*' These questions map out their perceptions towards current socio-economic and psychological issues, which are presented in the table given below.

Table 8: Social Attitude as perceived by Bishnu Kantipur (Satti) Badi Community

Indicator Attitudes	What they like?	What they do not like?
Children	Able to read and write Holding employment Gentle and social respect Two daughter and tow sons	Gambler Thief Drinking alcohol and smoking
Family	Peace and happy family Enough food and clothing Small family size (5-7)	Large family (more than 5 members)
Food	Meat, fish, pulses Basmati rice Green vegetables (Bitter gourd, Okra,	Finger millet Lentil pulse Kuvindo
Dress	Teri cotton Sari, Blouse Banarashi Sari, Lijibiji Sari Shawl	Bahngro, Kora Rough Clothes
House	Building made of cement and bricks (Pakki house) Well furnished Having fan, electricity in house 2-5 rooms Well decorated rooms Made from quality Sisau wood	Thatch roofed Without windows and doors
Organisation	Welfare in favour of local community Provide employment	Nepotism Employed nears and dears

	Support to children particularly for education and health	Not to working in favour of Badi Corrupted and with vested interest
Employment Opportunity	White collar job Grocery shop Goat and pig raising Poultry rearing	Labour work Porter work Agriculture labour Work
Neighbours	Non alcoholic Non conflicting Co-operative Supportive	Alcoholic Disturbing during night Caste discriminating
Festivals	Dashain Dipawali	Holi Deity Diwali (especially women due to gambling)
Months	Kartik, Mangshir , Poush, Magh, Falgun (November to March)	Shrawan, Jestha, Bhadra, (due to hot and rainy)
Cereal crops	Rice	Finger millet, maize, and wheat respectively
Tree	Sisau,	Karanji (having thorn)
Sexual client	Non Alcoholic Gentle Providing more money Non bargainer	Alcoholic Conflict maker Mal-practitioner Free sex player
Dealing habit	Polite and sweet speaking	Rough behaviour, Say Rand / Badini Lower caste
Police	Patrolling only twice a day (during day and night) Welfare to Badi	Alcoholic Taking bribe Weekly Problem maker and disturbing the clients Enter into the house forcefully
VDC Chairperson	Development oriented i.e. construction Road, electricity in the village	Ignore the Village problems Dominating and discriminated in terms of caste False promise maker
Government	Supportive River controlling Supporting housing	Ignoring peoples problems Destruction of Nation Discriminating by caste Misuse of development fund (Bikash ko paisha kaplakka khane)
Life expectancy	80-90 years Until the marriage of grand children	Not to die in between the age of 9-30 years

		Lau-Lau, Khau-Khau ko Belama
Marriage (daughter)	Marriage with educated groom Service holder Self reliant Respect to father and mother in law	Alcohol drunker daughter in law Gambler, Alcoholic, wife beater Bad habit Not care to children Irresponsible to household work
Age of Marriage	Daughter: 16-20 years Son: 20-22 years	Daughter: less than 15 years Son: 8-13 years
Skill	Good cooker Tailoring Hosiery Carpet weaving Pig rearing	Use of daughter by the elite for their entertainment (public dancing)
Drinking Water	Tube well water	Polluted River water
Treatment during illness	Nepalgunj, Dhangadhi hospitals Place were there is good health care	Satti and Tikapur Health posts Where there is poor health facilities
Sleeping place Bed	Wooden bed with bedding cloths Well ventilated, good size of windows and doors	On the floor At dirty place with more house flies
Bathing	Two times a day during morning and evening	At dirty place Don't like bathing during winter season
Toilet place	At toilet	Not at river sides

Note: Focus group discussion with *Badi* community including both male and female was carried out at Bishnu Kantipur Satti Kailali on April 1999. The above mention points are relative, not in absolute terms.

V ISSUES OF CONCERN

During the field survey, issues of concern of Badi community were also explored through focus group discussion of male and female separately. Both female and male were asked about what would you like to be after five years? , What would you want your children to be? what would you want to be your society after five years? The following responses have been listed as perceived by the groups of female and male of Badi community.

Table 9: Perception Mapping Towards Individuals, Children and Societal Level.

Questions	Female	Male
What would you like to be after five years?	Self sustain Healthy life Worship the God Respected by family member Respected by society Peace and happy family life	Respect from other society Reduce the economic burden of women Representation in National and International forum for the rights of Badi community Development of Badi community Networking of Badi community
What would you want your children to be?	Holding citizenship card by the name of their husband Educated Daughter and Son Prestigious job holder Well to do family of daughter Son and daughter became a doctor and engineer Do not practised the bad habits Politeness of their kids	To see their children prestigious in the society See their children as Doctor, Pilot and officer Speak out Nepali language clearly School going children Happy married life of Daughter
What would you want to be your society (Vision) after five years?	Free from commercial sex work Well educated male and female Having employment of male and female Female should do their work as per capacity Successful marriage (no more divorce)	Eradication of sexual exploitation Human resource like doctor, engineer and Advocates Citizenship card for all Respect of female by the society as other community Local leadership promoted Self employment generated Children above five years enrolled in the school 80% of current bad practises (prostitution) reduced

Source: Field Survey, 2000.

Ten issues were identified after the focus group discussion with male and female of Badi community by using maize seed. They are prioritised in the Table-10.

Table 10: Prioritisation of Issues by Sex as Perceived by Badi Community.

S.N	Issues	Priority			
		Male (250)	Priority	Female (200)	Priority
1	Citizenship/birth and marriage registration	36	II	13	VII
2	Untouchability	26	IV	35	III
3	Employment opportunity	26	IV	20	IV
4	Child right	16	VI	41	II
5	Social integration	6	VIII	5	VII
6	Sexual exploitation	63	I	51	I

7	Prevention from STD/HIV /AIDS	16	VI	19	V
8	Cross boarder mobility	7	VII	2	IX
9	Social discrimination	33	III	16	VI
10	Landless	23	V	0	X

250- Full mark given to male participants.

200-Full mark given to female participants.

Source: Field Survey, 2000

Each individual of male and female group member were received fifty maize seeds to score the issues as identified by themselves and prioritised as their value judgement.

VI. LESSONS LEARNT

Badi are frequently found and temporarily settled in different parts of the country. They have been migrating from hills to Tarai in search of their livelihood. The available evidences show that their migration to the Tarai started after the popular movement of 2007 B.S. This was the time when Birta system (2016 B.S.) and tiny feudal states of hills were also abolished and the feudal lords were also compelled to abandon the hills for survival. In fact, alternatives were not available sufficiently in hills for maintaining their livelihood. This situation forced them to migrate to the Tarai where plenty of uncultivated land could be used for agricultural purpose.

However, it is not possible to trace out the exact date of Badi's migration to the Tarai from Salyan, Jajarkot and Mushikot. But it is said that after the eradication of malaria; the landlords, their supporters and followers also started to live in the Tarai where they could use the land for their own shake. The Badi, who was in close contact with big houses, also started to come to plain area where life is comparatively easier than in the hills. However, it is reported during our study that none of Badi possesses the land for agriculture except few households.

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 staging song and dance performance at various places. This work of dancing and singing made them idle, which influenced them to adopt the easy way for earning. Thereafter, they adopted the job of commercial sex work as a profession, which placed them into difficult position.

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

VI.1 Citizenship

"The Constitution of the Kingdom of Nepal 2047" defines: "Every child who is found within the kingdom of Nepal and the whereabouts of whose parents are not known shall, until the father of the child is traced, be deemed to be a Citizen of Nepal by descent" - part 2,9(2).

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

VI.2 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 untouchable (see: Rural Sociology, Tuber Singh Tilana and Rajendra Jaishawal, Prakashan Kendra, Lucknow, 1985). In this connection, Neisfield pointed out some basic characteristics of the untouchable caste in India. He wrote that the economic condition, occupational status, religious belief and lack of education are the major causes for their remaining in the lower caste (Ibid).

Mulki Ain 2016 B.S. of Nepal (National Code) abolished the caste system in legal term. Similarly, the Constitution of the Kingdom of Nepal 2047 also clearly states: "No person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities. Any contravention of this provision shall be punished by law" (part 3. 11. (4). 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 created the environment to allow them to enter to the temples to worship. (Survey Observation, 2000; a case of Sati, Kailali). Female participant placed second priority to it whereas males considered it to be the fourth priority.

VI.3 Unemployment

Unemployment is one of the major economic issues in developing countries. Also in Nepal, this problem is increasing day by day. The survey findings show that Badi's involvement in service sector is very limited. Most of the Badi community's members are doing traditional work for their livelihood (see, Annex -3). In fact, unemployment is found common among the adults of Badi community.

VI.4 Sexual Exploitation

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

The young women were found sexually manipulate by the policemen, gangster and political leaders. It was reported during the study that some clients do not pay at all or if they do pay, they do not pay the right amount of money for their services. In some cases they tortured the women, looted their money and threatened them. This problem of harassment is common in each of the five districts. Therefore, issues of violation of fundamental rights are evident in the community. Likewise, some clients do not use contraceptive thus these women are susceptible to Sexually Transmitted Diseases and HIV/AIDS. In this way, not only are their lives at risk but they also pose a threat to others, once they walk around undetected of sexual diseases.

VI.5 Commercial Sex Work

The profession of commercial sex work among Badi community has been adapted from generation to generation. This profession, mostly existed in and around the market centres, is not equally appreciated by the community. The number of commercial sex workers has been reported 185 in five districts. (see Table- 6).

VI.6 Cross Border Mobility

There is a high mobility of people across the border to India as well as to Nepal. The clients and even sex workers are mobile across the open border.

The trend of Badi males going across the border to India for employment is at a high risk of contacting STD and HIV/AIDS. HIV/AIDS infected women and men were not visible, as it is hard to tell without health background. Two cases of long illness (suspected to HIV positive) were reported to the health workers. However, this too cannot be confirmed without lab tests as it is required by the government policy. But the possibility cannot be ruled out, in the kind of environment that exists here.

VI.7 Social Integration

Social integration may refer to the process of bringing together culturally and socially discrete groups into a single territorial unit and the establishment of a single identity (Myron winner, Political Development and Social Change (Ed), Jason L. Finkle and Richard W. Gable, N.Y. 1975 (reprint). In the word of Arthur T. Jernesto," the term emotion denotes a state of being moved, stirred up or around in some way" (Quoted- Contemporary Society in India, Dr B.N. Singh, Anushandhan Publication, India 1980)

Indeed, integration requires adjustment between different cultural background to adjust with the behaviour and norms of other community. By integration, some cultural differences may disappear and create the way for social integration. However, integration is never ending process but it also direct influences the process of co-operation. This process of co-operation ultimately creates the atmosphere for social integration. The integration process in this community is slow, that is why other communities do not accept this community until now.

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 (lower caste), commercial sex work, low level of education, poor representation in mainstream politics, landless and homeless, poor bargaining power, and perpetuated poverty.

VI.8 Conflict

Conflict refers to the struggle in which competing parties, attempting to reach a goal (Ibid). Similarly, conflict has been defined as " the process of seeking to monopolies rewards by eliminating or weakening the competitors" (Horton 1964, p.331). Therefore, conflict means social interaction to achieve goals by eliminating opposing parties.

The conflicts that were found in the community are - individual and group. Group conflict takes place between two communities within a society and group imposes their interest on other groups or community for achieving power, prestige, and preserving values and norms. In contrast, personal or individual conflict refers to the conflict within a community.

Personal or individual conflicts were reported in the Badi community. The conflict were caused by the growing inadequacy of resources and income distribution which generate frustration into the young female commercial sex workers and growing age, and behavioural change. Other family members have exploited the adult females as brothers, younger sister, children and even parents are dependent on the income of the adult females (commercial sex workers). The source of conflict in the family may not be easily identifiable, but generally (in most cases) conflict emerges because of opposing interest.

Likewise, group conflict also occurs between two communities. In this case, members of Badi community oppose another community jointly. This tendency of opposing to another community jointly shows the strong community feelings, because they are treated as low caste. Such conflict occasionally happens.

Thus, this community is not only deprived economically but also socially, culturally and legally. The legal rights, which are provided by the constitution of Nepal 1990, are not properly implemented by the concerning agencies. Therefore, for the protection of their rights guaranteed by the constitution, there is a need of strong thrust within the community as well as in the government agencies.

VI.9 Poverty

In the Badi community social poverty is acute compared to other community. The sexual exploitation, landlessness/homeless, illiteracy, unemployment, poor political participation and low level of awareness are the main causes of poverty. They are socially marginalised and excluded from the mainstream of development.

VII FUTURE DIRECTIONS

So far, an effort is made toward the analytic description of 'Badi' community and their major issues. The available data and information poses open questions to community. The constitutional rights have not been properly practised. The dynamic character of this community is also praiseworthy in comparison of other caste.

In the present day of cultural transformation and *Sanskritization* they are also influenced by their surroundings. This transformation and *Sanskritization* also arouse the pattern of inter-relationship among the other communities. However, at this time, the perception of high caste towards lower caste (Badi) is not as negative as before. In fact, the issue needs more discussion and interactions with various agencies as well as local and central level.

The realisations of various issues provide the ground for mutual understanding between other communities and open the door for implementing the new policies. In order to cope with the Badi community, long-term plan should be arranged. The following direction are suggested:

- Citizenship should be provided by mother name to their son/daughter because in most case father is not identified.
- The legal rights guaranteed by the laws and act and the Constitution of the Kingdom of Nepal should be adopted and implemented effectively.
- Vocational education should be focussed to Badi community to create productive employment.
- Protection from all kinds of exploitation and social discrimination is needed.
- Social security to be guaranteed as fundamental rights of the Constitution of the Kingdom of Nepal.
- Anti poverty focused right-based programme should be carried out to address the social inequity and injustices as per the need and priority of the Badi community as identified by themselves.
- Child-focused programme should be lunched to ensure the child rights as the Convention on the Rights of Child.
- HIV/AIDS awareness and health education programme should be focused to control and prevention from the infectious diseases.

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Annex 1- Population composition by age group

S N	District	Up to 1 year			2 to 5 year			6 to 14			15-49 year			50-64 year			65-74 year			75 year +
		G	B	T	G	B	T	G	B	T	F	M	T	F	M	T	F	M	T	
1	Kailali	29	33	62	90	84	174	107	121	238	264	299	563	15	10	25	-	1	1	-
2	Kanchanpur	17	14	31	42	42	84	58	99	157	140	139	279	14	14	28	-	-	-	-
3	Dang	25	23	48	82	79	161	112	121	233	289	252	541	27	32	59	-	2	2	-
4	Bardia	11	20	31	78	48	126	69	94	163	221	166	387	16	13	29	1	4	5	-
5	Bankey	3	4	7	11	20	31	32	24	56	60	58	118	12	3	15	1	-	1	2
	Total	85	94	179	303	273	576	388	459	847	974	914	1888	84	72	156	2	7	9	2
	Percent age		-	4.89	14.37	-	15.75	-	-	23.2	-	-	51.63	-	-	4.27	-	-	0.25	0.05

- G – Girl
- B-Boy
- T-Total

Annex 2 - Formal education

S.N	District	1-5 class			6-10 class			SLC			I.A pass			Grand Total		
		M	F	T	M	F	T	M	F	T	M	F	T	M	F	T

1	Kailali	82	49	131	34	9	43	1	2	3	1	2	3	118	62	180
2	Kanchanpur	33	15	48	9	1	10	1	-	1	-	-	-	43	16	59
3	Dang	80	71	151	46	24	70	8	2	10	3	-	3	137	97	234
4	Bardia	52	39	91	39	13	52	-	-	-	1	-	1	92	52	144
5	Banke	31	23	54	16	17	33	2	1	3	1	-	1	50	41	91
	Total	278	197	475	144	64	208	12	5	17	6	2	8	440	268	708

Note: B.A. & M.A. pass not reported in Badi Community of five districts.

Annex 3 – Distribution of Land-ownership

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

Annex 4 – Distribution of population by employment

S N	District	Active pop.		Teacher		Employment								Sex Worker	
		M	F	M	F	Government		Private		Total in Nepal			India		
						M	F	M	F	M	F	Total	M		F
1	Kailali	87	129	-	-		-	11	-	11	-	11	68		48
2	Kanchanpur	92	79	-	-	1	-	-	-	1	-	1	9	4	9
3	Dang	200	205	2	-	3	-	9	4	14	4	18	3		53
4	Bardiya	332	418		-	1	-	17	1	18	1	19	68	33	69
5	Banke	46	32	1	9	2	1	3	3	6	13	19	11	3	6
	Total	757	863	3	9	7	1	40	8	50	18	68	159	40	185
	Percentage	-	-	0.32		0.21		1.31					1.85	5.44	

Annex 5 – Distribution of health service and smoking habit by persons and households

S N	District	Health service users			Delivery			Medicine users		Bath		Smoking				Family planning users					
		FH	H.P.	Hos	TBA	Hosp	Home	Alop.	Her.	Stre am	Tube well	M	F	G	B	Temporary			Permanent		
																M	F	T	M	F	T
1	Kailali	93	110	90	74	6	120	134	26	104	90	110	107	-	1	22	63	85	5	17	22
2	Kanchanpur	20	75	67	8	13	108	111	14	26	26	82	109	1	-	3	7	10	3	15	18
3	Dang	13	10	47	4	3	161	142	26	103	61	129	125	-	-	1	26	27	1	22	23
4	Bardia	22	25	89	23	3	98	110	5	17	109	106	150	1	1	21	40	61	5	25	30
5	Banke	6	18	23		22	23	41	4	14	32	39	49	-	-	3	9	12	5	9	14
	Total	154	238	316	109	47	510	538	75	264	318	466	540	2	2	50	145	195	19	89	107
	Percent	24.6	38.0	50.4	17.4	7.5	81.4	85.9	11.9	42.1	50.7	12.74	14.76	0.10	0.10	2.82	7.6	5.33	1.07	4.7	2.92

Note: FH= Faith healer, H.P. = Health Post, Hos. = Hospital, Alop. = Allopathic, Her = Herbal, G=Girls, B=Boys

Annex 6 – Distribution of drinking water access, toilet and liquor users by households and persons

S N	District	Drinking Water					Toilet	Liquor Users			
		Hand Pipe	Tape Water	Well	Stream/ River	Water Spring		M	F	G	B
1	Kailali	130	1	1	21		5	128	115	2	1
2	Kanchanpur	95	3	2	8	6	3	68	73	-	-
3	Dang	17	74	42	15	20	6	110	88	-	1
4	Bardia	120	3	1	-	-	12	120	119	-	1
5	Banke	35	9	2	-	-	10	27	23	-	-
	Total	397	90	58	44	26	33	453	418	2	3
	Percent	63.4	14.3	9.2	7.02	4.15	5.27	23.8		0.13	

Annex –7: Terms of Reference (TOR) for Situation Analysis of Badi Community

1. Context

The *Situation Analysis of Badi Community* will be focussed in five districts of Mid-western and Far-western region of Nepal which includes: Banke, Bardia, Dang, Kailali and Kanchanpur. The Badi community is scattered in different parts of western Nepal. However, the Badi community is mainly concentrated in above five Terai districts due to growing urbanization and economic opportunities in the plain area. In the past, they lived in the palace of principalities particularly in hilly area as an entertainment group. After the popular movement of 1950, the strong base of feudal culture was destroyed. As a result, livelihood of the Badi community were threatened and they migrated to Terai areas for better opportunities. The commercial sex work is the main source of livelihood for Badi community. This occupation has been institutionalized in the society for a long time.

2. Objectives:

Main objectives of this study are:

- To explore the burning issues of the Badi community in five (selected) districts.
- To identify the socio-economic status of Badi community in the society.
- To figure out the strengths of the Badi community that drives the Badi society.
- To gather a baseline information on Badi community to address the Badi issues.

3. Stakeholders

Major stakeholders are: the Badi community (women, men and children), Community Support Group (a local NGO) CBOs and NGOs, ActionAid Nepal, Village Development Committees, District Development Committees, District Administration Offices and Police Offices.

4. Approaches

Participatory approaches will be adopted during the information collection. Researcher and field survey worker do not impose their own idea during the semi-structured interview with the community and key informants. The right base approach should be taken into account to explore the issues of concern in the Badi community. In this regard, Universal Declaration of Human Rights (UDHR), Constitutions of the Kingdom of Nepal (2047 BS), the National Code (Muluki Ain), International Conventions ratified by HMG Nepal will also be reconsidered as a Legal frameworks and rights to Life of dignity of Badi community. Gender sensitive attitude and behaviour of survey workers will be taken into account to gather information. Gender balance study team will be formed to dig out the issue of gender discrimination and marginalisation of Badi community. Triangulation process will also be followed to verify the information in different perspectives to minimise the errors and increase the validity and reliability of information. After the compilation of Survey data, the mass presentation will be done to verify the received information. Stakeholder analysis will also be carried out during the study. Poverty analysis will be linked with the perspective of denial of rights. Literatures on Badi will be reviewed to capture the information from pervious studies done by senior researchers and organizations. The needs, priorities and aspirations of Badi people will also be explored and desegregated by gender and generation. Commercial Sex work and HIV/AIDS will be explored through focus group discussion at preliminary level. Child issues will be focused during the study. Psychosocial situation of Badi community will be taken into considerations during fieldwork.

5. Methods

Following methodology will be used during the field survey:

Semi structured interview, Focus group discussion, Social map, participants observation, Time line, Time trend, Case study, Well-being ranking, Mobility map, Score ranking, Matrix ranking, Diagram, Seasonal calendar Gender analysis matrix like division of labour, access and control of assets, work load, Venn diagram. Photographs and Video documentary will also be prepared during the survey.

6 Information to be collected

Following information will be collected during the fieldwork :

6.1 Demographic information

Population by Age and Sex

6.2 Economic Rights

Coping strategy of Badi community
Sources of livelihood
Income and expenditure pattern
Well-being status
Land holding pattern

Marketing Pattern (In follow and out follow)
 Right to land holding pattern
 Right to marketing
 Right to Food
 Right to shelter
 Property rights
 Skills
 Right to credit.
 Interest rate.
 Right to employment

6.3 Social Rights (Gender sensitive)

Social status.
 Characteristics of low, middle and high class people.
 Mobility of people from one place to another (Migration)
 Right to education
 Literacy rate
 School enrolment and drop-out rates.
 Access to health service.
 Right to Family planning/ use of contraceptives.
 Access to drinking water.
 Access to toilet.
 Division of Labour (Men/women)
 Access to and control over the resources by women and men.
 Work load by women and men.
 Sexually Transmitted Disease (STD) HIV/AIDS and other transmitted disease.
 Marriage system
 Untouchability/ Caste discrimination.
 Right to dignity of life.
 Freedom from Torture and from cruel, inhuman.

6.4 Cultural Rights

Right to cultural life
 Beliefs
 Norms/Values
 Birth to Death Rituals
 Right to worship
 Perception towards labor
 Perception towards superstitions
 Perception towards ancestors.
 Right to own language
 Social recognition

6.5 Political Rights

Right to political participation
 Right to vote by men and women
 Right to decision making process
 Right to speech / Expression/ freedom
 Right to security
 Right to attend the meeting
 Right to representation in local government and parliament
 Right to association
 Right to travel
 Right to enter a temple/worship the public temple
 Right to choose the life partner (boy and girl in marriage period)
 Right to privacy and family life
 Right to sex
 Social conflict and social harmony.

6.6 Environmental Rights to use Forest

Right to fishing
 Right to use water
 Soil erosion/ River cutting
 Sanitation
 Right to relief

6.7 Legal Rights

Right to use fundamental rights of constitutions
 Right to information: National code, International convention
 Perception towards multi-party system
 Perception towards democracy by women, Man and Children
 Right to citizenship certificate
 Child rights
 Women's rights
 Right to property
 Right to birth registration in the name of mother
 Right to schooling in the name of mother.

6.8 Issues to be explored

Issues of Badi community will be assessed in terms of violation and/or denial of rights.

7. Management of study

Core Study cum Management Team will be formed as follows:-

Dr. Janardan Acharya (Team Coordinator)
 Mr. Raj Kumar Nepali
 Mrs. Chanda Nepali
 Mrs. Shyama Nepali
 Mr. Narbikram Thapa
 Miss. Teju Gautam
 Mrs. Sisham Misra
 Mr. Hemgung Rana (Photographic and Video documentary)

A total of twenty-(20) field survey workers will be recruited for the period of fieldwork in five districts. From AAN-WRO and AAN Kathmandu office staffs are requested to join in the field work in terms of learning and valuable contributions to enrich the study report.

8. Time frame

S N	Work	Date	Place	Responsible person
1	Selection of survey workers	Aug. 14-20	Dang, Kanchanpur, Banke, Bardiya, Kailali	CSG
2	Orientation	Aug.22-24	Tikapur-Kailali	CSG, Dr. Acharya, AAN (Team)
3	Field work	Aug.25-31	5 district	Team
4	Field work/ Report presentation	Sept.3	Respective District	Team
5	Report finalisation	Sept. 4-9	Nepalgunj	Team
6	Final report presentation	Sept. 10	Nepalgunj	Dr. Acharya

9. Budget:

A total of Rs. 200,000/- (Two hundred thousand Rupees) budgets is estimated for overall survey work.

10. Contact Point:

Mr. Narbikram Thapa (RPM, WRO) will be the contact person to manage the overall survey works.
 Mr. Tula Ram Pandey will support the logistic part as per need.

Annex 8 - List of Participants During the Survey

Mr. Ram Prasad Nepali
Mr. Dukhi Ram Mahato
Mr. Deependra Nepali
Mr. Bhim Lal Nepali
Mr. Sanjaya Bikram Nepali
Mr. Purna Bahadur Kunwar
Mr. Krishna B.C.
Mr. Nokhi Ram B.K.
Miss Rupa Nepali
Miss Phul Maya Tamang
Miss Bishnu Kumari Gautam
Miss Riti Tamang
Miss Ila Nepali
Miss Dhan Maya Ode
Miss Laxmi Thapa
Miss Dhannu Nepali
Miss Maya Nepali
Miss Sital Pariyar
Mr. Lal Bahadur Nepali
Mr. Arjun Nepali
Mr. Raj Kumar Nepali
Miss Mummu Shakya
Mr. Rajesh Nepali
Mr. Narbikram Thapa
Mr. Nanda Kandangwa
Miss Tej Kumari Gautam
Miss Mohini Devi Thapa
Mr. Hemjung Rana
Mr. Min Bahadur Chaudhary
Mrs. Shisam Mishra

Established in 1972, ActionAid is one of the UK's largest development charities. It works with over five million people in the developing world, helping them to achieve lasting improvements in the quality of their lives.

ActionAid is secular and non- political. It works with the poorest people, regardless of religion, race or political persuasion.

ActionAid works with poor communities in 30 countries in Asia, Africa and Latin America. Through long-term development projects set up in close consultation with local people, it aims to reduce poverty and bring about lasting changes in people's lives.

ActionAid has been working in Nepal since 1982. The mission of ActionAid Nepal is to eradicate poverty by facilitating the process of empowerment of women, men girls and boys. It aims to achieve this by creating, sharing and providing opportunities for greater awareness, skills and resources to the poorest and marginalised.

At present ActionAid Nepal is involved in designing, implementing (directly and in partnership with NGOs), facilitating and funding anti-poverty field and advocacy programmes mainly in Sindhupalchowk, Nawalparasi, Sindhuli, Kanchanpur, Jajarkot, Kathmandu-Lalitpur, Saptari, Khotang, Sarlahi, Kailali and Bajhang Districts.

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