

# Caste discrimination and its effect on changing their livelihood

## (A case study of Badi community Jhuprakhola, Surkhet Nepal)

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### Abstract

*This paper attempts to analyze the caste discrimination and its consequence in the Nepalese Dalit (Badi) society. In order to improve, the livelihood some constraints such as caste discrimination, social stigma, economic background, lack of land ownership, low level of participation and wide spread poverty have been discussed and how these phenomena creating discrimination on Dalit community and people. Along with these constraints the facility of drinking water, education status and sanitation in the Badi community were examined. The major objective of this research was to identify the causes that effect on Badi people and how is the facility of drinking water, education and sanitation in Badi community. Frequency and percentage were used to analyze the data. The result shows the education status is very poor compared to other community. Similarly, the sanitation and drinking water facility is also very poor in the community.*

**Keywords-** Caste System, Badi, Poverty

### I. INTRODUCTION

Nepalese society is the product of a long and complex historical process and marked by considerable cultural, language (mother tongue), religious as well as caste heterogeneity. According to National Census 2011 the number of mother language were one hundred twenty-three, ten religious categories and one hundred twenty-five cast/ethnicity group in Nepal<sup>1</sup>. Out of the 125 cast, Dalit is the lowest cast in Nepalese caste hierarchy system. Even within the Dalit intra-caste hierarchy, this has given them the infamous label of 'untouchable of the untouchables'. Therefore, the Dalit people have dominated between the caste systems as well as within the caste system.

<sup>1</sup>National Population and Housing Census 2011. Central Bureau of statistics, Volume I, Government of Nepal

According to National Census 2011AD, Dalit population has been recorded as hill Dalit and Tarai Dalit. The hill Dalit includes (Kami, Damai, Badi and Gaine) and Tarai Dalit includes Kami, Lohar, Sunar, Ode, Chunara,

Parki, Tamata called **Viswarkama**, Mijar, Charmakar, Bhul called **Sarki**, Damai, Darji, Suchikar, Nagarchi, Dholi, and Hudke called **Pariyar and Gaine**, and Badi are called **Gandharva**<sup>2</sup>.

Dalits in Nepal are ancient ethnic-social groups, whose lot has been oppression and ignominy for centuries. The etymology of the term can be traced to the Sanskrit root *dal*, meaning 'ground down', 'downtrodden', 'crushed', and 'destroyed' (Prakash, 2010). It refers to physical weakness and to a lowly insignificant position of these particular groups in the Nepalese society. They are clearly demarcated from the caste-groups. Badi are the communities that fall beyond the four-fold *Varna* system their position is much inferior to the *Shudras*, who are the lowest caste in the four-fold *Varna* system. They are discriminated against both in the *Varna* and *jati* systems. This social marginalization is glaringly visible in the very physical set-up of their hamlets at the periphery of the village. They have been forbidden to draw water from the village well, enter temple, wear sandals, use public roads, own land and their presence itself was considered as polluting. Even they were denied of knowledge, and learning, they are deprived of privilege of reading, learning or even listening to the *Sastras* the sacred scriptures of Hinduism (Prakash, 2010).

The category "Untouchability" was abolished in the *Naya Muliki Ain* (New Civil Code) in 1962. Now Nepal's constitutions made caste discrimination punishable by law, however this is rarely enforced. Gradually, over the last decade the issue of caste discrimination has become more prominent as a result

<sup>2</sup>Population monograph of Nepal 2014. Central Bureau of statistics, Volume II, Government of Nepal

national level Dalit Commission has been formed to review the Dalit issues and make recommendations for future actions.

The remarkable development in the spheres of technology, communication, education and other possibilities of getting aware of what is happening around, had fostered a growing sense of the identity-consciousness among these indigenous people called 'Dalits'. On the other hand, the country has embarked on a journey to build the nation on secular ideal with an endeavor to provide a just and equitable society for all its citizens, with its constitutional provisions and other benefits to uplift the oppressed communities.

In spite of all these signals of changes in various sectors, poverty, discrimination, denial, injustice and misery is existed in many Dalit community of Nepal. Thus, this study has focuses on Badi community to explore the cast discrimination, poverty and low level of livelihood in JhupraKholasurkhet, Nepal.

## II. REVIEW OF LITERATURE

The Badi came to west Nepal from India (Bihar and Uttar Pradesh) in the fourteen centuries, first settling in Saylan and later in Rolpa, Rukum and Jajarkot (Cox, 1992). The Badi belongs to an untouchable Hindu cast, with a total population approximately 18,298<sup>3</sup> who inhabit scattered settlements of different district of Nepal. The *Badi* are ranked at the bottom of Nepal's caste system, even within the Dalit intra-caste hierarchy, which has given them the infamous label of 'untouchable of the untouchables' (Khadka, 2013). Although, the constitution of Nepal commits to end discrimination and protect the rights of women and marginalized groups, the *Badi* community continues to face extreme socio-economic marginalization.

Among the different settlements of the country, some of the Badi people are living in the Jhupra river side of Surkhet district since the starting of Bheri bridge construction. They worked here for sand and stone collection, segregation and some of them worked as a skilled labor in bridge construction. As they had work whole day and had no permanent house to stay at night, they managed to stay at the side of the river temporarily which ultimately took the shape of the Badi settlements. Through the course of time, the Nepal government and its wings like District Forest Office, District Administration Office and Municipality tried to re-locate them but the effort was vain as there was not

any alternative permanent solution of it. Various government and non-government organizations, religious institutions, generous people of the community have been supporting providing necessary things of residence, wearing and food. However, people are still managing their livelihoods through sand segregation and breaking stones even these days which has been selected for the study.

### A. Discrimination of Cast System

Nepalese caste system was categories in to four categories. The caste hierarchy provisioned Brahmins at the top to be engaged in philosophical and priestly work followed by Kshetriya, involved in military and state affairs, Vaishya engaged in business and agriculture, and Sudra (untouchables) at the bottom engaged in sanitation, physical labor and traditional art and craft to provide services to those in the other three Varnas (Lamsal, 2012).

The cast system provided a favorable environment to pursue education, to get enlightened and empowered, and capture state power and resources to upper cast people. At the same time for the lower cast prohibited from access to and use of the same public water taps as other castes, restricted entry into houses, temples, hotels and other public places and severely curtailed their opportunities to participate in social affairs. As a result, it reduced their access to and participation in education, health care, job opportunity, hotel business and banking service, and state affairs that help to restrict their opportunity to secure an adequate standard of living as human beings.

Similarly, Badi (Dalit) are the people who are economically, socially, politically exploited from centuries. Unable to live in the society of human beings, they have been living outside the village depending on lower level of occupation, and lived as —untouchable. This exploitation is due to the discrimination followed by old caste hierarchical tradition in the Hindu society. This hierarchy has been the cause for oppression of Dalits in each and every sphere of society since centuries (Sutradhar, 2014).

### B. Economic Background

Deprivation of resources at every sphere of social, economic and political lives, led to a state of immense oppression and degradation. The basic reasons for this degraded status of the Dalits is caste system leading to untouchability, monopoly of resources and monopoly of knowledge. Not only are Dalits extremely poor, rather all most Dalit Populations are living below the poverty line as compared to the rest of the population. As a result, they are almost totally

<sup>3</sup> National Population and Housing Census 2011 (National Report)

dependent upon the dominant castes for their livelihoods as agricultural or urban labor (Sutradhar, 2014).

During the Buddha period, the Aryans tried to monopolize resources for economic control and social status. They control over land as a resource for production and certain other resources were regarded as making for high status. With their control over land, the Dalits lost their livelihood and began to be degenerated to the status of animals. The practice of untouchability and the lack of knowledge made them to believe all those superstitious and unreasonable myths formed in the community. They were deprived of the three basic needs of society – food, shelter and clothing. Deprived of food, they filled their stomach with stale pieces of food and dead animals as if they were not humans. They covered their body with pieces of rags stitched together (Sutradhar, 2014).

### C. Social stigma

Badi women share common problems as of other Dalit women/ girls of gender discrimination with their high caste counterparts. Badi women are the worst affected and suffer the three forms oppression - caste, class and gender. As a result, the Badi women have extremely low literacy, heavy dependence on wage labor, discrimination in employment and wages, heavy concentration in unskilled, low-paid and hazardous manual jobs, violence and sexual exploitation, being the victims of various forms of superstitions. They have to work either as maids or bonded laborers, where they have to face sexual harassment from the upper caste male, or they will be turned as prostitutes by society (Sutradhar, 2014).

Furthermore, office staff member explained that female Badi are viewed as ‘not hard workers’, presumably resulting from their perceived association with prostitution. This affects the Badi community greatly as in a number of families women are the sole breadwinner. In order to provide basic needs for their family some women revert to prostitution, which in turn reinforces the existing social stigma. To evade this burden a number of Badi have taken to changing their last name on their citizenship certificate, for example, a female Badi initially introduced herself as ‘Nepali’, a surname typical to the Dalit caste.

### D. Lack of landownership

The Badi's ranking at the bottom of Nepal's caste system as well as their previous nomadic lifestyle contributed to their general lack of landownership. A study of Government Task-Force found that more than

one third of Badi are homeless and two thirds are living on public or government land. Land is a very important source of income in an agrarian society as Nepal, but most Badi are landless<sup>4</sup>. The lack of land forces nearly seventy-five percent of Badi men to migrate in search for employment, of which half to India and the rest within Nepal<sup>4</sup>.

### E. Low level representation and participation

The Badi community's marginalized socio-economic position excludes them from most of the local level decision making process. Badi interviewed in Salyan and Dang argued they have a limited role in the district's development planning or implementation process. “Except for membership in forest user groups, school management committees, paralegal committees and women groups our influence is negligible”, they added, “While these forums may serve as a platform to raise local level concerns, some Badi still seem hesitant to raise their issues due to fear of discrimination or harassment”.

### F. Widespread poverty

The Badi's challenges to access education as well as their vulnerability to health-related issues are both cause and consequence of their widespread poverty and marginalized status in Nepal. Though the community's literacy rates are just below national average, they struggle to maintain their children in school due to reasons of poverty, discrimination and harassment. The comparatively large contingent of Badi males working in India and the women's involvement in prostitution has left the Badi community more vulnerable to health-related issues as compared to other low caste groups (Cox, 1992).

## III. OBJECTIVES

- To find out the situation of drinking water and education status in Badi community
- To explore the level of sanitation practice in particular community.

## IV. RESEARCH METHODOLOGY

This study is based on positivism philosophy and quantitative in nature. The data were collected using closed ended questionnaire from all 61 household of Badi community from Jhupra Khola Birendranagar, Surkhet. For the purpose of data collection, six

<sup>4</sup>United Nations Resident and Humanitarian Coordinators Office, Field Bulletin the Badi Community of Nepal. Issue 50 December 2012

background questions and 29 questions related to drinking water education, sanitation and life standard were included in the questionnaire. All the questionnaires were distributed directly and fact was collected by the students and faculty of Social Work Department of Mid-Western University. The students and faculty visited the community on 16th and 17<sup>th</sup> April 2017AD and stayed there at night. The collected data were analyzed using Statistical Package for Social Science (SPSS).

## V. RESEARCH QUESTION

This study was conducted to examine the facility and awareness level of people in drinking water, sanitation and education for their children and whole family members of Badi community located at JhupraKholra. In addition to this, the study also attempts to analyze the life standard level of Badi family. Therefore, the overall research seeks to find out the answer the following research questions.

1. What is the actual position/situation of drinking water in Badi community?
2. To what extent have they improved their sanitation practice?
3. What is the actual position/situation of education in Badi community?

## VI. DATA PRESENTATION AND ANALYSIS

Data were collected using closed ended as well as open ended questionnaire. The faculty and the students of Mid – Western University, Surkhet were involved in the data collection. The first part of the questionnaire was designed to measure the personal information of the respondent and second part of the questionnaire was designed to measure the subject related variable. In this research drinking water, education and sanitation variable were studied and its impact on livelihood of Badi people was studied.

### A. Demographic presentation of the study

Under the demographic variable, gender, age, marital status, education level and profession of the respondents were collected for demographic presentation.

#### 1) *Gender of the Respondent:*

The number respondent of male was thirty-eight and female were twenty-three in this research.

#### 2) *Marital Status of the Respondent:*

The number of marital status of the respondents were sixty-one out of which married were fifty– five, unmarried five and divorced were one respondents.

#### 3) *Types of Marriage:*

The number of respondents based on marriage type forty-eight was single married and nine were polygamy.

#### 4) *Education Status of Respondents:*

The number of respondent based on education status nineteen were found illiterate, twenty- seven were general literature, eleven were have basic level education, three were secondary level education and one was higher level education.

#### 5) *Profession of the Respondent:*

The number of respondent based on current profession of the house owner thirty-six were involved in collection of Gitty, Stone, and Sand from the river, nine respondents were involved in Tractor driving and helper of the Tractor, one respondent was involved in politics, ten respondents were involved in different business on same locality, one respondent were working as a mason and four respondents were involved in just in their home.

#### 6) *Age of the Respondent:*

The age groups of the respondents were divided into five categories. twenty respondents were from the age group of 18-28 years, twenty respondents were from 29 to 39 years, twelve respondents were from 40-50 years and nine respondents were from 51 to 70 year's agegroups.

### B. Drinking water facility in Badi community

The drinking water facility was measured using different closed ended questionnaire. The source of water, purification of water, cleanliness of water etc. questions were asked to the respondent to

**Table 1: Situation of Drinking Water**

Particulars	Number	Percent
Tap	5	8
Spring Water	8	13
River	2	3
Tube well	46	75
Total	61	100

Source: Survey Data 2017

Table 1 presents the drinking water source which the community is using at present. Among the respondent five households use tap source for drinking water, eight households use Spring Water, two households use direct river water and forty- six households use Tube well water.

**Table 2: Use of Drinking Water After Purification**

Particular	Frequency	Percent
Yes	14	23
No	47	77
Total	61	100

Source: Survey Data 2017

Table 2 presents the information regarding use of drinking water and purifications. Among the respondent fourteen household use normal purification and remaining forty-seven households use drinking water without purification.

**Table 3: Water Purification Methods**

Particulars	Frequency	Percent
Filtration	10	16
Boiling	4	7
Direct	47	77
Total	61	100

Source: Survey Data 2017

Table 3 presents the methods or process of purifications of drinking water. Among the respondents ten households use filter, four households use boiling water and remaining forty- seven households used to drink water without purification.

**Table 4: Bathing and Washing Clothes in Rainy Season**

Particulars	Number	Percent
Direct river water	52	85
Storing	6	10
Purifying	3	5
Total	61	100

Source: Survey Data 2017

Table 4 presents the use of water in rainy season for bathing and washing clothes of the respondent. Fifty-two respondent use direct water sources from river, six household use storing water and three household use purifying water.

**Table 5: Habits of Drinking Water at Work**

Particulars	Frequency	Percent
NO	13	21
Yes	48	79
Total	61	100

Source: Survey Data 2017

Table 5 presents the information regarding the habit of drinking water at work. Among the respondent thirteen respondents do not drink water while working and remaining forty- eight use drinking water while at work.

**Table 6: Source of Drinking Water While Working in the Field**

Particular	Number	Percent
Stream's water	29	34
Bringing in pots	30	49
Asking form others	2	3
Total	61	100

Source: Survey Data 2017

Table 6 presents the information regarding the source of drinking water while working in the field. It was measured using three variables such as streams water, bringing in pot and asking from others. Among the respondent twenty-nine respondents use stream's water while working, thirty respondents brings water from the home and remaining two respondents use drinking water asking from others.

**6.3 Sanitation level in Badi community**

The sanitation level was measured in the area such as, toilet, washing hands after the use of toilet, washing hands before food, bathing, washing clothes etc.

**Table 7: Situation of Toilet**

Particulars	Frequency	Percent
Yes	46	75
No	15	25
Total	61	100

Source: Survey Data 2017

Table 7 presents the information regarding the status of toilet of the respondent. It was measured using two variables such as “Yes” and “No”. Among the respondent forty -six respondents have toilets and remaining fifteen have no toilets.

**Table 8: Types of Toilet**

Particulars	Number	Percent
Permanent	29	62
Temporary	17	36
Ditch	1	2
Total	47	100

Source: Survey Data 2017

Table 8 presents the information regarding the types of the toilet of the respondent. It was measured using three variables such as permanent, temporary and ditch. Among the respondent twenty- nine respondents have permanent toilets, seventeen have temporaryand remaining one respondent has ditch toilet.

**Table 9: Washing of Hands With Soap and Water**

Particular	Frequency	Percent
Yes	52	85
No	9	15
Total	61	100

Source: Survey Data 2017

Table 9 presents the information regarding the habit of washing hands with soap and water of the respondent. It was measured using two variables such as “Yes” and “No”. Among the respondent fifty- two respondents have habit of washing hands with soap and water after toilet and remaining nine do not wash hands after the toilet with soap and water.

**Table 10: Washing Hands Before and After Food**

Particulars	Frequency	Percent
Yes	47	77
No	14	23
Total	61	100

Source: Survey Data 2017

Table 10 presents the information regarding the habit of washing hands with soap and water before and after food of the respondent. Among the respondent forty- seven respondents have habit of washing hands with soap and water and remaining fourteen have no habit of washing hands with soap and water before and after food.

**Table 11: Bathing and Washing Clothes**

Particulars	Frequency	Percent
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Daily	12	20
Once in a week	26	43
Once in a month	23	38
Total	61	100

Source: Survey Data 2017

Table 11 presents the information regarding the bathing and washing clothes. Among the respondent twelve have the habit of bathing and washing daily, twenty- six have the habit of bathing and washing once in a week and remaining twenty- three have the habit of bathing and washing once in a month.

**Table 12: Eating Vegetable**

Particulars	Frequency	Percent
Yes	41	67
No	20	33
Total	61	100

Source: Survey Data 2017

Table 12 presents the information regarding the eating habits of vegetable. Among the respondent forty- one have the habit of eating regularly vegetable whereas twenty respondents have no habit of eating regularly vegetable.

#### 6.4 Education status of Badi people

The education status was measured using the variable such as children education dropout, school access, performance of the children etc.

**Table 13: Schooling Habit of Children**

Particulars	Number	Percent
Yes	45	78
No	13	22
Total	58	100

Source: Survey Data 2017

Table 13 presents the information regarding the children schooling habit of the respondent. Among the respondent forty-five respondent family send their children to the school and thirteen respondents' children do not go to school.

**Table 14: Time to Reach School for Children**

Particulars	Frequency	Percent
15 Minutes	23	53
30 Minutes	10	23
45 minutes	10	23
Total	43	100

Source: Survey Data 2017

Table 14 presents the information regarding the time to reach the school from the community. Twenty- three children travelled 15 minute for their school, ten students travel 30 minutes and remaining ten students travelled more than 45 minutes to reach the school.

**Table 15: Means of Transportation for The Children**

Particulars	Frequency	Percent
On foot	26	60
Using Vehicle	17	40
Total	43	100

Source: Survey Data 2017

Table 15 presents the information regarding the means of transportation of the children used to go to their school. Some children go to school on foot and some of them use vehicle. Twenty- six children go to school on foot and seventeen children use vehicle (Tractor) to go to school.

**Table 16: Condition of Children's Study**

Particulars	Number	Percent
Satisfactory	31	65
Not satisfactory	10	21
Don't know	7	15
Total	48	79

Source: Survey Data 2017

Table 16 presents the information regarding to the satisfaction level of their children on their parent's observation. Thirty-one children's parents were found satisfied on the performance of their children, ten children's parents were not satisfied with the performance of their children and seven children's parents didn't know the performance of their children.

**Table 17: The Reasons of Unsatisfactory Result**

Particulars	Frequency	Percent
Due to poverty	11	18
Lack of Parent's awareness	7	11
No quality in teaching	2	3
Don't know	41	67
Total	61	100

Source: Survey Data 2017

Table 17 presents the information regarding the low performance of the children on their parents' observation. Eleven respondents explained the low performance of their children was due to the poverty, seven respondents explained due to the lack of parents' awareness, two parents explained due to low quality of teaching and forty – one respondent explained that they did not know the low performance reasons of their children.

**Table 18: Dropout Situation of The Student**

Particulars	Frequency	Percent
Yes	36	59
No	25	41
Total	61	100

Source: Survey Data 2017

Table 18 presents the information regarding the dropout situation of the children in Badi community. Thirty- six respondents' children were dropped out in different age of the children and twenty- five respondents did not have drop out in the school.

## VII. SUMMARY AND RECOMMENDATION

### A. Summary

This study was carried out to develop and learning habit of the student of social work. The questionnaire was developed with the collective discussion with student, faculty and experts. Questionnaire was developed in structured format. For the information collection students and faculty directly involved in the field. All the households were selected for the information collection. The collected responses were analyzed using SPSS software.

The study has shown the life standard of the community is very low compared to other community

until now in terms of education, sanitation and facility of drinking water.

### B. Findings

#### 1) Demographic Information

- The number respondent of male was thirty-eight and female were twenty-three in this research.
- The number of marital status of the respondents were sixty-one out of which married were fifty– five, unmarried five and divorced were one respondents.
- The number of respondents based on marriage type forty-eight were single married and nine were polygamy.
- The number of respondent based on education status nineteen were found illiterate, twenty- seven were general literature, eleven were have basic level education, three were secondary level education and one was higher level education.
- The number of respondent based on current profession of the house owner thirty- six



were involved in collection of Gitty, Stone, and Sand from the river, nine respondents were involved in Tractor driving and helper of the Tractor, one respondent was involved in politics, ten respondents were involved in different business on same locality, one respondent were working as a mason and four respondents were involved in just in their home.

- The age group of the respondents were divided into five categories. Twenty respondents were from the age group of 18-28 years, twenty respondents were from 29 to 39 years, twelve respondents were from 40-50 years and nine respondents were from 51 to 70 year's age groups.

## 2) *Drinking Water Facility*

- Among the respondent five households use tap source for drinking water, eight households use source of water, two households use direct river water and 46 households use Tube well water. Therefore, most of the family has safe drinking water.

- Among the respondents fourteen household use normal purification and remaining forty-seven households use drinking water without purification. The tube well water may not be so clean to drink directly. Most of the family has the habit of drinking water without purification. It may cause different diseases in the community.

- Most of the family use direct water source for bathing and washing clothes in rainy season.

- Most of the family works on collection of Sand, Stone and Gitty which needs hard physical work in the working field. They need more water to drink at the working time. Among the respondents thirteen respondents did not drink water while working and remaining forty- eight use drinking water while at work? Among the respondents twenty- nine respondents use stream's water while working which is very harmful as river's water is never pure for drinking.

## 3) *Sanitation level in Badi community*

- Among the respondents forty-six respondents have toilets and remaining fifteen have no toilets. But the condition of toilet is very poor. Among the respondents twenty- nine respondents have permanent toilets, seventeen have temporary and remaining one respondent has ditch toilet.

- Regarding the use soap and water for sanitation purposes, fifty-two respondents were found using soap and water after the toilet whereas remaining respondents did not use it. Similarly, forty-seven respondents were found to have the habit of washing hands with soap and water whereas

remaining fourteen respondents did not use soap and water before and after their food.

- Among the total respondents, twelve have the habit of bathing and washing daily, twenty-six have the habit of bathing and washing once in a week and remaining twenty- three have the habit of bathing and washing once in a month.

- Among the total respondents, forty-one have the habit of eating vegetable regularly whereas twenty respondents have no habit of eating vegetable regularly.

## 4) *Education Status of Badi People*

- The research shows that forty-five respondents' family send their children to the school and thirteen respondents' children do not go to school. Although Nepal government has made free education to all children to go to school, the parents and the children themselves are unable to fulfill their basic level education due to different circumstances of their life. Among those circumstances, the distance of the school, livelihood status, education level of the parents, willingness of the children themselves have played the vital roles to continue their study or to be dropped out. The study has shown that the children have to travel around 45 minutes for secondary level schooling. Similarly, small children go to school on foot up to class five and other student use vehicle or walk for a long time to go to school. According to the parents, the small children are using tractor, a risky vehicle, while going to school. The parents are familiar with this fact and afraid of getting accidents as well but they are unable to use alternative safe transportation means.

- Thirty-one children's parents were found satisfied on the performance of their children, ten children's parents were not found satisfied with the performance of their children and seven children's parents didn't know the performance of their children.

- Eleven respondents explained that the low performance of their children was due to the poverty, seven respondents explained due to the lack of parents' awareness, two parents explained due to low quality of teaching and forty-one respondents explained that they did not know the low performance reasons of their children.

- Thirty-six respondents' children were drop out at the different age of the children and twenty- five respondents did not have drop out in the school. The fact indicates that the drop-out rate is very high. The children are likely to be dropped out when they go higher classes.

## VIII. RECOMMENDATIONS

- The sanitation level of the community is sufficient but at least they have developed some habit which will help to increase the level of sanitation. It needs some support from government or any other development organizations to make their level of understanding sustainable.

- Almost children enroll in school for formal study but the retention rate is not satisfactory. So, the awareness raising types activities should be launched at the center of the community so that they understand the value of higher education. Similarly, the children are forced to use risky vehicles like tractor while going to school. So, the establishment of the secondary level school in the community will be another sustainable measure to provide education in their locality.

- The community holds natural water resources like stream, ground water in their own area, however, the level of awareness should be increased to use water safely while drinking, bathing, and washing. The cholera, diarrhea and common cold are the normal diseases that affect these communities regularly due to negligence in water use. Simple water filtration methods like filtration from pitcher, boiling, and keeping water safe should be taught them.

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