

**Report of the Task Force on the Development and Upliftment of the  
Badi community of Karnali Province, 2079 (2023)**

Karnali Province Government  
Birendranagar, Surkhet  
2079 (2023)



## EXECUTIVE SUMMARY

**An agreement was reached on 11 March 2021 between the agitating Badi community and the Karnali province government.** A Task Force was formed on 29 June 2022 to prepare and submit a report with appropriate recommendations for the upliftment and development of the Badi community. The Task Force held an immediate meeting and began its work by developing the study methodology and action plan for the preparation of the report.

**The Task Force conducted this study with the support of two partners.** Support was received from the European Union Support to Inclusive Federalism (EUSIF) project implemented by the United Nations Development Program (UNDP) in Karnali province to conduct the participatory study. Lutheran World Federation - Nepal provided human resources to assist in the preparation of the report.

**The Task Force visited seven settlements with a concentration of Badi communities in Karnali province and conducted focus group discussions (FGDs) and key informant interviews (KIIs).** There was one male and one female member from the Badi community in the Task Force, their participation provided significant support to the study. The report includes a desk review on research conducted about the socio-economic situation of the Badi community,

**The recommendations have been made after studying the current situation of the Badi community and carrying out an analysis of the socio-economic status of the Badi community.** The recommendations ensure ownership of the Badi community, with sustainable, self-reliance strategies and empowerment as key principles for the various policies and programs recommended in the report.

## 1. INTRODUCTION

### 1.1 Background

The *Badi Sarokar Manch* in Karnali province organised a two and a half week-long demonstration asking for the rights of the Badi Community to be upheld from 21 February – 10 March, 2021. Their demands included access to arable land, guaranteeing employment, access to housing amongst other issues. Following the agitation, a five-point agreement was reached between the Karnali Provincial government and the *Badi Sarokar Manch* on 11 March, 2021. The agreement was signed by the then Secretary of the Ministry of Land Management, Agriculture and Cooperative, Dr Rajendra Mishra on behalf of the Karnali Province government and by Hikmat Badi, the Karnali Province Coordinator of *Badi Sarokar Manch*. In the agreement, the Provincial government agreed to form a Task Force to present a factual report for the upliftment and development of the Badi community in Karnali province.

The agreement also included the following:

- The Provincial government would coordinate with the Federal and Local governments for the provision of housing and arable land.
- Establishing employment creation activities through targeted programs of the Provincial government.
- Conduct skills-oriented training.
- Providing subsidized loans with low-interest, and grants for people who wish to operate a business.

In line with the agreement, the Karnali Provincial government and the Council of Ministers established a five-member Task Force led by the Secretary of the Governance Reforms Division at the Office of the Chief Minister and the Council of Ministers on 29 June 2022. The Task Force was tasked to submit a report on the current situation of the Badi community together with recommendations of programs that can be conducted in future for the upliftment and development of the Badi community. The committee includes representatives of the Ministry of Land Management, Agriculture and Cooperatives and the Ministry of Social Development as well as two representatives from the Badi community including one woman.

The Task Force carried out a study to understand the priorities of the Badi community and the reality of their situation in the various settlements between August and September 2022. The recommendations in this report are based on on-site interactions, focus group discussions and key informant interviews with the Badi community in seven settlements with the largest Badi communities in Karnali. The Task Force also went to two communities in Sudurpaschim and Lumbini provinces where the provincial and local governments have implemented programs targeting the Badi community.

### 1.2 Objective of the study

The major objectives of the study are:

- To conduct a study of the social, cultural, political, economic, educational, and demographic status of the Badi community within the Karnali province.

- Prepare a report along with recommendations for services, benefits that could be provided and programs that could be developed and supported by the Federal, Provincial and Local governments for the Badi community.

### 1.3 Scope

**The Task Force selected municipalities with a large Badi community in Karnali province and include Dailekh, Jajarkot, Kalikot, Salyan, Surkhet and Rukum (West).** In addition, the Task Force also held key informant interviews with the Badi community in some municipalities of Lumbini and Sudurpaschim Provinces. The Task Force considered the following issues:

- Where there is a concentration of Badi communities across Karnali.
- Matters related to the social, cultural, political, economic, and demographic conditions of the Badi community.
- Identification of programs and activities that could be carried out for the upliftment and development (socio-economic) of the Badi community.

### 1.4 Methodology of Study

The report was prepared using the following methods:

- Focus Group Discussions (FGD) in settlements with larger populations of the Badi community. A questionnaire was developed for the FGDs (See Annex 1).
- Key Informant Interviews (KII) were held with leaders of the Badi community, concerned municipality mayors, ward presidents and people's representatives.
- Observation / Participant Observation.
- Secondary Data Analysis / Archival Study.

### 1.5 Collaboration in preparation of report

The Task Force worked in collaboration with the following parties for the study and preparation of report:

- Lutheran World Federation Nepal (LWF) to assist in the preparation of the report by carrying out study of the pre-study reports, various programs and publications related to Badi community.
- European Union Support to Inclusive Federalism (EUSIF) project to collect and analyse necessary information and data from the Badi community, hold interactions at the community level, organise focus group discussions and conduct personal interviews.
- Representatives from the Ministry of Social Development, and Ministry of Agriculture, Land Management and Cooperatives of Karnali Province
- The *Badi Sarokar Manch* was represented in the Task Force as a member and provided invaluable support in identifying communities and organising the FGDs and KIIs.

## 2. ANALYSIS OF THE CURRENT SITUATION OF THE BADI COMMUNITY

### 2.1 Introduction of the Badi community

**The people of the Badi community identify as a group with unique traditions and forms of social organization with a distinct identity within the Dalit community of Nepal.** The word Badi is believed to have been derived from the Sanskrit word *Bedmaker* (instrument player) and is likely to have been used to be given to the Badi people because of their profession as musical instrument makers and players. Badis have historically been known for their ancestral profession which included making musical instruments as well as performers and entertainers or *Patars*.

**There is a difference of opinion regarding who the Badis are and where they originated from.** Some consider Salyan district as the place of origin of the Badi community while others have said that the Badi came to Jajarkot from India via Bajrang.<sup>1</sup> Some have said that Badi and Patar are unique versions of Nepali society Deuce or Deucheli (Devdasi), Kumari and Jhumpa who are often depicted in stone carvings in various temples in Nepal. Some assume that they came to Nepal from the Vaishali region of India. The Badi community are found scattered in 73 districts of Nepal.

**According to the 2011 census of Nepal, their total population is 38,603, which is 0.15 percent of the total population of Nepal.** The Badi community is mostly found in the Sudurpaschim, Karnali and Lumbini provinces of Nepal. This nomadic community is now found to have settled permanently since the past few decades.

### 2.2 Current situation of the Badi community

**The Badi community is one of the most historically marginalized groups socially, economically, politically—and in terms of access to basic services, they continue to face discrimination even within the Dalit community which they belong to.** The current situation of the Badi community has improved significantly compared to the past with the gradual shift away from their nomadic lifestyle of the past, and a move away from traditional profession as entertainers. However, this has also meant that they have now settled in permanent locations, as in the case of Karnali province where access to basic services is already limited due to various factors. Key challenges faced by the Badi community in Karnali province are set out below.

#### 2.2.1 Landlessness

**Given the Badi community's traditional nomadic lifestyle of the past, a large proportion of the Badi community are landless and has been a key grievance for almost seven decades.** Key priorities for the Badi community are access to food, housing, clothing as well as access to agricultural land. Despite the political and economic changes and many legal provisions which aim to address landlessness amongst marginalized groups, landlessness among the Dalit, particularly the Badi community continues to persist. According to a study conducted in Lumbini, Karnali and Sudurpaschim provinces, 46 percent of the Badi population do not own any kind of land.<sup>2</sup> Similarly, 57 percent of the Badi community members were found to be living on unregistered land, government land and land under private ownership of others.<sup>3</sup>

**Field visits carried out as part of this study in various districts of Karnali Province including Surkhet, Dailekh, Kalikot, Jajarkot, Salyan and Rukum (West) showed that most of the households**

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<sup>1</sup> Majgaiya, 2056

<sup>2</sup> Gopal Nepali, 2076 B.S.

<sup>3</sup> Gopal Nepali, 2076 B.S.

**of the Badi community are landless.** Key issues related to land identified through KIIs and FGDs include the following:

- The Badi community has begun residing in permanent settlements moving away from their traditional lifestyle and a majority of the Badi communities are living on unregistered (*Ailani*), uncultivated (*Parti*) or government-owned land.
- Though some families own land, in many instances the land is not arable.
- The Badi settlements on unregistered land in Narayan Municipality of Dailekh and in Rukum West are at high risk of landslides.
- Due to the lack of land ownership, access to basic services provided by the state such as electricity and water is challenging.
- Badi communities in Khadachakra municipality of Kalikot district and some other places are living in rented accommodation which is expensive.
- Without access to citizenship papers, it is not possible to buy land.

### *2.2.2 Social and cultural status*

**Although the Government of Nepal has recognized untouchability, caste discrimination as social crime, groups such as the Badi community continue to face caste-based discrimination.** Although the government of Nepal has declared Nepal as an untouchability-free nation, the Badi community are treated as untouchables by people of other caste-groups as well as the Dalit community that the Badi community belongs to. Some key issues that respondents identified as common in the Badi community include the following:

- Due to the untouchability practiced against the Badi community within the Dalit community, a dual level of caste-based discrimination exists.
- The Badi community are historically Hindus which also shapes their culture and influence on their profession, however, there is a relatively high rate of religious conversion which in the longer-run is likely to have an impact on their culture.
- The respondents reported that some people outside the Badi community use derogatory and disrespectful words when interacting with them.
- Those practicing inter-caste marriages are boycotted by the society.
- Child marriage and child labour are rampant, with the tendency of people going to India for seasonal jobs.
- Violence against women and domestic violence persists.
- Women continue to be trafficked to different countries and are often forced to work as sex workers.

### *2.2.3 Financial status*

**The Badi community are one of the poorest in Karnali and mainly earn their living as daily wage earners with many travelling to India for seasonal work.** Due to the high incidence of poverty, even school-going age children work as day labourers and go to India in search of work.

- According to a study, nearly 53.95 percent of the Badi look for work within the country and 8 percent go to neighbouring India in search of employment.<sup>4</sup> Of them, 8 per cent are children between the ages of 5 and 17.<sup>5</sup>
- Only 25 per cent of Badi population are estimated to be food secure throughout the year, the remaining 75 per cent are food insecure.<sup>6</sup>

**Findings from this study include:**

- Most of the people in the settlements of the municipalities covered by the study were found to be unemployed and have no access to foreign employment in countries other than India e.g. in Gulf countries, which are perceived to be more lucrative.
- The respondents from this study identified as living on or below the poverty line.
- Respondents stated that budget allocations made by the federal, provincial, and local governments for the Dalit do not reach the Badi community.
- Access to finance is a challenge as they do not own land which is required as collateral by banks and financial institutions. Respondents claim that they are forced to take high-interest loans from individuals within the local community, moneylenders, and traders.
- Badi community members have been acquiring some skills-based training and are thus involved in income generation program however, as they do not have land, they often cannot build sheds for rearing pigs and goats.
- Due to a lack of a regular source of income, respondents stated that they are often unable to meet their basic needs such as having access to food, shelter, and clothing.
- Respondents claimed the incidence of suicide has increased in their community due to poverty and social discrimination.

#### *2.2.4 Health status*

The status of health in the Badi community is said to be poor with more than 50 per cent of members of this community suffering from some kind of disease every year, of which more than 26 per cent suffer from sexually transmitted diseases.<sup>7</sup>

**The study of the Badi community in Karnali province showed that access to health services is low due to the weak economic condition, poor awareness of health issues and seasonal migration patterns of the Badi community.** Key findings of the study include the following:

- Respondents stated that people are suffering from various communicable diseases including sexually transmitted diseases due to seasonal migration for employment in India.
- Women of this community are found suffering from various diseases including reproductive ailments due to early marriage and giving birth to many children at an early age. Due to concerns of social stigma the women of the Badi community do not go to the health centres for treatment of ailments such as sexually transmitted diseases.
- The children of the community suffer from malnutrition due to the lack of proper food.

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<sup>4</sup> Keshab, 2076 B.S.

<sup>5</sup> Keshab, 2076 B.S.

<sup>6</sup> Yam Kisan, 2014.

<sup>7</sup> Source not identified in the Nepali Report.



### 2.2.5 Educational status

**Article 31(2) of the Constitution of Nepal 2015 envisages every citizen's right to compulsory and free education from the primary up to the secondary level and free education up to the secondary level.** Article 40 (2) states that Dalit students are entitled to free education with scholarships in accordance with the law from primary to higher education and special arrangements will be made for Dalits in technical and vocational higher education.

According to previous studies, 5 per cent of the total population of the Badi community have passed Secondary Education (grade 10), 2 per cent have passed the proficiency certificate (grade 12) and only 0.66 per cent have completed bachelor's level.<sup>8</sup> 80.34 percent of children from the Badi community go to government/community schools while 4.70 per cent go to institutional schools. Of them 37 per cent of children drop out of school because they are unable to pay the fees charged by the school.<sup>9</sup>

**Hostels are found to be effective in the case of students of the Badi community.** In addition to securing places for students from marginalized communities in hostels of various universities and campuses, there are calls for separate hostels for the Badi students at the provincial and district levels. A past study recommended that Federal and Provincial governments should ensure budget allocation for the construction and maintenance of hostels, as well as food, clothing, and books for students from the Badi community.<sup>10</sup>

#### **Key findings from the discussions and interviews conducted during the field study:**

- Children of middle school age-group often drop out of school due to financial constraints. There is a high rate of school-dropouts and irregular school attendance as families cannot afford special fees that are imposed by schools, and school items such as uniforms and the requirement to pay special fees (field study in Lower Dhungeswar of Dullu municipality 1, Dailekh).
- Most school-going aged children in Khadachakra Municipality of Kalikot district and Narayan Municipality of Dailekh district were found to be not attending school.
- People from the Badi community have limited access to technical education.
- The number of people going on to higher education is very low.
- In contrast, some members of the Badi community in Tulsipur of Dang, Lumbini Province were studying to become nurses and doctors. Some members from these settlements were also financing the construction of buildings on their own land.

### 2.2.6 Political situation

**The Badi community have limited political participation and are excluded from political, administrative, and policy-making processes.** Although the level of political awareness has increased in the Badi community over the past few years, there are complaints that the political parties have not included them at the leadership level.

#### **Key findings from this study include:**

- People from this community have not been able to participate in politics beyond the local level.

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<sup>8</sup> Source not identified in the Nepali Report.

<sup>9</sup>Source not identified in the Nepali Report.

<sup>10</sup> Kisan, 2073.

- The participation of the Badi community in the recently concluded local level elections in Karnali Province was minimal.
- Their participation also seems to be low in various committees formed at the local level such as forest user groups, school management committees, and local community-based organizations.

### 2.2.7 Traditional skills and business

**The Badi community are known to be skilled in making musical instruments and as musicians, dancers and entertainers and were respected for this in the past.** However, over the years the Badis have been labelled as sex workers, which has had a negative impact on the lives and livelihoods of the people from the community, particularly for girls and women.<sup>11</sup>

**Some Badi families continue to embrace their traditional occupation to earn a living making madals (Nepali drums) and other musical instruments, fishing nets, and pottery items such sulpa, chillum, and tariya (items for smoking).** However, due to challenges like limited access to markets and the widespread use of modern musical instruments, the traditional occupation of the Badi community is gradually disappearing.

### 2.2.8 Employment status

**Most people from the Badi community are engaged in daily wage labour with many going to India and larger cities of Nepal in search of work.** Some are engaged in farming on rented land, while some are making ends meet through begging. There are very few employed in government office while the number of people employed in non-government and private sectors is minimal.

## 2.3 Policy, Legal and Institutional Measures

### 2.3.1 Constitutional arrangements

The preamble of the Constitution sets out the following:

*Resolving to build an egalitarian society based on proportional, inclusive, and participatory principles to ensure economic equality, prosperity, and social justice by eliminating discrimination based on class, caste, region, language, religion and gender and all forms of case-based untouchability.*

The following Articles set out the rights most pertinent to the Dalit community to which the Badi people belong.

- Article 16(1) sets out the Right to Live with Dignity
- Article 17 sets out the Right to Freedom
- Article 18(3) sets out the Right to Equality
- Article 24 on Right against Untouchability and Discrimination
- Article 31 on Right to Education
- Article 40 on Rights of Dalit
- Article 42 on Right to Social Justice

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<sup>11</sup> Nepali Gopal, 2077 B.S.

### 2.3.2 Policy measures

#### Education Policy

**Article 40(2) of the Constitution of Nepal provides that Dalit students are entitled to free education including scholarships from primary to higher education which is to be set out in the law, and that special provision shall be made for Dalit students for technical and vocational higher education.** According to the provisions of Article 31(2,3) of the Constitution, free early childhood development opportunities shall be ensured for the poor, the people with disabilities, economically disadvantaged Dalit and economically disadvantaged children from remote areas. This is also captured in the National Education Policy, 2076 B.S.

#### Land Policy

**There are specific provisions in the Constitution to address the issue of landlessness and the Dalit community.** Article 40(5) of the Constitution of Nepal also states that the landless Dalit would be provided land as one off event in accordance with the law. Article 40 (6) also requires the state to provide housing to homeless Dalits in accordance with the law.

**The National Land Policy, 2075 provides for proper housing facilities for landless poor families, proper management of individuals or families who need to be rehabilitated, increasing access of farming families to arable land, and increasing women's access to and ownership of land.** Furthermore, policies have been adopted to manage the landless and unorganized settler families to appropriate locations with specific rights to land use, identifying areas vulnerable to disasters and relocating the settlements in such areas to safer places.

**The Karnali Provincial Government introduced the Province People's Housing Program Implementation Procedures, 2075 B.S in accordance with Article 42 (2) of the Constitution which sets out the Rights to Social Justice and addressing the situation of communities on the verge of extinction.** This article guarantees the following:

*The indigent citizens and citizens of the communities on the verge of extinction shall have the right to get special opportunities and benefits related to education, health, housing, food and social security for the protection, upliftment, empowerment, and development of citizens of economically disadvantaged and endangered communities.*

The Karnali Government has since made provisions for housing for such groups including Badi, Gaine, Raute, Bote, Raji, Kusunda, the poor, differently abled, poor Dalits, poor Muslims and highly marginalized castes and communities however, some respondents claimed that the houses were too small for families, let alone for rearing livestock.

#### Healthcare

**The Karnali Province Health Services Act, 2078 BS sets out the rights of the people of Karnali to receive quality health care service in an easy and efficient manner.** It sets out that special arrangements are to be made to ensure access to health services for endangered and minority communities. There are provisions of non-discrimination which state that no health institution can discriminate against anyone in the treatment based on their origin, religion, race, caste, sex, occupation, sexual or gender identity, physical or HIV infection, pandemic, as well as based on health condition, disability, marital status, pregnancy, ideological belief, or any other similar ground. Health institutions are also required to allocate ten percent of the total beds available to the poor, needy and helpless free of charge.

### *Karnali Provincial Government, Five-year Periodic Plan*

**The vision of the first Periodic Plan of Karnali Province (2076/77– 2080/81 or 2019/20-2023/24) is to promote sustainable development with social justice.** The goals, objectives, strategies and policies and programs of Karnali thus includes empowerment of the Dalit community in line with social justice principles and provisions.

### *Karnali Province Government's Policy Program and Budget*

The following provisions were made to address the needs of the Badi and Dalit community in Karnali Province Government's Policy and Programs for the year 2079/2080 (2022/23):

- Point 9.1 states the Chief Minister's Livelihood Program for the protection of, increase of income and effective livelihood arrangements for specific groups will be continued. This includes senior citizens, Dalits, Badi, the destitute, Rautes, Raji, Majhi, freed *Haliya* (bonded labourers), single women, persons with disabilities, sexual minorities, conflict victims, displaced persons, the Injured and families of martyrs, HIV infected people and other groups,
- Point 9.3 states the Chief Minister Dalit's Income Promotion Program for the economic, social development and empowerment of the economically and socially underprivileged Dalit community will be continued.
- Point 36.11 states that the integrated human settlement development, people's housing, and housing program for the poor will be continued in coordination and partnership with the local governments to relocate the Dalit, Raute, poor, homeless, marginalized citizens and vulnerable and scattered settlements to safer locations.

### *Policies and Programs of the Sudurpaschim Provincial Government*

**Provisions for the Badi and Dalit Community in its Annual Policy and Program (2078/2079) include the following:**

- Point 34 provides for vocational training and credit at subsidized interest rates to returnee migrant workers, conflict-affected, disabled, injured, martyrs' families, single women, freed Kamaiya and Kamlahari, Haliya, Dalit, Badi, Raji, Raute, and the youths from the class and communities below the poverty line those who wish to become self-employed.
- Point 50 states that the Chief Minister Integrated Settlement Development Program for safe housing will be expanded in coordination and cooperation with the Government of Nepal and concerned local levels to solve the problems of the landless, squatters, freed Haliya, Kamaiya, Kamlahari and disadvantaged and backward classes and unorganized settlers.
- Point 81 states that students from poor, disadvantaged, martyr families, women, Dalits, marginalized groups, and talented students shall be provided scholarships for higher education, technical education and M.B.B.S. studies.
- Point 112 says income generation and rehabilitation programs shall be carried out for the upliftment of backward, underprivileged, poor, helpless, marginalized, endangered and vulnerable Raji, Raute, Badi, freed Kamlari, Kamaiya and Haliya people.

### *Policies and Programs of the Lumbini Provincial Government*

**In the policies and programs of the Lumbini provincial government for the year 2078/079, there are no specific provisions for the Badi community, but point 44 talks about carrying out special targeted programs for the socio-economic empowerment of the minority communities within the province.** It also mentions conducting research, script development and preservation programs for

the languages used by people from endangered, marginalized and minority communities. Additional relevant points include:

- Point 50 talks about conducting programs for socio-economic empowerment including awareness and job creation, promotion of entrepreneurship and skills and income generation programs for women, Dalits, very poor and marginalized groups.
- Point 129 sets out that it will develop a strategy to create self-employment through the development of entrepreneurship among the poor, women, Dalits, freed Kamaiya, Kamlari and the marginalized classes, castes, and communities. The policy of waiving the registration fee while registering new industries is also to be continued.

**Policy measures for the Dalit and Badi community in the policies and programs of Lumbini Province Government for fiscal year 2079/2080:**

- Point 45 states that scholarships shall be provided to female students studying science subject and the scholarship to Dalit, Muslim and freed Kamaiya shall be continued. Provision of scholarships shall be made for girls from minority, endangered, highly marginalized, Muslim, Dalit, Sonaha communities to study technical and medical education.
- Point 144 mentions that socio-economic development programs shall be carried out for income generation, capacity development and empowerment of women and adolescent girls of all communities facing problems such as poor and disadvantaged, Dalits, minorities, indigenous nationalities, Sonaha caste, single women, women with disabilities, Badi, Kamlari, Kamaiya and Muslim women.

*2.3.3 Decisions of the Supreme Court and Initiatives of the Karnali Provincial Government*

- Show cause order issued by the Supreme Court on 9th Baisakh 2060 (22 April, 2003)
- The mandamus order of 30 Bhadau 2062 (by 15 September, 2005) the Supreme Court in the name of the government.
- Agreement reached between the Government of Nepal and the Badi community in 2064 (2007).
- Report of the sub-committee formed under the Women, Children and Social Welfare Committee of the House of Representatives to study the problems and conditions of women of the Badi community.<sup>12</sup>
- The decision of the Council of Ministers dated 23 Paush 2065 (07 January, 2009).
- Formation and establishment of Badi Community Upliftment Development Committee.
- Special Scholarship Procedures, 2072 (2015).
- Agreement reached between the Karnali Province Government and the Badi Struggle Committee in 2077 (2021).

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<sup>12</sup> Not dated in the Nepali Report

### 3. SUGGESTIONS AND RECOMMENDATIONS AND CONCLUSION

#### 3.1 Badi Community Priorities

The priorities identified by respondents of this study are as follows:

- The Federal and Provincial governments should adopt a policy to provide for separate quotas for the Badi community within the Dalit scholarship program.
- Special quotas should be established for Badi students for higher education and technical education in professions such as doctors, pilots, engineers, chartered accountants, agriculture, and veterinaries.
- Special reservations should be made for the Badi within the Dalit quota for recruitment in the public service sector (civil service, army, police, financial sector, corporations, education commission etc.).
- Priority should be given to the Badi community in the appointment of employees/workers required for projects and development construction works that is carried out in the areas where the Badi community resides.
- Provide tax exemptions including other incentive programs for enterprises operated by the Badi community.
- The Provincial government should start an inter-caste marriage incentive cash program.
- The Provincial government should initiate a financial support package/program for the rehabilitation of those displaced due to inter-caste marriage.
- The Provincial government should form a high-level committee chaired by the Secretary at the Ministry of Social Affairs and set up a fund for the upliftment and development of the Badi community.
- Provisions should be made for representation of the Badis in various commissions, committees, foundations, or bodies to be constituted by the governments.
- Distribute Badi Identity Card to members of the Badi community and arrange for rebate for a certain period in education, health, electricity tariff, tax and in transport sector.
- Concrete and result-oriented activities should be carried out to ensure the leadership development of the Badi community and meaningful participation of the Badi community in various organs of the state.

#### 3.2 Recommendations

**Among the 125 ethnic groups in Nepal the Badi community is an ethnic/caste group that is marginalized, discriminated against, and facing multi-dimensional poverty.** The federal, provincial, and local governments need to implement policies, plans and overall package programs for the economic, social, cultural, political, educational development and upliftment of the Badi community of Karnali province. Recommendations to address the priorities of the Badi community are set out below. Key activities required to organize and improve the effectiveness of all kinds of programs and services and benefits provided for the upliftment and development of the community are the following:

- i. **An information technology-based application should be made, and an accurate and efficient record system established so that facts and information with details of the Badi and other marginalized communities can be obtained based on biometric identification and real time data.** This will enable evidence-based decision-making to implement policies, plans and programs by the federal, provincial, and local governments. The system should also capture information about the services and benefits received or to be received from the state by any individual from the Badi community. This system will also prevent an individual from receiving services and benefits more than once. The national identity card number can be used as the main basis for establishing this system.
- ii. **Distribution of identity cards to members of the Badi community by classifying them based on economic situation and land ownership status based on the government classification system.** When the status of the identity card holder changes, the identity card classification number will be changed so that they can get access to relevant government services and benefits. This arrangement will ensure that access to government services and benefits will target the right individuals, and duplication avoided.
- iii. **Formation of, engagement with and regulation of cooperatives including the Badi community based on geographic, commercial, professional, economic, social and community closeness to improve their socio-economic status.** Prior to the formation of such cooperatives, the Badi community needs to be trained to make them aware of how cooperatives operate. Training packages should include things like farming, collective farming, cooperative-model of consumption of goods and services, financial literacy, and access to finance. Training and other programs should be conducted through cooperatives along the lines of the Microenterprise Development for Poverty Alleviation (MEDPA) model in order to promote entrepreneurship. All programs should be conducted through cooperatives involving or affiliated with Badi communities to effectively address challenges faced by the Badi community such as landlessness and in economic, social, cultural, income generation, livelihood, health, education, leadership development sectors.

### *3.2.1 Land-related issues*

**Landlessness, lack of access to arable land, squatting, extreme poverty, and lack of income are the mainland-related problems of the Badi community interviewed.** The Badi community has been advocating for the provision of arable land along with housing for a long time. Article 40 (5 and 6) of the Constitution of Nepal states that the Dalit community will be provided with land for one time according to the law and that the homeless will be provided with housing as per the law. Recommendations to address the issue of landlessness are as follows:

- i. Rehabilitate the Badi community living on government, unregistered and forest land through the National Land Commission and develop and implement necessary action plans, standards, procedures, timetables, and systems.
- ii. The Federal, Provincial and relevant Local governments should coordinate with each other and work through the National Land Commission to establish access and rights to housing and land for landless Dalits, landless squatters, and unorganized settlers.
- iii. Those who have land in their ownership but do not have the required area of land that can be used for income-earning activities, should be identified and necessary arrangements made as the next priority group amongst the Badi community.
- iv. In coordination between the National Land Commission, the relevant Local and the Provincial governments, should provide arable land with housing by developing an integrated settlement model at a single location for the Badi community including those



living a nomadic lifestyle, landless squatters, and those living on private land owned by others. If establishing such a settlement in a single location is not possible, arrangements should be made for housing in appropriate locations of the same district. Basic services like education, health, drinking water, electricity in the integrated model settlement should be provided for.

- v. Arrange housing in urban areas by building government apartments or houses with affordable rental rates for the Badi community for them to access employment opportunities.
- vi. The government should make allocations in the annual budget for landless squatters of the Badi community and provide with access to subsidized housing and land, and develop a long-term plan to arrange land and housing for them.
- vii. The government should subsidize the rent of arable land for a certain period through grants as an incentive for the Badi community to engage in commercial farming.
- viii. The state to purchase arable land and keep the land in the ownership of the state, but lease the land on contract to the Badi community. The contract should be valid for an extended period for the community to be able to engage in agricultural production and agro-processing enterprises.
- ix. The government to implement programs including the provision of grants for the rent of the land, technology, and other material support for vetted and feasible collective farming initiatives from the Badi community.
- x. Exemption from land title registration fees or other incentive programs to encourage Badi's who can buy land, to purchase land in their own name. People of the landless Badi community who can earn or have good income have bought land in the name of people of other castes so that they will be eligible for allocations of housing and land from the state. However, this leaves them vulnerable as title is the name of another.
- xi. In accordance with prevailing forest laws, policy and programmatic arrangements should be made to give special priority to the Badi community to carry out commercial income-generating farms in leased and private forests.
- xii. In areas where there is possibility to develop a lake in a public area with water sources or through rainwater harvesting, support should be given to the Badi community to establish and operate fishing, boating and tourism cooperatives as income-generating enterprises.

### *3.2.2 Education-related issues*

**Easy and simple access to education is necessary for the overall development of the Badi community.** Article 31 of the Constitution of Nepal provides for the right to education. Every citizen has the right to compulsory and free education up to the basic level and free education up to the secondary level. Due to extreme poverty, many school-going-age children of the Badi community are forced to remain out of school. They are found forced to work as porters and domestic workers inside and outside the country to earn a daily wage. The following provisions have been recommended to increase access to education of this community:

- i. Establishment and operation of protection centres (hostels) for the children of nomadic, beggar Badi families. Access to education and sustenance should be provided by local governments.



- ii. Establishment and operation of a system to identify those who have dropped out or are likely to drop out of school and provide them support to access quality education along with the provision of separate hostels.
- iii. Establishment of a Hostel Based Support and Home-Based Support program by Provincial and Local governments based to ensure that Badi children have access to education beyond 10<sup>th</sup> grade.
- iv. Provincial and local governments provide grants and other programs to provide free meals, educational materials, accommodation and boarding facilities for school aged Badi children.
- v. Develop programs that support youth from the Badi community to receive special scholarships based on their qualification and competence in higher technical education for professions including doctors, pilots, engineers, chartered accountants, agricultural and livestock experts, etc.

### 3.2.3 *Economic development issue and income-generation*

**Many of the people of this community who do not have reliable sources to meet their daily needs, are found to be engaged in minimum wage work at home and abroad (India).** The people of this community can be involved in income-generation and enterprise development using local resources and opportunities available in the local market. Respondents made the following recommendations:

- i. The traditional skills of the Badi community to make *madal* and other musical instruments, fishing nets, agricultural tools such as *hasiya* (sickle), *chupi* and *tariya* are disappearing. Training programs should be established to provide training for modernization of skills and subsidized loans in order for the Badi people to access necessary raw materials and resources to revive the manufacturing of tools which are still in high demand.
- ii. In collaboration and cooperation with the Council of Technical Education and Vocational Training (CTEVT) and other stakeholders, establish training programs for the youth of the Badi community to generate self-employment and small enterprises providing services such as carpentry, masonry, painter, stone paving, animal husbandry, hair cutting, driving, electrician, electronics, non-seasonal vegetable farming, fish farming. Subsidized loans without collateral (collective guarantee) should also be provided.
- iii. Budget should be appropriated for running coaching classes in preparation for the highly competitive examinations to enter the public service sector (civil service, army, police, financial sector, institutes, education commission, etc.).
- iv. Arrange free training on skill sets needed for safe and dignified foreign employment. Arrange a fixed quota for foreign employment of Badi people and make provisions for them to receive a loan without collateral through the bank for the expenses associated with preparing for foreign employment.
- v. Implement special programs to encourage the establishment of industries based on local raw materials for the Badi community including grants, and business development support.
- vi. Implement results-oriented programs that make a concrete contribution to poverty alleviation of the Badi community by developing knowledge, skills, and competencies based on market demand.
- vii. Make policy provisions for providing employment to the Badi community in the corporate sector as part of corporate social responsibility programs.

- viii. Implement an incentive programs in cooperation with the private sector to link the knowledge, skills, art, and competencies of the Badi community with needs of the market.
- ix. Implement programs to establish a mobile seed capital fund for cooperatives involving the Badi community. Over time, financially successful cooperatives could provide low-interest loans for enterprise development.

#### *3.2.4 Social and cultural issues*

**The field study of the Badi community showed that the community continues to face caste-based untouchability, discrimination, exclusion, and deprivation even by non-Dalits as well as other groups within the Dalit community.** Below are a set of recommendations to help the Badi community lead a socially and culturally respectful life:

- i. Ensure legal remedy and justice to the Badi community members who have suffered from incidents of untouchability, domestic violence, rape, harassment, and other kinds of social violence and provide rehabilitation package programs for children, women and the physically challenged.
- ii. Take firm action against those who commit social crimes such as social discrimination, untouchability, etc.
- iii. Establish a program to set up a renewable fund for social welfare support in cooperatives involving the Badi community. Ten percent of the interest received from the utilisation of the fund should be re-deposited into the renewable fund to automatically increase the fund amount while the remaining ninety percent should be used for the social and cultural development of the Badi community.

#### *3.2.5 Health-related issues*

**The Badi community is found to be out of reach even of the free health services provided by the state due to extreme poverty, ignorance, illiteracy, and stereotyping.** Following are recommendations to improve the health status of the community:

- i. Arrange free health insurance along with medicines and treatment for the Badi community.
- ii. Conduct public awareness programs about the basic and special health services provided by non-governmental organizations and government agencies.
- iii. Majority of the members of the Badi community are forced to remain out of reach of clean drinking water and basic sanitation services. Due to extreme poverty and low access to health services, children and adults are found affected by various diseases caused by malnutrition. For this, the provincial and local governments should carry out awareness raising programs as well as initiate projects that provide clean drinking water, sanitation, and nutrition for the Badi communities.
- iv. The federal, provincial and local governments and non-governmental organizations should work in coordination to deploy integrated mobile health teams with specialists to run free check-up and treatment programs in the Badi community.

#### *3.2.6 Other recommendations*

- i. The three tiers of government should, based on priority, implement the agreements reached between the federal government and the provincial government and the Badi community at various times, the recommendations of the Task Force and orders of the Supreme Court.

- ii. The provincial and local governments should implement a rehabilitation package program to put an end to the dual caste-based discrimination, sexual violence, oppression, and exploitation experience by girls and women of the Badi community.
- iii. The provincial government should collect disaggregated data about the actual population and status of the Badi community within Karnali province and design evidence-based programs to address the needs of the Badi community.
- iv. Implement all kinds of programs related to the upliftment and development of the Badi community through a one-door system without duplication at the local level.
- v. Conduct financial literacy training and educational campaigns in the Badi community.
- vi. Provide funding for a museum and library related to the art and culture of the Badi community as part of Karnali's tourism strategy which is linked to income generation activities for the Badi community.

### 3.3 Conclusion

**The Badi community, a minority group in Nepal, are a community that continues to face caste-based discrimination and is one of the most marginalized communities in the country.** According to the 2011 Census, the total population of Badis is 38,603. Among the seven provinces, Sudurpaschim Province has the highest share of the population at 10,786, while Madhesh Province has the lowest share of 536 Badis.

**In Karnali province, the total population of Badi is 5,612 and is found to be lagging in economic, social, political, educational, and other sectors.** The Badi community has been struggling for shelter, food, and clothing for a long time. Protests were held by the Badi community demanding their rights Kathmandu in 2007. As a result, the government formed various Task Forces to understand the challenges and priorities of the Badi community. However, implementation of the recommendations of these studies is perceived to be unsatisfactory by members of the Badi community. In 2021, there was a similar movement in Surkhet of Karnali province where the Badi community put forward their priorities.

**Some key priorities that have been identified as part of the field study include the following:**

- The need to conduct programs such as land management and integrated model settlements for the upliftment and development of the Badi community. This should be based on information and data obtained from a database which includes information as such land ownership, occupation, income sources, services and benefits received from the state. Extremely poor families should be identified, and should be provided with appropriate housing and agricultural land based on the number of family members.
- Need for a program to link students and guardians to subsidized programs which support access to basic education.
- Need for a targeted scholarship program including support for boarding facilities for Badi youth to be able to access higher education.
- There is a strong demand from the community for special arrangements to be made for the Badi as they have little access to government programs intended for Dalits, though they belong to the Dalit community.

- Programs targeting the Badi community should be designed and implemented with the leadership and participation of the community. Ensuring ownership and engagement of the Badi community in programs targeting the community is important.
- Effective implementation of the issues and recommendations outlined in this report will be an important basis for the overall progress and prosperity of the Badi community.

#### **4. TASK FORCE**

- Anand Saru, Secretary, Office of the Chief Minister and Council of Ministers, Karnali Province Government, Chair
- Raju Bhuj, Agro-economist, Ministry of Land Management, Agriculture and Cooperatives, Member
- Hikmat Badi, President, Badi Sarokar Manch Nepal, Member
- Sunita Badi, Representative, Badi Sarokar Manch Nepal, Member
- Sunita KC, Women Development Officer. Ministry of Social Development, Member-Secretary

##### **4.1 Employees/human resource involved in the study.**

- Saraswati Sapkota, Section Officer, Office of the Chief Minister, and Council of Ministers
- Tek Bahadur Wali, Section Officer, Office of the Chief Minister, and Council of Ministers
- Arjun Paudel, Officer, Office of the Chief Minister, and Council of Ministers
- Devi Suvedi, Officer, Ministry of Social Development

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## 6. ANNEXES

### 6.1 Focus Qroup Questionnaire

1. Protection of origin and region of the Badi community:	• History of migration
	• History of settlements
	• How do the Badi define their land of origin/indigenous region and the new place?
	• Where do you go to worship your ancestral god/goddess?
	• What were the factors/impact of your migration from your place of origin/region?
2. Access to public services	• Is there easy access to <i>chautara</i> (traditional resting place), tea shop, temple, marketplace, public water sources, school, government bodies?
	• How do other people treat you (the Badi) in public places?
	• How is the representation of Badis in civil service?
	• What kinds of services do you get from the local government?
3. What other services you receive from the Ward/Local Government?	Capacity Building Training
	Skills-based training
	Fund
	Plans
	Food Security Program
4. Have you or any representative of your community been involved or represented in the local government's planning process? If yes, please explain.	
5. Has the local government run any special programs to uplift the socio-economic status of your community?	

6. How do the service providers treat you when you go to the local government offices to receive various kinds of services?	
7. What challenges have you faced while receiving public service (as a Badi woman)?	Challenging sectors: water, health, education, agriculture, infrastructure
	Challenges faced at the administrative level
	Challenges seen at the attitude Level
8. What is your definition of quality life and quality service?	What are your suggestions to improve Basic Service Delivery (BSD) sector?
	Service delivery under infrastructure development
	Service delivery under social development
	Service delivery under economic development Service delivery under Forest, Environment Disaster Risk Reduction Management (DRRM)
9. What kind of support do you expect from the government level for the uplift and development of you/your community?	
10. Are you/your community invited/oriented for the annual plan formulation?	
11. How do you get information related to government policy, service, schemes, and programs?	
12. Have you/your community been represented on a decision-making committee of the local government?	
13. Have you approached the service providers with any problems related to the basic service? If you see, how?	



14. Have your grievances been addressed on time and appropriately?	
15. What are the good/innovative policies/schemes/programs implemented by the ward/local government for women/girls of the Badi community?	
16. Your expectations for a respect life and livelihood	<ul style="list-style-type: none"> <li>• How do you feel when you are identified with various derogatory terms?</li> </ul>
	<ul style="list-style-type: none"> <li>• How do you feel when you go out of your society?</li> </ul>
	<ul style="list-style-type: none"> <li>• What do you expect from the society?</li> </ul>
	<ul style="list-style-type: none"> <li>• What is the status of access and control of ownership over land, forest, water source, grazing area, etc.,</li> </ul>
	<ul style="list-style-type: none"> <li>• What are the sources of income of your family?</li> </ul>
	<ul style="list-style-type: none"> <li>• Are the sources (types) of income sufficient for your livelihood?</li> </ul>
	<ul style="list-style-type: none"> <li>• What is the relationship between the community and other upper classes of the society?</li> </ul>
	<ul style="list-style-type: none"> <li>• How do you feel as a woman in your society?</li> </ul>
	<p>Situation of violence against women, sexual exploitation, caste-based discrimination, and its effects</p>
	<ul style="list-style-type: none"> <li>• Participation/representation of Badi community in user communities</li> <li>• Is there any problem in obtaining birth registration, marriage registration, citizenship certificate? If yes, what are the kinds of problem?</li> </ul>
17. Land distribution/rehabilitation	<ul style="list-style-type: none"> <li>• Do you own a land?</li> </ul>
	<ul style="list-style-type: none"> <li>• Do you have enough land for farming?</li> </ul>
	<ul style="list-style-type: none"> <li>• Do you rear livestock?</li> </ul>
	<ul style="list-style-type: none"> <li>• What type of resettlement/rehabilitation do you expect?</li> </ul>
	<ul style="list-style-type: none"> <li>• What is the number of good items you have that is required for the resettlement/rehabilitation?</li> </ul>
	<ul style="list-style-type: none"> <li>• How is the involvement in the land distribution process?</li> </ul>
18. Situation of Income Generation	<ul style="list-style-type: none"> <li>• In your opinion what steps should be taken for the socio-economic upliftment and development of Badi community?</li> </ul>

	<ul style="list-style-type: none"> <li>• What do you want to tell the government to improve the social and economic condition of your community?</li> </ul>
19. Traditional occupation and issues around economic empowerment	<ul style="list-style-type: none"> <li>• What are the traditional occupations of livelihood?</li> </ul>
	<ul style="list-style-type: none"> <li>• Are they still the major sources of livelihood? If changed, what are the prevailing forms of livelihood strategies?</li> </ul>
	<ul style="list-style-type: none"> <li>• Traditional occupations in the current situation: What do you see as the status, challenges, and opportunities?</li> </ul>
	<ul style="list-style-type: none"> <li>• How do people manage labour for agricultural work and other activities: waged, reciprocity, labour groups, self-help groups, free labour/semi-bonded labour (or bonded labour) and others?</li> </ul>
	<ul style="list-style-type: none"> <li>• Who are involved in barter of goods (food grains or any other products, such as gift items)? Are the prices of the exchanged goods equal? Is there any other labour or other obligation involved in this process?</li> </ul>
	<ul style="list-style-type: none"> <li>• Traditional savings and loan/lending groups: Where do you get money from when needed? From local money lenders or financial institutions?</li> </ul>
b. Topics of discussion with local body people's representatives	i. Status/situation of the Badi community in this area
	ii. Population, economic condition of the Badi in this region
	iii. Demands of the Badi community
	iv. What should the government do for the Badi community?
	v. What could be the projects and budget for the Badi community?
	vi. Major Demands related to access of the Badi community:
	<ul style="list-style-type: none"> <li>• Service delivery under infrastructure development</li> </ul>
	<ul style="list-style-type: none"> <li>• Service delivery under social development</li> </ul>
	<ul style="list-style-type: none"> <li>• Service delivery under economic development</li> </ul>
	<ul style="list-style-type: none"> <li>• Service delivery under Forest, Environment and Disaster Risk Reduction Management (DRRM).</li> </ul>
	vii. Has the local government implemented a specific policy, plan, or program for the Badi community?
	viii. What is the status of participation of the Badi community in the annual plan formulation process, monitoring, and joint decision-making process?
	ix. In your opinion, what steps should be taken for the economic

	and social upliftment of the Badi community? How can the current problems of the Badi community be solved?
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## 6.2 Annex 2: Quotes from community members

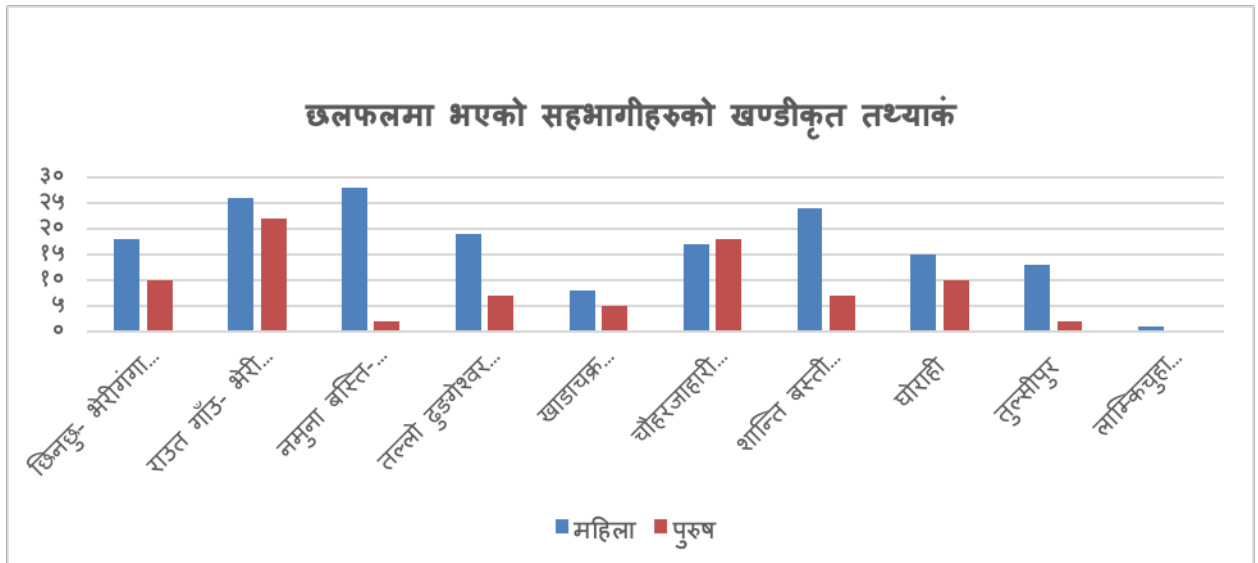
District and Settlement	Major views expressed during the discussion
Chinchu, Bheriganga Municipality, Surkhet	<p>Anju Badi: "When they know that we are Badi, they treat our work as a low priority, take a long time to process our requests, sometimes it has taken up to 10 days for completing one task, and the way look at us and speak to us is offensive.</p> <p>My son has faced discrimination from the schoolteacher. They say that "the Badis give birth to many children and hence we cannot take responsibility of their children."</p>
Raut Village, Bheri Municipality, Jajarkot	<p>Sharmila Badi: "Even when we develop proposals based on our problems and needs and submit it to the municipality, our proposals are not selected. During the formulation of the plan, they never come to discuss it with us."</p> <p>Another female participant said, "My younger sister has been divorced from her husband and she has a daughter. She went to get a citizenship certificate for her daughter after fulfilling all required documents, but when the officer found out that she was a Badi, he stopped the citizenship application process. Only after the arrival of a new officer, the citizenship certificate was issued."</p> <p>One of the participants said, "We are told that we should not eat yoghurt. If we eat it, then people of the upper caste will fall sick. In the village they don't even allow us to drink milk."</p>
Narayan municipality, Dailekh	<p>Female participant's statement, "We are only used only during elections and after that they don't even recognize us".</p> <p>A female participant said stated, "Budget is appropriated in the name of Dalits, but non-Dalits benefit from it. Therefore, there should be a separate budget allocation for us and as well as reservation."</p>
Tallo Dhungeswar, Dullu Municipality, Dailekh,	<p>A male participant said, "I want to increase my income through vegetable farming. I am unable to do anything because I have no land. As a result, young persons like me are forced to go to India to work as a daily wage labourer. Some of the children are unable to go to school, as their parents have gone to India to earn a living. The children cannot afford education materials and uniforms, and thus are deprived of education.</p>
Khadachakra Municipality, Kalikot	<p>A young female participant said, "I work in a hotel, and after people come to know that I was Badi, the customers who come to the hotel used to look at me with bad intentions."</p> <p>An elderly female participant said, "I make a living by breaking stones, and was unable to send my daughter to school. Then I sent my daughter to work as domestic help for family in Kathmandu through a relative I know. After some time, my daughter called me saying she wanted to return home, but before returning my daughter, the man raped my 13-year-old daughter, and I am now</p>

	<p>fighting a case against him. But due to my poor financial situation, the case is also not moving ahead. We the poor people don't get justice, anywhere we go. Due to poor financial condition and lack of access to education, the girls of our community are not safe."</p>
<p>Chaurjahari, Rukum West</p>	<p>Kalpana Badi: "First we the Badi need to be able to feed ourselves, then other needs should be met. Food, shelter and clothing are the primary needs, so I am forced to send my 15-year-old son to India to work."</p> <p>"The mayor for this term is Pushpa Badi and we have a lot of hope from the mayor, and the mayor will make a good plan for the upliftment of our community."</p>
<p>Shanti Nagar, Sharda Nagar Municipality, Salyan</p>	<p>Senior Female participant said, "I have taken a loan after keeping the house of a member of our community as collateral in the bank for my daughter's education. Now I have been working to extract sand from the river to sell it to pay back the loan. Because we and our community know the value of education. Therefore, organizations working in the field of education such as Save the Children, UNICEF, Care, Plan International should also include the Badi community in programs that support improved access to higher and quality education. Only then with our community stand tall with other groups, otherwise we will never be progress."</p> <p>Another female participant said, "Badi women in Shantinagar are more empowered than other Badi women and if violence takes place in someone's house, we do not tolerate it and solve it together."</p>

## 7. DISAGGREGATED STATISTICS OF THE BADI COMMUNITY HOUSEHOLDS IN THE DISCUSSION

District	Location	Women	Men	Total
Surkhet	Chinchu, Bheriganga Municipality	18	10	28
Jajarkot	Raut Village, Bheri Municipality	26	22	48
Dailekh	Sample Settlement - Narayan Municipality	28	2	30
Dailekh	Lower Dhungeshwar, Dullu Municipality	19	7	26
Kalikot	Khadachakra Municipality	8	5	13
Rukum Paschim	Chauharjahari Municipality	17	18	35
Salyan	Shanti Basti Sarada Municipality	24	7	31
Dang	Ghorahi	15	10	25
Dang	Tulsipur	13	2	15
Kailali	Lamkichuha Municipality	1		1
Surkhet (Interaction)	Siddhartha Hotel			47
	TOTAL			299

## 8. DISAGGREGATED DATA OF PARTICIPANTS IN THE DISCUSSION



## 9. DISAGGREGATED DATA OF BADI COMMUNITY HOUSEHOLDS IN THE DISCUSSION

District	Place	No of households
Surkhet	Chinchu, Bheriganga Municipality	18
Jajarkot	Raut Village, Bheri Municipality	50-60
Dailekh	Namuna Basti, Narayan Municipality	65 (45 of only Badi)
Dailekh	Tallo Dhungeshwar, Dullu Municipality	33
Kalikot	Khadachakra Municipality	14
Rukum West	Chauharjahari Municipality	300
Salyan	Shanti Basti, Sarada Municipality	36
Dang	Ghorahi	65
Dang	Tulsipur	60
Kailali	Lamkichuha Municipality	130