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RESEARCH ARTICLE

BADI CHILDREN EDUCATION AND AFFECTING FACTORS IN THEIR SCHOOLING

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Abstract

Badi community is a lowest caste group not only in other caste group but it is also among Dalit community. The educational status of Badi community is not satisfactory and as pitiable. To address this problem, the aim of the study is to find out the educational status of Badi children and affecting factors in their schooling. From the literature review, there have been few study on Badi community rather than other Dalit, thus, there is more difficult to get the study on Badi education. So to fill this gap I am selected the Badi community of Dullu municipality of Dailekh district to study their current educational status by the use of census method. Research design is based on quantitative technique and data collected by the primary sources such as interview with closed ended questionnaire, observation, daily diary and data is analyzed by the use univariate and bivariate technique through SPSS software. Education status of Badi is not satisfactory and/or miserable. Their literacy rate and completion of school level education is lower than the national ratio, still, the enrollment and pass rate in higher education is very low. Likewise, parent's perceptions in schooling is positive but only to literacy rather than knowledge acquiring. Mostly, parent's attention is more centralized to the daily wage work for their livelihood due to the poor economic condition. They are not confidence of any good opportunities after achieving education. On the other hand, Badi children are not so interested on schooling but more interested other income generation activities. Thus, their school education is only literacy oriented.

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Introduction:-

Education is a very crucial and significant component that plays a vital role in the development of countries and societies (Mozhgan, 2016) and it is an important tool of human right. Likewise, it is a critical foundation of economic and social development (Skinner & Holland, 2009, p. 300). The school not only constitutes a place for reading textbook and listening the teacher's lecturer, they are also constituted to establish different sorts of relatives, familiar to different authorities and to maintain new identities each other's (Skinner & Holland, 2009, p. 315). Without people being literate, the society can hardly come out of vicious circle of poverty (Ghimire, 2014, p. 5). Education is considered as the main driving force of any country's development and it is also playing a vital role to determine the quality of life (Bishwakarma, 2009). Providing an appropriate education to the all citizens will assist to forward the society in the mainstream of the development. No country can develop the all round of development of the nation and/or society in the absence of quality education. Thus, education is an integral part of development of

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the country that promote the social change and advancement, economic betterment and transformation and leading in the path of development (Lamsal & Maharjan, 2015, p. 59).

Universally, Education ensures the fundamental rights of all caste/ethnicity and it enhances their human culture, behavior, knowledge and civilization, however there are many socio-cultural barriers that rooted since historical period in Hinduism society and it has been influencing on school pedagogical activities to lower caste people. It is need to consider that due to the inequality, disparity and discriminatory of the society there is impossible to change the society socio- culturally, educationally, economically and politically as a humanistic perspective for its well-being. Nepal has been experiencing the deeply rooted Hindu caste hierarchy within the society. Dalit out of Hindu system, are entrapped in the vicious nets of different forms of discriminations and exclusions in the Nepali society (Baniya, 2007). Among Dalit hierarchy, Badi are at the lowest hill Dalit under the national civil code (Muluki Ain) of 1854 residing mostly in mid-western hills of Nepal (Kisan and Nepali, 2014). Even now, their discrimination occur based on caste and occupation. They are also excluded in political, economic, educational, social, cultural and employment opportunities (p. 1).

The educational situation of Badi is very miserable and there is a big gap in the educational achievements between Badi and other caste people. They have been deprived from acquiring proper education since history (Baniya, 2007). Most of Badi children are facing many problems for proper education, admission and learning with other class fellows (Kisan and Nepali, 2014, pp. 55). Thus, they are excluding from education because of the poverty and caste based discrimination.

Since my childhood I have been experienced a lot of discriminatory practices in society and school. On the one hand they are excluded in different social ritual, ceremony and other festivals in the society and other hand they are discriminated in school activities beside the studies. Badi community is still lies in lowest ranking class among Dalit community that is situated in the karnali river side nearest of my home village. So I was watching their way of life and schooling from some years when I travelled from there. Always they were swimming, fishing and laboring. It stressed my mind to raise the question that what is the current educational status of Badi children? What types of problems are facing in home and school base on caste? What are the affecting factors in their schooling? On the other hand, I could not find the adequate research study on Badi education. So, to address of those problems I am selected this topic.

Discriminatory Practice of education in Dalit Society: A literature Review Theoretical Review

Critical Racial Theory (CRT) was used to analyze the effects of race and racism on African American students' educational outcomes in U.S. schools (DeCuir & Dixson, 2004; Taylor et al., 2009). Scholars examined racism as a critical determining factor that reinforces systems of inequality (Hiraldo, 2010). CRT challenges the deficit model of African American students' education and the stigma attached to it (Solorzano & Yosso, 2001). Researchers extended CRT to analyses of school culture, curriculum, policy, student outcomes, school funding, segregation within and outside schools, racial profiling of African American students, and affirmative action and its implications (Ladson-Billings, 2005). In this way, it is more applicable to formulate to use in studying the Badi children schooling, parent perception, home and school environment for their children schooling, parent involvement, cultural barriers for schooling as a critical analysis of caste, class, gender, and other forms of oppression.

Here, some Social Inequality Theories (SIT) are reviewed as a theoretical review to understand social inequality which had rooted in our society as a worldwide. These theories are significantly evolved by the writings of Karl Marx who was one of the prominent sociological thinkers. Through his theory, he characterized that almost societies change through the process of forming oppositional classes and in the evolution of capitalism. These classes are based on property ownership and "trade" or distributional outcomes, rather than the distribution of power within the society (Calvert, 1982; Wright, 1994, as cited in Koirala, 1996). Marx established a view that there are two major classes within capitalism where the owner and worker classes. He also stated that education form these classes, unequal access, availability and opportunities of education-private and public, reproducing unequal strata in society in terms of power (Mishra, 2013). Marx further argues that "schooling perpetuates class inequality, promotes docility and blind obedience, and develops what Gramsci calls "civil society" or what Bowles and Gintis call "reproduction of the class culture" (Koirala, 1996, p. 54).

Max Weber is an another sociological thinker which critically accepted the Karl Marx idea of economic forms classes and legitimate or ruling power which creates conflict in the society and they govern the rule upon the

working class with the support of the capital. But Max Weber saw the distribution of power within a society somewhat differently. Marx analyzed of social stratification as a historical analysis of social development on the economic base and Weber, accepting this approach he added other two aspect of stratification were social status and political power. He claimed that the economic standing of a person or a community is associated with social status or social prestige and social and political power creates an unequal society. He incorporates into his explanation of social inequality and non-economic forces such as ideas and interests that emerged from politics, religion, and institutional structures (Grabb, 1984). From Weberian perspective education helps to provide knowledge and awareness which change to unnecessary traditional human believes, values and culture that change the society. But, on the other hand, if our education system and curriculum structure possess the higher class, it cannot be represented the all class as an equal opportunity (Koirala, 1996).

Karl Marx first proposed the concept of social reproduction by his publication *Das Capital*. Social reproduction theory analyzes the larger structures that enforce inequalities for the benefit of the few. Bourdieu (2011) extended this theory as cultural reproduction theory by arguing that social reproduction occurs through the development of four main types of capital. Cultural reproduction theory has also been extended to educational studies, focusing namely on the ways schools reproduce class. Bowles and Gintis (1976) argued that schools send a strong “message to students” about their intellectual abilities, personal traits, and appropriate occupational choices, while Margolis (2001) held that schools function to maintain the hegemonic power of the state. In this context of inequalities reproduced through schooling, Desai and Dubey (2012) claimed that social and cultural institutions, such as schools, are manipulated to create and sustain inequalities within society (Arrow, 2000; Bourdieu & Passeron, 1990; Stark & Bruszt, 1998).

Caste System and Education

Caste system is developed in south Asia toward the end of Vedic period. The Hindu society was developed into touchable and untouchable Tagadhari and Matawali. Badi are the lowest hill Dalit under the national civil code (Muluki Ain) 1854 (Kisan and Nepali, 2014). According to Muluki Ain (1854) Badi lays 10th lowest ranking among 12 touchable castes Pani Nachalne Chhoichhiti Halnu Parne (Wagle, 2015). In Brihad Npali Sabdkosh, Badi are those who play musical instruments. In Sanskrit Badi means Vadya- Badya – Badhak- Badyabadak. Badi belong to Khas society entered in Nepal in Lichhavi period (100 BC-880 AD) from Bihar.

Because of the caste hierarchy, Dalit are facing exclusion from education, School Management Committee (SMC), Parent Teacher Association (PTA), and other sectors (Bishwakarma, 2019). The pattern of exclusion had rooted in the Varna system ascribed by Manusmriti, in which Dalit were considered as the laborers. They denied from the rights of education where the Brahman were the only rightful holder of education (Ahuti, 2010). On the other hand, not only Dalit but also other caste groups were excluded from school education before evolution of democracy but the penalty for violating the rules was harsher for Dalit than the other caste group. For example, Jung Bahadur Rana established some schools during the Rana regime, but they were only for the Rana family and not for public.

The Dalit, in literal terms, are socially weak, economically needy and politically powerless (Samel, 2006). According to Nepal Dalit Commission Badi are hill Dalit, singer, and dancer and they danced in festival, wedding and other different ceremony. Badi is one type of traditional, superstitious, prostitutional and occupational caste group. Their resident was not permanent and they shifted from village to village for their livelihood as dancer, singer and prostitution and also as landless people. As a result, they have been depriving from school education where education is a more crucial instrument that plays a vital role for individual, social, cultural and political change.

Bishwabhakta Dulal argues that Badi are not indigenes people of Nepal but were brought here around 14th to 16th century by Bhure Thakure kings of Jajarkot, Rukum, and Salyan for their entertainment from Kumau Gadwal of India. Their occupation was related to dancing, singing, sexual activities, playing musical instruments are called baadak and dances are called patra or patri in Sanskrit. Badi leaders assume that the current words Badi and Patar are corruptions of these words (Kisan & Nepali, 2014, p. 10). After ending the Bhure Thakure regime, Badis came to the streets. Then, they are compelled to forward their occupation to welcome guests and entertain them at birth, marriage, and other rituals and festivals ((Kisan & Nepali, 2014, p. 11). Since then, their occupation also diverted on sexual activities for their livelihood because they had not permanent settlement, occupation and land. Due to the caste hierarchy, they were exploited from inter and intra-caste discrimination in Hindu society of Nepal.

The schooling in Nepal, in a broader sense, has been influenced by the hierarchical social structure. Despite the governmental efforts to ensure equitable access to all school age children from different segments of the society, still many more children are outside the school system (Lamsal, 2009). On this deprivation, most of Dalit and/or backward community children are being victims from this problem. Nepal is a country inhabited by people of diverse social, cultural and ethnic backgrounds. Poverty and social exclusion of women, disadvantaged castes and indigenous people are the main barriers to equitable access to education for all.

However, different government act, rule and regulation, projects and programs have been launching to ensure the equal access in education; these programs cannot be actually successful to promoting schooling and equal access in education on the issue of women, Dalit, janajati and various marginalized people. The data shows that the education attainment of Dalit people is still low compared to non Dalit. The enrollment rate of non-Dalit children in primary level (1-5) is 97.25 %, 26.35% completed primary level, 22.15% completed secondary level, 11.55% completed SLC/intermediate and 2.7% completed graduation/post-graduation level. Likewise, school- college attendance rate of aged 5-25 years of Dalit is 54.8% and other 76.3% where as Nepal is 66.4%. Literacy rate of Nepal is 65.94% in which Brahman 81.89%, Chhetri 72.3%, Dalit 48.2%, Janajati 69.1%, Muslim, 43.6% Kami 62.00, Sarki- 60.74, Kumal – 63.09, Lohar- 53.23, Gaine- 68.55 and Badi are 62.85 literate (Population Monograph, 2014) . Likewise, only 41% enroll in basic level and about 37% dropout, 5 % Badi complete SLC, 2% complete intermediate, 0.66% complete bachelor and master degree completion rate is very low, (Nepali & Nepali, 2019)

Legal Provision and Education

As a policy level there is no discrimination in education and in other sector. The constitution of Nepal (2015) is addressed about basic education free and compulsory and secondary education should be free to all citizens by ending all forms of discrimination and oppression. Likewise the higher education will be free for the disables and the economically indigent citizens. National Education Policy (NEP, 2019) is considered to provide qualitative technical, vocational and long life education to all to make competitive manpower. In this spirit, Fifteenth Plan (2019/020 - 2023/024) has provisioned to ensure proportional and inclusive access to resources and facilities for the target groups who are deprived from the proper schooling and also focused to enroll to all non-school going eligible children, reducing class dropout rate, increasing literacy rate and net enrolment rate. EFA program of Dakar conference in 2000 focused on six issues: early child development, access for disadvantaged groups to free and compulsory education, meeting the learning needs of all, adult literacy, eliminating gender disparities, quality education and mother tongue. SSRP (2009-2015 & SDGs-2) emphasized in access, participation, promote equity and social inclusion in ECED, basic and secondary education, literacy and lifelong learning. Millennium Development Goals -2 (2000-2015) ensure that all children of every society should complete their primary schooling by 2015. Goal -3 it is estimated that eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015 (MDG, pp. 31, 43). School Sector Development Plan (SSDP-2016/017-2022/023) ensured the inclusive and equitable access in education. It helped to reduce social, political, economic and cultural disparities among different majority and minority groups.

Similarly, Gender and Social Inclusion Policy (MoFALD, 2010) and Resource Mobilization Guidelines (MoFALD, 2013) stipulated the 33 percent participation of women in local level planning and programming. Allocation of 35 percent of total grants to local bodies in which women related activities 10 percent, children 10 percent and disadvantaged groups 15 percent. Above mentioned policies focused to all children should have equitable access to education but it is more challenging issues to achieving universal access to education in the gender parity and diverse society (Sustainable Development Goal, 2016). For this it is necessary to campaign of social movement that can be organized as collective behavior for against any kind of social change in the societies (Sapkota, 2014).

The Universal Declaration of Human Rights of 1948 and the International Covenant on Economic, Social and Cultural Rights of 1966 stated that education shall be equally accessible to all on the basis of merit and individual capability (United Nations, 2017). Access to education and learning outcomes should not be affected by gender, birthplace, ethnicity, religion, language, income, wealth or disability. The World conference on education for all held in Jomtien, Thailand (1990) formulated goals to promote education for all children by the year 2000. Since 1950, advent of democracy the government assumed greater responsibility for education in Nepal. NNEPC(1954) and ARNEC (1961), the government formed the first education commission that recommended several measures as free and compulsory primary education all over the country no tuition fees for the students and no exclusion of student on the basis of sex, caste, religion & occupation. NESP (1971-75) was one of the first efforts to address and meet the educational needs of all children in the country.

To eradicate the all types of discrimination, education is a powerful tool of empowerment. Empowerment is an active and multi-dimensional process which enables to imply decentralization of power and authority in the deprived, oppressed and powerless people who have not been able to participate in decision making and implementation of policies and programs of both government and non-government organizations as well as in societal matters (Sahay, 1998). Social empowerment addresses the social discriminations existing in the society based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism (Mandal, 2013, p. 19). He also states education is the instrument of socio political and economic transformation.

Above literatures argue that Dalits people have been deprived not only from social, cultural and religious tradition, they are also deprived from the employment, political and educational opportunities. Among Dalits, Badi is still deprived community from inter and intra-caste discrimination. Their way of life was based on singing, dancing and prostitution as well as sifting occupation and they were culturally and sexually open caste. They were unaware about the importance education and they were passing their life in different entertainment program. Thus, they could not achieve proper education since past to present.

Methods:-

The study is based on quantitative research design and cross sectional survey method. "Quantitative research is based on the quantitative measurement of some characteristics and it is applicable to express the quantitative data" (Kothari & Garg, 2022). The study has focused to find out the current educational status of Badi children and affecting factors to schooling. The study area was Dullu municipality of Dailekh district selected by the use of purposive sampling method where are total 56 households of Badi community in which 33 households in ward no. 1, Tallo Dungeshwor, 18 households in ward no. 7, Kritikhamba and 5 households in ward no. 3, Pali. Among them, 29 households from ward no. 1, 10 households from ward no. 7 and 4 households from 3 covered in the study. Data collected by census method due to the small population size and questionnaire, interview and observation used as tools of data collection. Selected community were closer and familiar for me that it helped to rapport building and more easy to share openly own opinion each other and fill up questionnaire, similarly structured or closed type of questionnaire was used for interview. The questions were related to the understanding about education, occupation, schooling, children regularity, available opportunities, facing problems etc. Collecting data by the use of primary sources, in first step, I edited the data in the SPSS system and analyzed by the use of univariate and bivariate method. Due to the small sample size the assumption did not meet for hypothesis testing so write-up findings on descriptive and analytical way. Dependent variable is Badi children education status and independent variables are influencing factors on schooling such as caste discrimination, economic, social cultural value and occupation.

Result and Discussion:-

Socio-demographic Analysis of Badi Respondents

This study covered 43 households out of 56 of Badi community in Dullu municipality throughout the household survey. Out of total number of respondents, more than half (65.12%) were from the age group of 20-60 years and only 11.63 percent were age group of 60 over which age for Dalit community is as old age by providing social security allowance. Among total respondent more than three-fourth (79.1%) household heads were male and more than half (60.47%) respondents were Hindu and others are Christian. Their belief on Christianity was in increasing order and they cursed to Hindu culture and tradition because they realized that have been adopting a poverty and discrimination was a cause of Hinduism. As a result, the national civil code (Muluki Ain), among Dalit, Badi are at the lowest hill Dalit (Kisan and Nepali, 2014). Almost, 90.70 per cent of the total number of respondents lived in semi-urban areas and others in rural areas. Always they preferred to live urban areas for their livelihood because there are more opportunities for daily wages, loading-unloading, fishing and other marketing.

Table 1:- Demographic Characteristics of Badi Respondents.

| Variables | Categories | Number | Percent |
|-------------------|------------|--------|---------|
| Age group | 20-40 | 28 | 65.12 |
| | 41-60 | 10 | 23.26 |
| | 60 above | 5 | 11.63 |
| Sex of Respondent | Male | 34 | 79.1 |
| | Female | 9 | 20.9 |
| Family Size | 0-5 | 33 | 76.74 |
| | 5-10 | 8 | 18.60 |

| | | | |
|--------------------------|-----------------|----|-------|
| | 10 above | 2 | 4.65 |
| Education level | Basic level | 8 | 18.6 |
| | Secondary level | 5 | 11.6 |
| | Higher level | 1 | 2.3 |
| | Only literate | 6 | 14.0 |
| | Illiterate | 23 | 53.5 |
| Occupation of Respondent | Daily wages | 27 | 62.8 |
| | job | 3 | 7.0 |
| | others | 11 | 30.2 |
| Place of Residence | Semi-urban | 39 | 90.70 |
| | Rural | 4 | 9.30 |
| Religion | Hindu | 26 | 60.47 |
| | Christian | 17 | 39.53 |

Source: Field Survey, 2022

Most of the respondents (93%) were unemployed among them 62.8 percent involved in daily wage in term of temporary and occasional work and only few respondents were in job, among them mostly related to security services. The educational level of Badi is not satisfactory because more than half (53.5%) (See Table 1) were illiterate when the national ratio of illiterate is 32.09 percent (<https://www.marcotrends.net>, 2018) and few respondents (2.3%) have achieving higher level education. Three-fourth (76.74%) of Badi family size is 0-5 members which meets almost the national ratio of family size.

Understanding Toward Education of Badi Respondents

Out of 43 respondents, 29 household heads sent their children in school and others have no school children, as a result, here some questions that related to schooling asked to those respondents who have school children and those questions were not related to those who have no school children. Out of total number of respondents, 90.70 percent replied the meaning of education is related to read and write and more than half (60.47%) replied the benefit of education is related to good job. The economic condition of Badi is very miserable because they had not any permanent or secure occupation for their livelihood and their life passes by achieving advance or loan. They were unable to spend all expenses for their children schooling. Out of total respondents, more than half (55.17%) admitted their children to public school. Besides it, although they were weak as economic status however, 44.83 percent admitted their children in private school because different non- government organization fully supported for admission in private school and managed in hostel in Surkhet district. The students who were in hostel, they (72.42%) were regular in school but who (27.59%) admitted in public school were irregular.

Table 2:- Understanding Toward Education of Badi Respondents.

| Variables | Categories | Number | Percent |
|---|-------------------------|--------|---------|
| Meaning of Education | Read and write | 39 | 90.70 |
| | Achieving knowledge | 19 | 44.18 |
| Benefit of Education | Social prestige | 4 | 9.30 |
| | Good job | 26 | 60.47 |
| | Knowledge | 13 | 30.23 |
| Initiation to school | Social/Political leader | 24 | 82.76 |
| | Government | 19 | 65.52 |
| Admitted school | Public | 16 | 55.17 |
| | Private | 13 | 44.83 |
| Study Level | Basic level | 23 | 79.31 |
| | Secondary level | 6 | 20.69 |
| Whether check the school attendance of children | Yes | 10 | 34.48 |
| | No | 19 | 65.52 |
| School dropout | Yes | 7 | 24.14 |
| | No | 22 | 75.86 |
| Education change the society | Yes | 35 | 81.40 |
| | No | 8 | 18.60 |
| What type of change | Socio-cultural | 35 | 81.40 |
| | Political | 9 | 20.93 |

| | | | |
|--|-------------------|----|-------|
| | Economic | 5 | 11.63 |
| Children position in class | First | 0 | 0.00 |
| | Second | 2 | 6.90 |
| | Others | 27 | 93.10 |
| Children go to regular in school | Yes | 21 | 72.41 |
| | No | 8 | 27.59 |
| Why do not go to school | Economic | 9 | 64.29 |
| | Uninterested | 5 | 35.71 |
| Sitting in classroom | Separate bench | 1 | 3.45 |
| | Last bench | 2 | 6.90 |
| | jointly | 26 | 89.65 |
| Cause of low education level of respondent | Poverty | 39 | 90.70 |
| | Lack of awareness | 9 | 20.93 |
| Manage of expenses | Advance/loan | 34 | 79.07 |
| | Others | 9 | 20.93 |
| Whether children fail or repeated in class | Yes | 4 | 13.79 |
| | No | 25 | 86.21 |

Source: Field Survey, 2022

More than three-fourth (79.31%) children studied in basic level and there were no any children in higher level education. On the base of result, the position of Badi children in class is not satisfactory only 6.90 percent in second position and all others (93.10%) were in normal position but only 13.79 percent repeated the same class or fail. On the other hand, as we consider that the continuous assessment system has promoted the pass ratio. Sometimes some parents (34.48%) went to school to check their children school activities especially talk to about attendance with teacher out of school boundary rather than school boundary and school time. From the respondent there is no any discrimination in teaching learning activities, fooding, drinking and playing in school as a lower caste. They lived with all higher class students jointly. Response of this question that it had been successful due to the development of the education and it has changed the excluded religious hegemony. Thus, it stated that "Education is considered as the instruments of social change and economic transformation in the country. It leads the country in the path of development" (Lamsal & Maharjan, 2015).

There, a superstitious concept has been setting in their mind that they are not only socially, culturally, politically and economically deprived, they are also dominated mentally and psychologically themselves. From this statement it is clear that in the dominated society by the elite class the school are also supporting to the dominated group so it is supposed that school also produce the discriminatory culture. Thus, they curse their ancestor, god, religious society and genetic characteristics and feel that hereditically backward, on the other hand, they are feeling of guilty from inner soul to dialogue or interaction with elite class. According to Bourdieu (1977) school reproduces the culture and values of the dominant group in the society which would later on works as a form of violence "symbolic violence".

Bivariate Analysis of Affecting Factors on Educational Status of Badi

Data show that there were significant differences between socio-demographic characteristics and education status of Badi. Females were more (66.7%) illiterate than male respondents (50.0%) and school level education of female was very pitiable than male. 2.9 percent male studied higher level education but no there any respondent had studied higher level education. The significance level of education and sex is nearly 0.05. As a result, the education status of male is higher than female so there is significant difference in education level between the male and female (12.6%) (See Table 2). In other words, it was observed that the occupation affected the education level, almost two-third (63%) respondents were illiterate who were in daily wages and about one-third (30.77%) were illiterate who were in other like fishing and/or traditional occupation. But there is no illiterate persons who were in job. Thus, there is significant difference between education and occupation.

Table 3:- Bivariate Analysis of Demographic Factors with Educational Status.

| Variables | Categories | Educational Status | | | | | N | % |
|-----------|------------|--------------------|-----------------|--------------|----------|------------|---|---|
| | | Basic level | secondary level | higher level | literate | Illiterate | | |
| | | | | | | | | |

| | | | | | | | | |
|------------------------------|----------------|-------|-------|------|-------|-------|----|-----|
| Sex of Respondent | Female | 11.1 | 0.0 | 0.0 | 22.2 | 66.7 | 9 | 100 |
| | Male | 20.6 | 14.7 | 2.9 | 11.8 | 50.0 | 34 | 100 |
| Occupation | Daily wage job | 14.8 | 7.4 | 0.0 | 14.8 | 63.0 | 27 | 100 |
| | | 33.3 | 33.3 | 33.3 | 0.0 | 0.0 | 3 | 100 |
| | others | 38.46 | 15.38 | 0.0 | 15.38 | 30.77 | 13 | 100 |
| Age group | 20-40 | 25 | 14.29 | 3.57 | 21.43 | 35.71 | 28 | 100 |
| | 41-60 | 0.0 | 10.0 | 0.0 | 0.0 | 90.0 | 10 | 100 |
| | 60 above | 20.0 | 0.0 | 0.0 | 0.0 | 80.0 | 5 | 100 |
| Cause of low education level | Poverty | 17.1 | 12.2 | 2.4 | 14.6 | 53.7 | 41 | 100 |
| | Awareness | 50.0 | 0.0 | 0.0 | 0.0 | 53.7 | 2 | 100 |

Source: Field Survey, 2022

The study shows that the literacy rate of aged group 20-40 is very high (64.29%) than aged group 41-60 and 60 above (10% and 20% respectively). There is a statistically differences between age group and education. Completed school level education of low aged group is higher than of high or old aged group. On the other hand, poverty and awareness affected the education status.

Conclusion:-

Badi is a wandering and lowest caste hierarchy among Dalit community. They have been suffering by the inter and intra-caste discrimination for centuries. For the livelihood they were travelled village to village for several months with whole family members to demonstrate their traditional skill and art. Their residence was no permanent so there was no fix of school for admission of children. Similarly, the caste system was highly rooted that Badi community was discriminated by the society and as well as school. So Badi children were deprived from education in the past but at present there is no caste discrimination in our society, school, teacher and peers as a legal provision but it is remaining in the society. However, the educational status of Badi children is miserable. Literacy rate of Badi is lower in the comparison of national ratio of literacy. Similarly, the school level education is also lower than other community. Few (2.3%) respondents were in higher education only until bachelor level but Badi children were studying up to secondary level only.

Badi children go to school but they are not regular and the position in class is not satisfactory. Usually, parents did not go to school to check their children's regularity and their teaching learning activities. From the participant view they have no any permanent occupation and land for agriculture, they are working as a labor and fishing for their livelihood. Due to the poverty, they are unable to care and to send school their children in time without any support of others. Now they are achieving the support by different organization for admission, fee, dresses, lodging and fooding. Children also like to work with their parent in fishing, swimming, loading, unloading, and singing in road and Bus to earn money from the passengers and tourists. After involving towards income oriented activities they did not interest to schooling. Another view about schooling was that they are also self-feeling of being mentally, psychologically weak and uninterested because there is no future as a profession or job and they are also feeling of back warding from the political, social, cultural and educational power. It is necessary to orient the Badi community about schooling and the importance of education at first, then should provide land to adopt their livelihood to subsistence agriculture. Government should protect, motivate and reward their traditional skill and art by the policy formation and provide opportunity of employment to Badi children who are taking education degree.

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