

Chapter 1: Introduction, objective and limitation of the study

1.1 Background of the study

Social change is difficult to define. We often describe it as progress, social transformation, modernity and structural change. Society is dynamic and we can see changes when we compare past and present society. As the time passes, social structure and behavior changes and new social structure is formed. Society is formed through social relationship and social change is the changes seen in those relations. It is a universal process. There are many factors behind social change and one of them is development. Development is regarded as positive change which improves the lives of people. It incorporates social, cultural as well as economic change. Before 1950 AD, only the economic development was taken as development. But today, the definition of development has changed. It is regarded as broad topic and focuses on human development, environmental development, social and gender development sustainable development and so on. According to Michael Todaro, “Development is a multidimensional process involving changes in structure attitudes and institutions as well as the acceleration of economic growth, the reduction of poverty and eradication of absolute poverty.” So, it is a historical process of social change in which societies are transformed over long periods. The activities which do not support to enhance the life of people and uplift the life standard are not regarded as development activities. In recent days, participatory development approach is also in practice in order to engage people in development and to address the actual need of people.

In Nepal, the planned development started in 2013 BS. The government started the planned development in order to uplift the life of people and to mobilize the resources. Over this 60 years of planned development, the more focus was given to the development of infrastructure. Among them construction of road is always in priority. Before, the first five year plan (2013-2018), there was only 117 km road in Nepal. Today, Nepal is in the phase of completing 13th plan (2070/71-2072/73) only, the two districts, Humla and Dolpa is remained to touch the national road network. 13th plan has the goal to construct the road in those districts.(www.npc.gov.np). The development of road supports the other development infrastructure. So, it is the backbone of development and it is a medium of social change and development. The

road plays vital role to bring change and development and to enhance the life of people.

1.2 Statement of the problem

Mugu is the least developed district of Nepal. It is at the last position among 75 districts. Due to the lack of basic facilities such as education, health, road, communication, the life of people is very hard. The people do not have sufficient land to cultivate and the production from their land cannot support them throughout the year, they have to buy food to sustain. Although government gives subsidy on rice to the people of Mugu, they have to pay high for transporting that rice. The district is rich in natural resources but due to the lack of development infrastructure they cannot utilize it. They grow fruits, collect medicinal herbs but they do not have access to market.

Due to these problems, People of Mugu migrate to other places to earn money. Seasonal migration to India is in practice since long time. They can easily go to India, than to Kathmandu. The Karnali highway runs north to south through Bheri and Karnali zones of Mid-Western Development Region. The Highway starts at Bangesimal in Surkhet District and the route is currently being extended. The construction of highway started in fiscal year 2048/49 . However, the road is opened for traffic in 2007 April. Only, one third of the highway is accessible year round. People find the road way cheap in comparison to the air transport and it has become the alternative of airplane. Before people had to wait up to months to get the ticket of airplane but now they can travel through bus, jeep, van etc. the road has made easier to import necessary goods and food . Similarly, the economic activities also increased. It has increased the labor migration too.

For the development of Karnali, government constructed the highway. With the construction and functioning of the highway, it has become very easy to transport goods to Karnali. Though, the two districts of Karnali i.e. Humla and Dolpa are still remained to connect to the national highway, the other districts i.e. Mugu, Kalikot and Jumla are benefited from the highway. As, road is the basic infrastructure of development, the development activities have been increasing in those districts. Due to the difficult geography, it is very difficult and expensive to construct the road in Karnali Zone. Only the district headquarter is connected to the national highway and

it is also not accessible throughout the year. Some rural roads have also been constructed nearby the district headquarters but in remote area, there is no facility of road or any other development infrastructure.

Mugu is also one of the remotest districts of Nepal. In the year 2012, the track of Karnali Highway opened up to district headquarters, Gamgadi. Now, mini truck, bus and tractors give transport service and they mainly transport freight. The track of Karnali highway has been improving and planned to black top within few years. The highway is not in good condition and major accidents have occurred too. But people take risk to drive the vehicles in the highway because it is the cheapest means of transport in comparison to air transport.

Although the road is dangerous and people have to travel bumping on the road for almost 6-7 hours, people are happy. They can reach to district headquarter in one day. Before, they had to travel on foot for days to reach the district headquarters and to go to the other districts. The district was isolated and it was very difficult to transport necessary food and other goods.

The road has paved the way for development. It has made easier to import the rice and necessary goods. Similarly, people can travel to other districts easily and mobilization in the district has increased. The government officers now stay longer in the district because they can frequently travel in the district due to road. Similarly, the different facilities have been introduced with the opening of highway. The necessary medicine, agricultural goods such as fertilizer, seeds can be easily bought in the district headquarters.

The road has changed the life of people also. The different economic activities have increased and the mobilization of people has also increased. Before people used to go India for work as they did not get any opportunity in the district. Now, the destination of labor migration has changed. Similarly, the people had to suffer from famine due to the lack of agricultural production. But now although the production is low, they can easily buy rice in the market of district headquarters. Now they do not have to depend on *Khadya Sansthan*. But the food crisis has been increasing and so do the dependency on food. (Adhikari 2008)

The road has brought the social and cultural change as well. People have been changing the pattern of their social life. The change in materialistic culture, relationship of people, their social life has been changing gradually due to the introduction of new technology and development. The changes brought by the road in the Krkiwada VDC of Mugu is the subject of this study.

1.3 Objectives of the study

The objectives of the study are presented below:

1.3.1 General objective

To study the change in the lives of people of Karkivada VDC of Mugu, after the construction of Karnali highway.

1.3.2 Specific Objective

The specific objectives of this study are:

-) To analyze the changes in economic activities of Karkiwada VDC.
-) To analyze the change in the social life of Karkiwada VDC.

1.4 Rationale of the study:

In Nepal, every year almost one third of the budget is allocated for development. Construction and maintenance of road is always in top priority. According to Road division, 73 districts are connected with the road and at the end of the fiscal year 2072-73, all the district headquarter will be connected to the road. Although the government gives top priority to the construction of road, the situation of road in the Karnali Zone is very poor. The Karnali highway runs north to south through Bheri and Karnali zones of Mid western Development Region. The Highway starts at Bangesimal in Surkhet district and the route is currently being extended. The construction of highway started in fiscal year 2048/49. However, the road was opened for traffic in 2007 April. Only, one third of the highway is accessible year round. People find the road way cheap in comparison to the air transport and it has become the alternative of airplane. Before people had to wait upto months to get the ticket of airplane but now they can travel through bus, jeep, van etc. The road has made easier to import necessary goods and food. Similarly, the economic activities

have also increased. Different changes have been seen in the life of people and the economic activities.

Beside the construction of Karnali highway, government has implemented some development program; they are also responsible for the change. The research will help to find out the impacts of Karnali highway, how it is contributing in the social and economic activities of people of Karkivada VDC-7 of Mugu.

1.5 Limitation of the study

The limitations of the study are as follows:

-) The study only focuses on the economic activities and changes in the lifestyle of people. The changes in education status, health facilities, and caste and gender discrimination are the major field of study and it may not represent the other social and cultural changes occurred in Karkiwada VDC.
-) The findings of this study may not be generalized in the other places or context.

1.6 Organization of the study

Chapter 1 deals with background of the study and statement of the problem. Chapter 2 deals with the research questions, and objectives of the study and significance of the study. Chapter 3 deals with the description of the study area and it gives explanation of the research design and procedure of the data generation and statistical tools used during the process and limitation of the study also. Chapter 4 consists the theoretical and empirical literature review from the various books, journals, publications for the study. Similarly, Chapter 5 deals with the analysis of the collected data regarding the social and economic changes of Karkiwada-7 of Mugu District. Finally, Chapter 6 provides the summary and conclusion of the study.

Chapter 2 : Literature Review

2.1 Reviews on Development, Underdevelopment and Change

Development means different thing to different people. According to David Korten " *Development is the process by which the members of the society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and just distributed improvement in their quality of life consistent with their aspirations.*" In the context of Karnali, people have become more dependent on export goods and food. After the construction of Karnali highway, the people have changed their life style but failed to manage their local resources. As a result they have become more dependent instead of improving their quality of life. The outsider imposed them the development plan which are not suitable to their context but they are forced to accept this as development.

The process of development and underdevelopment as related to matters of surpluses and their availability area are also tied to many factor. These would include such things as complexities of social and political organizations and the creation and support of high culture, health, life expectancy and many other factors. (*Frank....*). Frank elaborates the types of structures of development and underdevelopment, metropolis and satellites, which also occur inside countries- internal colonialism. He suggests that the greater a country is underdeveloped, the greater the development-underdevelopment gap is even within it. He also briefly deals with the issue of foreign aid in the form of food or technological assistance. He suggests that these exchanges make little difference because the apparent gifts or aid only reinforce the existence of dependency relationships and therefore continue the structural relationship of inequality in a metropolis-satellite, development-underdevelopment relations.

Development should be sustainable and it should incorporate the human development as well. Only material development cannot be taken as true development. *Dreze and Sen* (1997) have argued that the expansion of social opportunity is the key to development. Extension of basic education, better health care, more effective land reforms and greater access to provisions of social security would enable the marginalized sections of the society to lead a less restricted life and also to make better use of markets. But in Nepal, Karnali zone is deprived from the development.

The people of Karnali zone are not getting their basic right. The Karnali is backward because the state has not made effective policy and plan for this region.

Lack of economic growth and fiscal crisis often affect the political will of governments to invest in social services such as education and health (Weiner 1999). NGOs and community organizations have limited resources and reach for replacing crucial state services. Therefore, for sustainable development, both active state enhancing social opportunity and a strong economic basis is required.

Under development in Nepal has long history whose roots lies in the continuous, if uneven, process of peripheralization. The Nepali state alliance composed of the state class, that is, the proponents of the various formal political-organizational systems we have created and lived under, the town based middle class, the feudal landed interests and the comprador bourgeoisie, which, as we shall see, are largely offshoots of this process of peripheralization, is the main link through which this process is sustained and under development reproduced. (Mishara 2007). He further adds that Nepal's political dependency increased after the 1950 democratic revolution the degree of economic openness and dependence was even more. Although it is a historical rule of the capitalist world system that economically primitive state lose out not at the beginning of the precapitalist-capitalist exchange relationship, but only later, ironically it needed the 1950 "revolution" and the resulting democratic setup for Nepal to be in the red in commodity transaction. Development of underdevelopment may be seen at the community and household levels. The community – however remote, inaccessible an area it might be in – has been weakened a very great deal by now, largely through the processes of privatization, peripheralization and centralization. Community resources have drastically shrunk in the last 35 years and it is increasing dependent on outside sources for its economics, finances and politics for example on district headquarters, nearby towns, the Terai and Indian towns and cities and beyond.

Blaikie, Cameron and Seddon (1980) also points out that one of the major causes of underdevelopment in Nepal is the failure of motor able road provisions as the major form of infrastructure development funded by external investment to generate a significant and systematic response in terms of agricultural output or diversification. The road created more dependency as the import increased and the export is very low.

The advantage of human and natural resources of periphery area is taken by the core area. The periphery area has become more dependent on core area. The periphery area is being exploited in the name of development. The imported development concept has not addressed the real need of local people.

Rural development concept is failed in the periphery area which cannot invest (*Mcforlan 1976*).The Nepali politicians and the policy makers have failed to implement the actual development plans and policies. Due to the political instability the life of people is deteriorating.

Decentralization seems to be an adequate instrument for providing the appropriate political system for the sustainable development of rural places or periphery. It is commonly argued that locally elected representatives know the local situation and thus better positioned to deliver certain public services than authorities at the national level. Physical proximity makes it easier for citizens to put pressure on local officials and to hold them accountable for their performance. There has also been a rising interest in decentralization because liberalization and globalization in the 1990s have undercut the scope for governance at the national level (*Evans, 2000*).

The 1991 UN Human Development Report states, the basic objective of human development is to enlarge the range of people's choices to make development more democratic and participatory. These choices include access to income and employment opportunities, education and health and a clean and safe physical environment. Each individual should have the opportunity to participate fully in community decision and to enjoy human, economic and political freedoms.

The small coping mechanisms people had developed in the past in the face of everyday problem and in the absence of state help and support were not strong enough to cope with the changes brought by the larger development occurring at the regional or national and international level. (*Adhikari 2008*).

2.2 Review on Development and change in Karnali

Bishop & Bishop (1971) describe the life account of Karnali zone people, their daily life, their tradition and culture, their lack of awareness about environmental preservation and Karnali zone's economic dependency with the plain region of south Nepal. They found that farmers of Karnali depend on Nepalgunj for their daily

provision. They were carrying medicinal herbs, hand knitted sweaters and blankets etc. to sell in Nepalgunj while climbing steep hill near Hari Lekh a Chhetri women of about 30 requested them to send her husband back home who left the house 15 years ago in search of job in the Terai. For this request revealed the concept of Karnali zone people about parameter of the world. In a Sal forest slope the writers noticed the chopping down trees from several directions which indicated the possibility of rapid deforestation in the region. On enquiry, the people explained their compulsion to chop down the trees to feed their animals which exposed their lack of education and ignorance about the importance of preservation of environment. The writers noticed a group of 8 or 9 men in a forest processing Silajit in order to sell in Nepalgunj. This superstitious people made a hurried trip from their home valley to avoid evil influence of bad star. On arrival in Nepalgunj the writers watched the hill people buying their daily provisions; one of them spent all his money buying distillery equipment with a hope to earn money by selling alcohol. They expressed that Karnali zone people were living in very difficult place with a very low agricultural production. The study was conducted 45 years ago and the fate of Karnali region is still same. Though some districts of Kanali have road and transport facility, they still depend on South and other region for livelihood. The agriculture production has decreased and the effect of climate change has become major challenge of Karnali.

Government has taken the responsibility to develop the region for the last 5 decades. Karnali receives low funds in comparison to its geographical area and remoteness. In recent times, the funds have mainly been utilized for transporting food grains and paying the salaries of government staff. Only small amount of funds remain for development activities (*Bhattarai and Shai 2062*).

Transporting the food grain in Karnali is the top priority of government rather than other development activities. After the Gorkha State defeated the Jumla around 1846 B.S., the government always took the dominating policy on Karnali region. From the time of Kash Yatze Malla to the formation of Jumla State, the region was self-reliant and prosperous. But the modern Nepal government always took the dominant policy and made the region poor and dependent. Thus, Karnali region is fighting against the government to get the equal right and power. (*Dhungel 2015*).Karnali is angry with the state because the democratic changes have not addressed their demand of equal rights and access to power.

Karnali is geographically large. The language and culture are different. But only one parliament seat is provided for each district of Karnali. The representative cannot go to all the places due to the geographical remoteness. The development budget of a parliamentarian is not sufficient to develop the district (*Lama 2015*). The map of development of Karnali is drawn in Kathmandu, the map sometimes reach to Karnali but budget never reach there. The implementation of budget of Karnali is done by the Hill or Terai regions staff. They do not give interest in proper implementation of budget. Another major problem is that the government staffs do not want to go to Karnali. In Karnali there is lack of political leader who can represent the region and raise voice for their right and development. Due to the lack of representative, they have no role in policy making. Therefore, Karnali is always made backward and development is not seen.

All the political representative of Karnali admits that the region is neglected by the nation in terms of development but they themselves are confused how to transform the region after the nation goes in federalism. How to develop the infrastructure of development and what should be the relation between central government and other federal state. (*Rokka 2015*).

The seasonal migration of dalit people of Karnali or western Nepal was high and till today the trend is same. Before the unification process of King Prithvi Narayan Shah, there were petty states in western Nepal. The kings of those state had protected all the community including dalit. There was practice of Bali Pratha. But after PN Shan unified the petty states in larger Nepal, the kings of small state removed and the community protected by them also lost their facility. This led to the increase of migration. Among them Dalit people were high. (*Ahuti 2016*).

The status of women of Karnali is more miserable. The literacy rate of women of Karnali is 33-45% where national literacy rate of women is 57.4%. The enrollment of girlchild is low in primary level and the dropout is high. This shows that women in Karnali are far from the right to get education and they are left behind (*Karki, 2015*). The health condition of women of this region is also poor. *Prolapsed uterus* is the major health problem of women due to the lack of health facility and health workers, they do not get proper treatment in the time of delivery. Similarly, the women do not take rest, they carry heavy loads, and lack of nutrition and early marriage are some of

the major reason behind the deteriorating health condition of women. Daughters are taken as others assets. The girls are psychologically made prepared to marry from their childhood. So, early marriage is not a new phenomenon in Karnali. The daughter in law is treated like labor, she to work all day. She does not have neither freedom nor decision making power. The status of women of Karnali is like the life of women of medieval age. No access to resources, education, health facility, burden of work, social and cultural norms and values, social taboos have broken the backbone of women.

In Mugu, the relational aspects of the women's lives are an important focus. Women are often judged by their relations with their kin and they present themselves in the context of those relations. Men in Mugu have 'social involvements' and 'political things', brothers and fathers live in joint households and men spend their leisure time together, yet the women are vague about details of men's dealings with each other. Husbands and fathers are often away, out of the district, going someplace, working elsewhere or not at home. From the women's perspective, they make sense of their lives in terms of their relationships and according to how they identify with these various relational roles. (*Mitchell 2011*).

In Karnali, the discrimination on Dalit people is high. They do not have equal access to local resources. In Karnali, 53% dalit do not have their own land, 78% dalit have not sufficient land to cultivate, they are unable to feed their family and fulfill basic needs. They are not allowed to enter the hose of high caste people and in the temple too. In Krnali region in the time of eclipse, the high caste people do not eat rice. It is because, they believe eclipse as dalit and moon/sun as *Lord Vishnu*. The upper caste takes them as children of Lord Vishnu, so in the time of eclipse they do not eat food (*Ramtel, 2015*).

Karnali is backward in education because the school and teachers have become the source of distributing education certificate not the realsource of education and knowledge. There is lack of learning environment in Schools of Karnali. The teachers blame that students do not come to school and the parents are dissatisfied with the absence of teacher. The irregularity of teacher and lack of infrastructure is the major challenge for education sector of Karnali (*Bhattarai, 2015*). The children of Karnali do not understand Nepali language and there is lack of education material in local

language. It is another reason behind the dropout of children. The school is closed in the time of collection of *Yarsa Gumba*, medicinal herb. The teachers and students both go to collect the *Yarsa Gumba* as it is the major source of income of local people. The school remains close for months. Though, the education system of Karnali is poor, people have now realized the importance of education and they are working to improve it.

The decade long Maoist struggle also made this region more backward. Although, the Maoist revolution made people aware about their right, people suffered more in the time of war. The schools were closed. The police station, government offices, health service center were destroyed. The migration of people increased and the development activities were totally stopped. *Poudel (2013)* recalls the days of war at Jumla and how difficult situation was there to work. She explains that people had very miserable life at the time of war. There was no health facility, people were totally disconnected with the outer world and they had to face threat from both rebel and security forces. She had to face many challenge to work there as health worker.

The lack of motorable road has been blamed for various ills in Karnali. Unavailability of basic health and education services and high cost of basic goods are also a result of lack of transportation facilities. Lack of transportation is also responsible for the physical unavailability of food. The decline in income and extortion of food at the household level during the Maoist conflict also reduced the access of people to food (*Adhikari 2008*). Physical exclusion is often blamed for people's inability to exploit the opportunities existing in Karnali. The opportunities in herbs, tourism, trade etc. have not been used properly because of lack of accessibility. With the opening of the road, some symptoms of positive changes are seen. For example, in 2008. Farmers were able to sell their apples, and interest in apple farming is surging. He adds that food aid in te past was aimed mainly at supplying food to food deficit areas. This was the case in Karnali too. But this was not aimed at food security. In past, government had no food security policy. Only in recent times have some attempts been made to improve the food security situation. Until now, the government has been supplying food to Karnali, but has already reduced such activities in other areas drastically.

2.3 Conclusion

From the different study regarding the change and development and the situation of people of Karnali, it can be said that Karnali region is far from development. Due to the lack of development infrastructure and development activities, people have to struggle to live. The local resources are not utilized and people have become more dependent on others. Karnali is still seen through the pity perspective. Though some changes have been seen with the construction of rural road, the development and change of Karnali has still remained long journey to achieve the sustainable change and development.

Chapter 3 : Research Methodology

In this chapter, the methodology used in this research is explained. The population, sample size, study area and research design of the study are specified here. The sources of data, sampling technique, process of data collection and data processing techniques are explained in this chapter.

3.1 Research design

For this study, a descriptive method is adopted to analyze and interpret the quantitative and qualitative data collected from the concerned field. Descriptive research design helps to describe socio-economic status of people of Karkiwada VDC-7 of Mugu. Similarly, it is helpful to analyze and describe the change in the socio-economic condition of people over time.

3.2 Study site description and rationale for the selection of the study site

The study was conducted in Karkiwada VDC-7 of Mugu District of Nepal. It is almost 2 km far from Karnali highway. The highway connects Karkiwada VDC with other parts of Mugu district and other parts of the country. After the opening of Karnali highway track, mobilization of people increased and many social and economic changes have been seen in Karkiwada-7. Mugu is the least developed district of Nepal. According to HDI, Mugu stands at the last position among 75 districts. This study will help to analyze the connection between highway and the change and development of Karkiwada-7. How the development i.e road has made the people more dependent than before.

3.3 Nature and sources of data

The primary as well as secondary data are used in the study. Primary data are collected from the study area. Similarly, primary data were also collected from knowledgeable people using checklists. Secondary data is obtained from secondary sources, e.g. books, magazines, annual reports of government, different websites etc.

The research was conducted through both quantitative and qualitative method. So, the data are both qualitative and quantitative. The change which the people have experienced, change in lifestyle, hardship of people etc. are regarded as qualitative

data. Similarly, statistical data collected through primary and secondary sources are accounted as quantitative data.

3.4 Population and sample

The population of this study is the, people of Karkiwada-7 of Mugu district of Nepal. This is the remotest district of Karnali. The total household of Karkiwada-7 is 122 and the sample size of this study is 25. This figure represents 30% of the total population. Among them, 11 are Dalit and 14 are Thakuri and Chhettri.

3.5 Sampling Procedure

The total household was classified into two categories, Dalit and Chhettri/Thakuri. Then, simple random sampling was implemented. Every fifth house of the village was taken as sample. But the Dalit household was situated in the entrance or at the end of the village. So, every third household of Dalit cluster was taken as sample. This research was conducted in the month of September, the busy time for harvesting. So it was very difficult to meet the respondents. In some household, only children were left at home. In this situation, the house next by the sample household was taken as sample. Similarly, judgmental sampling was also used to select the key informants like JTA, teacher and health worker.

3.6 Data collection technique/instruments

For the purpose of the study, the primary data were collected with the help of questionnaire. The questionnaire was unstructured and certain checklist was prepared to gather the information from respondents. Checklist included different question regarding economic activities, migration pattern, social relation, changing food habit, education and health facilities, discrimination etc. The in depth interview technique was followed. At least 45 minutes to 2 hours was spent with respondents to collect the information.

Similarly, the key informants were also interviewed for the necessary information required for this study. The different checklist was prepared for them.

Non participant observation was another tool to collect the information and data. For this study, nearly a month (22 days) was spent on field. During that time, the daily activities, their economic activities, culture, behavior were observed as outsider.

3.7 Data processing, analysis and data presentation

The collected data are analyzed manually. The qualitative data are described and detail information is presented. The qualitative information is presented in descriptive way.

For the analysis of quantitative data, percentage is applied. Similarly, some quantitative data are presented in table, bar graph and pie chart. They are explained and analyzed in detail as well.

3.8 Research experience and problems faced in research:

This research was conducted in the month of September, the harvesting time of farmer. The field visit schedule was inappropriate, so, it was difficult to find the respondent. The research had to conduct in the morning or in the evening. In the morning, they had no more time to talk as they had to hurry to go to the field. And in the evening they were tired and did not talk much. It was very difficult to talk with older people because of the language. Their language was difficult to understand. I had to request them to slow down while talking. Similarly, it was very difficult to convince women to participate in the research.

Chapter 4: Data presentation and Analysis

4.1 Social and political situation of Mugu District

Mugu is one of the remotest districts of Nepal. Located in Karnali, it is very backward in development. It is surrounded by difficult geography. The district is surrounded by Dolpa, Bajuraa, Jumla, Kalikot and Tibet. The total area of Mugu is 3535 square km which is 2.11% of total area of Nepal. It is in the 75th position in HDI (see appendix 3). Mugu is has one election area and it divided into 9 areas, 24 VDCs and 216 wards. The table 1 shows the division of district by area and VDC.

Table 1: Division of district by area and VDC

| Area number | VDCs |
|-------------|-----------------------------|
| 1 | Shreenagar, Karkiwada, Pina |
| 2 | Rugha, Rowa, Mangro |
| 3 | Mugu, Pulu |
| 4 | Dolphu, Kimri |
| 5 | Jima, Fotu, Natharpu, Vehi |
| 6 | Dhanai, Rara, Kalai |
| 7 | Sukadhika, Hanglyu, Kotdada |
| 8 | Sheri, Shreekot |
| 9 | Gimtha, Rumle |

Source: DDC Profile 2015

According to population census 2011 AD, the population of the district is 55,286. There is 9619 household. The male population is 28,025 and female population is 27,261. The 89.33% speak Nepali, 10.55% of population speak Bhote language and 0.12% speak other languages. Similarly, 89.03% population is Hindu, 10.67% Bhddhist and 0.3% population follow other religion. The literacy rate of district is 49.2%.

The district headquarter Gamgadi is connected by Highway. Under Karnali highway, only the track of Nagma-Gamgadi is opened. The Karnali highway runs north to south through Bheri and Karnali zones of Mid-western Development Region. The Highway starts at Bangesimal in Surkhet District and the route is currently being extended. The construction of highway started in fiscal year 2048/49. However, the road is opened for traffic in 2007 April. Only, one third of the highway is accessible year round. In

Mugu, road is accessible only for 3 months. Except Gamgadi, other parts of district have no road facility. This has become the major obstacle for development. Therefore, the life is very hard in the district.

4.2 Introduction of Karkiwada VDC

Karkiwada VDC is one of the remotest VDCs of Mugu. This VDC is 1 Kosh (approximately 5 km) far from the district headquarter Gamgadi. It takes half an hour to reach Gamgadi, the nearest market place of Karkiwada. Rowa VDC is situated in the east of Karkiwada, while Rara VDC in west, Srinagar VDC in North and Pina VDC in south. The total area of this VDC is 13047.55km². The total household of this VDC is 879 and population is 4404.

The VDC is named after the caste group Karki. The first resident of this place were Karki, so the VDC was named after them. Long time ago Karki were the main resident of this VDC but now different caste group reside here. There is majority of Chhettri, Thakuri and Dalit. Vama, Rawal, Buda, Rokaya, Bhandari, Senjuwal, Karki, Malla, Khadka, Sunar, Bitalu, Mahatara, Aidi, Nepali, Kami, Hamal, Shahi, Viyal are some of the sub caste group resided in this VDC. Agriculture is the main occupation of the people but lack of irrigation facility and low arable land, the production is low. Only, one third of total land i.e.585.61 km² is arable.

The only airport of Mugu is situated in Talcha of this VDC. Similarly, Rara campus is in Naur village of Karkiwada VDC-7. Likewise, the Gamgad hydropower project is in Balai village of Karkiwada-1. In 2069 B.S. the Karnali highway joined the district headquarter Gamgadi to the national highway. Small vehicle started to give transportation service. It reduced the cost of transport cost of goods. It has become easier to transport goods as well. Similarly, mobility of people increased. Before people had to walk to Jumla, Nepalgunj or Aeroplane was the only means of transportation. Now, the people can buy clothes, food and other things in cheaper rates than before. As Karkiwada is near to Gamgadi, people of the village are also getting benefit from the market. Many changes including social and economic change have occurred in the Karkiwada VDC .

4.3 The Karnali highway

The Karnali highway runs north to south through bheri and Karnali zones of Mid-Western Development Region. Construction of the highway started in 2048/49 fiscal year. The highway passes through five districts: Surkhet and Dailekh (Bheri Zone), Kalikot, Jumla and Mugu (Karnali Zone). The highway starts at Bangesimal in Surkhet district and the route currently extends upto Gamgadi, the headquarters of Mugu District. However, the road is opened for traffic upto Gamgadi only in December 16, 2012. The then Prime Minister Baburam Bhattarai inaugurated the public transport at the Nagma- Gamgadi Section of the Karnali Highway in 2012.

The construction of the 93 km road section from Nagmagad, Kalikot through Jumla to Mugu was started by Nepalese Army in 2008. The expenditure of the project is 540 million out of the projected total of 1 billion 580 million. The highway connects the historical Sinja Valley and Rara Lake with district headquarters of the Mugu district. (see Appendix 1)

4.4 Existing Freight Transport System

Before the construction of Karnali highway, airplane used to transport the freight. Similarly, the people used to carry their necessary goods themselves if they used donkeys and mule etc. Now a number of freight transport modes operate in the highway corridor. They range from 2 to 3-axle trucks to jeeps and tractors. The extent of operations of the transport modes is dependent on the road conditions and the type of the load they carry. (DFID/WFP Report 2009). Often porters and mules are used for carrying freight when no alternative transport modes are available.

Table 2: Highway Corridor Transport Mode

| Types | Descriptions |
|---|--|
| 2 or 3-Axle trucks are used in the portion of the road that is in fair to poor condition. Usually a 2-Axle truck carries 10 tons and 3-Axle truck carries 16 tons of loads. They carry higher amount of load if the road condition is | These types of vehicles are possessed by the businessman of Nepalgunj and Surkhet. They are mostly Brahmin and chhettri. Few businessmen from Mugu also own this type of vehicle as it is very expensive. They are very rich Chhetri and Thakuri people. The |

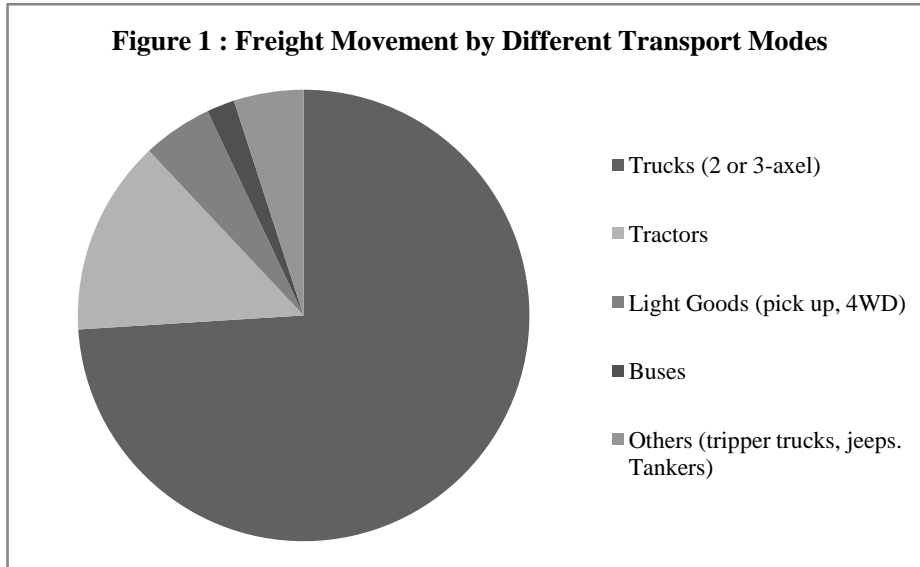
| | |
|---|--|
| right. | Dalit people are poor and they are not engaged in the business, so, they do not have 2 or 3 Axle truck. |
| Tractors both 2-wheel and 4 wheel with a trailer attachment usually carries upto 4.5 - 5 tons. They are suitable for operations on roads that are poor to very poor conditions, especially in the rainy season. | The businessmen who cannot buy a truck or invest large amount of money choose the tractor. They are middle class businessmen. Most of them are Chettri and Thakuri. They hire driver of other district or places and run their freight transport business. After, the truck and tractor started to give freight transport facility, the poor and Dalit people lost their work of carrying load. The owner of tractor started to earn more but the poor people specially Dalit people are now searching alternative way to earn money to feed their family. |
| Jeeps and mini-trucks are also used for transporting freight. Jeeps and mini-trucks can operate on roads that are in very poor condition. | Jeeps and mini-trucks are also owned by the rich people of Mugu or the people of Surkhet, Nepalgunj and other places. They are also far from the access of poor and Dalit people. Jeeps carry the people as well as freight. Both rich and poor people can travel to Nepalgunj and other places easily and it has decreased the travel time of people. This has increased the mobility of people in Mugu. |
| Buses are often used for carrying freight when such an opportunity arises. However, they generally carry a small amount of load that is accompanied by a passenger(s). | The <i>Madyapaschim Yatayat Samiti</i> , the bus association operate bus in Karnali Highway. They are outsiders rather than the resident of Mugu. In Mugu, the demand of rice and other daily needed goods. So, businessmen prefer to Buy Truck and Tractor rather bus. They can make profit by |

| | |
|---|---|
| | transporting freight. The road condition is not good the year round. So, bus cannot be operated the whole year. |
| Porters and Mules are generally prevalent in the portion of the highway that is not accessible by any motorized transport modes. They are costly in nature and can often be 5-8 times more expensive when compared with motorized means. They are considered as the last means of transport modes and only used when other options are not available. | Porters are generally the poor and Dalit people. After the truck, tractor and bus started to give service in the highway, most of them have lost their work. Transporting freight by porters is more expensive and time consuming. They are replaced by trucks and tractors. Similarly, mules are also replaced by the vehicle. The owners of mules have now sold their mules and invested their money in vehicle. The alternative was there for rich people. But the porters lost their work and no option was left for them. The economic disparity and differences between rich and poor people widened. |

Source: Study on the Transport and Constrains in Western Nepal 2009

4.5 Freight carried by different transport modes

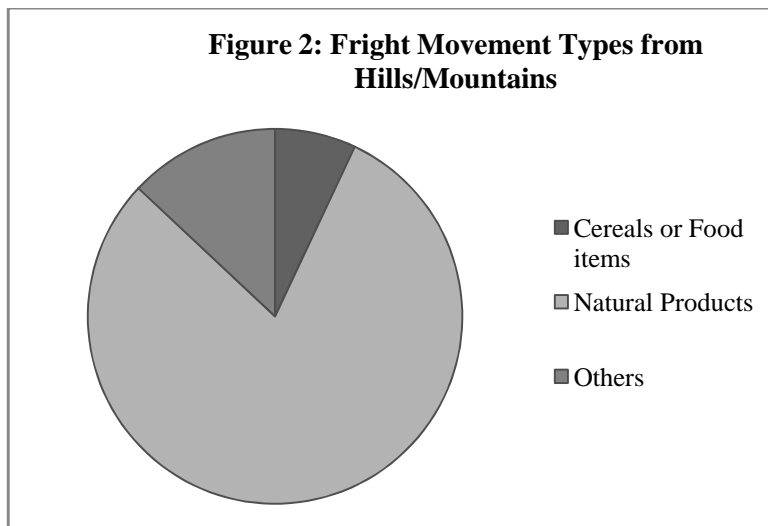
The Figure 1 presents the portion of freight carried by different transport modes. An overwhelming majority 74% of the freight was carried by trucks (2or 3-axel). Tractors are also found to be a dominant mode, 14% of the total mode. The light goods vehicles (5%), buses (2%) and other vehicles (5%) carry the load. The vehicles are mostly possessed by the rich people of high caste people, i.e. Thakuri and Chhetti. They are making profit by transporting goods from Nepalgunj and Surkhet. The Highway has created favorable environment to rich people to earn more money. They are becoming richer day by day. But the poor people who cannot invest do not have the opportunity to upgrade their economic status. They have lost their work as potter. They have to struggle to feed family. Poverty is deepening in Dalit and poor community after vehicle started to transport freight.



Source: Study on the Transport and Constrains in Western Nepal 2009

Freight types Carried from and towards hills/mountains:

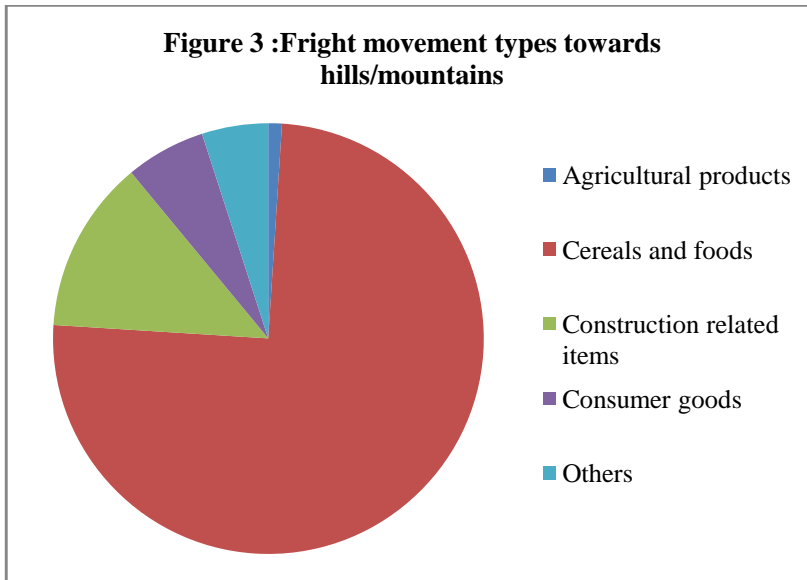
The figure 2 and 3 presents the freights types carried from and towards hills/mountains respectively. Figure 2 Shows that the products linked to natural resources comprise the overwhelming majorities that were carried from hills/mountains. They include wood logs, firewood, sand, stones and non-timber forest product (e.g. resin, herbal medicinal plants) etc.



Source: Study on the Transport and Constrains in Western Nepal 2009

Figure 3 shows that cereals and food items comprised an overwhelming majority (75%) of the products that were carried towards hills/mountains. They mainly included rice and edible oils. Apart from cereal and food items construction related

items (e.g. cements, MS rods, and bricks) constituted 13 % of the total volume carried towards hills/mountains. Consumer goods (clothes, furniture, soap etc.), agricultural products and other comprised the remaining 12%.



Source: Study on the Transport and Constrains in Western Nepal 2009

Hence, the freight carried towards the hills/ mountains was twice the amount of the frigh carried from the hills/mountains. Trucks were found to be the main mode of carrying freight. Cereals and food items were the main items carried towards the hills/mountain. The main items carried from the hills were items linked to natural resource related product. Import is higher than export. This has made the people dependent on other district for everything. People now do not want to work hard because everything can be bought in the market. People have reduced to produce agricultural goods and the local product of the village is gradually replaced by the imported goods.

4.6 Economic and social changes in Karkiwada-7, Mugu after opening the track of Karnali Highway:

In 2069, the Karnali Highway track was open upto Gamgadi, the district headquarter of Mugu. It brought many changes in the lives of people. It made easy to bring necessary goods to the district, reduced the cost of transport and increased the mobility of people. The economic and socio-cultural changes seen in Karkiwada -7 are discussed below:

4.6.1 Economic Changes

4.6.1.1 Agriculture

Agriculture is the main occupation of Karkiwada VDC-7. All household are engaged in agriculture. According to DAO, 68% population of Mugu district is dependent on agriculture. Although some people are engaged in other occupation, they have not left agriculture. The agricultural production is very low so, people have to search alternative way to earn money. Some occupations adopted by people of Karkiwada-7 are as presented in table 3.

Table 3: Occupation adopted by people of Karkiwada-7

| Total | Agriculture | Employment | | Foreign Employment | Business |
|-------|-------------|------------|----------|--------------------|----------|
| | | Government | Labor | | |
| 25 | 25 | 4 (16%) | 18 (72%) | 1 (4%) | 3 (12%) |

Source: Research on social and economic change in Karkiwada-7. 2015.

All most total population of Karkiwada-7 is engaged in agriculture. Their main agricultural production is paddy, but they cultivate other food grains as well. Some of the major production of crops and vegetable of Karkiwada -7 are as shown in Table 4.

Table 4 : Major crops and vegetables products of Karkiwada VDC-7

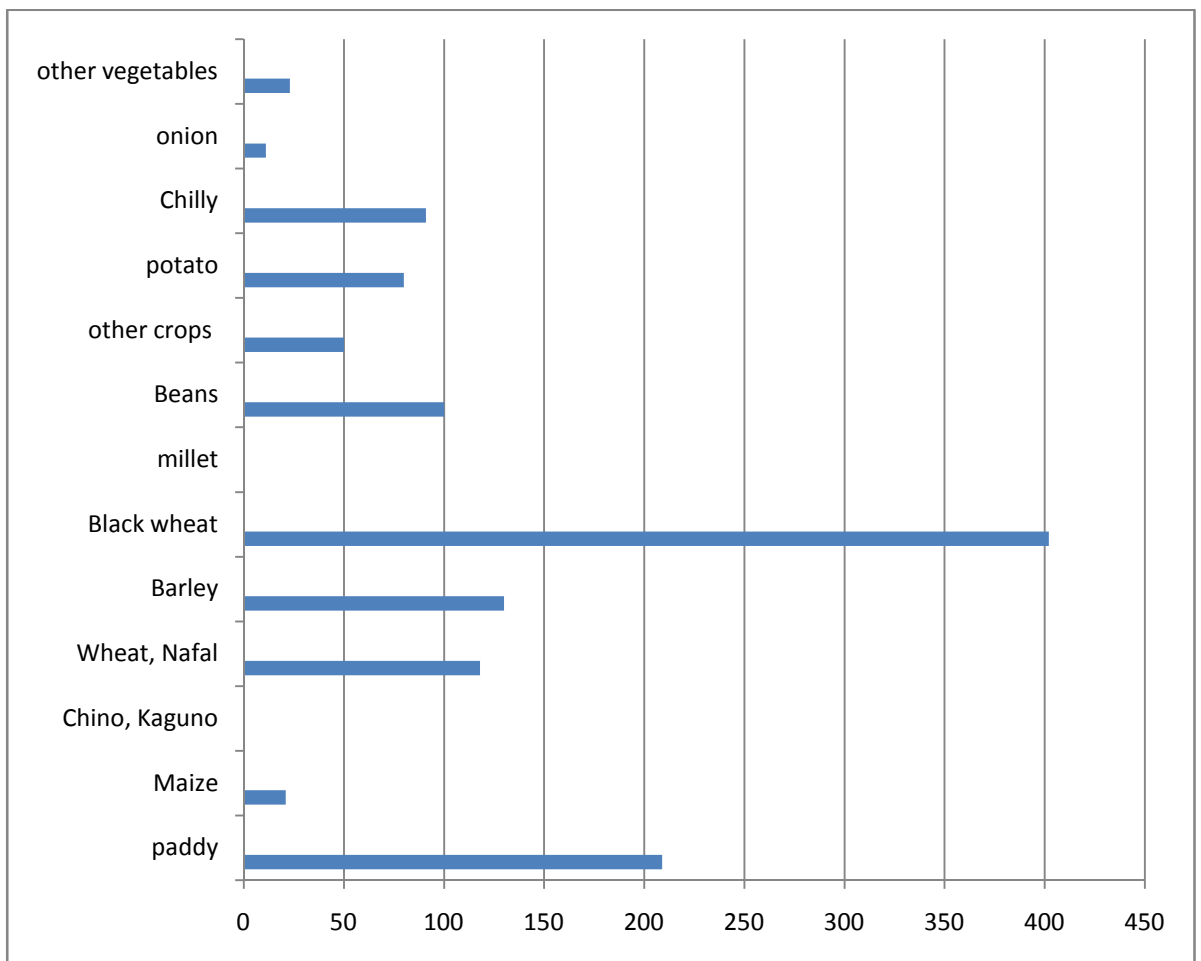
| Crops (Quintal) | | | | | | | Lentil (Quintal) | | Vegetables(Quintal) | | | |
|-----------------|-------|---------------|--------------|-------------|-------------|--------|------------------|--------|---------------------|--------|--------------|--------|
| Paddy | Maize | Chino, Kaguno | Wheat, Nafal | Barley, Uwa | Black wheat | Millet | Beans | Others | Potato | Chilly | Onion/Garlic | Others |
| 209 | 21 | 0 | 118 | 130 | 402 | 0 | 100 | 50 | 80 | 91 | 11 | 23 |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

The major agricultural production of Karkiwada is black wheat and paddy. Paddy is mostly harvested by rich high caste people. They have more arable land and the

irrigation facility. They do not have to fully depend on market for rice. Although the production is low, they can sustain up to 6-8 months through their production. Specially, Dalit people grow black wheat as they have less land and their land does not have irrigation facility. They have to buy rice from the market. Rice is the symbol of prosperity, and people who can at rich daily are regarded as rich. So, people are attracted towards planting rice and leaving to cultivate local products such as Chino, Kaguno, millet etc. Women are now interested to grow vegetables. The seeds and saplings of vegetable can be easily bought in the market. They can sell their vegetables in the market and consume at home.

Figure 4: Crops and vegetables production of Karkiwada VDC in Quintal.



Source: Village Profile of Karkiwada VDC, Mugu, 2015.

The farmers also grow fruits. Apple is the major fruit produced in Karkiwada-7. The table 4 shows the production of fruits in the VDC.

Table 4: Production of fruits in Karkiwada VDC-7

| Ward no | Apple | | Walnut | | Peach and others | |
|---------|--------------|------------------|--------------|------------------|------------------|------------------|
| | No. of plant | Production in kg | No. of plant | Production in kg | No. of plant | Production in kg |
| 7 | 1730 | 500 | 0 | 0 | 14 | 30 |

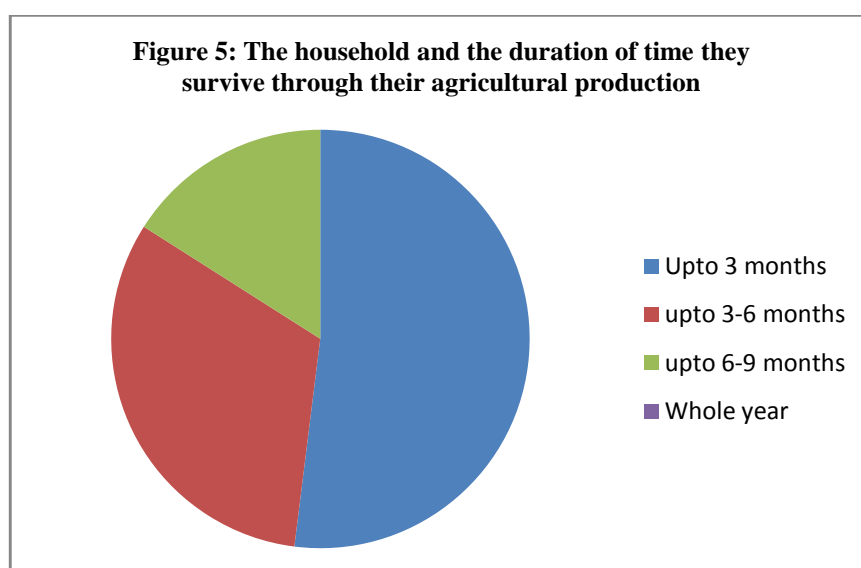
Source: Village Profile of Karkiwada VDC, Mugu. 2015.

The agricultural production is very low. The village produces 1235 quintal crops and vegetables which is not sufficient to survive whole year. People also collect medicinal herbs and sell it in the market. They go to collect *Yarsa Gumba*, they also sell other medicinal herbs such as *Herro*, *Panchaauale*. The price of medicinal herb is high but its cultivation is very low. People do not have knowledge about harvesting medicinal herbs. As production is very low, some people do not have food to survive more than 2-3 months. The food insecurity is high. The household and the duration of time they survive through their agricultural production is presented in table 5.

Table 5: The household and the duration of time they survive through their agricultural production

| Total Household | Upto 3 months | Upto 3-6 months | Upto 6-9 months | Whole year |
|-----------------|---------------|-----------------|-----------------|------------|
| 25 (100%) | 13 (52%) | 8 (32%) | 4 (16%) | 0 |

Source: Research on social and economic change in Karkiwada-7. 2015.



Source: Research on social and economic change in Karkiwada-7. 2015.

As, people cannot get sufficient food from agriculture or they cannot sustain the whole year from their agricultural production, people work in the district headquarter Gamgadi. Most of them carry loads or work as road construction labor. They spent most of their income to buy food.

4.6.1.2 Decrease in Khalo System

After the opening of Track of Karnali Highway in 2069, the demand of labor has increased. To maintain and uplift the highway, the demand of labor has increased. The labor gets Rs 300-400 as daily wage. Most of the labor is from Dalit community. Before, 2-3 years, Dalit used to work in the agriculture field of upper caste used to get some food grain in return. *Khalo* system has been gradually reducing because wage of construction labor is higher than agriculture labor. In *Khalo* system, food grain is paid as the daily wage. Still, some people engage themselves in *Khalo* System but people have more choices now. Nasingh BK, of Karkiwada-7 also works as labor. He has also left to work as *Khalo* labor. He said-

“I used to work as agricultural labor. I had leased a land (Adhiya) and used to grow paddy. I had to give two third of production to my landlord. Now, my family do not lease land as there is no profit. Similarly, my family also used to work for higher caste people in Khalo system. As I have very less land and it is difficult to feed the family, my wife still does work in Khalo. She gets some food grain. I work in road construction site and earn some money. If I abided myself to Khalo system, my family would not be able to eat twice a day. Working as labor is very hard. I have to carry big and heavy stones. Sometimes I have to work in difficult and risky slopes. But wage is very low.”

Works such as making wall, breaking stones and manual work are done by labor. Working as wage labor in the road construction site is not a sustainable income source for people. They do not get work regularly and they have to work in low wage. The dodger and tractor does most of the construction work of road. People use to carry loads from Talch airport to Gamgadi Bazar and they used to earn money. Now, the truck and small vehicle directly bring the goods in Gamadi Bazar, and this has led the porter work less. So, people do not have regular work and income. This has made the life of people very hard and inconsistency.

As Khalo system is gradually decreasing, the scarcity of agricultural labor has also increased. Most of the arable land is of higher caste, i.e. Chhettri and Thakuri, they do not have sufficient labor. Most of the agricultural labor has turned into construction labor. It has also affected the production as well. Likewise, the wage of the agricultural labor has also increased. People ask for money as wage and they do not want to work in Khalo system. Due to scarcity of labor, use of tractor has also introduced.

The construction of the road has shifted the agricultural labor to wage labor. Although agriculture is the major occupation of the villagers, the dependency on agriculture is reducing gradually. The feudalistic mode of production is gradually shifting to the capitalist mode of production. There is a transition in economic activities. The practice of landlord, khalo has been decreasing day by day. The demand of wage labor is high in both agriculture and in developmental activities. World Food Program WFP's program *Work for Food* has also motivated people to work in developmental activities such as road construction. This gave alternative to people who were only engaged to the agricultural activities or who used to go India to earn money.

4.6.1.3 Change in animal husbandry: From Mule to Buffalo

Before, the construction of Karnali Highway, the mule was used as transportation tool. People used to keep mule and horse to carry loads and to travel from one place to another. Some people used to keep Mule and horses for business purpose. Cost of these animals were expensive than cow and buffalo. Mule used to transport goods and the owner used to get money as per the weight of the load. People used to transport goods from Nepalgunj and Jumla on the back of the mule. Similarly, Mule used to carry rice from Talcha airport to the government store in Gamgadi. The value of mule and horse was higher than other domestic animals. As they used to eat a lot of grass, other animals were difficult to keep at house because of the scarcity of fodder.

Now, the people have left to keep the mule and the business of mule in this VDC. Most of the people of this village have sold their mule to other VDCs and some were sent to Humla as well. People are now interested to keep buffalo as they can sell milk and meat in Gamgadi. The price of buffalo has also increased. It costs more than 45 thousand rupees. So, only the rich people can afford it. That is why; most of the Dalit

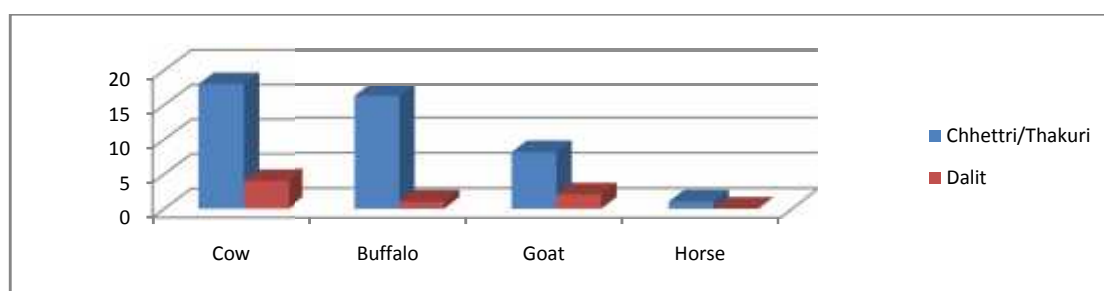
people do not have buffalo at home. Table 6 shows the household having domestic animals.

Table 6: Household having domestic animals

| | Cow | Buffalo | Goat | Horse |
|-------------------------|-----|---------|------|-------|
| Chherrti/Thakuri | 18 | 16 | 8 | 1 |
| Dalit | 4 | 1 | 2 | - |

Source: Research on social and economic change in Karkiwada-7. 2015.

Figure 6: Household having domestic animals



Source: Research on social and economic change in Karkiwada-7. 2015.

The upper caste people have more cow and buffalo than lower caste people (see table 6 and fig6). The cost of buffalo is expensive. The market price for a buffalo is Rs. 45-65 thousand. The poor and lower caste people cannot buy it. Some NGOs have given buffalo for poor people to improve their economic status. The upper caste people do not buy milk from low caste people in the village. But in the market, they can sell milk. The farmers get Rs. 60 per *mana* (approximately 1.5 liters). Milk is also used to make ghee and curd. Before, oil was not easily available in the market and it was expensive, people used ghee for cooking vegetable. But now they can easily buy oil, so most of the people sell milk rather making ghee. The aged buffalo is also used for meat. Thakuri and Chhettri do not eat buffalo meat, so Dalit people collectively buy buffalo in the festival and share the meat. As chicken and goat meat is expensive, most of the Dalit people cannot afford it.

Most of the people of Karkiwada -7, has kept cow and ox. They are used to plough field. As agriculture is the major occupation and agricultural labor is decreasing day by day, the value of ox has also increased. The application of new technology is not

seen in the village neither people have any knowledge about it. The use of tractor has started in some places but most of the land is slope, so they cannot use it everywhere.

After opening the track of Kanali Highway, the agricultural labor has shifted to construction sector but the lives of people and their living standard has not improved. Specially, the Dalit people of village have miserable life. Due to lack of bargaining capability, they are forced to work in low wage. They get too little money, compared to their hard work. They do not have sufficient income to feed their family.

4.6.1.4 Change in food consumption

The agricultural production is very low in Karkiwada-7. The production is not enough to feed the family whole year. So, people have to buy food. Paddy is the main agricultural production. According to District Agriculture Office DAO, 209 quintal rice is produced every year. Before 2069, it was very difficult to buy the rice. Only, *Khaddya Sanstha* used to distribute the rice. People had to line up in queue for hours to get 5-10 kg of rice. 55 years old Prithivi Bahadur Karki of Karkiwada-7, recalls those days of hardship to get rice-

“People having good relation with political leaders and the staffs of Khaddya, used to get rice easily. People used to give the local hen, ghee, fruits to the staffs in order to make them happy. The political leaders used to give the coupon to those who are near to them. The house of staff was full of ghee, meat, apple and other local goods. They were treated and respected as God. We had to make them happy in any cost only to get rice in festival.”

Khadya used to distribute more than 22 hundred quintal rice every year and that was not sufficient too. Helicopters used to transport the rice and salt and sometimes mules also used to carry rice to Gaamgadi. The transportation charge was high. According to *Khadya*, to transport 1 quintal rice they had to pay Rs. 2000-2500. The transport charge was higher than the cost of rice. Now, truck and tractor transport rice and other goods and it is cheaper than before. Now They can transport 1 quintal rice at Rs.1200. The rice and other goods are easily available in the market of Gamgadi. Local businessmen import goods via road transport. People can easily get rice and oil in the market. Now, the dependency on *Khadya* has ended. Now, *Khadya* distributes rice everyday but only 5-10 people buy from there. Before people used to fight to get 5 kg

rice but now the selling of rice in *Khadya* has decreased and there is big stock in the store. Bhojraj Pandey, officer of *Nepal Khadya Sansthan*, Mugu shared his experience

“The customers in Khadya Sansthan have decreased drastically. Just three years ago, there was always scarcity of rice. We used to import 22 metric ton rice for a year. The cost of importing rice was higher than the cost of rice. The administration and some political party used to give coupon to the people. People used to line up in the office to get 10 Kg rice. People used to fight to get rice and they wanted rice by hook or crook. In the time of festival, we used to distribute 15 kg rice to local government staff, 12 kg to outsider government staff, 10-15 kg to people. Similarly, for wedding and other special ceremony, Khadya used to give them 30- 90 kg rice on request. We used to sell the rice from early in the morning till night. Police was appointed to give security. But now we have to stay idle. We have made 3 announcements but people do not come. We sell rice everyday but only 10-12 people come to buy.”

Although, the price of rice is higher in local market than in *Khadya*, people buy it from market because they get choice in the market. In *Khadya*, only Moto and Masino rice is available but in the market variety of rice is available.

The people of Karkiwada also buy their daily required goods, rice, clothes etc. from Gamgadi Bazar. Before, they had to buy it from Nepalgunj. People used to eat Dhido, roti, made from flour of Maize, Black millet, Chino, Kaguno, Uwa. They used ghee to cook vegetables. Now, people can easily buy rice in the market, so people eat rice daily or as one meal of the day. The price of every goods is very high in the market and poor people cannot afford it. They still eat rice in some festival or in special occasions only. They still have to wait *Dashain* to eat rice. The poor people go to *Khadya* to get rice in low price.

Consumption of alcohol has also increased. Especially, noodles, biscuits and chocolate has increased. There is a belief among people that noodles give energy to body. The women and children eat noodles more than men. The small shops opened in the market also sell noodles, chocolate and biscuits and their business is targeted towards women and children.

The consumption of alcohol has increased. People can easily buy alcohol in the market. It is also imported from Nepalgunj. Before men used to drink homemade alcohol, but now it is replaced by imported alcohol. Similarly, smoking cigarette has also increased. People used to have *Sulpa* (local tobacco, whose smoke is inhaled through a wooden pipe.) Smoking cigarette is also taken as symbol of richness, as cigarette is expensive than *Sulpa*, poor people cannot buy it. The cost of one packet of cigarette is Rs. 80 and above and with the same amount of money half kilogram of local tobacco can be bought which can be used for more than one week.

The barter system was in practice before. But now, people sell their product in the market and buy whatever they need. They also get good amount of their product in the market. The price of local product is given in table 7.

Table 7: Price of local products

| Pariculars | Price/Kg | Paricculars | Price/Kg |
|-------------------|-----------------|--------------------|-----------------|
| Black millet | Rs. 40 | Maize | Rs. 60 |
| Paddy | Rs. 50 | Garlic | Rs. 100 |
| Wheat | Rs. 50 | Apple | Rs. 5/piece |
| Barley | Rs. 30 | Wallnut | Rs. 2/piece |
| Bean | Rs. 100 | Soyabean | Rs. 50 |
| Potato | Rs. 30 | Chilly | Rs. 100 |

Source: Research on social and economic change in Karkiwada-7. 2015.

After opening the track of Karnali Highway, the consumption of alcohol, cigarette, junk food and rice has increased. It is gradually replacing the local food product. People are more dependent to the market and imported goods. Due to the negligence of people for local production, it is not getting market. Farmers are facing loss, so they do not want to produce local crops. The decline in agricultural work is creating dependency on food.

4.6.1.5 Increased import and decreased production

In Gamgadi Bazar, people can buy everything. The road transport has made easier for people to import goods. Before, only the plane used to import goods, especially rice. Some businessman used to bring goods from Nepalgunj through mule. It took many days to bring goods in the village and goods were expensive too. As transportation

cost was high, the cost of clothes, shoes etc. were also expensive. Now, the truck, tractor and other small vehicles carry goods to the village. Everything can be bought in Gamgadi. It has also made the life of people easier than before.

The import of food has also increased. According to DAO, in the fiscal year 2070/71, 1850 metric ton rice was imported. Similarly, 10.6 metric ton wheat, beaten rice, oil and other food grain was imported. Likewise, 20 metric ton fertilizer and 62 thousand plants of apple and walnut were also imported in Mugu. The local businessmen also bring rice and other goods on their own and sell in the market. Due to the changing food habit of people, the demand of rice is higher than other goods. Import of junk foods such as noodles, biscuits, chocolate and alcohol has also increased.

Export from the district is very low. The arable land in the district is less and due to the lack of irrigation facility, the production is very low. The production is not sufficient for the local people and they have to buy the food. Apple, walnut and lentil are some of the goods exported from the district. In the fiscal year 2070/71, 7 metric ton apple, 32 metric ton bean and lentil, 0.8 metric ton walnut, 7.5 quintal honey and herbal plants worth 10 million rupees were exported. 90% of the medicinal herbs are exported to China. The locally collected herbs are sold to the local agent of Chinese businessman.

Lack of road in the district is also the major problem for export. The track of Karnali Highway has joined the district headquarter. But in other VDCs, there is no road facility. Due to the lack of rural road, the produced fruits, lentils etc. are difficult to bring to Gamgadi. Gamgadi is the collection center and from where goods are transported.

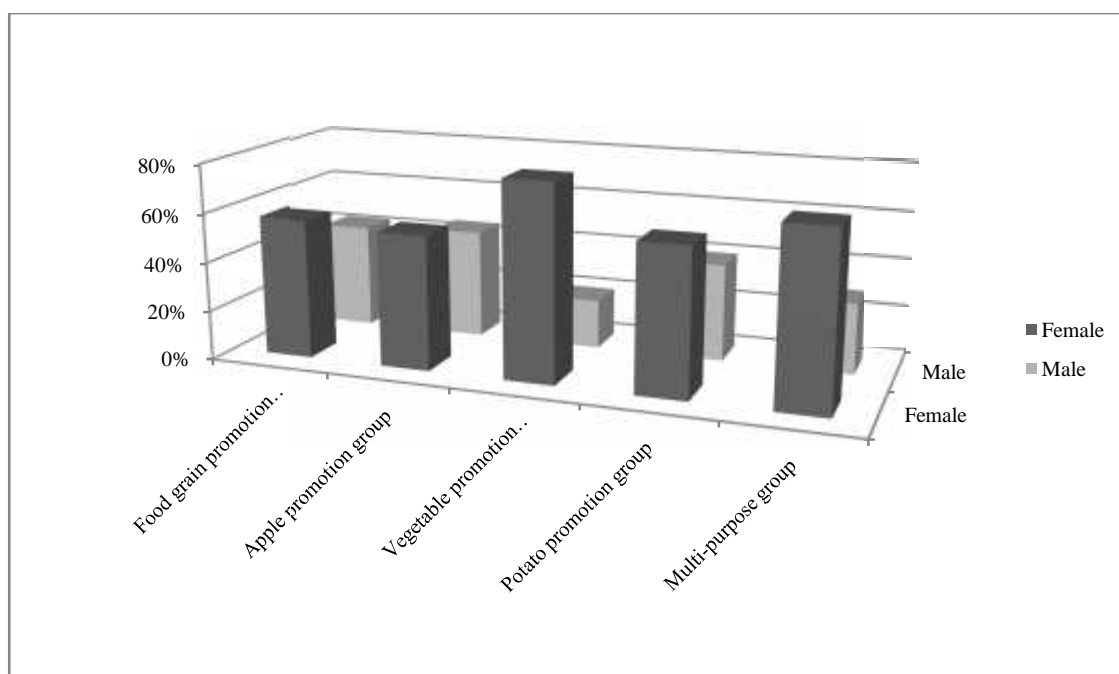
Now, people have formed farmers group to increase and improve agricultural production and to enhance the export. The farmers' group formed in the district is presented in the table 8.

Table 8 : Farmers' group formed in the district

| Type of group | Total number of group | Member | | |
|----------------------------|-----------------------|------------------|------------------|--------------------|
| | | Female | Male | Total |
| Food grain promotion group | 6 | 62 (57%) | 46 (43%) | 108 (100%) |
| Apple promotion group | 10 | 101 (55%) | 80(45%) | 181 (100%) |
| Vegetable promotion group | 32 | 436 (80%) | 103 (20%) | 539 (100%) |
| Potato promotion group | 8 | 86 (60%) | 57 (40%) | 143 (100%) |
| Multi-purpose group | 14 | 174 (71%) | 69 (29%) | 243 (100%) |
| Total | 70 | 859 (70%) | 355 (30%) | 1214 (100%) |

Source: Annual agriculture development program and statistic book 2071/72

Figure 7: Farmers' group formed in the district and participation of male and female



Farmers are engaged in the different groups to promote and increase agricultural production. The engagement of women in farmer's group is higher than men i.e. 70%

of member are women (table 8). They are also working to increase the production of exportable crops and fruits. As there is no other trade and industry to produce goods, agricultural production and medicinal herbs are the major export goods.

4.6.1.6 Decrease in migration

The construction of Karnali Highway and local roads has also played vital role to decrease the labor migration to India. 6-7 years before, almost two third of population used to go India. Now, this trend has changed. Although some people still go India for work but most of the villagers work in the nearby road construction site or other parts of the country.

Due to the low production in agriculture, people had to earn money to feed the family. They had no other choice except going India. Some family stayed in India up to 9 months. They used to come home only in the time of festival. Most of the people going India for work were Dalit. The seasonal migration was high. Now, the seasonal migration has decreased because of the increasing developmental activities in the village. People get work such as carrying loads, constructing road etc. Before, there was no other income generation source except agriculture. People still go India and other parts of the country but trend has been changing.

4.6.2 Social and cultural changes

4.6.2.1 Status of Education

In Karkiwada-7, 93% population is literate. Most of them can read and write name but they cannot read properly. The enrollment of children in school is high but dropout rate is also same. There is only one government school in the village. Established in 2027 B.S., Nepal Rastriya Lower Secondary school is giving education to the children of 1-8 wards. Some children also go to private/boarding school in Gamgadi. The household sending their children to private/boarding school are Chhettries/Thakuri, because they have better economic status and can afford the fee of boarding school. They used to send their children to Nepalgunj and Kathmandu for study some years back. The Boarding schools have haired teachers form Nepalgunj and other places. As the Karnali Highway opened, it made easier for outsiders to travel in Mugu.

Although People have started to send their children to school, the dropout rate of girl child is high. The table 9 shows the enrollment and continuity of children in school.

Table 9: Enrollment and continuity of children in school

| Level of school | No of school | Type of school and number of student | | | | | |
|--|--------------|--------------------------------------|------|-------|----------------|-----|-------|
| | | Government School | | | Private School | | |
| | | Girl | Boy | Total | Girl | Boy | Total |
| Preprimary and Primary child development center | 120 | 1634 | 1816 | 3452 | 240 | 130 | 370 |
| Primary level | 92 | 5523 | 4886 | 10409 | 168 | 311 | 479 |
| Lower Secondary | 24 | 2395 | 2245 | 4640 | 35 | 64 | 99 |
| Secondary | 11 | 1341 | 1627 | 2968 | 17 | 50 | 67 |
| Higher Secondary | 10 | 280 | 446 | 726 | - | - | - |

Source: District Education Office. 2015.

Figure 8 : Enrollment of Student in Government School

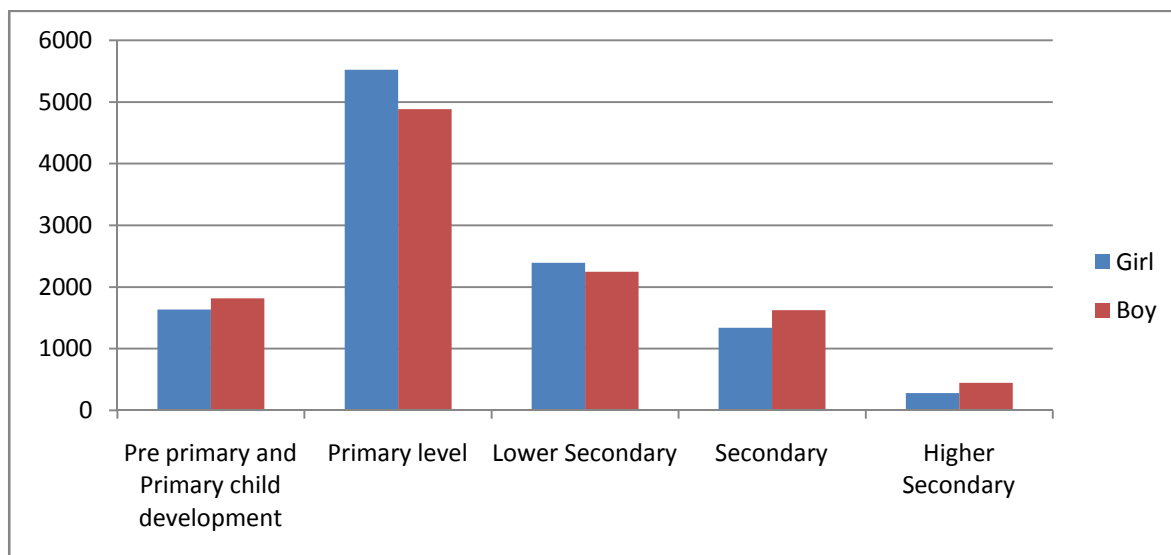
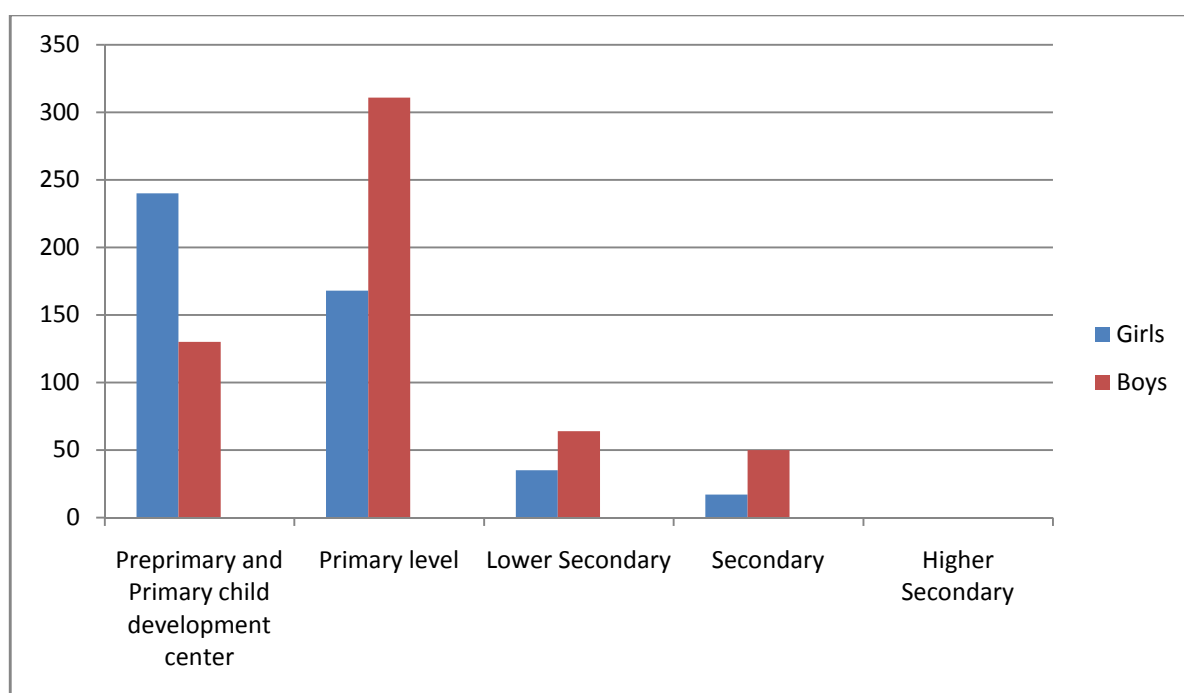


Figure 9: Enrollment of Student in Private School



Although the enrollment of children is high in the primary level, the dropout rate is also increasing in secondary level (table 7 and 8). The dropout of girl child is higher than boy. The child marriage is the major reason behind the dropout of the girl child. They have to leave the school after marriage. The boys continue their study after marriage but girls have to look after their family, they become mother and the family also does not let them to study after marriage.

The facility of higher level education in the village is not available. The students have to go to Gamgadi to study higher secondary level. Similarly, the people have to go to Nepalgunj, Kathmandu or other city to study bachelor level and above. The only campus in the district, is Rara Campus and there is only education faculty. There is lack of infrastructure and manpower and student is very low in the campus.

4.6.2.2 Health and Hygiene and healthy behavior

Health and hygiene is one of the indicators of development. In Karkiwada-7, the status of health and hygiene is not satisfactory. The VDC is announced Open ODF in 2069, the same year the track of Karnali highway opened in Mugu. Every household of VDC-7 has toilet but there is lack of water facility. Only 9 household are getting

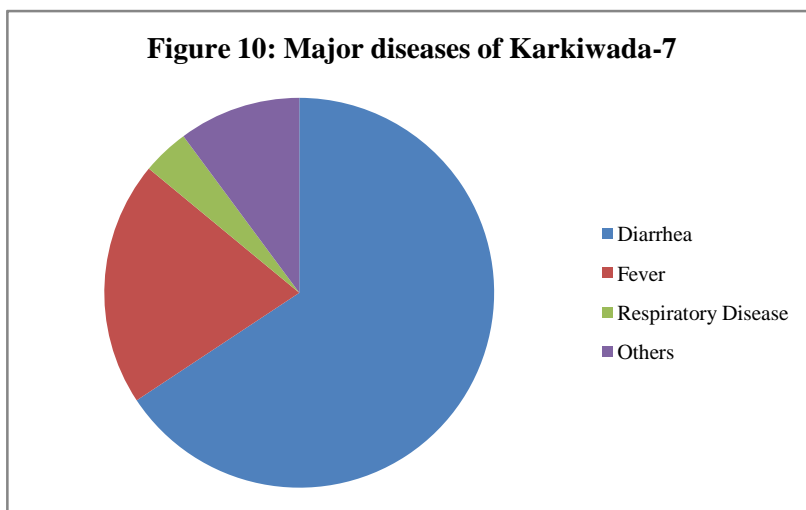
water through pipeline and rest 113 household have to go to public water tap to fetch water. It takes almost half an hour from the village.

After, the track of highway, transportation of goods has become easier. The necessary things to improve the water distribution system for example: pipes, taps etc can be transported easily. But local government as well as the local community has not initiated the work for improvement of water distribution system. In dry season, the problem of water increases too. The sustainable water management is not seen. Due to the lack of water, the people are not using the toilets and although they use its very dirty and smelly. Due to the lack of clean water, the water born disease is the major health problem . The table 9 shows the major diseases of Karkiwada-7.

Table 9: Major diseases of Karkiwada-7

| Population | Diarrhea | Fever | Respiratory disease | Other |
|-------------------|-----------------|--------------|----------------------------|--------------|
| 578 | 136 (23.52%) | 42 (7.26%) | 8 (1.38%) | 21 (3.6%) |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.



Every year, 23.52 % of the population suffers from Diarrhea. Sometimes, people lost their lives also. In Karkiwada-7, there is no health post or other health facilities. They have to go to district hospital located at Thini, which is half an hour walk from the village. Three health workers are appointed in the village, one senior health assistant (HA), one HA and one auxiliary nurse midwife (ANM). They give advice about family planning, give regular vaccine to the children, assists in vaccination program

and conduct health awareness program. If the people suffer from serious health problem, they have to go to Nepalgunj or Kathmandu for treatment. The district hospital is of 15 beds and there is lack of facility to treat serious health problems.

Nasingh BK, 54 years, of Karkiwada-7 was seriously injured by falling from roof. His leg was seriously damaged and doctors at district hospital referred him to other hospital in Nepalgunj. But he was using medicinal herbs and his leg was not working. He did not have money to go to other city for treatment. He was one of the working persons in the family. After the accident, the economic condition of the family has worsened too.

The health center, from where the people can take the health facilities is presented in table 10

Table 10: Health center for Karkiwada VDC-7

| Health Centre | Distance |
|--------------------------------|------------------|
| District Hospital, Thini, Mugu | 45 minutes, walk |
| Gulma Health Post | 15 minutes |
| Ayurved Ausadhalaya, Gamgadi | 15 minutes |
| Private Medicals, Gamgadi | 15 minutes |
| Health Post, Karkiwada | 30 minutes |

Source: VDC Profile 2072

People still believe in witch doctors (Dhami). If people fell ill, they first go to the Dhamis for treatment. They follow the suggestion of Dhami and Jhakris. They also go to hospital or healthpost but they consult Dhami as well. According to VDC secretary, there are almost 46 Dhami in the village. They are working since long time. The table 7 shows the presence of Dhami, Fortune teller and Lama in Karkiwada VDC.

Table 11: The number of Dhami, Fortune teller and Lama in Karkiwada VDC.

| Name of VDC | Ward No | Name of Village | No of Dhami, Fortune teller and Lama |
|-------------|---------|---------------------|--------------------------------------|
| Karkiwada | 1,2,3&4 | Vamwada | 97 |
| Karkiwada | 5 & 6 | Dhuma, Luwarwada | 73 |
| Karkiwada | 7 & 8 | Karkiwada | 46 |
| Karkiwada | 9 | Mathi Thum | 26 |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

The health worker is very low in comparison to Dhamis and Lama. The superstition and belief in Dhami is the major health challenge of VDC-7.

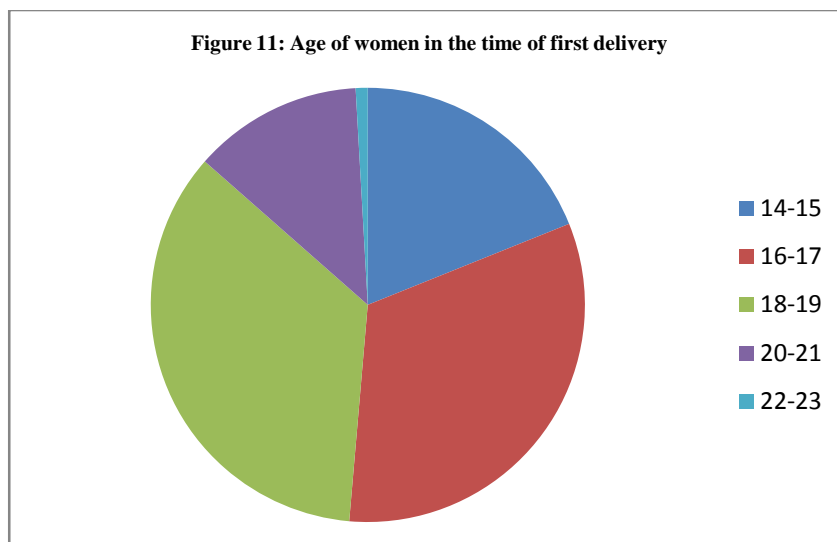
The society follows '*Chau Pratha*', (staying away from home or stay in stable in the time of menstruation). The VDC do not have separate '*Chau Goth*' (place or hut for keeping menstruated women). But there is separate corner in the house to keep women. Different NGOs and INGOs conduct awareness program and some change has seen in the community about menstruation. People have started to keep women inside the house. But women still do not enter the kitchen and prayer room. They believe that if they enter those rooms, God will become angry and curse their family. The death and rape cases in the *Chau Goth* have not occurred in the last three years.

Child mother is also the major health problem of the VDC . As child marriage is high, the risk of becoming child mother is also high. It has increased the women health problems and there is chances of increase in mother and child mortality rate. The table 12 shows the age of women in the time of giving birth to the first child.

Table 12: Age of women in the time of first delivery

| Age | 14-15 | 16-17 | 18-19 | 20-21 | 22-23 |
|--------|-------|-------|-------|-------|-------|
| Number | 21 | 36 | 39 | 14 | 1 |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.



Source: Village Profile of Karkiwada VDC, Mugu. 2015.

The table 9 shows that child marriage has increased the risk in women's health and it could increase child mortality rate as well. According to DHO mother mortality rate (per thousand) is 85 and natal and neo natal mortality rate (per thousand) is 37.

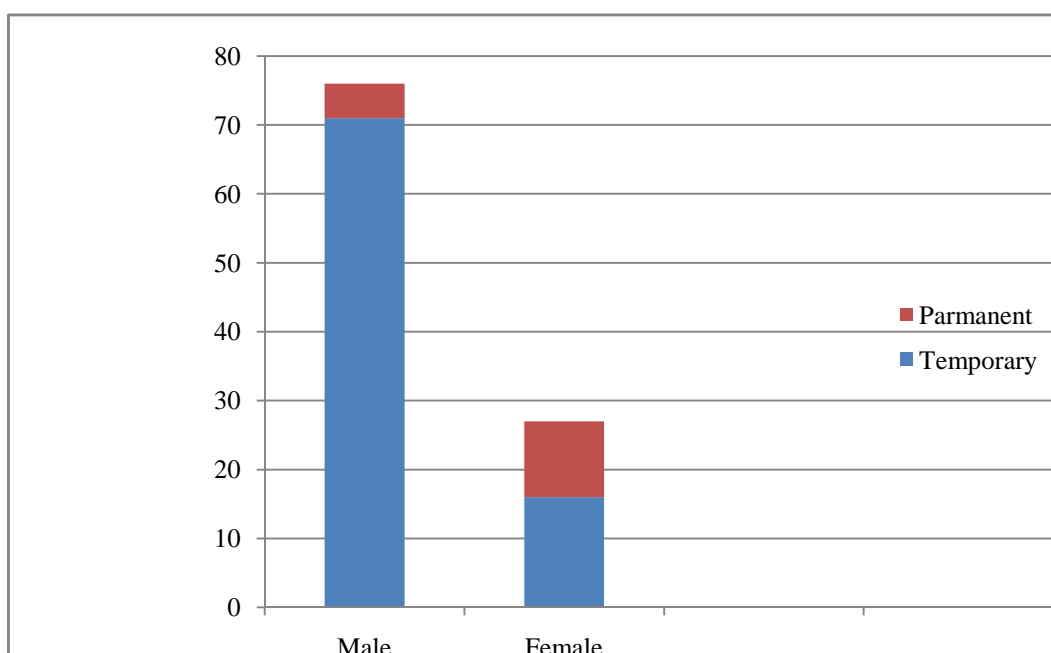
The population has been increasing, since the people want son, they give birth to many children. Use of family planning has increased but they do not go for permanent family planning. The Table 13 shows the use of family planning in Karkiwada-7.

Table 13: Use of family planning in Karkiwada-7

| Population of 15-60 age | Population using family planning | Male | | Female | |
|-------------------------|----------------------------------|-----------|------------|------------|------------|
| | | Temporary | Parmanent | Temporary | Parmanent |
| 110 | 99 | 5 (5.05%) | 67(67.67%) | 11(11.11%) | 16(16.16%) |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

Figure 12: Use of family planning in Karkiwada- 7



Most of the people use temporary family planning. This is because people think that if they operate for family planning, they become physically weak and they cannot work. Due to this, the women are more than men who are undergone surgery of family planning i.e. *Laparoscopy*. The male uses the temporary family planning than female.

4.6.2.3 Changes in Cultural values

In Karkiwada-7 road has brought more changes in materialistic culture than non-materialistic culture. The use of mobile phones, modern gold jewelry, fashionable clothes, shoes, cosmetic products etc. are some example.

The village is getting electricity from Gamgad small hydropower project. It started producing electricity since 2065. Before 2069, the only purpose of electricity was for light. Only few rich people had TV at home. TV was prestigious thing for people and the trend is same at present as well. After Karnali Highway track opened in 2069 B.S., the household having TV has increased. In Gamgadi Bazar, businessman has established TV shops and they also provide maintenance service. So, people have easy access to TV and some people have joined direct to home DTH service also to watch many channels on TV.

Although the craze towards TV is increasing, radio is the major source of information in the village. As radio is the cheapest and portable, more people can afford it. Almost every household have radio. Nowadays, people listen radio in mobile phones.

The number of household having television and radio is give below in the table14

Table 14: Household having TV and radio

| Radio | TV | Radio and TV |
|-------|-----|--------------|
| 100% | 16% | 24% |

Source: Research on social and economic change in Karkiwada-7. 2015.

The use of mobile phone has also increased. According to VDC office almost 83% of the household have reach to communication facility. Most of the people use mobile phone for communication and to listen music. It has become one of the necessary things for villagers and has become the matter of prestige as well.

Most of the women in the village carry mobile phone in small bag and carry it all the time. They listen songs in mobile while working at home or in the field. Carrying mobile phone has become fashion. Some people have android phone and they watch videos and movies on phone. The business of recharge card, memory card, battery, mobile charger, songs and films have increased.

With the increase in the use of mobile phone, the elope and child marriage has also increased. The young girl and boy can easily talk with each other easily and freely on mobile. It has helped to foster their love and to make plan for their marriage. Before, boys and girls didn't get chance to talk or meet. Mobile has bridge the gap now. So, the elope marriage has increased. Most of the boys and girls who elope are teenagers and their age is small for marriage.

People have now easy access to market, so they can buy clothes and shoes easily. In Gamgadi, they can buy new fashionable clothes. Before, Damai (Dalit people) used to tailor the clothes in the village. They used to sew shirts, Daura suruwal, cholo, blouse, topi etc. They used to get some food grain in return of tailoring the clothes. People used to have new clothes only once in the year or in the festival only. Now, readymade cloth in the market has reduced their work. The clothes in the market are more attractive and fashionable then tailored clothes. Young women and girl were

Kurtha, T-shirts, pants etc. Similarly, boys were jeans pant, t-shirt, cap etc. The elder generation is wear cholo, fariya, patuka, daura suruwal, coat, topi etc.

Some people have opened a tailoring shop in Gamgadi, they sew school dress, designed blouse, shirt, pant. If People have money, they can buy anything in the market. At the time when there was no road facility, they had to go to Nepalgunj to buy the clothes.

Women wear crystal and plastic bangle, earrings etc. The traditional silver bangle, gold earrings, silver coin necklace are replaced by artificial jewelries. Rich women wear Tilahari, Jantar and designed earrings. The poor and Dalit women wear plastic and crystal bangles. They are cheaper and attractive too, so, they wear like to wear it.

People have started celebrating new festivals such as *Teej*, *Christmas* etc. With the increase in mobilization of people and communication tool such as TV, mobile, people have learned about new culture and festival. Before, *Dashain* and *Thulo Purnima* (Full moon night of some month) were celebrated but now the women celebrate Teej. They dance and keep fasting on the day of Teej. Similarly, some people in the village have changed their religion and have become Christians. They celebrate Christmas.

The process of *Sanskritization* is also seen in the village. The people of lower caste have adopted the culture of higher caste. The Dalit women also keep fasting in *Purnima* (Full moon day). Dalit people also cut goat in Dashain, before it was not in practice.

People used to sing *Deuda* song in the festivals and in special ceremony. They still sing *Deuda* song but people play Nepali, Hindi and *Deuda* songs in cassette. The songs can be easily bought in the market and young generation is lured towards it.

The use of Zink sheet in the house is also increased. As Karkiwada is situated in slope land, it is difficult to refine the agricultural products in the field. The roof of the house is made from mud and it is plain, so they can dry their grains and refine it there. There is no thatched house in the village. But now people have started to use Zink sheet in the house. As it is more durable and stops leaking water from roof, people want to use it. It is easily available in the market but expensive. Few rich people have used zink sheet in their house. House with Zink Sheet is the symbol of richness.

4.6.2.4 Change in Structure of family and Marriage

In Karkriwada-7, nuclear family is practiced. The brothers divide the property and stay with their family. The parents stay with the eldest or youngest son. The importance of son in the family is high.

The VDC is named after the caste group Karki. The first resident of this place were Karki, so the VDC was named after them. Long time ago Karki were the main resident of this VDC but the family who did not have son started to keep *Ghar jwai*, the matrilocal system of marriage. This played vital role to increase the other caste group in the village. Now, matrilocal marriage pattern is not in practice in Karkiwada-7.

The arranged marriage is practiced by most of the people in the village. The parents select the bride and groom. The parents arrange the marriage of their daughter in the age of 14-15. So, the girl child marriage is high. The girls studying in secondary level have to leave the school because they get married early. They are not allowed to ignore the decision of their parents. But now, the child clubs are working to stop the child marriage. This has also helping to reduce the child marriage. But due to the misuse of mobile phones, the elope marriage is increasing. It has also increased the child marriage as well.

The inter caste marriage is also increasing. The marriage between Thakuri and Chhettri is increasing. It is accepted by the society. But marriage between lower and higher caste is not accepted. The Dalit people are not accepted by Thakuri and Chhettri family. They abandon the family member if they marry with lower caste people.

The marriage ceremony is arranged by the parents. They play Deauda, give feast to the family members and friends. The family of girl also gives dowry but it is not like in Terai. The boy's family do not demand the dowry and girl has full right over the things given by her family.

So, in Karkiwada-7, nuclear family, patrilocal system is in practice. The increase in use of mobile phone has increased the inter caste marriage, elope marriage and child marriage. Dowry system is also in practice.

4.6.2.5 Caste discrimination and inequality

Caste discrimination is also in practice in Karkiwada-7. The rigid thinking towards lower caste people and exclusion from social activities is gradually reducing but Dalit people are still not allowed to enter in the temples and high caste people.

The awareness program conducted by NGOs and INGOs have played vital role for to improve the situation of Dalit and to reduce discrimination. Similarly the local government body has also run the awareness program in the village. This has brought some change in the village about caste system.

The lower caste people and higher caste people sit and eat together in public places. In hotels and in public places, there is no discrimination. In the school also, Dalit students are not treated differently. But there is still hierarchy between lower and upper caste. Dalit people are poorer than higher caste people. They do not have sufficient land to cultivate. So, they work for higher caste people and get some food grain in return. This is called *Khalo* system and it has dominated the lower caste. The lower caste people are used by higher caste people. They are exploited as they do not give sufficient food or wage for their work. *Khalo* system practised in Karkiwada-7, is the continuity of discrimination.

Nowadays, Dalit people have also started to work as wage labor in the market or in the road construction site. They are paid low wage. They get Rs. 200-350 per day which is very low. Sometimes the higher caste people cheat them because they do not have bargaining capacity.

The Dalit people are still not allowed to enter the temple. Similarly, they are not allowed to enter the house of high caste (Chhettri and Thakuri) people's house. In religious ceremony, Dalit are not allowed to participate. People think that if the Dalit people enter the temple or in the house, the bad fate will occur or God will curse them. The people have not internalized that Dalit are as equal as other people. Though they do not show any discrimination in public place, they still practice caste system. Therefore, caste discrimination is the biggest challenge of development of Karkiwada-7. The government and local level bodies are also not inclusive. The table 15 shows the list of past and present VDC secretary through their caste and gender.

Table 15: List of past and present VDC secretary through their caste and gender

| Male | Female | Upper Caste (Thakuri/Chhettri) | Lower Caste (Dalit people) |
|------|--------|-----------------------------------|-------------------------------|
| 11 | 0 | 11 | 0 |

Source: VDC profile 2015

Dalit and women have never been to the post of VDC secretary (see table 15). All the VDC secretaries are of higher caste i.e. Chhettri and Thakuri. The VDC board and school management committee is also not inclusive. The representation of Dalit people is not seen there too.

Table 16: Karkiwada VDC Board

| Name | Position |
|---|---------------|
| Resham Bahadur Rawal | VDC secretary |
| Khadka Bahadur Malla (Health post, Karkiwada- Office head) | Member |
| Mahesh Bhandari (Agriculture Service centre- Setiwada- Office head) | Member |
| Bishnu Bahadur Bhandari (Gam Range Post, Setiwada- office head) | Member |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

Table 16 shows that there is no representation of Dalit people in VDC. Similarly, the principal and the president of school management committee are also higher caste people. The table 17 shows the representation of different caste in School Management Committee and school head.

Table 17: Representation of different caste in Schools and SMC

| Name of School | Principal | School Management Committee |
|--|-----------------------|-----------------------------|
| Nepal Rastriya lower secondary school, Karkiwada | Purna Bahadur Malla | Tilak Bahadur Budha |
| Malika Primary School, Setiwada | Durga Bahadur Rawal | Hridaya singh Damai |
| Mahadev Primary School, Talcha | Krishna Bahadur Rawal | Jasbir Vama |
| Nawa Adarsa Primary School, Mathithum | Vim Bahadur Rawal | Ranga Bahadur Rawal |

Source: Village Profile of Karkiwada VDC, Mugu, 2015.

Table 17 shows that the representation of Dalit people in School Management Committee is less. Only one SMC, has Dalit president and the principal of all school of Karkiwada are of higher caste, i.e. Rawal and Malla. Until and unless the government and local bodies are not inclusive, the condition of Dalit people will not improve.

4.6.2.6 Gender Discrimination and status of women

The status of women in Karkiwada-7 is very low. There is no female house head and they do not have ownership of house and land. Women have more work load than men. They have to work in the house as well as in the field. The women work from the early morning to the late night. Women are not allowed to take any decision in the house. They do not have right to spend money without the permission of her husband or son. The representation of women in local body and other organizations is not seen. There is not a single women representation in SMC, VDC board, VDC office and in other organization. (see table 16 & 17). In the different networks of VDC, there is no representation of women. The table 18 shows the representation of women in different networks of VDC is null.

Table 18: Representation of women in different networks of VDC

| Network | Name of President |
|---|--------------------------|
| Village Child Protection Sub-Committee, Karkiwada | Durga Bahadur Rawal |
| Women Network | Achampura Malla |
| Child Network | Bhupesh Kumar Vama |
| Youth Network | Rajeshor Malla |
| Dalit Network | Man Singh Nepali |
| Differently able people's Network | Sakka Bahadur Budha |
| Elderly People's Network | Krishna Bahadur Rokaya |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

Except in women network there is no women representation in other networks. Women are not given the important or responsible position. They are dominated by men. Until and unless the women representation and inclusiveness is not practiced, they will not get their rights and it is difficult to improve their lives.

Women are the main contributor in agriculture. The men only plough the field and women have to do rest of the work; from planting to harvesting. They have to carry loads of food grain from field to house. They have to carry water which takes at least half an hour. Similarly, they have to do all household work. Due to the burden of work, women are facing many health problems such as fistula and prolapsed uterus.

There is discrimination between son and daughter. The son is given more priority. Women have to give birth many babies in order to get a son. The family pressure is high on married women to give birth to the boy. Scientifically, there is no rule of women in determination of gender of child, women are facing violence. Their health is deteriorated because they have to give birth to many babies, they do not get rest in the time of pregnancy or after delivery. The maternal death is 85/1000.

Women are kept in separate place of house in the time of menstruation. They used to sleep in *Chau Goth*, a hut made for women to stay in the time of menstruation. Now, they are allowed to live in a separate place in a house allocated for them. Menstruated women are neither allowed to enter in the kitchen and prayer room nor in the temple.

People believe that if they dose so, something bad will happen. A family member may fall sick or they may die too.

Some women in the village are believed to be witch. People do not get near to them and sometimes they are treated badly. The people throw bad words to women whom they believe to be a witch. The number of women Dhami has also increased in the village. In Karkiwada-7, there are 46 *Dhamis* and among them all most 20 are women. Ratna Bahadur Karki of Karkiwada-7 explained the reason behind increasing number of *women dhami*.

“Now, many men dhami do not follow the rule like eating pure and obeying the orders of God. They drink alcohol, eat meat, touch the menstruated women and they touch dalit people. So, the God do not trust them. God start to enter the body of women as they obey his orders and follow the rules. This is the trust of God on women.”

The women dhami and her family follow Chau system. Their family member must keep the house clean and they have to pray god every day. They believe that if they not follow the rule God will punish them and leave the body. Jamani Vama, 20years, shares her experience.

“As God has believed me and entered into my body, I must follow the rules. I was .. years when the God entered into my body. I feel very lucky but it is a tough work. I do not enter house in the time of menstruation. I always eat pure food at home and avoid meat. I treat ill people, tell the fortune of people, actually the god inside me does that. I control and concentrate my mind and I can identify the cause of illness and can also tell fortune. If a menstruated women touches me when the God is inside my body, my body will start to shake and I become ill.”

The women are following the superstition because they are uneducated. The girls cannot get the chance to study and broaden their knowledge. About 75% of girls leave school when they reach secondary level. The dropout of girl in school is because of the child marriage practiced in the village. The Girls are forced to get married by their parents and they are not allowed to study further once they get married. Due to the lack of agriculture labor, the women have to work in the field and do not have time to

go to school. The reason behind marrying is also to fulfill the labor scarcity. The daughter in law is like labor in the family.

There is discrimination on wage also. The women and men labor get different wage for the same work. Although, the men and women do the same work, men get more wage than female. The women have no right over their property. Although, the women also work as construction labor, they do not go outside the district to work. The road is not for women as they have to abide themselves at home. They do not get chance to go outside. Most of the women in the village have not ridden the bus or any other vehicle.

The lower caste women are facing double discrimination. They are discriminated by men as well as by higher caste women. The representation of Dalit women in any organization is null. They are socially and economically backward. So, they are not able to come forward and raise voice against the discrimination. They have to work hard to feed their family. The Dalit women are also facing domestic violence.

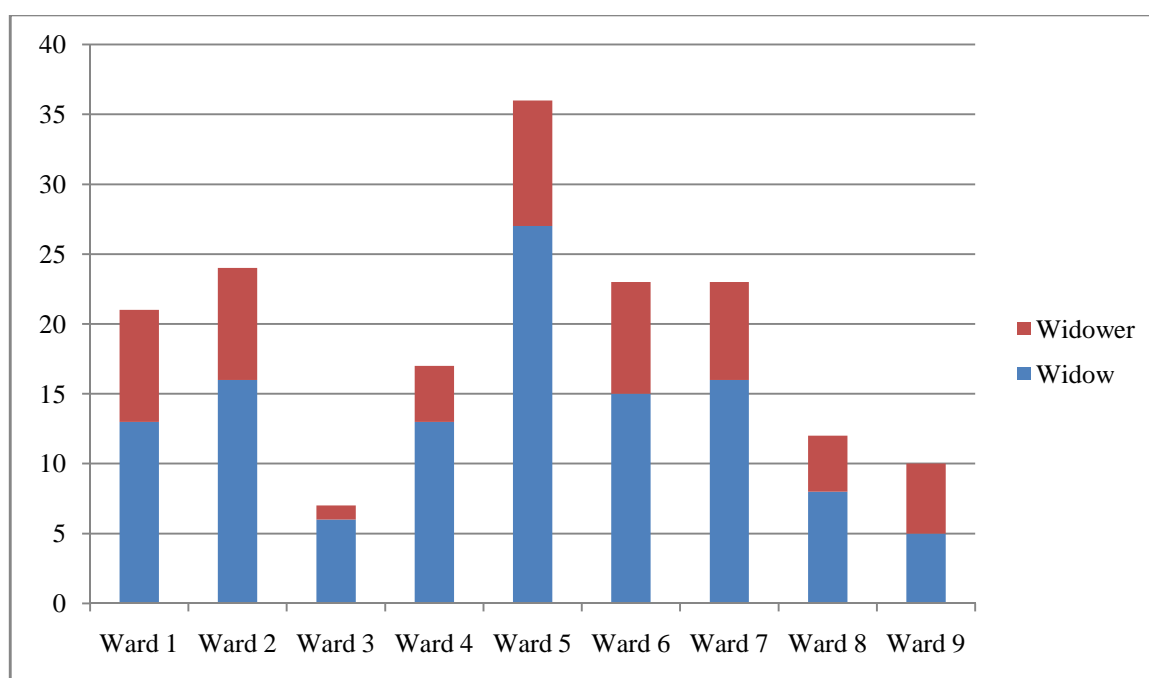
Similarly, the single women are facing many problems. They have very hard life and they are not supported by the society. The women do not have right on the property. This makes women economically weak when they become single. The family does not support single women and their children. The table 19 shows that the number of single women and men in the VDC.

Table 19: Number of single women and men in VDC

| VDC | Widow | Widower |
|--------------|------------------|-----------------|
| 1 | 13 (61%) | 8 (39%) |
| 2 | 16 (66%) | 8 (33%) |
| 3 | 6 (85%) | 1 (15%) |
| 4 | 13 (76%) | 4 (24%) |
| 5 | 27 (75%) | 9 (25%) |
| 6 | 15 (65%) | 8 (35%) |
| 7 | 16 (69%) | 7 (31%) |
| 8 | 8 (66%) | 4 (34%) |
| 9 | 5 (50%) | 5 (50%) |
| Total | 119 (68%) | 54 (32%) |

Source: Village Profile of Karkiwada VDC, Mugu. 2015.

Figure 13 : Number of single women and men in Karkiwada VDC.



There is high age difference between bride and groom; due to this the number of widow is more than widower. The husband is older than wife, so they die early too. According to CBS 2011, the average life age of people of Mugu is 46 years and average age of men is 55 and average age of women is 53.5. Due to this the number of widow in the village is higher than widower (see table 19 and figure 12). The widows have to face much violence from family members and they have to accept it because they are economically not self-reliant. After the construction of road, the flood of NOGs and INGOs has seen in the district and they are working to upgrade the life of women. But the violence on the widows has not decreased and they are living miserable life.

4.6.3 Governance and Local representation

In Mugu, local representation in local bodies is very low. Almost in every government office, the staffs are from outer district. (See appendix 4& 5). So, the irregularity of staff also impacts the works of local people and developmental works. Similarly, the fulfillment of staff in government office is another challenge. Staffs do not want to stay longer in the remote area and they live in district headquarter. The government service is centered in the district headquarters and rural people do not feel the presence of government. Likewise, the necessary government office is not yet

established in the district. Irrigation Division, Co-operative Division, House Division, Tourism Promotion Committee, Road Division etc. office are not yet established. The service delivery of government is slow and not satisfactory. After the opening of Karnali Highway, the economic activities are increasing in the district but the government service is not effective. This has discouraged the people. The Mugu district is rich in natural resources, medicinal herbs etc. But due to the lack of effective local government system, they are being useless. The district is always portrayed as poor and backward but local body has not tried to explore the richness of the district.

The local election is not held since 2056. So, there is no local government to promote the available resources and to improve the living standard of people. The government staff has to play the role of Local government. They are not the representative of the people so they do not have knowledge about the requirement or the people's aspiration. Therefore, the development activities are not getting priority.

Chapter 5: Summary and Conclusion

5.1 Summary

After the track of Karnali highway opened for traffic in 2069 BS, many changes have been seen in district. Karkiwada VDC-7 has also getting benefit from the highway. The transportation of freight has become easier than before. Although, the road is not accessible for all year, the truck, mini truck, tractor etc. transport the freight. The Karnali highway has not only made easier to transport freight but also brought many social and economic changes.

Agriculture is the major occupation of resident of Karkiwada. They grow rice, millet, wheat, barley, vegetable, apple, walnut etc. The arable land is very low, so the agricultural production is also low. The food grain cultivated in the land is not sufficient to sustain whole year. Therefore, there is always scarcity of food. People have to buy rice from *Bazar* or from *Khaddya*. Before the construction of Karnali highway, the people had to fight to get 5 kg rice from khaddya. They had to transport every necessary goods from Nepalgunj by mule. It took days to transport goods and it was expensive as well. There was always food crisis in the village. But now, it has become easier to buy necessary goods. As Karkiwada is near by the district headquarters, the people can easily buy what they want. The market in Gamgadi is shopping destination for all. Now, the truck, bus, tractor, mini Tata carries the freight and it has displaced the mule. The travel from Nepalgunj to Gamgadi has become easier and it doesn't take much time and cost as before.

Now, other opportunity for income has increased. Before people used to do farming or migrate to India for work but now they are working as construction labor. The construction of road and other development activities has given work to the local people. Therefore, the dependency on agriculture is gradually reducing. Similarly, lack of irrigation facility, low productive land and due to the lack of labor, the agricultural production is decreasing every year. People have started to leave the Khalo system, it is the major reason behind the scarcity of labor in agriculture sector. The trend of animal husbandry has also changed. People used to keep mule for transport purpose. The mule was used to carry goods from Nepalgunj. After the road opened for traffic, the mule has become useless. So, in Karkiwada it is hard to find the

household having mule and horse. But other remote villages of Mugu still keep mule, as there is no road facility and they have to carry loads on them. Now, people keep buffalo and sell the milk and meat in the market. The ox and cow is also reared to plough the field and for milk. The migration towards India has also decreased.

The priority for education has increased. Every children of Karkiwada go school but dropout rate is also high. The dropout rate of girl child is higher than boy. This is because of the early child marriage practiced in the VDC. In community school of Karkiwada, the quality of education is low as the schools have no sufficient infrastructures and teachers. The absence of teacher has also affected the education system. The Boarding schools have also established in the District headquarters. They hire teachers from outside the district to provide quality education. But they are very expensive and poor people cannot afford it.

Although the highway has linked the District to the other parts of the country, the people of Mugu do not have easy access to better health facilities. The District Hospital in Thini is of 15 beds. It is not sufficient to provide the health facility to more than 55 thousand people. The people have to go to Nepalgunj or other cities if suffered from major diseases. In district, there is no specialized doctors and medical facilities to treat all types of disease. Dysentery, fever are the major health problems of Karkiwada. The constitution of Nepal has given the right to health to every people but people of Mugu have deprived from it. People are losing their life with the controllable diseases like flu, dysentery, fever etc. The belief on Dhami/Jhakri is prevalent in the VDC. People go to consult the Dhami if they fell ill. Due to the lack of health facility and awareness program, people give priority to Dhami than hospital. This is also the major health challenge of the people of Karkiwada. Many people have lost their life because they do not get treatment on time.

Many social and cultural changes have also seen in the village after the economic activities and mobility of people increased. The use of mobile phone has increased. The people use mobile phone not only for communication but also for listening music. The misuse of mobile phone has also increased. It has increased the child marriage and elope marriage. The people have now easy access to market, so they can buy clothes and shoes easily. People used to have new clothes only once in the year or in the festival only. Damai (Dalit people) used to tailor the clothes in the village. Now,

readymade cloth in the market has reduced their work. Similarly, some household have television at home.

Elope marriage has increased in the village. Due to the increase in using mobile phone, the elopement marriage is now high. But arrange marriage is also prevalent in the VDC. The dowry system is accepted by the people. The people have gradually leaving the old tradition and rituals of marriage. Child marriage is also in practice though awareness programs are run by different NGOs and government. The process of Sanskritization can be also seen in the village. The lower caste people imitate of follow the rituals and culture of higher caste.

The caste discrimination is also in practice. Although the higher caste people do not discriminate the lower caste people in public places, they do not allow lower caste people to enter the house or in temple. Lower caste people still work as agriculture labor (Khalo). Their social and economic status is lower than the high caste people. They are deprived from the opportunity. The inter caste marriage with lower caste people is not accepted. The different NGOs and local government office have conducted awareness program in the village and many activities and program have focused to Dalit people in order to improve their life and to eradicate the discrimination. Mobilization of people have also played role to lower the discrimination against Dalit people. After the construction of road, they have got work opportunity in road construction site and they can earn some money. But they are discriminated in wage also. Road has brought facility for rich people but poor and Dalit people have not experienced any change. The gap between the poor and rich people has increased.

Not only Dalit people but also women are facing discrimination and violence. Women have no decision role in the family. They do not have property right. All the decision about family and financial matter are taken by the men. Women are taken as labor in the house. They are not allowed to enter the house in the time of menstruation. The practice of *Chau system* is followed by the women. With the construction of road, the mobilization of outside people have increased and this increased the security threat to *chau* women to stay in *chau goth*. So, people have now started to keep the *chau women* in separate place of house. The women are also beaten by the husband and sometimes men left their wife and stay separately. The women left by their husband

and widow have miserable life as they do not have income source and any right over property. People give more importance to son. So, woman give birth many children unless she gives birth to son. This has degraded the health of women. The girls drop rate in school is high because they get married and they are not allowed to go study. This has increased the lower literacy rate of women. Their representation in any organization or in local body is almost null. But they are now engaging themselves in farmers' group to promote their agriculture product and to learn skills about farming, market promotion and saving.

The local bodies, SMC and other local organization are not inclusive. The upper caste people have dominated the lower caste people. The poor, dalit and women have not given opportunity to become the representative of those bodies. Most of the local bodies have majority of high caste people. Similarly, the local bodies and government office's work is not effective. They are centered to the district headquarters. The lack of government officer and their irregularity is the major problem to provide service. Due to the difficult geographical condition of district and lack of facilities, government officers do not want to come to Mugu. Likewise, there is only one parliament member from the district, so, the development problems of the Mugu cannot be reached to the center.

5.2 Conclusion

Roads are the basic infrastructure for development. It is an agent of social, cultural and economic change also. Development and change should be positive and it should be sustainable and improve the life of people. The Karnali highway is also constructed for the development of that region, to utilize the local resources and to create different opportunity to people. The Karnali is backward in development and the life of people over there is very hard. But there is unlimited resources and opportunity. The construction of Highway in Karnali is to explore the opportunities over there. This study has focused the social and economic changes in Karkiwada-7 of Mugu district after the tack of Karnali highway opened in 2069 B.S. The conclusions of this study are as follows:

-) The dependency on food has increased in the village. The easy transport of goods has increased the import. People have left the agriculture as all the necessary goods can be bought in the market.

-) The agriculture labor has changed to construction labor. People have started to work as construction labor. It has created shortage of labor in agriculture. The Khalo system has decreasing gradually. They work on wage base not in exchange of food grain.
-) The people have started to keep the buffalo. Before they used to keep mule in order to transport the necessary goods but now, truck, bus, tractor carry the freight. The mules have become useless so people of Karkiwada have left to rare it.
-) People do not have to depend on *Khaddya* for rice. The transport charge and duration of goods have also reduced.
-) Although the import of goods has increased, the export is very low. The major export of the district is medicinal herbs. The export of pulses and apple is very low in comparison to import. This has made the district more dependent on others. The road has not brought any changes in the VDC except making easy transport of goods.
-) People have started to send the children to school but dropout rate of girl child is high. The infrastructure and manpower of school is very poor. Some private schools have also established in Gamgadi and rich people of Karkiwada send their children in private/boarding school. Before they used to send them in Nepalgunj or Kathamndu.
-) The health facility of village is not satisfactory. The people still belief in Dhami and Jhakri. They people have to go to major cities to treat serious diseases. Before they had to go by airplane but road has made them easier to go to other cities easily. Road is not accessible whole year, so it is not the reliant means of transportation.
-) The discrimination against dalit people is prevalent in the village. They are deprived from the opportunities created in the village after opening the track of Highway. The high caste people are clever and they involve their family members in development activities. This has created the distance between rich and poor people. The low caste people do not have access to local bodies and the information so they do not know about their rights.
-) The discrimination and violence on women is also high. Women have to abide themselves in household work and they are not allowed to participate in any

decision making process. Therefore, the construction of road has not brought the change in their life. They are doing same household and agricultural work as before. The mobilization of women is less. Most of the women in village have not ridden the bus or any other vehicle.

) There is no improvement in local governance and representation. The representation of Dalit and women is very low. The government service is centered to district headquarters and people of remote area cannot feel the presence of government.

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Appendix 1 : Map of Karnali Highway



Source:DFID

Appendix 2: Map of Karkiwada VDC, Mugu

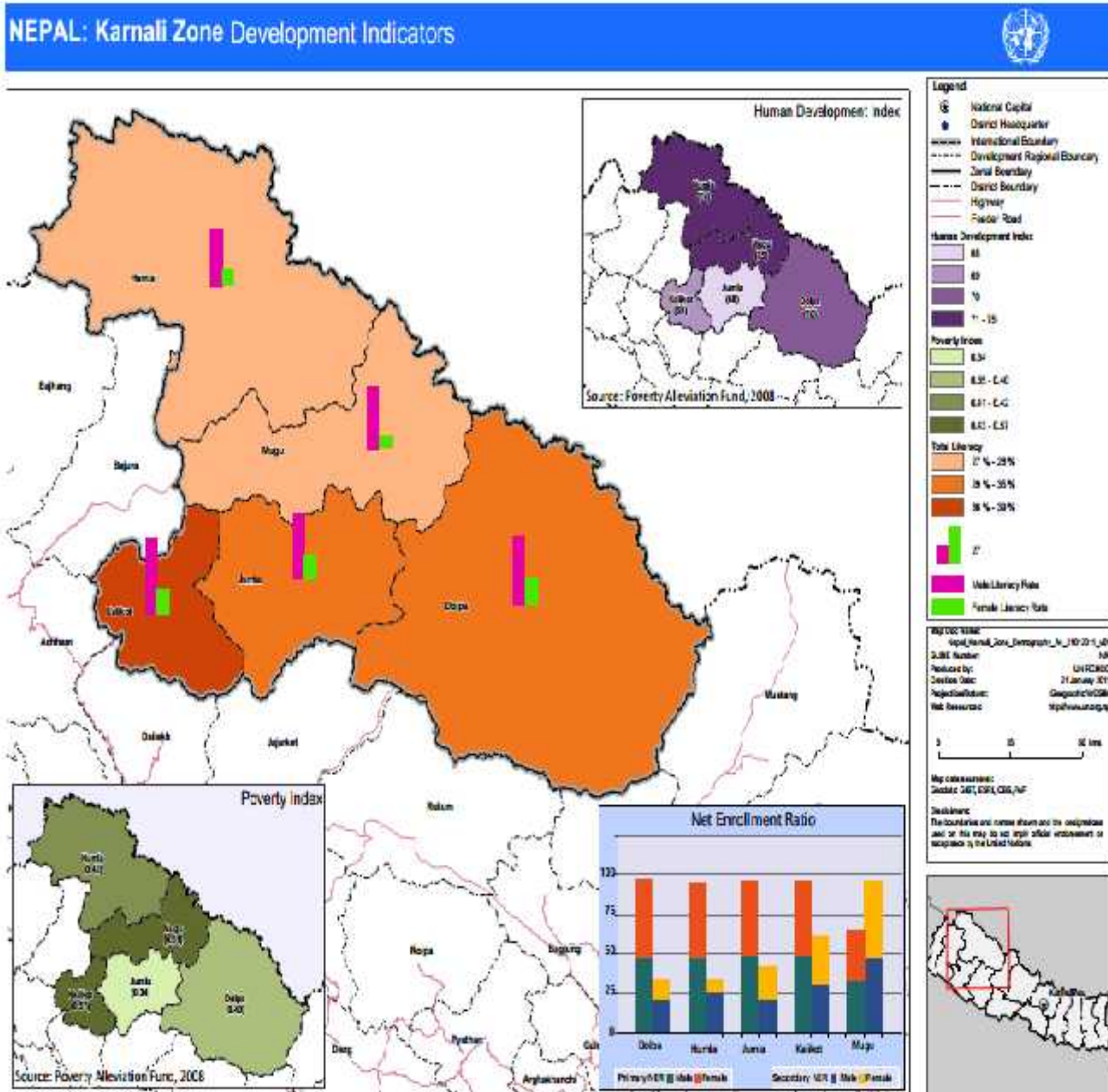


संकेत

- क) क = मतदान केन्द्र
- ख) ☆ = प्राथमिक विद्यालय
- ग) ☆ ☆ = तिम्ल माध्यमिक विद्यालय
- घ) ☆ = शरा न्यायालय
- ङ) H = स्वास्थ्य चौकी
- च) ⚡ = ग्रामगाढ साना जल विद्युत क्षमता
- छ) ~ = जुम्ला - शरमाकी मुल बाटो
- ज) ~ = ग्रामगाढ रबोला
- झ) ⚡ = वन रोज पौड
- ञ) ⚡ = कृषि सेवा केन्द्र
- ट) ⚡ = शरा विक्रान्स्थल
- ठ) + = ने. रं. सो. उपग्रहावा कार्कीवाडा
- ड) ⚡ = मोलुङ पुल
- ण) ⚡ = रबोला
- त) ⚡ = वन क्षेत्र

Source: Karkiwada VDC profile 2015

Appendix 3: Karnali Zone Development Indicators



Source: UNDP

Appendix 4: List of Government officials of Mugu

| क.स | कर्मचारीको नाम | स्थायी ठेगाना | पद | लिंग | जातजाती |
|-----|-------------------------------|-------------------|-------------|------|----------|
| क) | जिल्ला विकास समितिको कार्यालय | | | | |
| १ | भरत गौतम | जुम्ले ९ गुन्मी | स्था वि अ | पु | बाह्रमण |
| २ | ज्ञानमणि उपाध्याय | | लेखा अधिकृत | पु | बाह्रमण |
| ३ | प्रेम बहादुर बुढा | छतारा ९ बाजुरा | स ई | पु | क्षेत्री |
| ४ | जानक बहादुर मल्ल | श्रीनगर ५ मुगु | लेखापाल | पु | ठकुरी |
| ६ | धन बहादुर थापा | श्रीकोट ९ मुगु | स ई | पु | क्षेत्री |
| ७ | मन बुमी | भिई मुगु | स ई | पु | क्षेत्री |
| ८ | प्यारी मल्ल | श्रीनगर ५ मुगु | खरिदार | पु | ठकुरी |
| ९ | खड्गराज मल्ल | श्रीनगर ३ मुगु | स क अ | पु | ठकुरी |
| १० | ईस बहादुर ऐडी | दाम हुम्ला | खरिदार | पु | क्षेत्री |
| ११ | बुद्धिसिंह खड्का | श्रीनगर ९ मुगु | खरिदार | पु | क्षेत्री |
| १२ | विष्णुभक्त हितान | श्रीनगर २ मुगु | अ स ई | पु | ठकुरी |
| १३ | केशर बहादुर रावल | श्रीनगर ७ मुगु | स क अ | पु | क्षेत्री |
| १४ | पृथ्वी बहादुर भाम | कार्कीबाडा २ | का स | पु | क्षेत्री |
| १५ | श्रीबहादुर शाही | पिना २ मुगु | का स | पु | ठकुरी |
| १६ | तिलक बहादुर रोकाया | कार्कीबाडा ४ मुगु | का स | पु | क्षेत्री |
| १७ | रण बहादुर रोकाया | कार्कीबाडा ४ | का स | पु | क्षेत्री |
| १८ | जोर बहादुर बडुवाल | रुगा ८ मुगु | का स | पु | क्षेत्री |
| १९ | लालसिंह नेपाली | श्रीनगर २ मुगु | का स | पु | दलित |
| २० | अप्सरा परिवार | भिई १ मुगु | का स | म | दलित |

| | | | | | |
|----|---|---------------------|------------------|----|----------|
| ख) | जिल्हा प्राविधिक कार्यालय | | | | |
| १ | ई बिर बहादुर रावल | सुकाडिक मुगु | जिल्हा इंजिनियर | पु | क्षेत्री |
| २ | श्री देवी पाण्डे | जुम्ला | इंजिनियर | पु | बाहमण |
| ३ | कृष्णभक्त जैशी | गन्यांगकोट ९ जुम्ला | खरिदार | पु | बाहमण |
| ४ | प्रेम बहादुर कार्की | कोटडांडा ९ मुगु | खपा सटें दि | पु | क्षेत्री |
| ५ | कल बहादुर रोकाया | कार्कीबाडा मुगु | का स | पु | क्षेत्री |
| ग) | विकेन्द्रित ग्रामीण पुर्वाधार तथा जीविकोपार्जन कार्यक्रम | | | | |
| १ | ई शैलेन्द्र कुंभार साह | खोपी महोत्तरी | इंजिनियर | पु | मधेशी |
| २ | श्री धनलक्ष्मी शाही | जिमा गा वि स मुगु | सर्व इंजिनियर | म | |
| ३ | सिता कुमारी कट्टेल डांगर | सुकाडिक १ मुगु | क अ | म | क्षेत्री |
| ४ | जयनन्द रावत | श्रीकोट ५ मुगु | का स | पु | क्षेत्री |
| ५ | रिन बुढा | छतारा ९ बाजुरा | का स | पु | क्षेत्री |
| झ) | चापा (जलवायु अनुकूलन कार्यक्रम) | | | | |
| १ | अनिता चापा | | कार्यक्रम संयोजक | म | जनजाती |
| २ | दिनेश आचार्य | | कार्यक्रम अधिकृत | | बामहण |
| झ) | कर्णाली रोजवार कार्यक्रम | | | | |
| १ | ई श्री विक्रम शाही | सुकाडिक मुगु | इंजिनियर | पु | ठकुरी |
| २ | श्री धनसिंह रोकाया | खमाले मुगु | स ई | पु | |
| घ) | डु क्षे वि स | | | | |
| १ | इश्वरीचन्द्र अधिकारी | हंसपुर २ गोर्खा | लेखापाल | पु | बाहमण |
| २ | सरोज केसी | लामाटार १ सलितपुर | सई | पु | क्षेत्री |
| ३ | अम्मलाल रोकाया | सुकाडिक ५ मुगु | स ई | पु | क्षेत्री |
| ४ | टंकराज शाहि | नार्यपु मुगु | का स | पु | ठकुरी |
| ड) | ग्रामीण सामुदायिक पुर्वाधार कार्यक्रम | | | | |

| | | ख क | | | |
|----------------------------------|--------------------|-------------------|---------------|----|-------------|
| १ | हरिदेव पण्डित | हंसपुर ५ घनुषा | इन्जिनियर | पु | मधेशी बाहमण |
| २ | दल बहादुर कार्की | कोटडांडा ९ मुगु | अ स ई | पु | क्षेत्री |
| ३ | अमृत कुमाल | छोप्राक ९ गोर्खा | स्टोरकिपर | पु | जनजाती |
| ४ | टंक बहादुर शाही | श्रीनगर १ मुगु | अ स ई | पु | ठकुरी |
| ५ | प्रकाश रोकाया | कार्कीवाडा ४ मुगु | का स | पु | क्षेत्री |
| च) बरिव संब विश्वेश्वर कार्यक्रम | | | | | |
| १ | पुर्णसिंह बुढा | रोवा ७ मुगु | सा प | पु | क्षेत्री |
| छ) सामुदायिक सिचाई कार्यक्रम | | | | | |
| १ | ई महेश कठायत | चन्दनाथ जुम्ला | इन्जिनियर | पु | क्षेत्री |
| २ | भिम बहादुर रोकाया | हुम्ला | सई | पु | क्षेत्री |
| झ) ग्रामीण पहुच कार्यक्रम ३ | | | | | |
| १ | सुनिल बाबु श्रेष्ठ | | अफिस मेनेजर | पु | |
| २ | भुवन पौडेल | | जिल्ला संयोजक | पु | |
| ३ | महेश्वर खड्का | | इन्जिनियर | पु | |
| ४ | दिपक पौडेल | | इन्जिनियर | | |
| ग) टि वि एस यु डेन्डेटास | | | | | |
| १ | श्री करन घामी | | | | |
| ग) उर्जा तथा वातावरण शाखा | | | | | |
| १ | जीवन मल्ल | श्रीनगर मुगु | लेखा सहायक | पु | ठकुरी |
| २ | श्याम नेपाली | श्रीनगर १ मुगु | का स | पु | दलित |

Source : DDC Mugu 2015

Appendix 5: List of VDC Secretary

| क.स | गा वि स सचिवको नाम | गा वि स | दर्जा | लिंग | जातजाती |
|-----|-----------------------|-----------|--------|------|----------|
| १ | नन्द बहादुर मल्ल | श्रीनगर | खरिदार | पु | ठकुरी |
| २ | रेशम बहादुर रावल | कांकीवाडा | खरिदार | पु | क्षेत्री |
| ३ | जगत बहादुर रोकाया | रोवा | खरिदार | पु | ब्राह्मण |
| ४ | पार्वती उपाध्याय | रुगा | खरिदार | पु | क्षेत्री |
| ५ | धन प्रसाद पाण्डे | पिना | खरिदार | पु | ब्राह्मण |
| ६ | अमंत बहादुर शाही | माग्री | खरिदार | पु | ठकुरी |
| ७ | भरत बहादुर शाही | पुलु | खरिदार | पु | ठकुरी |
| ८ | मणिचन्द्र कार्की | किम्बी | ना सु | पु | क्षेत्री |
| ९ | मकर बहादुर रावल | मुसु | खरिदार | पु | क्षेत्री |
| १० | लोक प्रसाद उपाध्याय | डोल्फु | खरिदार | पु | ब्राह्मण |
| ११ | पदम भण्डारी | रारा | खरिदार | पु | क्षेत्री |
| १२ | मेल बहादुर शाही | जिमा | खरिदार | पु | ठकुरी |
| १३ | तिर्थ राज शाही | नार्थपु | ना सु | पु | ठकुरी |
| १४ | दिपेन्द्र कुमार वि.सी | भिई | खरिदार | पु | क्षेत्री |
| १५ | विश्वरूप सावत | फोतु | खरिदार | पु | क्षेत्री |
| १६ | लक्ष्मी नारायण ठाकुर | धैनकोट | ना सु | पु | मधेशी |
| १७ | नव गिरी | कालै | खरिदार | पु | योगी |
| १८ | | ह्यांग्लु | खरिदार | पु | क्षेत्री |
| १९ | कर्ण बहादुर कार्की | सुक्नाढिक | खरिदार | पु | क्षेत्री |
| २० | शंकर पाण्डे | कोटडांडा | खरिदार | पु | ब्राह्मण |
| २१ | टकदत्त प्याकुरेल | श्रीकोट | खरिदार | पु | ब्राह्मण |
| २२ | गोविचन्द्र प्याकुरेल | गम्था | खरिदार | पु | ब्राह्मण |
| २३ | प्रदिप रावल | सेरी | खरिदार | पु | क्षेत्री |
| २४ | टेक बहादुर शाही | खमाले | ना सु | पु | ठकुरी |

Source: DDC Mugu 2015