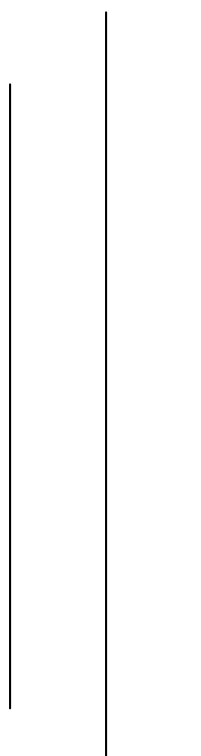

**AN ANALYSIS OF SOCIO- CULTURAL, ECONOMIC AND LIVELIHOOD
OPTIONS OF PEOPLE OF UPPER MUSTANG, NEPAL**

(Participatory Rural Appraisal Report of Seven Villages of Four VDC's of Upper Mustang)



**PRAGYA-NEPAL, REGIONAL PROJECT OFFICE
KATHMANDU, NEPAL**

AUGUST, 2009

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BIKASH POKHAREL

AUGUST, 2009

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PRAGYA

Regional Project Office, Nepal

August 2009

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LIST OF ACRONYMS

ACAP	Annapurna Conservation Area Project
AHF	American Himalayan Foundation
CAMC	Conservation Area Management Committee
CBO	Community Based Organization
CBS	Central Bureau of Statistics
CRAC	Community Resource Action Committee
FGD	Focus Group Discussion
GO	Government Organization
GON	Government of Nepal
KMTNC	King Mahendra Trust for Nature Conservation
MDSA	Mustang Development Service Association
MG's	Mothers Group
MRMG	Mustang Resource Management Group
MWA	Mustang Welfare Association
NGO	Non Governmental Organization
NTNC	National Trust for Nature Conservation
PRA	Participatory Rural Appraisal
SCG's	Saving and Credit Groups
SPSS	Statistical Package for Social Scientists
UMBCP	Upper Mustang Biodiversity Conservation Project
VDC	Village Development Committee
WDR	Western Development Region

CHAPTER - I

INTRODUCTION

1.1 Background

Mustang district, a part of Dhawalagiri Zone, is one of the seventy-five districts of Nepal, a landlocked country of South Asia. The district, with Jomsom as its headquarter, covers an area of 3,573 square km and has a population of 14,981 (CBS, 2001).

Mustang is well known for its pristine biodiversity, spectacular scenery, world's deepest Kali Gandaki gorge and lunar-like landscapes. The district is surrounded by Manang to the east, Tibet Autonomous Region of China to the north-east and north-west, Dolpa to the west and Myagdi to the south. Its altitude ranges from 2000 m to 8168 m from the sea level. The world's 7th and 10th highest mountains – [Dhawalagiri](#) (8137 m) and [Annapurna](#) (8161 m) are located in Mustang. It also includes the famous Nilgiri, Tukuhe peak and other popular trekking destinations (NTNC, 2008).

Flora and fauna are of most common to rare and endangered status. The district is also famous for Muktinath (a popular Hindu pilgrimage site), Damodar Kunda (a sacred lake), highly valuable herbal and medicinal plant species, apple, and distilled product Marpha brandy. Also, the district is rich in culture as result the hundred years unique festivals, traditions and cultures are still alive and well preserved. Mustang maintains its own social hierarchy, culture and administrative norms that manage the social practices and natural resources of the region.

Mustang lies in the rain shadow area and receives very little rain – less than 200 mm annually. The climate of the district is generally dry with strong winds and intense sunlight. The maximum temperature recorded in summer is 26°C. Winter is very cold and the temperature freezes to as low as -20°C, according to the records (ibid).

Rangeland covers 147,679 ha (40.73 %), forest covers 12,324 ha (3.24 %), land suitable for agriculture is 3662 ha, and wetland is covered by only 92 ha of Mustang's total land area. Almost 77 % of the people of Mustang are involved in agriculture. Only about 8 % of local population is involved in trade and business (ibid).

On the basis of geographical features, Mustang district has been divided into three distinct sub-zones.

1. **Northern Area:** This falls under the rain shadow area and is characterized by dry, arid climate and desert type landscape. Due to cold climatic conditions, water scarcity and poor irrigation facilities, majority of villages (except Surkhang) in this area harvest crops only once a year. This area includes six Village Development Committees – [Ghami](#), [Charang](#), [Lo Manthang](#), [Tso-shyar](#), [Tso-nhup](#), and [Surkhang](#).

2. **Central Area:** This region also falls under the rain shadow area but has better moisture condition as compared to the Northern Area. The villages in this area are either located along Kali Gandaki river or on the surrounding hill slopes. Majority of villages in this area have better irrigation facilities and harvest crops twice a year. Thus, this area is by far most productive region in the entire district and includes seven VDCs - [Tukuche](#), [Marpha](#), [Jomsom \(District Headquarter\)](#), [Kagbeni](#), [Mukthinath](#), [Jhong](#), and [Chuksang](#).
3. **Southern Area:** This area receives more rain than the previous two areas. Due to good rainfall, the landscape in this area is dominated by evergreen forests, particularly pine and fir species. This area includes three VDCs - [Kowang](#), [Kunjo](#), and [Lete](#).

1.1.1 Physical Attributes (Upper Mustang)

Upper Mustang, which covers the historic Lo region in the trans-Himalayas, refers to the northern half of the Mustang district in north-western Nepal. It has an area of 2567 sq kms and includes the seven VDCs of Chhuksang, Ghami, Tsarang, Lo Manthang, Chhoser, Chhonup and Surkhang. The seven VDCs of Upper Mustang had a census population of 5395 in 2001 (CBS, 2001).

Upper Mustang borders the Tibetan Autonomous region of China in the north, north-east and north-west, lower Mustang to the south and Dolpa, and Manang districts to the west and east respectively (Map 1). The region is oriented towards the south along the Kali Gandaki valley as accessibility from the east and the west remains restricted because of mountain ridges that rise above 5000m. Geographically, Upper Mustang lies between latitudes 28^o 47' 39" and 29^o 19' 54" N and longitudes 83^o 28' 55" and 84^o 15' 16" E (NTNC, 2007).

Much of Upper Mustang is a high altitude steppe lying between 2900 to 6800m (Map 2). The irrigated alluvial parts of the valleys are used intensively for cultivation while the lower slopes and the alpine meadows are used for grazing and collection of herbs and other natural resources. The landscape comprises of undulating hills punctuated by canyons, ravines and gullies. Vegetative cover is sparse and the snow and strong winds act to accelerate the erosion process (ibid).

Kali Gandaki, which originates as Mustang Khola in the north and flows due south creating the deepest gorge in the world between the Dhaulagiri (8167m) and the Annapurna (8091m) ranges, is the major river of Upper Mustang. It is fed by tributaries that include Ghami khola, Charang khola, Chiprung khola, Ghechang khola, Tange khola and Narsing khola. It is along the side of these tributaries that the major settlements in Upper Mustang are located (Map 3).

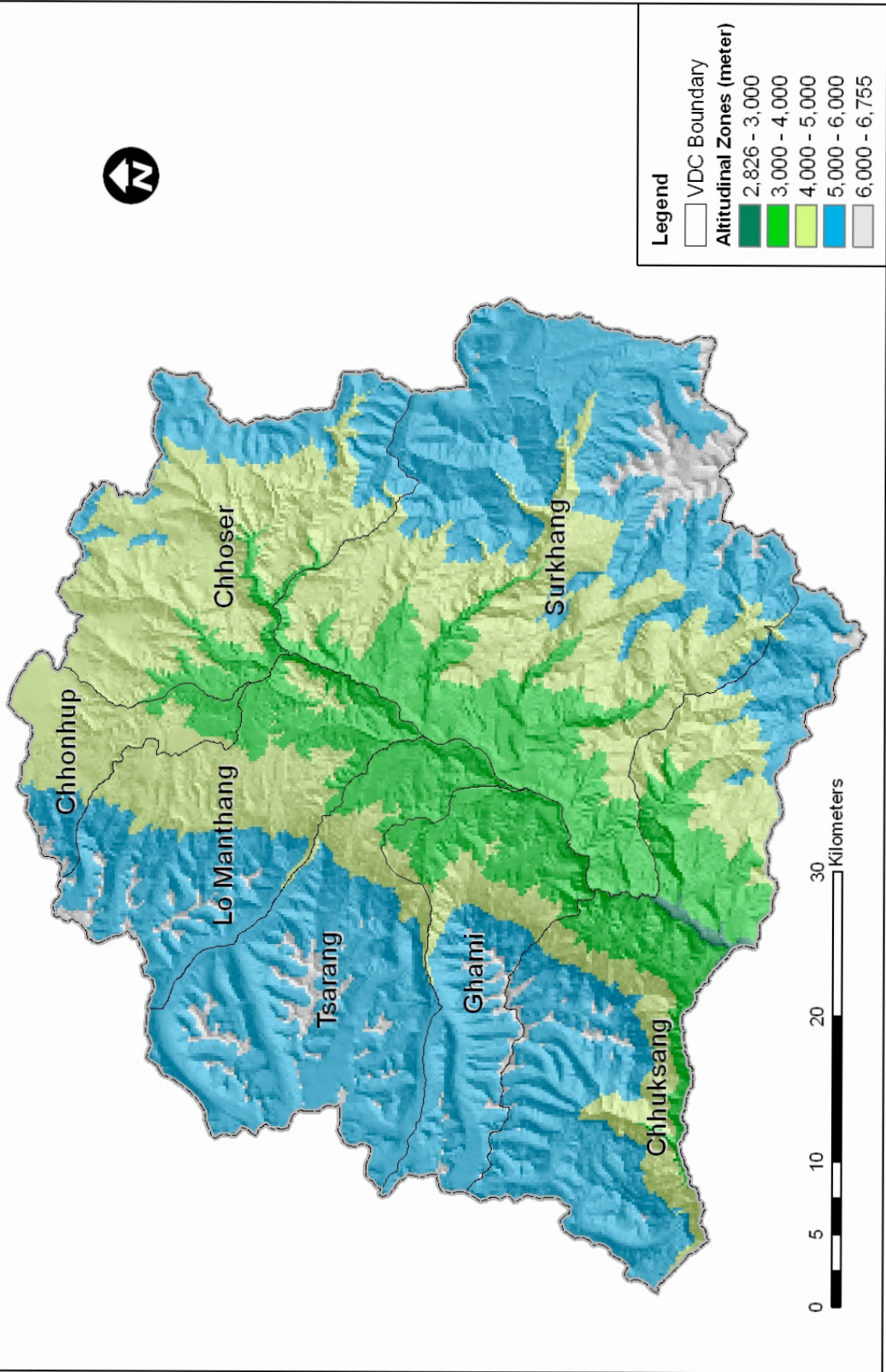
The climate is basically cold desert with average temperatures ranging between 4 degrees below zero to 14 degrees celsius. However, the minimum temperature in Lo Manthang can get as low as -25^o celsius. Upper Mustang lies in the rain shadow of the great

Himalayan ranges, therefore the climate is insular with sparse rain and severe winters. Two distinct seasons can be recognized. April to October is relatively mild and all agricultural activities take place during this period. November to March is severe and precipitation invariably is in the form of snow. Mountain passes are blocked and many settlements remain cut-off from the rest of the district and the country due to heavy snow. Strong winds and high solar radiation characterize the region for most of the year (ibid).

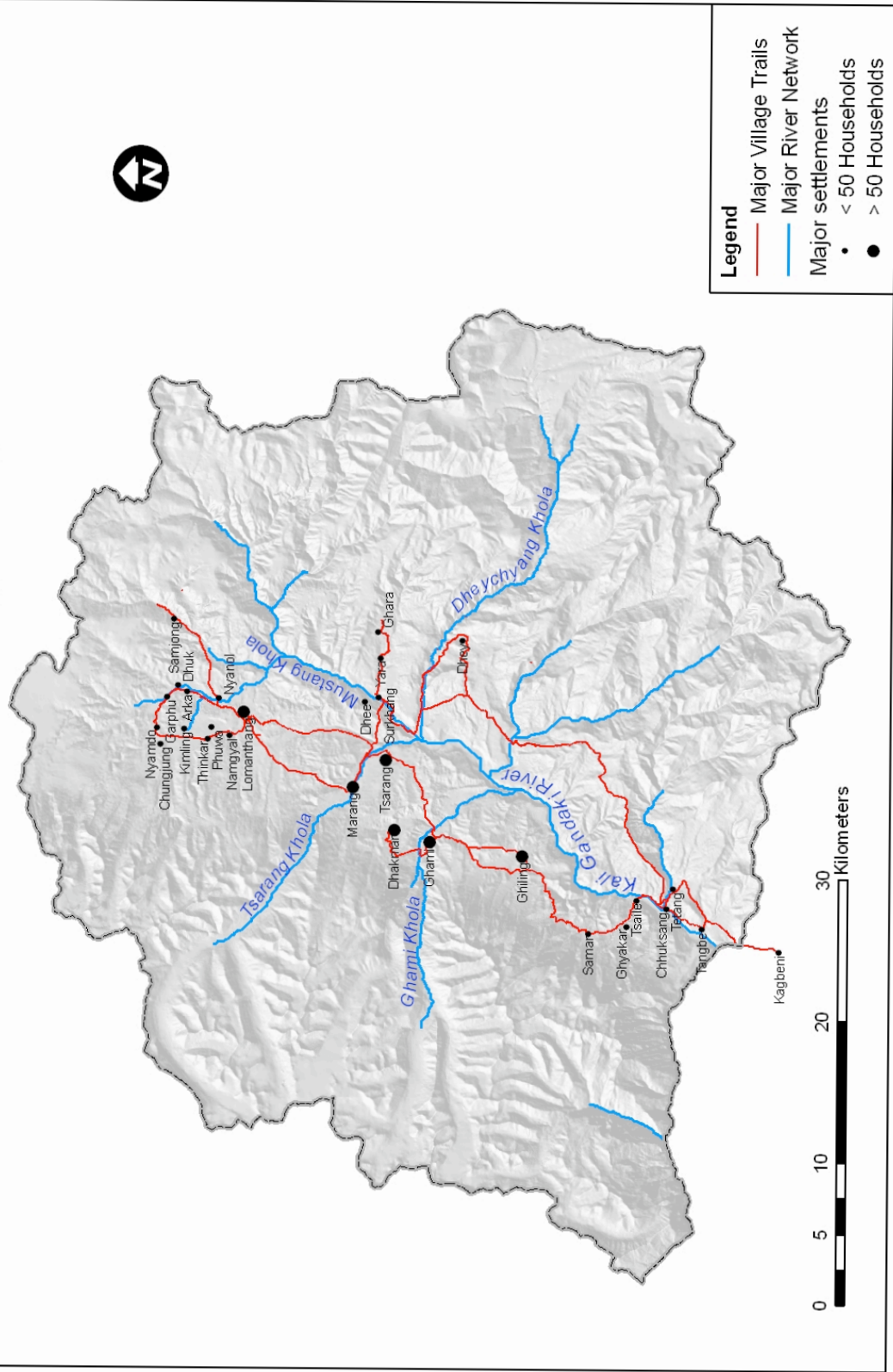
Map 1. Upper Mustang: Location and VDCs



Map 2. Topography and Altitudinal Zones of Upper Mustang



Map 3. Major Settlements, Village Trails and River Network of Upper Mustang

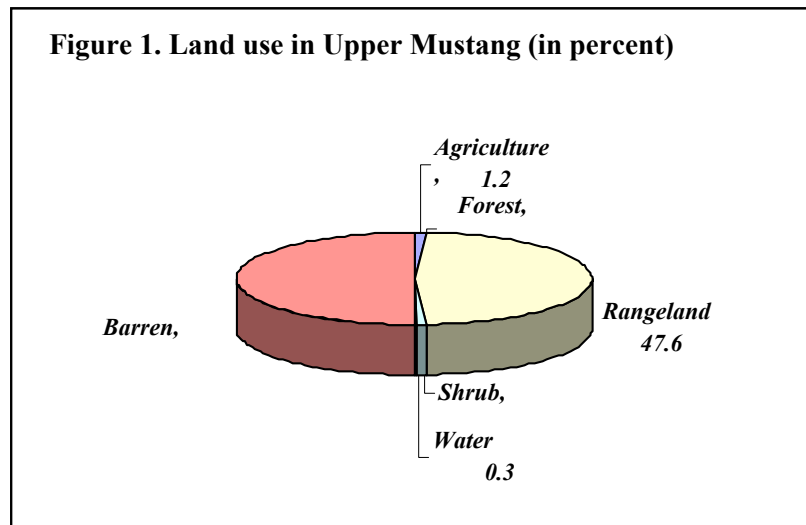


Legend

- Major Village Trails
- Major River Network
- Major settlements
 - < 50 Households
 - > 50 Households

Nearly half of the land in Upper Mustang is barren which also include steep slopes and land under snow and ice. Rangelands, comprising grazing land, cover nearly 48 percent of the land. Agricultural land comprises about 1.2 percent and forests comprise less than 0.02 percent of the total land area. The rest comprise of shrubs and water bodies (Figure 1) (ibid).

Figure 1. Land use in Upper Mustang



Source: Shah and Rayamajhi (2005)

1.1.2 Population and Settlements

Upper Mustang is among the sparsest populated regions in Nepal. Compared to the national population density per sq. km. of 157.3 and 32.6 for the mountain region, the density of the 7 VDC's of Upper Mustang was only 2.1 in 2001 (Table 1). The population density of Mustang district as a whole has remained around 4 persons per sq km in each of the censuses since 1981. Also, Mustang district evidenced an average annual population growth rate of a mere 0.47 percent in the last intercensal decade (CBS 2003).

In 2001 the 7 VDC's of Upper Mustang had a total population of 5395 in 1171 household yielding an average household size of 4.6 and an average female to male ratio of 97. 6. With the exception of Lo Manthang VDC all other VDC's show a high female to male ratio. Nearly 30 percent of the total population was below the age of 15 while this proportion is nearly 40 percent for the nation (ibid).

Upper Mustang has a total of 32 settlements, all located along the rivers because of the possibilities of irrigation upon which agriculture and plantations depend. The region is dotted with abandoned agricultural land due to changes in river courses and consequent erosion or due to the failure of irrigation channels. Relocation of settlements for reasons of agriculture seems to have been a historic matter of fact in the Lo region. The historic walled settlement of Lo Manthang established in 1440 AD is the cultural and religious

heart of the Lo region (Sharma and Gurung 1999). With 180 households it is by far the densest settlement in Upper Mustang.

Table1. Population of Upper Mustang, 2001

VDC	Total Population	No of Households	Household size	Female to male ratio	Population below 15 (as % total)	Density of Population (per sq.km)	Number of settlements
Tsarang	661	142	4.7	102.1	28.0	2.0	2
Chhonup	1070	197	5.4	99.6	33.7	10.8	6
Chhoser	783	174	4.5	100.8	31.8	2.3	8
Chhusang	668	186	3.6	101.2	25.1	1.4	6
Ghami	850	178	4.8	100.5	28.6	4.0	3
Lo Manthang	848	180	4.7	76.7	26.9	3.0	2
Surkhang	515	114	4.5	113.7	32.0	0.7	5
Total	5395	1171	4.6	97.6	29.6	2.1	32

Source: Population Census 2001, Western Development Region Tables.

1.1.3 Socio-cultural characteristics

Upper Mustang population is exclusively of Tibetan ethnicity. Buddhism is the universal religion. Known as the Loba the population comprises of three caste or social groups - the Bistas, who comprise the Mustang royalty and the aristocracy, the Gurungs - who form the bulk of the population and the Biswakarmas, the lowest in the social rung are the occupational caste group. The Loba social life is represented by three institutions all of which lie outside the formal structure of local governance. These are the *Mustangi Raja*, the *Mukhiya* system and the monastery. Although not legally backed the royalty has considerable privileges and the traditional authority of *Chhepa*, a form of social sanction. The VDC notwithstanding, the traditional system of *Mukhiya* or village headman wields considerable influence with respect to social, cultural and even economic affairs and customary practices. Most *Mukhiyas* are elected for a period of two years, although some seem to be hereditary and only limited to the aristocratic class. Feudalism still has considerable hold in the society of Upper Mustang.

1.1.4 Economy and Occupation

The local economy of the region is primarily based on the livestock and trans-border trade. Agriculture and tourism are important but have less significance to the regional economy. Livestock rising in the region is popular activity due to minimal opportunities from other activities and also primarily of high pasture land available in the region. Although agriculture and tourism are gaining popularity in recent times especially after the Annapurna Conservation Area Project (ACAP) began implementing its program from 1992. Livestock keeping mainly sheep and goat (*Chyangra*) were found to be common mainly for the purpose of meat, milk and wool. While chauri (*Mountain cow*) and Yak at the upland are kept for milk, butter and cheese. Jhopa and Jhuma (a crossbreed of yak and

cow) were used for ploughing the farm while horses and mules are major means of transport of people and goods. Large herds of goats and sheep's are taken to the south (mainly Kathmandu) for sale at the end of each summer. Out of total area of upper Mustang, about 42 % is being utilized as pasture land (KMTNC, 2003).

Due to harsh climatic conditions, fragile and loose sandy soil and dry environment, less agricultural practices, farming is possible only during summer thus, only one crop except in areas like Dhee and Surkhang of Surkhang VDC and Chuksang VDC. However, Barley, wheat, Buckwheat, and potato are the principle agriculture products of the region. Green vegetables like cauliflower, cabbage, onion, radish, beans and green leafy vegetables has been gaining popularity after entry of various organizations like ACAP, MDSA in the region. They are providing financial and technical support to the community people for fresh vegetable production. Local people have been gradually changing their food habits after introduction of fresh vegetables in the upper Mustang region (ibid).

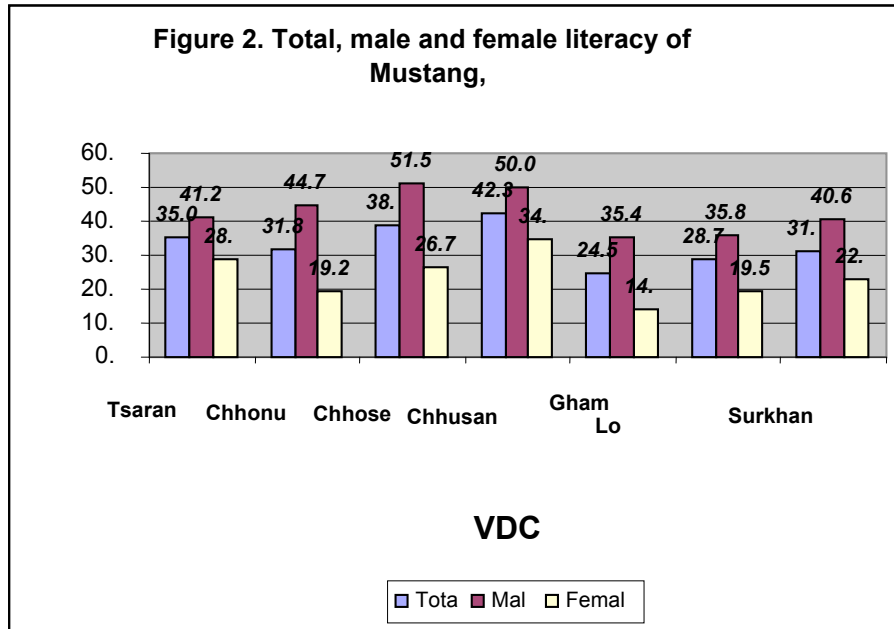
Tourism is becoming popular in the region since 1992 and this has been an important source of income for the local people. Although all the people of the region are not benefiting from this sector due to manipulation of the tourism sector by the affluent and powerful who have monopolized operation of hotels and lodges. Because of the limited infrastructure development and lack of knowledge and skill with regard to tourism and related activities, economic benefits have gone only to the rich class from the tourism sector (ibid).

Many people of the upper Mustang are engaged in trading activities with Tibet and India as well. More than 75 % people of the region has been migrating temporarily to the lower areas (including Pokhara and Kathmandu) inside the kingdom and outside the country like Dehradun, Assam, Ludhiana, Delhi and Banaras for the purpose of trading especially in the winter season due to cold climate. But trade with Tibet is possible only during summer season. Road accessibility to Lo Manthang (up to Ghami VDC) from Tibet has made it easier for the local traders to transport their goods (ibid).

1.1.5 Literacy and Education

According to the 2001 census around 33 percent of the population of Upper Mustang above 6 years of age was literate (meaning could read and write). There was considerable gender gap in literacy. Male literacy (43 percent) was nearly twice as high as female literacy (23 percent). There was also considerable variation in literacy rates by VDC's. Chhuksang and Chhosar VDCs, for example, had literacy rates higher than the other VDC's (Figure 2). Literacy in Upper Mustang is much lower than that for the nation (65.5 for males and 42.8 for females) or for the mountain region (56.9 for males and 30.4 for females).

Figure 2. Total, male and female literacy of Upper Mustang



Upper Mustang is among those areas in Nepal where the teacher-student ratio is extremely favorable, it is less than 1:10 in all cases and as low as 1:5 in most cases. Every village has a primary school; the problem is one of having adequate number of students and curricula that values the local language and culture (Table 1.1.5). There is one high school (Chhoser VDC) in the whole of Upper Mustang and economically well-off families send their sons and daughters to Pokhara, Kathmandu or even to India. There are presently five monastic schools in Upper Mustang (Lo Manthang, Namgyal, Charang, Ghar Gomba and Luri) funded by donors mostly, and an Aamchi school of traditional Tibetan medicine. The only Aani Gomba in Upper Mustang is in Tsarang. With the support of AHF, day care centers in Lo Manthang, Charang, Ghami, Dhakmar, Thinkar, Ghiling and Marang are operational that provide play school facilities, dress and a meal for children in their own cultural setting. These day care centers have between 15-20 children. The sustainability of these centers once the donor support runs out however remains to be assured.

1.1.6 Health Services

Almost every VDC in Upper Mustang has a health post manned mostly by ill qualified staff, ill equipped and ill supplied. ACAP has a better staffed and better supplied health post in Lo Manthang. An INGO funded 15 bed hospital is located in Ghami with trained nurses and a full-time doctor in residence. Gastro-intestinal problems, common cold and ARI are major health problems particularly during winters. Although access to health facilities remains inadequate, according to a community health expert who visited the area in 2002 the health of women and children in Upper Mustang was superior to many other remote rural communities in Nepal (NTNC, 2007).

Table 2. Social Infrastructure in Upper Mustang VDC's, 2005

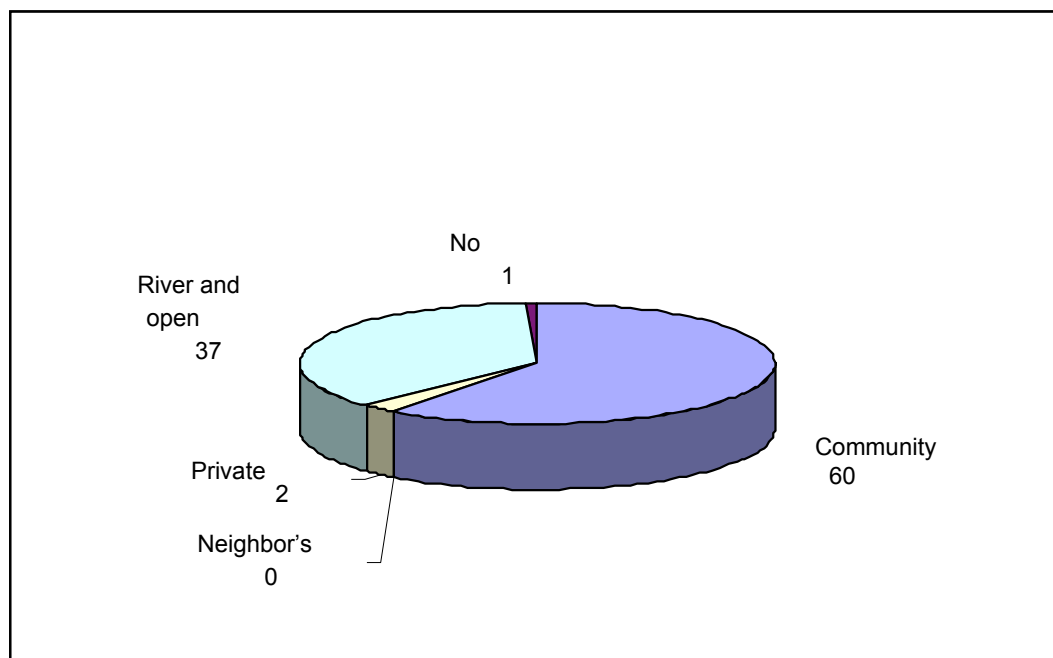
VDC	Education					Health			Ag and Livestock Service	Agri Corporation	Telephone	Postal
	Secondary School	Lower Sec School	Primay School	Day Care Centres	Monastic school	Health post	Aurvedic Kunfen	Hospital				
1 Chhoser	1		2			1			1	1	1	1
2 Chhonup			6		1	2	1				1	1
3 Tsarang		1	1	2	2	1	1		1		1	1
4 Surkhang			6		1	1					1	1
5 Ghami			3	3				1 (15 bed)			1	1
6 Chhuksang		1	5			1					1	1
7 Lo Manthang		1	3	1	1	1					1	1
Total	1	3	26	6	5	7	2	1	2	1	7	7

Source: Management Operational Plans of Conservation Area Management Committees, 2005 (draft)

According to a household survey conducted by ACAP/UMBCP in 2002 about 60 percent of the households had access to community water taps, and about 37 percent used rivers and other open sources for drinking water (Figure 3).

The same survey showed that 56 percent of the households in Upper Mustang had no toilet facility. Among households that had toilet facilities there was wide variation among VDCs. Only 11 percent of Chhoser VDC, and 29 and 33 percent of Charang and Surkhang VDCs had household level toilets while this percent was 76 percent for Lo Manthang and 69 percent for Chuksang VDCs.

Figure 3. Sources of Drinking water in Upper Mustang VDC's, 2002



Source: ACAP Household Survey, 2002

1.1.7 Institutions

As a result of ACAP activities a number of participatory local institutions have been created and nurtured by UMBCP in Upper Mustang over the years. Each VDC has a Conservation Area Management Committee (CAMC). Depending on the need and utility a number of sub-committees related to pasture management, tourism, solar electricity, micro-hydro etc have been created to focus on particular issues (Table 3). These institutions are expected to raise popular awareness, seek people's inputs and ideas on particular programs, and in general act as the interface between ACAP and the people. They also act as conduits for channeling ACAP support in respective programs. The nature and effectiveness of these institutions varies a great deal. Lack of inclusive representation, lack of proactive initiatives and dependency on ACAP/UMBCP are some of the problems in the working of these institutions. ACAP itself is often seen as an ally of the traditional social structure rather than a proactive agent of social change.

In addition almost every sizeable settlement has a Mothers' Group (MGs) and small Saving and Credit Groups (SCGs). There are in all 32 MGs and 28 SCGs in Upper Mustang VDCs. In most cases MGs cover cent percent of households in respective settlements and have a broad base.

Table 3. Participatory local Institutions in Upper Mustang, 2005

		<u>Management Sub Committees</u>							
<u>VDC</u>		<u>CAMC</u>	<u>Pasture</u>	<u>Tourism</u>	<u>Solar Electricity</u>	<u>Micro Hydro</u>	<u>Solar mill</u>	<u>Mothers Groups</u>	<u>Saving Credit Groups (Members)</u>
1	Chhosser	1	1		1			6	4 (15-50)
2	Chhonup	1	1					6	6 (23-37)
3	Tsarang	1	1	1		1		2	2 (51-80)
4	Surkhang	1	1		1		2	6	5 (12-23)
5	Ghami	1	1	1				2	3 (37-47)
6	Chhuksang	1	2	1	4	1		6	5 (9-35)
7	Lo Manthang	1	1	1		1		4	3 (20-34)
Total		7	8	4	6	3	2	32	28

Source: Management Operational Plans of Conservation Area Management Committees, 2005 (draft)

1.1.8 Cultural features

1.1.8.1 Cultural and religious significance

Through the centuries Lo Mustang evolved as an important repository of Tibetan Buddhism where it flourished and was devoutly nurtured. Areas in and outside Lo Manthang such as Lo Gekar monastery, Tsarang monastery, Namgyal monastery, Nyiphuk monastery, Gonpa-kang (Chhuksang), Chungsi cave, Ghiling monastery, Ghami monastery and the 305 meter Mane wall of Ghami, Chhosser cave, Luri cave, and the unique chhortens of Tangya speak of a culturally rich and glorious past through its frescoes, sculptures and images, ancient religious manuscripts and artifacts. Today, the restored wall paintings of Thubchen and Jhyampa monasteries, and the frescoes of Luri cave astound the lay visitor as well as the specialist with their rich symbolism, technical brilliance and the mastery of expression (NTNC, 2007).

Lo Mustang also exemplifies the coexistence and flourishing of the different sects of Tibetan Buddhism. Bonpo was the predominant belief in Lo prior to the eighth century. After the eighth century Nyingmapa sect of Buddhism remained dominant for a long time. Lo Gekar monastery, the oldest in the Lo region, belongs to the Nyingmapa sect. Ama-pal, the first king of Lo set the tradition of appointing the abbot of Ngor monastery in Tibet as their preceptor. Ngorchen Kundga bzangpo who founded the Ngor subsect within the Sakyapa sect in south-central Tibet was appointed the first preceptor and was invited to Lo Manthang for the consecration ceremony of the Maitreya statue of Jhyampa monastery. Nyingmapa sect still thrives in western Lo, and Kagyupa sect in eastern Lo region in Surkhang. The Luri cave monastery, built in the 17th century during the time of Sam dhum Palbar belongs to the Dugpa Kagyupa sect (ibid).

During the eleventh century Lo Mustang had acquired such prominence that venerated Lamas visited the area. Lama Sangye of Tibet reportedly discovered the textual treasure of Padmasambhava, also known as Guru Rimpoche who introduced Buddhism in Tibet, from the Lo Gekar monastery. Mahapandita Sakya-sribhadra of Kashmir also visited Lo Mustang on his return journey to Kashmir from Tibet in the year 1212 (ibid).

Lo was not just a refuge of imported Tibetan beliefs, it also produced a number of noted Lamas and scholars. Lama Sherab Rinchen, popularly known in Tibet as Lobo Lotsaba and one of the finest and most respected Vajrayana scholars and translator of his time hailed from the upper regions of Lo. Ludhakpa Tashi gyalchen (1119-1203), a Lo scholar founded a large and well managed Bon Monastery in Ludhak or Lubrak. Padma dbang rgyal (1487-1542) and his younger brother Rigdzin Legs ibdan idub jodms rdorje (1500-1577) were the other noted scholar produced by Lo Mustang (ibid).

Significant cultural heritage of Lo Mustang

Annex 1 provides a summary of the major tangible and intangible cultural heritage of Upper Mustang (Map 5).

1.1.8.2 Traditional Institutions for the maintenance and protection of cultural heritage

Lo Mustang is reported to have 55 gombas, of which 17 are just temples where a caretaker, often villagers in turn by households, burns a lamp mornings and evenings (Sharma and Gurung 2001). Occasional repairs and renovations are done by the villagers themselves and there is very little cost for the upkeep. It is the bigger gombas where the cost of daily and periodic rituals and pujas, and the cost of maintenance and upkeep of the building as well as the attending Lamas and other personnel, is substantive.

Every major gomba in Lo has its traditional area, or designated villages which offer the young to be initiated as monks. Often these are also the villages that as a community support the gomba in different ways. There is no formal institutional system for the maintenance and protection of gombas. There are three sources for the economic sustenance of the gombas: (i) land endowment, (ii) gifts of valuables donated by patrons, and (iii) donation of grains from villages. With the exception of Jhyampa, Thubchen and Lo Gekar all the other major gombas such as Namgyal, Manthang, Tsarang, Ghiling, Ghami have endowments of land which are still intact. Gombas, however, cannot mobilize villagers to work their fields any more and so most of the land is leased out. Even this arrangement is getting difficult because of low productivity. In many cases the land is leased to monks whose families cultivate the land. The monk is then supplied by the family for his daily needs and the costs incurred during his turn of conducting the *puja* and other rituals. In some cases, the failure of the traditional irrigation system and the consequent displacement of agricultural lands has robbed the gombas from their traditional source of income. In some monasteries, such as Choyede, Lamas depend on their families for food and clothing. In the past gombas with enough agricultural produce loaned grains to villagers on interest. The villagers had to return twice the amount loaned after harvest. This system is no longer as effective. Some gombas like Ghami and Manthang have apple orchards in their land.

Donation to gombas was, and to some extent still is, made by the Mustang royalty and the aristocratic class as well as wealthy traders. Some monasteries have purchased yak and mountain goats (Manthang and Chhoyejong, for example) for the supply of ghee for burning lamps. In recent years the gombas with better external relations have been able to attract outside donations for the upkeep, renovations and the running of the monastic schools.

Lo Gekar is one of the monasteries which sustains on the donation of grains provided by the Ningma dogpas from the entire Lo region. The Marang dogpas visit settlements after harvest and bring the proceeds home. With this they have to bear the cost of regular worship during their turn, as Marang dogpas take turns minding the monastery. A similar arrangement exists in the Garphu gomba also.

Not all of the major monasteries have a Dharma Sangh. The only gombas that have the Sanghs are the Manthang gomba and the Tsarang gomba. An institutionalized system of gomba management exists only in Manthang gomba and Ghami gomba.

Unfortunately some of the most renowned monasteries of Lo Mustang -- Lo Gekar, Jhyampa, Thubchen -- have no economic source of sustenance. The economic base of other gombas is also far from reassuring. A major issue in the conservation of the cultural heritage of Upper Mustang is to develop an institutional system of ensuring the economic sustenance as well as physical maintenance and upkeep of the gombas.

1.1.8.3 Efforts to conserve the cultural heritage of Upper Lo Mustang

There have been sporadic efforts in the conservation of cultural heritage of Lo by the local people with occasional support from the government agencies. Choedye monastery was constructed in 1948 AD with the support of the government and the participation of the local people. The old Garphu Guru Gumba was moved from the original site to the present in 1955. The new monastery below the Luri cave was also built through local participation in 1982. The old Math of Choedye was renovated in 1983 AD. The government renovated the Namgyal monastery in 1987. Between 1987 and 1990 the Department of Archaeology repaired the Lo Manthang wall at a cost of 1.2 million rupees (Darnal 2003).

In 1997-98, there was an agreement between KMTNC, AHF and John Sandy Associates, an architectural firm specializing in renovation work, for restoring the cultural monuments and mural paintings in Lo Manthang. The conservation was carried out under the supervision and guidance of the Department of Archeology, His Majesty's Government. Renovation work in Thubchen monastery in Lo Manthang has been completed. Renovation of the Jhyampa monastery is nearing completion. Thub bstan Bshad grub dar rgyas gling monastery of Tsarang, Lo Gekar monastery of Marang, Sumda Chhorten, a Kangi chhorten midway from Tsarang to Lo Manthang, and the township wall of Lo Manthang are under restoration and the work is proceeding. With the Thubchen and Jhyampa monasteries restored, the significance of the cultural heritage and art of the Lo Mustang region has been brought to much sharper relief both among the locals as well as visitors. This has been a milestone in the integrated conservation and protection of the cultural heritage of Lo and in the promotion and development of tourism and sustainable livelihood of local people.

While foreign support has been critical in restoring the gombas of the Lo heartland, the Loba community of New York city has made substantial contribution in building the Baragaon and Kingdom of Lo Community Temple in the vicinity of Swayambhunath in Kathmandu (Craig 2004). Craig's narrative and analysis of the two projects (Swayambhu Temple project built with US \$66,000 support from the Mustang community in New York and the Mustang Gompa Conservation project supported by the American Himalayan Foundation which had spent in excess of US \$3 million by 2003) offers insights into the differing assumptions and understandings about culture, community and the social and economic capital that the two initiatives represent, and may have lessons for cultural conservation in Upper Mustang.

Religious monuments are still being erected by people in Upper Mustang, albeit at much smaller scale than in the past. Mane Lhakhang in Kimling (2002), Samar (2003), under construction in Chugjung, and the construction of Surkhang Monastery (2002), are some examples from the recent past. The practice of erecting a mane or a chhorten upon the death of the rich and the important still exists.

1.2 Study Period

The study was carried out from 1st April to 15th May 2009.

1.3 Objectives of the research

The broad objective of this study has been to analyze and document the socio-cultural characteristics, economic characteristics and livelihood options of Mustang district.

Specific objectives are:

1. Collect and review some household survey data of the assigned district.
2. Situation analysis of the assigned area.
3. To analyze the socio-cultural and economic characteristics of the assigned region.
4. To explore indigenous knowledge system and livelihood options chosen by these communities in the assigned region.
5. To explore the existing and potential resources in the region.
6. To diagnose issues and problems encountered by these communities and assess the current demand
7. To establish network among the government line agencies and major development actors in the region.

1.4 Limitations of the research:

- ◆ Availability of literature of this district is very limited. There are very few written evidences, documents, literatures and reports.
- ◆ The research had carried out only in seven villages of four VDC's of upper mustang, where as there are seven VDCs, thus the overall issues cannot be analyzed in larger context.
- ◆ Analysis of opinion has strictly been confined within the limits of the questionnaire administered.
- ◆ Since, culture, social structure and livelihood are sensitive issues, it is very much complex to analyze.
- ◆ A variety of constraints i.e. time, language, remoteness and various circumstances have affected during the course of this research.

CHAPTER - II RESEARCH METHODOLOGY

This study is based on the primary and secondary information. Taking the fund and time into consideration, efficient and effective means to collect data and information was applied. Various Participatory Rural Appraisal (PRA) tools and methods have been used for the collection of necessary data and related information. Both qualitative and quantitative aspects of the subject matter were taken into account.

2.1 Site Description and Selection of the Study Area

Mustang district, a part of Dhawalagiri Zone, is one of the seventy-five districts of Nepal. It lies in the Western Development Region (WDR). The district, with Jomsom as its headquarter, covers an area of 3,573 square km and has a population of 14,981 (CBS, 2001). Mustang shares open borders with china in the north and east.

Seven villages of four VDC's namely; Chuksang, Tetang, Ghami, Dhakmar, Charang, Marang and Surkhang of Upper Mustang were selected as the study site.

2.2 Data Collection Techniques

The principle data collection techniques comprise;

2.2.1 Secondary Data Collection

The secondary data and information has been collected from the concerned line agencies, available literatures and publications.

2.2.2 Primary Data Collection

Primary data and information were collected through the following methods:

2.2.2.1 Detailed Household Survey

Detailed household survey was done through a set of structured questionnaire. A direct interview with structured questionnaire was carried out with one respondent from each household of selected VDC's to obtain information on their personal identification, religion, occupation, family size, education, land holding and food security.

2.2.2.2 Key Informants Interview

This method was followed to understand the situation and supplement the information collected through other resources. A key informant interview was conducted with the VDC members, school teachers, leaders (Mukhiya's) and members of the local groups. This method helped mostly in the collection of qualitative data.

2.2.2.3 Major PRA Tools Applied

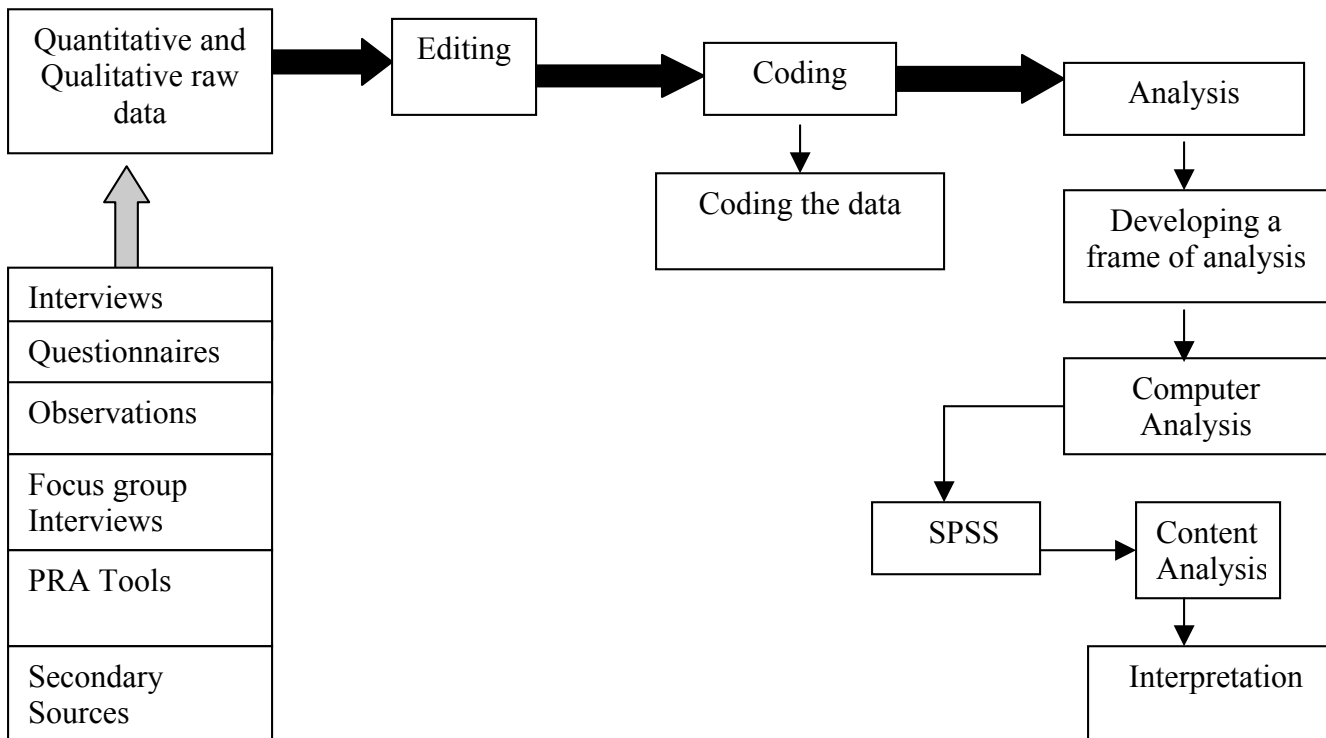
Focus Group Discussion (FGD) was carried out among different strata of the community like occupational groups, religious group, students, women, political leaders and elderly people to collect information regarding the socio-cultural, economic and livelihood options of the Mustang people.

Moreover, PRA tools like resource identification assessment / resource mapping, time trend analysis, seasonal calendar, mobility mapping, priority ranking, wealth ranking, transect walk and daily activity scheduling were carried out to collect primary data and information in the field. However, these above mentioned tools need intensive exercise, but during the field visit superficial concept of these tools were used to assess their needs.

2.3 Processing, Analysis and Interpretation of Data

The data collected from both primary and secondary sources were arranged in the table and, different statistical techniques were applied during edition, categorization, coding and tabulation of data. After processing of data, the collected data were analyzed by using statistical package for social scientists (SPSS 16.0) for windows and Excel, applying different statistical techniques like diagrammatic presentation (Bar diagram, Pie chart etc.) and, interpretation and generalization of the findings were performed according to the objective of the study. The results and findings are presented in descriptive, tabular, diagrammatic and graphical forms. An attempt is made to present the data in conspicuous matter and also analyzed and presented in qualitative form.

Figure 4. Steps in Data Processing



CHAPTER – III

FINDINGS AND DISCUSSION

1. CHUKSANG

Among 16 VDC of Mustang district, Chuksang is one of them. This VDC has been bounded in east side by Surkhang VDC, west side by Dolpa district, North side by Ghami VDC and south by Kagbeni VDC. There are total six villages in the VDC namely; Tange, Chuksang, Tetang, Chaile, Ghyakar and Samar having total population of 1019. Due to notable migration this VDC has increasing population growth. In this VDC Gurung and BK are major cast groups having Bouddha and Hindu religion. Most people are engaged in agriculture, livestock rising and business.

Uwa, wheat, buckwheat and barley are the major crops of this VDC. Vegetables like potato, cabbage, cauliflower, raddish, and green leafy vegetables were also produced. However, people of this VDC have been in valued in business and service sector within the country or outside the country, but agriculture is on top of them.

Here, animals like horse, donkey (mule) are mainly used for transportation. The VDC have an access of six schools and one health post, one post office and one police Post.

Though there are six villages in this VDC, only two villages i.e. Chuksang (Ward no. 3 & 4) and Tetang (Ward no. 5 & 6) were been selected for need assessment.

Summary of Chuksang Village

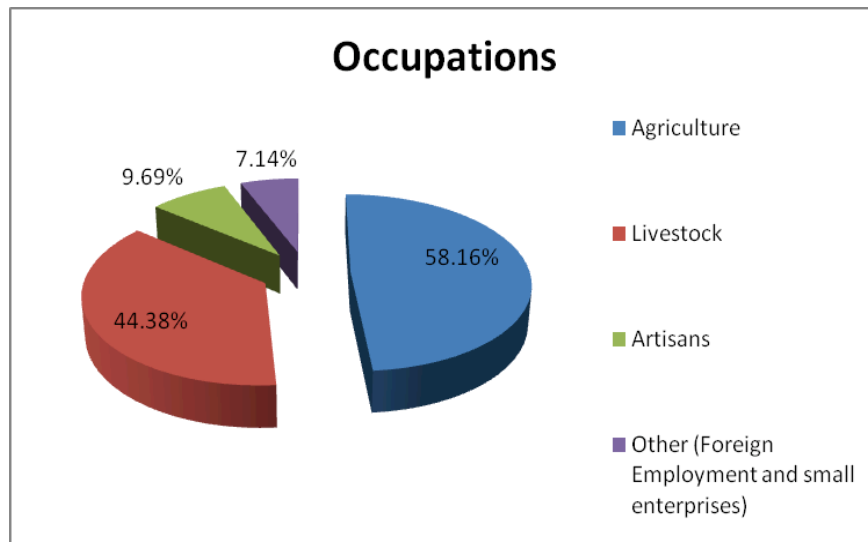
S.N.	Particulars	Current Status
1	Total Household	37
2	Total Population	196
(i)	Male Population	90
(ii)	Female Population	106
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 99.49 %, Bista: 0.51 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	39.79 %
(i)	Male literacy percentage	24.48 %
(ii)	Female literacy percentage	15.31 %
8	School going children	24.48 %
9	School drop-out rate	1.02 %
10	Never been to school	7.65 %

11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26
12	Major Occupation	
(i)	Agriculture (%)	58.16 %
(ii)	Livestock (%)	44.38 %
(iii)	Government Service (%)	-
(iv)	Private Service (%)	-
(v)	Artisans (%)	9.69 %
(vi)	Other (%)	7.14 %
13	Crops	Uwa, wheat, buckwheat, barley, potato and green vegetables.
14	Livestock	Cow, Jhopa, Jhuma, Goat, Chauri etc.

1.1 Occupation

Nepal is an agrarian country where majority of the people earn their living by doing farming and livestock rising. The people of Chuksang village are also mostly engaged in farming and livestock rising. Out of total population, 58.16 % of them were engaged on agriculture as their major occupation, followed by 44.38 % in livestock rising, 9.69 % are artisans and 7.14 % were engaged in small enterprises i.e. hotel business and some of them were migrated to foreign countries i.e. America, India for employment in order to earn their living. Due to illiteracy and lack of opportunity nobody in this village is engaged in service sector.

Figure 5. Occupational categories in Chuksang Village



Most of the male populations' travels to district headquarter, Jomsom, Lo-manthang and China border to buy food stuff, clothes and utensils, and sell livestock and herbs (Yarsagumba) to earn their daily lives. The women populations are seemed to be busy with household chores and farming. However young girls are engaged in studying as well as in their farm, household works, collecting fuel wood, fodder etc.

1.1.1 Agriculture

Majority of the households in the village have access to at least small cultivated land, only few of them were landless. So, they have to rely on others. There is no proper irrigation facility in the village so people are unable to meet their food need for a whole year. The main crops produced in the village are uwa, wheat, buckwheat, barley and they also grow varieties of vegetables like potato, cabbage, cauliflower, radish, green leafy vegetables and fruits like apple, chille etc. They use traditional tools and techniques in farming. It was found that the level of land ownership vary with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 4.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Chuksang Village

Table 4.1 Land Ownership in Chuksang Village

Category of Land Holding	Frequency	Percent
Landless	6	16.2
Less than 5 Ropani (Very Low)	3	8.1
5 to 10 Ropani (Low)	12	32.4
11 to 15 Ropani (Medium)	8	21.6
16 to 20 Ropani (High)	5	13.5
21 Ropani and above (Very High)	3	8.1
Total	37	100

Among the total surveyed households, 16.2 % of them were landless, 8.1 % of them have less than 5 ropani land so they were categorized as very low land owner among other, 32.4 % have 5 to 10 ropani of land so they were categorized as low land owner, followed by 21.6 % as medium landholder which consists of 11 to 15 ropani of land. Similarly, 13.5 % were having 16 to 20 ropani of land and were categorized as high land owner and they can manage their food for more than six months, and only few rich people (8.1 %) of them have very high land ownership so they have food security for a whole year.

Table 4.2 Shows the Seasonal Calendar of Food Crop Production in Chuksang Village.

Table 4.2 Seasonal Calendar of Food Crop Production in Chuksang Village

Crops Type	Seasonal Calendar of Food Crop Production											
	Baisakh	Jestha	Ashad	Srawan	Bhadra	Asoj	Kartik	Mangsir	Paush	Magh	Falgun	Chaitra
1. Wheat	→							←				
2. Uwa	→							←				
3. Buckwheat			←									
4. Barley	→							←				
5. Potato			←									
6. Green vegetables i.e. Cauliflower, Cabbage, radish, onion etc.	→											←

For their daily living they grow different types of vegetables in different seasons. Some of the major varieties of vegetables are potato, cauliflower, cabbage, radish, leafy green vegetables, tomato and onions etc. Across the survey population, cash crop production is relatively rare

1.1.2 Livestock

Nearly all the villagers own some livestock. However, almost no households own any improved stock. The most commonly raised animals are cow, goat, horse, jhuma and jhupa (cross of cow and yak) and chicken.

Some of them own khachad/mule and donkey which were used for carrying loads. Asset category did not alter the general survey pattern of owning and selling cattle. Wealthier households are more likely to own horse, khachad, jhuma, jhupa and chauri. However middle class and poor people tend to own more number of goat, cow and chicken. They do not however own buffalo.

According to results of the qualitative study, livestock populations are declining due to the combination of restrictions placed on open grazing by the government and less availability of pasture land nearby to supply necessary fodder and grass for their livestock. As a result, the actual number of cow, goat and chauri has been decreasing. The diminishing pattern of livestock has caused more insecurity to the livelihoods of poor and vulnerable groups.

1.1.3 Trade and Business

The community people derive their income from various sources. Among them 7.14 % of them are professionally engaged in trade and business i.e. small grocery, hotel business, herbs and handicrafts etc. And some of them were migrated to foreign countries i.e. America and India for foreign employment.

Before monsoon begins, during June and July, most of the people are more likely to migrate to *lekh* (meadow) for more than a month to collect highly valuable medicinal and herbal plant yarsagumba. Yarsagumba is a rare and unique herb that grows in the meadows above 3,500 meters (11,483 feet) in the Himalayan region of Nepal. It has been regarded as an expensive life saving tonic, and it is also believed to be a cure for sexual impotency (Sherpa, 2005). It is scientifically known as “*Cordyceps sinensis*”. In medical books of China, it has been described that *Cordyceps sinensis* is effective for hematemesis of the pulmonary tuberculosis, weak conditions in the convalescence, antiussive, anemia, asthenia, impotence, and antimicrobe. Therefore, it has high medicinal value (Sharma et. al 2057).

Collection of yarsagumba was illegal until 2001 but following its popularity and the lobbying from various organizations, the Government lifted the ban but imposed a royalty rate of Rs. 20,000 per kilogram (Sherpa, 2005). One piece of yarsagumba costs Rs. 300 to 400 as per their size and the price has been shooting up so as the international interest on the mysterious half-caterpillar-half-mushroom known as yarsagumba. For the last couple of years, the trade of yarsagumba is increasing.

1.1.4 Seasonal Migration

Subsistence agriculture farming practices and inadequate land pattern have resulted in scarcity of food and low level of income that is insufficient to support livelihood of the entire family, which has resulted in the adoption of alternative means i.e. seasonal migration, trade and business and agricultural wage labor.

Temporary migration of family members is common in the study area. Most of the people temporarily migrate to different places of Nepal as well as neighboring countries India and China each year. The ratio of absentee family members is high among male members compared to female members. Much of temporary migration is for trade and business and in search of employment opportunities. And, sometimes to attend trainings provided by local NGO's at district headquarter.

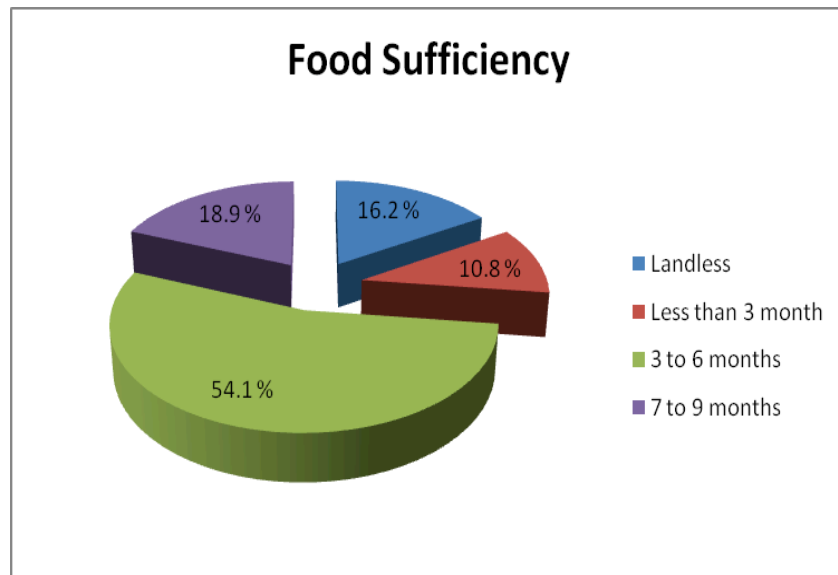
They often migrate to Pokhara and Kathmandu for higher education, and to escape from the harsh winter months with the accompanying shortage of food. Also, they migrate to neighboring countries i.e. China and India for the purpose of trade and business e.g. to sell their livestock, wool, herbs and handicrafts, and bought necessary items and food stuffs from there to supplement their daily requirements.

1.2 Food Sufficiency

Agriculture is the primary source of attaining food security for the people within the surveyed site. Any changes in production each year directly affects the livelihood status of families, since surplus do not exists.

The majority of households have small land holdings. For most (54.1 %) of the total households, farm production is not sufficient to feed their families for six months of the year. Only 18.9 % of the total households have food sufficiency for 7 to 9 months, 16.2 % of them are in food deficit for a whole year. Nearly 11 % of the families surveyed had food just enough for less than three months. They have to manage food deficiency by laboring for food, borrowing food from the community. These families engage in wage labor in the village during the agricultural season. The earning generated from these works are the major source of income for these families who are then able to purchase essential goods and services, and can supplement their food requirements. But sometimes due to food unavailability and due to low production of food grains it creates food crisis in the study area.

Figure 6. Food Sufficiency in Chuksang Village



To improve food security, it is necessary to introduce agricultural systems that are more productive. At present, productivity levels of households are low due to subsistence farming. Poor families depend on and give priority to daily wage labor than developing their own small land holdings.

The quality of the cultivated land is another factor in food insecurity. The surveyed area is mountainous and therefore there are no irrigation facilities, neither people have access to fertilizers. Generally, the poorest families own the least productive pieces of land; the land that produces a lower yield and keeps the families in subsistence agriculture.

1.3 Health and Sanitation

Health condition of the majority of people surveyed appears to be at extreme level. As per the field observation people of Chuksang village described poor health and nutritional status, especially children, as major factor in livelihood insecurity. Though there is one sub health post in the village, people are unable to get adequate health services. So, people usually go to this sub-health post only for treatment of minor illness. Due to poor personal hygiene, inadequate infrastructures and equipments, unavailability of necessary medicines and human resources in the health institution, people were suffering from various kinds of health problems. Therefore, they continue to rely on traditional healers i.e. Dhami, Jhakri and Lama. Families only visit district hospital if healers cannot cure the problem.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem are most frequently occurring health problem across gender and age categories in the village. Diarrhea, jaundice and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every households experience any illness during the last 12 months. These findings suggest that food scarcity is associated with these health problems.

Minor illnesses are tolerated and treatment is sought only when illnesses are severe, due to the cost and distance to adequate health care facilities. During delivery, elderly village women or few trained female health workers provide assistance. Many pregnant women are anemic due to unavailability of iron tablets in the health post. Many women do not eat adequate meals during their pregnancy because of food shortages and this has a negative effect on the development of the fetus.

Hygiene and health are crucial for maintaining a healthy life. The research revealed that most people in the villages are susceptible to diarrhea and water-borne health problems due to lack of access to safe drinking water. Children below five years old are vulnerable to death due to acute respiratory infections i.e. pneumonia, common cold, and chest infections, and diarrhea. Almost all people in the study area know their nearest health center. But, men were more likely to visit these centers with their children as compared to women because women tend to be shy and therefore rarely treat minor problems.

1.3.1 Nutrition

The level of malnutrition within families is related to their food security. Women and children in poorer families of the study area are malnourished due to unhygienic and unbalanced diet due to scarcity of food and low income. But the wealthiest offer varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. Also, people are less informed about the importance of a balanced diet, so most of them prefer to eat food stuffs whatever available with them rather than eating nutritious food.

1.4 Education and Literacy

Education is the backbone for development, growth of technology and above all it plays vital role for change. Education is considered as an agent of awareness; plays key role in producing skilled manpower for development of the nation and prepares necessary task force to shoulder the development projects.

Educational institutions are those which seek to socialize individuals in the society or introduce them in formal ways into their social and cultural life. Every new generation must be prepared and trained to play a role in the society. This process, referred to as the process of socialization, commences informally at home and then formally in an educational institutions. In this regard, they mainly get educated from two institutions i.e. *Gumba* (monastic school) and from government schools. But the students studying in monastic school is negligible as compared to government school. There is one secondary school in this village. However, due to lack of adequate educational infrastructures i.e. table, bench, stationeries, library, laboratory, hostel and clean drinking water they were unable to get quality education.

An educational level of Chuksang village is low. The low density of school with inadequate facilities in remote area has contributed to this. Common problems in government schools are poor quality of education and absentees of the teachers. This situation has disproportionately affected poor families of the study area, as they cannot afford to send their children to private schools. Demand of farm and household works often leads to children's absenteeism, especially among girls from poor households. For many households, sending both boys and girls to school is a priority, however, when workloads on the home or farm increase, girls, no matter what age, are removed from school.

The literacy status of the Chuksang village is very low. Out of the total surveyed population, only 39.79 % of them were literate in which 24.48 % children were enrolled in the school. And the remaining were unable to send their children to school because of financial problem and other reasons i.e. household works, agricultural works, lack of awareness about the importance of education, etc. Among the school-going children only few of them attends school regularly due to their demand on household works, agricultural works, to take care of livestock, to take care of children, to collect fuel wood, fodder etc. 1.02 % of the children have already drop-out from the school and the rate is increasing. Among the surveyed population, 7.65 % children never enrolled in the school due to their economic vulnerability. Only the better-off people educate their children at district headquarter, or Kathmandu or some other places.

Women education is in poor condition. There are hardly few women in the study area that has completed their schooling. Their destiny is confined to household duties such as cooking food, looking after children, taking care of cattle, fuel wood and fodder collection, making wine and helping male members in the fields. Overall, literacy rate among men are higher (24.48 %) than among women (15.31 %). However, people are generally conscious of the need to educate their children. Many families, despite difficult pressures on their livelihoods, consider sending children to school a priority. Most parents said that they would not like their children to share the same fate or vulnerability as themselves.

1.5 Energy sources and utilization

Fuel wood and cow dung is overwhelmingly the main source for cooking and solar is only the source of lighting. Because of the reason that Chuksang village do not have access to electricity neither have any hydro-projects in the village; people living here have to rely on solar energy.

1.6 Drinking water

Community piped water is the main source of drinking water in the village. They had brought this water from the stream up in the hill. There are seven water taps in the village which have been providing water need of people of the community however, only four of them are operational. These community taps were built on 1999 A.D. by an INGO named Care Nepal. Before it was constructed, people used to go down to Narsingh river or Kaligandaki river to bring water. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

1.7 Other facilities/services

There exist only few facilities in the village. There is one primary school, one sub health post, one police station and one post office in the village. However, only few government employees are available during a whole year. Because of government's negligence and lack of effective monitoring mechanism they tend to escape from the area. And, there is only one telephone line as means for communication. Television is unavailable in the village.

1.8 Village social structure

It is believed that they originally came from Tibet. However, no one seems to have any idea how long they have been residing on Chuksang village of the Mustang District. They live fairly close together in a more or less compact but limited geographical area, but they interact frequently with other villages and areas surrounding their villages. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. People in the community have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

Family as an institution provides care, protection and nurture of children who would otherwise be helpless. In the study area, two major types of composition of the families were found; nuclear family- consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, both polyandry (one women is having more than one husband) and monogamous (one woman is having one husband) marriage exists in the study area. However, the system of polyandry is in extinction. Only few case of polyandry was observed. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

1.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. Even though, they have been maintaining their traditional festivals according to their affordability. Festivals they have been celebrating are briefly discussed below:

1.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is the main festival of the people living here. This festival is celebrated twice in a year. Tamangs and Sherpas also celebrate Lhosar but the time varies. In this community, Sonam Lhosar is celebrated for 3 days in the month of December (*Paush*) and again it is celebrated in January (*Magh*) for 3 days.

In this festival, all the individuals are requested to participate and celebrate the festival with fun and joy. They enjoy celebrating this festival eating special dishes, drinks and wine together. Varieties of meat items including mutton and beef, varieties of fruits and vegetables, boiled rice and other special items of food are served among the participants. After the meal, they enjoy singing their own traditional songs and dances. Their traditional dance is called "*Shyaptung*". All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

1.9.2 Fangi

Also, they enjoy celebrating *Fangi* in the month of July for seven days. During this festival also all the individuals get together and celebrate the festival with fun and joy eating special dishes and drinks.

1.10 Local arts and Crafts

It was observed that the people of the study area were very painstaking people. Their habits of perseverance have helped them to remain their existence and identity. Those living in the community, regardless of men, women, old, young or children are very much hard working people. Almost 9.69 % of the total population were artisans. Specially women make "*radi*" (a kind of carpet), "*telishoye*" (a kind of bag), sack "*yakpe*", belts, ropes, shoes, coats from chyangra/goat's wool and indigenous materials available around them. They use hand looms to make these unique handicraft items.

Special blankets "*pakhi*" were also made from sheep's and goat's wool. Few men are also creative enough to make wooden crafts i.e. window, door, bed, table etc. They also make necessary farming tools i.e. Plough, Hoe and spade by themselves from the wood for their daily purpose.

1.11 Development intervention in the village

Some of the development schemes i.e. drinking water, health and sanitation, and education were implemented by the Government of Nepal (GoN) through village development committee grant program during past years and some of these program are still continuing. However, the VDC office does not have records of these development activities. Other organizations like Annapurna Conservation Area Project (ACAP) have been working in areas like environmental education, income generation and tourism promotion activities in the area since 1992. Also, agriculture and forestry programs were also initiated by Mountain Resource Management Group (MRMG) in the past time, but the organization is no longer working in the area.

1.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.
- vi) Since Chuksang is prone to natural disasters i.e. landslide and flood, focus on preventive measures for disaster management should be given.

1.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

2. TETANG

Among six villages of Chuksang VDC, Tetang is one of them. It is situated in the eastern side of Chuksang village. It takes half an hour to reach the village from Chuksang, where VDC office is located.

In this village, only Gurung's were the inhabitant. Everyone follows Buddhism. Majority of the people are engaged in agriculture, because they have sufficient cultivable land which is suitable for farming. However, they don't have consistent irrigation facility. Despite agriculture they also depend upon livestock rising and business activities to earn their living.

Uwa, buckwheat, barley, millet and wheat are the major crops produced in this village. And varieties of vegetables like potato, cabbage, cauliflower, raddish, green leafy vegetables are also grown here. Some of them were having fruits like apple and chille in their kitchen garden.

Here, animals like horse, donkey (mule) are used as means for transportation. There is one primary school in the village, but they don't have access to health post, post office and police post in the village. All these services are available only in VDC headquarter, Chuksang.

Summary of Tetang Village

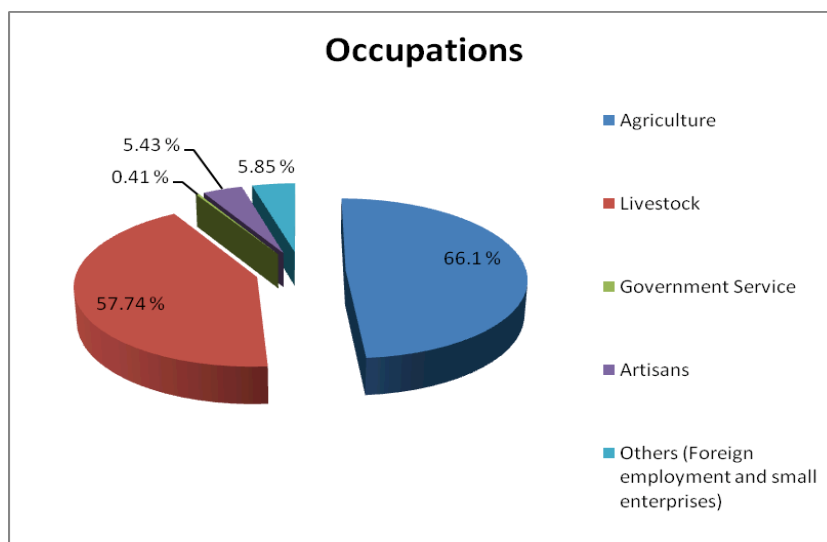
S.N.	Particulars	Current Status
1	Total Household	36
2	Total Population	239
(i)	Male Population	136
(ii)	Female Population	103
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 100 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	62.34 %
(i)	Male literacy percentage	38.91 %
(ii)	Female literacy percentage	23.43 %
8	School going children	20.50 %
9	School drop-out rate	0.83 %
10	Never been to school	3.34 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26
(i)	Agriculture (%)	66.1 %
(ii)	Livestock (%)	57.74 %
(iii)	Government Service (%)	0.41 %
(iv)	Private Service (%)	-
(v)	Artisans (%)	5.43 %
(vi)	Other (%)	5.85 %

12	Crops	Uwa, wheat, buckwheat, barley, potato and green vegetables.
13	Livestock	Cow, Jhopa, Jhuma, Goat and Chauri.

2.1 Occupation

The people of Tetang village are mostly engaged in farming and livestock rising. Out of total population, 66.1 % of them were engaged on agriculture as their major occupation, followed by 57.74 % in livestock rising, 5.43 % are artisans and 5.85 % were engaged in small enterprises i.e. hotel business and some of them were migrated to foreign countries i.e. America, India for employment. Only one person in the village is engaged in government service.

Figure 7. Occupational categories in Tetang Village



2.1.1 Agriculture

Every household in the village own at least small cultivated land. The land available in the village is suitable for agriculture purpose. But, due to lack of proper irrigation facility they are unable to increase their productivity and remain subsistence. In this village, the major crops produced are uwa, buckwheat, wheat, millet and barley. They also grow varieties of vegetables like potato, cabbage, cauliflower, radish, green leafy vegetables during various seasons. Also, some of them produce fruits like apple, chille, etc. Due to inaccessibility of the modern tools and techniques, they follow the same traditional methods in farming which remains less productive. From the study it was found that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 5.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Tetang Village

Table 5.1 Land Ownership in Tetang Village

Category of Land Holding	Frequency	Percent
Less than 5 Ropani (Very Low)	2	5.6
5 to 10 Ropani (Low)	12	33.3
11 to 15 Ropani (Medium)	20	55.6
16 to 20 Ropani (High)	2	5.6
Total	36	100

Among the total surveyed households, 5.6 % of them have less than 5 ropani land so they were categorized as very low land owner, followed by 33.3 % having 5 to 10 ropani of land and were categorized as low land owner. In the village, majority of the people (55.2 %) were medium landholder which consists of 11 to 15 ropani of land and can manage their food for about three to four months. Only 5.6 % of them were categorized as high land owner having 16 to 20 ropani of land and have food sufficiency for more than six months. There were no landless people in the village neither having very high land owners.

Table 5.2 Shows the Seasonal Calendar of Food Crop Production in Tetang Village.

Table 5.2 Seasonal Calendar of Food Crop Production in Tetang Village

Crops Type	Seasonal Calendar of Food Crop Production												
	Baisakh	Jestha	Ashad	Srawan	Bhadra	Asoj	Kartik	Mangsir	Paush	Magh	Falgun	Chaitra	
1. Wheat	→							←					
2. Uwa	→							←					
3. Buckwheat			←										
4. Barley	→							←					
5. Potato			←										
6. Green vegetables i.e. Cauliflower, Cabbage, radish, onion etc.	→												←

For their daily living they grow varieties of vegetables in various seasons. Some of the major varieties of vegetables are potato, cauliflower, cabbage, radish, leafy green vegetables, tomato and onions. Across the survey population, cash crop production is relatively rare.

2.1.2 Livestock

Besides agriculture, animal husbandry is the secondary source of income generation. Almost all the villagers own some livestock. The most commonly raised animals are cow, goat/sheep, horse, jhuma and jhopa (cross of cow and yak) and chicken.

Some of them have khachad/mule and donkey. They usually keep these animals for the transportation purpose. Wealthier households are more likely to own horse, khachad and chauri. However, others tend to own more number of goat, cow, jhuma, jhopa, and chicken.

According to results of the qualitative study, livestock populations are declining day by day due to the restrictions placed on open grazing by the government and less availability of pasture land nearby to supply necessary fodder and grass for their livestock. The diminishing pattern of livestock has caused more insecurity to the livelihoods of poor and vulnerable groups.

2.1.3 Trade and Business

The community people of Tetang village derive their income from various sources. Among them 5.85 % of them are professionally engaged in trade and business i.e. small grocery, hotel business, herbs and handicrafts. And some of them were migrated to foreign countries i.e. America and India for foreign employment.

2.1.4 Seasonal Migration

For a remote area in the trans Himalayan zone the population of Upper Mustang is remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food and feed shortages.

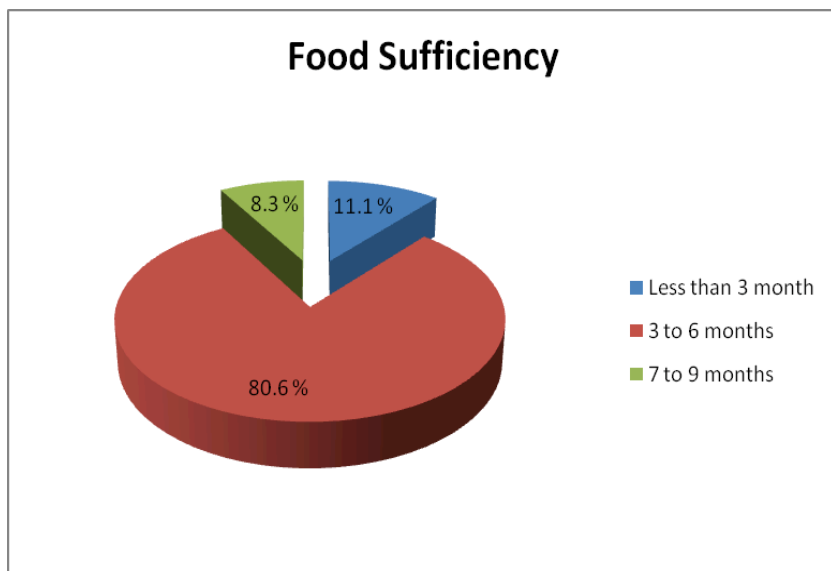
In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

2.2 Food Sufficiency

Agriculture is the only primary source of attaining food security for the people of Tetang Village. Any changes in production each year directly affects their livelihoods, since surplus does not exist.

Majority of households in the village have small land holdings. For most (80.6 %) of them, food produced from their farm is insufficient to feed their families for six months of the year. Only 8.3 % of them have food sufficiency for 7 to 9 months. Nearly 11 % of the families surveyed had food just enough for less than three months. They have to manage their food in deficient season by laboring for food, borrowing food from the community. These families engage in wage labor in the village during the agricultural season. The earning generated from these works are the major source of income for these families who are then able to purchase essential goods and services, and can supplement their food requirements. But sometimes due to low production of food grains it creates food crisis in the area.

Figure 8. Food Sufficiency in Tetang Village



At present, productivity levels of households are low due to subsistence farming. Also, the quality of the cultivated land is another factor for low production. The cultivable area is mountainous and therefore there are no irrigation facilities, neither people have access to fertilizers. To improve food security, it is necessary to introduce scientific agricultural systems that are more productive.

Generally, the poorest families own the least productive pieces of land; the land that produces a lower yield and keeps the families in subsistence agriculture.

2.3 Health and Sanitation

Health condition of the people living in Tetang village appears to be vulnerable. From the field observation, it was found that they have poor health and nutritional status; especially children and old aged people are prone to livelihood insecurity. Though there is one sub health post available in the nearby village, people are not getting adequate health services from this health institution. So, people visit this health institution only for treatment of minor illness. Also, due to lack of awareness, scarce health infrastructures and equipments, unavailability of necessary medicines and human resources, they have to rely on traditional healers i.e. Dhami, Jhakri and

Lama. Families only visit district hospital if healers cannot cure the problem. Hence, people were suffering from various kinds of health problems.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem are most frequently occurring health problem across gender and age categories. Diarrhea, jaundice and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every households experience any illness during the last 12 months.

Minor illnesses are tolerated and treatment is sought only when illnesses are severe, because of the unaffordable cost and distance to adequate health care facilities. During delivery, elderly village women or trained female health workers provide assistance. Very few women eat adequate meals during their pregnancy because of food shortages.

Personal hygiene and health are crucial for maintaining a healthy life. However, the research revealed that most people in the villages are susceptible to air and water-borne health problems due to inaccessibility of safe drinking water and preventive health services. Children below five years old are vulnerable to death due to pneumonia, typhoid, worm infestation and diarrhea. However, child mortality is rare.

2.3.1 Nutrition

The level of malnutrition within families is related to their food security. Women and children in poorer families of the study area are malnourished due to unbalanced diet because of the unavailability of food and low level of income of the community people. Only the better-off can afford varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to eat. Also, the community people are less informed about the importance of a balanced diet, so most of them prefer to eat food stuffs whatever available with them rather than eating nutritious food.

2.4 Education and Literacy

Education is the backbone for development, growth of technology and above all it plays vital role for change. Education is considered as an agent of awareness; plays key role in producing skilled manpower for development of the nation and prepares necessary task force to shoulder the development projects.

There is one primary school in Tetang village. Educational level of the village is lower as compared to other vdc's of Upper Mustang. Low density of students with inadequate educational facilities has contributed to this. Also, due to poor educational quality and absentees of the teachers the situation has disproportionately affected poor families of the village, as they cannot afford to send their children to private schools. Moreover, demand on farm and household works often leads to children's absenteeism, especially among girls from poor households. For many households, sending their children to school is a priority, however, when workloads on the home or farm increase, no matter what age, are removed from school.

The literacy status of the Tetang village is very low. Out of the total surveyed population, only 62.34 % of them were literate in which only 20.50 % children were enrolled in the school. And the remaining were unable to send their children to school because of financial problem and household works. Also, the community people were not much awareness about the importance of education. Among the school-going children only few of them attends school regularly due to their demand on household works, animal husbandry, to take care of children, and to collect fuel wood, fodder etc. 0.83 % of the children have already drop-out from the school and the rate is increasing day by day. Among the surveyed population, 3.34 % of the children never been to the school due to their economic constraints. Only the better-off people educate their children at district headquarter, or Kathmandu or some other places.

Besides government educational institution, monastic schools “*Gumba*” were also operational in the region and were recognized as a informal educational institution that has been providing education to the children. Most of the monastic schools were funded by donors that provide play school facilities, dress and a meal for the children in their own cultural setting. Almost all the courses taught in these schools were based on government standards. So, most of the people were attracted towards sending their children in these schools.

Literacy status of female is comparatively lower than male which is 23.43 % and 38.91 % respectively. There are just few women in the study area that has completed their schooling. Their destiny is confined to household duties such as cooking food, looking after kids, taking care of cattle, fuel wood and fodder collection, making wine and helping male members in the fields. However, people are generally conscious of the need to educate their children. Many families, despite difficult pressures on their livelihoods, consider sending children to school a priority.

2.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. Tetang has no forests to talk of. Firewood in general is scarce and often *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications for the productivity of agriculture. In recent years solar energy has been intensively promoted for lighting. But, hardly few (10-12 HHs) of them have solar in their houses. Back boiler and smoke water heaters popularized by ACAP are limited mostly to tourist establishments and lodges. So, there is a need to address the problem of the energy crisis through alternative ways.

2.6 Drinking water

Water scarcity is the major problem in Tetang village. Due to unavailability of water source nearby people have to fulfill their water needs from a single community tap. They had brought this water from the stream up in the hill which takes about an hour to reach there. Before the facility was provided, people used to go to Narsingh river or Kaligandaki river to bring water. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

2.7 Other facilities/services

There exist hardly few facilities in the village. There is only one primary school in the village. Neither telephone, nor other basic amenities i.e. health post, police post, post office is available in the village. They have to go to the VDC headquarter, Chuksang village in order to get these services. So, there is a need of proper government strategy to tackle all these difficulties and inconvenience.

2.8 Village social structure

It is believed that they originally came from Tibet. However, no one seems to have any idea how long they have been residing on Chuksang village of the Mustang District. They live fairly close together in a more or less compact but limited geographical area, but they interact frequently with other villages and areas surrounding their villages. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. People in the community have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

Family as an institution provides care, protection and nurture of children who would otherwise be helpless. In the study area, two major types of composition of the families were found; nuclear family- consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, both polyandry (one women is having more than one husband) and monogamous (one woman is having one husband) marriage exists in the study area. However, the system of polyandry is in extinction. Only few case of polyandry was observed. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

2.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. Even though, they have been maintaining their traditional festivals according to their affordability. Festivals they have been celebrating are briefly discussed below:

2.9.1 Lama Guthi

This is the major festival of the people living in Tetang village. This festival is celebrated once in a year. It is celebrated for 5 days in the month of *Falgun* of Nepali calendar (which is between the month of February and March).

In this festival, all the community people gathered together and celebrate the festival with fun and joy eating special food items and drinks. After the meal, they enjoy singing Tibetan song “*Ghui*” and dance called “*Shyaptung*”. All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

2.9.2 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is the main festival of the people living here. This festival is celebrated twice in a year. Tamangs and Sherpas also celebrate Lhosar but the time varies. In this community, Sonam Lhosar is celebrated for 3 days in the month of December (*Paush*) and again it is celebrated in January (*Magh*) for 3 days.

In this festival, all the individuals are requested to participate and celebrate the festival with fun and joy. They enjoy celebrating this festival eating special dishes, drinks and wine together. Varieties of meat items including mutton and beef, varieties of fruits and vegetables, boiled rice and other special items of food are served among the participants. After the meal, they enjoy singing their own traditional songs and dances. Their traditional dance is called "*Shyaptung*". All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

Also, they enjoy celebrating *Shadinse* in the month of March (*Falgun* of Nepali calendar) for a day. As well as they enjoy celebrating *Thangnim* in the month of *Bhadra* (August-September) for 3 days and *chorten puja* in the month of *Chaitra* (March-April) for a day. During these festivals they collectively celebrate the festival with excitement and consuming special dishes and locally made wines.

2.10 Local arts and crafts

It was observed that the people of the study area were very painstaking people. Their habits of perseverance have helped them to remain their existence and identity. Those living in the community, regardless of men, women, old, young or children are very much hard working people. Almost 5.43 % were artisans, where women make "*radi*" (a kind of carpet), "*telishoye*" (a kind of bag), sack "*yakpe*", belts, ropes, shoes, coats from chyangra/goat's wool and indigenous materials available around them. They use hand looms to make these unique handicraft items.

Special blankets "*pakhi*" were also made from sheep's and goat's wool. Few men are also creative enough to make wooden crafts i.e. window, door, bed, table etc. They also make necessary farming tools i.e. Plough, Hoe and spade by themselves from the wood.

2.11 Development intervention in the village

Some of the development schemes i.e. health and sanitation, education and irrigation were been implemented by the Government of Nepal (GoN) through village development committee grant program during past years and is still continued. However, the VDC office does not have past records of these development schemes. Other government scheme like agricultural road is the ongoing program among other. Other organization like Annapurna Conservation Area Project (ACAP) has been launching various programs like environmental education, income generation and tourism promotion activities in the area time and again. As well as drinking water and irrigation programs were also initiated by Care Nepal in the past time, but due to some of the reason the organization has stopped its activities in the area since long back.

2.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.
- vi) Since Tetang is prone to natural disasters i.e. landslide and flood, focus on preventive measures for disaster management should be given.

2.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

3. GHAMI

Ghami is one of the VDC among 16 VDC's of Mustang district. This VDC lies on upper part of Mustang which is above 3500 meter height from the sea level. This VDC has been bounded in east side by Surkhang VDC, west side by Dolpa district, North side by Charang VDC and south by Chuksang VDC. There are total three villages in Ghami VDC namely; Ghiling, Ghami and Dhakmar. Gurungs are the major tribal population residing in the village. However, other tribal groups like Bista, Thakuri and Rai were also living there in few numbers. Almost everyone follows Buddhism. Most of the people in this area are dependent on agriculture and livestock rising for their survival.

Due to severe cold in the region only one crop can be produced annually. Uwa, wheat, buckwheat, small scare pears and mustard are the major crops produced in this VDC. However, now a day's many of them have been attracted in cultivating varieties of green vegetables with the support of Mustang Development Service Association (MDSA); a renowned organization that have been working for the welfare of the community since long time.

Most of the people have horse and mule in their houses, which is the only means of transportation for them. The VDC have an access of three primary schools, one health post, one post office and one police Post.

Though there are three villages in this VDC, only two villages i.e. Ghami (Ward no. 5, 6 & 7) and Dhakmar (Ward no. 8 & 9) were been selected for need assessment.

Summary of Ghami Village

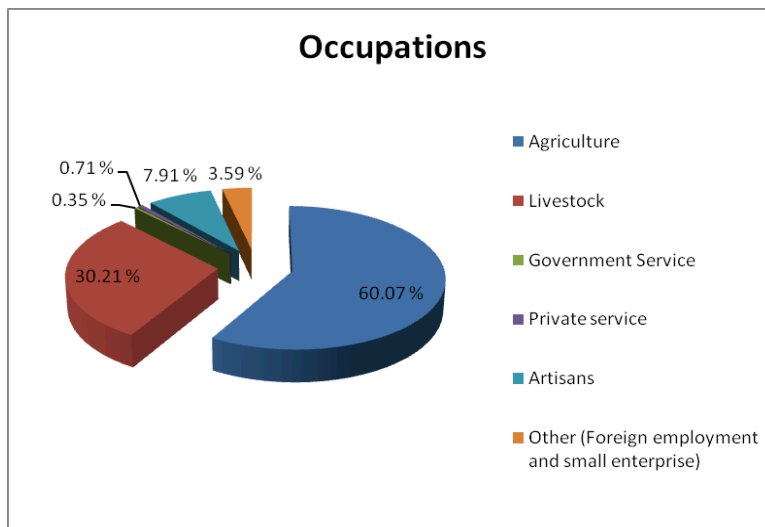
S.N.	Particulars	Current Status
1	Total Household	51
2	Total Population	278
(i)	Male Population	139
(ii)	Female Population	139
3	Language (Native)	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 77.34 %, Bista: 17.98 %, Thakuri: 3.24 % and Rai: 1.44 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	55.03 %
(i)	Male literacy percentage	33.09 %
(ii)	Female literacy percentage	21.94 %
8	School going children	21.58 %
9	School drop-out rate	3.59 %
10	Never been to school	1.43 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26

12	Major Occupation	
(i)	Agriculture (%)	60.07 %
(ii)	Livestock (%)	30.21 %
(iii)	Government Service (%)	0.35 %
(iv)	Private Service (%)	0.71 %
(v)	Artisans (%)	7.91 %
(vi)	Other (%)	3.59 %
13	Crops	Uwa, wheat, buckwheat, mustard, pears and green vegetables.
14	Livestock	Cow, Jhopa, Jhuma, Goat, Yak and Chauri.

3.1 Occupation

Most of the people of Ghami village are engaged in agriculture and livestock rising. Out of total population, 60.07 % of them were engaged on agriculture as their major occupation, followed by 30.21 % in livestock rising, 7.91 % are artisans and 3.59 % were engaged in other business i.e. small enterprises and some of them were migrated to foreign countries i.e. America, India for employment in order to earn their living. Only few (0.71 %) are engaged in private sector and 0.35 % in government service.

Figure 9. Occupational categories in Ghami Village



3.1.1 Agriculture

Majority of the households have access to at least small cultivated land. Only two households do not acquire land. The land available in Ghami is suitable for agriculture farming. But, due to lack of proper irrigation facility they are unable to increase their productivity and were susceptible to food scarcity. Uwa, wheat, buckwheat, small scare pears and mustard are the major crops

produced in the village. However, now a day's many of them have been attracted in cultivating varieties of green vegetables with the support of Mustang Development Service Association (MDSA); a renowned organization that have been working for the welfare of the community since long time. Some of them also produce fruits like apple and chille in their kitchen garden, however due to market inaccessibility they are unable to get benefit from it. Besides that, due to its remoteness and lack of information about the modern farming tools and techniques they remain subsistence.

As per the study it was found that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 6.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Ghami Village.

Table 6.1 Land Ownership in Ghami Village

Category of Land Holding	Frequency	Percent
Landless	2	3.9
Less than 5 Ropani (Very Low)	20	39.2
5 to 10 Ropani (Low)	20	39.2
11 to 15 Ropani (Medium)	9	17.6
Total	51	100

Among the total households, 3.9 % of them were landless, followed by 39.2 % having less than 5 ropani of land and were categorized as very low land owner. Also, 39.2 % were low landholder which consists of 5 to 10 ropani of land and can manage their food for about three months. Only 17.6 % of them were categorized as medium land owner having 11 to 15 ropani of land and have food sufficiency for about six months. It was found that there is less hierarchy in landholding. No one in the village have high land holding.

Table 6.2 Shows the Seasonal Calendar of Food Crop Production in Ghami Village.

Table 6.2 Seasonal Calendar of Food Crop Production in Ghami Village

Crops Type	Seasonal Calendar of Food Crop Production												
	Baisakh	Jestha	Ashad	Srawan	Bhadra	Asoj	Kartik	Mangsir	Paush	Magh	Falgun	Chaitra	
1. Wheat	→												←
2. Uwa	→												←
3. Buckwheat			←				→						
4. Barley	→												←
5. Potato	←					→							
6. Green vegetables i.e. Cauliflower, Cabbage, radish, onion etc.	←					→							

For their daily living they grow varieties of vegetables in their kitchen garden during various seasons. Some of the major varieties of vegetables are potato, cauliflower, cabbage, radish, leafy green vegetables, tomato and onions. Across the survey population, cash crop production is relatively rare.

3.1.2 Livestock

Besides agriculture, animal husbandry is the secondary source of income generation. Almost 30.21 % of them own some livestock. The most commonly raised animals are cow, goat/sheep, horse, jhuma and jhopa (cross of cow and yak), chicken etc.

People living in Upper Mustang usually own some horse and khachad/mule for the purpose of transportation. Wealthier households are more likely to own more livestock i.e. cow, horse, khachad, yak and chauri. However, others tend to own more number of goat, cow, jhuma, jhopa, and chicken.

According to results of the qualitative study, livestock populations are declining day by day due to scarce of pasture land nearby. The diminishing pattern of livestock has caused more insecurity to the livelihoods of poor and vulnerable groups.

3.1.3 Trade and Business

Most of the people of Ghami village are in food deficiency, so they have to sustain their living by deriving income from various sources. Among them 3.59 % of them are professionally engaged in trade and business. Some of them have small grocery and hotel business. And, few of them earn some money by selling herbs, handicrafts and wine. Travelers usually stay in this village as it is the trekking route to Upper Mustang. Due to lack of employment opportunities in the village, people (especially youth) tends to migrate to foreign countries i.e. America, Korea, and India.

3.1.4 Seasonal Migration

People of Upper Mustang are remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food and feed shortages.

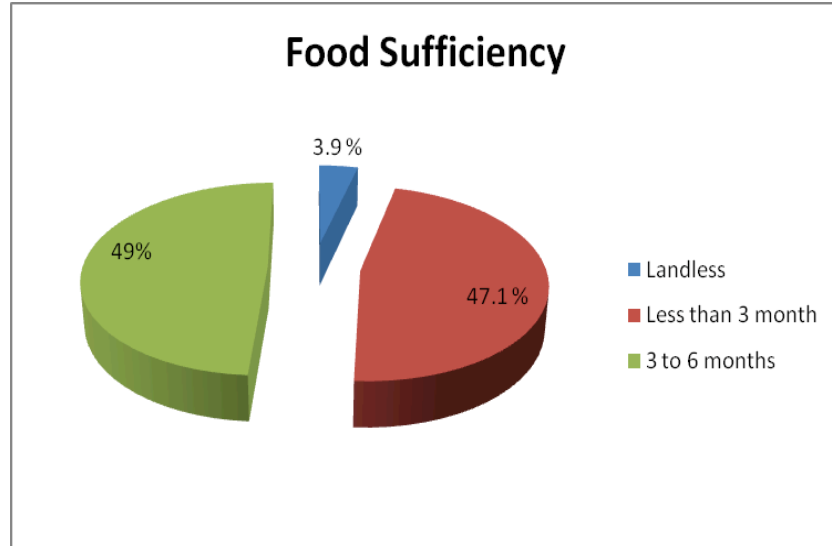
In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

3.2 Food Sufficiency

Agriculture is the major source to attain their food security. Any changes in production directly affect their livelihoods, since surplus food production does not exist here.

Majority of households in the village have small land holdings. For most (49 %) of them, food produced from their farm is insufficient to feed their families for more than six months of the year, followed by 47.1 % of the families had food just enough for less than three months and 3.9 % of them were landless. They have to manage their food in deficient season by laboring for food, borrowing food from the community. These families engage in wage labor in the village during the agricultural season to supplement their food requirements.

Figure 10. Food Sufficiency in Ghami Village



At present, productivity of each household is low due to subsistence farming. Also, unavailability of sufficient cultivable land is another factor for low production. The cultivable area is mountainous and therefore there are no proper irrigation facilities, neither people have access to fertilizers. Because people often use cow and goat/sheep dung for cooking purpose.

Generally, the poorest families own the least productive pieces of land; the land that produces a lower yield and keeps the families in food deficit. To improve the food security, it is necessary to introduce scientific agricultural systems that are more productive and socially acceptable.

3.3 Health and Sanitation

Health status of the people living in Ghami seems to be quite satisfactory than other VDCs. Due to existence of one private hospital with a doctor and two more staffs and one sub health post in the village made it possible to improve the health situation of the community people. It was found that they have been maintaining their health and nutritional status as they aware about health services and often went there for the treatment of minor illness and in case of emergency. But, sometimes due to inadequate health infrastructures and equipments, unavailability of necessary medicines and scarcity of human resources, they have to rely on traditional healers i.e. Dhami, Jhakri and Lama. People visit district hospital only if the local hospital cannot cure the problem.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem and measles are most frequently occurring health problem across gender and age categories. Also, asthma, gastric and gynecological problems are among other diseases that prevailed in the village.

Diarrhea, jaundice, measles and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every household experience any illness during the last 12

months. These findings suggest that malnutrition is associated with the combination of food items, as well as the quantity and quality of food consumed.

During delivery, elderly village women and trained female health workers provide assistance. Many women do not eat nutritious food items during their pregnancy because of food shortages and this has a negative effect on the development of the fetus.

Hygiene and health are crucial for maintaining a healthy life. The research revealed that most people in the villages are susceptible to air and water-borne health problems due to lack of access to safe drinking water. Children below five years old are vulnerable to death due to pneumonia, typhoid, worm infestation, measles and diarrhea.

3.3.1 Nutrition

The level of malnutrition within families is related to their food security. Women and children in poorer families of the study area are malnourished due to unhygienic and unbalanced diet due to scarcity of food and low level of income. But the wealthiest offer varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. However people are aware about the importance of a balanced diet, but due to food insufficiency most of them eat food stuffs whatever available with them.

3.4 Education and Literacy

There is one primary school in Ghami village. Due to low density of students with inadequate educational facilities in remote area has contributed to this. Common problems in government schools are poor quality of education and absentees of the teachers as well as students. Also, demand on farm and household works often leads to children's absenteeism, especially among girls from poor households. For many households, sending both boys and girls to school is a priority, however, when workloads on the home or farm increase, girls, no matter what age, are removed from school.

The literacy status of the Ghami village is very low. Out of the total surveyed population, only 55.03 % of them were literate in which only 21.58 % children go to school. But, it was observed that only few students were present in the school at the time of research. Among the total population, 1.43 % were deprived of education due to their economic vulnerability. In upper mustang area, most of the children were been sponsored for their education by some foreigners and by some International Non-Government Organizations (INGO's) working in the region. American Himalayan Foundation (AHF) is one of them that have been operating day care center within the school since long time. There are total 19 underage kids in the day care center who were provided with school uniform, education materials along with a meal from the day care center. So, even though grown up children tend to remain in the day care center. Also, some of the children of Ghami were studying in Lo manthang based boarding school namely Great Passion Boarding School which is in operation since long time with the continuous donors support. In this school only the children from underprivileged families of upper mustang were provided free education along with food and accommodation. Only the better-off send their

children to district headquarter, Pokhara, Kathmandu or some other places in order to get educated.

Besides formal educational institutions, monastic schools “*Gumba*” were also operational in the region and were recognized as a secondary educational institution that has been providing informal education to the children. Most of the monastic schools were funded by donors that provide play school facilities, school uniform and a meal for the children in their own cultural setting. So, some of them went to these schools to achieve education.

Literacy status of female is comparatively lower than male which is 21.94 % and 33.09 % respectively. There are hardly few women in the village who have passed their schooling. Their destiny is confined to household duties such as cooking food, look after kids, taking care of cattle, collect fuel wood and fodder, making wine and helping male members in the fields. However, people are generally conscious of the need to educate their children.

3.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. However there are two natural forests and two community forests within Ghami VDC, firewood in general is scarce and often *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications for the productivity of agriculture.

In recent years solar energy has been intensively promoted for lighting. MDSA is one of them for the promotion of solar energy in the village. They have provided solar panels to the community people in subsidized rate. However, due to lack of proper maintenance only few of them were properly functioning. Back boiler and smoke water heaters popularized by ACAP are limited mostly to tourist establishments and lodges. So, there is a need to address the problem of the energy crisis through alternative ways.

3.6 Drinking water

Water scarcity is the major problem in Upper Mustang. There are total five public taps in Ghami but only four of them are operational. Due to lack of ownership feeling among the community people and lack of regular maintenance of it, one of them has stopped functioning. So, they have to fulfill their water needs from these four public taps, however the demand over water is increasing day by day as population increases. So, there is a need to address the issue soon. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

3.7 Other facilities/services

Ghami is exceptional among other villages of upper mustang because more services and facilities are available there. Since Ghami village is the VDC headquarter, people living there are quite fortunate to have access to additional services. Some of the major facilities available there are one primary school, one hospital, one sub-health post, one police post, one post office and

telephone service. However, all these services are not enough and easily accessible to everyone, so there is a need for its enhancement.

3.8 Village social structure

It is believed that the inhabitants of Ghami originally came from Tibet. However, no one seems to have any idea how long they have been residing in Ghami village of Upper Mustang.

They live fairly close together in a more or less compact but limited geographical area, but they interact frequently with neighboring villages and surrounding areas. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. Everyone has a strong sense of belongingness to each other and to that particular geographical area. They share common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

In the study area, two major types of composition of the families were found; nuclear family-consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, both polyandry (one woman is having more than one husband) and monogamy (one woman is having one husband) marriages were observed. However majority were monogamous, hardly few case of polyandry was observed. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

3.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. However, they have been maintaining their traditional festivals and customs according to their affordability. Major festivals they have been celebrating are briefly discussed below:

3.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is one of the major festivals celebrated among people of Ghami. It is celebrated twice in a year; in the month of December (*Paush*) for 3 days and again in January (*Magh*) for 3 days.

In this festival, all the villagers rejoice the fiesta with fun and joy. Varieties of food items and locally made wine are served among the participants. After the feast, they perform their traditional songs and dances. All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

Also, they enjoy celebrating *Fangi* in the month of July for seven days. During this festival they collectively celebrate the festival with excitement and consuming special dishes and locally made wines.

3.10 Local arts and crafts

It was observed that the people of the study area were very painstaking people. Their habits of perseverance have helped them to remain their existence and identity. Those living in the community, regardless of men, women, old, young or children are very much hard working people. Almost 7.91 % women make “*radi*” (a kind of carpet), bags, belts, ropes and other handicrafts from chyangra/goat’s wool and indigenous materials available around them. They use hand looms to make these unique handicraft items.

Special blankets “*pakhi*” were also made from sheep/goat's wool. Hardly few men are engaged in carpentry work. They are skilled enough in crafting various furniture items i.e. window, door, bed, table and so on. As well as they make necessary farming tools i.e. plough, hoe, and spade by themselves to meet their household needs. Since Ghami is not electrified, they lack the opportunity to use modern technology and demonstrate their ability.

3.11 Development intervention in the village

Some of the ongoing programs implemented by the Nepal Government through village development committee grant program are health and education. Other organization like Annapurna Conservation Area Project (ACAP) has been launching various programs like environmental education, income generation and tourism promotion activities in the area time and again. As well as drinking water and irrigation programs were also initiated by Care Nepal in the past time, but due to some of the reason the organization has stopped its activities in the area since long back. However, MDSA has been working in health, agriculture and energy sector from long time.

3.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.

3.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

4. DHAKMAR

Among three villages of Ghami VDC, Dhakmar is one of them. It is situated in the northern side of Ghami village which is above 3700 meter height from the sea level. It takes half an hour to reach the village from VDC headquarter, Ghami.

Gurungs are the major tribal population residing in the village. Only few of them are Bista. Everyone follows Buddhism. Majority of the people are engaged in agriculture, because the land available in Dhakmar is appropriate for farming. However, they don't have consistent irrigation facility which have affected in their food productivity. Beside agriculture, they earn their living from livestock and small business activities. Since agriculture production is insufficient to meet their needs.

Due to severe cold in the region only one crop can be produced annually. Uwa, wheat, buckwheat, small scare pears and mustard are the major crops produced in the village. However, now a day's many of them were attracted in growing varieties of green vegetables. Also, MDSA has been providing assistance and encouraging local farmers for commercial vegetable farming. Although Dhakmar is a potential area for horticulture and commercial farming of medicinal plants but due to market inaccessibility and technical knowhow they were deprived of taking advantage from it.

Most of the people own horses and mules in their houses for transportation purpose. There is one primary school in the village. Other services and facilities were available in VDC headquarter, Ghami.

Summary of Dhakmar Village

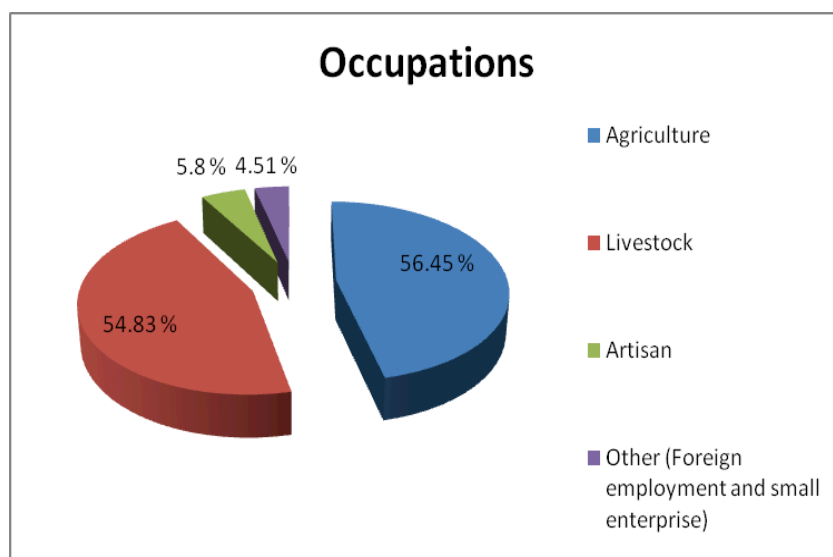
S.N.	Particulars	Current Status
1	Total Household	51
2	Total Population	310
(i)	Male Population	161
(ii)	Female Population	149
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 99.35 %, Bista: 0.65 %,
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	48.38 %
(i)	Male literacy percentage	31.61 %
(ii)	Female literacy percentage	16.77 %
8	School going children	24.83 %
9	School drop-out rate	2.90 %
10	Never been to school	5.48 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26

12	Major Occupation	
(i)	Agriculture (%)	56.45 %
(ii)	Livestock (%)	54.83 %
(iii)	Government Service (%)	-
(iv)	Private Service (%)	-
(v)	Artisans (%)	5.80 %
(vi)	Other (%)	4.51 %
13	Crops	Uwa, wheat, buckwheat, mustard, pears and green vegetables.
14	Livestock	Cow, Jhopa, Jhuma, Goat, Yak and Chauri.

4.1 Occupation

Most of the people of Dhakmar village are engaged in agriculture and livestock rising. Out of total population, 56.45 % of them were engaged on agriculture as their major occupation, followed by 54.83 % in livestock rising, 5.80 % are artisans and 4.51 % were engaged in other business i.e. small enterprises and some of them were migrated to foreign countries i.e. America, Korea, India and Iraq for employment in order to earn their living. Nobody in the village is engaged in private sector and in government service.

Figure 11. Occupational categories in Dhakmar Village



4.1.1 Agriculture

Each and every household in the village have access to at least small cultivated land. The land available in Dhakmar is productive. However, due to lack of proper irrigation facility they are unable to increase their productivity and were susceptible to food scarcity. Uwa, wheat, buckwheat, small scare pears and mustard are the major crops produced in the village. However,

now a day's many of them have been attracted in cultivating varieties of green vegetables with the support of MDSA. Some of them also have fruits like apple and chille in their kitchen garden, however due to market inaccessibility, remoteness and lack of information about the modern farming tools and techniques they were unable to obtain benefit from it.

It was observed that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 7.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Dhakmar village

Table 7.1 Land Ownership in Dhakmar Village

Category of Land Holding	Frequency	Percent
Less than 5 Ropani (Very Low)	13	25.5
5 to 10 Ropani (Low)	36	70.6
11 to 15 Ropani (Medium)	2	3.9
Total	51	100

Among the total households, 25.5 % were having less than 5 ropani of land and were categorized as very low land owner where they can manage their food only for less than three months. A majority (70.6 %) of the people have low landholding which consists of 5 to 10 ropani of land and can manage their food for more than three months. Only very less (3.9 %) of them were categorized as medium land owner having 11 to 15 ropani of land and have food sufficiency for six months. It was found that there is less hierarchy in landholding. No one in the village have high land holding.

Table 7.2 Shows the Seasonal Calendar of Food Crop Production in Dhakmar Village.

is a rare and unique herb that grows in the meadows above 3,500 meters (11,483 feet) in the Himalayan region.

Now a day, especially youths tends to migrate to foreign countries i.e. America, Korea, Iraq and India for employment since there is no employment opportunity in their village.

4.1.4 Seasonal Migration

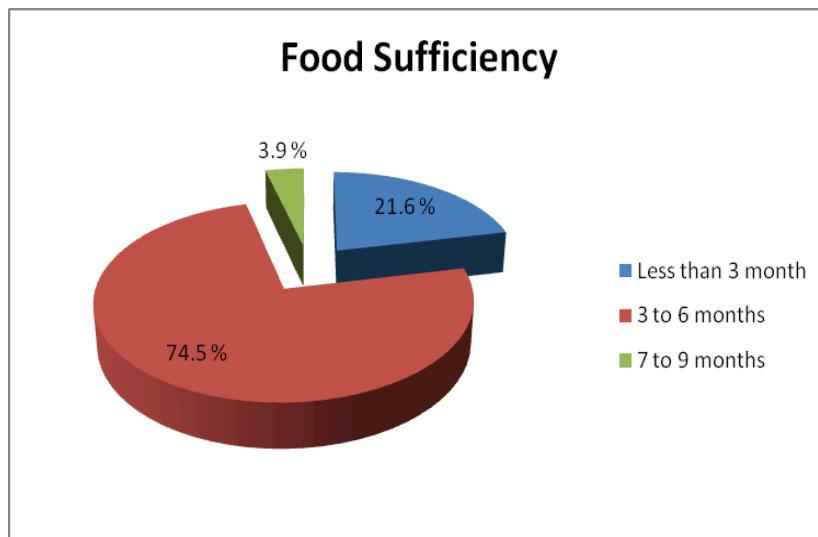
People of Upper Mustang are remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food and feed shortages.

In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

4.2 Food Sufficiency

Agriculture is the major source to attain their food security. Any changes in production directly affect their livelihoods, since surplus food production does not exist here. Majority of households in the village have small land holdings. Among the total surveyed household, 74.5 % of them can manage food for three to six months of the year to feed their families, followed by 21.6 % of them have food sufficiency for less than three months and only 3.9 % of the households enjoy food for more than seven months. So, the poorest of the poor have to manage their food in deficient season by laboring for food, borrowing food from the community. These families engage in wage labor in the village during the agricultural season to supplement their food requirements.

Figure 12. Food Sufficiency in Dhakmar Village



At present, food production of each household is low due to subsistence farming. Also, due to inaccessibility of proper irrigation facility and fertilizers in Dhakmar they were unable to escape from food insecurity.

Generally, the poorest families own the least productive pieces of land which produces a lower yield and keeps the families in food shortage. To improve the food security, it is necessary to introduce scientific agricultural systems that are more productive and socially acceptable.

4.3 Health and Sanitation

Health condition of the Dhakmar is tolerable. Because of people's accessibility to health services nearby village, they were not at risk. There is one private hospital and one sub health post next to the village which made it possible to enhance their health situation. It takes about half an hour from Dhakmar to access health services. It was found that the awareness level of local people regarding health issues were higher as compared to other VDC's of Upper Mustang. However, the earlier record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem and measles are most frequently occurring health problem across gender and age categories in the village. Also, asthma, gastric and gynecological problems are among other diseases that prevailed.

Diarrhea, jaundice, measles and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every households experience any illness during the last 12 months. These findings suggest that malnutrition, inaccessibility of safe drinking water, lack of proper sanitation facility were associated with the problem.

But, sometimes due to inadequate health facilities i.e. infrastructures and equipments, necessary medicines and human resources, they have to rely on traditional healers i.e. Dhami, Jhakri and Lama. People visit district hospital only if the local health institutions are unable to provide the desired services and address the problem.

During delivery, elderly village women and few trained female health workers provide assistance. Many women cannot afford nutritious food during their pregnancy because of food deficiency, which has a negative effect on the development of the fetus.

Hygiene and health are crucial for maintaining a healthy life. The research revealed that most people in the villages are susceptible to air and water-borne health problems due to lack of access to safe drinking water and proper sanitation facilities. Children below five years old are vulnerable to death due to pneumonia, typhoid, worm infestation, measles and diarrhea.

4.3.1 Nutrition

The level of malnutrition within families is related to their food availability. Women and children in poorer families of the study area are malnourished due to unhygienic and unbalanced diet due to food deficiency and low level of income. But the wealthiest offer varieties of

nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. However people are aware about the importance of a balanced diet, but due to food insufficiency most of them eat food stuffs whatever available with them.

4.4 Education and Literacy

There is one primary school in Dhakmar village. Due to low density of students with inadequate educational facilities in remote area has contributed for the decline of the students in the school. Common problems in government schools are poor quality of education, high rate of absenteeism of the teachers as well as students, and unavailability of educational materials on time. Also, demand on farm and household works often leads to children's absenteeism, especially among girls from poor households. For many households, sending both boys and girls to school is a priority, however, when workloads on the home or farm increase, they are removed from school.

The literacy status of the Dhakmar is very low. Out of the total surveyed population, only 48.38 % of them were literate in which only 24.83 % children go to school. Only few children go to their school regularly. Among the total population, 5.48 % were deprived of education due to their economic situation. In upper mustang area, most of the children were been sponsored for their education by some foreigners and by some INGO's working in the region. American Himalayan Foundation (AHF) is one of them that have been operating day care center within school since 2003. There are total 25 underage children in the day care center who were provided with school uniform, education materials along with a meal from the day care center for free. So, even though grown up children tend to remain in the day care center. Also, some of the children of Dhakmar were studying in Lo manthang based boarding school namely Great Passion Boarding School which is in operation since long time with the continuous donors support. In this school only the children from underprivileged families of upper mustang were provided free education along with food and accommodation. Only the better-off send their children to district headquarter, Pokhara, Kathmandu or some other places in order to get educated.

There are hardly few people in the village who have passed their higher education. Literacy status of female is comparatively lower than male which is 31.61 % and 16.77 % respectively. Their destiny is confined to household duties such as cooking food, look after kids, agricultural works, collect fuel wood, making wine and helping male members. However, people are generally conscious of the need to educate their children.

4.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. However there are two natural forests and two community forests within the VDC, firewood in general is scarce and often *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications for the productivity of agriculture.

In recent years solar energy has been intensively promoted for lighting. MDSA has been promoting solar energy in this village as well. They have provided solar panels to the community people in subsidized rate. However, due to lack of proper maintenance only few of them were properly functioning. Back boiler and smoke water heaters popularized by ACAP are limited mostly to tourist establishments and lodges. So, there is a need to address the problem of the energy crisis through alternative ways.

4.6 Drinking water

Water scarcity is the major problem in Dhakmar. There are total four public taps in Dhakmar but only two of them are operational. Due to lack of ownership feeling among the community people and lack of preservation two of them were useless. So, they are facing water scarcity in the village. So, there is a necessity to address the issue soon. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

4.7 Other facilities/services

There exist hardly few facilities in the village. There is only one primary school in the village. Neither telephone, nor other basic services i.e. health post, police post, post office is available in the village. They have to go to the VDC headquarter, Ghami in order to get access to these services. So, there is a need of proper government strategy to tackle all these difficulties and inconvenience.

4.8 Village social structure

It is believed that the people of Upper Mustang originally came from Tibet. However, no one seems to have any idea how long they have been residing in Upper Mustang. They live fairly close together in a more or less compact but limited geographical area, but they interact frequently with neighboring villages and surrounding areas. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. Everyone have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

In the study area, two major types of composition of the families were found; nuclear family-consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, only monogamy (one woman is having one husband) marriages were observed. However, polyandry marriage was also prevailing in the society but these days this system had vanished. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

4.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. However, they have been maintaining their traditional festivals and customs according to their affordability. Major festivals they have been celebrating are briefly discussed below:

4.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is one of the major festivals celebrated among the community people. It is celebrated twice in a year; in the month of December (*Paush*) for 3 days and again in January (*Magh*) for 3 days.

In this festival, all the villagers rejoice the fiesta with fun and joy. Varieties of food items and locally made wine are served among the participants. After the feast, they perform their traditional songs and dances. All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

Also, they enjoy celebrating *Fangi* in the month of July for seven days. During this festival they collectively celebrate the festival with excitement and eating special food items and locally made wines.

4.10 Local arts and crafts

It was observed that all the people regardless of men, women, old, young or children of the study area are very much hardworking people. Their habits of persistence have helped them to remain their existence and identity. Almost 5.80 % women make “*radi*” (a kind of carpet), bags, belts, ropes and other handicrafts from chyangra/goat’s wool and indigenous materials available around them. They use hand looms to make these unique handicraft items.

Special blankets “*pakhi*” were also made from sheep/goat's wool. Hardly few men are engaged in carpentry work. They are skilled enough in crafting various furniture items i.e. window, door, bed, table and so on. As well as they make necessary farming tools i.e. plough, hoe, and spade by themselves to meet their household needs. Since Dhakmar is not electrified, they lack the opportunity to use modern technology and demonstrate their ability.

4.11 Development intervention in the village

Some of the ongoing programs implemented by the Nepal Government through village development committee grant program are health and education. Other organization like Annapurna Conservation Area Project (ACAP) is launching various programs like environmental education, income generation and tourism promotion activities in the area. Also, Care Nepal initiated drinking water schemes in the past, but the organization has moved out from that area long time ago. However, still MDSA has been continuing their programs in health, agriculture and energy sector from long time.

4.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.

4.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

5. CHARANG

Charang is one of the remote VDC among 16 VDC's of Mustang district. This VDC lies on upper part of Mustang which is above 3500 meter height from the sea level. This VDC has been bounded in north by Lo manthang VDC, west side by Dolpa district, east side by Surkhang VDC and south by Ghami VDC. There are total two villages in Charang VDC namely; Charang and Marang. Gurungs are the major tribal population residing in the village. However, other tribal groups like Bista, and Bishwokarma were also living there in few numbers. Almost everyone follows Buddhism.

The majority of populations are engaged on agriculture and livestock rising. Few of them earn some money from business activities. Due to severe cold in the region only one crop can be produced annually. Uwa, wheat, buckwheat, potato and mustard are the major crops produced in this VDC. However, now a day's many of them were attracted in cultivating varieties of green vegetables to meet their daily food requirement.

Charang is the considered as midpoint and one of the tourist hot spot of Upper Mustang. There are numbers of historical places for which tourist came here to see. Charang is well-known for its distinguishing feature. Ancient historical palace and antique monastery which was built 700 years ago by the earlier rulers were the main attraction for the tourists. Diversified culture, deserted landscapes and interaction with wildlife are other tourist attractions of this area.

There is one primary school and one lower secondary school in Charang VDC. Also, people are accessible to one health post, one post office and one police Post.

Both the villages i.e. Marang (Ward no. 1, 2 & 3) and Charang (Ward no. 4, 5, 6, 7, 8 & 9) were been selected for need assessment.

Summary of Charang Village

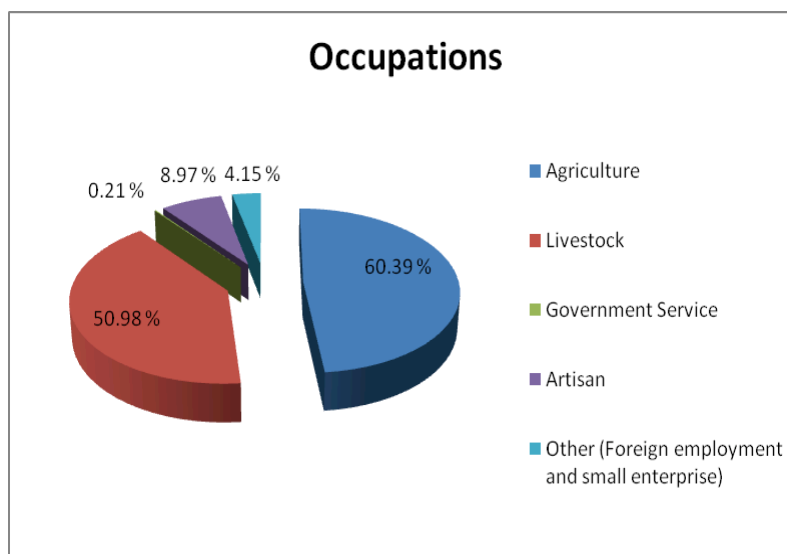
S.N.	Particulars	Current Status
1	Total Household	83
2	Total Population	457
(i)	Male Population	230
(ii)	Female Population	227
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 94.53 %, Bista: 4.82 %, and Bishwokarma: 0.65 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	70.45 %
(i)	Male literacy percentage	40.70 %
(ii)	Female literacy percentage	29.75 %
8	School going children	24.07 %

9	School drop-out rate	0.65 %
10	Never been to school	3.50 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26
(i)	Agriculture (%)	60.39 %
(ii)	Livestock (%)	50.98 %
(iii)	Government Service (%)	0.21 %
(iv)	Private Service (%)	-
(v)	Artisans (%)	8.97 %
(vi)	Other (%)	4.15 %
12	Crops	Uwa, wheat, buckwheat, mustard, potato and varieties of green vegetables.
13	Livestock	Cow, Jhopa, Jhuma, Goat, Yak and Chauri.

5.1 Occupation

Most of the people of Charang village are engaged in agriculture and livestock rising. Out of total population, 60.39 % of them were engaged on agriculture as their major occupation, followed by 50.98 % in livestock rising, 8.97 % are artisans and 4.15 % were engaged in other income generation activities i.e. small enterprises and some of them were migrated to foreign countries i.e. America, India and Korea. Hardly few (0.21 %) are engaged in government service.

Figure 13. Occupational categories in Charang Village



5.1.1 Agriculture

Each and every household have access to at least small cultivated land. The land available in Charang is very much productive. Though there are irrigation canals, however these canals were are insufficient for irrigating the total land coverage. So, there is a need of proper irrigation facility in order to increase their productivity. Uwa, wheat, buckwheat, potato and mustard are the major crops produced. However, now a day's many of them have been attracted in cultivating varieties of green vegetables to supplement their food requirement. Some of them also have grown fruits like apple and chille in their kitchen garden, however due to market inaccessibility they are unable to take advantage of it. Besides that, due to its remoteness and inaccessibility of modern farming tools and techniques they remain subsistence.

As per the study it was found that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 8.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Charang Village.

Table 8.1 Land Ownership in Charang Village

Category of Land Holding	Frequency	Percent
Less than 5 Ropani (Very Low)	28	33.7
5 to 10 Ropani (Low)	39	47
11 to 15 Ropani (Medium)	15	18.1
16 to 20 Ropani (High)	1	1.2
Total	83	100

Among the total households, 33.7 % were having less than 5 ropani of land and were categorized as very low land owner. Majority of the people (47 %) acquire 5 to 10 ropani of land and were categorized as low land holder. They can manage their food for about three months. And, 18.1 % were categorized as medium land owner having 11 to 15 ropani of land and have food sufficiency for about six months. Only 1.2 % of them holds 16 to 20 ropani of land and were categorized as high land owner.

Table 8.2 Shows the Seasonal Calendar of Food Crop Production in Charang Village.

5.1.4 Seasonal Migration

People of Upper Mustang are remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food and feed shortages.

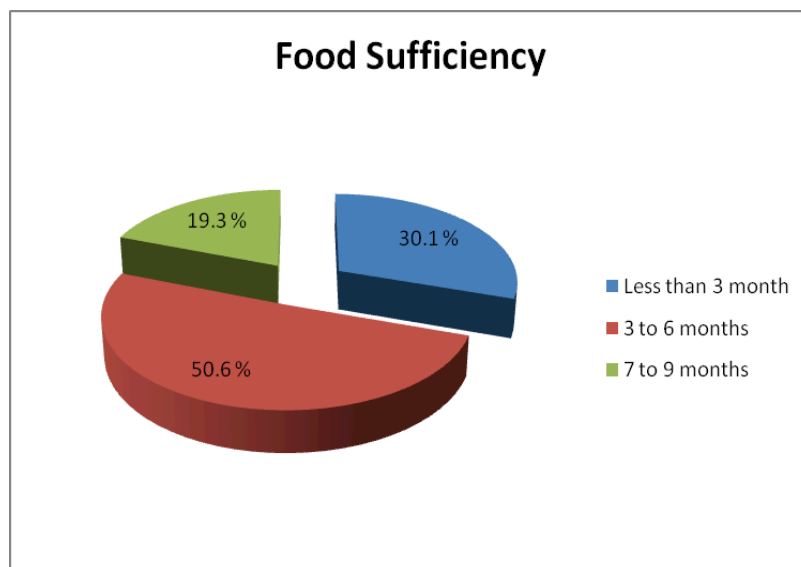
In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

5.2 Food Sufficiency

Food insecurity is the major problem in Upper Mustang. Only, agriculture is the major source to attain their food requirement. Any changes in production directly affect their livelihoods, since surplus food production does not exist here.

Each and every household in the village acquire some land. Among the total surveyed population, 30.1 % of them face food shortage for more than nine months in a year. For most of the families (50.6 %), food produced in their land is enough for less than six months. And, only few high land owners (19.3 %) have food available for about nine months. Those who are in food deficit have to manage their food by laboring for food, borrowing and buying. These families engage in wage labor in the village during the agricultural season to supplement their food requirements.

Figure 14. Food Sufficiency in Charang Village



At present, food productivity of each household is low due to subsistence farming. Also, other factors for low production are due to inaccessibility of modern tools and techniques, fertilizers and adequate irrigation facilities.

Generally, the poorest families own the least productive pieces of land; the land that produces a lower yield and keeps the families in food deficit. To improve the food security, it is crucial to introduce scientific agricultural systems that are more productive and socially acceptable.

5.3 Health and Sanitation

Health condition of the people living in Charang appears to be susceptible. From the field observation, it was found that they have poor health and nutritional status. Though there is one health post in the village, as well as AHF has been providing continuous assistance in this sector, people are not getting sufficient health services from there. Also, due to lack of awareness among community people regarding health issues, inadequate health infrastructures and equipments, unavailability of necessary medicines and human resources, they rely on traditional healers i.e. Dhami, Jhakri and Lama. So, people often visit this health institution only for treatment of minor illness. People only visit district hospital if these traditional healers were unable to provide desirable health services in the village.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem and measles are most frequently occurring health problem across gender and age categories. Also, asthma, gastric and gynecological problems are among other diseases that prevailed in the village.

Diarrhea, jaundice, measles and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every household experience any illness during the last 12 months. These findings suggest that food insecurity, inaccessibility of safe drinking water, lack of proper sanitation facility were associated with the problem.

During delivery, they seek assistance from elderly village women. However, they call out trained female health worker for their assistance if they were unable to carry out delivery without any difficulty. Many women do not eat nutritious food items during their pregnancy because of food shortages and this has a negative effect on the development of the fetus.

Hygiene and health are vital for maintaining a healthy life. The research revealed that most people in the villages are susceptible to air and water-borne health problems due to lack of access to safe drinking water and proper sanitation facility. Children below five years of age are vulnerable to death due to pneumonia, typhoid, worm infestation, measles and diarrhea. However, the case of child mortality is rare.

5.3.1 Nutrition

The level of malnutrition within families is related to their food security. Women and children in poorer families of the study area are malnourished due to unhygienic and unbalanced diet due to scarcity of food and low level of income. But the wealthiest offer varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. Also, people are less informed about the importance of a balanced diet, so most of them prefer to eat food stuffs whatever available with them rather than eating nutritious food.

5.4 Education and Literacy

The overall literacy status of Charang village is quite satisfactory as compared to other VDC's of Upper Mustang. However, the density of student at school is lower. Common problems in government schools are weak management, poor quality of education and absentees of the teachers as well as students due to their demand on farm and household works. For many households, sending their children to school is a priority, however, when pressure on the home or farm increases, no matter what age, are removed from school. Also, due to severe cold during winter season schools remains closed which has negative impact on school going children.

There is one lower secondary school in Charang village. Out of the total surveyed population, 70.45 % of them were literate in which only 24.07 % children go to school. However, only few students were regular in the school. Almost 3.50 % of the children never been to school due to their economic vulnerability.

In Upper Mustang, some of the foreigners had sponsored few children for their education. Also, AHF is operating day care center since 2003. Since community people are busy with farm and household works so they don't have enough time to look after their children so this early childhood center have been providing care to these kids. Also, they are providing school uniform, education materials as well as food for these children. Also, some of the children were studying in Lo manthang based boarding school namely Great Passion Boarding School which is in operation since long time with the continuous donors support. In this school only the children from underprivileged families of upper mustang were provided with free education along with food and accommodation. Also, Mustang Education Foundation (MEF) is another organization that has been providing educational materials to the lower secondary school of Charang. Only the better-off send their children to district headquarter, Pokhara, Kathmandu or some other places in order to get educated.

Besides formal educational institutions, monastic schools "*Gumba*" were also operational in the region and were recognized as a secondary educational institution that has been providing informal education to the children. Most of the monastic schools were funded by donors that provide play school facilities, school uniform and a meal for the children in their own cultural setting. So, these days' people tend to send their children to monastic school rather than government school. AHF is one of them in order to provide financial assistance to monastic school of Charang.

Literacy status of female (29.75 %) is comparatively lower than male (40.70 %). There are hardly few women in the village who have passed their schooling. Their destiny is confined to household duties such as cooking food, look after kids, taking care of cattle, fuel wood collection, making wine and helping male members in the fields. However, the community people are generally conscious about the need to educate their children.

5.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. However there are three natural forests and three community forests within Charang, firewood in general is scarce and often *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications for the productivity of agriculture.

In recent years solar energy has been intensively promoted for lighting as the 16 KW micro-hydro plant is not functional these days. MDSA is among other for promoting solar energy in the village. They have provided solar panels to the community people in subsidized rate. However, due to lack of proper maintenance only few of them were properly functioning. Back boiler and smoke water heaters popularized by ACAP are limited mostly to tourist establishments and lodges and some of them were found in useless state. Hence, there is a need to address the problem of the energy crisis through alternative ways.

5.6 Drinking water

Water scarcity is the major problem in Upper Mustang. There are total fifteen public taps in Charang but only four of them are operational. Due to lack of ownership feeling and lack of proper maintenance, lots of them became useless. So, they have to fulfill their water needs from these four public taps, however the demand over water is increasing day by day as population increases. So, there is a need to address the issue soon. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

5.7 Other facilities/services

Although Charang is situated in remote area, more services and facilities are available here. Some of the major facilities available here are one lower secondary school, one health post, one police post, one post office and few telephone lines. Since Charang village is the VDC headquarter, people are quite fortunate to have access to all these services. However, all these services are not sufficient and easily accessible to everyone, so there is a need for its enhancement.

5.8 Village social structure

It is believed that they originally came from Tibet. However, no one seems to have any idea how long they have been residing in Charang of Upper Mustang.

They live fairly close together in a less compact but limited geographical area, but they interact frequently with neighboring villages and surrounding areas. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. Everyone has a strong sense of belongingness to each other and to that particular geographical area. They share common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

In the study area, two major types of composition of the families were found; nuclear family—consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, both polyandry (one woman is having more than one husband) and monogamy (one woman is having one husband) marriages were observed. However majority were monogamous, hardly few cases of polyandry were observed. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

5.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. However, they have been maintaining their traditional festivals and customs according to their affordability. Major festivals they have been celebrating are briefly discussed below:

5.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is one of the major festivals celebrated among people of Ghami. It is celebrated twice in a year; in the month of December (*Paush*) for 3 days and again in January (*Magh*) for 3 days.

In this festival, all the villagers rejoice the fiesta with fun and joy. Varieties of food items and locally made wine are served among the participants. After the feast, they perform their traditional songs and dances. All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

Also, they enjoy celebrating *Fangi* in the month of July for seven days. As well as *Yartung*, *Nyagne* and *Kangjuyer* are among other festivals they celebrate. During these festivals they collectively celebrate the festival with fun and joy, and eating special dishes and locally made wines.

5.10 Local arts and crafts

It was observed that the people of Charang were very hard working people. Their habits of determination have helped them to remain their existence and identity. Almost 8.97 % were found to be artisans. Women make “*Fiti*,” (women usually wear this on their back), “*Pangden*” (women usually wear this in the front side), “*radi*” (a kind of carpet), bags, belts, ropes, etc from chyangra/goat’s wool and indigenous materials available around them. They use hand looms to make these unique handicraft items. ACAP is also providing trainings to the local women and encouraged them for cultural preservation as well as for the economic gain.

Special blankets “*pakhi*” were also made from sheep/goat's wool. Hardly few men are engaged in carpentry work. They are skilled enough in crafting various furniture items i.e. window, door, bed, table and so on. As well as they make necessary farming tools i.e. plough, hoe, and spade by themselves to meet their household needs. Since Ghami is not electrified, they lack the opportunity to use modern technology and demonstrate their ability.

5.11 Development intervention in the village

In Charang village, through village development committee grant program the Government of Nepal has been working on health, education and irrigation sector. Apart from these programs they were building wall at their field in order to safeguard animal encroachment in the field. Other organization like Annapurna Conservation Area Project (ACAP) has been working on various areas like environmental education, income generation and tourism promotion activities in the village. They have been providing trainings on hotel management as well as craft production to the local people time and again.

Also, Care Nepal and MRMG were working on drinking water and irrigation sector in the past time, however, their programs came to an end. Moreover, AHF has been working in health and education sector since 2003 in the village.

5.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.

5.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

6. MARANG

Among two villages of Charang VDC, Marang is one of them. It is situated in the north- east side of Charang village. It takes about an hour to reach Charang, which is the VDC headquarter.

Gurungs were the major inhabitant of Marang. However, few Bista were also residing in the village. Everyone follows Buddhism. They shared same culture and social values. Majority of the people are engaged in agriculture. Despite agriculture they also depend upon livestock rising and business activities to sustain their livelihood.

Uwa, buckwheat, barley and wheat the major crops produced in this village. And varieties of vegetables like potato, cabbage, raddish, green leafy vegetables are grown here. Some of the fruit i.e. apple and chille is also grown in few number.

People usually own animals like horse, donkey (mule) for the transportation. There is one primary school in the village, but they don't have access to health post, post office and police post in their own village. All these services are available only in VDC headquarter, Charang.

Summary of Marang Village

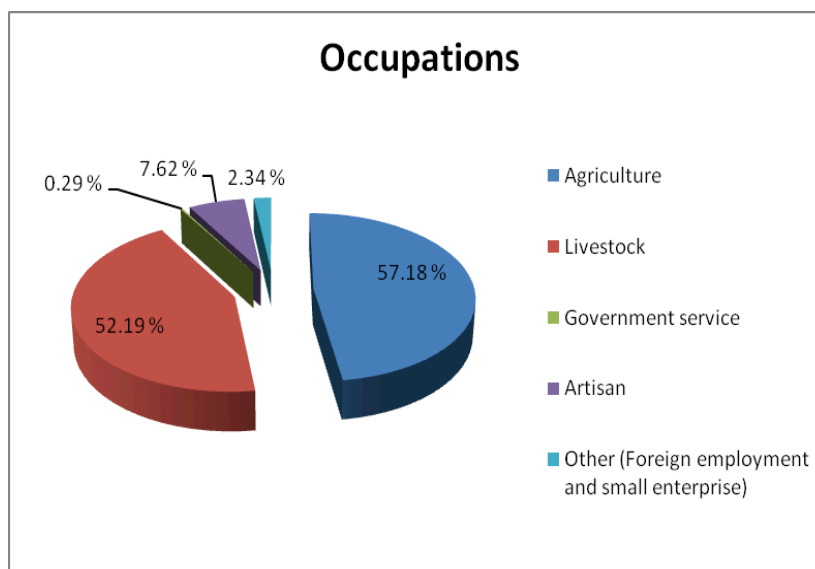
S.N.	Particulars	Current Status
1	Total Household	51
2	Total Population	341
(i)	Male Population	167
(ii)	Female Population	174
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 96.78 % and Bista: 3.22 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	53.07 %
(i)	Male literacy percentage	30.79 %
(ii)	Female literacy percentage	22.28 %
8	School going children	31.67 %
9	School drop-out rate	2.93 %
10	Never been to school	0.29 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26
12	Major Occupation	
(i)	Agriculture (%)	57.18 %
(ii)	Livestock (%)	52.19 %
(iii)	Government Service (%)	0.29 %
(iv)	Private Service (%)	-
(v)	Artisans (%)	7.62 %
(vi)	Other (%)	2.34 %

13	Crops	Uwa, wheat, buckwheat, barley, potato and green vegetables.
14	Livestock	Horse, Cow, Jhopa, Jhuma, Goat, Yak and Chauri.

6.1 Occupation

Most of the people of Marang village are engaged in farming and livestock rising. Out of total population, 57.18 % of them were engaged on agriculture as their major occupation, followed by 52.19 % in livestock rising, 7.62 % are artisans and 2.34 % derive their earning from other sources i.e. hotel business and foreign employment. Only 0.29 % were engaged in government service.

Figure 15. Occupational categories in Marang Village



6.1.1 Agriculture

Agriculture is the major source for their life sustenance. Except three households all the villagers have access to at least small cultivated land. Though the land available in Marang village is suitable for agriculture, however, due to lack of proper irrigation facility they were unable to increase their productivity. Also, due to its remoteness and inaccessibility of the modern tools and techniques, they remain subsistence.

In this village, the major crops produced are uwa, buckwheat, wheat and barley. They also grow varieties of vegetables like potato, cabbage, radish, green leafy vegetables during various seasons. From the study it was found that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

6.1.2 Livestock

Besides agriculture, animal husbandry is the secondary source of income generation. Almost all the villagers own some livestock. The most commonly raised animals are cow, yak, chauri, goat/sheep, jhuma, jhopa, and chicken.

Some of them own horse, khachad/mule and donkey for the transportation purpose. Wealthier households are more likely to own horse, khachad, yak and chauri. However, others tend to own more number of goat, cow, jhuma, jhopa, and chicken.

According to results of the qualitative study, livestock populations are declining due to the combination of restrictions placed on open grazing by the government and less pasture land available for vulnerable/poor groups to supply necessary fodder and grass. The diminishing pattern of livestock has caused more insecurity to the livelihoods of poor and vulnerable groups.

6.1.3 Trade and Business

The people of Marang derive their income from various sources. Among them 2.34 % of them are professionally engaged in trade and business. Some of them own small grocery and some of them earn some money through hotel business, selling herbs and making wine. And, some of them were migrated to foreign countries i.e. America, Korea and India for foreign employment.

6.1.4 Seasonal Migration

The people of Marang are remarkably mobile, and seasonal migration has evolved as a livelihood strategy for them. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food shortages.

In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

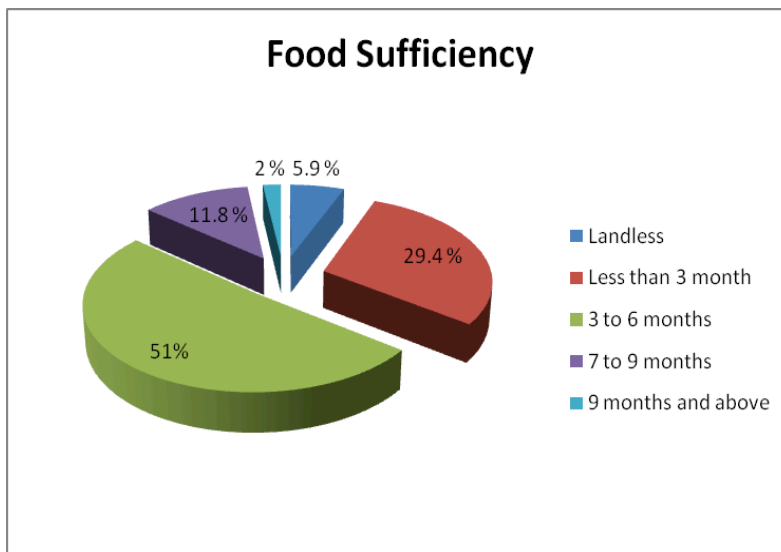
6.2 Food Sufficiency

Agriculture is the main source of attaining food security for the people within the surveyed site. Any changes in production each year directly affects their livelihoods, since surplus does not exist.

Majority of households in the village have small land holdings. About 30 % of them have food available for less than three months. For the majority of people (51 %), food produced from their field is sufficient to feed their families for about six months. 11.8 % of them can manage their food requirement for 7 to 9 months from their field. And, only 2 % of them had food enough for more than nine months. Since they own more land.

Among the surveyed population, 5.9 % of them were landless. They have to manage their food requirement in deficient season by laboring for food, borrowing food from the community. The earning generated from these works is the major source of income for these families to supplement their food requirements. But sometimes due to low production of food crops it creates food crisis in the study area.

Figure 16. Food Sufficiency in Marang Village



At present, productivity of each household is lower due to subsistence farming. Also, the quality of the cultivated land is another factor for low production. The cultivable area is mountainous and therefore there are no irrigation facilities, neither people have access to fertilizer. Hence, to improve the food security, it is necessary to introduce scientific agricultural systems that are more productive.

6.3 Health and Sanitation

Health status of Marang seems to be at extreme. From the field observation, it was found that they have poor health and nutritional status; especially children and old aged people are prone to livelihood insecurity. Though there is one health post available in the nearby village, people are not getting sufficient health services from there. So, people visit there only for treatment of minor illness. Also, due to lack of health consciousness among community people, inadequate health infrastructures and scarce human resource, they have to rely on Amchi, Dhama and Jhankri. Since there are two Amchi's in their village, people often visit them for any kind of treatment. Families only visit district hospital if these traditional healers cannot cure the problem.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem are most frequently occurring health problem across gender and age categories. Also, few cases of gastric, asthma and gynecological problems were found there.

Diarrhea, jaundice and worm infestation are more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect

during winter season. Almost every households experience any illness during the last 12 months. These findings suggest that food scarcity, lack of proper sanitation and safe drinking water is associated with the problem.

Minor illnesses are tolerated and treatment is sought only when illnesses are severe, because of the unaffordable cost and distance to adequate health care facilities. During delivery, elderly village women or few trained female health workers provide assistance. Many women do not eat adequate meals during their pregnancy because of food shortages which has a negative effect on the development of the fetus.

Hygiene and health are crucial for maintaining a healthy life. The research revealed that most people in the villages are susceptible to air and water-borne health problems due to lack of access to safe drinking water and proper sanitation facility. Children below five years old are vulnerable to death due to pneumonia, typhoid, worm infestation and diarrhea. However, child mortality is negligible.

6.3.1 Nutrition

The level of malnutrition within families is related to their food availability. Women and children in poorer families are malnourished due to unhygienic and unbalanced diet due to scarcity of food and low level of income. But the wealthiest offer varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. Also, people are not much aware about the importance of a balanced diet, so most of them prefer to eat food stuffs whatever available with them rather than eating nutritious food.

6.4 Education and Literacy

There is one primary school in Marang. Educational level of the village is lower as compared to other vdc's of Upper Mustang. Due to low density of students with inadequate facilities in remote area has contributed to this. Common problems in government schools are poor quality of education and absentees of the teachers as well as students due to their demand on farm and household works. This situation has disproportionately affected poor families of the study area, as they cannot afford to send their children to private schools. For many households, sending both boys and girls to school is a priority, however, when workloads on the home or farm increase, they are removed from school.

The literacy status of the Marang village is very low. Out of the total surveyed population, only 53.07 % of them were literate in which only 31.67 % were school enrolled children and the remaining can't afford to send their children to school because of financial problem and other reasons i.e. household works, agricultural works, lack of awareness about the importance of education etc. Among the school-going children, only small number of children attends school regularly because of their demand on household works, take care of cattle, look after children, and fuel wood collection. Almost 2.93 % of the children have already drop-out from the school and the rate is increasing day by day. Among the surveyed population, 0.29 % never been to the school due to their economic condition. Only the better-off people educate their children at district headquarter, or Kathmandu or some other places.

Besides government educational institution, monastic schools “*Gumba*” were also operational in the region and were recognized as a secondary educational institution. Most of the monastic schools were funded by donors that provide play school facilities, dress and a meal for the children. So, most of the people were attracted towards sending their children in these schools.

Also, AHF has been operating day care center in Marang as well. There are total 13 children in day care center. They have been providing educational materials, food to eat and enough care to these children. So, the community pleased to send their children to day care since they are busy with their works during day time and don't have sufficient time to look after their children.

Literacy status of female is comparatively lower than male which is 22.28 % and 30.79 % respectively. There are just few women in the study area that has completed their schooling. Their destiny is confined to household duties such as cooking food, look after children, taking care of cattle, making wine and helping male members in the fields. Many families, despite difficult pressures on their livelihoods, consider sending children to school a priority. However, there are rooms for improvement.

6.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. Marang has three community forest and three natural forests. However, firewood in general is scarce and sometime *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications for the productivity of agriculture.

In recent years solar energy has been intensively promoted for lighting. However, about half of the total population possesses solar light at their houses and the remaining population is unable to afford it due to their low level of income. Back boiler and smoke water heaters popularized by ACAP are limited mostly to tourist establishments and lodges. So, it is essential to address the problem of the energy crisis through alternative ways.

6.6 Drinking water

Water scarcity is the major problem in Marang village. Due to inconsistent water source people were facing water scarcity during winter season. Though there are six community tap in the village only four of them were functioning. Due to lack of proper maintenance and care two of them have become useless. So, they have to fulfill their water requirement from these four taps. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc.

6.7 Other facilities/services

There exist hardly few facilities in the village. There is one primary school and one telephone line in the village. People of Marang are deprived of enjoying other basic amenities i.e. health post, police post, post office in their village. So, they have to go to the VDC headquarter,

Charang village in order access these services. So, there is a need of proper government strategy to tackle all these difficulties and inconvenience.

6.8 Village social structure

It is believed that they originally came from Tibet. However, no one seems to have any idea how long they have been residing on Marang village of the Mustang District. They live fairly close together in a more or less compact but limited geographical area, but they interact frequently with other villages and areas surrounding their villages. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. People in the community have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

Family as an institution provides care, protection and nurture of children who would otherwise be helpless. In the study area, two major types of composition of the families were found; nuclear family- consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, only monogamous (one woman is having one husband) marriage exists in the study area. However, the system of polyandry was also in practice in early days but it is vanished now. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

6.9 Festivals

Majority of the people living in Marang village are influenced by Tibetan cultures. Even though, they have been maintaining their traditional festivals according to their affordability. Festivals they have been celebrating are briefly discussed below:

6.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is the main festival of the people living here. This festival is celebrated twice in a year. In this community, Sonam Lhosar is celebrated for 3 days in the month of December (*Paush*) and again it is celebrated in January (*Magh*) for 3 days.

In this festival, all the individuals are requested to participate and celebrate the festival with fun and joy. They enjoy celebrating this festival eating special dishes, drinks and wine together. Varieties of meat items including mutton and beef, varieties of fruits and vegetables, boiled rice and other special items of food are served among the participants. After the meal, all the participants regardless of age, sexes sing and dance together and enjoy themselves with the music in the festival.

Also, they enjoy celebrating *Fangi* in the month of July for seven days. As well as “*Tengdasichu*” is among other festival and is celebrated in the month of September for 1 day. During all these festivals they gathered together and celebrate the festival with fun and joy, and eating special dishes and locally made wines.

6.10 Local arts and crafts

It was observed that the people of Marang were very hard working people. Their habits of resilience have helped them to remain their existence and identity. Almost 7.62 % women are skilled enough to make “*radi*” (a kind of carpet), “*Pangden*” (women usually wear this in the front side), “*telishoye*” (a kind of bag), “*yakpe*” (sack), “*Sombha*” (shoes), rope and coats from chyangra/goat’s wool and indigenous materials available around them. They use hand looms to make these unique handicraft items. ACAP is also providing trainings to the local women and encouraging them for cultural preservation as well as for the economic gain.

Special blankets “*pakhi*” were also made from sheep/goat's wool. Hardly few men are engaged in carpentry work. They are skilled enough in crafting various furniture items i.e. window, door, bed, table and so on. As well as they make necessary farming tools i.e. plough, hoe, and spade by themselves to meet their household needs. Since Marang is not electrified, they lack the opportunity to use modern technology and demonstrate their ability.

6.11 Development intervention in the village

The Government of Nepal is mainly working on health, education and irrigation sector in Marang through village development committee grant program. However, detailed information in this regard was unavailable with the community people. Since, VDC secretary was on home leave. Apart from these programs, ACAP has been working on various areas like environmental education, income generation and tourism promotion activities in the village. They have been providing trainings on hotel management as well as craft production to the local people time and again.

Also, Care Nepal and MRMG were working on drinking water and irrigation sector in the past time, however, their programs came to an end. Moreover, AHF has been working in health and education sector since 2003 in the village.

6.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.

- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.

6.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

7. SURKHANG

Surkhang is one of the largest and isolated VDC among 16 VDC's of Mustang district. This VDC lies on Kali Gandaki beach, which is 3300 meter height from the sea level. It has been bounded in north by Choser VDC, west side by three VDC's i.e. Lo manthang, Charang and Ghami, east side by Manang district and south by Chuksang VDC. There are total six villages in Surkhang VDC namely; Dhee, Surkhang, Yara, Ghara, Tangye and Dhya. Gurungs are the major tribal population residing in the village. However, Bista are also living there in few numbers. Almost everyone follows Buddhism.

The majority of populations are engaged on agriculture and livestock rising. Few of them earn some money from business activities. Surkhang is the only VDC of Upper Mustang where two crops can be produced annually. Uwa, wheat, buckwheat, potato and mustard are the major crops produced in this VDC. They also grow varieties of green vegetables like cabbage, cauliflower, radish, carrot and so on to meet their daily food requirement. Moreover, fruits like apple, chille, pears are also available there.

There are numbers of historical places for which tourist came here to see. Ancient Luri Gumba and Damodar Kunda are the major tourist's attraction of this area. Also, diversified culture, deserted landscapes and interaction with wildlife are among others to attract tourist in this area.

There are two primary schools in Surkhang and Dhee Village. Also, the people of both the villages are accessible to one health post, one post office and one police post.

Both the villages i.e. Dhee (Ward no. 1, & 2) and Surkhang (Ward no. 2) were been selected for need assessment since both villages are adjacent and have low density of household.

Summary of Surkhang and Dhee Village

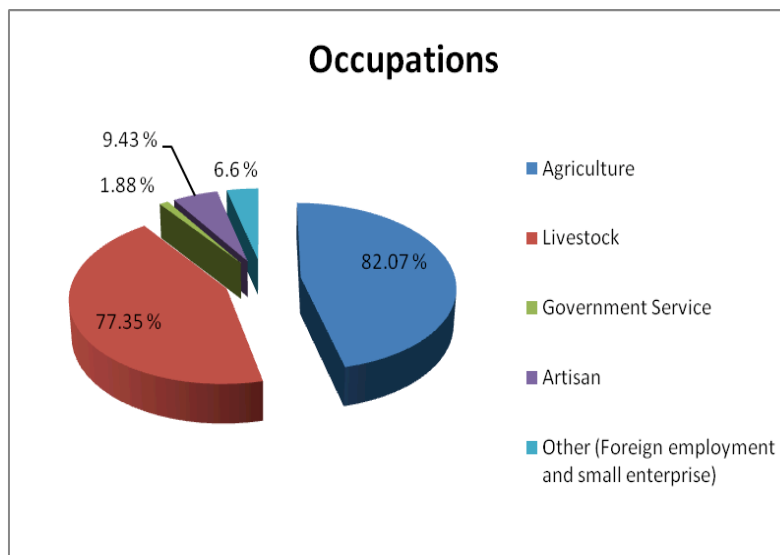
S.N.	Particulars	Current Status
1	Total Household	22
2	Total Population	106
(i)	Male Population	58
(ii)	Female Population	48
3	Language	Gurung and Nepali
4	Total tribal population in percentage	Gurung: 99.06 %, Bista: 0.94 %
5	Average household size	5
6	Buddhist population	100 %
7	Total literacy percentage	70.75 %
(i)	Male literacy percentage	42.45 %
(ii)	Female literacy percentage	28.30 %
8	School going children	29.24 %
9	School drop-out rate	3.77 %

10	Never been to school	0.94 %
11	Life expectancy (Male)	56.85
	Life expectancy (Female)	57.26
12	Major Occupation	
(i)	Agriculture (%)	82.07 %
(ii)	Livestock (%)	77.35 %
(iii)	Government Service (%)	1.88 %
(iv)	Private Service (%)	-
(v)	Artisans (%)	9.43 %
(vi)	Other (%)	6.60 %
13	Crops	Uwa, wheat, buckwheat, mustard, potato and varieties of green vegetables.
14	Livestock	Horse, Cow, Jhopa, Jhuma, Goat, Yak and Chauri.

7.1 Occupation

Most of the people of Surkhang and Dhee village are engaged in agriculture and livestock rising. Out of total population, 82.07 % of them were engaged on agriculture as their major occupation, followed by 77.35 % in livestock rising, 9.43 % are artisans and 6.60 % were engaged in other income generation activities i.e. small enterprises and some of them were migrated to foreign countries i.e. America, Korea, Japan, India and Kuwait. Hardly few (1.88 %) are engaged in government service.

Figure 17. Occupational categories in Surkhang Village



7.1.1 Agriculture

Majority of the households have access to at least small cultivated land. Only one household is landless. The land available in Surkhang and Dhee villages are very much productive. And these two villages are only the villages of Upper Mustang where two crops can be produced annually. However, due to lack of proper irrigation facility they remain subsistence. So, there is a need of proper irrigation facility in order to increase their productivity. Uwa, wheat, buckwheat, potato and mustard are the major crops produced here. Also they produce varieties of green vegetables i.e. Cauliflower, cabbage, radish, carrot and more to supplement their food requirement. Surkhang and Dhee are considered as the best place for horticulture farming; however, due to market inaccessibility they are unable to take advantage from it. Besides that, due to its remoteness and inaccessibility of modern farming tools and techniques they remain subsistence.

As per the study it was found that the level of land ownership varies with the economic condition of the households. Land ownership classifications were divided into following categories: Landless, Less than 5 Ropani (Very Low), 5 to 10 Ropani (Low), 11 to 15 Ropani (Medium), 16 to 20 Ropani (High) and 21 Ropani and above (Very High).

Table 10.1 shows the frequency and percentage of these land ownership categories for the total surveyed population of Surkhang and Dhee Village

Table 10.1 Land Ownership in Surkhang and Dhee Village

Category of Land Holding	Frequency	Percent
Landless	1	4.55
Less than 5 Ropani (Very Low)	14	63.63
5 to 10 Ropani (Low)	7	31.82
Total	22	100

Majority of the people in the village do not acquire huge landholding, since availability of cultivable land in this area is very less. Among the total households, 4.55 % of them were landless. For most (63.63 %), they were having less than 5 ropani of land and were categorized as very low land owner. And, 31.82 % acquire 5 to 10 ropani of land and were categorized as low land holder.

Table 10.2 Shows the Seasonal Calendar of Food Crop Production in Surkhang and Dhee Village.

Table 10.2 Seasonal Calendar of Food Crop Production in Surkhang and Dhee Village

Crops Type	Seasonal Calendar of Food Crop Production											
	Baisakh	Jestha	Ashad	Srawan	Bhadra	Asoj	Kartik	Mangsir	Paush	Magh	Falgun	Chaitra
1. Wheat	→						←					
2. Uwa	→						←					
3. Buckwheat	←			→								
4. Potato	←			→								
5. Mustard	←			→								
6. Green vegetables i.e. Cauliflower, Cabbage, radish, onion etc.	→						←					
8. Fruits i.e. Apple, chille, Grapes etc.	→						←					

7.1.2 Livestock

Besides agriculture, animal husbandry is the secondary source of income generation. Almost 77.35 % owns some livestock. The most commonly raised animals are cow, yak, chauri, goat/sheep, jhuma, jhopa and chicken.

Horse and khachad/mule are the only means for transportation. Wealthier households are more likely to own i.e. cow, horse, khachad, yak and chauri. However, middle and lower class tend to own more number of goat, cow, jhuma, jhopa and chicken.

According to the results of the qualitative study, livestock populations are declining day by day due to unavailability of pasture land nearby. So, they usually take their cattle up high in the mountain to feed them. The diminishing pattern of livestock has caused more insecurity to the livelihoods of poor and vulnerable groups in the village. Hence, appropriate strategy should be introduced in order to address this problem.

7.1.3 Trade and Business

Most of the people living there face food shortage during winter season, so they have to derive their income from various sources to attain their livelihood. Among them 6.60 % of them are partially engaged in trade and business. Some people earn some money through selling herbs, handicrafts and making wine. Only few of them were engaged in hotel business. Due to lack of employment opportunities in the village, people (especially youth) tends to migrate to foreign countries i.e. America, Korea, Japan, Kuwait and India in order to continue their livelihood.

7.1.4 Seasonal Migration

People of Upper Mustang are remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food shortages.

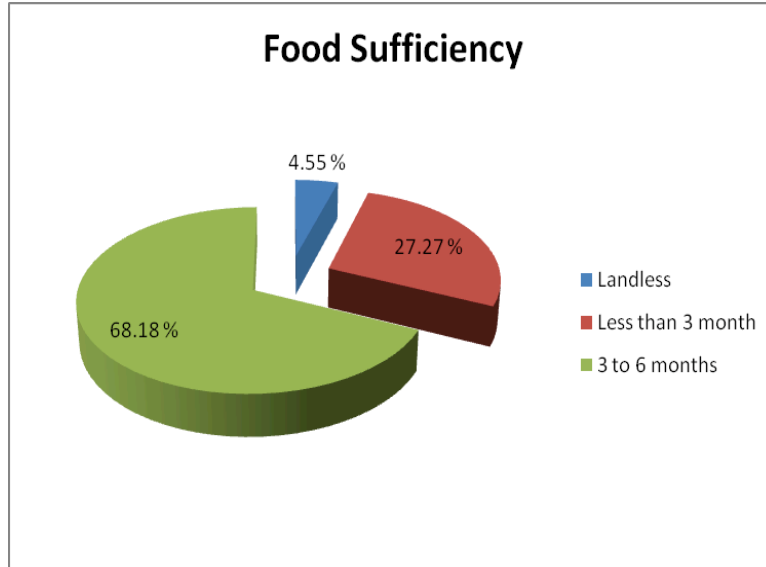
In India they engage in sweater trade in Banaras and Assam, the profit is then used for buying goods and durables for use back home. Almost all such migrants return home to attend to agricultural activities by March/April each year.

7.2 Food Sufficiency

Food scarcity is the major problem in Upper Mustang, especially in Surkhang VDC. Only agriculture is the major source to attain their food requirement. However, due to its remoteness and subsistence nature they remain susceptible to food scarcity during several months of a year. Also, other factors for low production are due to inaccessibility of modern tools and techniques, fertilizers and adequate irrigation facilities. Any changes in production directly affect their livelihoods, since surplus food production does not exist here.

Majority of the households acquire some land. Among the total surveyed population, 4.55 % of them were landless. Almost 27.27 % of them face food shortage for more than nine months in a year. For most of the families (68.18 %), food produced in their land is sufficient for less than six months. So, they have to manage their food requirement through alternative sources i.e. laboring for food, borrowing, making wine and selling livestock.

Figure 18. Food Sufficiency in Surkhang and Dhee Village



Generally, the poorest families own the least productive pieces of land; the land that produces a lower yield and keeps the families in food deficit. To improve the food security, it is crucial to introduce scientific agricultural systems that are more productive and socially acceptable.

7.3 Health and Sanitation

Health condition of the people living in Surkhang VDC appears to be at risk. From the field observation, it was found that they have poor health and nutritional status. Though there is one newly built health post with adequate facilities in the village, health status of the people living there is comparatively lower than other VDC's of Upper Mustang. Due to lack of awareness regarding health issues among community people they are exposed to various types of diseases. Also, sometimes due to unavailability of necessary medicines and scarce human resources they totally depend on traditional healers i.e. Dhami, Jhakri and Lama. So, people only visit these health institutions if the traditional healers were unable to cure the problem.

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem and measles are most frequently occurring health problem across gender and age categories. Also, asthma, gastric and gynecological problems are among other diseases that prevailed in the village.

Diarrhea, jaundice, measles and worm infestation is more common during the summer and monsoon season while acute respiratory infections i.e. pneumonia, common cold, chest infection affect during winter season. Almost every household experience any illness during the last 12 months. These findings suggest that food insecurity, inaccessibility of safe drinking water, lack of proper sanitation facility were associated with the problem.

During delivery, they seek assistance from elderly village women. However, sometimes they call trained female health worker for their assistance if they were unable to carry out delivery

without any difficulty. Many women do not eat nutritious food during their pregnancy because of food shortages and this has a negative effect on the development of the fetus.

Hygiene and health are vital for maintaining a healthy life. The research revealed that most people in the villages are susceptible to air and water-borne health problems due to lack of access to safe drinking water and proper sanitation facility. Children below five years of age are vulnerable to death due to pneumonia, typhoid, worm infestation, measles and diarrhea. However, the case of child mortality is rare. Hence, there is a need for proper strategies to combat disease and address these health issues.

7.3.1 Nutrition

The level of malnutrition within families is related to their food security. Women and children in poorer families of the study area are malnourished due to unhygienic and unbalanced diet due to scarcity of food and low level of income. But the better-off offer varieties of nutritious foods i.e. meat, soup, vegetables, and fruits to their family members to eat. Also, people are less informed about the importance of a balanced diet, so most of them prefer to eat food stuffs whatever available with them rather than eating nutritious food.

7.4 Education and Literacy

The overall literacy status of Surkhang and Dhee village is comparatively lower than other VDC's of Upper Mustang. Common problems in government schools are weak management, poor quality of education and absentees of the teachers as well as students due to their demand on farm and household works. Also, due to severe cold during winter season schools remains closed which has negative impact on children's education.

There are two primary schools in Surkhang and Dhee village. Out of the total surveyed population, 70.75 % of them were literate in which only 29.24 % children go to school. However, only few students attend their school every day. Almost 0.94 % of the children never been to school due to their economic reasons.

In Surkhang and Dhee, most of the children were been sponsored by some donors as well as some organizations for educating them. Also, some of the children were studying in Lo manthang based boarding school namely Great Passion Boarding School which is in operation since long time with the continuous donors support. They have been providing free education to these underprivileged children along with food and accommodation. Only the better-off send their children to district headquarter, Pokhara, Kathmandu or some other places in order to get education.

Besides that, people send their children to monastic schools "*Gumba*" to educate their children. Most of the monastic schools were funded by donors that provide play school facilities, school uniform and a meal for the children in their own cultural setting. So, the tendency to send their children to monastic school is higher than government school.

Literacy status of female is comparatively lower than male i.e. 28.30 % and 42.45 % respectively. There are hardly few women in the village who have passed their schooling. Their destiny is confined to household duties such as cooking food, look after kids, taking care of cattle, fuel wood collection, making wine and helping male members in the fields. However, the community people are generally conscious about the need to educate their children.

7.5 Energy sources and utilization

A compelling feature of the Upper Mustang economy is the perennial energy crisis. However there are two natural forests and two community forests within Surkhang and Dhee, firewood in general is scarce and often *Caragana* bushes are uprooted and dried to serve as fuel. However, as much as 90 percent of the annual energy requirement is met through animal dung, which has implications in agricultural productivity.

In recent years solar energy has been intensively promoted for lighting as there is no electricity connectivity in the village. Some solar panels were been distributed to each household by remote area development program through VDC in the past. However, due to lack of proper maintenance only few of them were properly functioning. Smoke water heaters are limited mostly to tourist establishments and lodges. Hence, there is a need to address the problem of the energy crisis through alternative ways.

7.6 Drinking water

Water scarcity is the major problem in the village. There are total three public taps in Surkhang and Dhee from where the community people meet their water need. The major purpose of water in the village is for drinking, cooking, washing clothes and household utensils, bathing etc. However, the demand over water is increasing day by day as population increases. So, there is a need to address the issue soon.

7.7 Other facilities/services

There exist only few facilities in the village. There are two primary schools, one well-equipped health post, one police station and one post office in the village. Moreover, there is only one telephone line as a means for communication and a television set for recreation and entertainment. However, all these services are insufficient and hardly accessible to everyone, so there are lots of needs that have to be met in order to uplift their life.

7.8 Village social structure

It is believed that they originally came from Tibet. However, no one seems to have any idea how long they have been residing in Surkhang VDC of Upper Mustang. They live fairly close together in a less compact but limited geographical area, but they interact frequently with neighboring villages and surrounding areas. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. Everyone have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds

the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

In the study area, two major types of composition of the families were found; nuclear family-consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, monogamous (one woman is having one husband) marriage exists there. However, system of polyandry marriage was also prevailing in the past, but this practice has vanished completely. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

7.9 Festivals

Majority of the people of the study area are influenced by Tibetan cultures. However, they have been maintaining their traditional festivals and customs according to their affordability. Major festivals they have been celebrating are briefly discussed below:

7.9.1 Sonam Lhosar

Lho char or *Lhosar* means New Year. This is one of the major festivals celebrated among people of Ghami. It is celebrated twice in a year; in the month of December (*Paush*) for 3 days and again in January (*Magh*) for 3 days.

In this festival, all the villagers rejoice the fiesta with fun and joy. Varieties of food items and locally made wine are served among the participants. After the feast, they perform their traditional songs and dances. All the participants regardless of age, sex dance together and enjoy themselves with the music in this festival.

Also, they enjoy celebrating *Fangi* in the month of July for seven days. During these festivals they collectively celebrate the festival with fun and joy, and eating special dishes and locally made wines.

7.10 Local arts and crafts

It was observed that the people of Surkhang and Dhee were very hard working people. Their habits of determination have helped them to remain their existence and identity. Almost 9.43 % women are found to be artisans. They make "*Fiti*, (women usually wear this on their back), "*Pangden*" (women usually wear this in the front side), "*radi*" (a kind of carpet), bags, belts, ropes, etc from chyangra/goat's wool and indigenous materials available around them. They use hand looms to make these unique handicraft items. ACAP is also providing trainings to the local women and encouraging them for cultural preservation as well as for the economic gain.

Special blankets "*pakhi*" were also made from sheep/goat's wool. Hardly few men are engaged in carpentry work. They are skilled enough in crafting various furniture items i.e. window, door, bed, table and so on. As well as they make necessary farming tools i.e. plough, hoe, and spade by themselves to meet their household needs. Since Ghami is not electrified, they lack the opportunity to use modern technology and demonstrate their ability.

7.11 Development intervention in the village

In Surkhang and Dhee village, through village development committee grant program the Government of Nepal has been working on health and education sector. Other organization like Annapurna Conservation Area Project (ACAP) has been working on various areas like environmental education, income generation and tourism promotion activities in the village. They have been providing trainings on hotel management as well as craft production to the local people time and again. Also, Care Nepal and MRMG were working on drinking water and irrigation sector in the past time, however, their programs came to an end.

7.12 Potential areas for development intervention

As per the findings, the needs identified so far in this village are as follows:

- i) Need for improved irrigation facilities. Since majority of people were dependent on agriculture and susceptible to food insecurity.
- ii) Need for pure and safe drinking water facilities. As people suffer from various kinds of water-borne diseases.
- iii) Educational status of the village is low. Hence, improvement in educational system as well as timely delivery of sufficient educational materials and creation of children friendly environment should be provided.
- iv) Priority should be given to adequate health services and sanitation facilities. Since people were vulnerable to various kinds of health hazards during various seasons.
- v) Also, focus on preservation of cultural heritages should be given.
- vi) Since Chuksang is prone to natural disasters i.e. landslide and flood, focus on preventive measures for disaster management should be given.

7.13 Potential areas for developing income generation opportunities

As per the findings, the major potential areas for developing income generation opportunities in the village are as follows:

- i) Tourism development
- ii) Horticulture
- iii) Off-season vegetable farming, and
- iv) Livestock rising.

CHAPTER - IV

SUMMARY AND CONCLUSION

It is now a proven fact that the upper Mustang region is a hidden resource of Nepal. Distinct mountain feature, rugged terrain with a physical, cultural combination and human adaptation processes are the basic features of the region which are so different and unique than other parts of Nepal. Day by day, it has been attracting the interest of all tourists alike.

The people of upper Mustang are culturally rich and distinctive. However, they were economically deserted and socially behind than other ethnic/indigenous groups in similar circumstances. They are professedly Buddhists. But very few of them also follow Hinduism and other religion. Although they are influenced by Tibetan culture, they are successful in preserving and maintaining their own cultural identity. They celebrate “*Sonam Loshar*” as their major festival. Also, they enjoy celebrating various festivals and cultural activities like *Fangi*, *Chorten puja*, *Yartung*, *Nyagne* and *Kangjuyer*. The religious beliefs, forms of worship, objects of worship, rituals, and ceremonies of the people of the study area are similar.

All the communities are composed of different forms of symbiotic relationships such as community, neighborhood and kinship. In the study areas, it was found that families were formed by consanguinity, affinity, and co-residence. Two major types of composition of the families were found; nuclear family- consisting of husband, wife and children, and joint family founded on blood relations of a large number of people and consisting of large group of blood relatives with fringe of spouses. According to system prevailed in their culture, monogamous (one woman is having one husband) marriage exists there. However, system of polyandry marriage was also prevailing in the past, but this practice has vanished completely. System of mate selection and engagement exhibits in the society. The nature of inheritance is Patrilineal.

Beyond the immediate family, there existed a larger kinship network that occasionally involved sharing food, enjoy celebrating different ceremonies and cultural activities together. They live fairly close together in a less or more compact but limited geographical area, but they interact frequently with neighboring villages and surrounding areas. Most of them have some type of association or kinship with their neighboring village. They can have marital relationships with their neighboring communities. Everyone have a strong sense of belongingness to each other and to that particular geographical area. They shares common values, norms and culture, which builds the fabric of interpersonal relationships. Often in times of crisis, they unite together for mutual assistance and support, according to the exigencies of the situation.

Fuel wood is the main source for cooking and solar is the only source of energy for lighting. They have community piped water facility, telephone service, sub-health post and school facility in the community.

Educational status of upper mustang is comparatively lower than other VDC's of Mustang district. Due to its remoteness, harsh climatic condition, lack of quality education and adequate basic educational infrastructures, and also because of poverty their literacy status is poor.

They mainly get educated from two educational institutions i.e. Monastic School “*Gumba*” as an informal institution and government schools as formal institution. Most of the monastic schools were funded by donors that provide play school facilities, school uniform and a meal for the children. So, the tendency to send their children to monastic school is higher than government school.

Literacy status of female is comparatively lower than male in upper Mustang. There are hardly few women in the village who have passed their schooling. Their destiny is confined to household duties such as cooking food, look after kids, taking care of cattle, fuel wood collection, making wine and helping male members in the fields. However, the community people are generally conscious about the need to educate their children.

Health status of upper Mustang seems to be at extreme level. From the field observation, it was found that they have poor health and nutritional status; especially children and old aged people are prone to livelihood insecurity. Though there are sub/health posts available in the VDC headquarters, however, due to inadequate health infrastructures, unavailability of medicines and scarce human resource, they have to rely on traditional healers i.e. Amchi, Dhami and Jhankri. . Families only visit district hospital if these traditional healers cannot cure the problem. Also, due to lack of health consciousness among community members they were vulnerable to various kinds of health problems

The previous record shows that diarrhea, common cold, pneumonia, jaundice, worm infestation, skin problem are most frequently occurring health problem across gender and age categories. Also, few cases of gastric, asthma and gynecological problems were also found there. The research revealed that most people of upper mustang are susceptible to air and water-borne health problems due to lack of access to pure drinking water and proper sanitation facility. Almost every households experience any illness during the last 12 months. Many women do not eat adequate meals during their pregnancy because of food shortages. These findings suggest that food scarcity, lack of proper sanitation and pure drinking water is associated with the problem.

It was found that, from the past decade and the present, majority of the people were been engaged in the ancestral occupation. They primarily depend on agriculture and livestock rising. The soil and climate of these localities are very suitable for agriculture. But due to lack of proper irrigation facility they were unable to increase their productivity. So, food habit depends upon the food grain they produce. Usually, they produce one crop a year, except Chuksang and Surkhang village which produces two crops in a year. They grow wheat, buckwheat, uwa, and barley in their field. Also, now days they were attracted in growing varieties of green vegetables and fruits in their kitchen garden during different seasons for their daily living. Some of the major varieties of vegetables are potato, bean, leafy green vegetables, radish, cauliflower, cabbage and onion. Across the surveyed population, cash crop production is relatively rare.

Most of the people living there face food shortage during winter season, so they have to derive their income from various sources to attain their livelihood. So, they are engaged in trade and business, foreign employment and some extent to service sector.

People of Upper Mustang are remarkably mobile, and seasonal migration has evolved as a livelihood and survival strategy. During the difficult winter months almost two-thirds of the population migrate south to Pokhara, Kathmandu and the middle hills and beyond to India for about three to four months. This migration serves the dual purpose of escaping the harsh winter and also supplementing the household income through specialized trade in distant places. It also relieves the households from facing food shortages.

The source of drinking water is in the up hill, but the supply of water is not maintained well. Shortage of water is not yet in the village, but the quality of water degrades during rainy season which causes various type of water borne disease in the community.

Major constraints noticed and observed during investigations are economic status of the households, socio-cultural values of male and female members, role prescribed by the society, access to adequate school facility and health institutions, which have apparently affected their lives. The size of the family, mother tongue versus language of instruction in schools, and health condition of an individual has been important factors to bring necessary changes among the community members. From this point of view, these factors will play significant role to privilege them to remarkable extent. Though the educational status of people of upper mustang has been limited ever since, social change is gradually taking place. Education and health facilities have become important stimuli. Desire for modern health services, higher education and seeking equal socio-cultural and political opportunities are such changes they looked for.

It was also observed that social changes arising out of such opportunities has inspired the tribal group to struggle for better living, seeking job opportunities and has developed a feeling of social competition. Hence, the socio-cultural, political and economic upliftment of “*Mustangi*” people is what the country needs for building a more inclusive and developed nation based on democratic norms and processes.

The region is propitious for tourism, livestock rising, horticulture, herbs and fresh vegetables farming. There are no other options for the development in the region than these five areas of interest. Because of the harsh climatic conditions and semi-cold arid environment, seasonal migration and transhumance, the region has not been easy for the implementation of such programs and plans. Inaccessibility indeed is a major hindrance for the balanced and integrated regional development of the area.

ACAP has been making some efforts and has engaged in the community mobilization through forming various groups i.e. Conservation Area Management Committee (CAMC), saving-credit management groups and Community Resource Action Committee (CRAC) in upper Mustang. Moreover, MDSA and AHF have been working in the region since long time.

However, diversification of people’s interest, huge gap between rich and poor, and settlement that are far from each other with limited population size has contributed towards sluggish development of the region. Hence, the development of the region would not be possible without proper coordination and partnership between concerned government line agencies, ACAP, I/NGO’s, CBO’s and various stakeholders in the region.

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ANNEXS

Annex 1 Major tangible and intangible cultural heritage of Upper Mustang.

Significant Tangible Heritage of Upper Mustang

	Location/VDC	Name of the Monument	Important Features	Present State
1	Chhuksang VDC, ward no. 3	Gonpa Kang (Kun Bzang Chosgling Monastery)	The sculpture of Maitreya and mural paintings seem older than those in the Thubchen and Jhyampa Gombas of Lo Manthang (15 th century AD)	In need of urgent restoration
1.1	Chhuksang VDC, ward no. 3	Minjal Hwang Cave Monastery	Maitreya, mural paintings and clay sculpture of Tara said to be of 7 th -8 th century AD.	In need of urgent restoration
2	Chungsi Ghiling ward no. 4, Ghami VDC	Chungsi Cave	Believed to one of the places where Padmasambhav meditated. The cave has many sculptures including Atisha and Chhortens. Receives a large number of visitors from Manang district.	New and unplanned construction work has been undertaken.
3	Ghiling ward no.2, Ghami VDC	Tashi Chhoeling Monastery	Built by Lobo Khenchhen in the second half of the 15th century. It has a number of important sculptures and mural paintings. Many monks in residence.	Is in fine condition.
3.1	Ghiling ward no.2, Ghami VDC	Mahankal Monastery	A small monastery of the 18 th century. Women are not allowed to enter.	Is in fine condition.
3.2	Ghiling ward no.2/3 , Ghami VDC	Chhortens	Chhorten near the monastery was constructed by Lobo Khenchhen and is a good example of a traditionally constructed Chhorten.	In need of restoration.
4	Ghami ward no.5	Shedhub Dhargeling Monastery	Built by Tashi Goyen in 1512 AD, it has a collection of important sacred books, sculptures and mural paintings.	The roof is leaky, and is in need of renovation.
4.1	Ghami ward no.5	Ghami Palace	Built by King Tenzin Wangyal in 1734 AD.	The old half of the palace is in ruins.
4.2	Ghami ward no.5	M-thang (Mani Wall)	Believed to be the intestine of Dakini, it is 305 m long and is believed to be the longest Mane wall anywhere. The inscription says it was built by Tashi Goyen in 1512 AD. Additions to the original wall were made at later dates.	Some of the inscribed stone have fallen, needs restoration.
4.3	Ghami ward no.5	Khorok Chhortens	Built Chhortens, where the head of Dakini is believed to be buried.	Chhortens are in a state of deterioration.
5	Marang, ward no.1, Tsarang VDC	Lo Ghekar (Ghar Gumba) Monastery	Related to the life of Padmasambhav, the two storeyed monastery was built before the Samya Monastery of Tibet (751 AD) and is the oldest known monastery in Lo. Has a number of unique sculptures carved in stone and fresco paintings in the walls	Restoration work is underway with AHF support.
5.1	Tsarang VDC, ward no. 9	Thub bstan bshad grub dar rgyas gling monastery	One of the most important monasteries, famous for library, mural paintings, sculptures, Thanka and Monastic school.	Restoration work is underway with AHF support.
5.2	Tsarang VDC, ward no. 7	Samdhub Gephel Palace	A palace-cum-fort with La Khang and shrine of Mahakal. Has manuscript of <i>Astasahasrika Prajnaparamita</i> written in gold letters.	The eastern section is in ruins.
5.3	Tsarang VDC, ward no. 4,5,6,7,& 8	Chhortens	Kangi Chhorten on the entrance to Tsarang, and a number of other Chhortens adjacent to the monastery.	Many Chhortens need maintenance and restoration.
6	Lo Manthang VDC	Lo Manthang Wall	Made of piles of rammed mud the wall is 8.5 m in height and measure 270 m north to south and 153 m east to west. It is the only intact fortified township wall in Nepal and was built in 1440 AD by King Amapal	Restoration work is underway with AHF support.

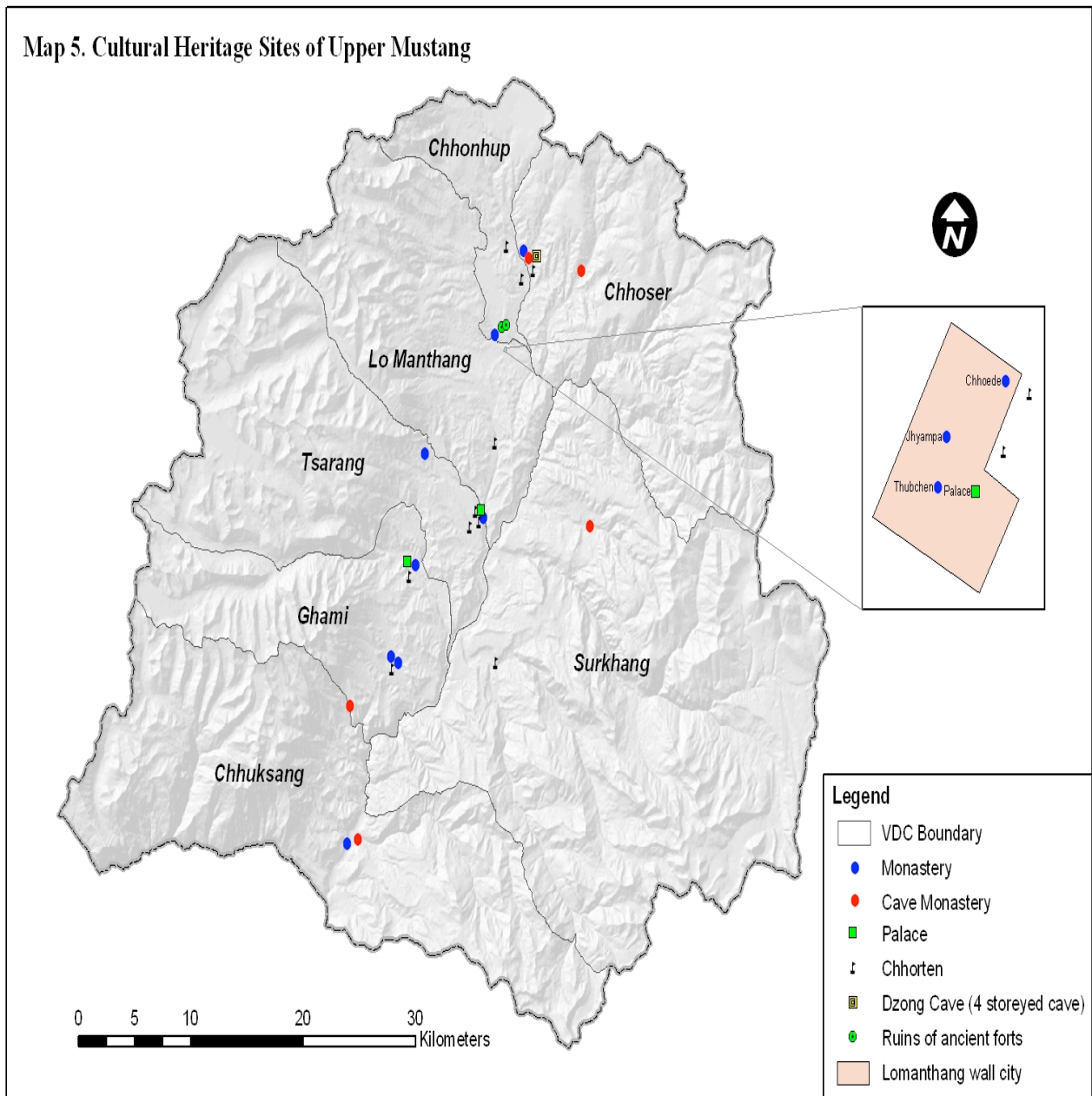
6.1	Lo Manthang ward no 7	Jhyampa Monastery	Built by Agoyen Sangpo in 1447 AD it is dedicated to the future Buddha Maitreya. The statue made of clay fills two storeys. The walls have more than a hundred exquisitely painted <i>Mandalas</i> .	Restoration work is underway with AHF support.
6.2	Lo Manthang ward no 6	Thubchen Monastery	Built by King Tashi Goyen in 1512 AD, the main assembly hall is the biggest in northern Nepal. Has a huge copper statue of <i>maha muni</i> flanked by deities and a large chhorten. Wall frescoes of the peaceful postures of the Buddha are among the finest anywhere.	Restoration work completed recently with AHF support.
6.3	Lo Manthang ward no 8	Monthang monastery (Choedey Monastery)	Has a collection of artifacts from many monasteries. The festival of Tiji is organized annually by the monastery which also runs a sizeable monastic school. It has also the responsibility of looking after Jhyampa and Thubchen Monastery.	New school building is under construction with the help of the Indian Government.
6.4	Lo Manthang ward no 1	Palace of the Mustangi <i>raja</i>	Four storeyed palace where the present <i>raja</i> Jigme Palbar Bista, the 21 st descendent of Amapal, lives. It was built by Amapal in 1440 AD.	Is in need of restoration
6.5	Lo Manthang ward no 5/6	Chhortens	Kangi Chhorten in front of North Wall gate. Numerous single and group of Chhortens around the wall. Sumda chhorten midway between Tsarang and Lo Manthang.	Group of Chhortens in the south and west of Thubchen monastery and outside the main gate of the wall and on the way to river need urgent renovation. The Sumda Chhorten has been restored by AHF.
6.6	Lo Manthang ward no 9	Historic ruins	Ruins of ancient forts (Kha-Choyo-e dzong and Kha-Chyu-e chhung), monastery and Chhortens are scattered around the walled township built in the 14th and 15 th century AD.	Ruins need preservation.
7	Chhonup ward no. 1	Namgyal Monastery(Thupten Shedhub Dharge ling)	Originally built in 1428 AD it has a collection of images from four Gombas. Of particular mention are the metal Chhortens and clay images. Also has mural paintings, sculptures, Thankas and a monastic school.	Needs maintenance and renovation.
7.1	Chhonup ward no.1	Mani wall	Carving of the images in the stone of mani wall	In need of maintenance.
7.2	Nyamdo ward no. 8, Chhonup VDC	Chhortens	The Chhortens are of significant art and architectural importance.	Need maintenance.
8	Chhosser ward no. 2	Lo Nyphuk Namdrol Norbu ling monastery	Related to the Nakpa people the cave monastery was the residence of Lobo Khenchhen in the 15th century. It has a monastic school.	School building is under construction.
8.1	Chhosser ward no. 2	Zhong cave	The four storeyed cave has many rooms (some reports suggest as many as 50) used for living as well as meditation.	If managed and maintained well this can be a tourist attraction. The archeological significance needs study.
8.2	Chhosser ward no. 1	Samden Chholing (Guru Gumba) Garphu monastery	It is a Nyingmapa sect monastery built in 17 th century AD.	In need of restoration.
8.3	Chhosser	Chhortens	Chhortens on the way to the river and near the cave dwelling have art and architectural merit.	In need of maintenance.
9	Samjung Chhosser VDC	Chhoejung cave	Historic cave with mural paintings.	Need protection and maintenance.
10	Ghara ward no. 7, Surkhang VDC	Luri cave monastery	Built in the 17 th century AD the cave monastery of the Kagyupa sect has beautiful paintings on the ceiling,	Is in state of ruin and needs urgent

			walls and around the small Chhorten inside the cave.	maintenance and renovation.
11	Tangya ward no. 7/8, Surkhang VDC	Group of Chhortens	There are over 20 chhortens in different states and a mani wall, but the group of 8 Chhortens are unique in the whole of Upper Mustang.	Many chhortens and the mane wall need urgent maintenance and renovation.

Intangible heritage of Upper Mustang

	Festival	Significance	Remarks
1	Tenji(Tiji)	The most important festival of Lo Tsho dun, is celebrated for four days and marks the victory over the demonic forces symbolized through ritual dances in front of the palace courtyard.	This festival was officially banned in 1951 but has revived since.
2	Lhosar	Tibetan New Year celebrated in the month of Falgun.	Day of feast, dancing and exchange of greetings. It is celebrated in the entire Northern region.
3	Yartung (horse racing)	Traditional horse racing usually observed for three days (<i>Raja yartung</i> , <i>Rani yartung</i> and <i>Lama yartung</i> respectively)	It has also been revived in Lo Manthang, Chhoser, Chonup and Surkhang through AHF funding.
4	Saka Dhawa	Observed on the 5th month of Tibetan calendar with monks reciting the religious texts.	Gombas and Chhortens are repainted on this day.
5	Shaka Lhuka	Ceremony before the sowing of seeds with prayers for a good harvest	People perform puja before sowing the seeds in the field.
6	Phangi Dhajyang	Observed during the rainy season to improve the digestive system.	The coeval young have a feast together and visit monasteries.

Map 5. Cultural Heritage Sites of Upper Mustang



A3 New Village Profile

Surveyor's name: _____

Date: _____

1. Name of Village:

2. VDC:

3. Ward No:

4. District:

5. District H.Q:

6. Post Office:

7. Election Constituency:

8. Languages:

Official Language _____

Traditional language/s _____

Dialects _____

Area (in sq. km): _____

Altitude (m / ft): _____

9. Climate:

i) Maximum Temp. _____

ii) Minimum Temp. _____

iii) Annual Rainfall _____

iv) Annual snowfall _____

10. Distance (in kms) from:

Nearest motorable road _____

Nearest bus stop _____

Nearest bank _____

District HQ _____

11. Condition of Nearest Road (Write Y for Yes and N for No):

Metalled _____
Un-metalled _____

12. Mode of transport to village (Write Y for Yes and N for No):

i) Govt. Buses _____
ii) Private Buses _____
iii) Pvt. Jeeps _____
iv) Taxis _____
vi) Airplane _____
vii) Helicopter _____
viii) None of the above _____

13. Demographic details:

a) Total Population:

i) Male: _____ ii) Female: _____

b) No. of households in the village: _____

c) Sex ratio: _____

d) Population composition:

i) General _____ ii) SC _____ iii) ST _____
iv) OBC _____ v) Others _____

e) Individual Caste percentage:

<u>S.No</u>	<u>Name of Caste</u>	<u>Percentage</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

f) ST percentage:

<u>S.No</u>	<u>Name of Tribe</u>	<u>Percentage</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

g) Composition by religion (%)

Hindus: _____ Buddhists: _____
Muslims: _____ Others: _____

h) Literacy percentage

i) Total: _____ ii) Male: _____ iii) Female: _____

iv) School-going Children: ____ v) School Drop - out rate: ____

i) Health figures

- a) Life expectancy _____
- b) Mortality rate: _____
- i) General _____ ii) Infant (IMR) _____
- c) Frequently occurring seasonal diseases:
- i) Air -borne- _____, _____, _____, _____
- ii) Water - borne- _____, _____, _____, _____
- d) Chronic diseases- _____, _____, _____, _____
- e) Fatal diseases- _____, _____, _____, _____

j) Occupational categories (with %):

<u>Occupation</u>	<u>Number</u>	<u>Percentage of total population</u>
Agriculture	_____	_____
Livestock	_____	_____
Government jobs	_____	_____
Pvt. jobs	_____	_____
Artisan's	_____	_____
Others (Specify)	_____	_____

k) Average per capita income: _____

14. Facilities/ services available (in case a certain facility is non-existent, kindly mention the nearest distance & place where it is available):

<u>S.No</u>	<u>Facility</u>	<u>Available</u> <i>(Yes/No)</i>	<u>Numbers.</u> <i>(From nearest-if not available)</i>	<u>Distance/Place</u>
1.	Post Office	_____	_____	_____
2.	Primary School	_____	_____	_____
3.	Lower Secondary school	_____	_____	_____
4.	Secondary school	_____	_____	_____
5.	Hr. Secondary	_____	_____	_____
6.	College	_____	_____	_____
7.	Early childhood center	_____	_____	_____
8.	Vocational Centre	_____	_____	_____
9.	Adult literacy Centre	_____	_____	_____
10.	Hospital	_____	_____	_____
11.	Primary Health Care Centre	_____	_____	_____
12.	Health Post	_____	_____	_____
13.	Sub Health Post	_____	_____	_____
14.	Dispensary	_____	_____	_____
15.	Family planning Centre	_____	_____	_____
16.	Child health Centre	_____	_____	_____
17.	Pvt. Doctor/RMP	_____	_____	_____
18.	Amchi/vaid	_____	_____	_____

19.	Traditional medicine clinic	_____	_____	_____
20.	Any other health facility	_____	_____	_____
21.	Cooperative societies	_____	_____	_____
22.	Police station	_____	_____	_____
23.	Court	_____	_____	_____
24.	Bank	_____	_____	_____

15. Other facilities:

a. Drinking water:

<u>Source</u>	<u>Yes / No</u>	<u>Numbers</u>
Taps (Household)	_____	_____
Public Taps	_____	_____
Deep bore hand pumps	_____	_____
Natural spring	_____	_____
Well	_____	_____
River	_____	_____
Others (specify)	_____	_____

b. Electricity:

Whether electrified Yes/No

(a) If yes, no of connections:

Domestic _____ Commercial _____

(b) Source

i) National Grid ii) Micro-hydro iii) Solar iv) Other (Specify)

(c) Total no. of daily supply hour's _____

c. Sanitation:

Kind of drainage system available

Dry toilet Yes/No

Flush system Yes/No

d. Telephone facility: Yes/No

If Yes,

a) STD code of the village:

b) No. & name of months in a year during which it is operational:

ii) For commonly - occurring illnesses (like cough cold and fever), what do the villagers mostly depend on: (Tick whichever is applicable)

- a) Home remedies
- b) Traditional healers
- c) PHCC/ Dispensary / Govt. Hospital
- d) HP/SHP

iii) State of health awareness of the villagers:

Do the villagers have proper knowledge about the following?

(Write Y if Yes and N if No)

- i. Use of safe drinking water _____
- ii. Household sanitation _____
- iii. Environmental sanitation _____
- iv. Average nutritional requirements _____
- v. Mother and child health _____
- v. Care of pregnant and lactating mother _____
- vi. Proper immunization _____

17. Village Social Structure:

I) Nature of residence:

(Tick whichever is applicable)

- a) Patrilocal
- b) Matrilocal
- c) Neolocal

II) Nature of inheritance:

(Tick whichever is applicable)

- a) Patrilineal
- b) Matrilineal
- c) Male primogeniture

III) Marriage system:

- a) Monogamy
- b) Polyandry
- c) Polygamy

IV) Political organization:

- a) Dominant caste/group in the village _____
- b) Other locally -active & powerful groups _____

V) Festivals, Arts & crafts:

- a) Locally significant festivals
_____, _____, _____, _____, _____
- b) Important music and dance forms
_____, _____, _____, _____, _____
- c) Important local crafts
_____, _____, _____, _____, _____

18. Sources of entertainment / informal education / recreation:

a) Television

Are TV sets available? Yes/No
 If yes, how many and which channels are available?

b) Newspaper:

Is any newspaper available? Yes/No
 If yes, what is the frequency of delivery? a) Daily b) Weekly c) Monthly
 What is the regularity of delivery? a) Regular b) Irregular

c) Community centres:

Are there any community centres? Yes/No
 What activities are held here?

19. Development interventions in the village:

a) Government

Are there any Govt. schemes going on in the village? Yes /No

If Yes, then

	<u>Name of Scheme</u>	<u>Year of Introduction</u>	<u>Year of Completion</u>	<u>Budget</u>	<u>Area Covered</u>
Poverty	_____	_____	_____	_____	_____
Health	_____	_____	_____	_____	_____
Education	_____	_____	_____	_____	_____
Drinking Water	_____	_____	_____	_____	_____
Irrigation	_____	_____	_____	_____	_____
Agriculture	_____	_____	_____	_____	_____
Electricity	_____	_____	_____	_____	_____
Road	_____	_____	_____	_____	_____
Tribal Devt.	_____	_____	_____	_____	_____
Desertification	_____	_____	_____	_____	_____
Others	_____	_____	_____	_____	_____

b) NGOs

Are there any other NGOs working in the region? Yes/No

If Yes, then

	<u>Name of Orgn</u>	<u>Year of Introduction</u>	<u>Year of Completion</u>	<u>Budget</u>	<u>Area Covered</u>
Poverty	_____	_____	_____	_____	_____
Health	_____	_____	_____	_____	_____
Education	_____	_____	_____	_____	_____
Drinking Water	_____	_____	_____	_____	_____

Irrigation	_____	_____	_____	_____	_____
Agriculture	_____	_____	_____	_____	_____
Electricity	_____	_____	_____	_____	_____
Road	_____	_____	_____	_____	_____
Tribal Devt.	_____	_____	_____	_____	_____
Desertification	_____	_____	_____	_____	_____
Others	_____	_____	_____	_____	_____

20. Other significant details about the village:

Any monument/place of worship etc. of architectural/ historical/religious significance

Potential area/s for development intervention

Potential area/s for developing income generating opportunities.

Water-related problems and solutions: (pls enter the response separately for Potable/drinking and irrigation)

Any other problems specific to the village and its adjoining areas.

Is there any village specific problem that needs immediate attention? If Yes, Specify, and give your suggestion for the same.

21. Contact details of important resource persons in the village

<u>Sl.No</u>	<u>Designation</u>	<u>Name</u>	<u>Address/Phone no.</u>
1.	VDC Seceretary		
2.	Ex-VDC Chairperson		
3.	Ward Chairperson		
4.	HP/SHP Incharge		
5.	Head Master		
6.	CBO Member		
7.	FCHV		
8.	Social Leader		
9.	Social Mobilizer		
10.			

22. Also identify some of the possible hindrances to the project like climatic conditions, natural disasters, social problems etc.