

**INCLUSIVE REPRESENTATION OF FEMALES IN
COMMUNITY FOREST MANAGEMENT**

*(An Anthropological Study of Pokhari Ban Community Forest
Arthardandakharka, Kusma)*

A Dissertation

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LETTER OF RECOMMENDATION

This is to certify that Mr. **Krishna Prasad Lamichhane** has completed this dissertation entitled " **INCLUSIVE REPRESENTATION OF FEMALES IN COMMUNITY FOREST MANAGEMENT** *An Anthropological Study of Pokhari Ban Community Forest Arthardandakharka, Kusma*" under my supervision and guidance. I, therefore, recommend this dissertation for the final approval and acceptance by the dissertation committee.

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LETTER OF APPROVAL

We hereby certify that the dissertation entitled "**INCLUSIVE REPRESENTATION OF FEMALES IN COMMUNITY FOREST MANAGEMENT** *An Anthropological Study of Pokhari Ban Community Forest Arthardandakharka, Kusma* " submitted by Mr. **Krishna Prasad Lammichhane** to the Department of Anthropology, Prithwi Narayan Campus, Pokhara, Faculty of Humanities and Social sciences, Tribhuvan University, in the partial fulfillment of the requirements for the **Degree of Master's of Arts in Anthropology** has been found satisfactory in scope and quality. Therefore, we accept this dissertation as a part of the mentioned degree.

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“Inclusive representative of Females in Community forest Management: An Anthropological Study of Pokhari Ban CF Arthardandakharka, Kusma”, is a dissertation prepared in accordance with the mandatory rule of Tribhuvan University as the partial fulfillment of the requirement for the master of arts in Sociology. It is an attempt to investigate the condition of female in the decision making and participation in the benefit sharing on the forest product along with the socio economic status of the female.

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ACRONYMS

A.D.	=	Anno Domini
B.C.	=	Before Christ
B.S.	=	Bikram Shammatt (Nepali Calender)
CBS	=	Central Bureau of Statistic
CF	=	Community Forest
CFDP	=	Community Forestry Development Program
CFUGS	=	Community Forest User Groups
CM	=	Committee Member
DDC	=	District Development Committee
DFO	=	District Forest Office
DM	=	Decision Making
EC	=	Executive Committee
FGD	=	Focus Group Discussion
Fig.	=	Figure
GM	=	General Meeting
GoN	=	Government of Nepal
HH	=	Household
I.A	=	Intermediate in Arts
ICIMOD	=	International Centre for Integrated Mountain Development
IUCN	=	International Union for the Conservation of Natue
INGO	=	International Non- Governmental Organization
IoF	=	Institute of Forestry
NGO	=	Non- Governmental Organization.
No.	=	Number.
S.L.C.	=	School Leaving Certificate.
SPSS	=	Statistical Package for Social Sciences.
T.U.	=	Tribhuvan University.
UNDP	=	United Nation Development Program.
VDC	=	Village Development Committee

Glossary

Banpale	=	Person who are appointed to guard the forest
Chipko	=	to hug on
Dalit	=	Lower caste people distinguish by the Hindu philosophy
Dhan	=	Wealth
Katwal	=	Local Messenger to relay the news to the local inhabitants about the local happenings
Kuria	=	Household of the user member as a unit
Hario-Ban	=	Green Forest
Wage Labour	=	Labour who works under the daily payment basis.
Paleko Ban	=	the reared forest or particular patches of forest or site protected by the people

Abstract

Nepal's rural setting is a complex structure of social system consisting of hierarchical social structure that includes different economic and social classes, oppressive castes system and gender discrimination, which is developed from feudal, bureaucratic and caste and gender biased interests. The two important factors to the success of community forest management are gender and equity, those allowing women and others marginalized groups to participate effectively in the processes of good governance in forests is essential. Through decision making is an important function in forest user groups and requires the participation of the whole community in the practice. Disadvantaged groups are frequently marginalized in Nepal for instances, women must work at home and the poor must work for wages, thus they have spare time.

Statement of the Problem

Although community forest has been successful in terms of their institutional capacity to get people organized and form capital at group level, perhaps the most critical in terms of livelihoods and the relatively weak in generation of financial capital for the forest dependent poor, women and *Dalits*. Community Forestry is criticized for not being able to address the needs of women, lower caste and poorer segment of the society who are the real users of forest (Hobley, 1991: Pp-87). Emerging evidence indicates that the decision-making process in most of the CFUGs is captured by wealthier and upper caste male and the interests and concerns of *poor, women* and *Dalits*, who depend more on common property resources for their livelihood, are not adequately considered in decision-making process (Bhatta, 2002: Pp-28). Although community forestry guideline advocates equal representation of male and female in executive committee but in practice minorities groups (poor women and disadvantaged groups) are not adequately represented in executive committee (Regmi, N., 2007: Pp-45). Only a few studies have been conducted regarding status of inclusion of women in community forestry. But a lot is in relation to the community forestry issues, but they fail to address the status of the females properly, so the researcher had planned to carry this research mainly focusing to meet the objectives.

The objective of the Study

The general objective of the study is to assess the social inclusion of females in the community forestry system. The specific objectives of the study are given here under;

- To explain the socio-economic profile of Community Forest Users in the area.
- To analyze the representation of women in decision-making and benefit sharing.
- To analyze the access to information and opportunities of the females.

Methodology of the research

This study had utilized descriptive methodology in the form of social survey. For the purpose of the study census survey, observation, interview schedule, focus group discussion, key informant interview and two of the case studies were adopted as data collecting technique of anthropological research, to collect qualitative and quantitative data and some of the important secondary data have also been incorporated.

Findings of the Study

- The representation of females in EC is comparatively low in regard to inclusiveness and proper hearing. It seems that the representation is only for fulfilling the regulatory requirement of 33%.
- Lack of awareness, results in lower female participation in decision making process of CF. The equal opportunity is not provided to all users while, elite members groups repeatedly participate in most of the opportunities.
- Studied Community Forest User Group has weak record keeping and information sharing system, EC does not provide proper information to the female members.
- The equal opportunity is not provided to all users while, elite member groups repeatedly participate in most of the workshop, trainings and seminars.
- The distribution of forest products are made on the basis of equality, while the concept of CF is to go on equity basis. So, this study sampled does not favor for poor, dalit and female with equality concept.
- Females are not aware and participate in fund mobilizing process and there is discrimination in the benefit distribution pattern of CF.

CHAPTER I

INTRODUCTION

1.1 Background

When dawn breaks over the Himalayas, it is of the most beautiful sight in Nepal, fit for the gods to behold and do their *Namaskar* to the Goddess of dawn. For the Aryans, the most beloved things were perceived as Goddesses. Dawn, the herald of the sun, was the bringer of sustenance to a predominant pastoral and agricultural society. The mother of gods was their compliment to motherhood; *Saraswati*, the goddess of learning, the daughter of *Brahma* who emanated all creation. It is also a question of whether they belong to or are born. That determines their status, with a clear division between the rich and the poor. Her story, for many areas of her life and in many circumstances is silent as she was not supposed, in some sphere to have seen, heard of written about (Seth, 2000)

Development being the progressive transformation of the society has to be inclusive, equitable and sustainable to state differently, the development that ignores the inclusiveness and equity is diametrically unsustainable. Given this established paradigm of the development ensuring gender equity by integrating both man and women in the process of transforming the society is of paramount importance in the contemporary world (Uprety, 2004).

Nepal's rural setting is a complex structure of social system consisting of hierarchical social structure that includes different economic and social classes, oppressive caste system and gender discrimination. It is developed from feudal, bureaucratic and caste and gender biased interests. The difference between rich and poor people, upper and lower caste, men and women create situation for social conflicts and discrimination to have access and control over the resources. The main objective of this study is to describe the socio-economic condition of users in the area. It also seeks to find the status of inclusion of

poor, women and *Dalits* in participation of decision-making forums, membership in CF and access to information and opportunities, explore the condition of inclusion of poor, women and *Dalits* in benefit sharing and fund mobilization mechanism among CFUG members, and assess the existing situation of inclusion of poor, women and *Dalits* in decision making. Despite a variety of government interventions, the ethnic minorities continue to be marginalized. There is hardly any awareness, understanding and planning activities by the government and extension and research agencies in terms of social and gender discrimination (Baral, 1993: Pp 34-35)

The success of community forest management largely depend on gender and equity, which allow women and others marginalized groups to participate effectively in the processes of good governance in forests. Decision making is an important function in forest user groups and it requires the participation of the whole community in the practice. Disadvantaged groups are frequently marginalized in Nepal for instances, women must work at home and the poor must work for wages, thus they have spare time. These obligations interfered with their ability to attended meeting and so they were less aware of the decision being made (K.C., 2007: Pp 28)

Nepal's forest management program included the formation and mobilization of users' groups, the preparation of an operational plan, and the handing over of forest areas. Most of the Nepali population depended on forest resources and over 75 percent depended on forest for their daily fuels requirements. The growing population had increased the pressure on forest resources and without adequate local support and peoples' participation, the efforts of the government and NGOs would fail. Due to the socio-economic condition of Nepal, women and the poor were the ones most directly dependent on the forest resources. Since Forest patches managed by women users appeared to be relatively better managed and productive, future programs planned to involve more women (ICIMOD, 1995: Pp -18).

Irrespective of the contribution and commitment of the women, the state often remains indifferent to their concerns. It neither initiates women – friendly technological innovations and disseminations nor does it acknowledge the knowledge and skill of women. Social life of the rural folk of Nepal is greatly influenced by the state supported technology development, which is gender blind as well as biased towards the rich. They observe that the poor and the uneducated, especially the women have restricted access to both traditional and modern hybrid varieties (Ronnie, 2006: Pp-121).

Participatory forest management has emerged as a key for sustainable management in the Himalayas. While we recognize the role of government and non-governmental institutions in promoting this paradigm, the mountain communities have played a major role in asserting their rights on forest resources. Both women and men from the mountain areas have been at the forefront of the forest management at the process of democratization, decentralization and the emergences of people oriented approaches. It provides us with new opportunities to reflect on what strategies need to be evolved to unleash the latent potentials of community level institutions. So that they can grow into effective vehicles of mountain development. Participatory forest management has emerged as an alternative strategy for sustainable management of forest resources in Himalayan regions. Small village based community organization have played an important role in asserting their rights to forest resources and in protecting and managing their local environment. Women participation was affirmatively encouraged (ICIMOD, 1995: Pp-24).

From the initial stage of CF practice, women's participation was ignored in CF planning cycle, so their activities were not successful (K.C., 2007). Realizing this, gradually the CF policies were changed and priority was give to women and their participation in CF activities. Women's participation in the CFUG may be classified in two broad categories namely participation in implementation of CF activities, as in the conservation and exploitation of resources, and participation in decision making, participation in the

implementation of activities does not necessarily mean effective participation in decision making. Effective participation requires that the people's views are effectively taken into account and their views influence decision making (Agrawal, 1997: Pp-52).

There is a popular saying in Nepali '*Hariyo Ban Nepal ko Dhan*' literally, meaning the green forest is the wealth of Nepal. If one examines the frequent shift in government policies and strategies in relation to the development and conservation of forests and other natural resources of Nepal, it appears that the value of such resources has certainly not been underestimated by the planners and policy makers. Similarly, it is evident from behaviours, practices and attitudes of the people in Nepal that the natural resources, especially forest have been very important for their subsistence. Given this Nepal's forest the wealth of the nation, intrigues many. How should it be managed properly? How should the issues of female be addressed: what should be the role of female in decision making? How is benefit shared among the user groups?

1.2 Statement of the Problem

Although community forest has been successful in terms of their institutional capacity to get people organized and form capital at group level, it is the most critical in terms of livelihoods and the relatively weak in generation of financial capital for the forest dependent poor, women and *Dalits*. While trends towards resource degradation have been arrested and in many cases forest cover is reported to be improved (Shahi, 2000: Pp-41), the livelihoods of the local forest dependent communities, particularly the poor and disadvantaged, have not improved as expected. Community Forestry is criticized for not being able to address the needs of women, lower caste and poorer segment of the society who are the real users of forest (Hobley, 1991: Pp-87). Emerging evidence indicates that the decision-making process in most of the CFUGs is captured by wealthier and upper caste male and the interests and concerns of *poor, women* and *Dalits*, who depend more on common property resources for their

livelihood, are not adequately considered in decision-making process (Bhatta, 2002: Pp-28). The poor, disadvantaged and socially marginalized groups are very often ignored and excluded from participating in decision-making in most communities (Gilmour and Fisher, 1991: Pp-75). Although community forestry guideline advocates equal representation of male and female in executive committee but in practice minorities groups (poor women and disadvantaged groups) are not adequately represented in executive committee (Regmi, N., 2007: Pp-45). Many studies have argued that the present practice of community forestry in Nepal is less favorable to the poor than wealthier households and poor, and disadvantaged households lost more from switch to CF (Bhattarai and Ojha 1999: Pp-24). Only a few studies have been conducted regarding the status of inclusion of women in community forestry. But a lot is in relation to the community forestry issues, but they fail to address the status of the females properly, so the researcher had planned to carry this research mainly focusing to find the answer of following questions;

- What is the status of women in the decision making process in CFUG?
- What is the role of executive committee for the inclusion of female?
- Did the females feel free in expressing their view at meeting?
- Is the voice of female listened by the executive committee?
- What is the awareness status of female to their right and responsibilities of Community forestry?

1.3 Objectives of the Study

The general objective of the study is to assess the social inclusion of females in the community forestry system. The specific objectives of the study are given here under;

- To explain the socio-economic profile of Community Forest Users in the area.
- To analyze the representation of women in decision-making and benefit sharing.
- To analyze the access to information and opportunities of the females.

1.4 Definitions of the Terms

Female: The women who are involved in the User groups' of community forestry of studied forest as a member of it.

User Groups: The people who share the benefits of the given community forestry and are responsible for the conservation of the forest.

Inclusion: The involvement of females in the institutionalized development the CFs in the areas or the policy adopted for the involvement of the female in the management of the community forestry.

Transformation: The change in the attitude and mentality of the women in regard to right related to the benefit sharing.

Ban Pale: The guard to look after the forest appointed by the decision of the users groups.

Ban kuruwa: The person who is given the task to look after the forest.

Sudra: The Term in the Study is used to Indicate Kamis, Damai and Sarkies.

1.5 Limitation of the Study

Basically, this is an academic study. It has been undertaken within the boundaries of limited time, budget and other resources. The study concerned with the issues related to the females and their socio-economic condition in CF management. The research is based on fully descriptive method. The finding and conclusion drawn from this study may not be widely generalized exactly in the same manner for other cases of inclusion related issues in the community forestry. Obviously, some generalization can be made while considering the cases of female's conditions in the community forestry in Nepal. It can also be generalized in the same geographical/ ecological condition and same caste and religious situation.

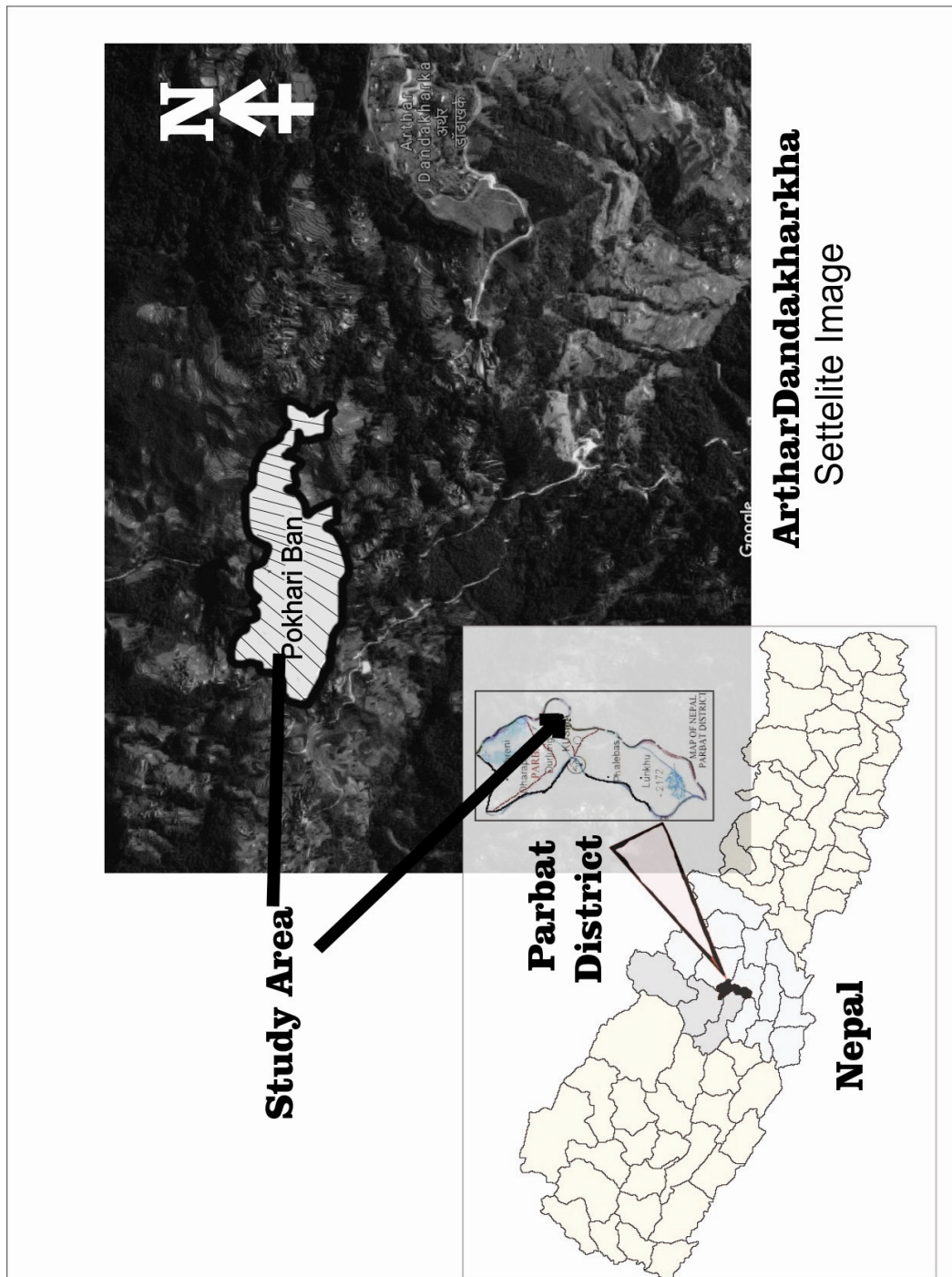
1.6 Basic Assumption of the Study

The following were the basic assumptions which were set before the field work.

- The participation of the females is just to meet the quorum required for the organizational setup.
- The voice of the female are not given due importance.
- The females have very low role in the decision making process.
- The benefits are shared with the instruction of the wealthy people.
- The user groups are not properly informed about the plan and policies formulated by the executive committee.

1.7 Significance of the Study

We cannot undermine the importance of the women in the social development. Though the study is conducted in a small area, it will help to understand the condition of the female in the decision making process in the community forestry in the rural setting of Nepal. It will also help to understand the role of female in the society guided by the Hindu ideology. This study also will add on more literature in relation to the Females' condition in the community forest management. The findings of the study are helpful to the gender activists and the planners to implement the program.



Map of Arthardanda kharka, Kusma-14. Showing Studying Site
Source: Satellite Image 2017 .

1.8 Organization of the Study

The current research is mainly divided into seven chapters as per the nature of the study. It starts with the chapter of introduction and ends with the summary, conclusion and recommendation. The **first** chapter includes the introduction part along with the statement of the problem, objectives of the study, definition of the terms, significance of the study, definition of the terms and significance of the study. Relevant literature has been reviewed in chapter **two**, which deals with theoretical overviews and review of related literature. The **third** chapter includes the research methods while the **fourth** chapter contains the socio-economic and demographic background of the study site.

Similarly, chapter **five** deals with the information and benefit sharing system among the female whereas **sixth** chapter is about the women and the decision making process. In the same way, the **seventh** or the last chapter contains the summary, finding and conclusion. At last, interview schedule, FGD checklists and name of the participants for the sessions.

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Overview

2.1.1 Theoretical Review on Gender

Many of us usually use the terms 'Sex' and 'Gender' interchangeably, but they both have different definitions. Equating them can lead to the belief that differences in traits and behaviours of men and women are directly due to their biological variation, then the traits or the behaviours actually may be shaped by culture. Sex defines the biological difference in the genetic composition and reproductive anatomy and functions. All mammalian species have two biological forms and are labeled as male or female accordingly. In other words, the sex of a person refers to biological forms; to physical traits such as chromosomes, hormones, genitalia and the secondary sex characteristics; which leads to the determination of people as male or female.

Gender, on the other hand, is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role determined mainly by the cultural and the social context in which they live. Similarly, we use gender cues to tell us how to interact socially. Based on how a person appears and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on gender. We can say that gender creates a categorizing system that shaped the relations between men and women and a system of social classification that influences access to power and resources (Belbase and Pyakural 2000: Pp-42).

Gender perspective is very suitable to understand and analyze the distinction between male and female in the society. The social reality is only observed by learning the social relationship of man and women. In this context a new approach was developed in Sociology /Anthropology called feminist Sociology/ Anthropology. This model not only studies the women's role in society but also focus on the unequal gendered relationship in the society. The

concept of gender equality came after 1950s when the women participation was thought to be equally important in the development strategies. The participation of women in development plays very important role in the social and cultural development.

2.1.2 Community Forest in Nepal

Community forests are national forests handed over to the local user groups for protection, management and utilization according to the Forest Act, 1993. The forests are managed according to the Operational Plan (OP) prepared by Community Forest Users Groups (CFUGs), approved by the District Forest Office (DFO). According to the act, CFUGs had to be established and registered at the District Forest Office (DFO) before handing over the forests and they are self sustained institutions (Kanel 1993). The CFUGs can act as self-governing entities to generate, utilize and sell the forest products as mentioned in the Operational Plan. Procedural details of the community forests are explained in the Forest Rules 1995 and community forestry guidelines and directives. According to the legislation, government started registering CFUGs and handing over of forests to the CFUGs for sustainable forest management. During the last 28 years of community forest implementation, about 1.2 million hectares (or 25 percent of existing forests) of national forests had been handed over to more than 14,000 local CFUGs (CFD 2006). These user groups constitute about 35 percent of the country's total population. The achievements of the community forestry is evident in better forest condition, better social mobilization and income generation in rural development and institutional building at grass root level. Further elaboration of community forestry process and approaches is explained in successive chapters.

As per the Data provided 2073 B.S. by Krishna Prasad Acharya, the Director General of Forest Department of Nepal, about 1.45 million households or 35 percent of the population of Nepal is involved in community forestry management program. To date, **19,361** Community Forestry User Groups

(CFUGs) have been formed of which are composed of **1072** women only committee members. A total of 18,13,478 hectares of National forest have been handed over as community forests and **24,61,549** households have benefited.

2.1.3 Female's Role in Community Forest Management

Women and forestry have a closer link in the rural areas where life is shaped and decreased by availability and access to basic resources such as water, fuel, wood and fodder (Siddiqi, 1989). Women's survival and that of their household and communities depend on access to and control of natural resources, such as land, water, forest and vegetation. They perform majority of the world's agricultural works, producing food for their families, as well as other goods that are sold in national and international markets. Women are traditionally the prime participation in both the agricultural and the forestry components agro-forestry production system. They have learned to managed the forest resources in order to preserve them for future generation yet women's access to an controlled to these resources are far from guaranteed (Pearl, 2017)

Women are the primary collectors and users of resources such as water and forest. However, their share in decision making in resources management is nominal. One of the reasons for the lack of women's voice in decision making is due to the past effort of involving them only in routine job. Even when women were made parts of the groups as demanded by the constitution of the CFUGs. Most of the decisions continued to be made by men (Graner, 1997: Pp-56). Ensuring equal share of man and women are of great concerned for developers and planners, natural resources managements and other integrated conservation and development project (Bhadra and Karki, 2002: Pp-57).

Though fire wood is primarily used in the kitchen by the women, it is collected by both male and females in rural setting. Women are interested in firewood that makes good fire and emits less smoke, even if it means going longer distance to collect them. On the other hand, men are interested in getting firewood of any kind. This division of responsibility between man and women

makes it difficult for the community to make the decisions suitable for both man and women. As a result, almost all decisions are primarily in favour of man. If men and women of both the groups were consulted before the forests were handed over to these communities these problems of discriminated resource allocation probably would have been solved (Raut, 2006: Pp-67)

2.1.4 Social Exclusion and Inclusion

Social Exclusion is a process by which certain sections of communities lack access to resources and opportunities around them resulting in the lack of assets, capabilities and voices for self-development and social dignity. In terms of forest management and benefit sharing, social exclusion is a process by which poor, women, Dalits and Janajati lack access to membership in user groups, participation in decision making and thus they lack access to benefits derived from it. Such inability to claim for membership, to participate effectively and benefit proportionately from forest management is often context specific, related with class, caste and gender relations in the community and institutional barriers including inequitable rules and regulations of the institutions they are involved with (LFP, 2005: Pp-105).

The ideal type of inclusive society seeks to illuminate the condition and possibilities for social inclusion. Here, inclusion is specified primarily in terms of meaningful participation of the process of deliberative democracy. Here, political projects seeking to maximize social inclusion necessarily implicate a social compact, emphasize the pursuit of common purpose and the type proposed a political parties of social justice as the necessary compliment of such relation of compact; the social realization of these relation depends upon a chronic pursuit of a comprehensive equality of opportunity to participate in collective determinations of social outcome. Social inclusion is the removal of cultural, social and institutional barriers and the enhancement of incentives to increase the equitable access of *poor, women, dalits* and *janajati* to resources and opportunities (LFP, 2005). When certain sections of communities lack access to resources and opportunities around them resulting in the lack of

assets, capabilities and voices for self-development and social dignity, unless women and other marginalized members become capable of influencing the decision making in CF, coming out of the existing social differences and power relationships, it is difficult to get an equitable process institutionalized in CFUGs (Nightangle, 2001: Pp-93).

Social inclusion can be defined as a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, creed, descent, religion ethnicity, nationality, sexual orientation, opinion or other characteristic (Tamrakar, 2006: Pp-48)

2.2 Review of Related Literature

After enactment of new Act and Regulation, implementation of the community forestry program in the hills went at high speed. The government announced the handing over of all accessible forests as community forests. All development partners operating in Nepal supported this idea and started formulating and implementing community forestry programs. By 1995, the number of community forestry and its related programs or projects across Nepal reached 13. In the beginning, handing over of good forests to the community was limited because DFO (District Forest Office) kept ownership of good forests. The details of the forest management aspect of Parbat District can be reviewed through following facts taken from the web site of District forest office Parbat 2074 B.S. The data shows that whole district composed of 55 VDCs and with one or more Community forest user groups. It can be more clear through the details attached in the appendix 4. Considering the facts about the total area of the district is 53686 Hecter, wherein, 37.25 percent is covered with forest area. The data of the site illustrates the fact that total potential area for community forest is 13850 hectors while only 12813 hector is handed over to 366 user groups in Parbat district as a whole.

Globally, numerous efforts are being conducted so as to ensure both participation and empowerment of women the global issues for the community forestry can be viewed through the following. The Beijing conference 1999 thrust women's empowerment into a plan of decisive action in the twenty- first century considering the inequality between man and women in power-sharing and decision-making to be a critical areas of concern, it emphasized that it was important to;

- a) Take measures to ensure women's equal access to and full participation in power structure and decision-making and
- b) Increase women's capacity to participate in decision-making and leadership.

The centralized management has been switched into decentralized management by the community. Community forestry originally involves heavy emphasis on plantation activities. At present, the focus is more on the natural regeneration protection and management of forest by the user groups. The role of DOF was patrolling and protecting the forests. But now they work as technical advisors to the community helping them to undertake forestry development. One of the main problems is that some CFs might be over exploited, and that local elites and unscrupulous people may try to capture the benefits. Over exploitation could result into degradation of the forest resources. Equity problems will also arise if benefits are indiscriminately captured by the elites among the FUGs members. The elites not only of urban areas and district headquarters but also of high ranking government officials tend to disregard or overlook the tenureship right of FUGs in their respective CFs. There have been some isolated cases of this nature, this need to be controlled (Chhetry and Jackson, 1994: Pp-47). He further states that, "The community forestry mandate states that the preparation of a management plan is an essential step that integrates forest management with a greater understanding of local communities and needs".

In 2050 B.S., the women participation was very low due to socio-cultural barriers as they were bounded in household chores, illiteracy, and restriction in free mobility, lack of awareness and lack of confidence. While in 2064 BS, the level of woman has been rising significantly. All these are became possible due to involvement in income generation activities beyond house chores. However, the dichotomy exists between home and outside contributing in lack of women's participation in CFUG activities. Though awareness level has increased their participation in FUG/FUC assemblies and meetings have yet improve substantially. Some elite men are still influencing and dominating women in various ways i.e. FUG key positions are led by them till now. Therefore, until and unless women hold the key positions, it is difficult to make improvements regarding their empowerment and gender equity. Furthermore, awareness level on women rights remains a hindrance towards women's participation in decision-making in the sampled CFUG (K.C., 2006).

Bhusal (2006), wrote in the Himalayan Journal of Sociology and Anthropology about the educational and socio-cultural status of Nepalese women. In her article she states that, 'To raise the status of most of the poor and undeveloped country, power and aspiration plays an important role. Daughters are referred as product going to other's house and are refused to acquire education. Traditional superstition and patriarchal feudalism rituals have been deeply rooted rendering women into lower status. Low educational system has not only limited women's skill and capability equally, it has barred the individual health, family health, legal right, constitutional right, its utilization and active participation, etc. Similarly, women are backward in discriminative policy and educational advantage.

In regard to the conservation of forest in India, *Chipko* Movement is the best example. The forests in India are critical resource for the subsistence of rural peoples throughout the country, the forest in hill and mountain areas were felled both extensively for commerce and industry because of their direct provision of food, fuel and fodder. They, Indian villagers sought to protect their

livelihoods through Gandhian method of Stayagraha a non-violent resistance. In the 1970s and 1980s, the resistance to the destruction of forests spread throughout India and became organized and known as the Chipko Movement. The Chipko movement is the result of hundreds of decentralized and locally autonomous initiatives. Its leaders and activists are primarily village women, acting to save their means of subsistence and their communities.

In forest management and benefit sharing, social exclusion is a process in which Poor, **Women**, Dalits and Janajati lack access to membership in user groups, participation in decision making and thus lack access to benefits derived from it. Such inability to claim for membership, to participate effectively and benefit proportionately from forest management is often context specific, related with class, caste and gender relations in the community and institutional barriers including inequitable rules and regulations of the institutions they are involved with (Gurung, 2006: Pp-12). It is certain that promoting more inclusive democratic and equitable decision making structures will give proportionately greater advantage to poor and marginalized forest users (Shahbaz. et.al, 2005: Pp-18).

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social equality of sexes.^{[1][2]} This includes seeking to establish educational and professional opportunities for women that are equal to those for men.

Feminist campaigns are generally considered to be a main force behind major historical societal changes for women's rights, particularly in the West, where they are near-universally credited with achieving women's suffrage, gender neutrality in English, reproductive rights for women (including access to contraceptives and abortion), and the right to enter into contracts and own property.

Although feminist advocacy is, and has been, mainly focused on women's rights, some feminists, including bell hooks, argue for the inclusion of men's liberation within its aims because they believe that men are also harmed by traditional gender roles.

Feminist theory, which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; it has developed theories in a variety of disciplines in order to respond to issues concerning gender.

Gender differences in knowledge and background beliefs can be reduced if men and women participate in inquiry together. Each gender can take on testimony what the other can acquire through direct experience. Each may also learn how to exercise imaginative projection more effectively, and to take up the perspective of the other gender. However, gender norms influence the terms on which men and women communicate (Kalbfleisch 1995).

In many contexts, women are not allowed to speak or even show up, or their questions, comments, and challenges are ignored, interrupted, and systematically distorted, or they aren't accepted as experts. Gendered norms of conversational interaction and epistemic authority thus influence the ability of knowledge practices to incorporate the knowledge and experience of men and women into their processes of discovery and justification. Feminist epistemologists are therefore interested in exploring how gender norms distort the dissemination of testimony and relations of cognitive authority among inquirers (Addelson 1983; Code 1991; Fricker 2007)

Chhetry and Rana (1995), reported that women's participation in CF has so far been mostly in terms of labour contribution. They are often disallowed in decision making or in the formulation of plans. *Brahmin* and *Chhetry* women

in particular are not expected to attend formal meetings, initiation to meeting and gathering. The forest have to be managed successfully by local users, then women must participate; they are responsible for collection most of the fire wood, fodder, leaf compost and bedding as well as controlling grazing. They also provide much of the labour for nurseries and tree planting. The men on the other hand, generally take care of cutting selling timber and with administrative decision about forest (Inserra, 1989: Pp-59).

In Nuwakot, men and women do not consider that women's position higher or better to that of man in decision making self-image and organizational capacity. Women's status is always lower than that of men. Furthermore, the women only have access to resources, but actual control lies with the men. Even the labour, which by definition belongs to the person concerned, is controlled by man who means that women can only sell their labour with the permission of men and even the income from the women labour is controlled by men. Women do not have access to and control over resources, as they do not own any property. Therefore, they are not credit worthy. Food is the only area in which women have controls mainly because they prepare and distribute it. Health, education and training are areas to which women has access but again are controlled by man in these areas (Shrestha, 1999.Pp. 269).

There has been some progress in addressing livelihood needs of poor and marginalized, more importantly. Dalits and women through their participation in forest user groups under community forestry. However, there still exists a wide gap between the expectation and the achievements in reality. There is continued conceptual debate around the notions of exclusion and inclusion. How an excluded community or group could be included in the mainstream for nation building. Firstly, we need to understand the dynamic processes taking place that encourages different forms of exclusion in Nepal. There is lack of data and information on various sub components of social, economic and political exclusion. And then to investigate the institutional aspects which could prevent exclusion and promote recovery, regeneration and inclusion.

These fact-finding attributes would form the research agenda and discussed in a group before finalizing them. The attributes, their nature and usefulness would be more detailed in the seminar exclusion persists (LFP, 2005).

Kharel, (1993), in his work says; if women are involved in every stage of CF managements planning process, the chances of their voicing their opinion and making people listen to them are increased. When communities are formed with women representation (Or ever when are involved, men generally play the dominate role consciously or unconsciously) the decision usually fail to recognized women's need and constrains. In the same way ICIMOD (1999) marked that, the social norms, which discourage women from speaking publicly and interacting with men members of society and professional staffs, also limit women participation. This is compounded by the prevailing high illiteracy rate among rural women. As such, most of the women members of the FUG have on options but to agree to what the men decide in FUG meeting.

Banjade et.al. (2004), stated that most of the CFUGs are formally led by the local elites. These powerful elites vary from place such as local political leaders, particular caste, rich and educated people. Even if some CFUGs involves the marginalized section particularly the poor, the Dalits and *women* of the community in the decision- making body, in most of the cases either they hardly ever spoke up or their voice were not heard properly. The importance of women must be clearly recognized; at least 60 percent representation for women on executive committee was required in order to give women a decisive role.

To sum up, we can simply conclude that for sustainable development there should be equal distribution of the resources to ensure the accessibility among all groups of people. In the beginning, the development is defined from materialistic point of view which did not address the equilibrium arrangement. It focused on national development which was associated with nature. Sustainable development is durable plan for the long period of time

encompassing all groups of people. It is because social doctors always address all groups of people equally in the development activities without discrimination. Equal distribution and participation do not only mean the inclusion of social actors in the development process but, also their knowledge, creativity, institutional and cultural arrangements in which their societies are based. It should focus on local potentiality.

CHAPTER III

RESEARCH METHODS

This study mainly focuses on the condition of female in community forest management in the ward No. 3, 5 and 6 of Arthardandakharka VDC, Parbat currently Kusma Municipality-14. This study has intended to gain the information on their position, access and the expectation from the society. Therefore, this study has employed a broad framework and tried to apply a more holistic approach to fulfill its objectives. This section discusses research methods employed to accomplish the study objectives.

3.1 Rationale for the Selection of the Study Site

This study has covered an area of the ward No. 3, 5 and 6 of Arthardandakharka VDC, currently Kusma Municipality-14 Parbat District. The research site was selected purposively, as this community forest has received awards for two times for its better performance and proper address of all groups of people. It is widely recognized fact that to make any work sustainable there must be proper participation of the both genders. Involvement of the women in the management of any varied works make socio-cultural change that can play decisive role to change the structure of a society or a group. Despite the fact that women the predominately occupied the half space they have low representation in every sphere of social and cultural life. The study research covers an area of '*Pokhari Ban*' community forest Arthar, demarcated by the District Forest Office Parbat.

It is the universal phenomenon that gender involvement and development are interdependent. This study attempts to find out the realities of gender disparity in the community forestry management. Since the researcher of this study is very much interested towards the issues of female related cases, so researcher selected the community forestry and female participation deliberately. It is assumed that the study would not possess any kind of problem in exploring

underlying problems, constraints and consequences, which can have effect on gender access in community forestry management in this study site.

3.2 Research Design

It aims to explore and describe the condition of female in community forestry management patterns among the women ward no 3, 5 and 6 of Arthardandakharka ward no 14 of Kusma municipality and the user groups of *Pokhari Ban Community forest community* of the selected area in the social setting. Thus, the nature of this study is such that it demands both descriptive research design much as well as to explore some varies. Both Inductive and deductive approaches have been adopted to analyze and generalize the findings.

3.3 Nature and Sources of Data

Both primary and secondary data were collected. But higher emphasis was given to the primary data. These primary data were collected in both qualitative and quantitative way. For this purpose, separate questionnaires were developed. Focus Group Discussions were done to get the qualitative data and household survey was conducted in the selected households to obtain quantitative data.

3.4 Census Survey

This study tried to apply a more holistic approach to find about the condition of female in the community forestry management. The universe of this study site was the user group of *Pokhari Ban* community forest in ward no. 3, 5 and 6 of Arthardandakharka VDC, Parbat currently Kusma Municipality-14 a whole. The household enumerated data states clearly that there were 61 households registered by the female as the users group of the community forest. Due to the small population size only of females, researcher has conducted census survey for study. The following table 3.1 shows the universal size of the study area.

Table 3.1: Universe Size

Ward no.	Male	Female	Total
3	62	21	83
5	63	15	78
6	68	25	93
Total	193	61	254

Source: Pokhari Ban, CFUGs Annual Report 2073/74 (B.S)

3.5 Primary Data Collection Techniques

As per the research objectives, different tools were used to collect the required data for the study. Following methods were used to collect the primary data.

3.5.1 Interview Schedule

A structured interview schedule was prepared to collect the data which would sensibly answer the questions raised in this study. The outcome of the study depends highly on the information collected through this method. The schedule consists of mainly structured and a few unstructured questions. It is expected that this schedule is likely to provide sufficient quantitative data needed for the research. After getting the proper inspection by the field supervisor and his valuable feedback, necessary modification was made in interview schedule. The field work had been carried out from the date of 11st Jestha 2074 to 4th of Shrawan 2074.

3.5.2 Observation

Observation technique was also adopted to collect the primary data and information on the related matters. During this observation period, the social setting and general attitude of the people on the concerned topic was observed and recorded. Mainly the observation was unstructured.

3.5.3 Focus Group Discussion

Focus group discussion was also conducted in order to gain convenient information as well as to check the consistency in the data collected from field survey. A semi-structured questionnaire was also prepared for this purpose. A checklist was made under the bases of cited review as well incorporating with

the instruction of the supervisors. There were eleven participants in the FGD session. The student researchers Mr. Deb Bahadur Chhetry and Rajan Raj Subedi had facilitated the program, Tape recorder and making note of important issues and fact was used as aid to the data collection. FGD is supposed to be helpful in verifying and examining the data obtained from interview schedule; and it has been discovered various qualitative data needed to attain the goal of research. This also helped to check the collected data for its reliability and validity. The FGD session was held on the date of 4th Shrawan 2074 in the home of a local respondent and member of executive committee Krishna Bahadur Chhetri of ward no-3 Arthar VDC FGD had invited the different people of various fields for gaining in-depth knowledge. The name list of the FGD participants and their respective status were listed in the annex III.

3.5.4 Case Survey

Two separate case studies with the participant and their groups were also carried out to know the major aspects of the inclusion and its issues of gender relation in decision making process. The case study was carried out with the permission of the respondent and every ethical value was cared properly and mentioned all the information which he has agreed to be kept in the dissertation. To get special insights on certain aspects and to collect more important qualitative data, this case survey has also triangulated the collected qualitative data.

3.6 Secondary Data Sources

The secondary data were collected from the published and unpublished sources; such as the journals, articles, magazines, news papers and the data collected from the different office such as population statistic data of VDC Profile, District Forest Office Parbat and all valued material which gather from the library of Western Regional Library Pokhara. These all were the main sources of secondary data sources for this study.

3.7 Problems of Field Work

During the field, the researcher had faced a lot of problems. It was very difficult for the researcher to meet the respondents on time. Because most of them remained busy in agricultural work as the area is an agriculture site. The researcher had to visit them time and again. They did not like to respond in the matter of decision making, economy and possession of land. After a hard attempt and the help of Surya Gurung a local resident and field assistant of the study, they agreed to reply the answer to the questions designed in the questionnaire schedule specially meant for the research purpose.

3.8 Validity and Reliability

The world wide practiced methods were used to make the collected data valid and reliable. The priority was given to collect primary data. The validity of the instrument was maintained by consulting with supervisor and experts. Extra emphasis had been given to maintain the objectivity of the data and avoid data error by comparing them with different data collected from the different sources. Likewise, reliability of the data has been ensured by careful planning of the questions in the questionnaire schedule and also by taking largest sample of the respondents.

3.9 Unit of Analysis and Presentation

Mainly descriptive method of data analysis was adopted for this study. However, statistical method was also adopted to show the correlation and variation in data. Data were processed in computer using Statistical Package for Social Sciences (SPSS. 11 for windows) and the same package was used to analyze the data obtained from field study. Cross tabulation, percentage distribution and frequency tables are the main tools to analyze the data. In order to make it easy to understand the result of the study, charts line graphs and figures are also used to some variables. To show the collected information of different variable.

CHAPTER IV

SOCIO-ECONOMIC AND DEMOGRAPHIC BACKGROUND OF THE STUDY AREA

This chapter includes the socio-economic and demographic background of study area and the respondents. It includes the study site its description, location, cultural setting, climate, historical perspective of the study site, social organizations, social ranking, education, economic structure, occupational structure, land holding, demographic structure, family size, age and sex composition. This chapter begins with a brief study of the study site description.

4.1 Study Site Description

This study site covers an area of the community forest named *Pokhari Ban CF* of ward No.3, 5 and 6 Arthardandakharka VDC currently, Kusma-14 (Figure 4.2), Growing urban municipality of Parbat district. According to the annual report of the Pokhari Ban 2071/72, covers an area of 119.75 hectares in land of the VDC. It was registered in accordance with the community forest regulation act in 5th of Chaitra 2059 B.S. at district forest office Parbat. It is situated to the north west of the Provincial headquarter Pokhara metropolitan city in Gandaki Zone. The study site's geographical location extends between 27°24' - 27°30' north latitude and 83°58' - 84°00' East longitude. The land topography varies from an altitude of 860 meters to 1515 meters above the sea level. The study site is a plain known as Arthardandakharka Bensi. It has a fertile land formed by the river surrounding it to three sides. To its southeast it has Jarekhola and to its northeast, there is Panchache besi. They confluence at the border of Chetre VDC. It has created an easy access to come in contact with the urban people and work in the factories. At the same time, it also helps the people to increase economic and social development of the study area (VDC Profile Arthardandakharka, 2017).

4.1.2 Cultural Setting of the Study Area

The total population of the entire Parbat District is 3,80,527 (CBS 2017), out of which 10,203 people having 4,918 men and 5,285 women in 1902 household reside in this VDC (Arthardandakharka Village Profile, 2017). The annual report of the community forest marked that it consists of 254 households and benefiting the 583 males of and 356 female of the area meanwhile the actual figure of household in the given ward is 565. Among the data, 54 households from ward no. 3 and 105 from ward no. 5 and 95 from ward no. 6 were listed as the member of Pokhari Ban CF, due to their closeness to the study area. While the total number of household registered in the name of female was only 61 only 254 households have been registered at Pokhari Ban CF. While rest are involved in other community forest nearby. If we figure out the case number that forms 24 percent of the total user groups, most of the houses are cemented and few houses have thatched roofs. Some part of the study area has well access to the motor-able road and transportation facility.

4.1.3 Population Composition of Arthardandakharka VDC

The population composition of this VDC varies in terms of different wards and caste/ ethnic groups. The ward wise distribution of the population by sex in Arthardandakharka VDC, is given below in the Table 4.1

Table 4.1: Ward Wise Population Distribution by Sex 2017

Ward No.	Households	Total population	Male	Female
1	308	1637	768	869
2	198	1044	488	556
3	128	634	308	326
4	195	1041	504	537
5	114	583	288	295
6	323	1912	922	990
7	136	771	380	391
8	241	1267	614	653
9	259	1314	646	668
Total	1902	10203	4918	5285

Source: VDC, Profile Arthardandakharka, 2017

This table shows that ward no.1, 6, 9 and 8 are highly populated and ward no.5 is less populated than other. The total number of female is higher than that of males, due to higher birth rate of females.

4.1.4 Caste/Ethnic Composition of Arthardandakharka

Arthardandakharka is a multicultural ward. The beauty of the area is the settlement of the different groups of people in the study site. The facts can be seen from the table below.

Table 4.2: Ward Wise Population Distribution by Caste/Ethnic 2017

Ward	Brah.	Chhe.	Grg	Newar.	Magar	Thakali	Kami	Sarki	Damai	Gaine	Other	Total
1	72	97	50	8	7	6	24	22	7	0	15	308
2	38	92	32	0	2	0	5	24	4	0	1	198
3	23	69	24	0	1	0	0	0	5	0	6	128
4	95	54	0	5	0	0	0	31	4	0	6	195
5	28	70	2	0	0	0	0	8	1	0	5	114
6	187	14	2	9	27	6	32	10	17	11	8	323
7	125	3	0	1	1	0	0	0	1	0	5	136
8	172	29	27	3	1	1	0	0	0	0	8	241
9	104	125	3	4	0	0	3	5	0	0	15	259
Total	844	553	140	30	39	13	64	100	39	11	69	1902

Source: VDC, Profile Arthardandakharka, 2017

Arthardandakharka VDC is inhabited by heterogeneous caste/ethnic groups. This VDC is dominated by Brahmin (44.37%), followed by Chhetry (29.07%), Gurung (7.36%), Bishowkarma (3.36%) and other Dalits (7.94%). This exhibits ethnic and cultural plurality. This society from thousands of years has been successful in synthesizing the various religions, culture, ethnic and linguistic constituent.

4.1.5 Climate

The study site has a monsoon type of climate. It gets rain basically from June to October. It also gets the rain in winter season through western disturbances. During the summer, the temperature ranges from 23°C to 27°C. Due to the valley and mountain breeze, it remains comparatively cooler at night than the days. And the winters are excessively cold due to the open side and nearness of mountain Annapurana range. It remains dry during November to May. It also

bears the occurrence to the hail stone in the month of September to February (VDC Profile Arthardandakharka, 2017).

4.1.6 Natural Resources

This ward contains several types of natural resources e.g. Forest, Pastureland, Soil, Water, Stone etc. The soil is mainly 'Lacustrine' type; colour of the soil is black and is considered to be more fertile. Stones are another important natural resource of this ward which are sold to nearby periphery for the constructional work. Some slate stone mines are also available in this ward. These mines are under the control of private sectors. Likewise, forest and pasture land resource are of great significance for sustaining the economy of the village and the villagers. Forest/pasture resource of the upland is assisting livestock sector with feed/ fodder. In the same way, forest resource is important and facilitating the people with timber and non-timber forest products. Similarly, water is another important resource coming from water wells and small streams. Most of the low land areas are irrigated by water.

4.2 Social Structure of the Study Site

Demographically, Arthardandakharka represents mixed caste/ethnic society. The study site has dominated by Brahmin (44.37%), followed by Chhetry (29.07%), and then by the Dalits (7.94%). Dalits are found to be the most deprived community group in the research site (Arthardandakharka Village Profile, 2017).

4.2.1 Social Organization

This ward consists of 5 education institutes out of which is one a public campus, two government secondary schools and two Primary schools (VDC Profile, 2017). The developing social organizations working in the village includes a VDC office, health post, co-operative banks, MSDO (multi-Sector development organization) and different youth clubs and a drug rehabilitation and consultancy center, which is established by INF Pokhara. Besides, lots of social organization are also establishing in the ongoing days.

4.2.2 Educational Attainment

Education plays an important role in the overall economic as well as social upliftment in the life of backward people. Education has been regarded as a vehicle of change and development. However in Nepal, due to traditional value and beliefs system prevalent in the society, a less number of women in the Hindu community were able to get an access to education. A considerable amount of the women of the study site are able to mark themselves as a literate or just able to read and write. Most of them are far away from the affordable modern education system. The education level of the female users group has been enlisted in the table 4.3 below, to clarify the educational status of respondents.

Table 4.3 Educational Attainment of Respondents

Level of Education	Frequency	Percent
Illiterate	32	52.5
Elementary Schooling	18	29.5
Secondary Schooling	7	11.5
Bachelor's	4	6.6
Total	61	100.0

Source: Field Survey, 2017.

The table 4.3 gives the glimpse of educational level of the respondents of the study site. The majority (52.5%) of the respondents were found to be illiterate. Likewise, 29.5 percent of the respondents were found to know about how to read and write the letters well, while 11.5 percent of the respondents of the found to have completed Secondary level and above the rate of respondents under the Bachelor's level is found to be comparatively lower as it is only 6.6 percents only. The collected data states that the level of education among the respondents is low the level of literate people is low it is because of the *Brahminist* culture.

4.3 Economic Structure

Generally, the main source of economy in the present study area is agricultural activities. Most of the people of this VDC are either small or large farmer. The

area lacks industrial development. Thus, people have no other better alternatives. Rice, Maize, Millet, Wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits (i.e. orange, guava, banana, lemon etc.) and vegetables are produced in the massive scale to meet the requirement of the people of Pokhara city. This VDC is popular for the Potato production. If the season allows it helps the people to earn a lot. Mainly the people of this VDC have been involved in the cultivation of the Potatoes.

Most of the respondent of the research had reported that they are farmer and the housewife. They were engaged in the agricultural activities as well as the day to day household activities. In the same way, they were also engaged in the collection of fodder for the animals from the forest. They also sell the seasonable vegetable on their back to the local market and the nearby city Pokhara.

4.3.1 Land Holding Pattern of the Respondents

As Nepal is a country of an overwhelmingly agricultural based economy, the primary source of economy of the people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basic economy of the study population. Respondents in the study area have possessed agricultural land. Most of them have huge plot of land for the agricultural purpose. The further details about the land holding pattern among the respondents have been shown in the table 4.4 below.

Table 4.4: Land Holding Pattern of Study Population

Land Size (in Ropani)	Land Category and Percentage			
	Khet	Percent	Bari	Percent
Less than 2 Ropani	5	8.2	16	26.2
2 - 4 Ropani	12	19.7	22	36.1
4-6 Ropani	16	26.2	13	21.3
6-8 Ropani	4	6.6	7	11.5
8-10 Ropani	19	31.1	3	4.9
10 and above	5	8.2	-	-
Total	61	100.00	61	100.00

Source: Field Survey, 2017

The table 4.4 illustrates that almost all of the respondents hold huge land that proves that the respondents of the study site mainly depend on the agricultural activities. The respondents possess both the irrigable and non irrigable land for the different agricultural activities.

4.3.2 Food Condition of Sufficiency

The main crops grown in the study area are Paddy, Maize, Millet, Wheat, Barley. Potato etc. In accordance with the land holding patterns it seems that the respondents do not suffer from the food deficit. Most of the families can meet food requirement round the year from their land and its yield. Even they produce more than the requirement and surplus is be sold in the market to earn profit or as a means of income generation. However, few families suffer food deficit because they have little non-irrigable land holding in size. Production in this VDC is relatively higher than other VDCs. The food situation (sufficiency and deficits) was also surveyed on the basis of the knowledge of the respondents during field work period which we can be observed in the table 4.6.

Table 4.5: Food Sufficiency of Households by Month

Sufficiency Months	Households	Percentage
Up to 3 Months	7	11.5
3-6 Months	3	4.9
6-9 Months	30	49.2
9-12 Months and above	15	24.6
12 Months and above	6	9.8
Total	61	100.00

Source: Field Survey, 2017

As the table shows, among the total 61 respondents who responded on food sufficiency issue, the food deficiency as a whole was reported by 10 (16.4%) households. After studying the figures of the table, it is obvious to find that large number of the respondents 51 (83.6%) household were able to supply their own food for more than 6 months from their wherein, 49.2 percent of the respondents can meet the requirement for up to 9-12 and 24.6 percent of the respondents had reported that they have surplus produce. Thus, we can

conclude that the population of the study site does not suffer from the food deficiency.

4.4. Demographic Structure

4.4.1 Family Size

Family size is another important variable in context to the Nepalese society, because it determines the role and structure of the society. It marks the role and status of the female in family. It is also proposed to explore whether family size has any association with the benefit sharing and decision making role of the female in the community forest management. The specific questions raised for exploration are; what is the effect of family size on the information sharing process in the and among the user groups? Does it make any difference in the decision making role of the female?

Table 4.6: Distribution of Respondents by Family Size

Family Size	Frequency	Percent
0-3	3	4.9
3-6	40	65.6
6-9	16	26.2
9 and Above	2	3.3
Total	61	100

Source: Field Survey, 2017

The table delineates that the Household size of the respondents ranged from a minimum of 2 to a maximum of 9 members, the average is 4.5 members. It is generally believed that larger the family size, lower the female access to the activities of the community forest. It is because they have to engage in the household activities and vice-versa. Here, it is expected that lower the family size, greater would be female involvement in the different activities of the forest management. It can play pivotal role in the decision making and extra activities too. Though, the family size is comparatively large, the types are four slightly different that can be seen from the given figure 4.1.

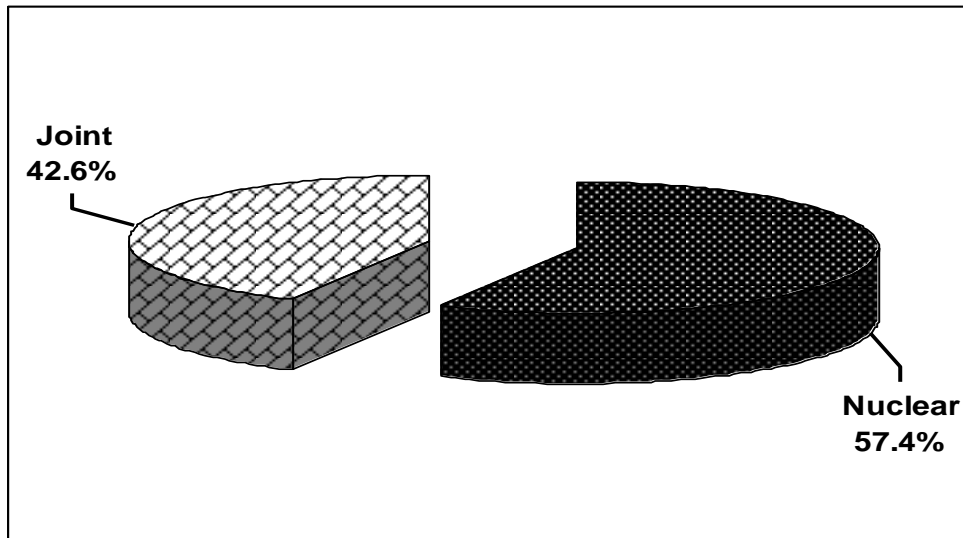


Fig. 4.1: Types of Family of the Respondents.

Source: Field Survey, 2017

As the above figure 4.1 clearly states that 57.4 percent of the respondents have lived in nuclear pattern whereas, 42.6 percent of the respondents in the joint family. From the given fact, it can be stated that due to nuclear family, the respondents bear a bit longer time for the activities of community forest. Those who are living in the joint family are reported to have paid a large amount of time for the care and rear of the family members.

4.4.2 Caste and Age Composition of the Respondents

The data was based on the report of the female of the study site. The different caste group of study site were taken to get the goal of the study. The table 4.6 below illustrates the fact about the caste and the age structure of the respondents in the study site. The age of the respondents is an important variable to get the reliable and the valid data. The aged respondents are the more reliable source of fact due to the long experiences they hold.

Table 4.7: Caste and Age wise Distribution of the Respondents

Age Groups	Caste Group										Total	Percent
	Brahmin		Chhetry		Dalit		Gurung		Magar			
	Frq.	%	Frq.	%	Frq.	%	Frq.	%	Frq.	%		
20-25	2	10.0	3	15.0	3	33.3	1	11.1	1	33.3	10	16.4
25-30	9	45.0	7	35.0	4	44.4	6	66.7	-	-	26	42.6
30-35	8	40.0	4	20.0	2	22.2	2	22.2	2	66.7	18	29.5
35-40	1	5.0	3	15.0	-	-	-	-	-	-	4	6.6
4.-45	-	-	2	10.0	-	-	-	-	-	-	2	3.3
45 and above	-	-	1	5.0	-	-	-	-	-	-	1	1.6
Total	20	100.0	20	100.0	9	100.0	9	100.0	3	100.0	61	100.0

Source: Field Survey, 2017

Table 4.6 presents the general information about the percentage distribution of the respondent by caste and age. The largest percentages of the respondent were from the age group of 25-30, it is dominated mainly by the *Brahmin* community and closely followed by the *Chhetries*. In the same way, the least were from the age group above the 45 years which is predominantly from the *Chhetry* community. Among the respondents, the majorities were from the Brahmin and Chhetries and least was from the Magar community.

The chapter can be summed up by stating that the female of the *Pokhari Ban community forest* were mainly from the middle class family and the education level of the respondents were also not very high. It had also been noted that most of the respondents were housewives and the farmers. To which they had to contribute their significant time to the household activities.

CHAPTER V

INFROMATION AND BENEFIT SHARINGS

This chapter deals with the system of information and benefit sharing among the female members. Furthermore it elaborates the views of the respondents in getting information and the training provided by the community forest user groups committee. It also deals with the method of relying the information among the user groups and the process of forest product distribution and the provision of loan facilities provided by the Forest user groups.

5.1 Information About the Executive Committee

The surveyed report shows that the population of the study site does not have the rigid knowledge about the members of executive committee. It is surprising to know that they are the member of the user group themselves and they do not have sound knowledge about the members of executive committee. The facts collected from the field survey about the knowledge of executive committee member by the respondent have been shown in the table 5.1 below.

Table 5.1: General Understanding about Formation of Committee Members

Members	Frequency	Percent
11 members	35	57.4
10 members	2	3.3
9 members	3	4.9
Not Known	21	34.4
Total	61	100.0

Source: Field Survey, 2017

The above table 5.1 illustrates the facts reported by the respondents about the members of the executive committee. It is found that 57.4 percent of the respondents have only the knowledge about the total member of the user executive committee, while 34.4 percent of the respondents do not have any idea about the user committee although they are the member of user groups. In

the same way, 4.9 percent of the respondents had marked that the executive committee consists of 9 members whereas 3.3 percent of the respondents believed to have 10 members in the committee. It can be deducted that the user members do not have proper information about the their own committee members. Thus, we can conclude that information system in this forest committee is not effective. The annual report of the *Pokhari Ban* community forest shows the structure of executive committee, which is listed in the table 5.2 blow.

Table 5.2: Executive Members and Their Designation for 2073/74

S.N	Post	Name	Address
1	Chairman	Daya Ram Sharma	Arthardandakharka-3
2	V- Chairman	Sher Bahadur Gurung	Arthardandakharka-5
3	Secretary	Krishna Bahadur Chhetri	Arthardandakharka-3
4	Joint- Secretary	Krishna Pd. Kami	Arthardandakharka-6
5	Treasurer	Devi Gurung	Arthardandakharka-5
6	Member	Jeetman Nepali	Arthardandakharka-6
7	Member	Hiramaya Kami	Arthardandakharka-6
8	Member	Laxmi Sharma	Arthardandakharka-3
9	Member	Sakuntala Poudel	Arthardandakharka-3
10	Member	Devilal Poudel	Arthardandakharka-3
11	Member	Himlal Gurung	Arthardandakharka-5

Source: Annual Report of *Pokhari Ban* Community Forest 2073/74

The data obtained through The secondary source about the executive member of the community forest proves that there are 11 member with distinct post. Never the less, the user members do not have proper knowledge about the numbers of members. So it is not good to remain unknown about the member's being member themselves.

5.2 Condition of Communication about the Programmes

The researcher of the study had made an attempt to know about the condition of getting information of the different programs held or organized by the

community forest. The facts about the access of information to the respondents reported by them has been shown in the figure 5.1 below.

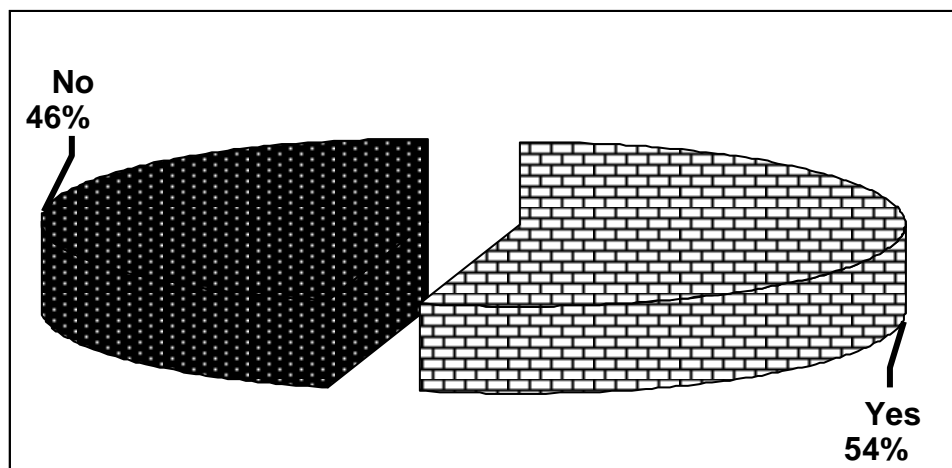


Fig. 5.1: Receives on Information about the Programs

Source: Field Survey, 2017

The figure 5.1 demonstrates that 54 percent of the respondents had reported that they were informed about the programs organized by the executive committee, while 46 percent of the respondents had admitted that they were not informed about the programs organized by the executive committee. So it seems that almost half of the respondents were not receiving or relaying the information about the programs.

5.3 Reasons for Not Getting Information

From the field survey, the data shows that 28 (45.9%) respondents had marked they do not get the information about the programs organized by the executive committee. The reasons marked by the respondents have been shown in the table 5.3 below.

Table 5.3: Factors for Not Receiving Information

Factors	Frequency	Percent
Fear of sharing benefit	5	17.9
Weak information system	5	17.9
Socio-economic Discrimination	13	46.4
Not Interested	5	17.9
Total	28	100.0

Source: Field Survey, 2017

The table shown above illustrates the fact that out of 28 respondent majority of the respondents 13 (46.4%) had reported that it is due to the socio-economic that they were still kept aside from male zone. The study site is predominantly a Hindu dominant area, where female are given less access to the chances. In the same way rest of all i.e. 7.9 percent of the respondents had reported that it is because of the fear of sharing the benefit among all of them. So, they (male) do not give the female user the notice about the programs, whereas other had marked that they have weak information system, while remaining were not much interested in the programs of community forest respectively.

5.4 Methods of Relaying the Information by CFUGs

It is an important aspect to know the system of relaying the information among the user's members. An interview had been conducted with the respondents to know about the methods of getting the information of the committee programs. The reported fact has been listed in the table 5.4 below.

Table 5.4: Medium of Gaining Information

Medium	Frequency
Public notice	27
Home to home information system	28
<i>Katwal System</i>	35
From Friends	16
Through Social Media	30

**Frequencies of the respondents are higher than the sampled sized, since the question was of multiple response type.*

Source: Field Survey, 2017

The table 5.4 gives the glimpse of the system of relaying information among the user groups. It shows that 25 percent of the respondents receives the information through the Katwali system. 22 percent receives the information through Social media and home to home information by 21 percent and public notice board and through friend by the least percent.

5.5 CFUGs Deliver Training to the Users

Researcher had made a query about the training provided by the CFUGs to the users, the respondents had reacted differently on the subject matter. Some of them had marked that it provides training to the users while some of them said they do not know about the training. While some had reported that the training was basically for the senior members. The reported facts have been presented in the figure 5.2 below.

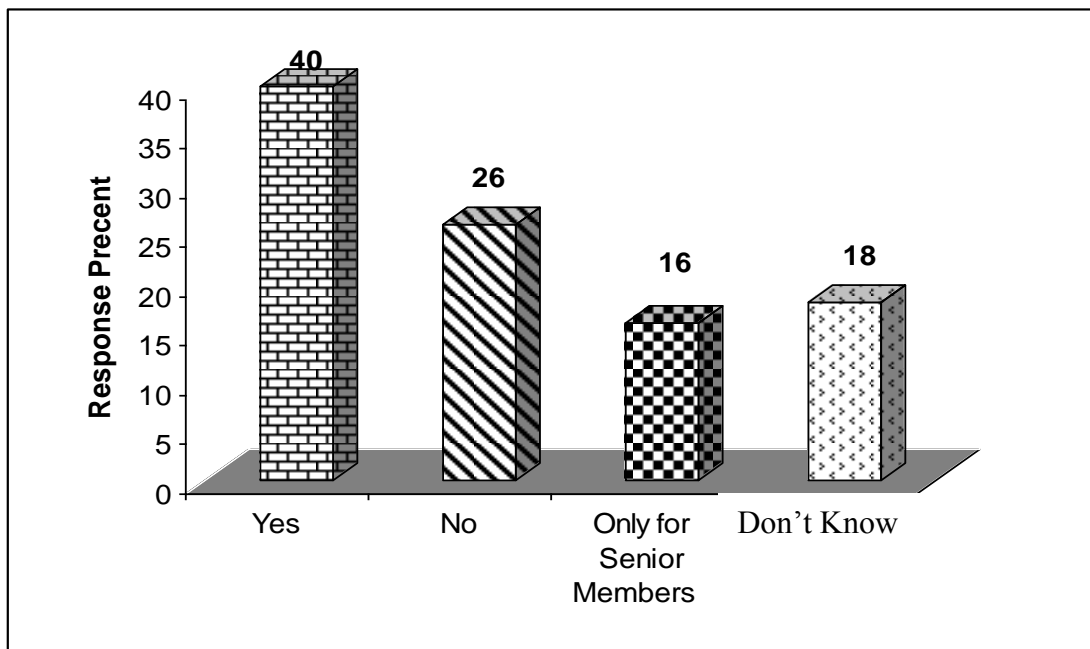


Fig. 5.2: CFUGs Organized Training

Source: Field Survey, 2017

The figure 5.2 above demonstrates the fact that CFUGs organizes the programs and training for the users groups. But the distribution and sharing of the training to all users are not found similar. 40 percent of the respondent reported that it provides the training while 26 percent of the respondents had marked that it does not provide training to the users. On the other hand, 34 percent of the respondents had marked that it provide the training, but it is not meant to all. It gives training opportunity to the senior member of the committee only while some other had marked that they are not informed about the training organized by the committee.

Case Study I

Parbati's Empowerment with A Single Training

I am Parbati Gurung (Name Changed) of 34 years old. I am a member of Pokhari Ban Community Forest User Group of Arthar. I received my middle school education from the same village. Once I got an opportunity to attend a training on 'Community Forest Record Keeping Training' for five days organized by District forest office.

This training gave me birth skills of record keeping and also empowered me with the knowledge about the issues of finance in my own areas managed forest. During the training session, the trainer had asked me about the total collection and reserve of fund (income and expenses) at our CF. I did not know and I remained quite then when I went to home I asked the same question to the chairman but he did not give right answer about the income and expenses of the community forest user group.

Luckily, in the AGM of CF, I shared my experiences of training and response of chairman. I had expressed the willing to take part in the management of financial case in the CF. The general members were very happy to hear it and elected me as a treasurer. From the moment, I have been holding the post. All the details of finance have properly been managed. It regulates the loan at low interest rate to the members. That has helped me to grow and Community forests popularity in the area.

5.6 Users Participation in the Trainings

The field survey was made to know the participation of the users in the training provided by the committee. The facts have been shown in the figure 5.3 below. It illustrates the users participation in the trainings provided by the CFUGs.

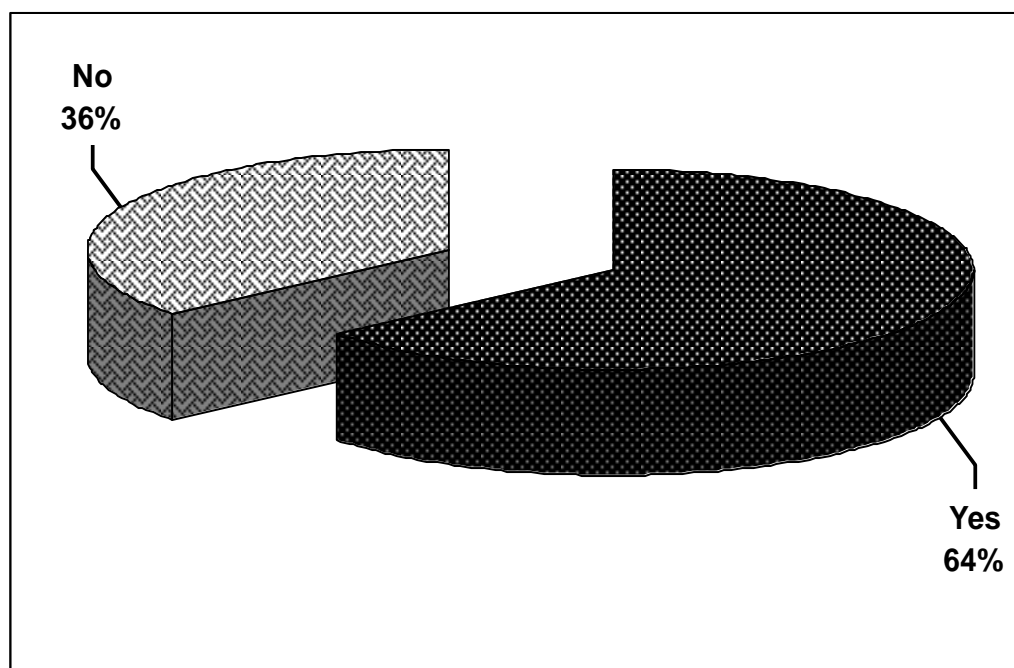


Fig. 5.3: Users Participation to the Organized Training
Source: Field Survey, 2017

The figure 5.3 demonstrates that 64 percent of the respondents had taken the trainings provided by the CFUGs. While 36 percent of the respondents had marked that they had not received any kind of training from the CFUGs. So, from the fact, we can draw that the female did not totally involve in all sort of activities headed by the male.

The researcher had made an investigation to know about the lack of participation on the training provided by the CFUGs to the users committee. 22 respondents were inquired about the reasons for not participating in any of the trainings. The facts have been shown in the table below.

Table 5.5: Reasons for Not Participating

(N=61)		
Reasons	Frequency	Percent
Not informed	8	36.4
Discrimination	8	36.4
Lack of time	6	27.3
Total	22	100.0

Source: Field Survey, 2017

The above table shows the fact collected from 22 (36%) respondents, who had not participated in any sort of training provided. Out of 22 respondents, 36.4 were not informed about the training and other groups had stated that there is discrimination among the user groups and executive member. So, they do not relay message among the users. While 27.3 reported that they do not have time to take training.

The researcher had made an interview with the 39 respondents who had taken part in the training. The data was collected about the information they receive from. They had marked different sources of following information, which the researcher has shown with the help of the following table.

Table 5.6: Source of Information about the Training

(N=61)		
Sources	Frequency	Percent
Neighbourhood	23	59.0
From Notice Board of EC member	9	23.1
Other members	7	17.9
Total	39	100.0

Source: Field Survey, 2017

The table 5.6 above illustrates the fact that most of the respondents made the system of getting the information from the neighbours. It had been marked by the 59 percent of respondents. While 23.1 percent of the respondents had reported that they receive information through the notice board of EC member public notice board. On the other hand, 17.9 percent of the respondents had

reported that they get information from the other member of the user groups. So, it seems that there is not a proper method of relaying the information to all the member of the user committee.

5.7 System of Benefit Sharing among Users

The investigation was made by the researcher about the benefit sharing among the users. It was discovered that all of the respondents believed that the distribution pattern of the forest product is fair. And, then researcher had interviewed again about the method of sharing the benefits the following facts were collected from the field, which is shown in the table 5.7 below.

Table 5.7: Method of Benefit Sharing Among the Users

Methods	Frequency	Percent
Equality	49	80.3
Equity	5	8.2
Based on CF regulation.	7	11.5
Total	61	100.0

Source: Field Survey, 2017

The table 5.7 above illustrates the system of sharing the benefits in the *Pokhari Ban* community forest as reported by the respondents of the field study. As 80.3 percent reported that the distribution is made on the equality basis among the user members. While 11.5 percent of the respondents had reported that the benefit is shared as the operational and system plan executed in the beginning. Similarly, 8.2 percent of the respondents had reported that it is shared as per the number of family members and their needs. So, the different respondents had reported different way of distributing the benefits among the users. Benefit is shared on the equal basis.

Case II

Maya's Revival by Community Forestry

Some 15 years ago Mrs. Maya Nepali, (not her real name) and our family migrated to this village to settle permanently from Silong, India. We had ancestral immovable property. We had to survive through daily labor. Three years later, my husband died in an accident while he was working as a laborer in a local irrigation canal. At that time, I was 32 and I already had four daughters, the youngest one being only nine months. After the death of my husband, I endured a very hard life for obtaining food and other household needs for my family.

Maya used to own a small thatched hut but it did not protect from rain and the wind. During bad weather, I could not cook food in the hut. I used to seek labor and my small daughter had to cook the food for all of us. If cooking was not possible in our own hut, we had to request our neighbors to use their kitchens, which was hard but we had to survive. Usually, the food used to be only half cooked. When it rained, we had to ask our neighbors for somewhere to sleep.

One year after I received CFUG assistance, since then we are staying in a nice house. I am very much indebted to the CFUG who understood my hardest problem of shelter and responded since I could never have built the house by for myself.”

Maya added, “In addition to the newly constructed house, I have got a goat from the CFUG. I have to give back the first baby to the CFUG and then all other forthcoming babies and the mother goat will be my own property. Now I have 5 goats. Every year we sell male goats and earn money to provide food for my daughters. The CFUG has provided free membership to me as I was not a member of the nearby community forest.”

According to Mrs. Maya, most of the members accepted this rite as such because she had faced great hardship prior. “Although this event had pros and cons, this has brought change in my social life. It has increased my social prestige. My social status has been uplifted which I never could have imagined possible in my life”.

A CFUG committee member corroborated this, indicating that there has been a significant difference in the social status of Mrs. Maya before and after the intervention of the poverty-reduction activities. Currently, I am acting as an Executive member of Pokhari Ban Community forestry User Groups and participating each and every activities of community forestry User Group.

5.8 Type of Forest Product Consumed by the Respondents

The respondents were interviewed about the consumption of the forest product they get from the community forest of their own. Being the farmer, they also had reared the animals and needed fodder for them. They also had marked that they used to collect the timber for the forest at the time of need. In the same way, they were fond of collecting the leaves for the cattle shade and later on to use it to the farm land. The collected data stated about the use of forest product by the respondents in the table 5.8 below

Table 5.8: Forest Product Consumption by the Respondents

Product Consume	Frequency	Percent
Leaves and Fodders	2	3.3
Woods and Leaves	8	13.1
Woods and Timber	5	8.2
Woods, Grass, Timber and Leaves	35	57.4
Fruits and Herbs	11	18.0
Total	61	100.0

Source: Field Survey, 2017

The above table 5.8 demonstrates clearly that the respondents use the forest for the multipurpose. 57.4 percent of the respondents consume the leaves, woods, timber and fodder for the animal. Additionally, 18 percent of the respondents consume fruits and herbs. Similarly, 13.1 percent of the respondents consumes woods and leaves from the forest. In the same way, 8.2 percent of the respondents consume woods and timber from the forest sources. Lastly, 3.3 percent of the total respondents had marked that they consume leaves and fodders for the animal and farmland as well.

5.9 Attitude Towards the Distribution of Forest Products

Even though the respondents had reported that the distribution of the forest product is fair. But when the researcher had investigated about the satisfaction on the distribution of the forest product, some of the respondents were found to

be dissatisfied with system of distribution of forest product. The facts collected from the field have been listed in the figure 5.4 below.

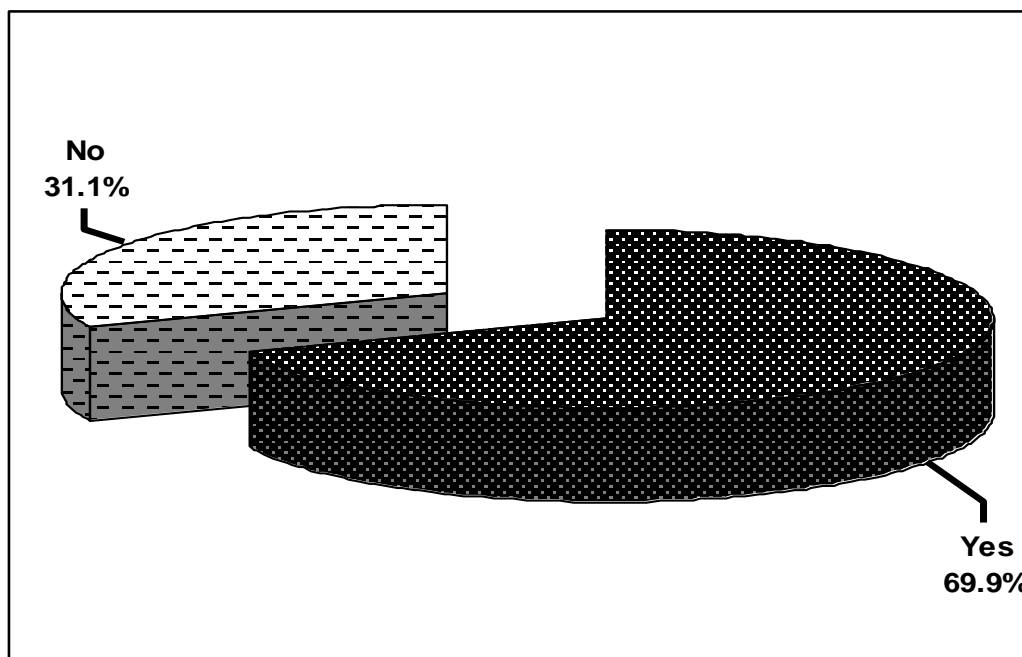


Fig. 5.4: Satisfaction in the Distribution of the Forest Products
 Source: Field Survey, 2017

The figure 5.4 illustrates the fact that 69.9 percent of the respondents had were satisfied in the distribution of the forest product, while 31.1 percent of the respondents had marked that the female users of the Pokhari Ban CF were not satisfied with the distributional system of the forest product.

The researcher of the study had made an interview with dissatisfied the respondents the distributional system, and the ways to make better or why they were not satisfied to the system. The fact gathered from the field have been presented in the tabular form below.

Table 5.9: Step Forward for the Proper Distribution

Recommended Steps	Frequency	Percent
Low Charge for Products	8	42.1
Equal Access to All	4	21.1
Equal Distribution to All	7	36.8
Total	19	100.0

Source: Field Survey, 2017

The respondents, who had reported that they were not satisfied with the distributional pattern of the executive committee, were asked about the ways to make more democratic in the in distribution of the forest. They had 42.1 percent out of the total respondents of 19 had reported that the charge of the product must be made lower so that all the people can make the easy access to the products. In the same way 36.8 percent of the respondents had reported that there should be equal distribution of the forest product to all while 21.1 percent of the respondents had marked that it should be made easy access to all the groups of people. They suggested the point in order to make the distributional process more democratic in nature.

5.10 Discrimination in the Benefit Sharing

The respondents were interviewed about the sense of any discrimination they experience during the benefit sharing of the forest related product and issues of loan provided by the committee. The data demonstrates that somewhere they have slight discrimination in the distributional pattern. The figure 5.5 shows the view of respondents about their experience of discrimination in the benefit sharing among them.

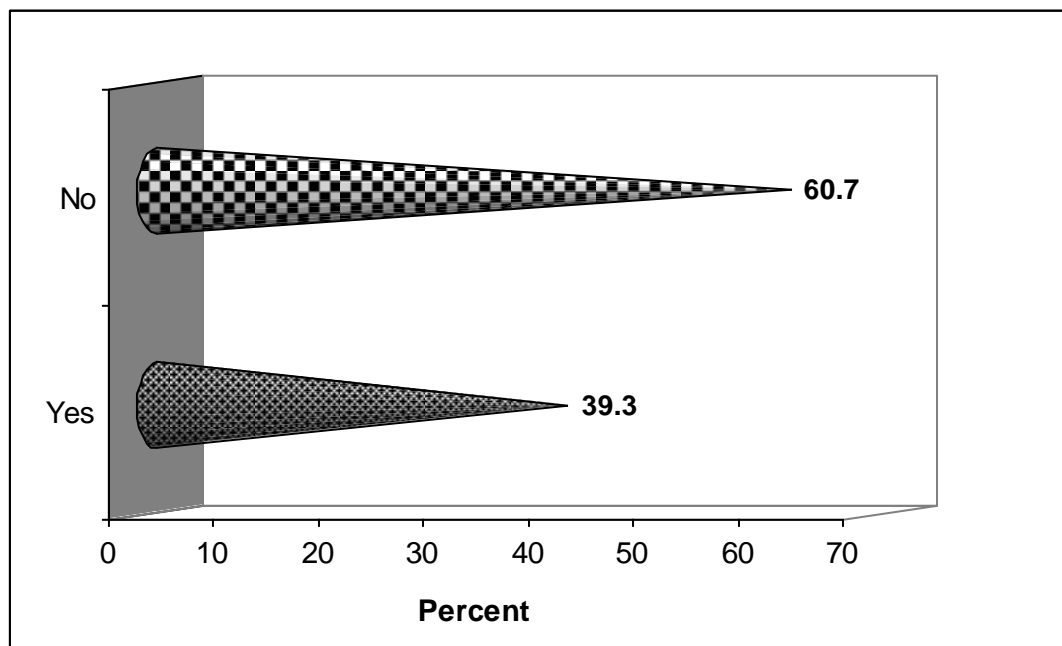


Fig. 5.5: Discrimination in the Benefit Sharing
Source: Field Survey, 2017

39.9 (24) percent of the respondents who had marked that they have experienced the discrimination in the benefit sharing of the forest products, While 60.7 (37) percent had reported that do not yet have any knowledge of discriminatory practice in benefit sharing. They had reported that they use to distribute the benefit as the operation plan.

The respondents of the field survey marked that experience of the discriminatory practices in the aspect of the benefit sharing they experienced the discrimination. The reported fact have been shown in the table 5.10 below.

Table 5.10: Grounds of Discrimination in Benefit Sharing

(N=61)

Grounds	Frequency	Percent
Social and Cultural	8	33.3
Economic	6	25.0
Political	5	20.8
Academic	5	20.8
Total	24	100.0

Source: Field Survey, 2017

The field survey among the 24 respondents who had marked that they experienced discrimination had stated different ground of discrimination. 20.8 percent each of the respondents out of the total of 24 had reported that discrimination is found on the basis of political and Academic ground: that one belongs to which party of political affiliation. In the same way, 33.3 percent of the respondents had marked that they are discriminated on the socio-cultural aspect: it sees one belongs to which caste while other 25 percent out of the total of 24 had reported that they discriminate on the basis of economic condition of an individual.

5.11 Fund Mobilization of the CFUGs

When the researcher had interviewed about the knowledge of total saving of the community forest of *Pokhari Ban*, different attitudes were collected from

the respondents as some of them have no ideas of saving of their forest and some had admitted that they have knowledge of saving their fund. The fact collected from the field have been analyzed in the figure 5.6 below.

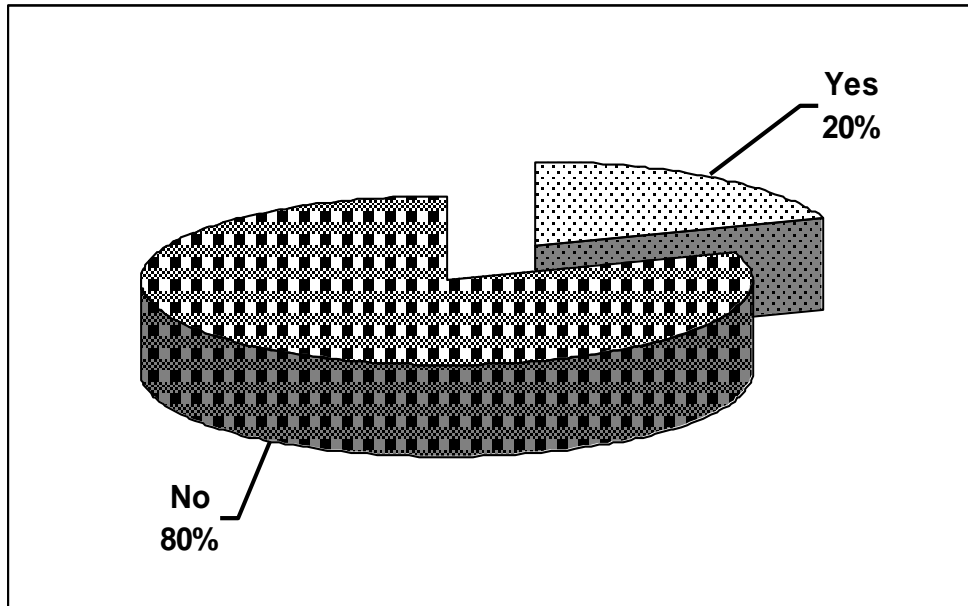


Fig. 5.6: Knowledge of Savings of the CFUGs
Source: Field Survey, 2017

The field survey report shows that the majority of the respondents (80 %) have no ideas of saving of their own forest. While 20 percent of the respondents had reported that they have knowledge of total saving of the forest fund. It raises the question of transparency in the fund mobilization among the committee members and the way of collection.

5.11.1 Loan Provision to the Users Group Member

The researcher had discovered that the fund collected from the different source by the forest is mobilized among the respondents. So, the researcher had asked to the respondents about the knowledge of provision of providing loan by the CFUGs. It has found that 38 (62.3%) of the respondents had reported that it provides loan to the users, while 23 (37.7%) of the respondents had reported that they had no ideas of the provision of providing loan by the CFUGs to the users. And the researcher had interviewed with the respondents who had marked that they have ideas about the loan providing provision of the CFUGs:

that they had taken the loan or not. The fact collected from the field is shown in the figure below

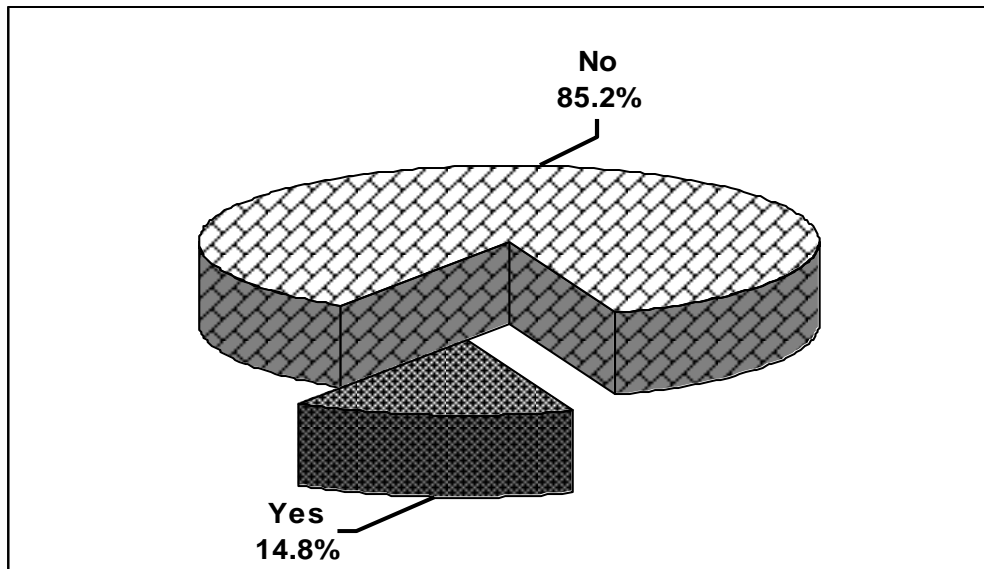


Fig. 5.7: Taken Loan from the Saving of CFUGs
Source: Field Survey, 2017

The figure 5.7 above illustrates the fact that majority of the respondents (85.2%) had not taken the loan from the saving of the CFUGs, whereas 14.8 percent of the respondents had taken the loan upto 25,000 Nrs for the personal works in the minimum interest rate which is to be paid every month. It is also a source of income for CFUGs.

The concussion of the chapter is that the status of female in the benefit sharing and the information gathering process is not satisfactory. Many of the females do not have access to the programs conducted by the committee. On the other hand while distributing the forest product, it somewhere seems to be biased among, the fact is evident that they have experienced discrimination against the members groups.

CHAPTER VI

WOMEN IN DECISION MAKING PROCESS

This chapter includes the Process of decision making, attitude towards the decision making, if the females get the chance to put their ideas/opinion and knowledge, Reason for not expressing the view openly, if the user committee considers the view of females, the factors affecting the decision making, obstacle for not letting chances for the females, if the female participate in formulating prospectus of CFUGs, participation at the time of User Groups formation, does the user committee set the price of the forest product and valued suggestion for the democratization of CFUGs users committee. It begins with the Process of decision making.

6.1 Decision Making System in the CFUGs

It is very important to know about the process of decision making in any system. Here, the researcher had focused on the community forest users groups management and decision making process. For that, the researcher had made an interview with the respondents to know about the process of decision making process, then the facts gathered from the field have been shown in the table 6.1 below.

Table 6.1 Process of Decision Making

Process	Frequency	Percent
Passed agenda by the committee member	4	6.6
Involved all CFUGs members	55	90.1
Passed agenda only by influential Person	2	3.3
Total	61	100.0

Source: Field Survey, 2017

The table 6.1 above clearly states that there are different ways marked by the respondents about the decision making process adopted by the CFUGs committee. Wherein, 90.1 percent of the respondents had reported that CFUGs calls all the user groups and formulates the decision. Similarly, 6.6 percent of

the respondents had reported that the decision is made by passing the agenda by the committee members. In the same way 3.3 percent of the respondents had marked that decision is made by passing the agenda by the influential person.

It has been investigated again about the decision made by the different methods is effective or not. The respondent had different view on it. The fact collected from the field is listed in the figure 6.1 below.

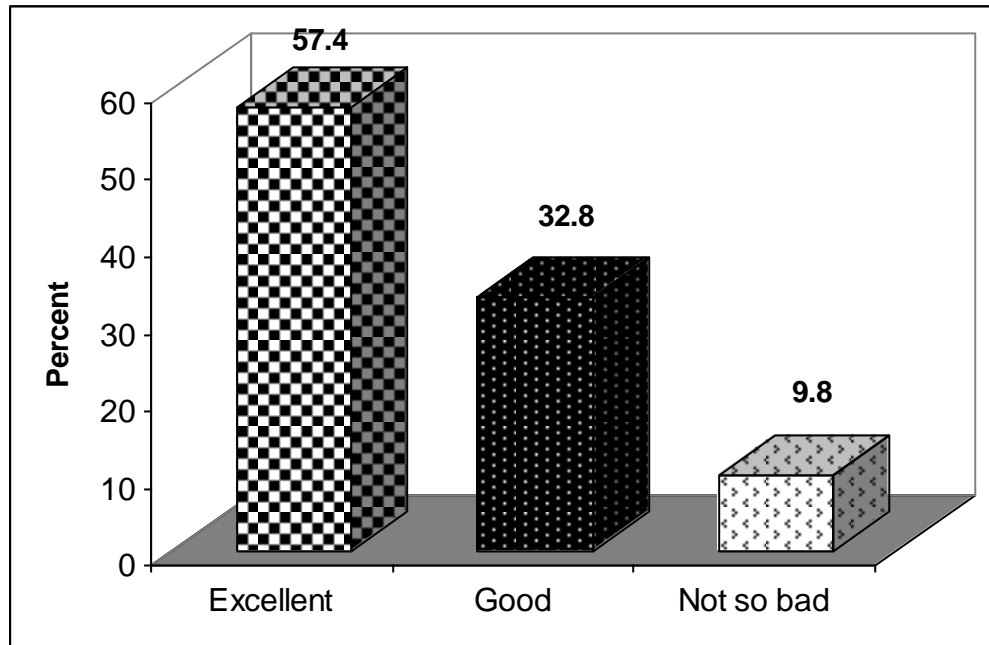


Fig. 6.1: Views about Decision Making Process
Source: Field Survey, 2017

For the field survey report presented in the figure 6.1 demonstrates the facts that the 57.4 (35) percent of the respondents had marked that the process of decision making in the CFUGs is Very fair 32.8 (20) percent of the respondents of the total had reported that it is normal and while 9.8 (6) marked that the decision making process is not so bad. Here, it seems that some of the respondents are not very much happy with the decision making process. So they are again asked reason for giving the answers as not so bad. The facts reported by the respondents were shown in the table 6.2 below.

Table 6.2 Cause of Disagreement at Decision Making Process

Causes of Disagreements	Frequency	Percent
All the users do not participate in all the programs	3	50.0
The decisions are made by the elite groups	2	33.3
They do not accept the decision of the user groups	1	16.7
Total	6	100.0

Source: Field Survey, 2017

The respondents who had reported that the decision making process is not so bad; they had marked the reasons for such answer in the table 6.2 above. Out of the total of 6 respondents 50 percent of them had reported that at the time of decision making process, all the users' member do not participate in all the programs. In the same way, 33.3 percent of the respondents had reported that the decisions were made by the elite group of people. Similarly, 16.7 percent of the respondents out of the total of 6 had reported that the executive member do not accept the decision of the users groups.

6.2 Decision Making and Female Chances

The study mainly focused on the female in the community forestry. It especially focused on their the role in making decision and the life chances and the independence of female in expressing their view openly in the male zone while formulation of the constitution and in the process of decision making. The respondents were interviewed that do they get the chance to put their ideas/ opinion and knowledge in the decision making process. The researcher had collected different response in regard to the interviewed question; it reported facts were shown in the table 6.3 below.

Table 6.3 Independence for Female to Put Forward the Views

Chances	Frequency	Percent
Yes	47	77.0
No	12	19.7
Some time	2	3.3
Total	61	100.0

Source: Field Survey, 2017

The table 6.3 above clearly illustrates that 77 percent of the female gets the chances to express their view and opinion freely, while 19.7 percent of the respondents had reported that they do not get the free chances to put their views in the decision making process. Whereas, 3.3 percent of the respondents had reported that only some time they get the chance to put their opinion freely. But all the time it is made by the influential persons.

The facts state that respondents of the study area are not much independent in expressing their opinion in the decision making process. So, to democratize the system must be more equality among all the members.

6.3 Reasons for Not Getting Independent Chances

Out of the total respondents from the field survey, 12 of them had reported that they do not get the independent chances to express their views and the opinion were properly been addressed. The fact recorded from the respondents was presented in the table 6.4 below. It illustrates the causes of not addressing their opinion while formulating decisions.

Table 6.4 Cause for Not Addressing the Female’s Views

Causes	Frequency	Percent
Low value for women voice	4	33.3
Male domination	5	41.7
Lack of awareness	3	25.0
Total	12	100.0

Source: Field Survey, 2017

The table 6.4 above demonstrates the causes of not addressing the ideas and opinion of the females as stated by the female respondents from the field site. Out of 12 respondents, 33.3 percent of them had reported that the committee members do not give emphasis to the ideas of the female and it is not considered important. In the same way, 41.7 percent had reported that the culture of our society is responsible behind the low chances of female’s ideas being addressed while formulating the constitution. It is because of the male dominated culture. While, 25 percent of the respondents had stated that female

themselves are not aware of the concerned issues. So they lag behind in the process of giving the decision making procedure.

6.4 Freedom in Expression of Views

All respondents were interviewed about the freedom of females' expression of views and ideas while in the decision making process. It was recorded all of them had marked some answers, the collected facts have been shown in the figure 6.2 below.

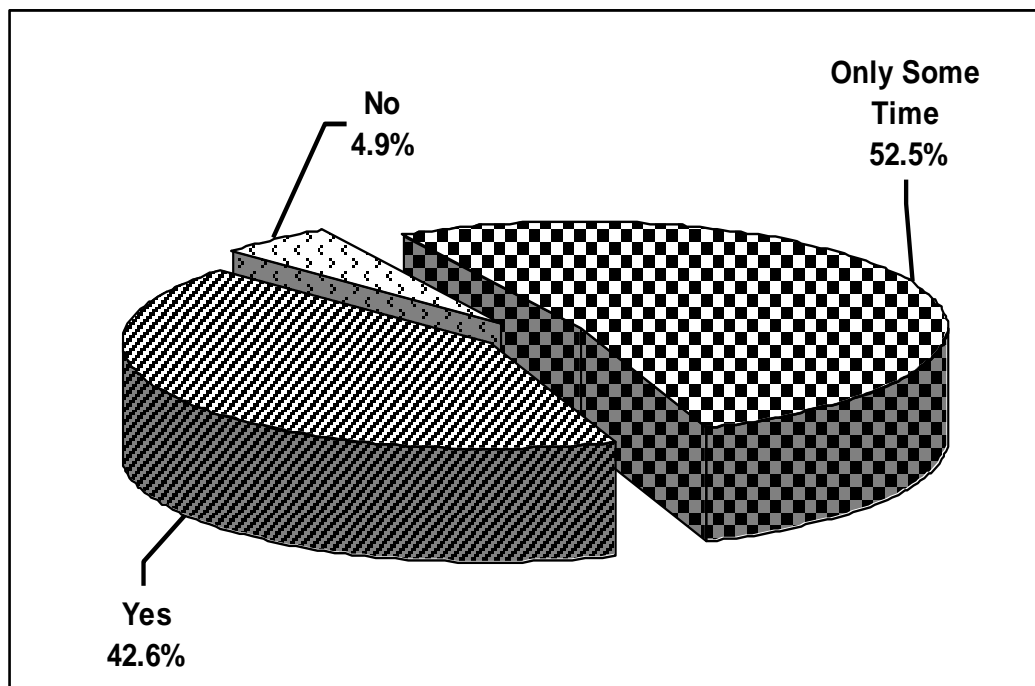


Fig. 6.2: Freedom of Expression

Source: Field Survey, 2017

The figure 6.2 above shows that 52.5 (32) percent of the respondents had reported that they rarely express the views and ideas freely. Similarly 42.6 (26) percent of the respondents had reported that they freely express their view in front of the committee members. But, 4.9 (3) percent of the respondents had reported that they do not express the ideas, as they were interviewed about the reason for not expressing their views freely. They had marked that they feel shy to express their views and some of them had stated they fear to express the view in the male zone.

6.5 Female's Views and Chances to Consider

The researcher of the study had made an investigation with an objective of studying the users committee conceding the female views in making the decision. The different facts were recorded by the researcher, and is presented in the table 6.5 below.

Table 6.5 Consideration of Female Views by the Users Committee

Responses	Frequency	Percent
Yes	38	62.3
Very Often	12	19.7
No	11	18.0
Total	61	100.0

Source: Field Survey, 2017

The table 6.5 above illustrates that 62.3 (38) percent of the respondents had reported that their views while formulating the decision of the users groups. In the same way, 19.7(12) percent for the respondents had marked that very often their views were considered by the users committee 18 (11) percent of the respondents had reported that their views were not considered while making decision. The collected facts stated that the female views were not much addressed or it is given less emphasis by the users' committee. It is found that the users committee does not make any initiation for the uprising of the female condition.

6.6 Factors Affecting Decision Makings

It was noted that that the views of some respondents were not properly addressed or their views were not much given importance. The researcher of the study had made an attempt to investigate the influential factors behind the decision making process on the CFUGs. The facts reported by the respondents have been marked below in the table 6.6. It is to know the socio-culture environment in the community forest management and also to find out how the issues of female is addressed in the CFUGs.

Table 6.6 Influential Factors that Affects the Decision Making Process

Related Factors	Frequency	Percent
Educational Factor	25	41.0
Ethnic Factor	14	23.0
Socio-Economic Factor	9	14.8
Political Factors	7	11.5
Religious Factor	1	1.5
Psychological Factor	5	8.2
Total	61	100.0

Source: Field Survey, 2017

The table 6.6 above illustrates the fact that 41 percent of the respondents marked that the users committee considers educational status of the member as a prominent factor in decision making process. In the same way, 23 percent of the respondents had reported that the size and condition is main factor considered by the committee member for making decision. Similarly, 14.8 percent of the respondents had reported that socio-economic condition of the member plays pivot role in the decision making or formulation in the CFUGs. While 11.5 percent of the respondents had reported that the caste system play important role in making the decision, Least were in assumption that religion can be factor the determines decision making process. The respondents of the study site had marked different reasons for the decision making process.

6.7 Participation of Female in Different Activities of CFUGS

The researcher of the study had tried to get the data about the female's participation in the different activities of the CFUGs. Than it was found that many of the female were not incorporated in the activities conducted by the CFUGs. The researcher had made an investigation on the following areas;

6.7.1 Formulating Constitution

The females were interviewed about their participation in making the constitution of the CFUGs. The facts collected about their participation has been marked in figure 6.3 below

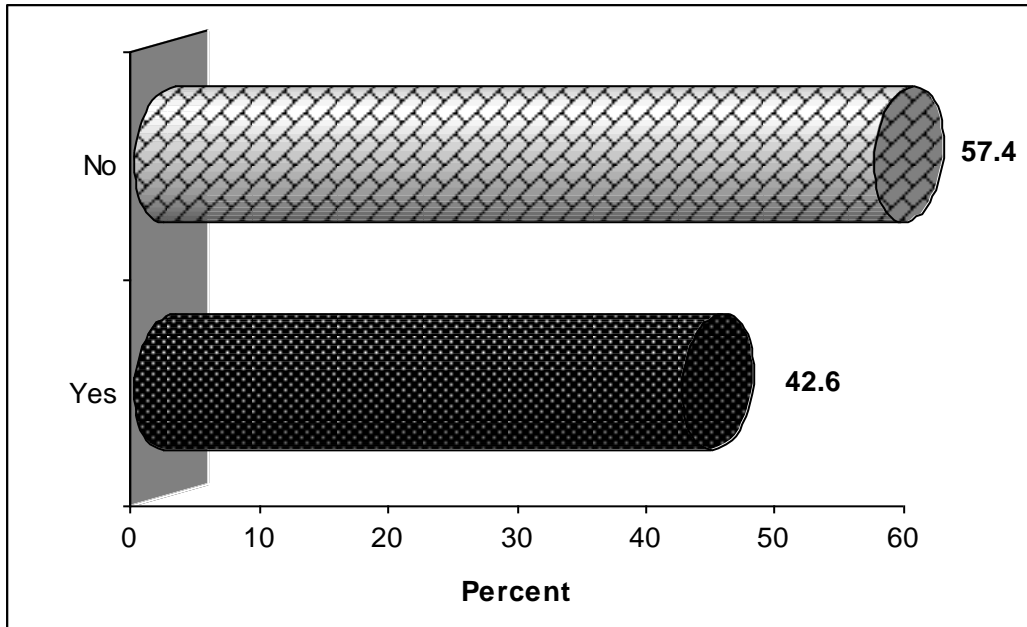


Fig. 6.3: Participation in CFUGs Constitution Formation

Source: Field Survey, 2017

The figure 6.3 helps to illustrate the fact about the rate of female’s participation in formulating the constitution of the CFUGs. Out of the total respondents 57.4 percent of them did not take part in the formulation of the constitution of the CFUGs. Rather, it is done or formulated by the maximum male member’s decision, while 42.6 percent of the respondents had reported that they had participated in the formation of constitution of their own Community forest user’s groups. It seems that much of the female of these CFUGs are not much conscious about the laws of the users groups.

6.7.2 Finalization of Operational Plan

The participation of the females in finalizing the operational plan was also studied. In this segment too, the rate of female’s participation is found to be less. The collected data as reported by the respondents from the field survey has been listed in the figure 6.4 below.

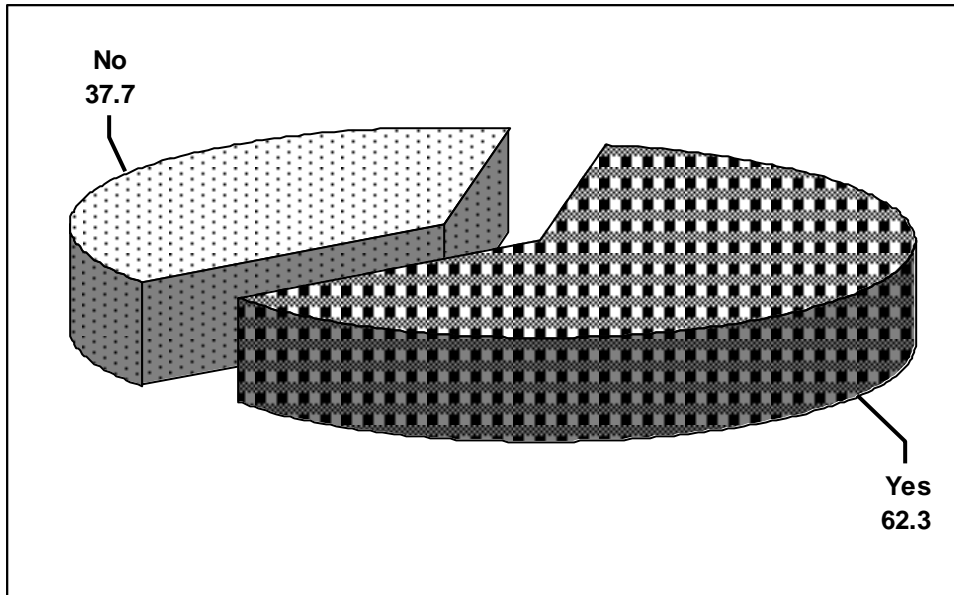


Fig. 6.4: Participation in Finalizing CFUGs Operational Plans

Source: Field Survey, 2017

The figure 6.4 above discovers the fact that out of the total respondents, 62.3 percent had reported that they participate in the finalization of the operational plans of the CFUGs. While 37.7 percent of the respondents had stated that they did not participate in the finalization of the operational plans. This figure also shows that large number of female users member do not participate in the finalization of the plans and policies of the users committees.

6.7.3 Participation in the Formulation of Users Groups

The involvement of the female in the formation of the users groups were also been investigated. The collected results have been analyzed through the help of the diagram in the figure 6.5 below.

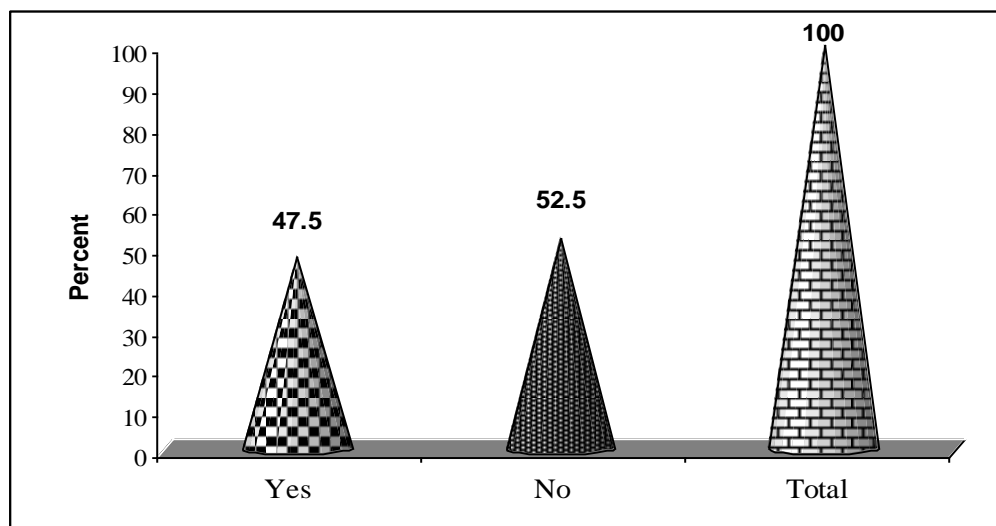


Fig. 6.5: Participation in Formulation of Users Groups

Source: Field Survey, 2017

The above figure 6.5 shows the facts about the female's involvement in the formation of users groups in the CFUGs. Out 61 respondents, 52.5 percent reported that they did not involve in formulating the users groups. While 47.5 percent of the respondents participated in formulating the users group by their CFUGs. The rate of female involvement in the formation of users groups found to be than that of males less.

6.7.4 Participation during Distribution of Forest Products

Interview was also taken about their participation in the distribution of the forest product. The amazing fact that during the distribution of the forest product, the business of the female at domestic chores made them to stay at home, so most of the female respondents had reported that they do not participate in the time of forest product distributions. The clear fact is studied through the help of following table 6.7 below.

Table 6.7 Participation in Forest Product Distribution

Related Factors	Frequency	Percent
Yes	20	32.8
No	41	67.2
Total	61	100.0

Source: Field Survey, 2017

The table 6.7 above demonstrates that out of 61 respondents, 67.2 percent had marked that they do not participate while distributing the forest product is made rather they sent the male members, while 32.8 percent of the respondents had reported that they participated at the time of distributing the forest product among the users. It is clear from the table 6.7 above that females' involvement is negligible in the distribution of forest products.

6.8 Obstacle In Participating in Meeting and Assembly

The data presented above gives the picture that the rate of females involvement is marginal. And the researcher of the study had made an attempt to investigate the reasons behind the low participation of the female in the *Pokhari Ban* CFUGs. The reported responses of the respondents have been presented in the table 6.8 below. It is also the fact marked by the participants of the FGD session.

Table 6.8 Hindrance Factors in the Access of Participation for the Female

Factors that Obstacles	Frequency	Proportion
Cultural and Social Norms	32	52.5
Household Chores	10	16.4
Lack of Education	20	32.8
Lack of Awareness	43	70.5
Business	7	11.5
Health	8	13.1

Multiple responses case of 61 respondents

Source: Field Survey, 2017

The table 6.8 illustrates the fact about the factors that obstacles the female access in the participation in different programs organized by the CFUGs and the meeting and assembly of users groups. Out of the total respondents of 61 from the field study, 70.5 percent of them had reported that due to the lack of awareness the female were not able to participate in the different program organized by the users committee and the meeting and assembly. Similarly, 52.5 percent of the respondents had marked that it is cultural and social norms that hinders the female to participate in the programs. Likewise, 32.8 percent of

the respondents had stated that it is lack of education or illiteracy that works as the obstacle of the female to participate freely among the literate groups; they feel shy to express their views due to their illiteracy. In the same way, 16.4 percent had reported that they have to remain busy in the domestic chores. So they do not get much time for attaining the programs run by the users committee meeting and assembly. Whereas, 13.1 percent of the respondents had reported that it is their health condition that hindered them in participating the programs, meeting and assembly. Similarly, 11.5 percent of the respondents had reported that they were busy in looking after the business they owned and do not spare much time to attain the programs and the meeting held by the users groups.

The participants of the FGD session had marked that it is due to the nature and the social structure of our society, the female are still not given the similar chances to that of males. One of the FGD participants had reported that the female by themselves are not much interested in such programs due to the long historical tradition of our society. Some of them had committed that the female are addressed in the programs just to meet the quorum required for the registering the organization. So, they are used as a means to fulfill the requirement of the contemporary authority.

6.9 Forwarding for Uplifting the Females Conditions

The recommendation marked by the respondents in course of interview process and the reported statement of the FGD participants. Most of them had reported that women should not be addressed only as a means to meet the quorum requirement. In the same way, the participants of FGD sessions had also suggested that special training for uplifting the female condition and access to the forestry managements must be made by incorporating all the females in the programs. They also had marked that the decision of the females must be given proper attention while formulating the constitution and making any decision. And all must be included in the distribution of the forest products. The system must follow the democratic way in making decision, if

possible, females must be addressed highly because they engage in the domestic works. At the same time, the forest products are mostly used for the domestic purpose. So the females issues must be properly addressed. Some of the FGD participants had reported that the awareness campaign should be launched to create awareness among the female so as ascertain to make proper access of the female in the forestry management.

The respondents of the study area and the participants of the FGD had suggested that the control over the forest by the influential and rich people should be stopped. They had to provide equal chances to all the users' members so that all could actively take part in the protection. They could make them accountable to the forest.

To sum up, we can say that the female forest user members are not much active in the decision making formulating process. The females participated lowly due the lack of knowledge about the forestry. Another factor is that due to the traditionalism, the females do not get equal opportunities like male to express their views. It is also found that due to the household activities and agricultural work, they do not get sufficient time to go to the CF programs.

CHAPTER VII

SUMMARY, FINDINGS AND CONCLUSION

7.1 Summary

This study has mainly concentrated on the condition of female in community forest management. It deals with the role of female in decision making and ways of sharing the benefits. It has dealt with numerous research questions based on Socio-economic condition, female's involvement in formulating constitution of CFUGs, freedom of expression and consideration of females' views while formulating or making decision. Keeping the research questions in consideration, this research had drawn general objective as to analyze the condition of female in the users' group at community forestry management.

Basically, this is an academic study aiming to discover some new facts regarding the condition of the female in community forest. It will help in formulating various policies regarding the female access to the users' group management. This study is mainly focused on female's status and role, their attitude and suggestions that are needed for the democratization of the management plans in CFUGS. We cannot undermine the importance of the women in the social development. Development, being the progressive transformation of the society, has to be inclusive, equitable and sustainable. In other words, the development that ignores the inclusiveness and equity is diametrically unsustainable. At the right time, right steps and plans must be formulated to address the gender issues in institutionalizing the management of the community forest. So, it has investigated the issue on females participation, need for the participation, how the users had incorporated and as well as it has focused on the level of income of the respondent. During this study, the literature on conservation of wetlands, Gender and forest, local's participation; natural resources in the world and in Nepal had been reviewed.

As a student researcher, it was bound with different limitation such as budget, time and space. It was also unable to include other issues of female such as

status, satisfaction, trainings, seminars etc. Researcher had selected the area purposively to get the intended knowledge about the condition of females in the community forest management. So, the female users groups of *Pokhari Ban* built in the area at the ward no 3, 5 and 6 of Arthardandakharka VDC as the respondent of the study.

This study follows descriptive methodology in the form of social survey. At first, detail of the main elements of the method is given under. The households built in the ward no 3, 5 and 6 of this VDC has taken as universe and had made the census study. So, the total population frame was 61 households for the reliability of the data. For the purpose of the study observation, interview schedule, focus group discussion and two of the case studies were adopted as data collecting technique of sociological research, to collect qualitative and quantitative data. Thus, the data collected for this study is dominantly primary. When needed, some of the important secondary data have also been incorporated. The above data collecting tools were devised very carefully in order to ensure their validity.

For this purpose, the interview schedule was prepared carefully. Instruction of supervisor was included to refine the questions in the interview schedule. Both structure and unstructured observations were made from time to time while in the field work process. Key informant interview and focused group discussion which were primary unstructured one also was conducted. Observations, FGD, and key informant interview have yielded qualitative data, while interview schedule has yielded both types of data. The FGD participants were the representative of female members of users group and the personal that have long experience of the females status and the condition in the community forest management. The collected data have been analyzed by using computer program SPSS 11.5 while qualitative data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, charts and diagrams.

Women and forestry have a closer link in the rural areas where life is shaped and decreased by availability and access to basic resources such as water, fuel, wood and fodder. If women are involved in every stage of CF managements planning process, the chances of their voicing their opinion and making people listen to them are increased if only communities are formed with women representation.

7.2 Findings of the Study

During the field survey, it has been explored and examined the different aspects regarding the condition of the female and the community forest management. The major findings of the study are listed below:

- The study shows that a person's individual characteristics matter as well. Women who are literate and currently single (widowed, separated, etc.) are more likely to become office bearers, as are men who are literate and landowners.
- Inclusion of women within community decision making can support norms of reciprocity and better resource conservation and management.
- The factor that is likely to have influenced the induction of women as office bearers in Nepal's CFIs, although not uniformly, is the gender-inclusive nature of the constitution framed by this study. This would have sent a strong message that women's presence as decision makers is desirable and important.
- Forest management plays a vital role in fulfilling the daily need of the users in the rural livelihood.
- Concerning benefit sharing, the rich and medium class whose major livelihood strategy is husbandry and are also economically better off are taking mainly subsistence forest products. Whereas, the poor and very poor are taking more commercial forest products and are involved in forest based enterprises.

- The study found that the least women there are on the EC, Lesser is likelihood of women attending EC meeting, speaking at them, and being placed in low profile. Increasing the number of EC women ensures that there is at least some female presence in most meetings. Women's attendance rate also improves and there is evidence of a critical mass effect.
- The likelihood of at least some women speaking up is also greater among ECs with a third or more women members. This provides empirical support for the popular view that having one-third women makes an important difference and strengthens the policy argument for promoting at least these proportions of women in decision-making bodies
- There is a threshold effect around 33 percent women, which is the minimum percentage needed to make a difference, but the likelihood increases further as we move towards 50 percent women. Notably, though, while the EC's gender composition significantly affects the chances of a woman holding office, it has no effect on men holding office. That directly affects the Inclusive representation of female in any ground.
- The analysis supports these observations. Despite receiving much smaller and more degraded forests, all-women groups outperform other groups and show better forest regeneration and improvement in canopy cover, after controlling for other factors. This could be due to many reasons. Involving women in the EC's decisions:
 - Improves the flow of information about forest closure rules among a wider cross-section of users,
 - Creates conditions under which women can better use their knowledge of plants and species and forest conservation practices.

7.3 Conclusion of the Study

In conclusion, women's greater presence in Nepal's community forestry institutions has many statistically demonstrable benefits. It enhances women's effective participation in decision-making; influences the nature of decisions made, especially the rules of forest use and their implementation; and improves forest conservation outcomes. In addition, although not measurable empirically in all facets, many gender-empowering effects follow when women are present in sufficient proportions. Speaking up at meetings, influencing decisions, participating in patrolling, holding office, and, in some cases, even asking forest officials for a forest plot, are all aspects of empowerment. Measures that help increase the presence of women in the governance institutions would thus be beneficial both because their participation is important in itself, as a constituent element of successful institutional functioning, and to better fulfill the conservation and subsistence objectives of such institutions.

Therefore, keeping all the facts in consideration, it can be concluded that issues of females must be rightly addressed in the management of forest. The female should be incorporated in the formation of constitution and give the proper space at the time of decision making. The female members should be given the chances to express freely and create the environment so that the entire female member can express their views freely. In the same way their views must be considered at both the stage of making decision and involving them at different activities.

7.4 Suggestions to Future Research

- People should be made aware and conscious so that they can address the voice of female properly.
- The CF rules and regulations should be formed and implemented strictly so the rate of male's domination can be reduced.

- The female should be incorporated in the formation of constitution and give the proper space at the time of decision making.
- The female members should be given the chances to express freely and create the environment so that the entire female member can express their views freely.
- The knowledge, skill, experience and qualification of females should be addressed and considered as a major part of decision making.

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APPENDIX-I

INTERVIEW SCHEDULE

INCLUSIVE REPRESENTATION OF FEMALES IN COMMUNITY FOREST MANAGEMENT

(An Anthropological Study of Pokhari Ban CF Arthardandakharka, Kusma)

A. General Socio-Economic Introduction of the Family.

1. Name of the User Group member:-..... Caste.....Age.....

Religion.....

Name of the respondent:-.....

S.N	Question	Answers	Skip	
2	Education	a) Illiterate d) SLC passed d) Bachelor and above	b) Literate c) Under SLC e) I.A. passed	
3	Occupation	a) Housewife d) Govt. Service f) other (Specify)	b) Farmer c) Business e) Private service	
4	Numbers of Family member	-----		
5	Type of family	a) Nuclear	b) Joint c) Others	
6	Type of House	a) Cemented d. Other.....	b. Mud masonry c. Hut	
7	Average monthly income	a) up to 3000/- c) 5000-10000/-	b) 3000- 5000/- d) 10000 and above	
8	If yes, than how much do you have?	a) khet....ropani	b) Bari....ropani	
9	Food Sufficiency from the production of own land?	a) Less than 3 months c) 6-12 months	b) 3-6 months d) more than 12 months	
10	Possession of Livestock	a) cow_____ c) ox_____	b) Buffalo _____ d) Goat _____	




B. Decision Making, Membership in CF and Access to Information and Opportunities.

S.N	Question	Answers	Skip	
11	How many members are there in executive committee?	----- Members		
12	How many female members are their in user group executive committee?	----- Members		
13	How often is meeting held in a year related to forest?	-----		
14	What is the process of decision making generally followed in your CFUG?	a) Passed agendas by committee members. b) Involved all CFUG members. c) Passed agendas by only influential person. d) Other.		
15	What do you think about the decision that has been made by	a) Excellent* d) very poor	b) Good * c) Not so good	17

	the user group committee?		
16	If not so good or very poor. Why?		
17	What do you think the decision is?	a) Democratic b) Participatory c) Neutral d) Autocratic	
18	Does the user use committee give chances to females to put their views?	a) Yes b) Only some time d) No	20
19	If no. Why?		
20	Does the female express their views freely?	a) Yes b) Only some time d) No	22
21	If no. what may be the causes?		
22	Does the user committee consider to females views while taking/making the decision?	a) Yes b) Only some time d) No	
23	What are the factors affecting decision making?	a) Educational Status b) Size and condition of forest c) Socio-Economic condition d) Caste system	
24	What hinder you to take participation in meting and assembly?	a) Cultural and Social Norms b) Business c) Household work d) Awareness e) Health f) Nobody listen the voice	
25	Are you informed for all programs of CF?	a) Yes b) No	27
26	If no. why?	a) Fear of sharing benefits b) weak information system c) Socio-economic discriminaton d) Others	
27	Did CFUG organize any training, tour and other special programs for their users?	a) Yes b) No	30
28	If yes, do you participate on that?	a) Yes b) No	30
29	If no. Why?	a) Not informed b) No interest c) Discrimination d) others	
30	Do you know about decision that is made by Executive committee?	a) Yes b) No	32
31	If yes, how do you know?	a) Neighbors b) from notice of EC or as member c) Other members of group d) Other	
32	What is the method of information sharing in your CF?	a) Public Notice b) Home to home information system d) <i>Katuwal</i> System d) Other	
33	Have you participate in the following events? Write Y for yes and N for no	a) Meeting when constitution was finalized. _____ b) Meeting when operation plan was finalized. _____ c) Meeting when user groups was formed _____ d) Meeting when forest product were decided to distribute _____ e) Meeting when decision related to fund mobilization _____	

C. Benefit Sharing, Distribution of forest products and fund mobilization mechanism.

S.N	Question	Answers	Skip
34	The distribution of forest products among CF users	a) Fair b) Biased c) Highly Biased	

	is;		
35	How is the benefit shared?	a) Equality Basis b) equity basis a per family numbers c) According to Operational Plan d) According to decision made by EC. e) decision by influential/ Elite Person	
36	What is the forest products distributed among the users?		
37	Are you satisfied with the forest product distribution system?	a) Yes  b) No	39
38	If no. what should be done?	a) Equitable Distribution b) Low Charges c) Access d) Others	
39	Do you think there is any discrimination in benefit sharing system?	a) Yes b) No 	41
40	If yes, what is the cause of the discrimination?	a) Social and Cultural b) Economic c) Political d) Other	
41	Do you know about the total saving amount in CFUG fund?	a) Yes b) No.	
42	Has your CFUG provided loan to users from CFUG fund?	a) Yes b) No 	46
43	If Yes, have you taken loan?	a) Yes b) No	
44	How much did you barrowed?		
45	If yes, for what purpose?		
46	Are you satisfied with CFUG fund mobilization?	a) Yes b) No	
47	Does the user group committee set price for the forest product?	a) Yes b) No c) Don't know	
48	If yes, price for the forest product is;	a) Price is too High b) Too Low c) Its normal	
49	At last you have any suggestion for this work.		

APPENDIX-II

CHECK LIST FOR FOCUS GROUP DISCUSSION

- a. What is the situation of female in CF?
- b. What is the situation of women participation in decision making in CF?
- c. Do the women hesitate to accept responsible post in FUG?
- d. Condition of Female in the access towards benefit and information sharing system in CF?
- e. Does the FUG incorporate the issues that concern women in Operational Plan?
- f. What is the status of women's participation in forest management work?
- g. How is the benefit sharing system among FUGS?
- h. How is the forest product distributed in the Pokhari Ban Community forest?
- i. Is the female having equal access in information system and formulation the constitution of CF?
- j. Do the female express their views freely?
- k. What are the causes for the not getting information by the females?
- l. Why the views of female's are not rightly been addressed?

APPENDIX-III

Name list of the Focus Group Discussion

FGD Session

Female members

1. Maya Devi Poudel
2. Sita Poudel
3. Sakuntala Gurung
4. Anita Gurung
5. Maya Bk
6. Shova Poudel
7. Khem Maya BK
8. Shanti Nepal

Male members

1. Jaya Sharma (Head master of Shree Panchakoshi Secondary School)
2. Manoj Gurung (Social Worker)
3. Kumar Chhetri (Chairman of Arthar youth Club)

APPENDIX-IV

जिल्ला वन कार्यालय, पर्वत अन्तर्गतका ईलाका वन कार्यालयहरु तथा सो अन्तर्गत पर्ने स्थानीय तह (गाउँपालिका र नगरपालिका) हरुको विवरण :

क्र.स.	इलाकाको नाम	कार्यालय रहेको स्थान	हालको नगरपालिका/गाउँपालिका	साविकको गाविसहरु
१	कालीगण्डकी	फर्से	जलजला गाउँपालिका वडा नं १-९	बाँसखर्क, माँझफाँट, लेखफाँट, शालिजा, धाइरिड, नाग्लीवाङ्ग, बनों (७ गाविस)
२	शिवालय	छमर्के	कुशमा नगरपालिका वडा नं १, २, ३, ४, ५, ६, ७, ८ र मोदी गाउँपालिका वडा नं ४	पाङ्ग, खुर्कोट, दुर्लुङ्ग, शिवालय, चुवा, क्याड (६ गाविस)
३	मोदी	डिमुवा	मोदीगाउँपालिका वडा नं १, २, ३, ५, ६, ७, ८	भुक्ताडले, देउपुर, देउराली, वाजुड, तिलाहार, राम्जा देउराली, चित्रे (७ गाविस)
४	ज्ञादी	कटुवाचौपारी	कुशमा नगरपालिका वडा नं ९, १०, ११, १४ र फलेवास नगरपालिका वडा नं ४, ५, ६	कटुवाचौपारी, पिपलटारी, पकुवा, आर्थर डाँडाखर्क, मुडिकुवा, खानिगाँउ, देविस्थान (७ गाविस)
५	कार्कीनेटा	थापाठाना	फलेवास नगरपालिका वडा नं १, २, ३, ९ र कुशमा नगरपालिका वडा नं १२, १३	कार्कीनेटा, थापाठाना, शंकरपोखरी, भँगरा, ठूलीपोखरी, खौलालाँकुरी, (६ गाविस)
६	लुंखु	लुंखु देउराली	फलेवास नगरपालिका वडा नं ७, ८, १०, ११ र महाशिला गाउँपालिका वडा नं २, ३, ४, ५, ६	लिमिठाना, ठानामौला, कुर्घा, पाडराड, भोक्सिड, बालाकोट, पाखापानी, लुंखु, फलामखानी (९ गाविस)
७	त्रिवेणी	हुवास	पैयु गाउँपालिका वडा नं १, २, ३, ४, ५, ६, ७ र महाशिला गाउँपालिका वडा नं १	टकलाक, त्रिवेणी, बेउलीवास, हुवास, सरौंखोला, भोर्ले, होश्राडदी (७ गाविस)
८	शालीग्राम	रानीपानी	बिहादी गाउँपालिका वडा नं १, २, ३, ४, ५, ६	वाच्छ्रा, बराँचौर, रानीपानी, वहाकीठाँटी, उरामपोखरा, शालीग्राम (६ गाविस)