UNIT - I
INTRODUCTION

1.1 Background of the Study

Forest is one of the most important natural resource of Nepal. Forest resources play a vital role in the development of human society. Thus, the forest is closely interrelated to human beings. The importance of forest products has been increasing day by day for all (Bhattia, 1999). Forest is not only fostering to the agriculture system but also one of the sources of basic need of the rural people (Bajracharya, 1987).

Gilmour and Fisher 1991 defined Community Forestry as the control and management of the forest resources by the rural people who use them for domestic purpose as an essential part of their farming system. According to Mahat, it is forestry activities carried out for the benefit of the local people with their active involvement. Community forestry is an institutional innovation of empowering local communities in managing forest resources for the benefit in co – ordination with government.

Community forestry is a village-level forestry activity, decided on collectively and implemented on communal land, where local populations participate in the planning, establishing, managing and harvesting of forest crops, and so receive a major proportion of the socio-economic and ecological benefits from the forest. Community forestry, social forestry and rural development forestry are more or less equivalents and reflects Abraham Lincoln's view of democracy-government of the people, by the people, for the people' (Saree, 2012). 'Community forest refers to any specific part of National forest land over for local user group for the development preservation and utilization of forest' (Nepal Forest Act, 1993).

Community Forest (CF) is a partnership program between government and community organization in which government staff play a role as facilitator and catalyst to identify real user groups, to prepare operational plan of forest and constitution of group and in implementation of CF activities whereas community user group is responsible to manage, protect and utilize the forest on the sustainable basis. It is a part of national forest that has given to the users only use right but not land tenure ship and there is provision of the back from users if users do not follow the rules of operational plan of the forest. This provision has made some doubt towards the Government from local people (Gilmour et al, 1989).

The Community Forestry program is a largest program among six major programs of forest protection implemented in Nepal. Different International Non-government Organization (INGO) and Non-governmental Organization (NGO) have great interest in such conservation program. They directly take part and are also involve in funding the Community Forestry program. They see this program as a tool in the improvement of environment as well as upgrade of existing livelihood of local people. In this respect, they use Community Forestry as a tool for community development. During last 24 years, the experience has shown positive indication in the improvement of environment and community development (Shrestha, 1999).

Community forest management (CFM) has been recognized over the past two decades as a potential approach for achieving forest sustainability. It focuses on improving the livelihood and welfare of rural people and conserving natural forest systems through local participation and cooperation. Local community groups negotiate, define and guarantee among themselves an equitable sharing of the management functions, entitlements and responsibilities for a given set of natural resources (Taylor and Francis, 2007).

During the period of Prithvi Narayan Shah (1722-1774 A.D.), the forests of the country were under the control of *Thari/Jimbuwal* (Kipat communal land

ownership, Raikar- state land lordship, Guthi-lands used for temples and charity and Birta-state land grants to the priests, military personnel and nobility). This system relied on locally accepted rules through which a clearly fixed group of beneficiaries' regularized forest used and excluded outsiders. During the Rana Regime (1846-1950 A.D.) forests in many areas were put under the (feudal system) management responsibility of local headman called *Subba and Talukdars,* who were not only the land revenue collector of the government but also to maintain law and order at the local level. They were responsible for the use of local resources (Dahal, 1994). After the achievement of democracy in 1950, the "Private Forest Nationalization Act" was passed in 1957 in order to remove the remnants of feudal land tenure. The different acts come out during the period of 1957-1977, however, were failed to manage the forest resource through bureaucratic machinery (Shrestha, 1996). In 1970, the community forest development program introduced the concept of Panchayat forest and Panchayat protected forest with the purposes of handling back the protection and management of the forest the local People (Chhetri and Panday, 1992).

Community Forestry Program is one of the successful programs of Nepal in the context of people's participation. Encouraging the participation of women are also very important and the peoples with minor ethnicity, peoples of low income group, low caste people etc are the most important forest users. Therefore, there is a need to include them in decision-making and management process in order to make efficient effective and sustainable utilization of forest resources. It also requires the Users to prepare the constitutions and operational plan; the government may provide its technical support to this Users Committee and require active people's participation on both processes. Since, community forestry program is people oriented program and its success depends on the active people's participation, there is a need for more research both on technical and social aspects. The technical aspects include management operation, protection rules, conservation strategies whereas social aspects

include Forest User Group and their socio-cultural norms, interest and religious need, both aspects should be considered equally because they impact each other and consequently reflect the success of community forestry. In this regard, study of people's participation in Jamale Chisapani Community forestry of Karkineta, Parbat and Thapathana Secondary School of Thapathana, Parbat are very important which allow evaluating the social relationship among the people and success rate of people's participation program in community forestry that considers the institutional decision-making processes, benefits of community forestry, people's attitude to look each other, its affecting factors of development, participation and changed attitude, skill and knowledge of people (users) based on Jamale Chisapani Community Forestry -3,4 and 5 of Karkineta, Parbat and Thapathana Secondary School of Thapathana, Parbat has been studied.

1.2   Statement of Problem

Despite many successes in community forestry, there are some challenges ahead in the path of community forestry management and development. There are three types of conflicts namely among users, between user and between user group and VDC member. The conflicts are related to decision–making and people's participations based on political ideology and different interest groups (Sharma, 1999).

In practice, People's participation has been given a variety of meanings and perceptions. The problems prevail because of inadequate understanding on how the idea of people's participation and empowering the people could be effectively put into practice. This could be because of the lack of knowledge about the social, cultural and economic context as well as history of the communities or localities when the ideas have to be transferred into practice. He also argued that there is gap between realities and rhetoric in people's participation in community forestry. Forest user group with the help of District Forest Office or other line agency may carry out participation of people in

plantation work. Most of the user may involve in plantation in return for wages. This type of involvement is named with as full participation. On such participation, elite people are involved in decision making while others are not fully informed about actual objective of the program. General people involve only in the implementations and they may misrepresent the program thus, may not give expected result (Chhetry et al, 1992).

Scholars have mentioned and discussed many practical problems in the implementation of Community Forestry program in their research paper. Most of them pointed out the multi ethnic group, language, religion practice and different ideology in politics, which are making problem in people's participation in Community Forestry Program. Problems arise when the composition of the ethnic group, political ideology and culture of one group of community differ from another as a result, they do not want to work together. Similarly people living near to the forest are not ready to involve outsiders in forest management activities. If the forest is in different VDCs or on the border of two VDCs the problem is more severe (Baral, 1993)

Some time low caste people do not speak out in a community dominated by high caste people. As a result when user group is formed such disadvantaged persons are left out. Later, the conflict will surface on the time of benefit sharing (Shrestha, 1994). Forest rule and regulation of Nepal has made provision that there should be representation of all interest group in the Forest user committee. In Community Forest user committee rather than forest user group makes most of the decision. If all interest groups are not included in forest user committee, how the voices of the all interest group will can be heard (Karki et al., 1994).

Not only participation of ethnic group but also the participation of women users may help in the success of Community Forestry as they are the major collectors of forest. However, most of the women are not directly involved in decision-making and their involvement is found not satisfactory. In this respect, women

in executive committee are kept just to fulfill the Government norms. Thus, they are not actively involved in major decision- making meetings. This demonstrates that the present male biased model of development has basically neglected women's work, knowledge and potential capacities in sustaining resource (Kayastha, 1991).

Many sleeping users (both male and female) may represent in Forest User Group who do not even visit the forest, never attended any Forest User Group meetings and even do not utilize any forest products. But at the same time, they pay money to forest watcher thus claiming the legal right to be user of the forest. Although such users are saving forest products for the time being, they are not sharing their ideas in the management, use and distribution of forest products. This practice is not good enough for young Forest User Group to become sustainable as collective efforts are essential (Dahal, 1994).

Many Forest User Groups are still unclear about their rights and responsibilities in Community Forest management. They lack knowledge of people's participation. Through awareness training to local users, users can adopt democratic decision-making process. The involvement of lower caste in Forest User Committee will also increase (Jackson, 1994).

Forest related problem in Nepal are not technical but are holistic like social, political and economic. The community forest program has received the highest priority in the forest of Nepal. Community forest policy in Nepal combines an environmental objective to protect against land degradation and deforestation with economic and social objectives to meet the people's basic need for fuel wood, timber, fodder and other forest products on sustainable basis and to contribute to food production through an effective interaction between forestry and farming practice.

Only government effort is not enough, local people themselves should be made conscious for their active participation in forest management and conversation.

Why Nepal Government has been giving priority to people's participation in community forestry development and how and why people participate in community forestry has been the main problem of this study. This study has been addressed the following research questions:

Research Questions

- How Users of JCCF 3,4 and 5 and Thapathana Higher Secondary School, Thapathana are participating in implementation process of Jamale Chisapani Community Forestry?
- How all interest groups are taking part in the process of decision-making and benefit sharing?
- What is role of Jamale Chisapani Community Forestry for local community development? Actually community forest belongs to whom?
- What are the rules and regulations of community forest about the ownership?
- What are the possibilities disputes on community forest?
- Possible impact on user group due to the conflict on CF.
- What are the solutions for those problems?

1.3 Objectives of the Study

The General objectives of this study is to investigate the social relation among the people, institutions and organizations and the impact of such relation on FGUG as well as the society and to suggest possible solutions. the Specific objectives of this study are:

- To explore the social relation among the users within CFUG between institutions and organizations of Study Area.
- To understand the impacts of conflict on user group's daily life as well as in society and suggest possible solutions.

1.4 Significance of the Study

The research has been important because it expect, to some extent, to contribute the theoretical knowledge regarding how to understand the community forestry from sociological and anthropological perspective, conflict perspective and also provides the empirical knowledge regarding social background of Community Forest Users' Group of the study area i.e. what kind of people are participated in community forest, how people participate and share benefits of the community forestry, what are the factors that effect to participate in community forestry as well as the social relationship among the people.

1.5 Rational of the Study

Managing forest through users groups is the most viable strategy for the forest management in the middle hills region of Nepal (Gilmour and Fisher, 1991). That's why more than 14,258 CFUGs are officially legitimized the authority of community forestry and other more unofficial CFUGs are in the process of official authority. There is no doubt about the community forestry that it is significantly contributing positive impacts on gender, equity, empowerment, poverty, bio-diversity and forest resources management which are greatly geared up to social change and local development. However, individual, household as well as social status of women is lower than men. Women are just physically participating in various CF activities rather than their decision making/influencing role. Unless and until women cannot play the vital role for each and every decision-making process in all stages of CF, it is not accounted to increment of women's meaningful participation or women empowerment in an authentic way.

Given this therefore, this study will be helpful to trace out the present social relation and condition of people of Karkineta VDC and Thapathana VDC and through these findings it will help to explore the better measures to be carried

out in the future to increase good relationship among the people of both VDC and will prevent the possible accident in the future as well as will solve the current problems. It will also be helpful to governmental and non-governmental organizations for formulating appropriate programs and policies to address the issues and problems in future.

1.6   Limitations of the Study

This study is especially for academic purpose and The study site was confined only to Parbat district. Thus findings and conclusion drawn from this study cannot be generalized in the same manner for other districts. This study has focused only on the disputes between two groups about the community forest by claiming their ownership

1.7   Organization of the Study

The research has been divided into seven chapters with its sub-topics. The first chapter has focused the introduction part with background of the study, statement of problems, objectives of the study, rationale and organization of the study gradually.

Similarly, the second chapter has been literature review focuses on scientific understanding of study and review relevant literature on community forestry to find out the gap and valid the presentation of this research.

The third chapter has talked about the research methodology with research design, rationale of site selection, sample size and sampling method, nature and source of data, data collection techniques (tools/methods), data presentation, analysis and interpretation and limitation of the study as sub-topics.

In the same way, the fourth chapter has described the social background of the participants' of the Jamale Chisapani Community Forestry Users' Group. The fifth and sixth chapters have been objective-based analysis and interpretation of

the collected information. And, the final chapter has summarized the major findings and its conclusion with recommendation. At the end of this study, selected references and appendices have been placed.

<h1 style="text-align:center">UNIT - II</h1>
<h1 style="text-align:center">LITERATURE REVIEW</h1>

The review of literature is to read the related books and other materials concerning researcher's topic by him/her. It helps to the researcher to know what has been found about the topic and what new contribution can be made or is necessary. Review of literature is important because it presents the researcher form running the wasting effort on trying to re-discuss something that is already known. It also provides the foundation for developing a comprehensive theoretical framework. Some of the literature related to community forestry is given below to make this study valid and give credibility to the previous writer. In general, literature review section deals mainly with historical background of forest management in Nepal, definition of Community Forest, policies, theoretical and paradigm review etc.

2.1 Brief History of Community Forestry Concept in Nepal

Management of common forest resources was well developed in England by the middle Ages with clearly defined use and ownership right and such rights already dated from time immemorial (Baniya, 2000). Thus, far from "Community Forestry" being a modern concept, it is in fact a very old one; another case of "old wine in a new bottle" (Gilmour and Fisher, 1991).

During the period of Rana ruler in Nepal, the resources were the private property of Ranas especially in terai region; the accessible forest of Terai has good commercial value. So, the Terai Forest was totally controlled under the Rana Rulers. But in the case of Hills, the local farmers had practiced indigenous management of the local forest on their own initiatives. These systems involved locally accepted rules through which a clearly fixed group of beneficiaries regularized forest use and excluded outsiders. The government was failed to manage the forest resources through bureaucratic machinery up to

1976. After that a remarkable event was taken place in the history of community forestry. The villagers had already started managing local forest on their own initiative. This system involved locally accepted rules and it fixed the group of beneficiaries who were mainly known and respected in the society and excluded outsiders as users. Considering this fact, His Majesty's Government of Nepal (HMG/N) implemented Community Forestry Development Program (CFDP) in 1978 to encourage initiatives of local people in the management of the forest resources. HMG/N began CFDP's first phase in 1980 (Bhatia, 1999).

Community Forestry is the major strategy Nepal's forest policy. The community forestry program resulted due to the failure of forest nationalization act 1957. This nationalization act ignored traditionally managed communal forest, which act came into conflict with the traditional type of community management of forest resources (Dahal, 1994). In 1975, a conference was held in Kathmandu to consider issues relating to management of Forest in Nepal. The participants of the conference were Divisional Forest Official from throughout the country and senior members of Department of Forest and Ministry of Forest. The planned three days meeting was extended to 23 days because of the great interest that was generated and desire to make a strong statement on the need to address the deteriorating condition of the country's forest. This conference formulated the National Forestry Plan (NAFP) 1976. NAFP recognized that the Department of Forest had ignored forest of hills which led to the deterioration of watershed. To overcome this problem, the concept of "Panchayat Forest" which aims on the plantation of bared land was proposed. NAFP provided base for the formulation of "Panchayat Forest and Panchayat Protected Forest Act, 1978". Thus, it can be said that the Community Forestry Program in Nepal formally commenced in 1978 (Gilmour et al, 1989).

Community Forest Program was launched in 29 districts up to mid 1980s. Initially, Panchayat Forest and Panchayat Protected Forest were handed over to the local political body "The village Panchayat" that was responsible to take

care of the forest. In 1980s the concept of User Group was introduced. Now, Community Forestry Program covers almost all hilly districts of Nepal. The most of the forest areas were handed over to communities and its considerable success in the hills earned a lot of recognition internationally (Pokhrel, 1999).

Pursuant to the data of Community Forestry Division (2015), some information about forestry related information in Nepal is as following.

- Number of districts involved in CF P: 75
- Total Forest User Group formed: 17685
- Benefited Household by Community Forest: 2177858 of the total population
- Total Forest Area: 5,938,933 ha
- Potential Community Forest Area: 3420412 ha
- Potential CF area handed over: 31.81 %
- Community Forest handed over: 1652654 ha
- Average number of committee members: 11.76 per committee
- Average women committee member: 2.79 per committee

Nepal Community Forestry Program was initiated with financial and technical assistance from the World Bank, United Nations Development Program (UNDP), Food Agricultural Organization (FAO) and other donors. CF has been defined as Small scale, village level forestry practices where decisions and actions are made on a collective basis and where the rural people participate in planning, establishment, management and harvesting of forest crops and receive a major proportion of the socio-economic and ecological benefits from the forest (HMG/N, 1999).

The Decentralization Act of 1987 introduced the concept of "User Groups" for local control of resource management and development. CF is a term used to describe forest resources. The CF program build on local peoples' and technician', knowledge using the participatory approaches to improve the

organizational structures and managements of trees and forest resources (FAO, 2000).

The latest Forest Act was launched in 1993, Act 1993 defines CF as any part of national forest which is handed over by DFO to Users Groups in the form of CF as prescribed entitling to develop, conserve, use and manage the forest products independently by fixing, their prices according to the work plan (HMG/N, 1993).

In 1993 a national FUG workshop was organized involving 40 different groups from districts. Only community representatives were allowed to attend and many issues surfaced regarding ways to streamline operations and address community concerns. The 1993 Act was followed by forest regulations. In 1995, that provides procedural guidelines for implementing the Act. By 1997, the FUGs were given total authority over the use of forest produce, complete autonomy of develop forest management plans, and total discretionary authority over their own fiscal allocations (Poffenberger, 2000).

In Nepal, the Community Forest policy combines with environmental objectives of preventing land degradation and deforestation with socials and economic objectives The latter objectives are to meet the peoples basic needs for fire wood, fodder, timber and other forest products on a sustainable basis and also to contribute to food production through effective interaction between forestry and farming practices (HMG/N, 1988). Therefore all the accessible forest area in the middle hills of Nepal has been over by District Forest Office to the local communities themselves (Aryal, 2000).

2.2 People's Participation

The concept, People's participation has been used since ancient time of Plato and Greek philosopher in public affairs especially in political science. Participation on those days was merely a matter of voting, holding office, attending public meeting, paying taxes and defending the state (Joshi, 1995).

The meaning of participation however has changed with the passes of time. Participation of people in the affairs of the state is necessary for modern welfare state. The participation ideology "bottom-up" approach is originated in reaction to colonial Bureaucratic failure in 1950s (Rahnema, 2000). During the latter half of the 1970, the concept of people's participation in development become more popular and fashionable as oppose to the "top-down" approach (Joshi 1995). World Bank also realized the participatory development approach due to far less achievement on expected output from billions spent on development project through "top to bottom" approach of development. The concept, people's participation has become a politically attractive slogan; it is perceived as instrument for greater effectiveness as well as new source of investment (Rahnema, 2000). Community participation is now generally taken as a necessary precondition to the successful implementation of any renewable or rehabilitation project. Community participation is generally agreed to be important for the long term success of local resource management system (Joshi, 1995).

People's participation has been used in a variety of context such as community development, social mobilization, community participation, public participation etc. Various authors define people's participation in divergent way. People's participation is an involvement of the people actively in the decision making concerning development project or in the implementation (Joshi, 1995). People's participation is often narrowly defined as the voluntary contribution of labor and / or cash by the local people. However, conceptually people's participation includes their participation in identifying needs, decision making, implied benefit sharing and evaluation

2.3   Forest User Group

The Forest User Group is an institution based on the concept of "common property". The Forest User Group is known common property resource institution that is group of people share specified use right. The Forest User

Group (FUG) is focus subject of Community Forest, which recognizes local user right and practices to considerable extend (Gilmour and Fisher, 1991).

According to (Lamichhane, 2000) through the Community Forestry Program following rights are given to the Forest User Group:

- Any part of the forest can be handed over to Forest User Group who is traditional users of the forest irrespective of the political boundary.
- There is no limit of forest to be handed over as Community Forest to Forest User Group that depends upon their willing and capability.
- Forest User Group must be registered at District Forest Office with their constitution and manage the Community Forest according to their operational plan approved by District Forest Office.
- Forest User Group can freely fix price, transport and market ad forest products from Community Forest.
- Forest User Group can grow long term cash crop applying inter cropping system inside the Community Forest.
- Forest User Groups allowed establish forest based industry that can be run with the raw material yielded by Community Forest.
- Forest User Group utilize the fund generated through the sale of forest produce in a development work but amendment of Forest Act 1993 make compulsion to utilize 25% fund in forest management work.
- Forest User Group can take action to the members of Forest User Group who break the rule of the constitution or operational plan.

In terms of function there are two basic types of groups: expressive and instrumental.

Expressive groups are formed primarily for the purpose of the individual relating to each other. Instrumental groups are formed to reach a specific goal. Forest User Groups are combination of both of these types. It is primarily a task oriented (instrumental) group. It is designated to manage forest. To reach

their goals, forest users become close well knit members of community (Lamichhane, 2000).

2.4 Important of Community Forestry

The forest is one of the most important natural resources of Nepal. Forest resources play a major role in the development of human society. Thus, the forest is closely interrelated to human beings. Meanwhile, human's development history was started from forest. The importance of forest products has been increasing day by day for all (CBS, 2001).

Forest resources are essential for rural people. They are depending on forests for the supply of fodder, fuel, wood, timber, herbs, medicines and other forests products, which are essential for their daily life. Many local populations have understood the multiple benefits for their livelihoods obtained from forests and traditionally they are coming to give protection and conservation of forests for the supply of their needs. (Glimour and Fisher, 1991).

Forests provide the mineral, nutrients, and energy that are essential for the survival of farming system. Forests provide timber and poles for constructing houses and animal sheds and wood for making household and farming tools. Forest product, timber is also used for various local development activities such as building schools, health posts, wood bridges, and so on. People use forest areas to obtain other product for direct domestic consumption and income generation. Honey, mushrooms, birds, animals, fish, and plants are used as dietary supplements (Bhatia, 1999).

Community forests handed over the user groups are being used only for fodder fuel wood and so on. The most visible from of participation is protection work. In many community forests, the used decide that protection work should be carried out in turns (Shrestha, 1996)

Community forestry has evolved to establish management of forests at local level. Rural communities have had significant achievements in meeting their forestry needs, generating and utilizing funds for community welfare, and conserving the forests as well. However, the management of community forestry will be at risk if the existing institutional arrangements within the use group are not improved and user groups do not strive to attain a suitable security for subsistence is for migrated market economy (Karki and Tiwari, 1999).

The original envision of community forestry was to protect soil-erosion. Prevent environmental degradation and provide basic needs of forestry products to the rural people. In the present context community forestry management is a complex situation often meeting conflicting objective and dynamic process them tradition forest management system. As recently been reported, landowners and wealthier households are interested in long term of intermediate produces while landless and poor families are interested for cash income produces gaining experiences and learning process will greatly help to develop the system. However, wealthier households are interested in long – term of intermediate produces while landless and poor families are interested for cash income produces gaining experiences and learning process will greatly help to develop the system. However, effective learning to shift protection-oriented forest management approach of the CFUGs to active approach have not been see in the past. To maximize the benefits and to make successful community forestry program there is an urgent need to shift for active forest management. To address the livelihoods issues in community, there is a need of leasing part of CF area to poorer section of community so that forest area will be used for more productivity and poorer will get more benefits from community forestry (Acharya, 2001).

The community forestry has positive impacts on gender, equity, poverty, biodiversity and forest management which are significantly contributing to social change. The poverty reduction aspect is relatively weak as compared to

the achievement made on gender and equity. The level of awareness is increased where by quantity and quality of participation of users (poor, women, untouchable) etc. is improved (Upreti, 2000).

It is possible from community forestry to reduce poverty by securing resource for the poor, increasing the availability of resources and providing potential for income generating activities. Community forestry contributes to improve people's livelihoods. It has contributed significantly in building social capital (Pokhrel, 2001).

The people of Nepal have traditionally depended on forest for the supply of fuel wood, fodder, timber and nonfood forest products. The greatest value of forest in the livelihood of the people is as providers of essential Inputs into the farming system. Tree fodders make up a higher proportion of animal feed. Leaf litter collected from forests is used as bedding material in animal stalls and mined with dung to make compost manure which is the major fertilizer for farmland (New ERA, 1998).

Improving socio–economic status, enhancing biodiversity, restoring watershed areas, maintaining soil fertility, controlling forest decline and increasing forest cover and greenery, etc. are the major components of community forestry situation (Ebscher, 1999).

Equitable treatment and democratic decision making process in community forestry precludes conflicts and disputes among the users and can create a cordial atmosphere for socio-economic and ecological advancement (Maharjan, 1993). However, community forest has not yet been able to fully ensure equitable, gender-sensitive and poverty-focused outcomes (Uprety, 2001) and there are several practical and social anomalies prevailing. There are biases against *dalit* (called untouchable), disadvantaged, and marginalized groups and women. As a result, social, ecological and economical anomalies have become predominant and lack of communication between and among the users have

widened. The mail factors behind this situation are socio-cultural structure and classes and caste system. The disadvantaged and marginalized groups and women are still treated as subordinates. The cost and benefit sharing patterns are not based on equity and most of the rich and powerful families in users groups capture disproportionate benefit at the cost of the poor and uneducated forest user (Malla, 2000). Decision making process in benefit sharing is not democratic because of discriminatory attitude from the upper class and hesitation of the marginalized class to participate. Hence, the direct benefit accruing from community forest to the poorer people is relatively low as compared to general users (Uprety, 2000).

2.5 Debate on Community Forestry in Nepal

Although, Community Forestry Program is effective participatory of Nepal, It is not out of debate. One of the major issues of debate is revenue from forest especially in Terai. Baral Subedi and Pokhrel had discussed the issue of revenue from Terai Forest in the process of Community Forestry Program. They argued that there is a need of a new model of forest management in Terai then in the hill forest. They suggested a new model should ensure Community Forestry's contribution to the national treasury without effecting local enthusiasms for participation. "Success can be achieved through the joint efforts with community and Department of Forest. This could be done by sharing the revenue between two parties" (Pokhrel, 1999). Next debate is about land tenure ship. Government has given full use right of forest products to users but not land tenure ship. This provision may develop low confidence towards Community Forestry Program. Users may feel whether government take the Community Forestry back from the users group and revert to national forest (Shrestha, 1994).

Next major debate is about nuclear guideline where the objectives of Community Forestry is only to fulfill subsistence need of forest produce or whether it may commercialize the Community Forestry by permitting

installation of wood based industries in sustainable way (Shrestha, 1996). In Community Forestry, conflicts are seen within a Forest User Group, between two and more Forest User Groups or between Forest User Groups and District Forest Office (Shrestha, 1994).

Although, there are some debate and conflicts during the process of Community Forestry in Nepal, the Community Forestry Program in general is one of the successful forestry programs of Nepal (Joshi, 1995).
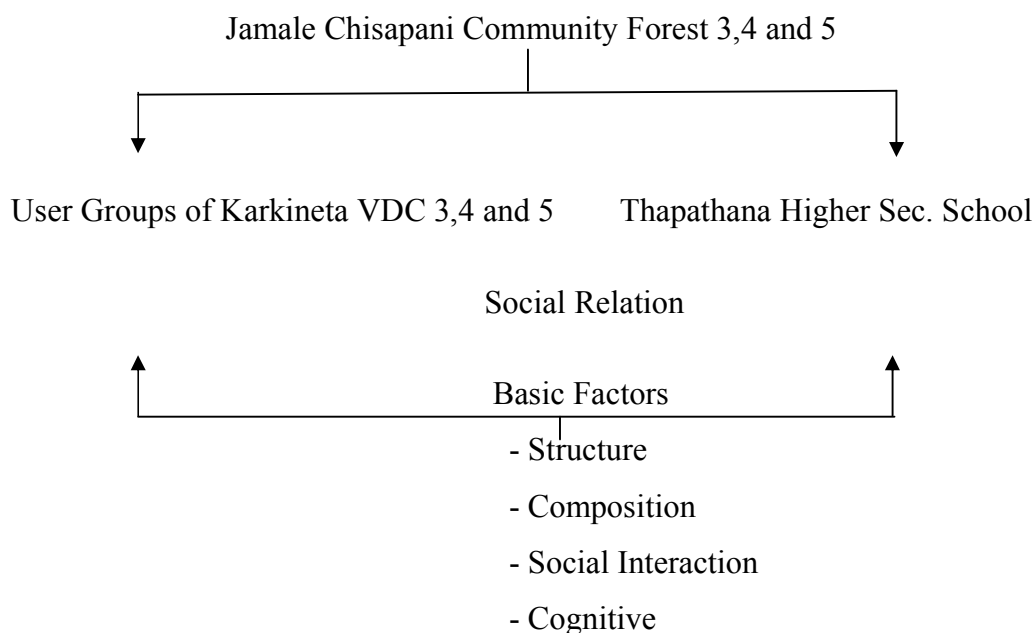
Community forestry is a village level collective forest activity where local people participate in the planning, establishing policies, managing the forest activities to protest forest and harvest its products by using communal land. Community Forest emerges from a long historical, political, economic, socio-cultural and legislative context. So far, the government has passed different legislation to manage the forest resources of the country, but the legislation was not accompanied by necessary rules and regulation, implementation, guideline and effective administrative support and did not establish better forest management till 1990.

The above mentioned literature of community forestry mainly belongs to the evolution of community forest, people's participation on it, forest users' group, important of community forestry and debate on community forestry of Nepal. After reviewing the related literature, a gap about management system of community forestry has been found which has been focused by this study. Similarly, it also focuses about the significance, affecting factors of active participation of people in CF and positive changes in the society and changes of people's attitude, skill and knowledge after the formation of JCFUG of Karkineta And Thapathana VDC in its context.

2.6   Conceptual Framework

Community forestry program is a "bottom to up" participatory program. Social Structure, Composition of Group, Interaction among the people and cognitive

21

factors are main components of it. The following conceptual framework has been developed to study the Jamale Chisapani Community Forestry User's Group and Thapathana Secondary School.

Jamale Chisapani Community Forest 3,4 and 5

User Groups of Karkineta VDC 3,4 and 5   Thapathana Higher Sec. School

Social Relation

Basic Factors

- Structure

- Composition

- Social Interaction

- Cognitive

In this study user's social relationship with their relatives and people of both VDCs, interaction and meeting, business are taken as independent variable which protect and well manage the forest as well as social relationship among them.

2.7   Theoretical Framework

This research study adopts Common Property Perspectives as the theoretical framework. It is recognized that Common Property Resources major perspectives viz. *"Commons without Tragedy"* and *"Tragedy of Commons"*. In *"Commons without Tragedy"* perspective, there is hope for overall management of common property by all concern people's common efforts. To make systematic management there is defined collective role and responsibilities with their interest and clear cut regulating norms. As a result, common consensus helps to develop understanding resulting in the lofty participation for management of common property, for example community

forestry which is the good example in Nepalese context. Other perspective *"Tragedy of commons"*, argues that most of the people's are not interested to manage the common property. Some key and elite persons control all the access and use in their favour. Therefore, in this perspective not collective efforts and common consensus develop among the people. More or less the common property is in unmanaged condition, open access, out of control and improper management are the resultant consequences. As a result, slowly the property is going to deteriorate.

In general, *"Common without Tragedy"* perspective seems pertinent and relevant in the present context. In which there is high chances and mechanism of Participatory Approach for the common property management. The long shift of the development paradigms also prefer the participatory approaches, because participatory approach is essential through for empowerment of target groups to increase their participation level, decentralized function and to make resources useful to the concern community. Likewise, easily developed ownership of target groups helps to create the base of programme or activities sustainability.

Concluding, theoretical framework of Common Property Resource Management Perspective and Conflict Approach are adopted in this study to streamline the findings toward the proposed objectives.

UNIT - III
RESEARCH   METHODOLOGY

Research methodology describes the method and process employed in the entire aspect of the study. It also focuses on the present study. Research work requires a scientific methodology of the study. In other words, research methodology refers to the various sequential steps to be adopted by a researcher in studying a problem with certain objectives in view (Kothari, 1994).

3.1   Research Design

The plan is the overall scheme or program of the research. So the research is based on both qualitative and quantitative data with both descriptive and explorative research design to fulfill the specific objectives of the study related to People's Relation in Jamale Chisapani Community Forestry and Thapathana Higher Secondary School.

3.2   Rational of the Site Selection

Jamale Chisapani Community Forestry, lies in Karkineta - 5, Parbat and Thapathana Higher Secondary School have not been purposively selected as study area through purposive sampling method.

Research about people's social relationship on community forestry and the selected site's people of this area has not been carried out till now. So, social relationship in Jamale Chisapani Community forest's user group and the people of Thapathana VDC has been planned to study. The followings are the reasons behind the selection of Jamale Chisapani community forestry;

- To understand the social relation among the users group and its impacts.

- To understand the different kinds of problems in the society. Due to the negligence of users.

- The impact of community forestry regarding the people's profession, income and living standard has been seen in the society.

- The development activities of the both VDCs are affected due to the conflict.

3.3   Sample Size and Sampling Method

As study area, Karkineta VDC and Thapathana Higher Secondary School of Parbat District has been selected. The reason behind the selection of this community forestry is that the researcher is the member of this Community Forest Users' Group. This Community Forestry has 133 households as the users. Among 133 households, 76 households (57.0 percent) have been randomly selected by the list of user group.

3.4   Nature and Sources of Data

This study has, as per the nature of the research, based on both qualitative and quantitative data. Similarly, to make this study more effective and authentic both Primary and secondary data have been used as the sources of data.

Primary data has been collected through interview, observation, focus group discussion, informal interview and case study. Different people from different walks of life and caste/ethnicity have been also selected and asked a number of related questions regarding community forestry.

On the other side, secondary data has been obtained from relevant literatures about community forestry related published books, scholarly journal, research, report, journals, news paper, library, documents, thesis and internet. Similarly, the published and unpublished reports of the office of Jamale Chisapani Community Forestry and Thapathana Sec. School and offices of VDC level and central level of the related area have also been used if necessary.

3.5 Data Collection and Techniques (Tools/Methods)

As per the objectives of the study, the required information has been collected through the household field research where the following tools/method of data collection techniques has been used.

3.5.1 Interview Schedule

Interview schedule, a set of questionnaire which is asked to the respondent and filled in self by the researcher, has been used as the major tool of collecting primary quantitative data. Result oriented probability questions based on the objective of the study on respondents' social background, their participation process in community forestry and so on, therefore, have been prepared to ask.

3.5.2 Key Informants' Interview

People of various categories like Headmaster, teacher, political worker, social worker including chairperson, vice-chairperson and some members of Jamale Chisapani Community Forestry and members of Thapathana Sec. School who have adequate knowledge regarding issues of this research have been purposively included as the key informants, a major instrument of collecting primary qualitative data, to know the experience of them in various aspect of community forest such as participation process, impact of community forest and their opinion in it. Similarly, persons who have good and trouble story and experiences of community forest as well as the person who grabs the maximum benefits from the community forest has been included as the key informants in the study.

3.5.3 Observation

Some data has been collected by using the observation tool, a method of collecting primary information. Observation of way of interaction, physical environment of community forestry as well as uses of goods from community forest by the User's Group and the condition of Thapathana Sec. School has also been observed.

3.6 Data Presentation, Analysis and Interpretation

Collected data from various sources such as interview schedule, observation, focus group discussion, informal interview and case study has been properly organized, analyzed and presented in appropriate tables and formats. Such tables and formats have been subjected to interpretation and explanation as necessary.

The gathered data and information have been analyzed using both descriptive and statistical method. Descriptive analytical tool such as tables and figures and statistical tool such as percentage and average value have also been presented statically. SPSS (Statistical Package in Social Science) Software has been used to create appropriate file structure to entry quantitative row data and it has also used to create tables, figures, percentage and average value.

3.7 Limitations of the Study

The research has been no exception either from its limitation. The study has limited in the following;

- This study is a small-scale study or an academic dissertation to fulfill the partial requirements for master's degree in Sociology and Anthropology. So, it is limited on small samples based on single community forestry.
- It is based on limited objectives under limited time and resource.
- The study has been included the peoples' participation in Jamale Chisapani Community Forestry and Thapathana Sec. School so the findings of the study may or may not be equally generalized to the other area of Community Forestry Users' Group.

UNIT - IV

STUDY AREA

4.1 Brief Introduction of Parbat District

This study has been conducted in Parbat district, which is located in the Western Development Region of Nepal. The district has one municipality and 47 Villages Development Committee (VDCs).

As its administrative units likewise regarding Forest administration is done by the District Forest Office, under which there is one Ilaka forest office *i.e. Ilaka Ban Karyalaya Falewas.* Under this Ilaka forest office, there are 2 Range Posts in karkineta and thapathana. Different NGOs and FECOFUN are also supporting to local the people in the field of natural resource management such as CF handover and users groups in capacity building process.

Parbat district is bounded in the by Kaski, Syanga, and Myagdi, North by Kaski. As topographical factors used to play role in determining natural resources, it is vital to have a present of topographical condition. Parbat district a hilly district of Dhaulagiri Zone, is situated between 27 0 28' N to 28 0 39' N latitude and 83 0 34' E to 83 0 59' E longitude and has an area of 54900 ha. The altitude varies as 700m to as high as high as 3194m. The annual rainfall is 2400m to 2600mm. the normal maximum temperature in summer exceeds 32.30 C and the normal winter temperature is about 7.5 0 C. The soils are medium to high inorganic matter and are hardly suitable for agriculture in many areas. Land-slides and soil erosion are severe in Parbat district during rainy season. The total area of Parbat district is 53668 ha. out of which agriculture land cover about 16.8%, grazing/pasture land cover about 28.22%, forest land cover about 37.25% and others 17.73%. Main forest types found in the Parbat district are hill Shorea robusta forest, Schima-Castanopsis forest, Pinus roxburghii forest and Quercus forest.

The lower elevated part of the district has a sub-tropical climate; climatic variations from sub tropical through temperate, alpine and tundra are found across the district, south to north. The annual average rainfall is 3400 mm. The mean maximum temperature is 33^0 C in April and May and minimum temperature is 5-6^0 C during December and January.

Fuel wood is clearly related with rural resources so as fuel as cooking. According to the report of Population Census (2011), 46260 households use wood as fuel for cooking purpose, 9557 households use kerosene, 5207 households use LP gas, 3126 households use Biogas, 242 households use cow dung. Similarly, out of 64746 households of the district, 34526 households are used electricity, 29551 households used Kerosene, 129 households used Biogas for lighting purpose. (NIDI, 2006)

4.2   Study Area Karkineta VDC and Thapathana Higher Sec. School

Out of One municipality and 47 VDCs, Karkineta is one VDC of Parbat district. It bounded the east by Bicharichautara VDC of Syanga District west Khaula Lakuri VDC, North by Khaula Lakuri and Thapathana VDC and South by Bhangara VDC. Total population of Karkineta VDC is 3800 among them 2050 are female and 1750 are female. Most of the people of Karkineta are engaged in farming and husbandry, some are in business and very few people are in job.

Figure 1: Population distribution on the basis of major castes of JCCFUG - 3, 4 and 5
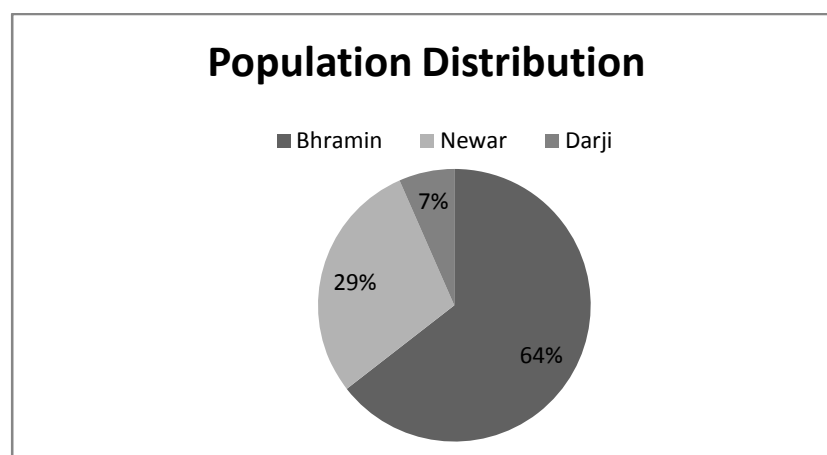
Source: District profile, Parbat, 2011.

4.3 Jamale Chisapani Community Forest 3, 4 and 5

Jamale Chisapani Community Forest is located in ward number 5 of Karkineta VDC, Parbat district. The Forest is located in the border of Karkineta and Thapathana VDC. This forest is situated under the graveled road which goes to Thapathana VDC. The total area of this forest is 15.25 hector.

There are many species of trees like *Raktachandan, Katus, Mauwa, Mallato, Uttis, Kalse Damauro, Nigalo* in the forest but *Sallo* is the dominant species of the forest. The total area of this community forest is 15.25 hectares with three management blocks. Management work is taken up at the rate of one block each year. The CFUG consists of 133 households and total population is 745 (343 women and 402 men).

This CF is combined by three separate forest area named Block No. 1) Jamale Chisapani [15.25 hector], Block No. 2) KharKhare Pakho [15 hector] and Block No. 3) Pallo Sarsu Khola[15 hector]. Which are separated on the basis of its geographical area, its coverage area, forest area, species and age of forest.

Members of the Jamale Chisapani Community Forest:

1. President - Laxmi Sharma
2. Vice-president - Ghan Prasad Sharma
3. Secretary - Purnalal Shrestha / Kamalapati Sharma
4. Treasurer - Danda Bahadur Paudel

Members:

5. Jay Bahadur Chettri
6. Sabitra Sharma
7. Chuna Kumari Sunar
8. Dil Bahadur Garji
9. Sita Sharma
10. Juna Sharma

4.4   Socio-Demographic Characteristic

Sex Composition of Respondents

Table 4.1: Distribution of respondent n by sex

Sex	No of Respondents	Percentage
Male	42	55.26
Female	34	44.73
Total	**76**	**100**

Source: Field survey, 2016.

According to the table 1 there are 55.26 % are male and 44.73 % are Female. It shows male respondents are more involved than the Female.

Age Composition of Respondents

As evident from Table 2, the age of the respondents ranged from 25 to 65 years and the mean age was 25.33 years. Of the total number of respondents, 42.10 %

are aged between 25 to 35 years, 47.36% fall under 36 to 50 years while 10.52% are aged between 51 to 65 years category. It clearly reflected that a larger number of the respondents (47.36%) fall in the category of active group.

Table 4.2: Distribution of respondent by age

Categories of Respondents	No of Respondents	Percentage
25-35 years	32	42.10
36-50 years	36	47.36
51-65 years	8	10.52
Total	**76**	**100**

Source: Field survey, 2016.

The respondents were selected from above 25 years are active in the CF's. They are the one who go for collection of firewood and participate in forest management activities. Therefore, it was assumed that they would have a better knowledge of the activities of the CF and the changes that have come during over a period of time.

Educational Status of Respondents

Only 28.94% of the respondents were seen illiterate where 31.57% of the respondents were completed 1to 5 class. 25% of the respondents were completed 6 to 10 class and 14.47% of the respondents have completed higher study or above degree.

Table 4.3: Distribution of the respondents by education

Educational Status	No of Respondents	Percent
Illiterate	22	28.94
1 to 5 class	24	31.57
6 to 10 class	19	25
Above 11	11	14.47
Total	**76**	**100.0**

Source: Field survey, 2016.

Caste/Ethnicity Composition of Respondents

Table 4 shows that more than half (64.47%) of the respondents were from Brahmin ethnicity, which is regarded as the higher caste. While a (28.94%) of the respondents are Newar which is regarded as ethnic group and (6.57%) are Darji is regarded as lower caste. It is noteworthy that there are only 133 households in forest users group where as only 22 households are Newar and 5 households are Darji.

Table 4.4: Distribution of Respondents by Caste

Caste of the Respondents	No of Respondents	Percent
Brahmin	49	64.47
Newar	22	28.94
Darji	5	6.57
Total	**76**	**100%**

Source: Field survey, 2016.

Family Size of Respondents

As evident from Table 5, the majority (44.73%) of the respondents have 1 to 4 members in the family while 42.10% of the respondents have 5 to 8 family members. and 13.15% have above 8 family members. It is remarkable that as the majority of the respondents have 1 to 4 members in the family, they need more forest product for their daily use.

Table 4.5: Distribution of Respondents by Family Size

Family Size	No of Respondents	Percent
1 to 4	34	44.73
5 to 8	32	42.10
Above 8	10	13.15
Total	**76**	**100.00**

Source: Field survey, 2016.

4.5   Thapathana Higher Secondary School, Thapathana VDC

Thapathana Higher Secondary School is located at Thapathana VDC, Ward no. 3 Parbat. it was established in 2002 B.S as Language School [Bhasa Pathsala] and it was registered as primary school in 2013 B.S, in 2031 B.S as Lower Secondary School, in 2048 B.S Secondary School and in 2072 B.S as Higher Secondary School gradually.

Recently 538 students are studying in Thapathana Higher Sec. School. Among them 232 are boys and 306 are girls. and 20 teacher are there. Bishnu Prasad Sharma is the principal of the School. To maintain, manage and develop the school there is a School Management Committee. Members of School Management committee are as follows:

1. President - Thaman Sing Thapa
2. Secretary - Bishnu Prasad Sharma

Members:

3. Ashok Kumar Shrestha
4. Om Bahadur Bhandari
5. Kamala Sapkota
6. Ganga Narayan Shrestha
7. Buddhi man Thapa
8. Tara Kumari Poudel
9. Chandra Bahadur Chettri

UNIT-V
SOCIAL RELATION AMONG THE USERS WITHIN CFUG AND INSTITUTIONS

The chapter discusses about overall Social relation and management system of Study Area.

5.1 General Concept of Social Relation in JCCFUG and Thapathana Secondary School

A social relation or social interaction is any relationship between two or more individuals. Or A social relationship is quite simply any connection, association or bond with at least one other person that follows an expected behavior in a social situation. Example is Marriage relationship.

Here the social relation among the people of Karkineta VDC Ward no. 3,4 and 5 and the people of Thapathana VDC seems normal. Due to the dispute on JCCF has no any effect on their individual relationship. People have no any misunderstood in their relation. They Freely visit one another's VDC. They meet their relatives and share feelings. They invite relatives in their festivals and other cultural ceremonies. They are ready to help each other in their any difficulties.

Most of the people are known about the dispute of JCCF and Thapathana H. Secondary School but they never want to bring it in their relation. They seems unknown about it. They pour all the blame in their leaders and Forest members.

But the social relation between Organizations and institutions seems different. Organizations and institutions wise people or members of any organizations are not interested to help each other. If anyone needed help they seems indifferent. Social Organizations Like Schools, Community Forest, Drinking Water, Electricity office, and road construction.

5.2 General Overview of Management System in JCCFUG And Thapathana Higher Secondary School

The Jamale Chisapani Community Forestry User Group was formally registered in District Forest Office of Kushma in 2052/53 for forest conservation, utilization, management and development by the user group. As per discussion with the executive committee members, key persons and review of relevant documents of JCCFUG during the field survey the following objectives are found included in JCCFUG.

- To preserve and promote the existing forest as a community forest.
- To distribute appropriate conservation system to the wildlife available in CF area.
- To conserve medicinal plants and used them properly.
- To perform plantation in the open area of the CF.
- To decrease the land-slides and erosions by conserving the forest.
- To communalize the forest by improving the degrading environmental pollution.
- To disseminate the communal feeling of the forest.
- To provide different forest products to the entire members without any hamper to the forest status.
- To conduct various services oriented as well as money oriented programs.
- To develop tourist activities by improving forest status.
- To construct developmental infrastructure by using the income of forests and so on.

JCCFUG has been managing the forest activities according to operation plan since the time of establishment of it. They are following the same guideline, legal rules and regulations as stated in the approved operation plan for the forest management. Besides, it has been found that the user to give priority to things according to deed assessment. According to the local users, the

condition of the forest is becoming glorious after community started to manage the forest.

5.2.1 Operation Management

The operation management includes the overall operation processes for management such as formation of users group, executive committee, other general rules and regulation of community forest, office management and financial status which has been described as following;

5.2.1.1 Membership and Formation of Forest User Group

Individual who regularly uses forest for grazing animals and collection of forest's products is known the forest user or primary user. The forest user group includes all the members of a community. As stated in constitution of JCCFUG, people living permanently within the boundary of the forest are the permanent member of the user group. One member from each interested family who wants to be the member of community forest has to follow some legal process to be a member of JCCFUG. Each person has to pay Rs.220 in total to be a member of JCCFUG. Each person has to pay Rs.100 to submit the application as the entrance fee for permanent member ship. Extra Rs.100 has to pay to be a member and Rs.20 for holding a membership card. The entrance fee and membership fee are non-refundable. The person who holds the identity card becomes the user of the community forestry. All of the family members have right to enter into forest and involve in the activities of community forestry. There are some criteria for eligible member.

- One member from each household has right to be a member of JCCFUG
- The member should be household owner or representative living within the working area of JCCFUG.
- The member has to agree to follow the rules and regulation of JCCFUG.
- The member has to be mentally health and without any immoral habits.

Membership once given to the users can also be withdrawn or rejected by executive committee in following cases;

- If any member does not allow the rules and regulation as stated in constitution of JCCFUG.
- If any person makes harms on forest.
- If any member betrays the user group regarding its operation, promotion, and financial aspect.
- If any person involves in forest related illegal activities.

5.2.1.2 Formation and Structure of Executive Committee

Jamal Chisapani Community Forestry of Karkineta has 110 primary users and 12 users' group managing 45.5 hectares forest area. Primary users and users' group are classified on the basis of right of access and usage. Primary users are real users of the forest. Users' group of JCCF is the village level committee of users. Each village has one committee of user group.

As per the constitutional norms of JCCFUG, all the president of village users' groups has right to choose, by consensus or through the exercise of voting, the major five positions of executive committee namely, president, vice-president, secretary, vice-secretary and treasurer, and the president of every village users' group become the member of executive committee automatically. Interesting thing of this community forestry is that one should be the president of village level users' committee to be a member of executive committee of the community forestry.

Executive committee is known as decision making mechanism in the committee. The list of current executive committee of JCCF has been presented in the Chapter IV.

5.2.1.3 Duties and Responsibilities of Forest Users' Committee

Forest Users Committee plays a significant role in protecting and managing the forest with the help of participants' people. People have to follow prescribed rules, regulation and operational plan of community forestry. If management committee needs to change the constitution of forest and add new rules than they have to call general assembly. Than they have been formulate new rules with the agreement of the general users. However, the new rule changed by the agreement of users is necessary to approve from District Forest Office.

The duties and responsibilities set by the Forest User Committee for the effective implementation of Community Forestry activities are as follows:

- To call the meeting of User Committee once in a month for the discussion on forest management and forest related other casual problems.
- To take the required steps to employ the operational plan.
- To punish and fine the individual who violate the rules and regulation of operational plan and constitution of Community Forest.
- To consult with District Forest Office to take necessary technical advice and help.
- To record the income and expenditure of the institution that needs to present in general assembly to approve from group users every year.
- To dismiss the position of User Committee Member if somebody involved in harm activities related to the forest and forest user group.
- To use and distribute the forest products equally as mentioned in operational plan.
- To check whether user are performing their duty of forest protection or not.
- To notify the users about the works and decisions of Forest User Committee.
- To perform other concerned works of Community Forest with the help and advice of general users.
- To identify the new problem and challenges and make new strategies for future.

- To discuss about progress of the previous activities or program.

5.2.1.4 General Assembly and Meeting

The user group organizes the general assembly once in a year. They circulate the message of general assembly to the members through committee members. In general, most of the member households attain the general assembly.

While collecting data in the field study, researcher had got opportunity to observe monthly committee meeting of JCCFUG. At that time, the researcher had discussed with members and reviewed meeting minutes and other records/documents of the JCCFUG. The committee meeting generally is held every month where they discuss about the activities and progress of the program.

About 92.0 percent members of executive committee (10 out of 11) were attaining in the committee meeting while the researcher got opportunity to observe the monthly meeting. The most interesting fact of this meeting is that all women members were attained in the committee meeting. The information about the well management information system regarding activities of executive committee, management activities and new programs on forest were found to be well distributed among the entire members by the committee members to their respective areas. The medium of information about the activities and program were made aware to the members through pamphlets, letters and sharing information among each other.

5.2.1.5 Office Management and Financial Status

JCCFUG's activities have been done in the VDC's office provided by VDC. A staff has been appointed to keep account, record and manage official works by providing per month salary Rs.4000.

The JCCFUG has systematic account keeping, record keeping system and auditing system. So, there is a transparent of financial system and any other

related activities to the members. The FUG has its own bank account for saving the income.

The major source of income of JCCFUG is the forest products, entrance fee, membership fee, identity cards' fee and penalty cost. The revenue from community forest is used in different forest management activities, payment for staff. Besides, they have also invested the revenue in community development activities such as secondary school development, road construction, wooden bridge construction, electrification and so on.

5.2.1.6 General Rules for Protection of Forest

The forest should be protected from fire, grazing encroachment and illegal cutting and collection of forest products. They have not appointed and arranged any guard to protect and watch the forest every day. Different rules have been made for the protection of Community Forestry because protection of forest is major job of Community Forestry Team. Every user of SCF has been assigned to present in the duty as volunteer on a rotational basis. They also supervise each other and if anyone has been found with stolen forest products are informed to User Committee for punishment. Grazing is completely prohibited to protect small seedling and samplings of tree species and medicinal plants.

Some notice about the protection of JCCFUG

- The things that can cause fire are strictly prohibited to take within the forest area.
- Grazing is strictly controlled to those plots and areas where recent plantation is made. Besides these areas, the other barren areas of the forest areas are open for grazing. But it is strictly prohibited to catch and kill wildlife and birds within the forest area.
- Bedsides the recently planted area, grass cutting is open in other forest areas. The small herbs are allowed to cut as grass. The other forest products such as

firewood, leaf litter, fodder and timber for agricultural equipments are allowed to collect only in the prescribed dates.

5.2.1.7 Penalties System

The operational plan has some provisions regarding penalties for the violators of the rules in accordance with the nature of the crime and the level of destruction. Some penalty has been made for those users who violate the rules and regulation of this Community Forestry. The rule has allowed entering into the forest to bring only leaf litter, fodder but the rule has not allowed entering into the forest to bring firewood, timber for agricultural equipment and other basics products of forest without notice of the institution. Users who involve in the devastation of forest act supposed to get penalty in accordance with his/her nature of crime. Depending upon the offence items, JCCFUG has made two types of penalties; penalty for minor offence and penalty for major offence. Detail has been given as following;

Table 5.1 Penalties for Minor Offences

Offence items	Penalties
Fire wood collection without Permission	Rs. 15 to 100
Timber cutting	Depending upon quantity
Damaging for seedling and sapling	Rs. 100 to 500 per seedling

Source: Field Survey, 2016.

Table 5.2 shows that there are different rate of fines in minor offences for separate penalty. The rate of fine for damaging of seedlings and saplings is high than other penalties. The types of major offences and its corresponding penalties have been given in the following table;

Table 5.2 Major Offences and Penalties

Major Offences	Penalties for Destruction
Hunting (small bird to big animals)	Rs. 10 to 100 or File case to District Forest Office
Fire hazards	Rs. 500 to 1000 or File Case to District Forest Office
Land encroachment	50 to 500 or File Case to District Forest Office
Digging soil and stone	100 to 500 or Inform District Forest Office for punishment

Source: Field Survey, 2016.

Table 5.3 shows the list of major offences. Offender who is getting punishment by Forest User Committee should pay fines within seven days. Who do not pay the fines is again punished by the decision of user group. Any weapons or equipment used in the illegal activities are confiscated by the CF.

The fine imposed to the violator is normal rate in initial but gradually increases if the offense is repeated. Finally s/he can expel form the group. In the case of a non-user, the charge is double than of the primary users of JCCFUG.

The Community Forestry User Management Committee forwards the case to District Forest Office if the case is so critical. The District Forest Office forwards the case to the court to punish under the forest act 1993. However, no any case is found to be forwarded to District Forest Office. All of the cases were found to be managed in the village.

5.2.1.8 Reward System

Individual who helps to carry out different activities regarding forest protection, management and development will receive various rewards. Therefore, users are motivated to protect and participation in forest management in a very positive way.

To implement the protection rules effectively, Forest Users' Group has made some incentive for those who involve more in protection work. These incentives during the benefit sharing are;

- User who involve in guarding of forest more than 80% will be given forest products with 50% discount.
- User who involve in guarding of forest of 80 % to 60% will be benefited with 25% discount during benefit sharing.
- User who involves guarding of 60% to 50% will get neither benefit nor pay extra charge.
- Similarly, who involve less than 50% and never must pay 25% and 50% extra charge respectively to take benefit from forest.

5.2.2 General Overview of Management System in Thapathana Higher Secondary School

General Management System of Thapathana Higher Secondary School is controlled by Current School management committee as well as School's Teacher Staff. The Members of School management committee are as follows:

1. President - Thaman Sing Thapa
2. Secretary - Bishnu Prasad Sharma

Members:

2. Ashok Kumar Shrestha
3. Om Bahadur Bhandari
4. Kamala Sapkota
5. Ganga Narayan Shrestha
6. Buddhi man Thapa
7. Tara Kumari Poudel
8. Chandra Bahadur Chettri

5.3   Affecting Factors in Peoples' Social Relation And Their Participation

There are some factors such as socio-cultural, economic which are responsible for peoples' social relation and active participation in Community Forestry Program.

5.3.1 Personal, Socio-Cultural Factors

Socio-cultural factors include sex, age group, family size and structure, cultural practices, gender and social value and norms. How these factors effecting in people relation and participation of JCCF is briefly described in the following;

5.3.1.1 Age

Age, a most significant variable, determines the flow of social relation among the people and the participation in the activities of community forestry. Participants' age group in the social relation and activities of the community forestry has been grouped by below 25, 25-35, 36-50, 51-65 presented in the following way.

Table 5.3 : Age wise Description of the Respondents

Age group	Social Relation						
	Very Good		Good		Bad		Total
	Numbers	%	Numbers	%	Numbers	%	
Up to 25 Years	3	25	7	58.33	2	16.66	**12**
25 - 35	14	50	8	28.57	6	21.42	**28**
36 - 50	11	39.28	12	42.85	5	17.85	**28**
51 - 65	5	62.5	3	37.5	0	0	**8**
Total	**33**		**30**		**13**		**76**

Source: Field Survey, 2016.

45

The field survey unveils the fact that people below the age of 25 years has limited time to take part in the community forest activities because most of them are busy in their study but in case of the social relation more than half (58.33%) of the people said that they have good relation with the people of Thapathana VDC where 25% of the people who have their relatives said they have very good relation with them and 16.66 % of the people said that they have not good relation. Likewise, age group from 25 -35, 50% of the people have said they have very good relation with the people of Thapathana, 28.57% of the people said they have good relation and 21.42% people have not good relation with them. Similarly, age group 36-50, 42.85% of the people said they have good relation with the people of Thapathana who often visit that VDC for the purpose of business and 39.28% of the people have Very good relation who have relatives and 17.85% people have not good relation with them. And age group form 51-65, 62.5% People said they have Very good relation where 37.5% People said they have good relation. This field survey shows that people who have their relatives say they have very good relation and people who have business connect say good relation and people who are connected an organizations and institutions and have personal conflict said bad relation.

5.3.1.2 Caste/Ethnicity

It is no doubt that Nepal is a multi-caste/ethnicity country so people of different caste/ethnicity live in Nepal. While conducting the field work in JCCFs, three different caste/ethnicity viz., Bhramin,Newar and Darji were found to be involved in JCCFUGs.

Table 5.4 : Social Relation of Respondents in Cast / Ethnicity

Caste/Ethnicity	Social Relation						Total
	Very good		Good		Bad		
	No.	%	No.	%	No.	%	
Bhramin	26	53.06	22	44.89	1	2.04	49
Newar	18	81.81	2	9.09	2	9.09	22
Darji	1	20	4	80	0	0	5
Total	45		28		3		76

Source: Field Survey, 2016.

Social values and religious belief on caste system are not highly affecting in Social relation and participation of users. There is no practice of discrimination based on the caste/ethnicity. So that all caste/ethnicity has been participated equally without any discrimination in the activities of community forestry and they have good relationship each other. Above table shows that 53.06% Brahmin have very good relationship with the people and 44.89% have good and 2.04% people have bad relation with the people. Likewise, 81.81% Newar have very good relation and equal percentage (9.09%) have good and bad relation among the people. Very few Darji have no any bad relation with the people.

5.3.1.3 Gender

Selected respondents gender has, corresponding its frequency and percentage, been given in the following table:

Table 5.5 : Genderwise Social Relation of the Respondents

Gender	Social Relation						Total
	Very Good		Good		Bad		
	No.	%	No.	%	No.	%	
Male	28	66.66	12	28.57	2	4.76	42
Female	30	88.29	4	11.76	0	0	34
Total	58		16		2		76

Source: Field Survey, 2016.

Generally it is assumed that most of the rural women don't have leisure time to participate in the development activities of society because they spend most of their time in domestic and agricultural work at home. It is thought that if they got leisure time, they spend it in chatting with their friends and relatives in home. If women intend to participate in development activities, they cannot get support of their own male family members and society also. The male family members such as husband, brothers and sons as well as other males from society also remark when female show some interest in development activities. But in the case of social relation this survey shows that around 90% of female have very good relation with the people. Most of them said they have relatives at Thapathana VDC and they don't give the priority on the conflict case more than their relation and only 11.76% of female said they have only good relation. Whereas 66.66% of male have very good relation with the people and 28.57% male of good relation but 4.76% male said they have not good relation with the people of that VDC due to the personal debate. No any bad social relation is found due to the conflict on JCCFs.

5.3.1.4 Education

Education is an important determinant of individual or household's welfare and society. Educational attainment is directly related to the social relation among the people at society. The educational status of individuals, more or less, promotes the individuals to participate in some community based development

activities as well as to maintain the social relation. The educational status of the participants' people of JCCF has been found in the following way;

Table 5.6 : Educational Social Relation of the Respondents

Education Status	Social Relation						
	Very Good		Good		Bad		Total
	No.	%	No.	%	No.	%	
Illiterate	18	81.81	4	18.18	0	0	22
1 to 5 class	16	66.66	8	33.33	0	0	24
6 to 10 class	14	73.68	3	15.78	2	10.52	19
Above 11	9	81.81	1	9.09	1	9.09	11
Total	**53**		**16**		**3**		**76**

Source: Field Survey, 2016.

Interest, education and awareness play a vital role to maintain social relation and in developing self-consciousness in person's attitude towards something. Most of the people have been found very much aware and they have been shown an interest and positive attitude in community forestry work and to maintain social relationship each other. Education factor is highly affecting in active participation in the activities and decision-making process of community forestry activities. Illiterate users who participated in meeting do not raise their voice because they think themselves that they are uneducated and don't know as educated. They think that decisions made by educated are always good so that they support decisions done by educated. Above table shows that 81.81% of people said they have Very good relation and 18.18% of people said they have good relation with the people of Thapathana VDC. They do not want to make bad relation due to conflict on CF. Some people who are directly related with this case [members of the Community forest and School Management Committee] had said they have not good relation each other.

5.3.1.5 Occupation

Occupation also play the vital role in the society to maintain the social relation. The occupation involvement in different income sources and their corresponding contribution have been presented in the following table;

Table 5.7: Occupational Social Relation of the Respondents

Occupation	Social Relation						
	Very Good		**Good**		**Bad**		**Total**
	No.	%	No.	%	No.	%	
Farmer	12	41.37	6	20.68	11	37.93	29
Business	14	53.84	10	38.46	2	7.69	26
Service	11	52.38	10	47.61	0	0	21
Total	**37**		**26**		**13**		**76**

Source: Field Survey, 2016.

Generally, occupation refers to the area where people get to be involved. Nature of occupation is also affecting on social relation and participation of users. Service holder respondents said they have no any effect of their relationship with their relatives due to the conflict on Community forest as well as they said they are unable to participate in the activities as free respondents because of their job in government and non-government organizations so that they have no time to involve in guarding of forest and other forest related activities and training. According to table 52.38% of respondents said they have very good relation and nearly half percentage (47.37%) of respondents said they have good relation. But 37.39% of the farmer said that they have not good relation with the people of Thapathana VDC especially who are involve with this case. Here, farmers are seems a bit disappointed because they are not get chance to use CF due to the conflict on it. Whereas 41.37% of respondents said they have very good relation and 20.68% of respondents said they have good relation.

More than fifty percentage (52.38 %) of respondents who are busy in business said they have very good relation and 47.61% of respondents said they have good relation.

UNIT - VI

IMPACTS ON SOCIETY AND USER GROUPS
DUE TO THE CONFLICT ON JCCF

This chapter begins with discussion about the Impacts on user groups and in the both society, based on the data of field survey and interaction with people due to the conflict on JCCF 3, 4 and 5 and Thapathana Higher Secondary School.

6.1   Impacts of Conflict on JCCF in JCCFUG 3,4 and 5 and Society

Conflict on Jamale Chisapani Community Forest 3,4 and 5 has Various impact on the forest user groups and the society of both VDCs. People of both VDC are facing lot of problems every day. Some impacts are discussed below:

6.1.1 Impact on Available of Forest Products and Wildlife

Forests have traditionally been the main source of sustenance for User groups. CF is an effective tool for poverty reduction and income distributions. Subsistence needs of rural people are directly or indirectly linked with forest resources. Increased availability of forest products in JCF such as grass, leaf litter, green fodder, medicinal herbs and plants, firewood, poles and timbers etc are the integral component of rural household which has made the people's livelihood of Karkineta VDC easier and trouble free. They are entirely dependent on resources of forest. But Due to the Conflict on Community Forest since long year the forest products mention above are unused by the user groups. Some Forest Products which are not used by user groups at present are as follows:

6.1.1.1 Leaf Litter and Bedding Materials

The sources of leaf litter and bedding materials such as *patkar* and *sottar* for farm animals are used to collected from the community forest by the JCCFUG 3,4 and 5 but now they are banned to use such products. That is why the community forest became dense day by day. And in the dry season forest easily catch the fire, so the possible remains to spread the fire nearby villages.

6.1.1.2 Firewood and Fodder

Community forest is the main source of firewood for the people of JCCFUG 3,4 and 5. And Fodder was the major source of livestock nutrition for the animal in the study area. Per household's average annual consumption of fodder in Karkineta was 180 head load per year and the average consumption rate was slightly higher after formation of CF because they were owned more livestock. Obviously, higher the number of livestock owned by the respondents, the higher the rate of fodder consumption. Previously, The perception of the respondents on 'fodder is more sufficiently available after CF' was found to a greater extent. The majority of the respondents agreed with this statement but people are not allowed to use such products now due to the conflict on it.

6.1.1.3 Timber

Timber is demanded for the construction of houses or animal sheds and for the upgraded of the both. So, the amount of annual consumption varied year by year. The CFs was the major sources of timber for all respondents after CF.

Basically, agricultural implements such as plough, handles, poles, leveling tools, and pegs were made by timber because most of the people were engaged in agricultural activities for their livelihood. So, the role of forest is very important as a source of timber for making houses and animal shed and upgrading of both as well as agricultural implements. After the conflict on this

community forest people are not allowed to enter this community forest. Available Timbers are useless for user groups.

6.1.1.4 Medical Plants

Forest of hill side of Nepal is known as the virgin land for medical plants. The geographical area of JCF of Karkineta is suitable to grow for different spices of medical plants. Therefore, medical herbs such as chiraito,, *Bikma, Dhupi, Thulo Okhati*, *Pakhanbed* are easily available in JCF which is definitely useful and means of income source of the village but conflict on it has directly more effects on user groups of Karkineta than the Thapathana.

6.1.1.5 Wildlife

JCCFM has been well organized and improved status of forest. The bared land of forest has turned into dense forest after the existence of CF, and the availability of wild animal such as Leopard, beer, dear, and birds such as *Kalij, Gauthali, Dhukkur etc.* have been automatically increased and their movement has been clearly seen in the forest. Thus, the important of community forestry has been proved to know the wild life movement and their availability in the forest area and surroundings.

But the Jamale Chisapani Community forest is became very dense now days. This forest is situated near by the Ward no. 4 and 5 of Karkineta VDC and the Ward no.3 of Thapathana VDC. Because of dense forest wild animal like Leopard and Beer are often enter the villages and hurt the people and hunts the animal like goats and small buffalos. Even Single person afraid to walk along the road of this Forest.

6.1.1.6 Ecological Impacts

JCCFs is rich in various plants but it has the majority of Sallo and Utish. Sallo absorb abundant of the water under the land because of it source of water

become dry now days. Utish has the very short roots due to it landslide become major problems of here.

6.2   Some Social Impacts

JCCFs are situated in the border of Karkineta VDC and Thapathana VDC. People of both VDCs use the motor way and foot way every day. Forest become dense day by day which is became very easy to some people who have bad intention Like, robbery and rape. So, especially women and girls are afraid to walk alone on this way.

Some time people enter the Community forest to thief the some products of forest, at the same time if another opponent find, there will be the possible of arguments.

Another social impact on society due to the conflict on community forest is people of both VDCs who are attached with the Organization and institutions like Drinking water organization, Electricity committee, Educational institutions, Politics] are unwilling to help each other.

6.3   Personal, Socio-Cultural Impact

Socio-cultural factors include sex, age group, family size and structure, cultural practices, gender and social value and norms. How these factors impacts in the society, positive or negative is briefly described in the following;

6.3.1 Age

Age is a most significant variable, which has a negative and positive impacts due to the conflict on CF. Those age group how are directly involve in the CF have high negative impacts than the other. Here, age has been grouped by below 25, 25-35, 36-50, 51-65 presented in the following way;

Table 6.1: Agewise Social Impact of the Respondents

Age Group	Impacts						
	Positive		Negative		Neutral		
	No.	%	No.	%	No.	%	
Up to 25 Years	1	4.76	18	85.71	2	9.52	21
25 - 35	0	0	15	93.75	1	6.25	16
36 - 50	0	0	20	90.90	2	9.09	22
51 - 65	0	0	16	94.11	1	5.88	17
Total	1	1.31	69	90.78	6	7.89	76

Source: Field Survey, 2016.

Above table shows that more than 90 % of people from all age group said that they have negative impacts due to the conflict on CF. Most of them said that they are not getting chance to use the product of forest and increased the level of conflict. People want to solve this conflict as soon as possible.

6.3.2 Caste/Ethnicity

It is no doubt that Nepal is a multi-caste/ethnicity country so people of different caste/ethnicity live in Nepal. While conducting the field work in JCCFs, three different caste/ethnicity viz., Bhramin,Newar and Darji were found to be involved in JCCFUGs. They have negative and positive impacts on their daily life due to the conflict on CF.

Table 6.2 : Cast / Ethnicity wise Social Impact of the Respondents

Caste/Ethnicity	Impacts						Total
	Positive		Negative		Neutral		Total
	No.	%	No.	%	No.	%	
Bhramin	0	0	45	93.75	3	6.25	48
Newar	0	0	21	91.30	2	8.69	23
Darji	0	0	5	100	0	0	5
Total	**0**		**71**	**93.42**	**5**	**6.57**	**76**

Source: Field Survey, 2016

Table 6.2 shows that 93.42 % of respondents from all caste and ethnicity said that they have negative impact in their daily life due to the conflict on this CF whereas 6.57 % respondents are Neutral. More than 90 % of respondents said that they have directly and indirectly impact on them. One of the member of JCCFs named Ghana Shyam Shrestha said that due to the dense forest he can't send his children alone on that way and always afraid the wild animal remains.

6.3.3 Gender

Most of the women are involved in the forest activities whereas men are busy in other service and business. Women have more negative impacts of CF than the Male due to the conflict on JCCFs.

Table 6.3 : Genderwise Social Impact of the Respondents

Gender	Impacts						Total
	Positive		Negative		Neutral		
	No.	%	No.	%	No.	%	
Male	0	0	32	94.11	2	5.88	34
Female	0	0	40	95.23	2	4.76	42
Total	**0**		**72**	**94.73**	**4**	**5.26**	**76**

Source: Field Survey, 2016.

Table 6.3 clearly shows that female are more effected by the conflict on this CF than male. This table shows 95.23 % of female said they have negative impacts on their life. Female are more touched with CF than the male. Female are more used Forest products than the male.

6.3.4 Education

Education is an important determinant of individual or household's welfare and society. The educational status of the participants' people of JCCF and impacts on them has been found in the following way;

Table 6.4 : Educationwise Social Impact of the Respondents

Education Status	Impacts						Total
	Positive		Negative		Neutral		
	No.	%	No.	%	No.	%	
Illiterate	0	0	22	91.66	2	8.33	24
1 to 5 class	0	0	20	100	0	0	20
6 to 10 class	0	0	15	83.33	3	16.66	18
Above 11	0	0	11	78.57	3	21.42	14
Total			**68**	**89.47**	**8**	**10.53**	**76**

Source: Field Survey, 2016.

Above table 6.4 depict that almost ninety percentage [89.47%] of respondent from all education status have negative impacts on their daily life due to the conflict on CF. Whereas 10.53 % of respondents are neutral. They don't want to speak about it. Illiterate and 1-5 class respondents have more impacts than the others because these group of respondent use more forest product than the others.

6.3.5 Occupation

All occupational group have negative and positive impacts due to the conflict on CF. But which group is more effected is shown in the given table.

Table 6.5 : Occupation wise Social Impact of the Respondents

Occupation	Impacts						
	Positive		Negative		Neutral		Total
	No.	%	No.	%	No.	%	
Farmer	0	0	27	96.42	1	3.57	28
Business	0	0	20	74.07	7	25.92	27
Service	0	0	18	85.71	3	14.28	21
Total			**65**	**85.52**	**11**	**14.47**	**76**

Source: Field Survey, 2016

According to the above table 6.5 farmer are the more affected (96.42 %) than the others due to the conflict. After that respondents who are in service (85.52 %) seems more effected and 74.07 % of respondents who are busy in business.

UNIT - VII
SUMMARY, MAJOR FINDING, CONCLUSION

7.1   Summary

Community forestry is a village level collective forest activity where local people participate in the planning establishing policies, managing the forest activities to protest forest and harvest its products by using communal land.

Forest of Nepal has great importance in fostering the agriculture system and in protecting the hilly and fragile land of Nepal. Most of the forest area of Nepal is being managed as communal forest by users themselves on the basis of locally accepted indigenous/traditional system. The forest Nationalization Act had failed in managing and protecting the forest as expected. Ineffectiveness of Department of Forest in the protection of forest caused in the emergence of community Forestry Program in Nepal. In the same time, there is also an influence of international environmental movement and changing development paradigm with the concept of people oriented development.

The research was mainly focused on;

1. Social Relationship Among the Users of JCCFUG - 3,4 and 5 and Thapathana VDC.
2. How people are participating in implementation process of JCCF?
3. What are the impacts on society due to the conflict between JCCF and Thapathana Higher Secondary School.
4. What will be the further steps of JCCFUG and Thapathana Higher Secondary School for its ownership and utilization?

The overall objectives of the study was to analyze the people's social relationship of Jamale Chisapani Community Forest and Thapathana VDC [Specially the members of Thapathana Higher Secondary School] and their

activities but it was limited to; (I) Observe and describe the overall management system of JCCF's activities. (II) Find out the effecting factors of active participation and social relation in JCCF. (III) Examine the positive changes in society and changes of peoples' attitude, skill and knowledge after the existence of JCCF and Thapathana High Secondary School's members.

The study important of community forestry has been important because it expect, to some extent, to contribute the theoretical knowledge regarding how to understand the community forestry from sociological/Anthropological perspective and also provides the empirical knowledge regarding social background of Community Forestry Users' Group of the study area i.e. What would be the people relationship among the people due to the conflict on CF, how people participate and share benefits of the community forestry, what are the factors that effect on social relation and to participate in community forestry.

However, this study is a small-scale study or an academic dissertation to fulfill the partial requirements for master's degree in Anthropology. So, it has been based on limited objectives under limited samples, limited time and resources. Similarly, the study has been based on the information of JCCFUG 3,4 and 5 and Thapathana Higher Secondary School so the findings of the study may or may not be equally generalized to the other area of Community Forestry Users' Group. Thus, the study is no exception either from its limitation.

The research area, JCCF 3,4 and 5 is located in Karkineta VDC-5, Parbat District. Karkineta VDC is one of the VDC among 1 municipality and 47 VDCs of the Parbat. The VDC is located in southern part of the district. There are three community forest user groups in the VDC. Among three community forest user groups of Karkineta, Jamale Chisapani Community-3,4,5 Forest User Group was selected as study unit which was handed over to the local users as community forest in2052/3/29 B.S. by District Forest Office, Parbat.

The research was based on both qualitative and quantitative data with both descriptive and explorative research design. Interview schedule had used to collect the primary quantitative information and interview, observation, was used to collect primary qualitative information as per the objectives of the study. Probability questions, therefore, were prepared to ask which was result oriented according to the objectives of the study.

Out of total (133), 57.14 percent respondents (76 households) of JCCF were purposively covered in the study. Similarly, more than 10 percent households were observed while in the field work and some person's interviews were taken while collecting information.

Major Finding

JCCFUG 3, 4 and 5 and Thapathana Secondary School are the different sector from each other and also located at different place. But due to the conflict on forest they are related each other. Some major findings are mention below:

Social Relation

- From the all age group 43 % of respondents said they have very good relation with the people, 39.47% said good and 17.10% said bad.
- 59.21% of respondents from Caste/Ethnicity said they have very good relation, 36.84% said good and 3.49% said bad relation with the people of Thapathana
- 76.31% of respondents from gender said they have very good relation with the people of Thapathana, 21.05% said good and 2.63% said bad.
- 69.73% of respondents from education sector said they have very good relation, 21.05% said good and 7.89% said they have bad relation with the people of Thapathana.
- 48.73% of respondents from the occupation sector said very good,32.89% good and 18.42% said bad with the people of Thapathana.

Impacts

- In the JCCFUG out of 76 respondents, a little more than half individuals (55.26 percent) participated in JCCF were females and a little less than half numbers of them (only 44.73 percent) were males. Here 55.26 % of female said that they have negative impacts on their daily life due to the conflict on the CF.

- Respondents' from the all age group 90% said they have negative impact due to the conflict whereas 7.89% seems neutral.

- The study shows that almost ninety percentage [89.47%] of respondent from all education status have negative impacts on their daily life due to the conflict on CF. Whereas 10.53 % of respondents are neutral

- The study unveils the fact that from the all occupation sector 85.52% said they have negative impact whereas 14.47% remain neutral.

- 93.42 % of respondents from all caste and ethnicity said that they have negative impact in their daily life due to the conflict on this CF whereas 6.57 % respondents are Neutral. More than 90 % of respondents said that they have directly and indirectly impact on them.

Whereas the Ex-members and members of Thapathana Secondary School, teachers and some people are taken as respondent of this research.

7.2   Conclusion

JCCFUG of Karkineta VDC plays a vital role for conservation, utilization, management and development of forest resources by the direct participation of user groups in the local level of community. Moreover, as participatory approach JCCF has not only provided the basic need of the rural people but also enhanced the rural livelihood. It has also empowered people towards identify or realize their problems, team buildings, group dynamism as well as self- motivation in community development activities. Whereas Thapathana

Secondary School seems no participation in the Community Forest expect their claim on the basis of some documents.

There is Very less negative effects in social relationship among the people of Karkineta VDC and Thapathana VDC due to the conflict of JCCFs. But institutional and organizational conflicts were seen between Karkineta VDC and Thapathana VDC due to the conflict of JCCF. Committee members, like Village Committee members, School Committee members, Forest Committee members, Electricity committee members are not interested to help each other. Conflict is seen in only some elite persons.

Unfortunately, 'Tragedy of Common' seen in this case. The conflict was last from the many years but members of the community forest and Schools are seems passive to solve this case.

7.3 Recommendations

The major recommendations are as follows;

- The existing conflict on Community Forest between JCCFUG and Thapathana Higher Secondary School should be solve. JCCFs should be handover to real user groups.
- Main causes and realities should be find out as soon as possible.
- Focus should be given on socialization process of people for example how they is react , about the conflict etc.
- Only elite persons are handling the case. Most of the users group are not well known about the case. So, well information should be given to users group because their ideas also plays the vital role to solve the problem.
- Its History Should be study briefly.
- This forest is became dense. It's become difficult to walk for children and women on the way of that forest side. Afraid of wild animals is increasing day by day, forest should be make thin.

Directions for Future Researchers

This study focused on the social relation of people of the Karkineta VDC and Thapathana VDC but many issues are remained which could not covered by this study. The following are the issues which are not covered by this study and that can be covered possibly in future by other researchers:

a)   Participation of youth especially solve the conflict in CF.

b)   Socialization and its impact on economic Sector.

c)   Women role and participation on CF to solve the conflict.

d)   Rules and regulation according to law about the ownership.

REFERENCES

Bajracharya, D. (1987). *Deforestation and the food, fuel context: Historical, political perspectives from Nepal.* Accepted for Publication in Mountain Research and Development.

Baniya, A. (2000), *Effectiveness of forest user group: An assessment in Bongadovan VDC in Baglung district*". A Dissertation Submitted to the Department of Sociology and Anthropology for Partial Fulfillment of the Requirements of Master's Degree of Sociology, Patan Multiple Campus, Lalitpur, Nepal.

Baral J.C & B. R. Subedi. (1999). Is Community Forest of Nepal's Terai in Right in Position, Vo. 9(2), *A Journal of Forestry Information for Nepal.*

Baral N. R. (1993). Where Is Our Community Forest Banko Jankari, Vol. 4(1) pp 12-15, *A Journal of Forestry Information for Nepal*?

Bhatia, A. (1999). *Participatory forest management implications for policy and human resource development in the Hindu Kush himalayas*: Volume V, ICIMODE, Kathmandu.

CBS. (2001). *Population Census:* Kathmandu, Nepal.

Chhetri, R. B. and T. R., Panday. (1992), *User group forestry in the far western of Nepal.* Kathmandu: International Centre for Integrated Mountain Development.

Dahal, D. R. (1994). *A review of forest user groups: Case studies from eastern Nepal.* Kathmandu: International Centre for Integrated Mountain Development.

Ebscher, A. (1999). *Bio-diversity in community forestry:* Assessment in the Different Forest Types in the Mid-hills of Nepal: NSCFP, Kathmandu, Nepal.

FAO. (2000). *Leasehold Forestry of the Poor*: PAI, July–September, FAO, Rome, Italy.

Gilmaur, D. A. & Fisher, R. J. (1991). *Villagers forests and foresters: The philosophy process and practical of community forest in Nepal.* Kathmandu: Sahayogi Press.

Gilmour D.A., King, G. C. and Mary, H. (1989). *Management of forest for local use in the hills of Nepal:* Part I Research Support Series: Number 10 November 1992.

HMG/ADB/FINNIDA. (1988). *Master plan for forestry sector Nepal*, Ministry of Forests and Soil Conservation (MOFSC), Kathmandu, Nepal.

HMG/N. (1993). *Forest act 1993*: Forest Department, Kathmandu, Nepal.

HMG/N. (1995). *Community forestry guideline*

HMG/N. (1999). *Guideline for inventory of community forests*: Ministry of Forest and Soil Conservation, Department of Forests, Community and Private Forest Division, Kathmandu, Nepal.

Jackson, M. (1994). *Forestry work in villagers: A guide for field workers, Nepal*. Kathmandu: Australian Community Forestry Project.

Joshi, M. R. (1993). *Community forestry in Nepal; Participatory forestry perspectives, proceeding of the seminar BARC Winrock international*, Dhaka, Agro Forestry and Participation Forestry Research and Training Support Program.

Joshi, N. N. (1995). *Factors influencing participation of members of forestry user groups in community forestry in the hills of Nepal.* Unpublished Ph.D. Dissertation in Rural Sociology in the Faculty of Human Ecology, University of Pertanian, Malaysia.

Karki, I.S., & Tiwari, S. (1999). *Towards sustainable management of forests: Learning from the experience of community forest in Nepal*: In proceeding of an International Seminar on Sustainable Forest Management, August-September 1998. Pokhara, Nepal.

Karki, M. V., Jay, B. S. & Karki, N. (1994). *Sustainable management of common forest resources: An evaluation of selected forest user groups in western Nepal.* Kathmandu: International Centre for Integrated Mountain Development.

Kayastha, B. P. (1991). *Elements of community forestry in Nepal*. Kathmandu, Nepal.

Kothari, C.R. (1994). *Quantitative techniques: New Delhi:* Vikahs Publishing House Pvt. Ltd.

Lamichhane S. (2000). *Role of non government organization in community forestry development: A case study of Ramechhap district.* An Unpublished M.A. Dissertation in Sociology/Anthropology, T.U. Kathmandu.

Maharjan, M.R. (1993). *Cost and benefit patterns in community forestry of Nepal*: Thesis Submitted to Australian National University: Canberra, SREM, and DOF. ANU.

Malla Y. B. & Fisher R. J. (1988). *Planting trees on private land in Nepal:* The Equity Aspect, Multipurpose Trees for Small Farm Use Workshop, Thailand, Winrock International and F/FRED, Pallaya.

Malla, Y.B. (2000). *Impacts of community forest policy on rural livelihood and food security in Nepal:* Unasylva: Vol.51 (202):34-45. Kathmandu, Nepal.

Nadkarni, M.V. (2000). *The political economy of forest use and management*: The Asia Foundation, Page: 134-138.

Nepal Forest Act 1993 & Forest Regulation. (1995). His Majesty's Government of Nepal.

New ERA. (1998). *Population and community forest management*: Lesson from an Action Research in Nepal: New Era, Kathmandu, Nepal.

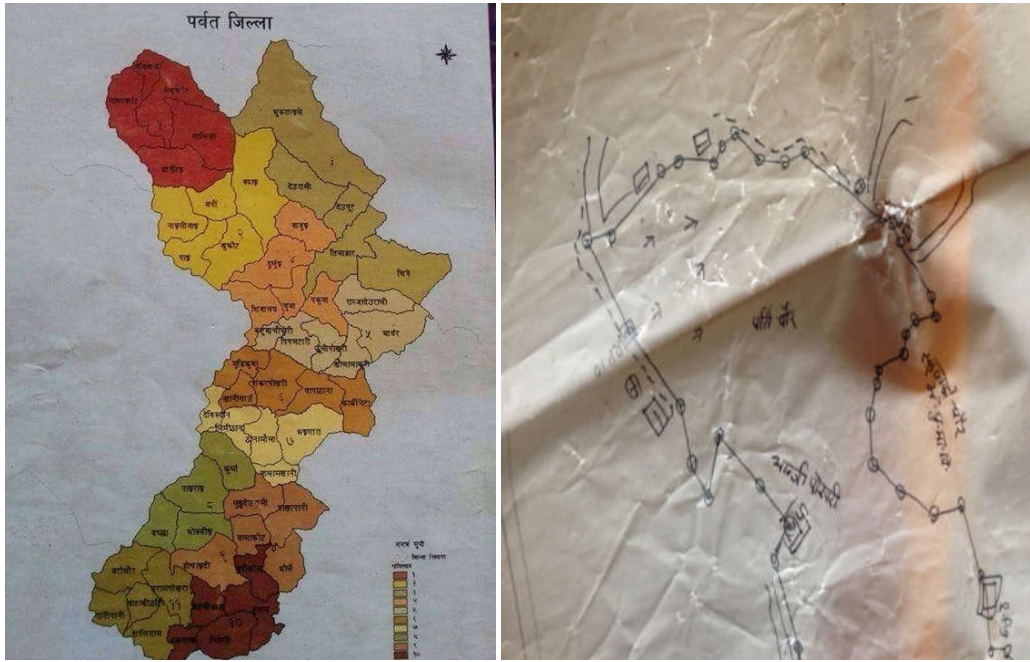Poffenberger, M. (2000). *Communities and forest management in south asia*: Asia Forest Network, Kathmandu, Nepal.

Pokhrel, B.K. (2001).Community Forestry and People's Livelihoods: *Journal of Forestry and Livelihood.* Kathmandu, Nepal.

Pokhrel, R. K. (1999). An Overview of Participatory Forestry in Nepal's Terai, Banko Jankari: Vol 9 (1), *A Journal of Forestry Information for Nepal*.

Rahnema, M. A. (2000). *Development dictionary: A guide to knowledge as power.* Edited by Wolfang Sachs, Delhi, Orient Longman Ltd.

Sarre, Alistair. (2012). *What is community forestry: The RIC Good Wood Guide: Accessed on: http://www.rainforestinfo.org.au/good_wood/comm_fy.htm*

Sharma, D. (1999). *Community forestry at Kathmandu district Nepal*: Banko Jankari 9(1), Kathmandu, Nepal.

Shrestha, B. (1999). Policy and Institutional Dimensions of Community *Forestry in Nepal, Discourse-Student Journal of Sociology/Anthropology,* Department of Sociology/Anthropology, Patan Multiple Campus, Lalitpur.

Shrestha, K. B. (1994). Community Forest in Nepal and Overview of Conflict, Banko Jankari Vol. 4(1) pp 101-107*, A Journal of Forestry Information for Nepal.*

Shrestha, K. B. (1996). *Community Forestry in Nepal: An Overview of Conflicts*: Discussion Paper Series No. MNR 6/2: ICIMODE, Kathmandu, Nepal.

Taylor & Francis. (2007). *What makes community forest management successful: A meta-study from community forests throughout the world*: Society and Natural Resources: An International Journal: Volume 19, Issue1.

Upreti, B.R. (2000). *Social Transformation through Community Forestry: Experiences and Lessons from Nepal*: Available at*http://www.mntforum.org/resources/ library/uprebooa2.html.*

Upreti, B.R. (*2001*). *Contributions of community forestry in rural social transformation:* Some Observations from Nepal. Journal of Forestry and Livelihoods Vol.1 (1):31-363, Kathmandu, Nepal.

Wolf, H.K., & Pant, P. R. (2002). *Social science research and thesis writing Kathmandu*: Buddha Academic Enterprises Pvt. Ltd.

Appendix I

Map of Study Area

Appendix II

Photo Gallery