

PARTICIPATION OF DALIT IN FOREST RESOURCE MANAGEMENT

(A Case Study of Hanspur-4, Kaski District)

A Thesis Submitted to:

**Central Department of Rural Development
for the Partial fulfillment of the Requirements of Master
Degree of Arts in the Faculty of Humanities and
Social Sciences
Tribhuvan University
Kirtipur, Kathmandu, Nepal**

By

**Partha Raj Subedi
Regd. No. 6-1-48-875-98
Exam Roll No.: 2584**

**Central Department of Rural Development
Tribhuvan University
Kirtipur, Kathmandu
Nepal
February, 2010**

APPROVAL SHEET

We hereby certify that the thesis entitled "Participation of Dalit in Forest Resource Management (A Case Study of Hanspur-4, Kaski District)" written and submitted by Mr. Partha Raj Subedi to the Central Department of Rural Development, Faculty of Humanities and Social Sciences, University Campus in partial fulfillment of the requirements for the Degree of Master of Arts in Rural Development has been found satisfactory in format, Scope and quality. We, therefore, accept the thesis as a part of the said degree.

Thesis Committee

Chairman
Prof. Dr. Pradeep Kumar Khadka
Head of Department

External Examiner
Mr. Tulasi Sharan Sigdel
Lecturer
Central Department of Rural
Development

Thesis Supervisor
Mr. Ratnamani Nepal
Lecturer
Central Department of Rural Development

ACKNOWLEDGEMENTS

I would like to express my sincere appreciation to the Central Department of Rural Development for providing me a golden opportunity to study the Participation of Dalits in Forest Resource Management of Hanspur-4, Kaski. I am deeply indebted and grateful to Mr. Ratnamani Nepal, Lecturer of Central Department of Rural Development, T.U. for outstanding suggestions and inspiration.

I express my heart felt thanks to my honorable grandpa Mr. Bishwanath Subedi who helped me to collect and compile the data of study area. Same like that my special thanks also goes to my dear brothers Drona, Bhishma and Sushil and all of my friends for their help and inspirations. My heartfelt thanks also goes to the respondents of Hanspur-4, Kaski for their help and co-operation during the field survey.

Last but not the least, I would like to express my deep gratitude to my parents who have always encouraged and supported to complete my Masters Degree to the best of their capacity. The great thanks also goes to my dear 'Maya' for her all sorts of support and encouragement for the completion of this study.

Partha Raj Subedi

Feb, 2010

ABSTRACT

This study entitled "Participation of Dalit in Forest Resource Management" (A Case Study of Hanspur-4, Kaski District) was based on primary data collected in Oct-Nov 2009. The main objective of the study was to find out the participation of Dalits in Forest Resource Management on the basis of case study at Hanspur VDC ward no.-4 of Kaski District. The specific objectives were to analyze the socio-economic condition of Dalits FUGs members, to identify existing practice of Dalits for forest resource management and to evaluate utilization pattern of forest resource in Dalits community.

For the purpose of the study, the researcher had applied both exploratory and descriptive research design. The sources of data were both primary and secondary and the nature of data was both qualitative and quantitative. There are 60 numbers of Dalit households in the community forest of Deurali and Baghedanda community forestry of Hanspur-4, Kaski. All 60 households were selected as universe sample for the study purpose. So the study was census survey. Dalit respondents of the village who are the member of forest user group (One from each household) and ten key informants were the respondents of the study.

Study shows the low literacy figure (41% of male and 48% of female) of Dalits and low awareness level of dalits towards forestry. Farming is the major occupation of Dalits. Almost 80 percent of them are living in subsistence. Waged labour is a primary source of income of the respondents.

Lack of leadership development and discriminatory practice most of illiterate Dalits are not participating regularly in forest related activities. Although, there was the chairperson and secretary of Deurali CFUG were from Dalits cast. They were just physically participate. Almost all Dalits are participating in monitoring, evaluation and benefit sharing process. They have felt a sense of responsibility to protect and management their resources. The participation of Dalit is not equally with related to other casts But on an average, the effectiveness of Dalits participation in forest resources management is satisfactory.

CONTENTS

	Page
<i>Recommendation</i>	
<i>Approval Sheet</i>	
<i>Acknowledgements</i>	
<i>Abstract</i>	
<i>Contents</i>	
<i>List of Tables</i>	
<i>List of Figures</i>	
<i>Acronyms</i>	
CHAPTER – I	
INTRODUCTION	1-8
1.1 Background	1
1.2 Statement of the Problem	4
1.3 Objectives of the Study	6
1.4 Importance of the study	6
1.5 Definition of key terms/variables	7
1.6 Limitation of the study	8
1.7 Organization of the Study	8
CHAPTER – II	
LITERATURE REVIEW	9-19
2.1 Conceptual Review	9
2.1.1 Forest	9
2.1.2 Participation	9
2.1.3 Management	10
2.1.4 Dalits Participation in Forestry	14
2.2 Review of Related Studies	15
CHAPTER – III	
RESEARCH METHODOLOGY	20-22
3.1 Research Design	20
3.2 Rationale for the Selection of the Study Area	20
3.3 Nature and Source of Data	20
3.4 Universe and Sampling	21
3.5 Data Collection Techniques and Tools	21

3.5.1	Household Survey	21
3.5.2	Key Informant's Interview	21
3.5.3	Focus Group Discussion	21
3.5.4	Observation	22
3.6	Data Analysis Method	22

CHAPTER – IV

DESCRIPTION OF THE STUDY AREA 23-43

4.1	Introduction of Kaski District	23
4.2	Introduction of Hanspur VDC	26
4.3	History of Deurali-Baghedanda Forest User Group	32
4.4	Forest Resource Management Practice of Deurali-Baghedanda CF in the Study Area	40
4.5	Protection Activities of Deurali-Baghedanda Forest	41

CHAPTER – V

DATA ANALYSIS, INTERPRETATION AND PRESENTATION 44-58

5.1	Socio-economic Condition of the Respondents	44
5.1.1	Caste/Ethnic Group of Hanspur-4	44
5.1.2	Educational Status of Dalit's in Hanspur-4	45
5.1.3	Occupation of Dalits in Hanspur-4	45
5.1.4	Average Income of Dalits	46
5.1.5	Forest Users Group (FUG) Formation Process	48
5.2	Dalit's Participation in Forest Resource Management	49
5.2.1	Participation in Decision Making Process	50
5.2.2	Attendance of Dalit Users in FUG Assembly	50
5.2.3	Motivational factors for Dalit Users to Participate in FUG Activities	51
5.2.4	Problems of Dalits in Active Participation	52
5.2.5	Respondents view for Improvement in Dalits Participation in Forest Resource Management	53
5.2.6	Participation in Protection Activities	54
5.3	Utilization Pattern of Forest Resource in the Dalit's Community	55
5.3.1	Utilization Pattern of Forest Resource	55
5.3.2	A shift in Occupation of Dalit's	56
5.4	Rules and Regulations	58

CHAPTER – VI

**SUMMARY, CONCLUSION AND
RECOMMENDATION**

59-61

6.1 Summary

59

6.2 Conclusion

60

6.3 Recommendation

60

REFERENCES

Annex I : Questionnaire

Annex II : Key Informant's Survey

LIST OF TABLES

	Page
Table 4.1 : Land Use Pattern of Kaski District	24
Table 4.2 : Land Utilization Pattern of Hanspur VDC	27
Table 4.3 : Fodder plants available in the forest land at Hanspur	29
Table 4.4 : Caste/Ethnicity of Hanspur VDC	30
Table 4.5 : Occupational Structure of Hanspur VDC	30
Table 4.6 : Educational Status of Hanspur VDC	31
Table 4.7 : Land Holding of Hanspur VDC	31
Table 4.8 : Population Status of Hanspur-4	32
Table 4.9 : Total summation of All species at Deurali Community Forest	37
Table 4.10 : Stage of Reproduction	37
Table 4.11 : Summary of the Stratum Inventory	38
Table 4.12 : Naturally stage of Reproduction at Baghedanda Community Forestry.	39
Table 4.13 : Stage of Lathra (Young/growing trees) at Baghedanda Community Forestry	40
Table 5.1 : Households of FUG in Hanspur-4 on the Basis of Caste/Ethnic Group	44
Table 5.2 : Dalit's Educational Status of Hanspur-4	45
Table 5.3 : Distribution of the Respondents on the Basis of Main Occupation Status	45
Table 5.4 : Distribution of the Dalits Households Number by Income Level	46
Table 5.5 : Distribution of the Dalits Households Numbers on the Basis of Landholding size	47
Table 5.6 : Food Sufficiency of Dalits in the study Area	47
Table 5.7 : Description of the FUG Formation	48
Table 5.8 : Respondents view for Improvement of Dalits Participation in Forest Resource Management	54
Table 5.9 : Occupational Shift of the Bishwakarma People of Hanspur-4, Kaski	57

LIST OF FIGURES

	Page
Graph -1 : Land Use Pattern of Kaski District	25
Graph 2 : Land Utilization Pattern of Hanspur VDC	28
Graph 3 : Attendance of Respondents in FUG Assembly	51
Graph 4 : Motivational factors for participation in forest resource management.	51
Graph 5 (a) : Respondents view about the problem of Dalits in Active Participation	52
(b) : Respondents view about the problems of Dalits in Action participation is shown in pie chart below. (at percent %)	53

ACRONYMS/ABBREVIATIONS

ABC	:	Annapurna Base Camp
ACAP	:	Annapurna Conservation Area Project
AD	:	Anno Domini
BS	:	Bikram Sambat
BTRT	:	Begnas Tal, Rupa Tal Watershed Management Project
CBS	:	Central Bureau of Statistics
CF	:	Community Forest
CFUG	:	Community Forest User Groups.
CFUGC	:	Community Forest User Group Committee.
DFO	:	District Forest Office
DoF	:	Department of Forest
FAO	:	Food and Agriculture Organization
FECOFUN	:	Federation of Community Forestry User Groups
FUG	:	Forest User Group
FY	:	Fiscal Year
Ha	:	Hector
HH	:	Households
ICIMOD	:	International Center for Integrated Mountain Development
INGOs	:	International Non-Governmental Organization
IUCN	:	World Conservation Union
NFP	:	Nepal Forestry Plan
NGOs	:	Non-Governmental Organization
NPC	:	National Planning Commission
NTFPs	:	Non-Timber Forests Products

CHAPTER – I

INTRODUCTION

1.1 Background

Commitment to improving the world urges us to understand. If we have to make our efforts and energies effective in improving the world, we have to see beneath the surface of things, processes rather than symptoms and the whole systems rather than separate parts thereby clarifying the confusion (Keesing and Stratton, 1998)

Nepal is one of the richest countries of the world in terms of biodiversity due to its unique geographical position and altitudinal variations. Most of the Nepalese people live in rural areas. The lifestyle of Nepalese people represents rural scenario. The landlocked country covers an area of 1,47,181 square kilometers ranging from 70 meters about sea level. Nepal represents a blend of ancient history, vibrant cultures and scenes grandeur located between China and India. Main geographical features include snow-capped peaks, lower mountains, middle hills and fertile Terai plains of tropical Jungles nearly one third of total length of Himalayan and 8 of world's 14 highest peaks are in Nepal.

The word participation is defined in different perspectives with regard to rural development process. Participation is not a new concept to gain its momentum. The word 'participation' and 'participatory' appeared for the first time in the development jargon during the late 1950s (Rahnema: 1992).

In many ways it could be arranged that participation has become an umbrella term for a supposedly new style of development intervention.

Participation in short, the involvement of the concerned persons to do the intended work successfully. Sahabhagita (participation) is a compound word in Nepali. The verbal meaning of this word has two 'Saha' means together and 'Bhagita' means to take part or share. This word 'Sahabhagita' stands for collective notion. It should also not stand for same nature of the work to all short of status, age and sex. Participation includes people involvement in decision making process, in implementing programs, their sharing in the benefit of development programs and their involvement in efforts to evaluate such program.

Nepal is characterized by bio and socio-cultural diversity. To explain its diversity, Professor Tony Hagen said that the Nepal is one of the ethnic turntables of Asia. Socio-cultural diversity has been manifested in terms of racial/caste-ethnic, linguistic, religious, cultural, gender and regional diversities. However rights over resources are not equal to everyone. The traditional socio-cultural practices in Nepalese society have been developed a rigid hierarchical structure by caste putting some castes at the bottom level ascribing them as untouchable caste, the so-called Dalits. Depending upon society and culture in Nepal, rights on natural resources are formally more allocated to high castes. The so-called upper caste people have long been exploiting Dalits in all sphere of life, which results a majority of Dalits illiterate, poor and unaware of fundamental rights.

Dalit have been the prominent part of our social setting. Dalit people of Nepal, who are known as so-called untouchable people in the society, where made Dalit since a rigid hierarchical structure by caste. According to Koirala (1996), "Dalits" refers to "a group of people who are religiously, socially and economically oppressed, who could belong to different language and ethnic groups".

He believes that Dalit is not a caste group per se but a politically coined word used to refer to a socially backward community in Nepal. According to the 2001 census, Dalit constitute 13.8 percent of the total population of Nepal. Out of total population (23,151,423), Dalit population is 3,02,386. Kami has the largest group with 29.57 percent and Halkhar the smallest group with 0.02 percent of Dalits population. Dalit women comprise 51 percent of the total Dalits population. In Nepal, many sub-caste/ethnic groups such as Damai, Kami, Sarki, Gaine, Kumal, Meche, Mushar, Chamar, Dusad, and Jhangad etc are with in the Dalit community. Damai, Kami, and Sarki have the larger number than other. Dalits are called untouchable caste by so-called upper caste.

Dalits originated in India and were later migrated to Nepal, Bangladesh, SriLanka and elsewhere. Later the ruler, including the Rana Prime Ministers Janga Bahadur and Chandra Samsher created many Dalits in Nepal. Dalit is neither the original creation of Nepal nor of the Dalit themselves. Four-fold Varna model along with caste hierarchy, purity and pollution of water, food and body, division of labor based on decent etc were created by Hindus of the Indo-Gangetic plains in India. Both untouchables and decent based division of labor were imported in Nepal from North India. Later it was

created and imposed by so-called upper/high caste Hindu rulers of Nepal. Dalits have been placed at the bottom of the Hindu caste hierarchy. The term Dalit refers to only "*Pani Nachalne*" and "*Chhoi Chhito Halnu Parne*" groups or castes, from whom water is not accepted and whose touch requires sprinkling of holy water. In other words, they are "untouchable caste" in Nepal (Bhattachan et al.2001).

Forest is an important natural resource for rural development in Nepal. Forest resource is the major source of energy. It contributes to development by providing forest products such as firewood, fodder, timber and herbs to rural communities and by regulating atmospheric conditions. Though agriculture is the mainstay of livelihood of majority of rural households, this alone does not supply adequate foods through the year due to limited agricultural land available to them. Therefore the rural households rely on multiple income sources and adopt a wide range of livelihood strategies for food security. Of many, Forest Resource is one of the important sources of livelihood means of the rural communities. Besides that forest are essential to sustain the agriculture and livestock rearing. The farming systems are dependent on forest resources for such products as fodder, fuel wood, leaf litter for animal feeding and compost, timber, thatching materials and other products. If the availability of the forest products declines, nutrient levels and soil structure cannot be maintained and this is in turn results in decline of production of agricultural products. Diminishing forest coverage also means declining in the availability of this forest products declines, nutrient levels and soil structure cannot be maintained and this is in turn results in decline of production of agricultural products. Diminishing forest coverage also means declining in the availability of fuel wood and other products, which eventually affects the productivity level of agriculture (Pradhan and Pradhan, 2008).

On the other hand, forest has been the most threatening resource. Its area has been encroached mainly by cultivated land, an addition to other factors such as urbanization, roads etc. Conservation of forest is thereby a challenging task. Nepal's forest is known as "*Hariyo Ban Nepal ko Dhan*" (Green Forest is the wealth of Nepal) in the past. About 37 percent of the total land area of Nepal was covered by forest in the past but it is only 29 percent now. Before 1957 people had traditionally managed the forest in the country. In most parts of the country forests were under the control of local people. In 1957 forest were nationalized for management by state. The forest management strategies 1977, changed from government centered to people centered.

Community Forest is a term used to describe the participation of communities in the management and use of forest resources. The community forestry programs build on local peoples and technicians knowledge and use participatory approaches to local communities improve their organizational structure and management of tree and forest resources (FAO:1997). In forestry, CF development based on the user group approach will help to significantly expand income generating opportunities for women, as well as for deprived groups. In accordance with the poverty reduction strategy, public sector development expenditures are expected to be financed 24 percent on agriculture, irrigation and forestry (NPC, 2002).

The process seeks the control and management of forest resources by rural people who use them especially for domestic purposes and as an integral part of their family systems (Gilmour and Fisher, 1991)

Community Forestry Program is one of the nationally prioritized forestry programs in Nepal. It could be claimed that the community forestry program has been highly successful in the protection/management of the forest and people oriented approach to forest management is now common in the hill and mountain of Nepal.

1.2 Statement of the Problem

There are different schools of thought in terms of forest resource and its development process. Forest resource is a renewable natural resource. The forest has three important functions such as production of goods such as firewood, timber and non timber forest products (NTFPs), protection of natural environment and regulation of atmospheric condition. The production function of the forest is to enhance the economic benefit of the community, while the protection and regulation functions are concerned with ecological conservation (Pradhan and Pradhan, 162).

Forest resource is the main source of fuel. Energy consumption in Nepal is excessively dependent of fuel wood. The wood represents 78 percent of the total fuel consumption. According to the Second Nepal Energy Survey 68.4 percent of the total population use fire wood for fuel energy. Fuel wood is the major source of the energy. Fuel wood provides 83 percent of total energy consumption in the country, commercial source provides only 6 percent and remaining 11 percent is obtained from crop residues and animal wastes (Khanal, 1999).

Although agriculture is major occupation of all Nepalese population, for most Dalits agriculture is not major occupation, therefore they have relatively little land holding. Many people from Dalit community in rural areas are based on the forest resources.

Local people's participation has been acknowledged as main strategy of the forest policy of Nepal for sustainable and effective management and conservation. Community forestry is the highly and successful program in the preservation and management of forest resource. Participation of people in community forestry programs for the management of forest resource is increasing day by day. Without active participation of local people the goal of resource management can not be achieved.

Forest degradation in Nepal has upset the balance of other resources base particularly the land and water resources. This has caused socio-economic and environmental problems in terms of soil erosion, gully formation, landslide, flood hazards, siltation in river beds and valleys, drying up of springs and degradations of the agricultural land. It has created vicious cycle of poverty and environment degradation. People are spending more time and labor for collecting fire wood and fodder. Many valuable plant species are disappearing because of forest thinning. The loss of wildlife habitat is becoming a major problem.

The local communities have been appreciated with their indigenous knowledge and their systems as integrated with the local environment. But the Dalit are exploited by the so-called upper caste and they are marginalized in forest resource management, decision making process, and benefit sharing and income distribution. Dalit community can not be ignored and excluded in forest resources management. The participation of Dalit should be qualitative as well as quantitative too. Though Dalit are playing important role in sustainable development of forest resource management, their role is neither properly identified nor explored. This study tries to analyze the role of Dalits in Forest Resource Management.

It is in the context, the present study aims to felt the necessary to answer the questions:

1. Do Dalit people have same status as other community in decision making process?
2. What are the challenges of Dalits participation?

3. What are the strategies and activities that the local people are adopting to manage the forest resources?

All these questions need an answer so that further plan can make to better exploit the access to forest in favor of Dalit people.

1.3 Objectives of the Study.

The general objective of the study is to evaluate the overall status of Dalits participation in Forest Resource Management of Hanspur – 4, Kaski. The existing cultural values and their implications are also explained in terms of resource management.

The specific objectives of the study are as follows:

-) To analyze the socio-economic condition of Dalits in the study area.
-) To analyze the existing condition of Dalits participation in forest resource management.
-) To evaluate utilization pattern of forest resources in Dalit community.

1.4 Importance of the study.

Many studies in Nepal argued that people's participation in forest management is a crucial to the success of forestry program. Dalit group of people in rural society are important components of the forest resources management and their implication plays vital role on it.

The ninth and tenth development plan for forestry sector (1997- 2002, 2002-2007) have included poverty alleviation as a primary objective in forestry development. Employment opportunities, income generation activities and sustainable forest management for fulfilling the timber, firewood and fodder requirement of the local people are included in sectoral program. Interim plan has also focused on the sustainable forest resource management as well. Community Forestry Program is launched in all 74 districts of Nepal by the guidance of the policies to fulfill the objectives of the program.

The study will especially focused on the local Dalit community and their concern for the management of forest resources. This study also attempts to fill the gap by considering on Dalit participation and factor relation to decision making and benefit

sharing in forest resource management. State, local government, other communities, I/NGOs, development workers, and this study will help further researcher as well.

1.5 Definition of key terms/variables

The researcher has used mostly the common variables used by other researchers in the similar types of studies in the past. However some of the concepts/variables used in the present study may need to be defined in order to clarify the readers. Following concepts/variables used in this study have been defined as below.

Dalits:

According to our Nepali Sabdakosh the word Dalit is defined as the class of people who have no access to share rights and status/respect equally in the society. The communities who are backward in the context of economic, socio-cultural, educational and all other conditions are known as Dalit community who are supposed to be untouchables. Dalit have been the prominent part of our social setting. Dalit are basically occupational castes. They are called untouchable caste by so-called upper castes.

Participation:

"Participation strengthens the capacities of individuals and communities to mobilize and help themselves. In this way, dependence on the state is minimized and ordinary people rediscover their potential for cooperation and mutual endeavor." Participation is sharing of ideas, physical involvement towards activities, shared responsibilities, shared benefits and cultivation of a feeling of togetherness in every activity.

Community Forestry (C F):

Forests are handed over to a group of people entrusted to manage use and protect under the provision of Forest Act and Forest by Laws.

Forest User Group (FUG):

A group of people, who are the local forest users organized together as per the Forest Act to protect, manage and use the forest resource of one or more areas for grazing and collection of forest products.

Forest Resource:

Forest Resource indicates the entire source available from the forest. A forest can take as forest resource as a whole including NTFPs and herbs.

1.6 Limitation of the study

Every social science research is not beyond the limitations and it is not the exception of that. This micro level study is based on only two community forests of Hanspur VDC of Kaski district. So the findings of the study may not be generalized in the exact condition of forest resource management in other area of the country. Sample size undertaken might have its own limitation of invention. The information may or may not be enough for intensive as well as extensive recommendation and may be more applicable to similar situation only. But it is hoped that the results could be used to generalize the process of change in forest and management aspects.

1.7 Organization of the Study

This study has been divided into six chapters- Introduction, Literature Review, Research Methodology, Description of the study area, Data Analysis, Interpretation and Presentation and Summary, Conclusion and Recommendation.

The First chapter includes introduction of the study. Similarly, the second and Third Chapters briefly deals with Literature review and research Methodology of the study respectively.

The fourth chapter presents the Description of the study area. The fifth chapter focus on data analysis, interpretation and presentation. The six chapter devoted on summary and conclusion with some recommendation for further improvement, investigation and policy consideration to forest resource management including Dalits effectively in the study site in the days to come.

CHAPTER – II

LITERATURE REVIEW

2.1 Conceptual Review

There are many scholars and researchers who have devoted their time on forestry issues of Nepal. Their efforts to find out the forestry problems and solutions are considered valuable contribution. However, here an attempt has been made to review the publications of some scholars related directly to community forest management system. The disserting likes to be benefited from their expertise for the present study, which gives emphasis on the use of people's participation for proper management of Forest resources.

2.1.1 Forest:

Forest refers to an assemblage to trees growing closely together so that their individual leaf canopies generally overlap due to variation in temperature, rainfall and humidity, soil and terrain, the forest varies in type from evergreen, deciduous to coniferous. Forest area denotes to the estimated total forest cover provided by natural forest and plantations and is defined in terms of canopy cover, which is the percentage of an area on the ground that, when considered in plan/map, is covered by the crowns of trees. (Pradhan and Pradhan, 2008) In a dense forest where the branches of trees grow in an interlaced fashion and there is no space between tree crowns, the canopy cover will be 100 percentages, except for occasional small openings or meadows.

The forests are the primary source of fuel for the Nepalese people. Almost 98 percent of the fuel is obtained from forest (Pandey, 1990). There is an annual use of 190 million cubic feet of wood for fuel. In addition, 140 million cubic feet of wood is used every year for making house, furniture etc. The increasing demand for fuel wood farm land and fodder resulting from population growth has led to the encroachment of forest land in recent yeas. The forest land has been converted into farm land and grazing land.

2.1.2 Participation:

De Groot (1989) has proposed five major relevant dimensions of participation for the environmental projects (Drijver, 1992). The first dimension is the 'social reach' of participation. The social reach can be elaborated in terms of its width and depth. A

width of the 'social reach' means that numerous sections of the local community participate in the project or program in an actual sense. The depth of 'social reach' is the extent to which the specific target groups of the project participate without intermediaries.

'Functional reach' is the second dimension of participation mentioned by De Groot. It focuses on the content of participation. A wide 'functional reach' of participation in this term means that people participate in many of the project components and phases.

The third dimension of participation is that the decision power of the participants may be nil if people only labor or provide information, but do not take decisions. On the other hand people may have some participation in decisions if they give opinions and formulate questions. The relevant terms of people participation may include autonomy, self-reliance, self-help, self-design, and self-evaluation. If the people themselves take all the major decisions concerning the design, implementation, monitoring and evaluation and drawing out lesson of the project.

De Groot gave less importance to the fourth dimension, the direction of participation. In this dimension participants may support the planning and implementation of any activity or not. The direction of participation is towards the adjustment for people may resist projects feeling that may damage pre-existing practice and values in which they have an interest.

Motivation is the fifth dimension of participation mentioned by De Groot. It is important to know why people participate and why they support, adjust or resist the project. Motivation might be based on the expectation of material advantage including project funding. It might also be based on the important not material motives such as status, social pressure or expressing interest and the wise to learn.

2.1.3 Management:

The word management is a very complex word. It includes the stage from the very beginning (inception) to the stage of benefit sharing. Management of forest in the absence of Dalits can not be successful. Participatory management means gathering individuals in the community widely for responsible decision on what their problems are and what had to be done to manage well the community forest merely more than a voluntary labor. Management of forest resource is essential for sustainable supply of forest product and to preserve the environment as well as to protect bio-diversity.

Resource management approach has been practiced local people before the revolution of 1951. They have traditional knowledge about the conservation and utilization of natural resource. After 1940 and subsequent privatization processes of the 1950s, rotation and seasonal use of resource was the preferred technique of resource utilization and management system practice. At the community level they provided socially equitable and economically profitable ways of distributing resources that encouraged self-reliance and sought to minimize losses rather than maximize gain using the conserving resource. (Gurung: 1996). Gurung's views on the resource mobilization is that without the participation of the local people the proper management of natural resource or sustainability or its self-reliance cannot be thought of. A well known Swiss expert indicated that if the community forestry concept and process were followed in other development sector, Nepal would soon become a Switzerland in Asia as quoted by Pokhrel (2002).

There are more than 14,000 CFUGs who are managing 1.22 million hector of forest lands involving 1.65 million households. The annual income of CFUGs in Nepal is estimated to be over \$10 million (Nrs.913.8 million) where forest products contribute major share.

In 1957, the government brought all forest under the control and introduced the Private Forest Nationalized Act. Its intention was to conserve, protect and better management of forest resource. Unfortunately, this act became unable to attract public support for its preservation; it was because of the government control over the resources. The first Act 1961 was the first comprehensive forest legislation in Nepal's history. It was an attempt to institute better management of the forest. And the forest preservation Act, 1967 also introduced to define forest offenses and prescribe penalties, thus strengthening the role of the forest department as a policy and law enforcement agency, but both acts were weak.

Considering the above reasons, in 1977 and 1978 Panchayat Forest (PF) and Panchayat Protect Forest (PPF) were introduced under the Community Forestry Development Program (CFDP), with the purpose of handing back their protection and management responsibilities of forest to the people (Chettri and Pandey, 1992). The Decentralization Act 1982 clearly discusses on the formation of user groups at local level, empowering the local people to manage forest resource themselves and encourage people to participate in decision making process. Since 1980, government

of Nepal has banned export of round log and swan timber. The only surplus forest products (such as fire wood, timber) of any FUGs should be sold within the District. Non timber forest products if not used by the FUG could be directly sold to the outsiders. It is found that most of the forest user groups have developed consolidated institutional capacity and adopted locally suitable forest management system.

The socio-economic factors like age, income, caste and education of local people leaders are significantly affected their perception in management and product distribution of forest resources. Many people from rural areas have been involved in off farm employment which has been changed the resource management strategies of rural people. The entire product is distributed to the users who are registered in a particular community forest. Forest products such as firewood, timber, leaf litter, grass etc are collected and distributed among FUG members. The effectiveness of the management system depends on how the forest product has been distributed equally.

NTFPs may be as important as cultivated crops for rural people (FAO, 1982) this is because during crucial period and famine years, these products constitute the source of basic foods for peasants. Many people directly and indirectly depend upon forest for daily needs. Some are highly involved in collection and selling of forest products for their consumption and household income. This practice has been carried out since the last century for subsistence needs as well as for income generation. For example, a study in a rural village of West Bangal, India estimated that 38 percent of total income of tribal villagers comes from forest product sales two third of which comes from fuel and fodder.

The Forest Act 1993 and Forest Regulation 1995 which emphasis on forest management defining different types of forest such as government forest, private forest, leasehold forest, religious forest and community forest. These acts and rules have made implementing community forestry program easier. Today, the term 'community forest' is used to refer to any forest under user group protection and management. Bartlett and Malla (1992) point out that although the term "community forestry" originated in the late 1970s, the practice of common property forestry management is long established in Nepal and the concept has been very old.

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 Officials 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 1991).

The available data shows that 57 percent of the land area was covered with forests in 1951. By 1955, this was reduced to 45 percent. It was further reduced to 29 percent in 1981. The rapid decreases in forest cover led to the fear of desertification of the country within two decades. 55 lakhs ha forest decreased on 42 lakhs ha in between 1987 to 1998. Himal 34 percent, Hill area 33.8 percent and Terai 29.9 percent land is covered by forest now and it is 39.6 percent of total land area of Nepal.

In Nepal, Nepal Forestry Plan (NFP) 1979 proposed the need of community forestry plan for the management of forest. The seventh national plan also emphasized the need to encourage the maximum participation of the people in the management of Forest Resource and fulfilling their daily life needs (NPC 1985). In many parts of hill regions numerous local forest management systems are still found. Many researchers studies on forest resource and their protection and management have made it clear that indigenous system of forest management are widely distributed throughout Nepal (Budhakoti 1987, Chhetri 1994, Fisher 1991, Fox 1990). These systems of forest protection and management have effectively and successfully operated within the local environmental context. Similarly, the community forestry programs in operation in most part of Nepal have the user groups as the units of forest management and also as decision makers in community forestry.

The Forest Ministry was established in 1959. The forests were demarcated in to national and private forests in 1978. The Forest Act 1993 has given emphasis to forest management and divides it in to different categories. The act is based on the concept of community forestry and gives authority to the villagers to manage and conserve the

forest themselves. The Forest Act has been supplemented by forest rules of 1995. The government has shown commitment to institutionalized forest user groups as legal entities. There are provisions for the users group to mortgage the community forests with the approval of the district officer if the user groups want to obtain loans for form financial institutions for the development of community forest.

The Tenth plan (2002-2007) has recognized the importance of management and trading of NTFPs in poverty reduction, biodiversity conservation and ecotourism development (NPC 2002).

There have been conflicts within the user groups, which have hampered in the effective management and utilization of resources. The conflicts can arise at various points (ICIMOD 1995). The low cast (Dalis) and disadvantaged people may be excluded from user groups. The conflicts can also occur in the sharing of benefits and assuming position leadership in the user groups. In addition conflicts also can arise in the participation aspect of members. The active members can also be reluctant to provide equal participation in decision making and in benefit sharing to the not so active members.

Community Forestry Program is a partnership program between local communities and the staff of Department of Forest (DOF) for the management of locally accessible forest. Community Forestry involves the control and management of forest either natural or planned by specified user group. Several amendments in Community Forest policies were made supporting for better people participation. The term Forest Management encompasses both technical and social arrangements. Forest management includes the planting, protection, harvesting and distribution of forest products.

2.1.4 Dalits Participation in Forestry

Detail study and research work are not done so much about the Dalits participation in Forest resources management in Nepal. Dalits are one of the least studied communities by both the Nepalese and foreign scholars. Till now there has been no detail study about the nature, intensity of caste-based untouchability and also about the strategy of a campaign of its elimination.

Dalits are being exploited everywhere in every sphere of life, such as exclusion from temples, public drinking water system, employment, education and other

opportunities. Majority of Dalits themselves are still unknown of constitutional provisions and unaware of their fundamental rights because they are illiterate, poor and discriminate in every sphere of life by the so called upper castes people. Government has too not fully implemented any of the programs against caste discrimination and unsociability declared till now.

Social discrimination on the basis of caste, ethnicity, and gender difference plays a significant role in maintaining social inequality in Nepal. In the same way the structure of the agrarian economy of traditional forms is also at the roots of poverty. The caste-based discriminations are very much alive even today, though the caste discrimination is more flexible in the eastern region compared to the western and the far-western regions. The caste-based discrimination to Dalits is not found only from the high caste Hindus and the Indigenous Nationalities but this kind of discrimination is also equally observed within the Dalits groups even today. The caste based discrimination is noted in the every day life of people and this is equally noted in the government offices, corporations and NGOs (Dahal, 2002).

Dalits are denied of participation in many public activities, such activities dampen their self-confidence and injure their ego. The only denial of access to common resources is the drinking water resources. The non-Dalits stated that Dalits themselves hesitate to participate whenever they are invited to do so due to the lack of self-confidence .Most of the Dalits are poor and are homeless. Dalits do not raise livestock because of lack of access to forests. Dalits are least represented in the executive bodies of the community forests, they are denied of to such resources.

2.2 Review of Related Studies

Encroachment of forest in the name of land-mafias, resettlement of landless and freed labors, and development of physical infrastructures have cast major doubt that whether the Government can maintain its commitment of retaining 40 percent of the country's total area under forests. In addition, ever-declining status of forests is adversely affecting biodiversity, thereby aggravating climate change in Nepal. Investment in the forestry sector is dismally low as compared to its contribution to GDP.

Physical distribution of district, and area forest offices and range posts during the conflict period has been causing difficulty in program operations. Lack of transport

vehicles and arms and ammunitions are coming in the way of combating smuggling of forestry products and controlling poaching activities. Difficulty in controlling poaching activities, inability in checking encroachments in some national parks and reserves and buffer zones and inability in containing damages caused by uncontrolled fire and also some more challenges.(Economic Survey, Fiscal Year 2008/09)

Most of the researcher work shows that the indigenous system of forest management was quite effective in several part of the country. Messer Schmidt (1988) presented 10 case studies on community forestry from different communities and arranged that indigenous natural forest resource management system existed historically in Nepal.

The Government of Nepal has adopted in forestry management policy with multiple objectives like: 1) maintain environmental balance by conservation of forest, vegetation, watershed and biodiversity, 2) ensure sustainability of forestry products of conserved forests, and ensure social empowerment, gender equity, social justice, equality and good governance, 3) encourage promotion of forestry based industry and entrepreneurship thereby creating employment opportunities for economic and social progress of ultra poor and oppressed by ensuring their accessibility and rights on forests, 4) develop internal market and promote export for rising income level of backward class of people, Dalits, Indigenous, Ethnic, Madhesis, oppressed, handicapped and others left behind and ultimately, 5) support equitable development while contributing to poverty reduction through implementation of judicious distribution system of forestry products.(Economic Survey, Fiscal Year 2008/09)

Forest Resource Data of Nepal

Forest Area	4.27 million Ha (29 percent)
Bush and Shrubs	1.56 million Ha (10.6 percent)
Total stem volume	388.0 million cubic meter
Shorea Robusta (Sal) in	
Total volume	28 percent
Total Biomass	429 million ton
Average Stem Volume	178 cubic Meter per Ha
Numbers of Average Trees	408 per Ha.

Source: Ministry of Forest and Soil Conservation (2009)

Ministry of forests and its related departments have continued to carry out various projects and programs every fiscal year through internal resource and foreign aid as per 6 primary and 6 support programs set by Forestry Department Master Plan for long-term are ongoing in various districts including, National and Leasehold Forestry, Resource Conservation, Soil Conservation and Watershed Management, Herbs and Aromatic Plants, and other forestry products related programs.

Altogether 29,025 square kilometers (19.7 percent) land are comprising National Parks, Wildlife Conservation, Protected Areas, Games Conservation and Buffer Zone has been declared as protected areas and are being managed accordingly (Economic Survey, Fiscal Year 2008/090).

Forestry at a Glance

Community Forestry

Number of Community Forest User Groups	14,559
Area of Handed over Community Forests	1.23 million Ha.
Number of Beneficiary Household	1.66 million
Number of Women managed CF	795

Leasehold Forestry

Number of Leasehold Forest User Groups	4194
Area of Household over Leasehold Forests	23,423 Ha.
Beneficiary Households of Leasehold Forests	36,478

Partnership Forestry

Demonstration Program Operating District	Bara, Parsa, Rautahat, Mahottari
No. of Partnership Forests	4
Area of Partnership forests (Ha.)	Bara 2,058, Parsa 3,138, Rautahat 1,473 and Mahottari 2,006.

Source: Ministry of Forests and Soil Conservation (2009)

Study is conducted on the contribution of the Forestry Sector to GDP. The study report concluded that the direct and indirect contribution to forestry sector account to 9.4 percent and 18.1 percent respectively totaling 27.5 percent (Forest Resources and Survey Department, 2007).

The CF is not a new concept but as a legal measure it has come recently. In 1980, the project was launched and since then several investigators have worked on the strengths, weakness, success, and failures of the project.

Through the CF Program following right are given to the forest user groups which plays important role for forest resource management.

-) Any part of the forest can be handed over to the forest user group who is traditional user of the forest irrespective of the political boundary.
-) There is no limit of forest to be handed over as community forestry 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 groups can freely fix price, transport and market the forest products from the community forest.
-) Forest user groups can grow long term cash crop applying inter cropping system inside the community forest.
-) Forest user groups are allowed to establish forest based industry that can be run with the raw material yielded from the community forest.
-) Forest user group can utilized the fund generated through the sell of forest products in any development work but amendment of forest at 1993 make compulsion to utilize 25 percent of fund in forest work.
-) Forest user group can take action to the members of forest user group who break the rule of constitution of 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 goal, forest users become close well knit number of community.

Although, Community forestry program is the effective participatory program 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 should ensure community forestry's contribution on 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). But Federation of Community Forestry User Groups (FECOFUN) is against of sharing of revenue through any model of participatory forest management. They argue "Terai people want an area that would be enough to match their needs and be granted the right according to the provision of forest act 1993(FECOFUN, 1999, cited in Aryal 2000).

The sustainability of Community Forest Management in Nepal depends upon economical, social and cultural diversities of Nepal. Diversities of social cultural setting make diverse natural resource management practice and allied resource use conflict. Conflict in Community Forestry in Nepal is one of them which are rooted in the communities themselves.

CHAPTER – III

RESEARCH METHODOLOGY

This chapter deals with the procedural and technical aspect of study which consists of the research design, selection of the study area, source of data, method of data collection, Universe and sampling, data processing, analysis of and its presentation.

3.1 Research Design

In order to fulfill the objective of this study, descriptive and analytical systems were used. In accordance to the set objectives; the study was carried out in a systematic way. Besides this one focus group discussion was also conducted to strangulate and generate new information/ideas from them. Interview with key informants was also designed for different perspective on the research problem.

3.2 Rationale for the Selection of the Study Area

The proposed study is a micro-level study in Hanspur VDC of Kaski district. Deurali-Baghedanda Community forest user group was selected for the study. From both Community Forestry Dalits were selected only. The proportion of user group members were of mix types i.e. different gender, cast, and ethnicity.

Many studies in Nepal argue that people's participation in forest management is crucial for the success of forestry program. Since Dalits in rural society of Nepal are important components for the management of forest resource, their participation is one of the major concern. However, very few micro-level studies have been carried out to access about how effectively Dalits are participating in forest resource management. The researcher is familiar with the ecology and the landscape of the study area.

3.3 Nature and Source of Data

Both primary and secondary data have been used for the study. Primary data have been acquired from the field survey with the help of questionnaire, observation, focus group discussion and key informants. Secondary data have been collected from publication of different institutions to complete this task.

3.4 Universe and Sampling

It was not possible to have an interview with each and every community forest members, and would have same response from the members representing different socio-economic status. And this study only focus on Dalits. So total Dalits households among all are taken as Universe sample. In this Deurali-Baghedauda community forest users group, there are 145 households as general members who selects the community forestry users executive committee. 60 households of total Dalits (Kami, Sarki and Sunar) wre taken as universe sample for this study. Census method has been used for this study. Among 60 households, the population of Dalits is 330, where male are 137 and female are 193.

3.5 Data Collection Techniques and Tools.

To collect the required data, following methods were adopted.

3.5.1 Household Survey

Household survey was conducted to gather more information about the population characteristic, such as caste and ethnic composition, family size, educational status, occupation etc. Similarly information regarding the Participation of Dalits and non-Dalits in the Deaurali-Baghedanda community forestry and user committee as well as other aspect of CF were gathered. The data were collected by interviewing the head of the household using structural questionnaire.

3.5.2 Key Informant's Interview

Key informants were very useful in providing data and information which couldn't be gathered from the structured methods. Community Forestry Users Group (CFUG) members, other forest users, Dalit members of the CFUG, Dalit users, ex-chairperson of ward/village, local leaders, female members, local influential Dalit leader and staff members of district forest office were taken as key informants for the study.

3.5.3 Focus Group Discussion

Focus group discussion with the local people including Dalits was held to findout the problems and constraints in Participation of Dalits in Forest Resource Management. The discussion was held by focusing the main objective of the study.

3.5.4 Observation

The observation method was used especially to know about the participation of Dalits in Forest Resource Management through CF program. In the course of field work, present condition of forest, applied forest management operation (thinning and pruning, fire line construction) was observed seriously. The researcher attended one of the user committee meetings as an observed participation of Dalits, Women and their activeness in the meeting.

Information regarding Participation of Dalits in Forest Resource Management and various activities of Cf was generated from the CF record book, minute book and operational plan.

3.6 Data Analysis Method

All the data have been processed and analyzed to fulfill the objectives of the study. To illustrate the research work, tables and figures have been used for the data presentation. For the purpose of this study, the different data obtained by using different source that are scanned and tabulated under different headings. Data collected from both primary and secondary sources were coded, edited in appropriate formats.

CHAPTER – IV

DESCRIPTION OF THE STUDY AREA

4.1 Introduction of Kaski District

Kaski district is one of the district among 16 district of Gandaki Zone located in western development region of Nepal. Geographically it lies on 83°4' to 84°12' eastern latitude and 28°6' to 28°26' Northern longitude. This district is extended with Lamjung in East, Syangja and Parbat district in west, Manang and Myagdi in North and Syangja and Tanahun district in South. The district is situated approximately between 850 and 8091 meter above from the sea level. Pokhara, the headquarter of Kaski district lies at 850m. from sea level. Due to several geographical features there is extreme variation in weather and climate. The total are of Kaski district is 201700 ha. The maximum and minimum temperature recorded in this district is 33°C and 5.6°C respectively. Climatically it has been classified in to 5 groups based on altitude. They such as given below:

1. Subtropical – < 1500m
2. Temperate – 1500-2000m
3. Temperate cold – 2000-3000m
4. Alpine – 3000-4500m
5. Tundra – > 4500m

The average rainfall recorded annually in this area is 3068mm to 3553.3 mm.

We can see Kaski district is divided politically in such ways which is given in table below.

Political Division of Kaski District

Parliamentary Elected Area	: 4
Ilaka	: 13
VDC	: 43
Sub-metropolitan city	: 1
Municipality	: 1
Wards	: 420
Hamlets	: 1337
Population	: 380527 (Census: 2058)

Source: District Profile 2007/2008.

Historical and Tourism Focus Place

Pokhara is one of the famous and widely known historical and tourism area of Kaski district. Sarangkot (Paraglyding), Ancient state of Ghale at Armala, Dharapani Shivalaya at Dhikurpokhari, Boudha Stupa, Palace of Kulmandan at Kaskikot, Davis fall, Mahendra Gufa, Gupteshwor Gufa, Chamere Gufa, Bindhyabasini temple, Bhadrakali temple, Tal Barahi temple, Fewa Lake, Begnas, Rupa, Dipang, Maldi and Khaste, Gorge of Seti river, Ghandruk, Sikles, Panchase, Syaklungkot, ABC (Annapurna Base Camp), Charles trekking route (Royal trek), Kahundada, etc are the famous examples of historical and tourism place situated in Kaski district.

Land Use

On the basis of land use pattern the total area of kaski district is categorized as below on table no. 1

Table 4.1

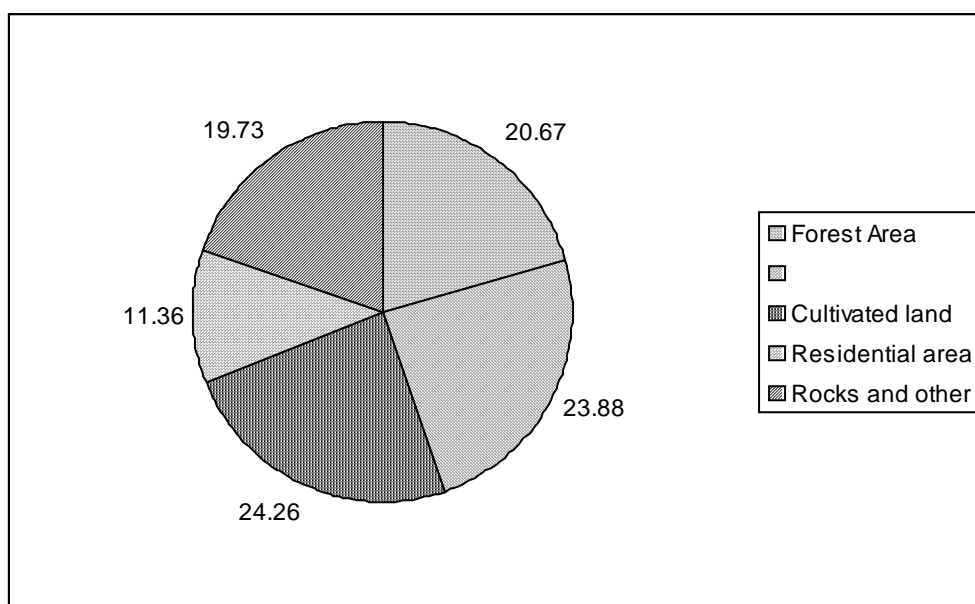
Land Use Pattern of Kaski District

S.N.	Land use	Area (Ha)	Percentage
1	Forest Area	41683 (DFO)	20.67
		48160 (ACAP)	23.88
2	Cultivated land	48962	24.26
3	Residential area	22901	11.36
4	Rocks and other	39894	19.73
	Total	201700.00 (Ha)	100

Source: District Profile of Kaski District, 2007.

The land use pattern of Kaski District is shown in Pie-chart below.

Graph -1 : Land Use Pattern of Kaski District



Source: District Profile of Kaski District, 2007.

Note: DFO: District Forest Office Managed forest area.

ACAP : Annapurna Conservation Area Projects managed forest area

Division and Management of Forest of Kaski

On the basis of forest act, total forest area about 41783 hector lies on the control of district forest office. It has been further classified into two groups.

(I) National Forest:

- (a) **Community Forest:** The district office classified the area 16477.03 ha. in the form of community forest till the fiscal year 2064/065. For its conservation, development and management the community is divided into 446 sectors. The main function of DFO is to motivate the community for the conservation of forest, to regulate the rules and regulation strictly and to supervise the community activities on forest resource management.
- (b) **Conserved Forest :** District forest office classified the area 143.56 hector of total area lies on the south-west of Fewa Lake as conserved forest named as "Rani Ban" or "Bishwo Shanti Ban". For its conservation joint team of armed police force and district forest officers are employed.

- (c) Religious Forest : DFO classified the area 4.64 hector of total area as religious forest. On the basis of religious purpose till now two numbers of such forests registered in district forest office. From such types of forest, about 1009 household gets benefit.
- (d) Government Managed Forest: Remaining 2500 hector of total 89843.00 hector forest is conserved by DFO itself which is known as Government managed forest.

(II) Private Forest

On the basis of District Forest office record, there are 24 numbers of private forest in Kaski district which covers 17.586 hectares area of this district.

4.2 Introduction of Hanspur VDC

Hanspur VDC which is present study area located at Kaski district of Gandaki zone. It is about 16 km east from Pokhara city. The village is situated at 28°10' to 28°13' north latitude and 84°9' to 84°13' east longitude. The VDC is boarded in east with Lamjung district, west with Lekhnath Municipality, North with Mijuredanda VDC and South with Rupakot and Thumki VDC. Hanspur VDC is situated approximately between 300 to 1500 meter above from the sea level. The total area of this VDC is 2448.82 ha. The maximum temperature measured in this VDC is 31°C and minimum is 8°C.

The rugged mountain slopes of Hanspur VDC in Kaski west Nepal, represent two of the major forest ecosystem consisting of lower sub tropical sal forest and temperate schima castanopsis forest. The stream such as the paste, Katle, Kurlung and Dovan following through these mountains forming river valley and its own niche of freshwater ecosystem is also the home for some threatened aquatic animal like Asala fish. The interpersions of these ecosystems provided ample opportunity for various medicinal plants and agro diversity to grow, shelter for wildlives, watershed for famous Rupe Lake.

The main religious places of Hanspur VC are Indra Gufa, God Bhume etc. Syanklungkot is the most famous tourism place which is one of the camping spot of Prince Charles trekking route located in Hanspur VDC. This VDC is famous in the context of tourism. Indracave, Charles trekking route, several terrains are declared as tourism destination of this region. In addition of this, Fewa Lake, Rupa, Begnas, Annapurna and Machhapuchhre range etc can be view easily which further aid in

tourism. Not only in the field of tourism we saw this VDC is also rich in religious too. In the sector of health there are one Healthpost and one Ayurvedic hospital providing health services to the people. Majority of people in Hanspur VDC are Hindus, some are Buddhist and some are Christians. Among all there is religious harmony. Some Magar's and Gurung's use their native language but Nepali is common language among all.

Climate

The climate of the study area is sub-tropical humid with distinct hot and wet summer and cool is dry winter season. The maximum temperature record at Hanspur is 31°C and minimum is 8°C. The annual mean temperature of this area is 19.5°C. Due to climatic diversity, the climate of Hanspur VDC is Temperate. The VDC gets 2500mm to 3000mm annual rainfall.

Land Use

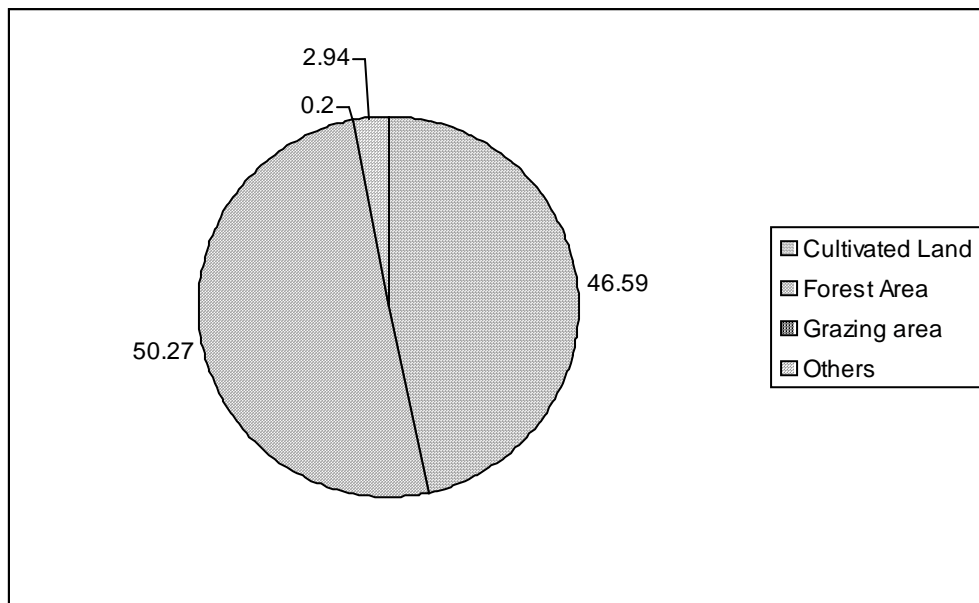
Topography of Hanspur VDC is slightly steep with slope angle various from 15° to 60°. The elevation of the present study area ranges from 300 to 1500m. Land utilization pattern of Hanspur VDC is shown in table and pie-chart below.

Table 4.2

Land Utilization Pattern of Hanspur VDC

Land use	Area Hector	Percentage
Cultivated Land	1141	46.59
Forest Area	1231.03	50.27
Grazing area	4.82	0.20
Others	71.97	2.94
Total	2448.82	100

Graph 2: Land Utilization Pattern of Hanspur VDC



Source: VDC Profile of Hanspur, (2058 B.S.)

Natural Resource

Hanspur VDC is famous in natural resource due to cultivated land, vegetations, rivers and lakes. From the above land use table we came in a conclusion that nearly half of (50.27) total area is occupied by forest, The vegetation found in this forest are Chilaune, Katus, Simal, Laligurans, Bambo etc. Many medicinal herbs and Shurbs are also available here. Similarly wild animals Tiger, Deer, Rabit, Jackal and different types as well as species of birds are found in this forest. Community forest user groups and district forest office are working together to protect forest from degradation. The main function of such organization is to maintain environmental balance by conserving and managing natural forest, and to supply forest product to consumers who have no access to private forest or forest product.

Table 4.3
Fodder plants available in the forest land at Hanspur

Local Name	Botanical Name
Aputrophul	Hypericum sp.
Baghjunge	Climatis buchananiana
Batulpate	Cissampelos pareira
Dudhe	Hedyotis Scandens
Kukurdino	Smilax aspera
Lahare ghans	Clematis montana
Tiyare Pati	Inula cappa
Mauwa	Engelharda spicata
Katus	Castanopsis Indica
Sindure	Mallotus philippinesis
Falant	Quercus glauca
Chilaune	Schima wallichii
Sal	Shorea robusta
Jamuno	Syzygium cumini
Harro	Terminalia Chebula
Kaiyo	Terminalia Chebula
Drkhale	Grevillea robusta
Bilaune	Quexcus spicata
Dudhilo	Maesa Chisia
Gogan	Ficus nerrifolia
Guento	Saurauia napoulensis
Sinkauli/Dalchini	Elaeagnus latifolia

Population

According to 2058 population census, total household was listed as 1017 and total population was 4741, of which males were 2111 and females were 2630 at Hanspur VDC. At present total population of this VDC is about 5600. On the basis of Nepal's

population growth rate ie. 2.24, the average size of population is 5.5 person per household. The caste/ethnicity of Hanspur VDC comprises. Brahmans, Dalit (Kami, Sarki, Damai, Sunar), Janajati (Magar, Gurung, Bhujel, Chhetri, Newar) are shown in table below according to their population.

Table 4.4
Caste/Ethnicity of Hanspur VDC

Caste	Population	Percentage
Brahmins	2867	51.2
Dalits	1265	22.6
Janajati	1468	26.2
Total	5600	100

Source: Field Survey 2009, VDC Profile.

Occupation

Nepal is known as one of the agricultural country therefore obviously the most of people in this VDC are engaged in agriculture. Besides agriculture. Some people are engaged in trade, business, labour, foreign employment etc. The occupational structure is shown in table below.

Table 4.5
Occupational Structure of Hanspur VDC

Occupation	Population percentage
Agriculture	82%
Trade	1.4%
Service (National/foreign)	10.2%
Wage labor	4.1%
Others	2.3%
Total	100

Source: VDC Profile, 2007.

Due to variation in property and discrimination in caste, rich people of upper caste follow the modern occupational works where as Dalits were limited in traditional occupational work.

Educational Status

In Hanspur VDC which is the selected area for the study has one Higher Secondary school at Ramkot, two lower secondary schools, ten primary schools on it. These 13 schools are contributing in the field of education. The educational status of this VDC is shown below.

Table 4.6
Educational Status of Hanspur VDC

Total Literacy	57%
Male Literacy	67%
Female Literacy	47%

Source: VDC Profile, 2007.

Economic Status

Due to lack of fertile agricultural land and proper irrigation facility the productivity of this study area is insufficient. Thus, few household have sufficient agricultural land for their livelihood. The reality of Hanspur is that many people have hand to mouth problem. Among different ethnic groups. Brahmins are holding some more land than others. It is totally different in Dalit's case. Due to limited land, for their livelihood they depends upon others' land and work as wage labour. Table below shows the distribution of household by holding the size of land.

Table 4.7
Land Holding of Hanspur VDC

S.N.	Land holding (in Ropani)	No. of Household	Percentage
1	Landless	0	0
2	<10	150	14.74
3	10-20	530	52.31
4	>20	337	32.95
	Total	1017	100

Source: VDC Profile, 2007.

Use of modern tools and technology on agriculture can be found in this VDC now a days. Cultivation of fruits and vegetables became the means of economic upliftment for some extent. During the survey it was found that most of the young people have gone for foreign employment especially in India and Gulf countries.

Hanspur Village (Ward no. 4)

Hanspur village is known as ward no. 4 of Hanspur Village Development Committee. There is caste diversity as well as ethnic diversity at Hanspur-4.

Table 4.8

Population Status of Hanspur-4

Total households	145
Total Population	797
Total Male Population	358
Total Female Population	439

Source: Field Survey, 2009

4.3 History of Deurali-Baghedanda Forest User Group

Deurali-Baghedanda Forest User Group is located at the Hanspur Village on the eastern border of Kaski district with Lamjung. There are four separate areas Deurali, Baghedanda, Nursery and Pahirol under these FUG. Deurali and Baghedanda are the natural forest areas and Nursery and Pahirol are the plantation area. It comprises the members from the ward no. 4 of the Hanspur VDC. The total number of FUG member households are 145 which includes the different caste and ethnic groups of Brahmin, Gurung, Magar, Bhujel, Newar and the caste groups labeled as the untouchable, such as Kami, Sarki, Sunar and Chanara. The total size of the different forest area is 181.11 hectors. The area was previously famous with happenings of various academic activities despite of very low literacy rate in Kaski district.

Each particular ethnic and caste group has been settled in a distinct particular area of the village from the past. Magar ethnic group settlement is at the western and off the FUG boundary separated by a small strip of forest and some agricultural land from

rest of the community. A fair-weather east-west road passes through the middle of the village. The Gurung, Bhujel, Kami, Sarki, Sunar settlements are on the upper part of the road. The Brahmins have been settled on the lower part of the road.

Some seven generations back the first settlements of subedi Brahmins, Gharti (Bhujel) and Kami started in this area. The popular belief is that the ancestors of Subedi subgroup of Brahmins came there together with the ancestors of the Kami and Bhujels. The villagers have also found some evidences of settlement in the area long before than the coming of the ancestors of subedis in Hanspur. Some disasters, most possible the epidemics might caused the mass death and enforced the remaining population to leave the area for another place. The ancestors of Gurung ethnic group also came and settled in the area some 6-7 generations ago. Around four generations ago the ancestors of the Gurungs helped to settled a family of Magar ethnic group in this area.

The village head called Mukhiya and the landlords controlled the common property resources before abolition of Rana regime and the emergence of the democratic government with the constitutional Kingship for the first time in the country in 1951. In 1940 Brahmin and Gurung power holders had brought a large portion of the forest land under their entitlement. The mukhiyas mobilized the local people for the protection, promotion and utilization of the forest resource introducing and developing local systems. Which was quite different from the industrilized silvicultural forest management system. The deprived caste an the lower class people had either to ask the private owners for the forest products they needed or get permission of Mukhiya to collect forest products from the government forest under the 'Sanad' decree. Instead, they had to provide free labour service to the landlords and Mukhiyas and offer the vegetables, agricultural products fruits and domestic animals either as per demand or as a gift in different occasions.

Under Mukhiya system villages had constructed irrigation canals, community buildings called 'Thanti' constructed and maintained the trails, dug public ponds to collect rain water for the livestock in the leadership of Mukhiyas. The villagers had to provide compulsory free labour for these activities. This was an enforcement of collective work from the Mukhiya, which was accepted as a way of life for the villagers in those days. In this period the village head or Mukhiya used to influence the decision and announce the instruction through the 'Katwal'. The decision used to be mostly top-down.

In 1934 (1990 BS) government of Nepal (Rana regime) had carried out registration of the private land to set up a bench mark for separating one's land from that of others and from the public land thereby reducing the disputes on land holding. At that moment the local power-holders became able to register a large area of forestland also under their title. The boundary was demarcated with one or another natural or permanent structure such as rivers, streams, hill ridges, big rocks and alike. It was not done on the basis of the actual measure of the land at field. In this way, clever people had brought a large area of forest under their private tenure.

The rulers in Kathmandu issued an instruction called 'Sanad' to the local Mukhiya to look after and utilize a fixed area of Baghedanda sal forest involving the 'subject' under his jurisdiction. Other people had to either ask these families for the forest products to meet their need or to go to the remote areas or to ask the Mukhiya to collect the forest products they need from the state forest under his jurisdiction. Except a certain area of the Baghedanda sal forest which was under 'Sanad' system, rest of forest was registered in the name of two Brahmin and one Gurung families in 1990 B.S. (1934 AD). Two Brahmins and one Gurung families who got the forest registered under their title and their relatives used to slash and burn a patch of forest and sow the seeds of cereal crops, such as millet. They used to cultivate in that area for a few years and leave it for five to twelve years fallow to grow the vegetation again. After slash and burn cultivation in several patcher this way they used to get back to the first patch after five to twelve years of interval (Shifting cultivation).

Before the revolution of 1951 (2007 B.S.) the trend was not to migrate out from the village. There was big landslide 1952 (2008 B.S.), which victimized a number of households and they left the place. Though, the landslide was occurring from time to time before, it was so severe in 1952 that it eroded a big area of agricultural land in the village, which deposited the huge mass of boulders and soil in the low land fertile agricultural area.

The villagers cannot trace back exactly when the Mukhiya system started, but they can recall that this system continued until 1964. Thus, the descendants of previous Mukhiyas remained as the local power holders still. Government officials replaced the 'Mukhiya' to collect the land revenue only after 1963. After 1965, local government body called village Panchayat replaced the Mukhiya system. Moreover in order to abolish the former Mukhiya system the 'Land Reform Act, 1964' was introduced.

Even after these efforts the previous Mukhiyas and the forest land owners continued to use the nationalized forest areas and even turned a large parts of them into agricultural land.

Forest use system was still affected by the previous private ownership on forestland. The people who had their private forest before started to extract the forest products of their daily need more from the forest strips near to their private agricultural land. Others at the earlier part of this period were either still dependent on the people who had the de-facto control over a part of forestland or started to use the nationalized forest areas without any ownership feeling. People in Hanspur started to use the Baghedanda Sal forest, which was previously under the local Mukhiya's supervision as a manner that it was everyone's forest or no one's forest.

The Cadastral survey of 1965 separate the private land and the forest land and transformed the private ownership of the forest to the state ownership. The survey applied the chain survey method, which was much successful. In 1976, again the cadastral survey was conducted with plain table survey, which was more convenient in separating the private land and other community land as well as forestland. In 1978, the forest range office was established and an office building was constructed inside the forest. The government forest division staff started to patrol the nationalized forest areas and in case they find the people collecting or cutting down trees from the forest they would punish and fine them. Gradually, a number of people started to negotiate with the government staff to collect forest products they need from the nationalized forest areas with some gifts or fees. Thus the Haphazard use of the forest continued since once started.

After the nationalization of forests the government division office had the legal authority to regulate the forest protection and use system thereby making forestry related decisions. However in order to strengthen the local governance the responsibility of forest conservation and the utilization was given to the Village Panchayat. The Village Panchayat leaders formed the forest protection committees at local level . Those committees were making the decisions on how much timber a villager can extract from which part of the forest, though it was not a legally articulate provision.

When the government started the resettlement program in the southern plain area of the country particularly in Chitwan distributing a fixed size of land to a household in 1961 (2018 B.S.) a large number of households migrated to that area. As the Malaria was declared eradicated from Nepal in the mean time the migration of the hill people towards the more fertile but previously Malaria Prone plains areas of Terai increased significantly. The migration from Hanspur to Tarai continued for four years since 1961 and gradually the rate has been decreased. However, occasional migration of one or two households out of the village is usual even at present. The wealthier people have been migrating towards either the fertile plain areas or the towns to spend more Luxurious life. The most of the Ex-British army Gurung people have built the houses in the Pokhara municipality and Lekhnath area.

Besides the landslide and the land infertility there is the severe problem of drinking water and irrigation in Hanspur, which enforced the outward migration. The agricultural land is cultivated only during the monsoon season and most of it is kept fallow during the winter. So, despite a few people most of the household have having a hard time here to maintain their subsistence level of economy.

Major Forest Types

Hill Sal (*Shorea robusta*) Forest

Sal (*Shorea robusta*) is the dominant species. The hill sal in this area is inferior to those found in Terai. The sal occupies the southern, south-western and south-eastern hill slopes of Baghedanda community forestry of Hanspur-4, Sal has great demand for its high durability mainly for timber furniture such as door and windows.

Chilaune-Katus (*Schima wallichii*- *Castanopsis indica*) Forest

Chilaune-Katus (*Schima wallichii*- *Castanopsis indica*) are also hardwood. These species are dominant in the northern eastern and north-western parts of Baghedanda CF, Hanspur-4. Deurali CF his covered by chilaune-Katus species and some others species too. There is no represent of sal species. Chilaune Katus are widely used as timber because these are commonly available. Sapling of Sal is not commonly used but sapling of Chilaune and Katus are commonly used for construction materials. These species are also highly disturbed by human activities.

Table 4.9**Total summation of All species at Deurali Community Forest**

Species : Chilaune, Katus and Others

Diameter cm	Average no. of Tree/ha	Growing Stock			Annual Acceptance for Harvesting		
		Wood	Firewood K.g	Fooder kg.	Wood	Firewood kg	Fodder Kg
4-99	784	0	14907	4600	0	1117	345
10-29.9	426	43.665	62599	12203	1.310	1877	266
Tree > 30	215	0	176933	23950	0	2122	281
Total	1425	43.665	254439	40752	1.31	5116	992

Source: Community Forestry Operational Plan F/Y 2060 to 2070, Deural: Community Forestry Hanspur 4 Kaski.

Table 4.10**Stage of Reproduction**

S.N.	Species	Found no at sample Plot	No. of Tree/Ha.	Number at CF
1.	Katus	149	2292	160232
2.	Chilaune	84	1292	90332
3.	Tiju	24	269	25809
4.	Gurans	10	153	10753
5.	Mauwa	8	123	8603
6.	Damaura	2	30	2150
7.	Jhyano	22	338	23658
8.	Kafal	23	353	245733

Source: C.F. operational plan F/Y 2060-2070, Deurali Community Forest Hanspur-4, Kaski.

Table 4.11
Summary of the Stratum Inventory
Deurali Community Forestry Hanspur-4, Kaski

Diameter Class in cm	Stage	Average Age	Growing Stock/Ha				Average Annually Increasement			Annually Acceptance for Harvesting		
			No.of Tree	Volume	Firewood Kg	Fodder Kg	Density m ³ /Ha	Firewood kg	Fodder kg	Density m ³ /Ha	Firewood kg	Fodder kg
Species : Chilaune												
4-9.9	Lathra	8	523	0	9185	3000	0	1226	375	0	736	225
10-29.9	Pole	20	146	17.519	13453	5834	0.876	672	291	0.526	403	175
>30	Tree	50	123	0	150303	17624	0	3006	352	0	1803	211
		Total	792	17.519	173571	26468	0.876	4904	1018	0.526	2942	611
Species : Katus												
4-9.9	Lathra	8	261	0	5092	1600	0	636	200	0	381	120
10-29.9	Pole	20	280	26.146	49146	6369	1.307	2457	318	0.784	1474	191
>30	Tree	50	69	0	21179	9911	0	434	88	0	260	53
		Total	610	26.146	75957	12870	1.307	3527	606	0.784	2115	364
Species : Mixed												
4-9.9	Lathra	8	0	0	0	0	0	0	0	0	0	0
10-29.9	Pole	20	0	0	0	0	0	0	0	0	0	0
>30	Tree	50	23	4911	1415	0	98	28	0	0	59	17
		Total	23	4911	1415		98	28	0	0	59	17

Source: CF operational plan Deurali CF (2060/61 - 2070/71 FY) Hanspur-4, Kaski

Table 4.12**Naturally stage of Reproduction at Baghedanda Community Forestry.**Plot size: (58m×2m) 10m²

S.N.	Sector No.	Name of Species	Found Number	No. of Plot	Average number	Number Per Ha.	Area of Sector/Ha	Total at sector
1		Sal	18	2	9	9000		146250
2	1	Chilaune	9	2	4.5	4500	16.25	73125
3		Others	15	2	7.5	7500		121875
1		Sal	13	2	6.5	6500		115375
2	2	Chilaune	6	2	3	3000	17.75	53250
3		Others	29	2	14.5	4500		257375
1		Sal	19	2	9.5	9500		171000
2	3	Chilaune	7	2	3.5	3500	18.00	63000
3		Others	19	2	9.5	9500		171000
1		Sal	2	2	1	1000		19750
2	4	Chilaune	11	2	5.5	5000	19.75	128375
3		Others	30	2	1.5	1500		296250
1		Sal	7	2	3.5	3500		63000
2	5	Chilaune	9	2	4.5	4500	18.00	81000
3		Others	16	2	8	8000		144000

Source: C.F. Operational Plan F/Y 2063/2064 to 2073/2074 Baghedanda CF. Hanspur-4, Kaski.

Table 4.13**Stage of Lathra (Young/growing trees) at Baghedanda Community Forestry**Plot Size: (5m × 5m)25m²

S.N.	Sector No.	Name of Species	Found Number	No. of Plot	Average number	Number Per Ha.	Area of Sector/Ha	Total at sector
1		Sal	7	2	3.5	1400		22750
2	1	Chilaune	1	2	0.5	200	16.25	3250
1		Chilaune	3	2	1.5	600		10650
2	2	Katus	6	2	3	1200	17.75	21300
3		Tiju	2	2	1	400		7100
1		Sal	8	2	4	1600		28800
2	3	Chilaune	2	2	1	400	18.00	7200
3		Katus	1	2	0.5	200		2600
1		Chilaune	5	2	2.5	1000		19750
2	4	Katus	4	2	2	800	19.75	15800
3		Tiju	1	2	0.5	200		3950
1		Chilaune	4	2	2	800		14400
2	5	Katus	4	2	2	800	18.00	14400
3		Tiju	2	2	1	400		7200

Source: CF Operational Plan FY 2063/2064 to 2073/2074. Baghedanda C.F. Hanspur-4, Kaski.

4.4 Forest Resource Management Practice of Deurali-Baghedanda CF in the Study Area

Forest are an inseparable part of farming system in the context of Nepal. Rural communities are dependent upon forest production such as fuel wood, fodder and timber. Therefore the area and quality of forest depends on the effectiveness of the forest management activities. The management activities cannot be successful without the active participation of users as well as Dalits users. Keeping in view the

importance of community participation in the protection and management of forest Government of Nepal has launched community forestry programme in this area too.

In this study area forest are managed by two community forest groups. They have rules and regulations concerning forest resource utilization and development on the past local forest watcher was appointed to protect these forests and the watcher used to receive monthly salary. Now, the FUGC and users controlled and managed their forest by their own way, which directed by their CF plan.

4.5 Protection Activities of Deurali-Baghdanda Forest

The system of forest protection committee initiated by the village Panchayat continued by the villagers of Hanspur-Deurali up to 1985. During this period protection and regulation was the major activities done by the committee and no other management activities were introduced in the forest. The village Panchayat started to carry out different local development activities such as, establishment of schools, Panchayat offices, trail construction, improvement and maintenance of water sources mobilizing the local people. The Panchayat representatives mobilized the villagers to participate in the development activities voluntarily. In 1983, CARE Nepal selected the Hanspur area for its Integrated watershed management project, called 'Begnash Tal, Rupa Tal watershed Management Project' (BTRT). The project initiated plantation on the denuded hills, digging of conservation ponds, trail improvement and water source conservation along with agro-forestry promotion.

CARE Nepal initiated a massive plantation program in the landslide and other barren areas of Hanspur in 1985/1986. All the cost of plantation was afforded by CARE Nepal. There was a debate about the plantation particularly in the barren areas rather than the land slide area. According to the local villagers those barren areas were the grazing spaces allocated for them from the previous time and they cannot stop grazing in those areas for the plantation. Some local activities stood on the side of CARE point of view. CARE Nepal project staff negotiated with the villagers after the assurance to provide labor employment to the local villagers. Thus the project employed the local laborers for seeding transportation, pitting, plantation, fencing and other soil conservation activities. The project also employed three villagers as forest watchers. Later, plantation increased the vegetative cover and started to stabilize the landslide and the villagers started to appreciate the project activities.

The villagers formed three separate protection committees for each of the two natural forest and one plantation area also having an umbrella coordination committee. The

protection committees got recognition from both the local forest users and the government. The local forest users selected the committee members and provided full authority to make the decisions in terms of protection, conservation and promotion of the forest conserved. At least a representation from each settlement and caste/ethnic group was selected in each protection committee. However, as mentioned by the lower caste representations, the decisions were highly influenced by the Brahmin and Gurung community. There were only two women representatives one from Gurung ethnic group and another from Brahmin caste group in the three committees.

There was some conflict on access to the forest resource existed in Hanspur-Deurali at the moment. In the late eighties the villagers of Hanspur Deurali again formed a forest protection committee to regulate the harvesting of the timber especially from the Baghedanda Sal forest. For the effective protection of the three forest areas of Baghedanda, Deurali and Hanspur Pahirot Plantation three watchers were employed by the CARE Nepal. A protection committee for each of the three forest areas was also formed under an umbrella co-ordination committee. The villages started to protect and conserve the three forest areas of Hanspur ward number 4, two separate patches of natural forest and one plantation area including three small patches of plantation with the initiation of the CARE Nepal. Three patches of plantation areas were fenced with the stone walls. The three separate forest areas have been using by the same user's households of ward no. 4 of Hanspur VDC.

CARE Nepal also initiated the conservation activities such as conservation pond, trail improvements with the labor participation and consultation of villagers. The villagers were involved in the daily wages in these development activities. The project initiated group formation, income generating activities, trail construction and collaborative construction of the community building in the later part of the project that is 1990 onwards. The negative impact of the wage labor participation of the people is that the villagers lost their creativity in a greater extent and developed the feeling that the local can not do anything in development process everything can be done only with the outsiders fund mobilization.

In 1991, a big fire took place in the Deurali Community forest and destroyed the ground cover as a whole. The fire destroyed the pole-size trees of Sinkauli or Dalchini (*Cinnamomum tamala*), Nigalo (a small stature wild bamboo) and many of other species. Sinkauli bark and leaves are used as the species, but there were just a few of them left after that fire. Nigalo was also destroyed but it has been reviving after a

decades of protection and restricted use. The total forest users had controlled the fire collectively.

The CARE Nepal helped to prepare an operational plan for each of the three forest areas in order to have them legally handed over to the FUG for their management. An executive committee for each of them was also formed to execute the operational plan. In principal the FUG members have to discuss among themselves and formulate the rules and norms of forest and group management. Substantially, the operational plan was prepared by the CARE Nepal staff, DFO staff and a few village leaders. In 1993 DFO handed over the Hanspur Pahiro plantation area and Baghedanda natural sal forest area to the FUG. Deurali natural forest was handed over in 1997 only after resolving the serious forest boundary conflict between the villagers of Ward no. 4 and 5 of Hanspur VDC. CARE Nepal field staff mediated the negotiation process. In this way at the end BTRT under CARE Nepal helped to establish a local institutional base for the management of forest resources.

CHAPTER – V

DATA ANALYSIS, INTERPRETATION AND PRESENTATION

5.1 Socio-economic Condition of the Respondents

Socio-cultural characteristics of the respondents play an important role in conducting research work. In line with this, the researcher has made his attempt to explore socio-cultural aspects in the following ways:-

5.1.1 Caste/Ethnic Group of Hanspur-4

There was caste/ethnic diversity in the study area. The study shows that there was the majority of Dalits in the study area. Caste/ethnic status shows in the table below:-

Table 5.1 Households of FUG in Hanspur-4 on the Basis of Caste/Ethnic Group

S.N.	Caste/Ethnicity	No. of Households	Percentage
1	Dalits	60	41.37
2	Brahmins	42	28.96
3	Bhujel	13	8.96
4	Gurung	12	8.27
5	Magar	18	12.41
	Total	145	100.00

Source: Deurali-Baghedanda CF office 2009

Table 5.1 shows that 60 households of Dalits are the general members of Deurali-Baghedanda C.F. Brahmin's has 42 households, Bhujel has 13, Gurung has 12 households and Magars has 18 households in the study area (Hanspur-4)

5.1.2 Educational Status of Dalit's in Hanspur-4

Table 5.2 : Dalit's Educational Status of Hanspur-4

S.N.	Educational Level	Total Population			
		Male	Percent	Female	Percent
1	Literate	82	59	102	52
2	Illiterate	55	41	91	48
	Total	137	100	193	100

Source: Field Survey, 2009.

Table 5.2 shows the literacy level of Dalits in the study area. Most of Dalits have no formal education but somehow they are literate. 59 percent of male and 52 percent of female were literate. Education is the major problem for participation.

5.1.3 Occupation of Dalits in Hanspur-4

Table 5.3 : Distribution of the Respondents on the Basis of Main Occupation Status

S.N.	Occupation	Percentage
1	Agriculture	36
2	Trade	1.6
3	Wage labor	48
4	Service (National/foreign)	12.4
5	Others	2
	Total	100

Source: Field Survey, 2009.

Table 5.3 shows that the occupational status of Dalits in the study area. Majority of the Dalits (48%) worked as Wage labour. 36 percent of Dalits made agriculture as a major occupation in the study area. Research findings shows 12.4% of Dalits were engaged on service. Trade has small figure at the study area it takes 1.6%.

5.1.4 Average Income of Dalits

It is no doubt that income of the people determines the level of their living standard. It also influences and directs the policy of Forest Resource Management and exploitation of forests. Those who have economic prosperity are able to grave more opportunity from forest resource. Therefore, the income level of the sampled Dalits HHs under the study area has been presented below.

Table 5.4 : Distribution of the Dalits Households Number by Income Level

S.N.	Annual Income Level (Rs.)	Household Number	Percent
1	Less than 5000	12	20
2	5000-10000	18	30
3	10000-15000	20	33.33
4	15000+	10	16.66
	Total	60	100

Source: Field Survey, 2009

The table 5.4 shows that the Annual Income (Rs.) of the Dalits of Hanspur 4. In the study area 20% of Dalits have less than Rs. 5000 Income annually. Same like that 30% of Dalits have annual income between Rs. 5000-10000. Majority of Dalits in the study area, 33.33% have their annual income Rs. 10000-15000. Among 60 households of Dalits in the study area. 16.66% have more than Rs. 15000 annual income for their livelihood.

Table 5.5 : Distribution of the Dalits Households Numbers on the Basis of Landholding size

S.N.	Land Possession	Household	
		Number	Percentage
1	Landless	17	28.33
2	Landholders	43	71.66
	Total	60	100.00
Land Size (in Ropani)			
1	Below 5	7	16.27
2	5-10	11	25.58
3	10-15	19	44.18
4	15+	6	13.95
	Total	43	100.00

Source: Field Survey, 2009.

The table 5.5 shows that 17 (28.33%) Dalits households of the study area are landless and 43 (71.66%) households have their own land. Of the total 43 household having land, 7 (16.27%) of Dalits households possess land below 5 ropani, followed by household 11 (25.58%) having land-piece of 5-10 ropani, 19 (44.18%) of Dalits household possess land 10-15 ropani and 6 (13.95%) households hold more than 15 ropani land.

Table 5.6 : Food Sufficiency of Dalits in the study Area

S.N.	Particular	Households	Percentage
1	Less than 3 months	24	40
2	3-6 months	11	18.33
3	6-9 months	19	31.66
4	More than 9 months	6	10
	Total	60	100

Source: Field Survey, 2009

Above table 5.6 shows that the food sufficiency of the study area, Majority of Dalits (40%) has no food sufficiency for their livelihood. They had food only for 3 months. It shows that there is hand to mouth problem for the dalits.

In the study are most of Dalits have no food sufficiency because of slope type land and hard type soil. Irrigation is the major problem for production. Lack of irrigation facility they couldn't improve in their production. The rain-fed land further expose Dalits to vulnerability for food deficiency and intensifies poverty. The poor Dalits living in poverty is the major obstacle that discourages them to participate in forestry activities.

5.1.5 Forest Users Group (FUG) Formation Process

Deurali Community Forest User Group and Baghedanda Community Forest User Group both community forest users are the same villagers of ward no. 4 of Hanspur VDC. The executive committee of both community forestry conducted meeting once a month. The general meeting of assembly is conducted every year. In general meeting of members the discussion is made on current issue of forest management and progress of forest user groups. The executive committee meeting was held in during the harvesting and benefit sharing time.

Table 5.7
Description of the FUG Formation

S.N.	Name of FUG	Area	Total Beneficiaries Hh	Forest Handed Over to FUG in year	FUG committee member		
					Male	Female	Dalits
1.	Deurali CF	69.9 Ha	145	2054/03/23	8	3	6
2.	Baghedanda CF	89.75 Ha	145	2050/06/22	8	3	4

Source: Operational Plan of Deurali CF and Baghedanda CF, Hanspur-4, Kaski

Deurali Community Forest User Group was formed with the help of District Forest Office in 2054 BS. Now the executive committee comprises 14 members with 11 executive members and 3 advisory members. In that committee there are 6 members from Dalit Community. The president of Deurali community Forest named Bir Bahadur Biswokarma is also from Dalit caste and the Vice-president named Som

Maya Biswokarma is also from Dalit caste. Majority of Dalits can be seen on the Deurali community Forest user executive committee. The vital post of FUG is also hold by Dalits. It shows that Dalit has equal participation on forest management activities and there is no any discrimination for access to all.

Baghedanda Community Forest User Group was also formed with the help of District Forest Office. It was registered in 2050 BS in District Forest Office Kaski. A executive committee was formed with eleven members among them three female and four from Dalit community. Open discussion is held before group formation. All beneficiaries have equal opportunity to express their view. The advisory committee of 3 members can be seen on Baghedanda CF also.

5.2 Dalit's Participation in Forest Resource Management

People participation is the main important part in any development activities. Without peoples participation nothing can go ahead in proper way. In other word no activities can run in suitable and sustainable way without people participation.

Dalits are playing dominant role for the use of forest resource at Deurali and Baghedanda community forest of Hanspur-4, Kaski. Among all people. Dalits are essential factors and effective means for the sustainable management and development of the community forest. The community forest programme itself defines the participation of people in management, utilization and development of their local forest.

The good participation shows the division of labour according to sex, age, field and loyalty to work (Devkota, 1998). People participation is the most essential features of community forestry. It should be the principal aim of community forestry to involve people in all stages from decision making to harvesting (Kayastha, 1991).

In the study area, active participation of people was identified in three different activities of community forestry activities.

- ▶ Participation in executive committee and meeting.
- ▶ Participation in silviculture (Ban Godne) activities.
- ▶ Participation in community forestry activities, such as afforestation, benefit sharing.

In these activities participation was found to be different in degree and frequency according to the nature of activities.

5.2.1 Participation in Decision Making Process

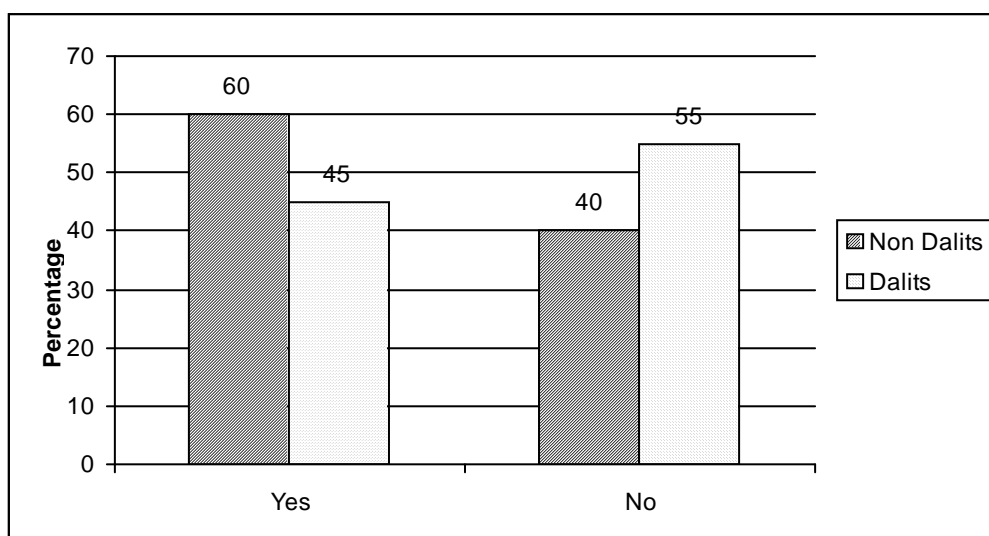
Since the hand over of the forest areas to the FUG, the committee meetings and assemblies have been institutionalized. The executive committees of Deurali and Baghendanda have been conducting meeting regularly once a month and once in three months during monsoon and assemblies once a year. However the executive committee of plantation area has not been holding any meeting for more than three years. The chairperson, secretary and/or few influential members of the committee usually set agenda for the meeting. There is no any system of involving the general members in setting agenda. So there is not much chance of incorporating the view of the general members. It is assumed that the representatives would bring up the openings and interest of their respective constituencies.

Although the local decision making has promoted the ownership feeling among the local forest users there by improving the conditio of their community forest, there are a lot of new challenges noticed during the field study. When we look at the FUG in different sub-systems the marginalized sector of the community still feel that they are not able to participate at every feel that they are not able to participate at every activities of forest resources management. The poor and the deprived caste people such as Biswokarmas had less ownership feeling in CF activities, it has been improving as compared to the past. Participation of women and the marginalized caste people in decision making is very low. Many of the decisions are made without the participation of those people and whatever decisions are made in the committee meeting or in the assembly they are not effectively communicated to all the users. It may be the cause of low educational status and lack of awareness. Dalits participation in decision making process of any forest related subject is very poor.

5.2.2 Attendance of Dalit Users in FUG Assembly

Users should be aware with the decision making process which also effects them. So they should attend the assembly which is directly related with the decision making process. However participation of Dalits in assemblies is relatively low in comparison with non-Dalit. Furthermore, they are yet to play an active role in such assemblies.

Graph 3: Attendance of Respondents in FUG Assembly



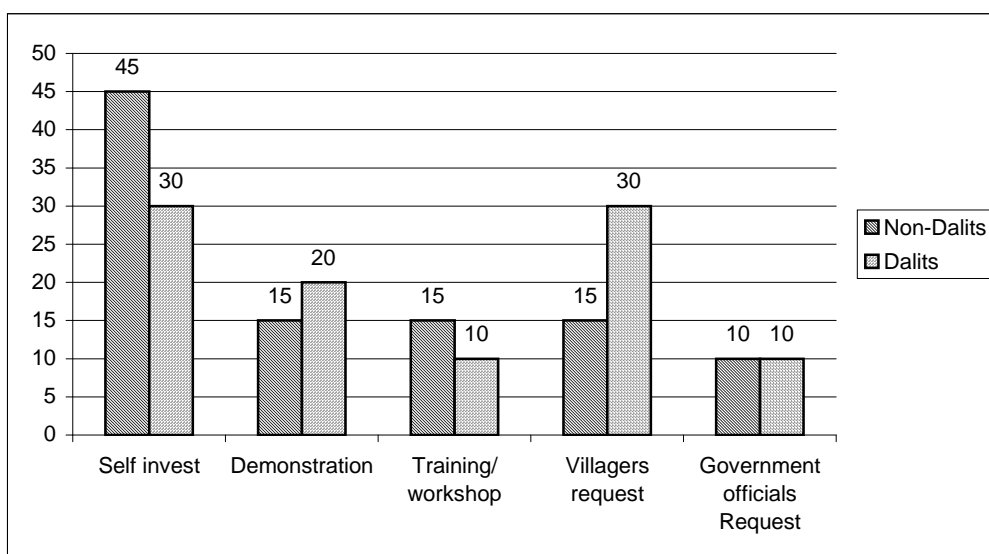
Source: Field Survey, 2009

Above chart reveals that the attendance of Dalits in FUG assembly is comparatively low in comparison to non-Dalits. About 60 percent of non-Dalits respondents said that they usually attend the assembly while only 45 percent Dalits said they also attend. Likewise, 40 percent of non-Dalits, they usually don't attend the assembly where 55 percent of Dalits are not attend the assembly.

5.2.3 Motivational factors for Dalit Users to Participate in FUG Activities.

Motivation is required to take action toward a desired goal. For the participation of Dalits in Forest resource management, there are different source of motivation.

Graph 4: Motivational factors for participation in forest resource management.

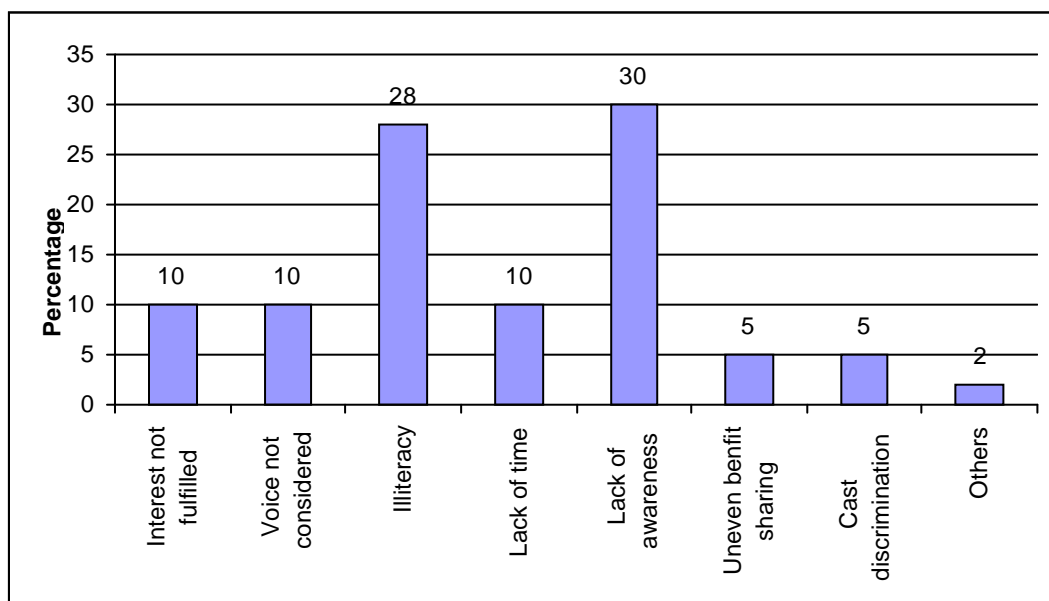


Motivational factors for participation in forest resource management among Dalits and non-Dalits shows that 45% of non-Dalits and 30% of Dalits are engaged at forest resources management activities by their self-interest. Demonstration is the another motivational factor for participation in forest resource management. Demonstration takes place as a factor of 15% of non-Dalits and 20% of Dalits. Study found out that 15% and 10% of non-Dalits and Dalits were motivated by training and workshop. 15% of non-Dalits and 30% of Dalits are participate in forest resource management by villagers request. Government officials request became the motivational factors for participation in forest resource management for 10% of non-Dalits and 10% of Dalits.

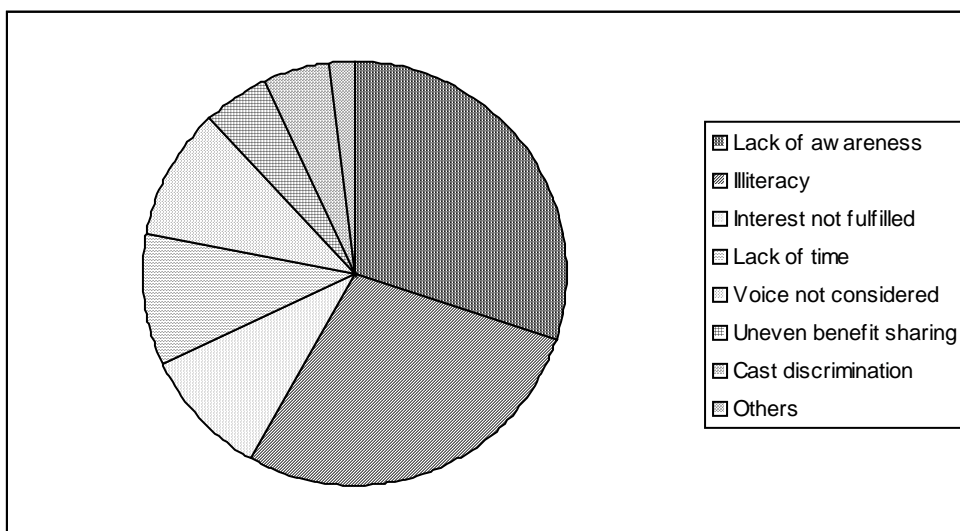
5.2.4 Problems of Dalits in Active Participation

In the study area, It has been found that the participation of Dalits in different level of community forestry and forest resource management works is not satisfactory. Their presence is limited just in the physical presence virtually. They are not still able to influence the process of decision making in their favour. They are not able to represent themselves in comparison with others cast/ethnic group in every activities of forest related subjects. By time period the condition of participation of Dalits in forest resource management is increasing day by day. The major problem behind the active participation mainly constitutes illiteracy, caste discrimination, Lack of awareness, careless etc.

Graph 5 (a): Respondents view about the problem of Dalits in Active Participation.



(b) Respondents view about the problems of Dalits in Action participation is shown in pie chart below. (at percent %)



Source: Field Survey, 2009.

It is found from the field survey that, the highest portion or 30 percent of respondents were of a view that the main problem for Dalits active participation in forest resource management is lack of awareness. Similarly 28 percent of respondent pointed out that illiteracy is the main problem for active participation. Another 10 percent indicate that interest not fulfilled, 10 percent told lack of time and next 10 percent point out the voice not considered. Five (5) percent of the respondents answered that uneven benefit sharing is the main problem and same 5 percent show cast discrimination is the main problem. Among all only 2 percent of respondents show others as a problems for Dalits active participation.

Still some sort of socio-cultural problems like discrimination on the basis of caste, their low level of education and awareness, their lack of confidence, carelessness about forest are creating hindrance to their active participation. Dalits also possess some indigenous knowledge for the management of forest resource and protection of forest but was not realized and incorporated.

5.2.5 Respondents view for Improvement in Dalits Participation in Forest Resource Management

Dalits participation in forest related works are not satisfactory. Their status of participation should be improved and increased in order to improve their standard of living and to involve them actively in different forest activities and in the committee.

Table 5.8

Respondents view for Improvement of Dalits Participation in Forest Resource Management

S.N.	View for Improvement of Dalits Participation	No. of Households	Percentage
1	By increasing educational and awareness level	36	60
2	By sharing equal benefit	8	13.33
3	By eliminating any short of discrimination	6	10
4	By making familiar about the rules and regulation of CF and benefits of Forest Resource Management	7	11.66
5	Others	3	5.01
	Total	60	100

Source: Field Survey, 2009

It is found from the field survey that, the highest portion or 60 percent of respondents were of a view that the status of Dalits participation can be increased through increasing educational and awareness level. Similarly 13.33 percent of respondents said improvement can be done by sharing equal benefit. Another 10 percent respondents pointed out that the discrimination as a means to improve in their participation. About 11.66 percent focus on making familiar about forest activities and remaining 5.01 percent respondents have said others as a means for improvement of Dalits participation in Forest Resource Management.

5.2.6 Participation in Protection Activities

The improvement in quality of forestry is the major indicator of successful forest resource management practice, which is achieved only after the collective and supportive action of all FUG members including Dalits. In the study area the Dalits perceive that the quality of forest is being improving day by day. For improving and protecting of forest resource the following reasons are effectively applied.

- ▶ Controlled over illegal activities which helped to increased protection efforts.

- ▶ Increased growth of tree-seedling, protection of natural regeneration and nursery plantation.
- ▶ Fire control Mechanism (Awareness)
- ▶ Strictly applying and following the rules of CF.
- ▶ Trainings by different NGOs, INGOs, GOs, CBOs are also played vital role for the protection of forest resources.

In the study area, for forest Resource Management the credit goes to CARE Nepal. The Project (CARE) planted trees in the bare hills if the study area. That activities made the people to wakeup. Education and awareness increasing day by day is also one of the component for forest resource management activities on the study area. There is the Hanspur Range Post situated at the boundary of Hanspur-4, which is also play the Vital role for the protection of forest resources.

5.3 Utilization Pattern of Forest Resource in the Dalit's Community

In course of the research work, the researcher concluded that the Dalits in the study area were utilize their forest resources in the basis of their needs. In the name of fulfilling the needs of them nobody could cross the rules and regulation of CF. The utilization pattern is shown as below:

5.3.1 Utilization Pattern of Forest Resource

- ▶ Fuel wood (Daura) for cooking and heating.
- ▶ Leaf for bedding (sottar) livestock.
- ▶ Leaf litter for production of compost manure.
- ▶ Green grass for feeding livestock.
- ▶ Twings (Jhikra) for support climbers.
- ▶ Bambo, Wood (Timber) and Khar for construction of house.
- ▶ Medicinal Plants for Self-use.
- ▶ Running Shawmill. (there is one shaw-mill in the study area).
- ▶ Small Wood Carving Cottage industries: produce such kinds of woody materials like, halo, Juwa, Date, (traditional plaguing materials) Gauwa, Theki,

Madani (traditional materials for preparing Ghee), Mana, Pathi, and many more handicraft from wood.

5.3.2 A shift in Occupation of Dalit's

Kami, Sarki, Sunar and Chandra caste groups people have been put a broad category of Dalit. These people have been traditionally labelled as the untouchables under the Hindu caste system. They have less agricultural land because traditionally they are not the agriculturist but they are the artistans. However their clients are the agriculturists. So the social mobility among the agriculturists and the increasing flow of the industrial products into the rural market affected the occupation of the Bishwokarmas to be changed. Social change is characterized by several factors including economic, institutional and technological change.

At present the Dalit people are involved in various different jobs such as making and repairing traditional agricultural and forestry tools, agricultural labor, labor work in foreign countries, woodcarving or wooden pot making, carpentry and masonry works. As the present woodcarvers mentioned in a group discussion they were traditionally involved in the iron work of making and repairing the iron implements for thinking and pruning of the forest, to cut grass and tree fodder, to plough, dig and harvest the agricultural crops. However, they mention that the shift in their occupation from the traditional ironwork to the wooden pot (Theka, Madani, Mana, Pathi, Chauthie, etc) has been proved more beneficial to them. At present they are earning at least NRS 300.00 per day from woodcarving but they are getting in maximum of just NRS 150.00 as agriculture labor wages. The crisis they are facing in these days is the growing scarcity of trees for woodcarving.

Table 5.9
Occupational Shift of the Bishwakarma People of Hanspur-4, Kaski

Occupation	Relationship between/among different caste/ethnic groups		
	Before 1950	From 1950 to 1990	From 1990 onwards
Bali system	<p>Kami artisans are the blacksmiths. Previously the clients called 'Bista' used to pay the Kamis in kind, particularly the production of cereal crops such as, rice and wheat during the harvesting time instead of preparing and maintaining agricultural and forest harvesting tools for them. This payment system in kind was called 'Bali'. This system was prevailed during the time when there was barter system and less cash flow. The clients also used to supplement things such as meat, breads and other especial things prepared during the ritual ceremonies to the Kamis. Different Kami households had different client households called 'Bista'. This was their basic livelihood system. The system was in the case of Sarkis as well. However, Sarkis are the shoemakers and leather workers. They used to make and repair the leather materials such as shoes; leather ropes and ropes necessary during the ploughing for their clients (Bista) and get 'Bali' as similar to Kami. In this way, the indigenous artisans, for the most part of the year, made a living by maintaining and repairing leather and iron instruments of their clients or 'Bista'.</p>	<p>The 'Bali' and 'Bista' system was still functioning but in lesser extent. The demand for the agricultural and forestry tools have been reduced due to the migration of 'Bistas' (clients) and the decreasing trend of intensive agriculture due to school going children leading to less labor power for livestock keeping and agriculture. Moreover, the Kamis could not compete with the import of the industrial agricultural tools and the old 'Bali's system has been at growing risk. The situation became worse in the case of Sarkis as nylon ropes substituted the leather ropes and the local people started to use the readymade shoes. The situation led them to search for alternative means of survival. Bali system was degenerating and a number of people involved in woodcarving were increasing. A number of people went outside the country in search of jobs.</p>	<p>Bali system gradually became outmoded thereby only one household of Kami is working in this system in addition to carpentry. Sarkis totally left the leather occupation and involved in alternative occupations ranging from foreign jobs, local labor and carpentry, masonry works, and agricultural labor.</p>
Wood carving	<p>There was only one household of Biswakarma involved in the occupation of woodcaving. The woodcarvers are called 'Chandara's. The Chandara used to make the wooden pots by carving wood and better the pots with food grain.</p>	<p>The number of the Chandara households involved in woodcarving increased significantly due to the risk of the iron work occupation. This shift in occupation made people more mobile going one place to another in search of finding out the appropriate wood and selling the pots in different place.</p>	<p>In total 30 households are dependent in woodcarving occupation. People experienced that this artisan job is more beneficial than other labor-intensive occupations.</p>

The term 'bali' refers to the wages paid in kind annually by the peasants to the artisans for their year long maintenance and repairing services.

5.4 Rules and Regulations

The following rules and regulations are in-force in both forest user group.

- ▶ No one will cut green trees and branches without permission.
- ▶ Animal grazing is strictly forbidden. It is also restriction to collection fooder and fuelwood.
- ▶ Nobody is allowed to start a fire inside the forest areas for any purpose.
- ▶ Forest products an equally distributed among all member households.

CHAPTER – VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Forests of Nepal has great importance in fostering the agriculture system and in protection of the slope and fragile land of Nepal. Most of the forest area of Nepal is being managed as community forest by users themselves on the basis of their own values and norms/traditional system before the forest was nationalized in 1957.

The community forestry approach has been highly successful in the protection of forests in the hills of Nepal. Community forestry has evolved as one of the major components of Nepal's forest development strategy. The program aims to fulfill the basis of needs of the people and also increases their capability in managing the resources. It encourages people to get involved in forest management for their own benefits. Although community forestry has been very successful since its implementation, it is blamed that this program has further marginalized the weaker section of the society. Dalits, poor, women members who normally participate less in community forestry management activities and attend meeting and assembly less in comparison to others, so called upper caste and elite people cannot influence in the decision making. The management and utilization decisions also rest with the FUGC where the local elite people usually from so called upper caste hold the major position.

Forest resources are of the vital importance in the development of human society directly and indirectly. Basically in case of rural areas where almost hundred percent of energy supply in heating and cooking purpose is gained from forests are closely interrelated with daily livelihood as well as other activities for example farming. Forests resources is central source of energy, feeders, construction materials, firewood and equally contributes in agricultural production. Unlike the effort in preservation and protection, increase in human and livestock's population have been creating deep pressure on natural forests especially through expansion of agricultural land and grazing area lands where cutting down more trees (timber/non-timber) to meet fuel, fodder and timber requirements are day-to-day events. To fulfill loosing green forest and to manage forests resource, concept of community forestry way adopted by Nepalese government since 1978.

The main objective of this research was to find out the participation of Dalits in Forest Resource Management on the basis of case study at Hanspur VDC ward no.-4 of Kaski District. The specific objectives are to analyze the socio-economic condition of Dalits FUGs members, to identify existing practice of Dalits for Forest resource management and to evaluate utilization pattern of forest resource in Dalits community.

6.2 Conclusion

On the basis of facts, figures, opinion, literature, and the experience gained by the researchers during the field visit, it is concluded that the effectiveness of Dalits participation in Forest Resource Management is not satisfactory because of Literacy, poverty, low awareness level, and to some extent discriminatory practice of the so-called upper caste. But Dalits participation in monitoring and evaluation is satisfactory. The effectiveness of Dalits participation in benefit sharing and executive committee of CFUGC is fully effective.

Most of the Dalits have no option to use all the forest products from forest as they have very few livestock to use fodder and grasses from the forest in comparison with other so-called upper households and rich who have relatively large number of livestock. In addition, most of Dalits do not have own enough land, private forest and construct houses using timber they can harvest from their forest. In this context, it would be beneficial for Dalits if they are allowed to swap their share of forest products such as fodder, grasses and timber with firewood they required.

6.3 Recommendation

Based on the findings of the study, opinion of Dalits and key informants and the observation and experience gained by researcher, some suggestions are put forward to further researchers, planners and policy makers related to the forest development program to make more inclusive for Dalits participation. The researcher hopes, it will help to reduce the living standard of Dalits by encouraging them to participate in forest Resource Management process.

Recommendation for the increment of Dalits participation in Forest Resource Management.

- ▶ To raise positive attitude of non-dalits towards Dalits, educational and awareness level of Dalits and non-Dalits should be increased.

- ▶ The traditional occupational of Dalits in the study area such as making agricultural tools (Halo, Kodali, Aanshi), wood carving (Theka, Mana, Pathi etc) should be promoted.
- ▶ Informal educational and awareness raising programmes based on forest related matters should be launched to raise awareness level of Dalits.
- ▶ People from all backgrounds regardless of caste, gender, religions affiliations should be involved in the formation of forest user committee.
- ▶ Dalits participation should be increased not only in the process of benefit sharing but also in evaluation, decision-making and other forestry related subjects.
- ▶ Regular field visit by technical staffs like rengers, extension organizers, DFO officials should be made effective and increased.

REFERENCES

- Bhattachan, K.B. (2001). *Existing Practice of Caste-Based Untouchability in Nepal and Strategy for a Campaign for its Elimination* (Final Report), Action Aid Nepal, Nepal.
- CBS (2004). *Population Census 2001*. National Report. Central Bureau of Statistics. Thapathali, Kathmandu.
- Chettri, R.B. and Pandey, T.R. (1992). *User Group Forestry in the Far Western Region of Nepal*. ICIMOD, Kathmandu.
- Cohen, J.M. and Norman, J.U. (1976). *Rural Development Participation, Concepts and Measures for Project Design, Implementation and Evaluation*. Cornell University.
- Dahal, D.R. et al. (2002). *National Dalit Strategy Report* (Prepared for National Planning Commission Nepal). Kathmandu, Nepal.
- District Profile* (2007). Kaski District, Nepal.
- Economic Survey, *Fiscal Year (2008/09)*. Ministry of Forest and Soil Conservation.
- FAO (1978). *Forestry for Local Community Development*. FAO, Rome.
- Federation of Community Forestry Users Nepal (FECOFUN), 2057 BS, *Samudayik Ban Sidhanta Ra Byavahar*.
- Forest Act (1993) and Forest Regulation (1995). Kathmandu : HMG, Nepal.
- Gilmour D.A. and Fisher, R.J. (1992). *Villagers, Forests and Foresters*. Sahayogi Press, Kathmandu.
- Gilmour, D.A. and Fisher, R.J. (1992). *Villagers, Forests and Foresters*, Kathmandu : Sahayogi Press.
- HMG/N (2001). *Guidelines for Community Forestry Development Program, Ministry of Forest and Soil Conservation*. Forest Department, Community Forestry Division.
- Indragufa community Development Foundation*, Hanspur-4, Kaski.
www.indragufa@gmail.com

- Karki, M.B. (1992). *Sustainable Management of Common Forest Resources : An Evaluation of Selected Forest User Groups in Western Nepal*. ICIMOD. Kathmandu.
- Kayastha, Baban P. (1991). *Elements of Community Forestry in Nepal*. Sabitridevi Publication.
- Kissing R. and Strathern A. (1998). *Cultural Anthropology : A Contemporary Perspective*, USA.
- Koirala, B.N. (1996). *Schooling and Dalits of Nepal. A Case Study of Bunkot Dalit Community*. An Unpublished Ph.D. Dissertation submitted to the University of Alberta. Canada.
- NPC (2002), *Tenth Five-year Plan, (2002-2007)*. National Planning Commission, Kathmandu.
- Operational Plan (2060/61 to 2070/2071) FY. Deurali Community Forestry*, Hanspur-4, Kaski.
- Operational Plan (2063/2064 to 2073/2074) FY. Baghedanda Community Forestry*, Hanspur-4, Kaski.
- Pokhrel, R.K.(2002). "Indigenous Forest Management Practices in Some Community Forestry of Nepal". *Ban Ko Jankari* Vol. 10(1). A Journal of Forestry Information of Nepal, Department of Forest, Kathmandu.
- Pradhan and Pradhan (2008), *Environment and Natural Resource Concepts, Methods, Planning and Management*. Quest Publication. Kirtipur, Kathmandu.
- Pradhan, P.K. (2006). *Thesis Writing Guidelines*. Kathmandu : Central Department of Rural Development. T.U., Kirtipur, Kathmandu.
- Rahnema, Majid (1992). *Participation in the Development Dictionary*, Walfang Sachs eds. Orient Longman, Nepal. Delhi.
- Samudayik Banharuko Anugaman Tatha Mulyankan Pratibedan/1*. DFO, Kaski, 2064 B.S.
- VDC Record Book* (2007). Hanspur VDC Kaski, District.
- Ward Record Book* (2007). Hanspur-4, Kaski.

Annex – I

Tribhuvan University
Central Department of Rural Development
Kirtipur, Kathmandu
Socio Economic Survey

Questionnaire for Participation of Dalit in Forest Resource Management

1. Name of respondent: Municipality: Ward No:
Caste: Age: Sex:
Education: Occupation: Marital Status:

2. Family Structure:

S.N.	Name	Age	Sex	Relation to Head	Education	Marital Status
1.						
2.						
3.						
4.						
5.						

3. Occupation:

S.N.	Occupation	Main	Subsidiary
1.	Agriculture		
2.	Business		
3.	Labour		
4.	Server		
5.	Other		

4. From where do you bring your animal fodder?
- i. Own agriculture land.
 - ii. Private forest.
 - iii. Community forest.

5. Where do you get firewood, fodder, and other forest products from? (Multi answers).

S.N.	Forest Types	Fire Wood Bhari	Fodder Bhari	Other forest Product
1.	Community Forest			
2.	Private Forest			
3.	Own Agriculture			

6. How much fuel wood, fodder do you need a day?
(i) 1 Bhari (ii) 2 Bhari (iii) More than 2 Bhari
7. What do you use as the main cooking food and animal fodder?
i) Energy
ii) Fuel wood
iii) Kerosene
iv) Electricity
v) LP Gas/ biogas
8. What do you think about the decline of Forest?
9. Do you think forests are declining? If yes can you tell main cause of decline?
i) Timber demand
ii) Firewood demand
iii) Fodder demand
iv) Land demand
10. Is it necessary to preserve the forests? If yes what would you suggest to preserve the forest?
11. If you are a member of CFUG, what do you feel?
a. Positive b. Negative c. Neutral
12. If positive? please provide (priority 1st 2nd 3rd)
a. Fodder.....
b. Firewood.....
c. Building material.....
d. Natural beauty.....
e. maintain ecological balance.....

13. How many times the general assembly convinces annually?
a. once b. twice c. thrice
14. Which is the appropriate season for reforestation?
a. summer b. winter
15. How many times will the forest be opened for firewood in a year?
a. once b. twice c. more than twice
16. What types of tree will give to cut?
a. decayed b. crooked c. useless wood
d. branches e. All of
17. Are Dalits involved in forest management activities? Yes/No
18. Has the involvement of Local Dalits women in community forestry been successful to improve in their living standard? Y/N
19. Do Dalit have any problem to have equal access to community forestry? Y/N
20. Have you been involved in community forestry operational plan preparation and do you know the rules and regulation of the community forestry activities? Y/N
21. Have you participated in any kind of forest related trainings? Y/N
22. What do you think the community forest is under the control of?
) So called upper cast people.
) Local elites.
) User community members.
) FUG
23. What are the motivating factors for your involvement on forest resource management?
) Self interest.
) Husband/Wife advice.
) Demonstration.
) Training/Workshop.
) Radio/TV.

- Villager/Neighbor request
- Government official request.

24. Is there any sort of cast based discriminations in forestry activities? Y/N
25. Are you satisfied with CF management practices in your village? Y/N
 If Yes, Why?
 If No, Why?
26. What do you think are there problems of Dalits in participating actively in the forestry activities?
 a. My interest are not fulfilled
 b. My voice is not considered
 c. Uneven benefit sharing
 d. Too busy to go there
 e. Others (specify).....
27. Do you ever raise any agenda about the well being of a particular group (Dalits/Women) in assembly/meeting? Y/N
28. What is your perception about Dalit participation in community forestry activities?
 Are also helping to manage forest.
 Respects and follows FUG rules and regulations.
 Equal member of CF.
 They should realize their status.
 Can be a good medium for them to increase their leaving standard.
 Other (Specify)-----
29. Do you think that there is equity in benefit sharing between Dalits and non-Dalits? Y/N
30. What is your status of participation in benefit sharing?
 More
 Moderate
 Less
 Never
 Others (specify)-----

31. How the benefit sharing process can be made equitable between Dalits and non-Dalits?
-) Recognition of their involvement and participation in forestry activities.
 -) Identification of there needs.
 -) By providing equal opportunity in representing the committee.
 -) Tallying their delivery and supply of forest products.
 -) Eliminating any shorts of discriminations.

Thank you

Annex – II
Tribhuvan University
Central Department of Rural Development
Kirtipur, Kathmandu

Key Informant's Survey

1. What was the condition of forest before it was handed over to the community?
2. Did you find any significant changes before and after managing the forest by community?
3. What is the system of distribution of forest resources?
4. How do you participate for forest resource management?
5. What is the procedure to make rules and regulations about forest management of its conservation?
6. Are you a member of FUGC of your village?
7. How the FUGC is functioning?
8. What are the criteria to be FUGC member?
9. What are the processes that can be implemented to better management of forest resources?
10. Is there any problem for users in access to forest resources?
11. Are there any kinds of discrimination in sharing benefits and in other forestry activities?
12. How is the Dalits participation in this community forestry?
13. What is the status of participation of Dalits women in community forestry?
14. Are Dalit actively participating in meeting and assemblies?
15. What are the perception of Dalits and non-Dalits about Dalit participation?
16. Are Dalits properly following the rules and regulations made by the committee in comparison to non-Dalits?
17. What are the main problems in terms of Dalits participation?
18. What are the motivational factors for Dalits participation in forest management activities?
19. Is there any initiatives taken to increase active participation of Dalits?
20. What should be done to increase the Dalits participation in users committee?
21. Do you agree that Dalits has equal access in forest resource use and management?
22. Do you have any suggestions regarding improvement of forest and Dalits participation?

Thank you